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THE JUDGMENT AS DISCLOSED IN 2 CORINTHIANS 5:10.

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I. *Is There to Be a Great Public Judgment?*

This question is not, "Is there to be a private judgment of each one at death?" That there is to be such a private judgment is the teaching of the natural reason and of the word of God. The pagan myths concerning future judges, the terrors of man's guilty conscience and the necessity of some means to adjust the irregularities between men's histories in this life and their merits are so many grounds from which the natural reason argues with large probability to the fact of a private judgment ahead for each individual. The Scriptures make such a private judgment certain, in teaching that the human soul, when it leaves the body, meets God directly. Thus Eccles. 12:7: "The dust shall return to the earth as it was; and the spirit shall return unto God who gave it." This implies self-consciousness and self-knowledge and private individual judgment. In like manner, we read in Heb. 9:27, "It is appointed unto men once to die, but after this, judgment." In this passage, *krisis*, the word translated judgment, is without the article. The writer does not teach that *the* judgment immediately succeeds the death of the body, but that a judgment does. Our Lord's promise to the repentant thief on the cross

*A WOMAN'S HEART THE GATEWAY OF CHRIST TO THE WESTERN WORLD.

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Text: Acts 16:14-18.—And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Introduction.

"The waters of Aegean Sea at once the barrier and the highway between the East and the West, have been from earliest times, as they happen to be again today, the theatre of epic events—here Occident and Orient for over 2,500 years have struggled for supremacy."

No event in the history of civilization on those classic shores was more epoch making, or more truly epic in character, than the voyage of that little bark that bore Paul with the Gospel of the Cross from the shores of Asia to Europe.

*A sermon preached at Montreat, N. C., July 19, 1916, before the Woman's Summer School of Missions, conducted under the auspices of the Woman's Auxilliary of the Southern Presbyterian Church.

Every event of the story is pregnant with historic meaning. The divine message that in a vision called the Apostle upon this journey came to him in a region more saturated with classic tradition than any other spot in the ancient world.

As he landed in Europe, he left immediately behind him the plains of Troy with its golden past, immortalized in song and story, and it is no mere incident that when he turned his back upon that city where man in a heroic age had wrestled in mortal combat for their ideal of physical beauty, with its appeal to passionate love, he found on landing in Europe a woman *on her knees in prayer*—a woman through whose heart of love as a gateway Christ himself entered the Western World; and out of that meeting of women for prayer by the riverside at Philippi has come that wondrous thing that has blessed the world, *Christian Womanhood*, baptized with the spirit of prayer, with heart aflame with holy love, taking upon herself the service of her Lord.

Troas, the Troy of Helen, and Philippi, the home of Lydia, thus stand through the ages as types of two opposite conceptions of womanhood.

"It is a fact, significant of the past, prophetic of the future, that even as Dante measured his successive ascents in Paradise, not by immediate consciousness of movement, but by seeing an ever-lovelier beauty in the face of Beatrice, so the race now counts the gradual steps of its spiritual progress, out of the ancient heavy gloom, toward the glory of the Christian millennium, not by mechanisms, not by cities, but by the ever new grace and force exhibited by the woman, who was for ages either the decorated toy of man, or his despised and abject drudge."

Woman's True Sphere.

It was thus in a woman's prayer-meeting the Church of the Western World was born. It found its cradle in a Christian home, and there celebrated its first sacramental service.

This was in a real sense symbolic of the sphere of woman-

hood, with its graces of purity, modesty and self-sacrificing ministry.

All that is sweetest, holiest and most permanent in Christian civilization traces its origin to the first Christian household of Europe, gathered in the home of Lydia of Philippi, and wherever a man's heart is made glad by the gift of a Christian woman's love, or thankful for the woman at whose knees he learned to pray to the Son of God, there a debt of gratitude is owed to this home on the shores of Greece.

Here womanhood found its true emancipation, here began that most revolutionary of all social movements that have transformed and are transforming the waste places of the world, and ennobling human life.

