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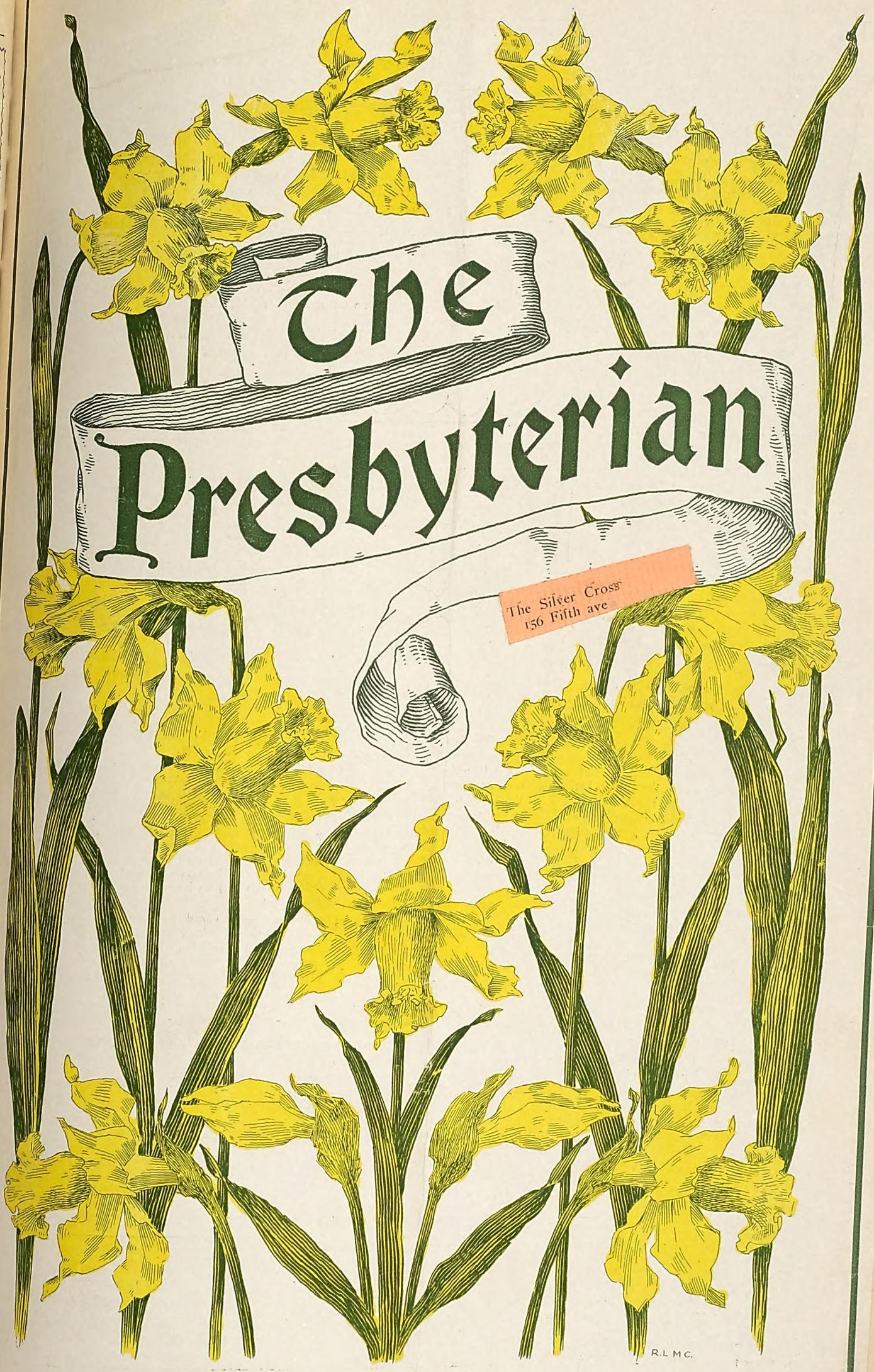
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# The Presbyterian

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# THE PRESBYTERIAN

Published Weekly

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## Bulb Growing in the House.

Bulbs can be grown in cool rooms, where the successful cultivation of tender house plants would be impossible. They are sure to bloom and require comparatively little care, surely an imposing list of virtues.

Bulbs usually suggest tulips, hyacinths and Easter lilies. All these are charming and should be in every collection, but there are other less known bulbs that are equally deserving.

Tulips and hyacinths should be potted early, as they need from five to eight weeks in the cellar or pit.

The Duc Van Thol tulips are more commonly forced and are charming. The single earlies are also forced and are larger and showier, but somewhat more difficult and uncertain.

