

THE
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I. THE NEW CHRISTOLOGY.

THE completion of Dr. Gerhart's *Institutes*¹ prepares the way for a full consideration of the theory which the distinguished author sets forth and maintains. The volumes give us a new work on systematic theology. They emanate from the Reformed (German) Church. They are able and entertaining. The spirit of their author is calm and reverent; his mind is broad and grasping; his method is positive and constructive rather than polemical and controversial; his style is plain and vigorous. The work possesses great value, but that value is chiefly negative, because these volumes are a concrete demonstration of the utter inability of modern progressives to fulfil their promises of a new theology and to make good their criticisms upon the old. Others of this school have written incisively upon topics in theology, and have had the polemical advantage of having that particular topic separated to itself, so that it could not be reinforced from the general system of truth to which it belonged; but Dr. Gerhart, bolder, braver, fairer, and truer than all his school, undertakes the construction of a system. His mind sees, and his heart feels, that, if the new principle be

¹ *Institutes of the Christian Religion*. By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church at Lancaster, Pa. Complete in two octavo volumes, 1744 pages; per volume, \$3.00. New York, London, and Toronto: Funk & Wagnalls Company. 1894.

stationed at Cape Palmas, just outside the eastern boundry of Liberia. There, from his modest little mission-home above the beach, his eye looked out on the broad stretch of the blue Atlantic on the one hand, and on the other, on the jungle-groves, where lurked wild beasts, and men hardly less savage than they. There, all but isolated from congenial companionships, save that of his devoted young bride, he was stricken down with the deadly African fever—the same which, in more recent years, deprived the Southern church of its glorious young LAPSLEY, on the threshold of his promising career. After seven years of semi-immolation at Cape Palmas, he was transferred to the Gaboon, a station still lower down on the equatorial coast, just above the mouth of that great river, the Congo, on whose banks the Presbyterian Church now has a prosperous mission, ministered to by that remarkable son of Africa, the gifted and eloquent Sheppard!

After a dozen years of faithful service in the Gaboon, he came back to his native land with health enfeebled and constitution much shattered, but with love unquenched and unquenchable for the perishing of the "Dark Continent." His heart ever continued to be—

"Where Afric's sunny fountains
Roll down their golden sand."

Soon after his return he was made Assistant Secretary of Foreign Missions in the Presbyterian Church. But with the disruption of that body on the outburst of the Civil War in 1861, he cast in his lot with the people of his native Southland. At once he was called to the Secretaryship of Missions of the Presbyterian Church in "the Confederate States of America." Cut off from the outside world by the blockade of our entire seacoast, his energies were for the time restricted to labors for the Indian tribes in the southwest, and to gossipping the Confederate armies. But with the advent of peace—with ruined homes, dismantled churches, and an impoverished people all around him—his extraordinary administrative ability shone forth with a brilliancy seldom equalled. Fired by his stirring appeals, Christian people went to work to rehabilitate their prostrate Zion, and as their consequent, chaos soon gave place to order. Courage, enthusiasm, hope, were inspired by his counsel and example. New houses of worship sprang up everywhere as if by magic, and the Southern Presbyterian Church emerged from its desolation, "rejoicing as a strong man to run a race." Its magnificent missionary operations of to-day, which, in a measure, begirdle the world, were the project of his brain! God be praised for the gift of such a man!

This, in brief, is the meagre and imperfect outline of the man and his work as so admirably given to us by his biographer. Reader, buy that book, and let Dr. Du Bose himself tell you the thrilling story of JOHN LEIGHTON WILSON.

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WOMAN SUFFRAGE.

THE WOMAN-SUFFRAGE MOVEMENT IN THE UNITED STATES: A Study. *By a Lawyer.*
Boston, Mass.: Arena Publishing Company. 18mo, pp. 153. 1895.

This is a vigorous and eloquent protest against the proposed innovation. The dedication, which is as beautiful as brief, foreshadows the author's position: "To my mother, whose mind moved the hand that held the pen." The main tenor of his plea throughout his argument is, that woman be left in that sphere for which

her Creator fitted her and to which his revealed law assigns her, the sphere which Southern matrons occupied so faithfully and adorned so nobly, that of mother and queen of the household.