It was in the home of a woman, who was both wife and mother, that the Church of the Western World was born, and in this true sphere of womanhood, sanctified by holy love, man and woman have wrought in that mystic union, symbolized by Christ and his bride, the Church. Here the Christian husband has exercised that ideal of dominion conferred on him by the Creator, but realized only where the Master's love links lives in holy obedience to their living Lord, for the husband is the head of the wife, even as Christ also is the Head of the Church.

No one can overstate the Scripture teaching concerning the true form of life relationship between the sexes in the Christian home, or the proper lordship of the Christian husband, but no ideal of life's normal relationship should blind us to the facts of things as they are.

Illustration.

Take but an illustration of what is a mild form of the problems of life, the Christian woman married to a no-account, drunken husband. That man ought to be the head of that home; that woman ought to be in a subjection to a Christian man, her house-band. But no divine law of sex relationship condemns that woman, who becomes, by virtue of character and service, the true head of that home, rearing its children

in sobriety and godliness in spite of the protests of her maudlin, brutal husband, who bears the name, but has surrendered every title to the rights of manhood!

Womanhood's Need.

From the home of Lydia, Paul went out to find on the streets of the city womanhood, enslaved, degraded, debased, and it has required centuries to arouse the Church to the significance of this other side of the story of the Gospel's entrance into Europe.

In our gratitude for the Christian home, and our praise of its graces and sweet restfulness, we have somehow forgotten how many women there are who have no home—how much of slavery, degradation and unspeakable shame exist, not only in heathen, but Christian lands—how many hundreds of thousands of women there are who must put aside the thoughts of a home of their own and take their place in the ranks of the toilers and wage-earners.

The Exceptional Service of Womanhood.

The exceptional service of womanhood in abnormal, extra home relationships has been signally owned and blessed of God through the centuries of Bible history:

It was a woman's voice lifted in song that inspired the multitude of Israel as they stood on the farther shore of the Red Sea facing the perils of the wilderness.

It was a mother in Israel, who, leaving the home and children, stepped to the front of the bewildered and terrified hosts of Israel and inspired them to battle with the Canaanites.

A woman's courage in doing what was regarded in the Orient as an immodest thing, so bold it put her very life in peril, brought salvation to the Church in Persia, through Queen Esther, who had by the Providence of God, come to the kingdom for just such a crisis.

It was the voice of Anna, the prophetess, raised within the very precincts of the Temple, and afterwards to all them that

looked for redemption in Israel, that heralded the Gospel of the new-born King.

A woman, going about the streets of Samaria, telling the men about Jesus, became the first evangelist of the Church.

A woman was commissioned by angels sent down from heaven to officially proclaim to the disciples the news of the Resurrection.

Phoebe, the deaconess, was among the first of what we would call to-day Foreign Missionaries, and in the heart of Lydia was born the Church of the Occident.

Yet, in spite of all these examples of service, it has only been during a little more than a century and a half ago that this other scene, the scene on the streets of Philippi—this slave girl, in her pitiful need—womanhood, at home and in lands far across the seas, living in degradation and in shame unspeakable, has fastened itself on the heart of the Church of God.

Woman and Modern Missions.

The first organized effort for the support of missionary activity in foreign lands began in the home of widow Wallace at Kettering, England, in 1792, which may be regarded as the birth-year of modern missions. From that woman's prayer-meeting at Kettering to the great Ecumenical Conference at Edinboro is a short cry measured by the scale of the centuries, but it marks the difference between the ancient and modern world; between a Church indifferent to its mission and the needs of a lost world, and a Church on fire with holy zeal for the conversion of the world to Jesus Christ.

New Womanism.

Much has been said of the evils that have grown up in this new era that marks the entrance of woman into the world of thought and action—much that is only too true and to be lamented of the economic conditions that have thrust woman into all the three hundred gainful occupations of the modern world.

Yet much of this pessimism concerning the present day con-

ditions overlooks the terrible facts of the former general social, moral and physical condition of the masses of woman throughout even the Christian world.

It is undoubtedly a sad fact that in many sections there is a decay of the former sweet home life, with its deep piety and its holy altar, yet it is undoubtedly true that for the masses of women throughout the Christian world there has come a steady elevation of life, as well as its enlargement in all those things that make the soul stronger and better and purer.

