

THE SOUTHERN PRESBYTERIAN REVIEW,

VOL. XXXII.—NO. 2.

APRIL, MDCCCLXXXI.

ARTICLE I.

GOD'S RIGHTEOUSNESS TO BE UNIVERSALLY CONFESSED.*

The pure and unsullied righteousness of God lies at the foundation of all right conceptions of his nature, his word, and his works. God is himself absolute moral perfection. Whatever he speaks is absolute truth; whatever he does is absolute righteousness. It must be so. The God who is infinite, eternal and unchangeable in his being, wisdom and power, must be so no less in his holiness, justice, goodness, and truth. You can more reasonably deny the existence of God altogether, than deny that. An infinite devil is a moral impossibility; our reason revolts at it, no less than our conscience. The heathen, with all their devil-worship, have never imagined, much less believed in, such a monster. The advocates of Dualism never held to such an absurdity; for even in their view, the eternal principle of evil is eternally limited and checked by the eternal principle of good. Consciously or unconsciously, the mind refuses to ascribe infinite attributes to a being even tainted with moral imperfection. Jupiter with all his magnificence

*Some peculiarities of this paper render it proper to state that it embodies the substance of a sermon preached before the late Synod of South Carolina, which has been reduced to writing and prepared for publication in this form, at the particular request of one of the Editors of this REVIEW.

We now bring to a close these reports, comprising discussions somewhat elaborate upon a subject the literature of which is exceedingly meagre, and prepared, we may be permitted to say, not without earnest supplication for divine guidance and painstaking reflection. Exhortation would perhaps be unnecessary and gratuitous; for, if the principles which we have labored to elucidate are grounded in Scripture, they claim their application by virtue of their own inherent authority. We cannot, however, forbear saying that no Church, in modern times, has fully tested the power of the diaconal arm, employed in connexion with a wise and efficient senate of presbyters. Either that arm, in the foolishness of human wisdom, has been amputated, and the vain attempt made to develop the strength of two arms in one, or if it has been suffered to exist, it has been allowed to remain, to so great an extent, unused, that it has been well-nigh withered. To a Church which, comprehending the mighty power of a divinely ordained diaconate, should give it, upon a spiritual basis, a thorough-going employment, the results would soon afford occasion alike for surprise and joy.

ARTICLE III.

WOMAN'S PLACE IN THE GOSPEL.

I. It is a question of great interest to us who love to dwell upon and study each circumstance in the life of Christ, how he was sustained during his public ministry, from his baptism of consecration at its beginning, till his baptism of blood at its close. Who supported heaven's missionary, that not only left his native shore, but descended from a throne, laying aside his royal robes and divine glory, to publish the gospel of salvation to the heathen of earth at the expense of his life? Whence came the means that ministered to his wants whilst he "went about doing good," "healing the sick," "raising the dead," "preaching the gospel of

the kingdom," in the synagogues or private houses, along the public highways of Palestine and in populous cities, or in lonely deserts and on mountain heights, exhibiting an unselfish, unworldly, self-sacrificing and consecrated life, which is the type and model of all missionary effort? He could not have been sustained by his family, for the offering of his mother at her purification, (Lev. xii. 8, and Luke ii. 24,) and the occupation of his father, Joseph the carpenter, (Matt. xiii. 55) indicated that the family at Nazareth were not strangers to poverty. It could not have been furnished by other members of his family or kindred, "for neither did his brethren believe in him." (John vii. 5.) He had no means of his own, for "though he was rich, yet for your sakes he became poor." (Mark vi. 3, and 2 Cor. viii. 9.) It was necessary, by a miracle of knowledge, that he should apply to the fish of the sea to obtain the money for paying the tribute required of each Jew for the temple service. (Matt. xvii. 24, 27.) Alluding to his own poverty, how touchingly he exclaims, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." (Matt. viii. 20, and Luke ix. 58.) The disciples could not have ministered to his maintenance, for although they possessed a treasurer, who "had the bag and bare what was put therein," yet they were but poor fishermen, and as they shared his manner of life and lot, must themselves have been sustained in the same way. He worked no miracle to satisfy his wants; the suggestion of Satan, "Command that these stones be made bread," he positively refused. By miracles, on more than one occasion, he supplied many thousands with bread, but never worked a miracle in his own behalf. The only light which can be thrown upon this inquiry is that which gleams in a few seemingly casual references by the Evangelists in their Gospels. In Luke viii. 2, 3, there occurs the remarkable statement that there were certain *women* which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chusa, Herod's steward, Susanna, and many others, which MINISTERED UNTO HIM OF THIER SUBSTANCE." Some of the best and most ancient manuscripts in the latter