The foundation stones of our author's impregnable structure are chiefly these : That according to Scripture and sound reason the marriage of one man to one woman is not merely a civil contract of two free equals, but a divine and religious ordinance, instituted by the Heavenly Father for the creation of the family and the godly rearing of children. (See Mal. ii. 15.) That to fit woman for this destiny, God created her not inferior to, but essentially dissimilar to, the male, and expressly ordained her domestic subordination to the husband as head of the family. That the family thus instituted is the foundation integer of the commonwealth, so that, if the former be vitiated, the latter will unavoidably be corrupted, and at length destroyed. That when we make marriage merely a civil contract between free equals we thereby destroy its permanency, because legally and equitably the right of dissolving such contracts inheres in both parties to them ; that thus the family is broken up, the right rearing of children destroyed, and the wife reduced to a concubine, stripped of all security for her rights and honor as mistress of the household. That the deduction of so-called "woman's rights" from the doctrine of universal equality is a sophism, and is not republicanism, but deadly Jacobinism. That the new theory, like the abolitionism which was its fatal forerunner, is simply infidelity; for both distinctly contradict the word of God, either openly with profane insolence, or covertly with malignant deceit, in that Scripture expressly declares what they deny, that the woman shall be subject to her husband, and that involuntary bondage for life may, in some cases, be legitimate and righteous; and hence, that when "women's rights" prevail, marriage and the family will perish, woman will be degraded, children will be reared to vice and impiety, Christianity will be corrupted, and civilization will putrefy.

The innovators will doubtless characterize this view, in the terms of their customary nauseous slang, as thoroughly "pessimistic." And here is one of the darkest features of our times, that whenever philosophy, historic experience, or the wisdom of God himself in Holy Writ, utters its protest against some new caprice of these socialistic loco-focos, however certain and solemn the warning may be, they think they can flippantly away with the flippant and impertinent cry: "Oh, that is pessimism!" This way of dealing with arguments, sensible men are aware, is nothing but wilfulness and humorsomeness, follies which can lead only towards the perdition of those who indulge them. But our author fortifies his conclusions by many broad and just citations from history. He shows that the theory of marriage on which the claim of "women's rights" proceeds is the pagan theory (while the true one has been taught only by the Bible and the church). That in pagan society this theory was what vitiated the family, led to frequent divorces, and at last destroyed the civilization of Greece and Rome, and made the Dark Ages. This he supports by the testimony of the Christian synods, of Gibbon, of Lecky, and of Mommsen. He shows that the United States, in which this pagan theory of marriage is now current, already have the bad eminence of granting more divorces annually than all the rest of the civilized world together. This he holds is an alarming confirmation of the law that the new doctrine must always destroy true marriage. Our author also lays a severe accusation against the Christian pulpit in our country for its cowardly silence concerning the innovation. This charge is in

part just. He argues that this is an entirely proper topic for pulpit inculcation and remonstrance; because the true doctrine of marriage is a proposition of Holy Writ, and concerns itself immediately with morals and religion, as well as sociology. But our readers must peruse the book itself in order to acquaint themselves fully with its boldness, vigor, and wealth of illustration.

It is most true that "woman's rights," like abolitionism, are a natural and unavoidable corollary from the false Jacobinical construction of human equality. The latter has already reared the horrent crop from its dragon's teeth; the former seems equally likely to prevail; and when it does will work a yet wider ruin.

There is a sense in which "all men are by nature equal," the sense of the British laws (peer and peasant equal before the law), and of all constitutional republican states. All men, namely, have the same humanity, the same Heavenly Father, the same immortality, and the same moral accountability. All have the common moral right to use their faculties and improve their several franchises for realizing their several shares of righteous welfare in this life, and their future destiny. But *those shares are not equal, because the faculties and franchises of different classes of men are not equal.* The fact is, that these are endlessly unequal. Therefore the Jacobinical attempt to confer all the same prerogatives on the naturally disqualified which are righteously due to the qualified is not a moral equality, but an equally violent folly and wickedness. But this is the sense in which this democratic fad is now almost universally held and taught, That whatever prerogatives the law confers on the best-qualified citizens, all the same must be conferred on all the citizens, or a natural injustice is perpetrated. This monstrous dogma needs only to be dragged into light in order to show its absurdity. The attempt to give it full effect can never construct society, but must ever destroy it. It is the universal law of nature, that all her structures, and, much more, all her organisms, material, vegetable, animal, and social, must be built, not of equal parts, but of unequal and dissimilar, which must have, not the same, but unlike functions in the organism. The apostle found this true even of the church of God, the highest of all. (See 1 Cor. xii. 14-23.)

Our author teaches that marriage cannot be reduced to a mere contract between free equals, so that both the parties shall really exercise equal privileges in it, without destroying its permanency. He might have proved this, not only from history and jurisprudence, but from universal domestic experience. We presume that there never has been a marriage in which husband and wife practiced this equality in fact. One or the other has always held a predominancy. If the husband has not been head of his family, he has always been more or less henpecked, and the wife was the virtual man of the house. It is no more possible to have this actual equality and freedom in a permanent marriage than to have an inverted cone stand permanently upon its apex in unstable equilibrium.

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