The new era that opened the doors of college and university to women silenced forever the age old controversy as to her intellectual inferiority, and to-day in our own country 80 per cent. of the teachers in the public schools of the United States are women, while in the Church over 90 per cent. of the Sunday-School teachers are women, and upon her shoulders have been thrust the responsibilities of the majority of orphanages and mission schools in our own as well as in heathen lands. The gentle, but skilled touch of her loving hands ministers to the hundreds of thousands in our hospitals, and in our own Church more than one-half of the foreign missionaries are women!

When we consider these cold facts, we must realize at once that while the true sphere of woman is the home, to the woman who must go out of the home to earn her daily bread, and to those other devoted women, who for the Kingdom of God's sake have willingly surrendered the holiest ambition of a woman's soul to have a home and children of her own, not only the Church of God, but the whole world is under everlasting obligation.

The day the Lydias of the Church saw for themselves enslaved, debased womanhood on the streets of their own city, or suffering, dying across the seas, marked the dawn of a *new era in Christian Service*, which just because it was outside the normal sphere of womanhood, the *home*, placed the women who entered into it, along side the Deborahs and Miriams, the daughters of Philip and Phoebe, the deaconess, who, because their service was exceptional, and exceptionally owned and

blessed of God, became for the Church the pattern of a service that does not break down the form of ordered life in the home, but goes out into the ministry of Christ to the world, making possible that thing which they have denied themselves.

Organized Work of Women.

If it be only a little way back to the beginning of the modern missionary movement in the parlor of widow Wallace at Kettering, it is a much shorter period since the organized work of Christian women began.

It was as late as 1834 that David Abeel, an American missionary, returning via London to America, met, like Paul at Phillipi, a handful of praying women, in a London drawing room, to tell them about their sisters in China, and it was there that was begun the first organized work of Christian women in the Society for Promoting Female Education in the East.

Yet it was twenty-five years later, or 1860, before the women of America banded together for the service of the Church in the Woman's Union Missionary Society organized in New York City.

I am profoundly conscious of the extremely modern character of this movement as I realize that the women to whom I speak tonight are most of them the first official representatives of united organized women's work in the Southern Presbyterian Church.

Opposition.

There is a reason for this long delay—a reason that has emerged at every stage of the progress of this work.

It was Bishop Wilson of India, who many years ago opposed the sending of Christian women to India, citing as authority for his position the example of Tryphena and Tryphosa, and the beloved Persis, who, as he said, remained in the quiet seclusion of their home in the service of Jesus. He forgot all about the itinerant Priscilla and the deaconess Phoebe, and above all else he forgot, what we are so prone

to forget even yet, that had all Christian women remained in the circle of the home, satisfied with its sweet, healthy and happy life, there would be no Christian homes in heathen lands, for the citadel of life in heathenism is the home, and that citadel can be stormed and taken only by the Deborrahs of the Kingdom of Grace.

This opposition to the work of women in the Church did not stop, however, with the negative attitude of men like Bishop Wilson, but ignoring all those passages in the Scriptures in which women's work has been so signally honored by God, it settled itself down upon practically the one classic passage on the subject, 1 Cor. 14:34, where the Apostle declares that women should keep silence in the Church, for it is a shame for them to speak.

1 Corinthians 14:34.

The meaning of this passage must be fairly clear to even the casual reader, though he perhaps would naturally ask, even without any knowledge of the Greek, whether the Apostle is talking about women in general, or married women who have husbands, whose advice they might ask at home.

It is a passage remarkable for two things: first, it deals with that strange phenomenon of the early Church, the gift of tongues, and, second, with matters involving social customs, not merely marriage relations, but the delicate problems of the life of the infant Church, as those problems existed in the Orient nearly two thousand years ago.

It is passing strange that those modern exegetes, who are so sure that they only are guided by the Spirit of God in interpreting this passage and the parallel passage in 1 Timothy, should pass by the equally emphatic statement of Paul to Timothy forbidding the women to braid their hair, or to wear jewelry of gold or pearls or costly raiment. 1 Tim. 2:9.