clause read "them" instead of "him," thus including the disciples as objects of their ministrations as well as Jesus. Matthew, in describing the various circumstances and characters which surround the cross of Christ at his death, mentions (Matt. xxvii. 55.) that "many women were there, beholding afar off, which followed Jesus from Galilee, MINISTERING UNTO HIM, among which was Mary Magdalene," etc. Mark, alluding to these women, who beheld him crucified, explains that they were the same "who also, when he was in Galilee, followed him and MINISTERED UNTO HIM." (Mark xv. 40, 41.) The word in the Greek, translated "ministered," is the one from which is derived our English word "deacon." From the infallible testimony of the Sacred Scriptures, it is evident that Jesus, the great itinerant, was sustained in his work by the liberality of a few noble, self-sacrificing, devoted women! It is never said that *any man* ministered unto him of his substance. It is true that the Magi brought gifts unto his manger; that Nicodemus brought a "mixture of myrrh and aloes" to the cross: and that Joseph of Arimathea furnished him a sepulchre; but these were at the beginning and close of his earthly life, and were not to sustain him in his work. On one occasion it is recorded, that, having refused to convert stones into bread for his use, "behold, angels came and ministered unto him." Angels and women were his ministering spirits. Angels and women are placed in the same category. O woman, what honor has been attained by you! To be classed with angels! To have ministered unto the Son of God! "Wheresoever this gospel shall be preached throughout the whole world, this, also, that she hath done, shall be spoken of for a memorial of her."

II. By whom supported, and from whence come the means that send out missionaries of the cross, in this age of the Church, who have caught the spirit of their Master, to imitate him in preaching the gospel to the heathen of every land? Through whose liberality comes it to pass, that one hundred missionaries have sailed from the United States alone within the last year; that every sea bears upon its bosom the "ambassador for Christ;" that the sun shines upon no land where the gospel is not now

being preached? The hand and heart of woman are conspicuous in this matter. She who sustained the first missionary out of her substance bears no inferior part in the work of the Church, which characterises, and is the glory of, the nineteenth century. The magnitude of her labor cannot be estimated, but only indicated. Compare the membership of the Southern Presbyterian Church and the membership of the "Ladies' Missionary Associations" in its bounds, and then compare the respective contributions of each by the year, or from any number of "Missionary," compare their gifts by the month, and some idea will be furnished in regard to the question who supports the missionaries. Add to this the other fact, that more than half the membership of the Church, whose contributions are compared with these "Ladies' Missionary Associations," are themselves women, who contribute a large share of that credited to the Church; and their work will be even more manifest. But disband these associations of devoted women, and paralyse the individual efforts and estop the gifts of others, much of which is earned by their own personal labor, and what disastrous results would overtake the cause of missions! Many laborers would be recalled; many stations abandoned; many souls left to perish, if not the whole work, humanly speaking, involved in hopeless confusion and utter ruin. What a commentary on the love of woman! What a specimen of her self-sacrificing spirit! What proof of her devotion to Christ!

