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## Worship

It has often been said that an honest answer to the question "What do you go to church for?" would surprise even those who should give it. Doubtless we go up to the house of the Lord, as we do everything else, from mixed motives. But analysis of one's own thinking and feeling usually reveals some dominant motive. And it is fair to ask what that motive is, and certainly what it ought to be, in going to the church service.

Surely there is only one answer as to what the motive ought to be. The call to the Lord's house is, quite as much to-day as it was in the time of tabernacle or temple, a call to worship. The invitation is "Let us worship and bow down and kneel before the Lord our Maker." The person of chief concern in the public assembly of the Lord's people is God himself and not the attending worshiper. The worshiper's proper function is to worship. That he will himself receive grace beyond his measure, in the worthy fulfilling of the purpose for which he has come up with the great congregation, is a consequence and not the primary purpose of his coming. He is there, if in the right spirit, to worship Almighty God, to give expression to his reverent, adoring love and praise.

True worship, then, will consist in thought concerning God, praise of God, prayer to God, and reverent listening for the will of God. It cannot be in the critical judgment of the musical ability of those who lead the worship in song, nor in the suspense of judgment upon the utterances of the one who may be set to preach God's word. Worship is the outgoing of the soul toward God himself, made accessible in Jesus Christ, and himself communing with his worshiper in the Holy Spirit.

That thought puts responsibility upon both those who conduct the orderly public worship and those who sit in the assembly. The one who proclaims the Word of God, summoning the minds and hearts of men to acquiescence in the will of God thus revealed, must fulfill his solemn and exalted function as a messenger of God, and not as a speaker striving to please or persuade upon his own account. Preaching the Word is a part of the public worship, the submission of human thinking and feeling to the revealing of God's judgment, truth, love and grace. The preacher is not there for himself but for God. And equally, the hearer opens his mind and heart to what God the Lord will speak, entirely apart from the inevitable personal like or dislike of the messenger.

The music which may be employed in the public worship is, or ought to be, for the praise of God, for the expression of the spiritual emotion of the worshiper's soul. The gathered congregation is to sing its

hymns of devotion and of praise. If a selected choir is to sing at appropriate time, while the congregation reverently listens, with uplifting of the spirit to the God of all grace, surely that singing must be with the spirit and the understanding also. If the minister prays to God, in thankful acknowledgment of his mercies, in confession of sin and need, in pleading for the manifestation of God's grace toward all sorts and conditions of men, the gathered worshipers must join in that prayer. It is their prayer, not the minister's. God is worshiped therein. Every soul must appear before him and his mercy-seat.

No one who comes to the Lord's house and joins the worshiping congregation without such an understanding of what he is there for can receive the personal profit he desires. Many a wounded spirit comes into the assembly of the Lord's people, hoping to receive comfort, strength, new purpose for hard living. The soul that worships God in sincerity and truth will be sure to receive the blessing he desires, while the one who forgets to lift his soul to God in the heavy pressure of his own longings, will be sure to go empty away. And the mind and heart that are set before God so filled with self and self-desire that there can be no true worship, simply prevent the giving of the gifts that the Father would willingly bestow.

It is the worshiping soul that receives. It is to those that seek that God can reveal himself and the depths of his love and grace. "Wait on the Lord, be of good courage and he shall strengthen thine heart; wait, I say, on the Lord."

## A Great Ministerial Family

The recurrence of the one hundredth anniversary of the birth of Joseph Addison Alexander, on April 24, turns the thoughts of many Presbyterians and Princetonians to remembrance of that remarkable family of which he was a member. Dr. Childs' article, in another part of this paper, will awaken many pleasant memories of those pre-eminent men, among older graduates of Princeton; and others will be reminded by the mention of the three whom Dr. Childs names, of the ability, virtues and services of Dr. Samuel Davies Alexander, not less worthy of mention than those of his somewhat more distinguished brothers. Such a family is a striking illustration of the grace bestowed upon those who believe in keeping covenant with God.

It is quite true that the present generation is living under conditions greatly differing from those of two or three generations ago. Methods of education as well as the customs of family life, vary much from the older models. It is for the present generation and

be provided, and that quickly and in great abundance, or the temperance cause can but, after a little experiment, lose the votes of thousands of working-men; in spite of the increased happiness of those who have homes. We are all very human, and when we suffer, do not stop to philosophize much; we grasp for relief.

