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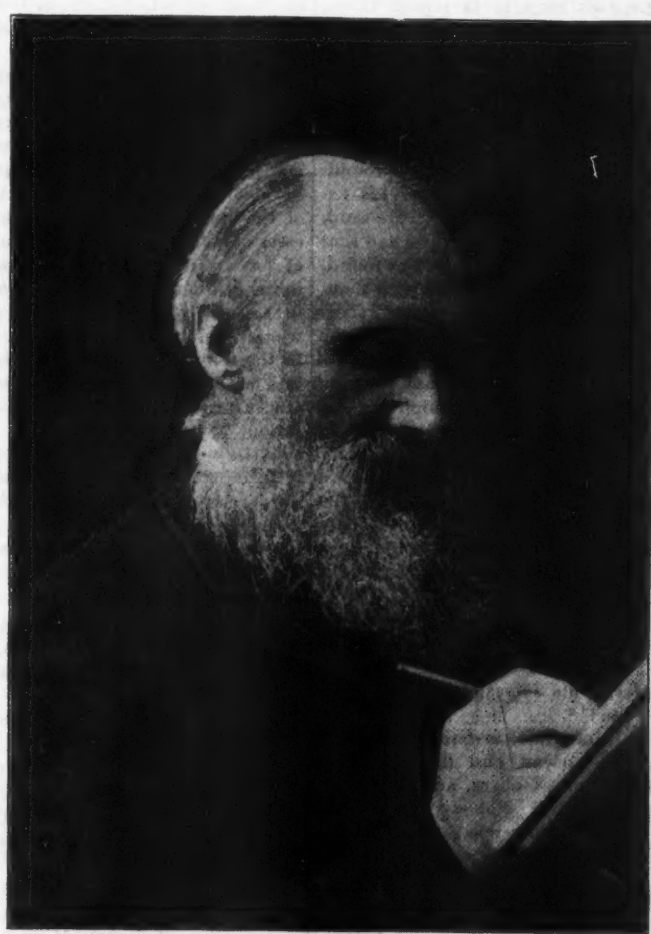
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DOES SCIENCE LEAD TO ATHEISM?

"O star-eyed Science! Hast thou wandered there,
To bring us back the message of despair?"

"I know not what I may seem to others," said Sir Isaac Newton, "but to myself I seem to be a child playing on the seashore, and picking up now and then a pebble or a shell that was a little brighter than others, while the whole ocean of truth lay undiscovered before me." And yet this man who was in his own esteem but a child, had one of the greatest intellects ever given to man. When Archdeacon Farrar showed us over Westminster Abbey, pointing out the historical monuments of England's dead, he stopped suddenly as he came to a spot on the paved floor of the Abbey, and said, "Here lies our greatest Englishman!" We were standing over the dust of Sir Isaac Newton, who, the more he knew, the less he seemed to himself to have attained, since the farther he carried his light, the greater seemed the surrounding darkness. This union of modesty with greatness is characteristic of every true man of science, as we have had occasion to observe in the official successor of Sir Isaac Newton as President of the Royal Society. It is a year ago this very week that we were in London and met again one whom we had long known as Sir William Thomson (now Lord Kelvin), who holds the position in Great Britain which is held by Pasteur in France, and Helmholtz in Germany. America owes him a debt of gratitude, as it was his scientific genius that invented the marvellous instrument for signalling through the depths of the ocean to such enormous distances as across the whole breadth of the Atlantic. The name of one so eminent among the men



Kelvin May 1/93

of science of Great Britain had just been recalled by Mr. Balfour, the leader of his party in the House of Commons, in a speech at the Annual Dinner of the Royal Literary Fund, in which he predicted a future for English literature even more brilliant than the past. This he argued from the progress in other departments of intellectual activity. In science, for example, there had been more achieved within the lifetime of men now living than in a thousand years before, and yet men of science did not feel that they had discovered all that was to be known. Like Newton, they felt that "the whole ocean of truth lay undiscovered before them." He quoted Lord Kelvin as saying that it appeared to the men of science of to-day "as if we were trembling upon the brink of some great scientific discovery

which should give us a new view of the great forces of nature among which and in the midst of which we move." If such things might be done in science, why not in the world of imagination and of poetry? Why might not the "mute, inglorious Miltons" find a tongue, and other Shakespeares make the "sheeted dead" to rise and walk across the stage? The words thus quoted were so prophetic of things to come so much greater than all that had yet been revealed, that we had some mis-giving lest the orator, in the fervor of his eloquence, had overstated what the man of science would have put more cautiously. Fortunately we were able to go for proof to the original authority. When Sir William Thomson was in this country in 1884, to attend the meeting of the British Association in Montreal,

SHALL WOMEN BE BURDENED WITH THE BALLOT?