III. Women have ever been true to Christ. It was no woman who denied him. Woman never betrayed him into the hands of his enemies. Though endowed by nature with a shrinking, modest, timid disposition, yet they stood by his cross, when the disciples forsook him and fled, who had boasted they would die with him. It is not mere sentiment that woman was "last at the cross and first at the sepulchre." The fact that the Evangelists explain that these women at the cross were the same who ministered unto him, confirms a great principle that the parties who contribute to an object or cause are the parties to whom it is dear, and who will cling to it with an ever increasing devotion. That object which costs us thought, labor, or money, is the objec-

around which our affections will entwine their strongest tendrils. Woman had ministered unto him of her substance, therefore she stood by his cross, followed the body to the sepulchre (Luke xxiii. 55), her loving hands assisting in this sad duty, prepared the articles for embalming (Luke xxiii. 56), was seen "sitting over against the sepulchre" (Matt. xxvii. 61), first discovered his resurrection (Matt. xxviii. 1-10; Mark xvi. 1-8, etc.), and was consequently the first to whom he appeared (Mark xvi. 9). Only one of the twelve was at the crucifixion, not one at the burial, nor is there any evidence on record, or any probability even that any one of them ever visited the sepulchre till after the announcement of his resurrection. She who was so true to Christ, is it any wonder that she should be true to his cause? The more she labors for Christ, or contributes to his cause, the more her affections are stimulated; and the more they are stimulated, the greater are her labors of love. By the law of action and reaction, her labor and her love continually augment each other, her labor giving strength to her love, and her love giving fervor to her labor.

IV. Owing to causes like these, the highest commendation or eulogies ever uttered by Christ to the honor of any human being, were spoken by him in behalf of woman. It was a woman, who out of the depth of her love anointed him with the precious ointment so costly (Mark xiv. 3, 4.) as to move the indignation of *a man*, who only a few days afterward sold him to his bitterest enemies, betraying him with a kiss for a sum of money less than one-third the cost of the ointment (Matt. xxvi. 14-16). Of this woman on a former occasion he had said, "But one thing is needful; and Mary hath chosen that good part, that shall not be taken away from her." Now for this loving act of anointing she is to receive still greater honor from Christ. From his lips she receives the noblest tribute that could be bestowed on any human being, "She hath done what she could" (Mark xiv. 8). Such a testimonial may never have been deserved by *any man*. There is at least no record that Christ ever said of any man, He hath done what he could. She erected for herself a monument more beautiful than marble, more lasting than adamant or brass, more

valuable than ruby or diamond. "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." His commendation of the "poor widow" is his testimony to the liberality of woman. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He is not indifferent to the gifts of his people, but beholds and considers the proofs of their love and devotion. "And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing." This was the smallest offering allowed to be made. "And Jesus called his disciples unto him." He calls their attention specially to her act; "and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury, etc." He *weighs* the gifts of his people, and makes ability the standard of estimating their value, and gives them credit accordingly (Mark xii. 41-44). Woman hath this additional honor that she made the most valuable contribution in the estimation of Christ ever made to his treasury. It was not a man that had this honor or praise of Christ. "The coats and garments, which Dorcas had made while she was with them," were shown after her death as evidence, that she was a "woman full of good works and alms deeds which she did" (Acts ix. 36-43). In concluding his Epistle to the Romans, it is remarkable how large a proportion of the salutations given and commendations uttered were of women. Of Phœbe, Priscilla, Persis, Tryphena, Tryphosa, Julia, Junia, and Mary, it was variously said by him in approbation: "For she hath been a succorer of many and of myself also"; "who bestowed much labor on us"; "which labored much in the Lord," etc. (Rom. xvi.) These references indicate how important was the work of women in the primitive Church. All these numerous and varied commendations of different women, and which were not bestowed on men, are not simply accidental but proofs of their greater devotion and superior merit, and are but specimens of Paul's exhortation, "Render therefore to all their dues: tribute to whom tribute is due; honor to whom honor." What a work is being done in the Church of the present day for Christ

by the Dorcases, the "poor widows," the Lady Huntingtons, and many others, whose worth is known only to Christ, and whose praises are spoken only by him! How many church debts have been paid, how many ministers of the gospel have been sustained, how many church edifices and chapels have been erected by them! Fortunate is the church that hath a Dorcas, or a pious "poor widow"! These are more valuable than the rich or noble. As they stood by his cross, so they will not desert his cause at the approach of disaster, but will rally closer around it, water it with their tears, uphold it by their prayers, labor for it with their hands and sustain it by their gifts, till the calamity be overpast. "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."