It is safe to say that if equal attention were given to this passage as to the one in 1 Cor. 14:34, the advocates of a literal enforcement of this command would be entirely too much ab-

sorbed in their undertaking to have much to say about women in the service of Jesus Christ in the Church.

In the Corinthian passage the Apostle is not stating a general principle of universal, binding obligation for all time, but is giving a concrete application of such a principle. The broad principle is that of woman's subordination as wife in the Christian home. Now, to attempt to give universal and perpetual force to the specific application of this principle to local conditions in the early Church in the Orient, is to introduce a method of interpretation that if applied to other passages would put Christians again in bondage to a spirit of legalism and formalism utterly foreign to Paul's whole conception of life.

Yet those who insist upon such methods of interpretation of the passage in Corinthians wisely adopt other methods in connection with such passages as 1 Timothy 2:9, but they cannot escape the consequence of their own logic.

Considering the passage in 1 Cor. 14:34 more particularly, it should be noted that when the gospel entered the hearts of the women of Europe it brought a new freedom and the consciousness of the dignity of life. It was a real emancipation from the thralldom of the centuries.

As has been well said, "the effect was immediate and immense. The standards of character and of moral aspiration were rapidly and permanently lifted among women. Not losing modesty, only finding it perfected in the love of the Lord, they began to reveal that intensity of faith, that reckless completeness of consecration to noble aims, which has been since the glory of the sex."

The transformation was not, however, without elements of peril to the infant Church, living as it did in the midst of Oriental social customs that had hardened through the centuries.

When the gift of tongues was poured out on the Church—that strange charismata—it was necessary for Paul to restrain even the men in the exercise of their gifts, for they all wanted to talk at once, so that the church services were in uproar and

confusion. It is not strange that he found it necessary to put even greater restraint upon the women, particularly the married women, lest in the almost fanatical zeal aroused by this wonderful new gift of the Spirit they should bring disgrace upon the young Church in that foreign land, where only the woman of evil repute, of unchaste life, dared frequent or speak in the promiscuous assembly in civic life. So he warns them almost sternly against their women speaking in the Church Assembly, lest perchance they might be supposed to have thrown off the authority of the home life and be classed with the lewd women of the city, adding so no one might misunderstand his meaning, "*It is disgraceful for a woman to speak in the Assembly.*"

It would require courage of a rare degree for one to compare such a social situation with the condition of Christian women in the freedom of Christian lands, or consecrated, cultured, refined and enlightened Christian womanhood to-day with the womanhood of the Church at Corinth, and to say concerning the public speaking in the assembly of God's people to-day of such a woman as Mrs. Martin or Mrs. Smith, or any of our devoted women missionaries, "It is a disgraceful thing for this woman to speak in the Church."

Attitude of the Church.

It is of more than passing interest to note the attitude of our Church officially toward the work of its women.

"The 'Confession of Faith' and the Larger and Shorter Catechisms of the Westminster Assembly, together with the formularies of government, discipline and worship are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of the Scripture in relation to both faith and practice, and nothing, therefore, ought to be considered as an offense . . . which cannot be proved to be such from the Scripture, as interpreted in these standards." Rules of Discipline Ch. II, No. 152.

From this it will be seen that the authority of an Assembly in the absence of definite constitutional interpretation of Scrip-

ture is, therefore, only advisory and in no sense mandatory or legislative.

By the very terms in which the offices are described in the Standards women are excluded from the office and functions of the minister of the gospel, and from both eldership and diaconate.

Provision is made for the services of deaconesses, but beyond this nothing is said concerning other services of Christian women in the Church, and thus the Standards, with great wisdom, do not attempt to bind the consciences of God's people by ecclesiastical authority based upon manifestly disputed and difficult passages of Scripture, such as the one cited in 1 Cor. 14:34.

As far back, however, as 1881, the Assembly expressed its emphatic judgment, as based on the express Scripture teaching as expounded in the provisions of the Constitution that "inspired Scripture as interpreted by our Standards nowhere in the case of women sanction, but on the contrary does clearly prohibit their assumption of the ministerial office."