—o—

There is much danger of giving house plants too much rather than too little water in winter. During the short days and long nights, with little sunlight on the soil, it is hard to keep it at a temperature where the plants can grow vigorously. All the surplus water added lowers the temperature until it reaches a point where it barely exists, without making any growth. If the soil has much vegetable matter, humic acid will be developed at a low temperature, and this will poison the plant roots.

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## Ink Stains.

For an ink stain that is still fresh on linen, soak the cloth in milk, changing the liquid as often as it becomes discolored. If it is dry and obstinate, use chloride of lime or salts of lemon. If the former, pour it on the cloth over a bowl and allow it to stand for a short time, then wash thoroughly. If salts of lemon is employed, place the cloth over a bowl of steaming water, sprinkle the salts of lemon on the stain, and allow to stand until it fades away. Then scald thoroughly.

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# THE PRESBYTERIAN

VOLUME 74

PHILADELPHIA, MARCH 2, 1904

NUMBER 9

## Change of Ownership.

THE heirs of the late Rev. Robert Alexander, D.D., having disposed of their exclusive interest in The Presbyterian, now retire from its control and management, which they commit to a new ownership in the form of a stock company. The editorial management remains unchanged.

On behalf of Dr. Alexander's family, the undersigned take this occasion to thank the readers of The Presbyterian for the warm, generous and unstinted support accorded the paper during the past five years, and especially for the many words of cheer and praise which have come from every section of the country and from abroad, regarding the firm, uncompromising way in which The Presbyterian has endeavored to stand for what is regarded as distinctive Presbyterianism, and for the best interests of the Church.

The new proprietors and managers are cordially commended to the favor and support of a constituency which the retiring owners have learned to love and esteem, and it is hoped they will receive a cordial welcome and a hearty support. The paper has been distinctively Presbyterian ever since its existence and will continue so. May it ever be increasingly flourishing and useful.

HENRY E. ALEXANDER,  
JAMES R. ALEXANDER.

## Words of Greeting.

THE PRESBYTERIAN, according to previous announcement, comes with this issue under the management and control of the new Presbyterian Publishing Company. The design is to continue a well-established and widely known journal along principles and for purposes as distinctively Presbyterian as ever. It has been for seventy years identified with all that has made American Presbyterianism a doctrinal as well as an evangelical and missionary force, and its high character of excellence and usefulness is to be maintained, while earnest efforts will be put forth to make it still more valuable and serviceable. The hope is indulged that it will become more and more a promoter of the interests of the home, of the ministry, of the Sabbath-school, of the Church and of the nation. All issues within the purview of a Presbyterian and religious journal will be discussed in a calm, serious, kindly and Christian spirit.

The main features for which the paper has been conspicuous will be retained and new ones will be added as ripening experience and increasing facilities demand. Some of the best and strongest writers of the Church have already been engaged for the enrichment of its pages, and others will be secured later on. The table of contents from week to week will speak for itself. A paper lives and thrives by making every issue the best possible under the circumstances.

It is encouraging and stimulating to be assured that

subscriptions are coming in daily and that testimonials of appreciation of the course and usefulness of The Presbyterian are so many and spontaneous. In extending our circulation the co-operation of a loyal and appreciative constituency is earnestly solicited. Ministers and elders especially can do much in this direction, and their aid and influence are kindly asked. With their assistance and the blessing of God upon zealous and faithful labor as well as under the stimulus of a worthy history back of The Presbyterian, it is believed the paper has a bright and prosperous future before it as an efficient agent in promoting truth, and right, and religion.

THE PRESBYTERIAN PUBLISHING COMPANY.

## The Report on the Basis of Union.

ELSEWHERE we give in full an accurate copy of the Report of the Joint Committees on Union between the Cumberland Presbyterian Church and our own. It should receive careful consideration, and is likely to provoke a good deal of discussion.

There is much about it that is commendable. Throughout, there is apparent a kindly and fraternal spirit. It is marked by ability, force, zeal and care.

We have been much interested in the following resolution on the doctrinal basis:

"2. The union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice."

This is happily expressed and would be satisfactory, if it was not marred and counteracted by No. 1 of the Concurrent Resolutions, which practically introduces a greatly modifying, if not nullifying, principle. It is suggestive of compromise as well as of concession, and is liable to beget conflict and misunderstanding as to the meaning and extent of the previously defined basis of doctrinal unification.

That we may analyze and consider it intelligently, we give the resolution in its fulness and connection. It reads as follows:

"1. In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a basis of union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confession of Faith of the two Churches as to warrant this union—a union honoring alike to both. Mutual acknowledgment also is made of the teaching and defense of essential evangelical doctrine held in common by these Churches, and of the divine favor and blessing that have made this common faith and service effectual.

