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I. LITERARY.

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BY REV. J. A. QUARLES, D. D., LL. D.

CHARLES CAMPBELL HERSMAN was born on a farm in the superb blue-grass section of Kentucky, in the neighborhood of Lexington, its equally superb city. This portion of the State is noted as having in it the very best blood of man and beast: short horn cattle, silken-haired racers and trotters, Clays, Breckinridges, Marshalls, Crittendens, Wickliffes, Shelys, Merrifee and Beck, Blackburns, Youngs.

Born in this most favored region, he was carried by his parents at an early age to Missouri, where they settled on a large farm in Monroe county. Here his father died when he was thirteen years of age, leaving ample means for the rearing and liberal education of his children. Charles was fond of books from early childhood, and availed himself of every opportunity which the neighborhood afforded of gratifying his love of reading. His primary education was conducted by the country school in the vicinity of the farm.

As his physical constitution was not robust, at the advice of the family physician, he remained at home on the farm until the spring of 1855, when he was sent to the Van Rensselaer Academy, an institution under the patronage of the Presbytery of Palmyra, and named for the philanthropic Cortlandt Van Rensselaer, a descendant of one of the Dutch patroons of New York. The academy at that time was managed by the Rev. J. P. Finley, D. D., afterwards a professor in Westminster College, one of the most godly of men. Here, in April, young Hersman began the study of Latin and Greek, and, by the close of the term in June, he had so far mastered the forms and the construction that he was able to read the "Life of Epaminondas," by Nepos, and "The Anabasis." Returning to the academy in the fall he continued his studies, but was compelled by his delicate health to return home the following April.

III. MISSIONARY DEPARTMENT.

WOMAN'S WORK AT HOME FOR FOREIGN MISSIONS.

By MRS. LUCY RANDOLPH FLEMING.

It has been said "that in all education woman is God's ordained pioneer:" and this is pre-eminently true of all religions. Even those false faiths whose very systems are built upon woman's debasement, her spiritual, intellectual and social bondage, could not long survive without her consenting co-operation and influence.

In the Church of the Living and True God woman has ever been welcomed and honored, and her position therein never a sinecure. Since the hour when the Lord God pronounced enmity between the Tempter and the woman, between her seed and his seed, woman has been instinctively at war with the Adversary; often truly, with a mistaken zeal, not born of knowledge, often a blind antagonism not working her own weal, but yet verifying the Divine prophecy.

Therefore in the development of the great enterprise which we call Christian Missions, it is not surprising to find her from its very inception in the forefront. Granted an equal salvation with man in the Old Testament Economy, lifted higher under the Gospel, signally honored and blessed by the Saviour—Jesus of woman born; with her inherent trait of *giving*, quickened and sanctified by the Holy Spirit, woman must needs attempt at least to share with others the joy and light of the knowledge of the true God and Jesus Christ His Son.

To what period may we look back and say "here began the woman's movement in missions" or "this was the birth-day of that wonderful, blessed work?" In the space allotted this article we may not attempt the interesting search; the tracing of this mighty river back to its fountain rill, unveiling the root of this spreading tree grown from the mustard seed, this little one became a thousand, until today as Dr. Ellinwood says: "no denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether success abroad, great as it is, or its reflex power at home has been the greater."

The "day of apology"—if such a day was ever needed—for

the Woman's Missionary Society is past. It is a recognized and for the most part, valued power in the church. These societies not despising have triumphantly overcome the day of small things. In place of sparse meetings of six, eight or a dozen women half afraid to read aloud a verse of that Scripture they wished to send to the ends of the earth, and wholly so to open their lips in prayer, we now see entire churches filled with earnest, intelligent women conducting these assemblies with modest dignity, their clear voices ready in reading, praise or prayer. Instead of the Cent Societies, the scanty, slowly gathered offerings of other days, the treasurers of Women's Societies to-day report and disburse thousands of dollars. "In all 70 societies are in existence, supporting a force of 1468 missionaries, and gathering and expending last year the snug sum of \$1,692,963. Of these societies 34 are found in the United States, 10 in Canada, 24 in Great Britain, and one each on the Continent and in South Africa. The American Societies alone sustain 926 missionaries, and raised last year \$1,087,568, or almost three-fifths of the entire amount." (Missionary Review, April '91). In 1871 the Woman's Boards of the Presbyterian church, North, contributed to the General Assembly's Board of Foreign Missions, \$7,000, in 1891 they contribute \$336,244.78 or \$27,000 more than they contributed last year.

But the mere raising of large sums of money has not been the sole labor of these societies. By their regular and largely devotional gatherings the fire of true Missionary zeal—the love of Christ constraining—has been renewed and fanned to clear burning; by their admirable publications, historic sketches of missions, missionary biographies, leaflets, and peerless periodicals, such as Woman's Work for Woman, and Children's Work for Children, they have given valuable information not only to workers, but to those whose zeal required that quickening which only comes from intelligent knowledge.

There are not a few who share the opinion of the good, reverend, but apparently ignorant brother, who, hearing read the reports from the Women's Societies, patronizingly remarked, "Oh yes, *the women are such good collectors.*"

They are indeed, but the secret of the large amounts which swell the treasuries, lies in the systematic, wonderfully well-managed *organization* of the various societies and auxiliaries; in the careful, conscientious attention to details small, almost trivial in themselves, but telling in the aggregate.