Without claiming constitutional authority for the deliverance, this Assembly also expressed its opinion that women "are prohibited from leading in prayer, speaking by way of exhortation, or discussing any question publicly in the meetings of the church or congregation as a mixed Assembly." This Assembly cited the passage in 1 Cor. 14, and the parallel passage in 1 Timothy 2:11, 12, in which latter passage Paul writes, "I suffer not a woman to teach"—a man.

This general deliverance was re-affirmed in 1897 and again in 1910—but meanwhile with the tacit approval of the various Assemblies, and under the direction of the constituted authorities of the Church, women have been teaching classes of both men and women throughout the whole Church. In foreign lands and in home mission fields they have been telling the story of Jesus' love, both in chapels, churches and on the streets of cities wherever men, women and children would listen to the gospel message, and in destitute home missionary fields they have actually founded Sunday-Schools, in many

cases acting as superintendents, and, where there was no man to act, have led in public prayer, and when they have gone back to the old home Church have thought it no shame to tell God's people in their Church what Jesus had done through them in making known his grace and love!

Practice and Deliverances.

This well-nigh universal practice of our Christian women, though contrary to no interpretation of the Scripture by the Standards of the Presbyterian Church, so troubled the minds of some of the brethren that the Assembly in 1915 appointed an exceptionally able Ad Interim Committee of five to "make a careful study of the teaching of the Scripture on the whole subject of woman's position in the Church and report to the next Assembly." Doubtless the Assembly was fully conscious of the fact that for any action on its part to be binding on the churches it must first be incorporated into the Standards. However that may be, this able committee, after careful study, particularly on the passages already quoted, brought in on this whole subject what was facetiously called a "majority report, a minority report, a most minority report and a supplement to the majority report."

Action of the Orlando Assembly.

The Orlando Assembly thus had before it, for its consideration, the Standards, silent on the whole subject, except as to the holding of office in the Church by women and their diaconal ministry.

It had the former deliverances forbidding women speaking in mixed Assemblies, it had the practice of the Church through its official agencies permitting just this thing under certain circumstances, and it had a report on these disputed passages so divergent in its recommendations that only a committee on parliamentary orders could put it in shape for consideration.

Under such conditions as these, the Orlando Assembly reaffirmed the deliverances declaring that Scripture interpreted

by our Standards forbids women holding the ministerial office or exercising its functions, but declined to put upon the Church the burden of deliverances based on passages that were directed to Oriental customs 2,000 years ago, and concerning which even its own committee could not agree, and, therefore, in entire loyalty to the Scripture teachings as to the normal sex relations that should obtain in a Christian home, wisely left "other services of women than that of preaching to the discretion of the Sessions and the enlightened consciences of our Christian women themselves."

What a tribute by the highest court of the Church to the womanly modesty and consecrated spirit of the women of our Church, to their home life, a model after the pattern of the Holy Scriptures; to their zeal in the service of God's Kingdom throughout the world!

Opposition on Ground of the Expense and Peril of Organized Activities.

For years the work represented by this Auxiliary has been held back through the opposition of those who thought it "questionable at least, whether under the policy of the Presbyterian Church, founded as it is professed to be, upon the Word of God, Union Societies, Presbyterial, Synodical or mixed denominations are legitimate." "This doubt was strengthened by the strong and growing tendency in such unions to assume to themselves the work of the Church, to throw this zeal and strength outside of authorized channels, and to put themselves beyond control, while they absorb the time, energies, prayers and means of many of our best women." Report approved by Synod of Virginia 1899, republished 1916.

Others still have objected to this organized work on the ground that it was too costly.

It is worthy of note that every objection to the great work of the women of our Church centers around the same general line of thought, and an occasion for thanksgiving that the Assembly has again placed its seal of approval on the Woman's Auxiliary, representing as it does the consecrated gifts through

regularly organized societies of more than half a million dollars for beneficences; and if the story were all told of the gifts of the women of our Church, it is no exaggeration to say that they would approximate \$1,000,000, or over one-half the total gifts of our Church for beneficences!