"It is also recognized that liberty of belief exists by virtue of the provisions of the Declaratory Statement, which is part of the Confession of Faith of the Presbyterian Church in the United States of America, and

zero" indicates both the cause and the effect of a terrible spiritual declension. When a pastor and even a few dead-earnest members of his church begin to feel a tremendous responsibility for souls and an insatiate

hunger for a descent of the Spirit, then there will be effectual praying, and the church will be under the baptism of fire from on high.

Brooklyn, N. Y.

## What is Calvinism?

By Rev. Benjamin B. Warfield, D.D. LL.D.

**I**T IS very odd how difficult, it seems, for some persons to understand just what Calvinism is. And yet the matter itself presents no difficulty whatever. It is capable of being put into a single sentence; and that, one level to every religious man's comprehension. For Calvinism is just religion in its purity. We have only, therefore, to conceive of religion in its purity, and that is Calvinism.

In what attitude of mind and heart does religion come most fully to its rights? Is it not in the attitude of prayer? When we kneel before God, not with the body merely, but with the mind and heart, we have assumed the attitude which above all others deserves the name of religious. And this religious attitude by way of eminence is obviously just the attitude of utter dependence and humble trust. He who comes to God in prayer, comes not in a spirit of self-assertion, but in a spirit of trustful dependence. No one ever addressed God in prayer thus: "O God, thou knowest that I am the architect of my own fortunes and the determiner of my own destiny. Thou mayest indeed do something to help me in the securing of my purposes after I have determined upon them. But my heart is my own, and thou canst not intrude into it; my will is my own, and thou canst not bend it. When I wish thy aid, I will call on thee for it. Meanwhile, thou must await my pleasure." Men may reason somewhat like this; but that is not the way they pray. There did, indeed, once two men go up into the temple to pray. And one stood and prayed thus to himself (can it be that this "to himself" has a deeper significance than appears on the surface?), "God, I thank thee that I am not as the rest of men." While the other smote his breast, and said, "God be merciful to me a sinner." Even the former acknowledged a certain dependence on God; for he thanked God for his virtues. But we are not left in doubt in which one the religious mood was most purely exhibited. There is One who has told us that with clearness and emphasis.

All men assume the religious attitude, then, when they pray. But many men, box up, as it were, this attitude in their prayer, and shutting it off from their lives with the Amen, rise from their knees to assume a totally different attitude, if not of heart, then at least of mind. They pray as if they were dependent on God's mercy alone; they reason—perhaps they even live—as if God, in some of his activities at least, were dependent on them. The Calvinist is the man who is determined to preserve the attitude he takes in prayer in all his thinking, in all his feeling, in all his doing. That is to say, he is the man who is determined that religion in its purity shall come to its full rights in his thinking, and feeling, and living. This is the ground of his especial mode of thought, by reason of which he is called a Calvinist; and as well of his special mode

of acting in the world, by reason of which he has become the greatest regenerating force in the world. Other men are Calvinists on their knees; the Calvinist is the man who is determined that his intellect, and heart, and will shall remain on their knees continually, and only from this attitude think, and feel, and act. Calvinism is, therefore, that type of thought in which there comes to its rights the truly religious attitude of utter dependence on God and humble trust in his mercy alone for salvation.

There are at bottom but two types of religious thought in the world—if we may improperly use the term "religious" for both of them. There is the religion of faith; there is the "religion" of works. Calvinism is the pure embodiment of the former of these; what is known in Church History as Pelagianism is the pure embodiment of the latter of them. All other forms of "religious" teaching which have been known in Christendom are but unstable attempts at compromises between the two. At the opening of the fifth century, the two fundamental types came into direct conflict in remarkably pure form as embodied in the two persons of Augustine and Pelagius. Both were expending themselves in seeking to better the lives of men. But Pelagius in his exhortations threw men back on themselves; they were able, he declared, to do all that God demanded of them—otherwise God would not have demanded it. Augustine on the contrary pointed them in their weakness to God: "He Himself," he said, in his pregnant speech, "He Himself is our power." The one is the "religion" of proud self-dependence; the other is the religion of dependence on God. The one is the "religion" of works; the other is the religion of faith. The one is not "religion" at all—it is mere moralism; the other is all that is in the world that deserves to be called religion. Just in proportion as this attitude of faith is present in our thought, feeling, life, are we religious. When it becomes regnant in our thought, feeling, life, then are we truly religious. Calvinism is that type of thinking in which it has become regnant.