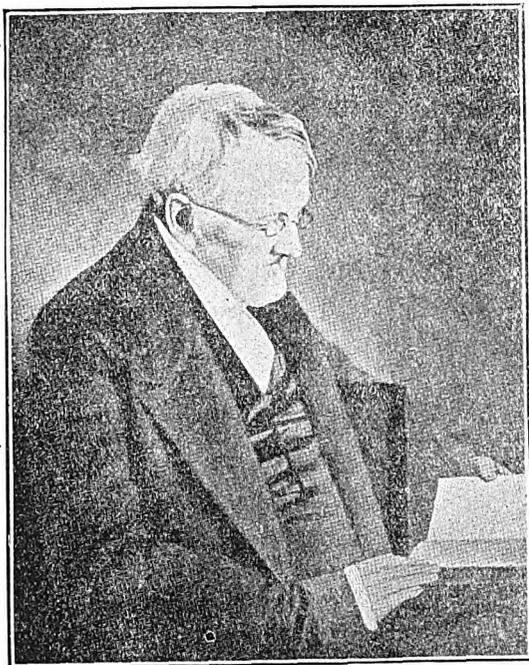
Furnish lounging places, and be quick about it. Coffee rooms, soft drink rooms, cheap lunch rooms, anything, provided there is floor space and chairs and comfort and go-as-you-please, and a right to be there.

Something to sell helps in many ways. A man the least self-respecting likes best to accept such hospitality in the line of business, to come in ostensibly, if not always really, to buy; as a favor to his host, rather than to himself.

### Joseph Addison Alexander

By Rev. T. S. Childs, D.D.

In this centennial of distinguished men there is one whom not only all Presbyterians, but all who believe that the Bible still holds something worth contending for, do well to remember. On the 24th of this month of April, just one hundred years ago, in Philadelphia, Joseph Addison Alexander was born. His father, Dr.



DR. ARCHIBALD ALEXANDER

Archibald Alexander, was pastor of the Third or Pine Street Church in that city.

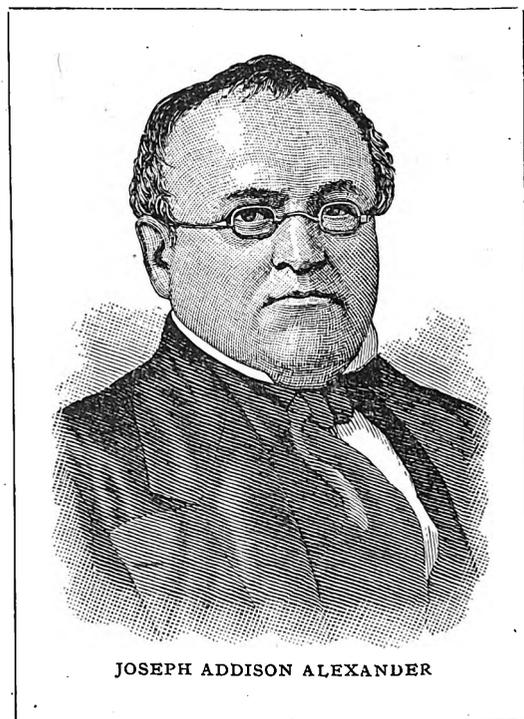
When Addison was three years old his father was chosen the first Professor of the Theological Seminary at Princeton. Here the son's entire life was spent. At seventeen he was graduated at Princeton College with its highest honors. Spending a year in Germany he became familiar with the theology and then rapidly developing neology of that country. He sympathized strongly with Hengstenberg in his antagonism to the wild rationalism which was honeycombing the churches of Germany. That sympathy, as his students will remember, was often shown in his own subsequent teachings.

Returning home he was at twenty-three made instructor in Hebrew and Greek in the Seminary with

his father. At twenty-five he was elected Assistant Professor and at thirty-one, full Professor of Biblical and Oriental Literature. With the accession of William Henry Green to the Hebrew Department, Dr. Alexander was transferred to the chair of Biblical and Ecclesiastical History, and later, on his own motion, to that of Greek and New Testament Literature. In all these departments he was unrivalled.

He was the greatest linguist this country has ever produced. Master of thirty languages and speaking fluently seven, his daily devotional exercise to the day before his death, consisted in part in reading the Bible in six different tongues. With his magnificent intellect and a learning that enabled him to deal with every phase of Biblical criticism he bowed before the authority of the Divine Word with the faith and simplicity of a little child. In these days of unrest and doubt and denial and rending of the Scriptures, there are some at least who long for a year of Addison Alexander. He died in the prime of his life and usefulness at the age of fifty-one. Princeton, with the whole Church, never sustained a greater loss. His commentaries on Isaiah, the Psalms, the Acts of the Apostles and the Gospel of Mark, are standard works.

