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## . CONTENTS .

EDITORIALS .....	3
Revision a Probable Failure—The Missionary Situation in China—Doctrinal Awakening—The Gutenberg Celebration—The Purpose of the New Creed, etc.	
ADDRESS AT DEDICATION OF MONUMENT OF REV. JOHN BOYD.....	8
By Rev. Dr. Wm H. Roberts.	
SHALL WE ABOLISH SUBSCRIPTION?....	10
By Rev. W. B. Noble, D.D.	
THE OLD SCOTS MEMORIAL.....	23
By Rev. H. B. MacCauley.	
IN A LIBRARY CORNER.....	27
By John N. Crawford.	
With Church News and Special Missionary and Literary Articles.	

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## Revision a Probable Failure.

We have been somewhat surprised that the revision of our Confession of Faith is regarded as a pretty sure failure by some of our exchanges, which formerly advocated it, but which are now bent upon securing a new creed. The Interior is quite persuaded that the present movement to change the Westminster Standards will not succeed. It says "No attempt should be made at revision. This is regarded as in every aspect undesirable and unnecessary, and would in all probability fail. There is a religious reverence for the Confession that would be offended by any cutting or reconstruction." This is well put, and means a good deal, considering the source from which it comes.

The Michigan Presbyterian seems to be of a like opinion, when it declares: "The plans of revisionists are likely to fail for several reasons. Some want very radical changes and some merely verbal alterations in some objectionable expressions. Some want a new creed instead of the Confession of Faith. Some want a brief new creed as a supplement to the old Confession. Some believe that a satisfactory revision of the present Confession can be made. It may be accepted as true that an overwhelming majority in our ministry and eldership will vote against any radical revision. It also seems clear that a large majority favors some revision." Our contemporary thinks the only possible way to prevent a miscarriage of the movement is for the "Presbyteries, if they desire, to ask for one or both of these plans: a brief supplementary creed, and also for a conservative revision." But there will be almost as much practical difficulty along this line of action as in any other, as some Presbyteries that desire a few verbal changes are opposed to a new creed, and others that want a new creed take little or no stock in slight Confessional amendments. Divided sentiment between revisionists and short creedists is likely to kill both movements.

But there is another factor to be considered. A considerable party in our Church would like to have the previous revision-report sent down to the Presbyteries for adoption. They regard it as the best thing possible along Calvinistic lines, and many favor it, and it alone. But there are a number of facts that militate against its success at the present time. 1. It is weighted with the odium of having been tried under favorable conditions, yet having failed. 2. It proposes too much for some revisionists, and too little for others. 3. It has lost the enthusiasm of the first love for it. 4. It retains many of the objectionable features about election and reprobation, to which many of our ministers seriously demur. 5. It is hard to warm over old fare. 6. Ardent new creedists will have none of it, but would have the old document remain as it is, but as the Interior maintains, with a "new statement of doctrine," to which "alone ministers and elders should be required to subscribe." 7. The times have changed since the revision-movement of ten years ago, and many who favored it then, do not to-day. 8. Those

who voted against it, when previously submitted to their consideration, have not, at least apparently, changed their views as to its unadvisability.

As far as we can read the surface indications, we do not find as much desire for revision, or even for a new creed, as we noted years ago. The spontaneity is almost gone out of it. It is largely a warmed-over affair. It has also now associations that are not in its favor. When first started there was no Briggsism and Smithism involved in it. It was undertaken within Calvinistic lines. There had been no doctrinal disturbances. It meant the fewest possible alterations. Now it stands associated with much radicalism. Those who inaugurated it this time were pronounced liberalists. It is true, many sound men, and numbers identified with the conservative side during our Church trials, have since joined in it in the hope of removing some false and odious constructions placed upon some Confessional statements, but it still remains an undisputed fact that almost all those who sympathized with Briggsism and McGiffertism and advanced theology are the warmest and loudest in favor of large creedal changes, or of an entirely new creed. All this tends to cause many ministers and elders to fear it, or discount it, and to hold on to what we have, believing that it has stood us in good stead in past agitations, and that it will help us to weather the doctrinal storms of the future.

A still further consideration operating against the success of the present revision movement is the growing feeling in the Church that we have had enough of Confessional agitation, and should get down to more solid and aggressive work. The past ten years have been trying and testful years, and the beginning of the new century ought not to be disturbed by disputes over either the old, or a new, creed. Rest is needful for adjusting ourselves to arising conditions of Christian activity. We have a thoroughly tested system of doctrine and polity, and the call seems to be to push the cause of Christ in all possible directions under the old "blue banner."

Nor must the silent force of a conservative eldership be overlooked. We note an increasing sentiment among the rank and file of our working laymen, to let well enough alone, and give ourselves to pushing forward the practical work of our Church. There are those who talk and feel that ministers are giving too much time and thought to revision or to a new creed, and not enough to the more pressing questions of the day. They feel that the old Church should be talked up, not down, both as respects her doctrine and her polity. They find no difficulty in subscribing to her Standards, and they do not see why their ministers should make such an ado over the matter. They are becoming more and more convinced that the present is not the time to revise or set aside the old Confession, but to show more activity and zeal in building up Church life at home, and for extending Christ's Kingdom abroad. When it comes to voting in the fall, many who thus think and feel will array themselves on the anti-revision and anti-new creed side.