"There is a state of mind," says Professor William James in his lectures on "The Varieties of Religious Experience," "known to religious men, but to no others, in which the will to assert ourselves and hold our own has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God." He is describing what he looks upon as the truly religious mood as over against what he calls "mere moralism." "The moralist," he tells us, "must hold his breath and keep his muscles tense"; and things go well with him only when he can do so. The religious man, on the contrary, finds his consolation in his very powerlessness; his trust is not in himself, but in his God; and "the hour of his moral death turns

into his spiritual birthday." The psychological analyst has caught the exact distinction between moralism and religion. It is the distinction between trust in ourselves and trust in God. And when trust in ourselves is driven entirely out, and trust in God comes in, in its purity, we have Calvinism. Under the name of religion at its height, what Professor James has really described is therefore just Calvinism.

We may take Professor James' testimony, therefore, as testimony that religion at its height is just Calvinism. There are many forms of religious teaching in the world which are not Calvinism. Because, teaching even in religion, often—ordinarily even—offers us only "broken lights." There is no true religion in the

world, however, which is not Calvinistic—Calvinistic in its essence, Calvinistic in its implications. When these implications are soundly drawn out and stated, and the essence thus comes to its rights, we obtain just Calvinism. In proportion as we are religious, in that proportion, then, are we Calvinistic; and when religion comes fully to its rights in our thinking, and feeling, and doing, then shall we be truly Calvinistic. This is why those who have caught a glimpse of these things, love with passion what men call "Calvinism," sometimes with an air of contempt; and why they cling to it with enthusiasm. It is not merely the hope of true religion in the world: it is true religion in the world—as far as true religion is in the world at all.

—o—  
**Help the Living.**

By Rev. Kenneth M. Craig.

The dead we praise, and laud afar  
 Their virtues and their creeds;  
 Away beyond sun, moon, and star  
 Shall live their noble deeds.

And this is well—the poor cold clay  
 We censure not nor blame;  
 The fairest flowers shall strew their way—  
 Engraved shall be their name.

But what my friend of those who live  
 Who daily burdens bear?  
 Hast thou no word, no smile to give  
 Or hardships with them share?

Why cold thy look to loving eye?  
 Why words so sharp and keen?  
 Why guile and craft and hateful lie  
 And all that lies between?

Thy help is wanted—needed now,  
 Go not to grave and weep;  
 Go wipe the care from living brow,  
 'Till locked in death's cold sleep.

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## THE SIGNING OF THE COVENANT

BY REV. JACOB WEIDMAN

[When the New York Avenue church of Washington City celebrated its centennial, Dr. Radcliffe, the pastor, preached a series of introductory sermons. In one of these, quoted in *The Presbyterian*, he said: "The old State-house, bell in Philadelphia proclaimed liberty throughout the land, but that sound was only an echo from Geneva. Calvinism built this republic. . . . The inspirations of its founders were in the memories of Greyfriars and Leyden and Derry." One of our readers, who "while an adult communicant of the Presbyterian Church, may yet be called one of the younger generation of Presbyterians," asks what were the inspirations of Greyfriars, Leyden and Derry with which Presbyterians are or should be familiar. "The Siege of Leyden" appeared last week. The second of these papers on the subject is given herewith.—[Editors.]

**P**ERHAPS Greyfriar's Church is the most interesting spot in Royal Edinburgh. King James I granted the site to the Greyfriars about the middle of the fifteenth century, as a part of his general plan for the civilization of his kingdom. The buildings were prepared for them but they refused to occupy them, as contrary to their vows of poverty, until persuaded by the Archbishop of St. Andrew's. A church was probably added for them, but the historical churches are the Old and New Greyfriars. The latter was erected in 1721 with a large Gothic window in front. The old church joined it at the back and stood with its gabled front on the grass-market. Ten acres were given by Queen Mary in 1562 as a graveyard. Some old six or eight-story buildings that once belonged to the Templars stand facing it. Originally beyond the limits of the city, it is now sought as a favorite place to gain striking views of the city.

"In solemn, grand and melancholy interest no other burial ground in Scotland can equal that of the Grey-

friar's churchyard, for, crowded within its narrow limits lie mingling the ashes of so many of Scotland's greatest, grandest and most renowned, who have lived during the last three hundred years." The literary, civil and ecclesiastical history of the country can be gathered from the names on its monuments. One of the most striking of these, the martyr's monument, bears the following inscription:

From May 27th, 1566, when that most noble Marquis Argyle suffered, to Renwick, who was beheaded Feb'y 17th, 1688, were some way or other, murdered or destroyed for the same cause, about eighteen thousand—of whom were executed at Edinburgh, about one hundred noblemen, gentlemen, ministers or others—noble martyrs of Jesus Christ. The most of these lie here.

This monument easily connects itself with the occurrence here on August 23, 1638, for there was the scene of one of the most important events of Scottish history—The Signing of the Covenant.

The year was a critical one. James VI of Scotland