By Rev. Theodore L. Cuyler.

Meeting a group of half dozen highly intelligent women, I frankly propounded to them the question, "Do you sincerely *desire* to be invested with the burdens and grave responsibilities of the ballot and of civil office?" One of the number replied in the affirmative; the others with a decided "No." I suspect that those ladies fairly represented the opinions of thoughtful women in this commonwealth, where the very old question of female suffrage is under new and vehement agitation. Some of the reasons that influence solid and sensible women for refusing the burden of political duties are the following:

(1) This is not a question of woman's capacity in the domain of art, literature, science, etc., but of her *duties* in the domain of civil government. The Creator made man and woman to govern, but in totally different spheres and methods. To man He has entrusted civil headship, the administration of justice, the authority of magistracy with the *strong arm power* to enforce obedience to authority when required. The burthen of ballot and of baton is laid upon him. Woman has her equally important (perhaps more important) empire in which she is to rule—by persuasions, by captivities of love, by force of character, by a power as gentle as the beneficence of the sunbeam. She has quite enough on her hands now in educating herself and the young immortals committed to her care, in governing home and household, in exercising that gentle but mighty influence without which man would soon degenerate into domestic and social barbarism. Woe be to us *men* when our mothers, wives, and sisters weary of their beautiful sceptre and snatch after the ballot, the juryman's seat, and the police baton of civil authority!

(2) When civil power has been entrusted to woman, she has not (with very few exceptions) been successful. For example, in England we find a mischievous Queen Margaret, a bloody Mary, a dull Queen Anne, and several other mediocrities; and even the splendid achievements of Queen Elizabeth's reign were largely due to the great *men* around her, and in spite of her arrogance, vanity, and frequent duplicity. Motley, Campbell, and other impartial historians have made sad havoc with her fame. The present noble and pure-minded occupant of the British throne reigns, but not governs. Parliament and Premier rule the empire.

(3) It is claimed that woman needs the ballot for self-protection. But every intelligent person knows how readily of late years legislation has been granting to woman relief from former disabilities and injustice in the matter of property, and of her marital rights. What gallantry and justice to her sex have done, will continue to be done. Her strength is in remaining a woman and not striving to be a man. Homage to womankind is one of the best traits of American character. The grasp at the suffrage might destroy more than it could replace.

(4) There is something quite plausible in the assertion that as woman does so much to purify literature and society, she might also, by accepting the burdens of the ballot and office-holding (for the two are inseparable) do much to purify our unclean politics. But by the time they are through with the dirty job of "purifying" the primaries, the caucus, and the conventions, who shall purify the women? It might save some labor if the dresses of ladies were made long enough to sweep floors and sidewalks, but what about the dresses? I feel quite sure that womanhood would suffer more than political morality would gain.

Then, too, all womanhood is not angelic. The multitude of ignorant women and of depraved women would assuredly be brought to the polls by machine politicians and demagogues; while the cultured, the quiet, and the Christian class would be reluctant to enter the political arena to out-vote the ignorant and the corrupt. And so a new burthen of responsibility would be thrust upon respectable womanhood. Some of my Prohibitionist brethren insist that female suffrage would shut up the saloons in Brooklyn and New York and other great cities. They forget what an army of beer-drinking women would swarm out of the slums and the tenement-houses to reinforce the army of beer-drinking and whiskey-drinking men in favor of the dram-shop. We suffer enough now from the foreign *male* vote in our cities; what would it be if the foreign *female* vote were added likewise?

(5) There is one argument against imposing the burden of civil duties upon woman that delicacy allows us only to hint at. It is that the Creator has put an interdict on the participation of a large number of our sister-sex in public affairs through certain physical disabilities which belong to wifehood and maternity. And let me also remind the zealous female suffragists that if the perilous passion of woman were to be introduced as an element into politics, it would furnish a new source of corruption and profligacy.