Endorsement by the Assembly.

It was the Assembly itself that set its approval on the statement that the report of the Auxiliary for 1916 "removed any possible interpretation of the organized work of our women as other than whole-heartedly loyal to the principles of the government and control of every branch of the work of the Church by its organized courts. The women of the Church have no other desire than to follow the leadership of the Church through its official representatives, they only complain that in some quarters that leadership is lacking. We have here a living potent force for the advancement of the Kingdom of God. Those in charge of this splendid body of Christian women plead for guidance lest they unwittingly blunder. Move forward they must. If they move not wisely the fault must lie at the door of the Church to whose authority they yield loving and loyal obedience for failing to furnish them the guidance they so earnestly seek."

Is There Peril to Our Church in the Work of Its Women?

There is only one thing to be feared in the present situation, and that is that the men will never catch up with the devoted women in their zeal, nor be so intelligently informed on the work of the Kingdom of God as are these daughters of Israel. I dare say there is not a ruling elder in this congregation composed of men and women from all over our Church, and not a half dozen ministers who know as much about the mission work of our Church at home and abroad as does the leader of the Missionary Society in your home church!

There is, of course, something very irritating to a certain type of masculine mind in the restless impatience of these

modern Deborahs with slothfulness, indifference and ignorance concerning the work of the Kingdom, but the blame rests not on those who are restless!

"If the Church of today," says the report of the Committee on Women's Work adopted by the last Assembly, "is to maintain the Scriptural form of the relations that should exist between the sexes in its life, the men, and particularly the authorities of the Church, must themselves be alert and active in their divinely appointed task of leadership in the service of the Kingdom of God."

Those who fear that the women of our dear Church will seek to usurp the functions of the constituted authorities of the Church itself overlook the fact that ever since its organization the Presbyterian Church in the United States has had equal suffrage, that in every congregation the number of women is greater than the number of men, and that thus under the majority rule of our own Church the women could control the election of all Church officers and the policy of all matters submitted to a vote of the congregation.

Whatever peril may exist in equal suffrage in civic life, I solemnly call you to witness that the Christian home, the modest, self-effacing womanhood of our Church, prominent only in its spirit of loving sacrifice for Jesus, stands out as a striking answer to those who are suspicious of the great work being done by the women of our Church, and fear lest the Scripture ideal of womanliness be destroyed through the service of our Godly women in the Church we all love.

There can be no peril to the Church, the home, or the authority of the word of God in the fact that the Assembly at last refuses to accept for the faith of the whole Church the exegesis of a minority, or at last relieves the consciences of its people from the burden of detailed, *en thesi*, deliverances on difficult and disputed passages of Scripture, and is willing to leave the application of Scripture principles to the discretion of the Sessions, who alone can know the facts concerning concrete problems as they arise, and to the consciences of our devoted and consecrated women, who have shown throughout the his-

tory of the Church their loyalty to its authority and their love for its Lord.

No Woman Question in the Southern Presbyterian Church.

There is after all but one vital question involved, and that is the personal relation of Jesus Christ to the hearts of those whom he has redeemed by his own precious blood.

The one indispensable thing in this whole matter is stated in my text, *The Lord opened the heart of Lydia*, and under this gracious moving of God's own Spirit, the great dormant and untrained powers of Christian womanhood are at last awakening to the call of the world's need, and are training themselves for the service of the Kingdom of God.

How marvelously Jesus Christ has entered into woman's heart of love, how wondrously he has taught her that his cross is not to be clung to in sentimental devotion, but to be borne in sacrificial service!

Since the breaking of the box of ointment on Jesus' feet, and the widow's mite brought to the Temple service, Christian womanhood has set the type and standard of loving, self-sacrificing ministry.

As I look into your faces here this evening I realize that when all has been said, this is the crown and glory of your lives. It is the secret of your Lord's joy, which you have learned at his feet. The joy of unselfish, loving service.

May this secret be the blessed portion of every woman in our dear Church to the praise of Christ's grace and the glory of his name.