V. It is a slander perpetrated on woman, which charges her with being liberal at the expense of her husband. It is a charge which is quite easily refuted. That one, of whom Jesus said, "She hath done what she could," was an *unmarried* woman. She, whom Christ announced to his disciples as having made the most liberal contribution of all that cast into the treasury, was "a poor *widow*." Of those that "ministered unto him of their substance," concerning whom anything definite is known, most were either *widows* or *unmarried*. Not many years ago, a young lady of culture and wealth, to whom the world presented as many attractions as to any, to whom home and friends were as dear as to others, offered herself to the Church as a missionary to a foreign shore. Nor was this all, for many other devoted women have done the same: *but she went at her own expense*. In the majority of churches the most liberal contributors, those whose gifts are greatest in proportion to their ability, are the "poor widows," and those whose offerings are the result of their own exertions. Many pastors and deacons would doubtless confirm that statement from their own personal observation, and would be ready to prove it with the facts and figures. It may be, therefore, that in the aggregate "the widows' mites" will amount to a far greater sum than the gifts of the rich not only in the estimation of Christ, but also in actual figures. If the whole Church were but endowed with the faith and love and conse-

quently the liberality and devotion of many "a poor widow." it would be comparatively easy to conquer the world for Christ!

VI. What is it a Christian woman cannot do? She may have been a heathen; but let her heart be won for Christ, and henceforth her efforts in his behalf are untiring. It was reported in the missionary periodicals that not long ago a missionary in India was awakened out of sleep by a noise at the door. Upon inquiry he found there a woman, who had been converted from heathenism and was now connected with his church, who said to him, "O sir, I cannot sleep for thinking of these perishing people; and I have come to ask you to pray with me for their conversion." They knelt there and mingled their entreaties for the heathen around them. In a short space of time they witnessed the conversion of that people by the thousand, and the Telogoos are to-day a Christian nation. No sacrifice is too great, no cross too heavy for her to bear, if she but recognise in it the will of her master. The wife of a missionary stood upon the seashore in India watching the diminishing form of a receding vessel. On board are her children, being taken home to be educated. Knowing they would be months upon the water, and many years must elapse before she could see them again, perhaps never, with her heart full of emotion she exclaimed, "This I do, O Christ, for thy sake!" It may be that God has not endowed woman with the wisdom of man, nor has he created her with the strength of man, and she is, therefore, designated "the weaker vessel." But he has given her that which is better, he has enriched her with *more heart and irresistible influence*. Her heart is a match for his wisdom, and her influence can cope with his strength. Although called "the weaker vessel," yet doubtless she far outstrips him in the race. Her opportunity is inferior to his. She is not permitted by the Master to advocate his cause from the pulpit. Her sphere, compared with that of the other sex, is limited. But when the history of redemption is written, and the "books are opened," and the rewards of faithfulness and activity are meted out "according to their works," then, perhaps, it will be revealed that if her opportunities were

not so great, yet she accomplished more and performed a more important part in the evangelisation of the world than man.

VII. Woman ought to be devoted to Christ. Although the human race is under an obligation to Christ which no service, no tears, no zeal, no homage, no love can ever cancel, though all were combined and prolonged during the ages of eternity, yet woman is under peculiar obligation to Christ and the elevating influence of his religion. If it were permitted to give utterance to the expression, that all human beings, both men and women, were infinitely indebted to Christ, and that the latter class were, if possible, even more indebted to him, it would be but saying that his religion had brought the same spiritual blessing to woman as to man, and had added even another in elevating her from the most abject slavery to man to a position of influence and a degree of refinement in some respects at least even superior to his. Christ was and ever has been her truest and best friend. His religion civilised man; it emancipated and ennobled woman. The difference between the position of woman, the slave of man in every heathen land, and her position of honor in every Christian country, is a difference caused by nothing else except the religion of Christ. Neither civilisation, education, refinement, nor any other system of religion, ever accomplished such a marvellous result. The learning or philosophy of a Socrates did not impel him to undertake the task of ameliorating her bondage. Neither the moral culture of a Seneca nor the statesmanship of a Cicero was of any material benefit in alleviating her bitter life. The religion of the most righteous Pharisee did not secure his friendship in her behalf, or induce him to become the champion of her rights; but, on the contrary, caused him to take the least public street leading to the synagogue, and to gather up the folds of his flowing robe, lest he become contaminated by accidentally touching a woman. The very disciples of Christ were imbued with the same spirit, and marvelled, not so much that "he talked with the woman" of Samaria, as that "he talked with *A woman!*" (John iv. 27, correct translation.) According to the teaching they had received, he was violating one of the tenets of the rabbis. His conversation with woman was not the only method