### The Old Scots Memorial.

By Rev. H. B. MacCauley.

The monument that was unveiled on June 14th, near Freehold, in Monmouth county, New Jersey, is both unique and interesting. There is no other monument like it in this country, and there are few stories more interesting and important in results than the history which centers at its base. This choice memorial was raised up to commemorate the events and the men mentioned in the earliest extant records of the Presbyterian Church in this land. More particularly it stands upon the grave of the Rev. John Boyd, whose ordination was the first recorded ordination of a Presbyterian minister in America. It also marks the near-by site of the Old Scots Meeting House, where it is believed on good evidence that the General Presbytery (note this peculiar term) met for the ordination of the Rev. John Boyd as the first pastor of the Old Scots church, this meeting being the first recorded meeting of a Presbytery on American soil. It is also a monument to the able and faithful members of that meeting of Presbytery: The Rev. Francis Makemie, father of Presbyterianism in this country and Moderator of the meeting; to Rev. Jedediah Andrews, the first pastor of the First Presbyterian church of Philadelphia; and to Rev. John Hampton, pastor of the Presbyterian church of Snow Hill, Md., whom Makemie had brought with him from Ireland. It is a monument to Walter Ker, the godly elder, who in 1685, because of his adherence to the Church of Scotland, was sent to this country under a sentence of perpetual banishment, and to the many others like him and with him, who forsook home and country across the sea, in order that they might worship God according to the dictates, not of the King of England, but of their own conscience; and who founded and formed the Old Scots church as a beacon for Religious Liberty.

It can be easily seen why it is no ordinary memorial. It is a monument that is at once historic and comprehensive. It marks the grave of an important man; it locates the ancient site of an historic church; it points to the first Presbyterian ordination native to American soil; it records the first meeting of an American Presbytery; it names the leaders of American Presbyterianism; it utters a tribute to the heroism of those early elders and members persecuted for their creed and covenant; not only all this, but it also stands to recognize the good providence of God in raising up the Presbyterian Church in America, to be the champion of Religious Liberty. The whole structure and symbolism of the monument accord with this remarkable array of Presbyterian historical incidents.

All the exercises connected with the unveiling were of unusual and impressive interest, and the echoes of the occasion will be heard for a long time to come. It was a day long to be remembered. It was Flag Day, the 123d anniversary of the adoption of the Stars and Stripes. It was Presbyterian Day, par excellence. It was

a day of memory, inspiration and gratitude before God. No one present will forget that sight, when the veil fell from the monument and the shaft appeared to public view for the first time, amid great applause. At the same instant the only rain during the exercises, a few large drops, fell and wet the monument. It seemed like a token of heaven's benediction upon the auspicious occasion—a Presbyterian baptism. Long may the memory of the Old Scots Presbyterians endure, and long stand this monument to speak of their heroic faith.

### Religious Thought and Incidents.

—Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Ralph Waldo Emerson.

—My mother, when she sat down to her sewing, would put a good book into my hands and tell me to read it to her, and she would talk with me about what I read. At least once a day the reading lesson was in the Bible, and I was required to memorize as well as read. On Sunday the Bible and the catechism were the textbooks. Then our toys were largely home-made, and we learned to make many of them ourselves. Thus the training was more practical and more scriptural than that of to-day, and the result was that the boys and girls grew up with the idea that they were not created just to have a good time, to seek amusement, to read sensational story books and to be crammed with school lore, but to do what they could for themselves and others—to be helpful and useful—to form habits of industry and self-denial. There were some undesirable hardships and privations in those older days, and I congratulate the young people of to-day on their improved facilities. And yet I want to warn them against the seductive influences of luxury and ease, and exhort them to try to be useful and unselfish, both at home and abroad.—Senex Smith in Herald and Presbyter.

—One thing I have against the clergy, both of the country and in the town, I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think is most needed is the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from church in the country in a mighty fume. Finding a friend, he exclaimed: "It is too bad! I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we

have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!" But that is the kind of preaching which I like best; the kind of preaching which men need most; but it is also the kind of which they get the least.—William E. Gladstone.

—"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me—"I have had compassion on a lost world, and it is time for you to have compassion."—A. J. Gordon.

### Other Voices.

—There should be no abatement in the purpose to secure an amendment to the Constitution of the United States, prohibiting polygamy. There is danger that, with the expulsion of Polygamist Roberts from Congress, interest may die out. It is, however, a living issue that must be forced. The vileness of polygamy must not be permitted to flaunt its unspeakable uncleanness anywhere within our national domains. Let our Congressmen know that action is expected.—Herald and Presbyter.

—The Christian minister who is assailed can afford to wait. The Master waited, endured, and reviled not back again. Time and judgment will vindicate every righteous purpose. There is overlooked significance in the word of Scripture, which says: "Touch not the Lord's anointed, and do my prophets no harm."—The Lutheran.

## Over-Work Weakens Your Kidneys.

### Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.



kidney trouble.

The kidneys are your blood purifiers, they filter out the waste or impurities in the blood. If they are sick or out of order, they fail to do their work. Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected

kidney trouble. Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble. If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's **Swamp-Root**, the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.



Home of Swamp-Root.