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THE CORE OF THE PENTATEUCH.

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OUR position in these papers is simply to give the outcome of our studies carried on for our own mental satisfaction. We do not seek to reconcile things, but only to reach a *modus vivendi*, so that we may be able both to study science and to use our Bible. We treat them both, and students on both sides, with due respect, only desiring to avoid conflicting theories that might bar the way. On some points, both about the Bible and about science, we are not at all confident; but we do not regard the difficulties as insurmountable, or as greater than one might expect to encounter under the circumstances. We do not think ourselves justified in subordinating science to the apparent statement of Scripture, nor on the other hand in condemning the Scripture because we have failed to see how it can be paralleled with our notions of science. Whenever we fail to recognize their harmony we prefer not immediately to adjudicate the matter, but to await further light if it shall ever arrive. This course is in our opinion warranted by considering the outcome of older controversies, in most of which there were bilateral errors. We should add that from converse with men of science and clergymen, we have found that as a general rule they are very much alike, both sides wanting to find and to accept what is right, though apt at times on both sides to misunderstand the aims and attitude of the other side. It is usually a gross injustice, and also injurious to our own side, when we impute wrong motives to others because we do not like their arguments and conclusions.

Of the Pentateuch, as of every other book, and of many other objects, we may specify two categories of characters, the internal

WOMAN'S PLACE IN THE CHURCH AND THE WORLD.

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THERE are two portentous movements in our country which strike at the foundations of the church and of society, and they bear a close relation to one another. The first is the appalling increase in the number of divorces, cancelling the marriage bond. The ratio of divorces is increasing and surpassing the increase of population. In 1899 there were in all of Europe, Australia and Canada combined twenty thousand divorces, while in the United States the same year there were twenty-five thousand divorces. That was in 1899, but in 1904 there were, in the United States alone, sixty thousand divorces.

From 1869 to 1901 there were sixty-nine divorces in Canada, while in the United States for the same period there were seven hundred thousand divorces granted.

These figures, taken from an address recently delivered by Bishop Greer, of New York, are appalling, and awaken the most serious apprehensions as to the future of our country. We cannot shut our eyes to these facts. Why there should be such a tremendous difference between Canada and the United States is a question that may well be pondered. One fact may be stated; in our country the Bible is read in only a limited number of public schools, while in Canada, in the French public schools, the Roman Catholic religion is inculcated, and in all the English-speaking public schools the Bible is the main text-book, thoroughly taught.

The other movement, manifest at present in both church and state, is that which looks towards the removal of woman from her divinely appointed sphere. To give woman the ballot, and political office, as is done in four Western States; or to introduce her into the pulpit, or to set her to lead in mixed assemblies of men and women for the worship of God, is to do woman an

injury incalculable, and to strike a blow at the institution of the family which is the foundation of the social order, and the basis of the organization of the church. Woman is intended to be man's helpmeet, not to lead in public affairs, but to inspire man, and above all to make the home life, and to exercise the transcendent function of training the young.

But suppose a woman is not married and has to support herself, still her work should not be in public affairs; she is not intended to be a policeman, a preacher, a judge, a mayor, a governor nor president of the United States; and there are a thousand useful positions filled now by women who have no husbands, where they forfeit none of the chivalry of man, nor lose in any degree that sweet womanliness which is at once the most fascinating and most beneficent of all human influences.

God said, "It is not good for man to be alone; I will make a helpmeet for him. And he made a woman and brought her to the man. And Adam said, This is now bone of my bone, and flesh of my flesh." And Christ said, "Whom therefore God hath joined together, let not man put asunder." St. Paul, speaking by inspiration of the Holy Ghost, says, "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus ii. 3-5.)

In 1 Cor. xiv. 34, 35, the Apostle gives command, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." It has been charged by some that St. Paul was not qualified to speak on these subjects because he was an old bachelor. Now it is probable, as Canon Farrar argues, that he was a widower, but whatever he was, as he spoke by inspiration of the Holy Ghost, his words carry the authority of God, and he was laying down the law for all ages of the world, and among all nations. *Woman is queen of man's heart so long as she is womanly; if she goes into man's sphere she steps down from her throne, and forfeits the crown which God has placed upon her brow.*

The Bible nowhere says that woman is inferior to man. She is his equal; more often she is his superior in her character, and she is the recognized custodian of virtue. But man has his sphere and woman hers. In the struggle of life he is in the foreground, she in the background. He is the king to breast the world, and battle with enemies, with her, his queen, at his back; defending her with his strong arm, and inspired by a Christian knighthood and chivalry, to be her protector. This is the divinely appointed order of society and of the church, and man's main business is to take care of women and children and provide for their wants.

On the other hand man should reverence woman, should take off his hat in her presence, should stand for her to sit in the crowded conveyance, and if she is in danger, should defend her, if need be, with his life. Let woman see to it that she do nothing to forfeit man's chivalry, reverence, and love.

Woman's mission as man's helpmeet is to purify, sanctify and sweeten the world by the work that she does usually unheralded and unrecorded save in the undying memories of those nearest to her, and by the inspiration of her womanliness and her self-sacrificing love.

If a woman have no husband, nor children, nor any to care for her support, and must work for herself, yet even then wherever she toils, in the school-room, the factory, the store or the office, she can still be womanly, shedding a refining, purifying, ennobling influence all about her. This she can do as she keeps her way along the private walks of life; when she assumes public leadership, she is no longer man's helpmeet, but his rival, and the sacred power of her womanliness is gone.

Wife, make your life an inspiration. Let your husband be your lover, and be you his sweetheart all your days. By modesty, gentleness, love, patience, self-sacrifice, make home the sweetest, most attractive place on earth for him, to which he will hasten with eager heart at the close of day. If you have a hard, unappreciative husband, or a cruel, drinking partner, then, even then, be womanly, patient, self-sacrificing, that by love, example and prayer to God, you may win him back to manhood.

Mother, yours is the highest trust committed to any mortal. It is yours to form character that shall endure forever, to make women and men who shall act in the world's great progress, and

to remain what you make them forever more, world without end.

Behold the splendid scene of the first marriage in Eden, so beautiful and so pregnant with divinely-intended significance. Man made in the image of God, lord of creation, standing alone in Paradise. And his Creator seeing him thus, says, "It is not good that man should be alone. I will make a *helpmeet* for him. And he made a woman and brought her to the man." The king had found his queen. And Adam said this is now bone of my bones, and flesh of my flesh. And so by the beneficent Creator man and woman were married, man the first, the leader, woman the second, the helper; each absolutely necessary to the other and to the divine order of the world. And Christ says, "Whom therefore God hath joined together, let not man put asunder."