by which his friendship was exhibited towards her. He did not scorn her touch like the self-righteous Pharisee, but addressed words of comfort to her who touched him secretly with fear and trembling, "Daughter be of good comfort" (Luke viii. 48); and to the woman that was a sinner, bathing his feet with penitential tears, whose touch moved the scorn and indignation of the Pharisee, he said kindly, "Go in peace" (Luke vii. 50). It was this spirit of Christ once manifested in his person, ever afterward manifested in his religion, that emancipated woman from the most galling and degraded bondage of man. It is his religion and that alone that caused the difference in the condition of woman among heathen and Christian nations. It is not strange, therefore, that she should be the friend of Jesus, his religion, his Church and his cause of missions. The appeal in behalf of evangelisation may be made to woman with a double argument and more intense emphasis. One appeal may be based upon the wretched state of her sisters wherever the gospel's blessed sound has never been heard. She cannot resist the appeal of such a peculiar nature, that which calls upon her to redeem her sisters from a twofold bondage of tenfold bitterness, from bondage of slavery and bondage of sin, from bondage to man and from still more degrading and galling bondage to Satan, to relieve her body from the yoke of man and release her soul from the yoke of Satan. Such an argument could not fail to exert a most potent influence in arousing many a "Ladies' Missionary Association" to even more fervent zeal and increased activity, in securing many "a widow's mite" with Christ's blessing upon it and its giver, and in stimulating many a one to win Christ's approbation, "She hath done what she could," "Well done, good and faithful servant." But the second is a still more powerful appeal even than the first; one which comes alike to man and woman; the argument which is hoary with age; that which prompts the converted heathen to send the gospel to other heathen: it is the voice of a risen Redeemer crying in the ears of apostles in an imperative command, thundering through the ages like the voice of mighty waters, heard by the men of this generation, orders which the Church dare not disobey, "All

power is given unto me in heaven and in earth." "Go ye, therefore, into all the world, and preach the gospel to every creature." "And lo! I am with you alway, even unto the end of the world!" This appeal is based upon the cross of Christ. The same voice seems to sound aloud from Calvary, half reproaching, half entreating the indifferent, stimulating the devoted, crying with irresistible pathos, tenderest emotion, intensest love,

"I gave, I gave, my life for thee;
My precious blood I shed;
What hast thou done for me?"

S. L. MORRIS.

ARTICLE VI.

THE INFLUENCE OF THE GERMAN UNIVERSITY
SYSTEM ON THEOLOGICAL LITERATURE.

In the great Protestant Universities of Germany are to be found wonderful advantages for learned research, a mighty spirit of research, and many and great merits. The Germans, compared with the Hollanders, the British, and even the French, are a poor nation, and both munificent salaries and large incomes are rare among them; so that the endowments and emoluments of their professorships are munificent when viewed in relation to the habits of the people, although very moderate when measured by a British standard. The organisation of their Universities is wise and liberal, the professorships amazingly numerous, and the division of labor accordingly minute. This partition of branches of instruction, with the cheapness of living and of books, and the scale of the libraries, enables scholars to pursue the different departments of literature to their extreme ramifications, with a nicety unknown in any other country. Hence, in German Universities are found men devoting their whole lives to examining