As a preacher, it is hard to describe him to those who have never heard him. He was not an orator, nor what would be called a popular preacher; yet no man was listened to by intelligent audiences with more intense interest. For several months he occupied one of the Philadelphia pulpits, and if the audiences that crowded the church were any evidence, he was in the highest sense, a popular preacher. His sermons were thoroughly evangelical and practical as well as original. Whoever failed to draw the students of the Seminary, Addison Alexander—or "Addy" as his pupils in their affection loved to call him—never did. There are those to-day, who, over the chasm of fifty years, re-



JOSEPH ADDISON ALEXANDER

call the ringing words of his texts: "What I say unto you, I say unto all, "Watch," "Behold the Lamb of God." "Remember Lot's Wife." They will recall too, in connection with the last text, the incisive reasons given

for the remembrance. First, because she was almost saved; and second, because though almost saved, she was lost.

Something might be said of his wonderful memory, which unaided could recall and repeat in alphabetical order the names of a class of fifty which he had heard but once without order at matriculation; something too, of his personal appearance, which once seen, could not easily be forgotten. His head was his most remarkable feature. It was often spoken of as Napoleonic. It was more and better than that, as it wrought for higher and more lasting results than did the intellect of the great Emperor.

All in all, Addison Alexander was in our judgment, the greatest man the Church of the last generation had to lose. Princeton has always had rare men, evangelical men, godly men. May it be so to the end.

We shall be pardoned if we say that a few of us look

to poke the Bible between them and some great truth revealed in nature, which they fail to understand or comprehend."

There is nothing modest about that dictum so boldly fulminated. In the mind of the essayist the great truth against which the Bible was "poked" was the Darwinian evolution.

Thank God for such a weapon with which to "poke" evolution. It will be like the Immortal Phalanx of Alexander the Great, in which shield was welded to shield, destroying everything against which it was projected.

Such Christian leaders are worthy of more honor than scientific trailers who poke suppositions between themselves and the Bible.

The essayist, in his apologetics, sought to soothe any outraged feelings by saying, "God is back of evolution as well as back of the Bible."

True, God is back of nature, back of growth; but it is denied that He is back of Darwinian evolution. He is no more back of nature, in the Darwinian sense, than is a pot of gold to be found at the end of a rainbow. Evolution may promise much but it yields to protoplasm.

We allege that God is back of nature; but, to demolish the argument of the essay we advert to Kant. It will be remembered that he held that a dollar in the bank was worth one hundred cents more than as an idea in the mind. I want to show that the Darwinian evolution is only a shadowed notion of a beclouded concept.

Kant brought about what is known as the Copernican revolution in philosophy. That is more important than the Copernican revolution of belief about star-foam upon which the essayist placed so much stress.

Kant gave utterance to a sublime thought when he said "two things fill me with awe, namely, the starry heavens above me and the moral law within me." Here are two distinct conceptions—one relating to the objective world, the other to the subjective world.

Taking the objective world, Kant demonstrated that the divine existence could not be postulated through either the cosmological, the ontological, or the teleological arguments.

If Kant is right, then the essayist is wrong throughout his Darwinian argument.

Then Kant follows the subjective argument in his Practical Reason, overcoming his failure in the Critique of Pure Reason, and, resting his logical process on the moral nature of man, deduces the existence of a moral law-maker.

Ritschl in his system of ethics (1859), observes, "for the first time Kant has laid the foundation of a philosophy of morals, which is adequate to Christianity."

Hence, the Darwinian evolution and the Bible are not of equal value to attest the divine existence. The question is now resolved down to the authority of Kant, or the authority of the late essayist.

I am sure among my college notes I have the same family tree upon which our essayist gazed with such partial fondness. My eyes looked upon the same branches as they were made to evolve. But I did not climb it and hibernate among its boughs, my choice being the solid ground of fact, and the sure foundations of Biblical truth. Let those who are recreant put the monkey mask on the face of Adam, if they will, and in him wear it on their own visage; but for myself I spurn all relationship to such an ancestral prototype, still believing that in the image of God, man was made, having on his brow the heavenly gleam, and not the outward and earthly glamour.

"Large ships should venture more  
But little boats should keep near shore."



JAMES W. ALEXANDER

back with sadness and yet with gratitude to the days when we had the privilege of sitting under the instruction of three Professors of one family, the father, Dr. Archibald Alexander, his oldest son, James W., that ideal combination of the scholar, preacher, pastor, writer, and Christian gentleman, once editor of "THE PRESBYTERIAN" and the incomparable genius and thesaurus of learning, and simple-hearted Christian believer, Joseph Addison. They rest together in the "Westminster Abbey of America"—Princeton Cemetery.

### The Bible or Evolution—Which?

By Rev. E. J. Gwynn, D.D., Ph.D.

At a recent session of the Presbyterian ministers' meeting, in Philadelphia, an essayist, in a paper on The Bible and Nature, set forth the following proposition: "Many Christian leaders of to-day are only too ready