(6) If the ballot is to be imposed upon our mothers and daughters, then with it will come office-holding, jury duty, and other political responsibilities. Then will come the necessity for them to study tariffs, currency problems, and all other civil questions in order to vote intelligently at the polls or in the legislative hall. Then will come sharp controversies between husbands and wives that will not minister to conjugal peace. Then will come conflicts between the great sacred duties which God has laid upon woman and the other duties which a false and foolish theory of government has piled upon her overloaded shoulders. For one, I love and honor the sex that gave me the best of mothers and the best of wives too well to be an accomplice in any such outrage.

(7) But, says the vehement female suffragist, "we claim the ballot and political office as a *natural right*." Madam, you are sadly mistaken. If voting were a natural right, then every young man might exercise it before he reached the age of twenty-one, and every foreigner as soon as he landed on our shores. The ballot is a privilege delegated by the Constitution to certain persons under certain conditions. It is also a *tremendous trust*. It is a solemn and exacting trust. It involves a heavy burden of responsibility. Office-holding also becomes more vexatious and oppressive every year. Your Creator has laid heavy loads on woman's head and hand and heart; and the wisest of your sex are seeking more of divine grace to bear them. Beware how you rashly clamor for new burdens which would be "light" only to those who are too weak to understand them, or too wicked to respect their sacred responsibility!

(8) A recent correspondent who is opposed to female suffrage declares that he is "willing to see the experiment tried." If it fails, what then? He must remember that a suffrage once enlarged *can never be contracted*. We Republicans gave universal suffrage to the southern Freedmen, instead of requiring an education qualification. It is too late to shut the door now. As long as the great majority of thoughtful and conscientious women do not desire to be voters, jurymen, or office-holders, why force the burdens upon them?

Let the high endeavor of every good woman

be to do her full duty to God, to society, to her family, and to the commonwealth in that great sphere in which God has placed her. Woman must do her work for her country as woman, and not as a counterfeit man. We do not need her at the polls, but those who do go to the polls need a good mother's training and good home influence. This whole suffrage movement is what Dr. Horace Bushnell called "a reform *against nature*." There is full scope for a true woman's patience, power, purity, and prayers without attempting to override that divine arrangement which never fitted her to be a soldier, a sailor, a civil engineer, a jurymen, a magistrate, a policeman, and a politician.

MISS HARRIET ELY.

The church at Watkins mourns the loss of one of its most faithful and true members, in the person of Miss Harriet Ely, who entered into rest during the early morning hours, of Wednesday, March 21, 1894. She was in her sixty-fourth year, had been a professing Christian since she was fifteen years old, and had been a member of the Watkins church for twenty-five years.

For some two years she had been laid aside by sickness from active participation in the work she so much loved, but her interest never grew less, her desire to see souls saved was as keen as ever, and her efforts to aid those engaged in the Master's service continued to the very last. One of her last acts was to send some helpful books from her own library to some noble, self-denying ministers of the Word, whose scanty salaries would not admit the purchase of such necessities. What her presence and interest accomplished before disease laid her aside from active work, those who were her companions know best. Let one who knew her during these years, and rightly esteemed her, speak: "What a treasure she was, retaining all the simplicity, innocence, and purity of childhood, and adding the intelligence and vigor of maturity. Full of thoughts and desires for the good, the happiness, the welfare, and the salvation of others. What a Sabbath-school teacher she was! How regularly seen in church, at prayer-meeting, in every place where a pastor longs to see the faces of his trusted fellow-workers."

Those who were most intimate with her learned to rejoice more and more in the beauties of her character, her vigorous faith, triumphant hope, trustful prayer, keen interest in every missionary effort to spread the Gospel, and her great patience in trial and suffering. Trusting God implicitly, knowing He was a kind and loving Father, yet bound to earth by so many tender ties, well might she say, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." The hymn sung at her funeral well described her life, her character, and her reward:

"Jesus I my cross have taken,
All to leave and follow Thee.

"R."

"How amiable are thy tabernacles, O Lord of hosts." No religion has made the temple so lovely to the soul as that which places in it no image of Him whom it reveres. That in itself indicates a difference in the spirit of the underlying faith. All nations fear their gods, but affection for the object of worship is peculiar to the religion of the Bible. No Egyptian, Greek, Roman, or Hindu speaks of his very temple as "lovable." This expression of the psalm is apparently but a casual burst of emotion, but what a world of truth shines out from it as to the nature of the Bible religion and its unlikeness to all others.