At an annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church (North), where the delegates numbered over four hundred, the writer was especially impressed by the place given to small matters which yet had large bearing on the work. The *diligent, intelligent use, and consecration of littles* has been one great source of the success of this woman's work. The Alabaster box or the hairs of her head she has laid unreservedly at her Lord's feet.

The figures cited, and the few statistics given refer chiefly to the women's societies of the Northern Presbyterian Church; for in the increasing activity of missionary work the women of the Southern Presbyterian Church have only in the past few years begun to share. True, it cannot be doubted that long before the formal organization of these large Northern Boards and Societies, there were devout women, elect ladies among us as elsewhere, whose souls were stirred at the needs of heathendom, and prayers and contributions were not withheld. But systematic, organized work is of comparatively recent date among our Southern women. That there is a revived and increasing interest in Foreign Missions is very evident; and not a few are deeply alive and hopefully looking forward to better and more united methods of woman's work in our churches and Presbyteries. The good effect of the Woman's Missionary Unions formed in a few of our Presbyteries is apparent even after but recent experiment.

In 1888 the sum received by the Foreign Mission Committee (Southern Presbyterian), from the various women's societies and children's bands, was in round numbers, \$23,000; in 1889, \$25,000; and in 1890, \$28,000. In this latter year the contributions of the societies amounted to nearly one-third of the total contributions, aside from legacies. (The Missionary for March, 1891). The increase of these figures from year to year is no doubt to be ascribed not alone to quickened life in the spirit of missions, but to more systematic giving.

The value and increased efficiency of labor in concert is too patent to the thoughtful reader to be enlarged upon further than to say that by thus meeting together, women of different churches are almost certain to gain wider views of the world-field and its needs, a sympathetic, cordial interest is created between workers, intelligent enthusiasm is aroused—a thing much to be desired just now when a great deal of religious

enthusiasm is *not intelligent*—also by comparing methods of work a new stimulus to effort is often excited.

In the Woman's Missionary Society often the hidden, almost unknown talent is brought to light. Many a woman who could never acquire a foreign tongue, in her own speech may pray or sing for the extension of Christ's Kingdom, or wonderfully persuade others to interest and effort.

No foreign worker's life was ever more entirely given to the missionary cause, than was that of the late beloved Mrs. Sarah Doremus, founder and President of the Woman's Union Missionary Society, the root out of which has grown most of the societies of to-day. She never labored in the Lord's Vineyard across the seas, but she enabled many another to go, and cheered and sustained such in the distant fields. The witnesses at Jerusalem are as much honored of the Master, and needed by Him to-day as are those who testify in the ends of the earth.

It is a quiet work—this woman's work at home for missions—gentle yet beneficent as the dew; the most active and flourishing woman's society has usually but few, if any admiring or helpful observers; frequently those do observe or comment who might incur the Lord's rebuke—Why trouble ye the woman? Not only has this work at home quickened the interest in missions, and stirred many to new effort, but from beyond the seas comes testimony like this: “the *interest, sympathy and help at home*, urge us to renewed tenderness and fidelity in our missionary labors.” Cary's words are indelibly impressed on missionary annals: “I will go down into this pit of heathenism, *but you must hold the ropes!*” And whoever would underrate the work *at home* for missions abroad must be either deplorably ignorant of or singularly obtuse to facts which show that in this most needful, but not very showy labor of *holding the ropes*, freely, yet modestly, with holy persistence, and unflinching faith woman has endeavored to do what she could.

The first missionary society whose Centennial our Baptist brethren will joyfully celebrate Oct. 1892, met where? In a widow's cottage—and a woman's name is imperishably linked with all the progress and triumphs of that great missionary body.

Yet despite of all that woman has done, and is doing at home for the cause of missions, we are told that “*nine-tenths of the women in our churches are not interested in, nor working for*

missions." And, going carefully through our churches, noting our societies by report and observation, when we find so few in their places at monthly meetings, when we see how much more important the shopping excursion, the social call, the dress maker's engagement, the afternoon tea is considered by even Christian women than the call to pause a little and remember our Lord's last command on earth, "Go, teach all nations," and the command sounding from the heavens, "Let him that heareth say come." We are sorrowfully fain to believe that the number of active, interested mission workers and lovers is greatly in the minority.

In the fashioning of that tabernacle whose pattern was given in the Mount, the women who were *wise-hearted* bore their part; and so to-day, Oh woman, wise and willing-hearted, in womanly ways must you aid in establishing your Lord's Kingdom upon the earth.

Fully appreciating, and thoroughly sympathizing in all the noble work which man has done and is still doing in missions, we may yet truthfully take up the words of Margaret Preston's beautiful Broidery Work :

"And Bezaleel made answer : Not a man,
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can."

Lynchburg, Va.

MISSIONARY ENTERPRISES NOT MISDIRECTED ZEAL.

THE present age is an age of missions. The Church has shown great activity and zeal in her efforts to disseminate the knowledge of God, revealed in the gospel of his grace, among all nations. The great missionary enterprises inaugurated at the dawn of the century, have kept pace with the progress of civilization and, in many cases, have outrun commercial projects.

The condition of the great heathen world has appealed to the sympathy of the Church, called out her pity, kindled the zeal that stirred the souls of the apostles, and moved her in obedience to the command of her risen Lord, to undertake the evangelization of all lands. The scale on which this work has been prosecuted has been, in some respects, commensurate with the magnitude of the work and the eternal interests in-