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PHILADELPHIA, JANUARY 13, 1905



The Presbyterian

VOLUME 75

PHILADELPHIA, JANUARY 18, 1905

NUMBER 3

Religious Controversy.

It has been said that the age of religious controversy is over and that charity should now rule the hour. Toleration is demanded. The sword must remain in the scabbard, and errorists be allowed unchecked scope for their operations. All sorts of belief and non-belief must pass unchallenged, and we must all be very sweet, and lovely, and charitable. "Bear and forbear" is the watchword of the day. Neither say nor do anything that will excite antagonism or stir conflict in respect to matters of faith or opinion. Even when vital error exists the cry is, Let it alone; do not disturb the peace of the Church and of the community by agitation. When zealous and earnest advocates of what they regard as right, attempt to expose, oppose and denounce the erroneous doctrines and principles which are continually coming to the surface, they are looked upon as fossils and traitors to the spirit of the times and are branded with opprobrious epithets. They are called "heresy-hunters" and "bigoted." These terms have a terrible sound in many ears, and cause many persons who love the truth and would defend it, to maintain a guilty silence. They cannot summon the courage and the determination to face the odium and reproach consequent upon fidelity to their convictions. They find it easier to smooth things over than to run against the current and be classed with fanatics and bigots. They lack the moral nerve requisite to resist the liberal drift of their associates and of their surroundings, and take a manly, bold and unflinching position in upholding what they regard as in harmony with the Word of God.

We also come in contact with a very pious order of persons, who, in cant phrases and in patronizing style, tell us that religious controversy is a very unchristian thing. They picture it as an evidence of an unsanctified nature, and as finding manifestation when and where the spirit of Christ is conspicuously absent, and when the contestants think more of their own opinions than of the peace and prosperity of the Church. They magnify the evils which controversialists have fomented. They take delight in proclaiming the benefits which accompany sweet forbearance and loving charity. All this has a pleasing and taking note, but it tends to ease the conscience and to seal the lips when right calls for vindication and when truth demands expression. There is no doubt that many sad and injurious consequences have followed unwise, needless and bitter controversy upon religious subjects, but it is likewise true that the Church has won her greatest victories when she has been most faithful and fearless in the defence of her doctrine and her polity. The struggle may not have always been conducted in the best spirit and in the wisest manner, but, on the whole, important ques-

tions have been settled, truth has been duly formulated, and after generations have reaped the benefits of the settlement of the disputed points. Peace and charity are grand things in their place, but they may sometimes be purchased at too dear a cost. They are never to be exalted above the conservation of truth and purity.

The position has often been taken, and the view obtains in many quarters to-day, that religious controversy is foreign to the mind of Christ and contrary to the spirit and practice of his Apostles, and that it receives no sanction or encouragement from the New Testament. But we do not so read our Lord's teachings and example, nor the writings of the inspired penmen. The controversial forms a large element in both the Gospels and the Epistles. The evangelists inform us how Jesus constantly controverted the false doctrines of the Scribes and Pharisees, and how he upheld and vindicated the truth at all times and at all hazard. It was of more importance to him than personal comfort, or life itself. He incurred opprobrium and persecution because of his fidelity in exposing and denouncing error and wrong. He aimed, not at securing popular favor or compromising a single doctrine for the sake of a temporary gain, but in being, first and always, faithful to God, to his law and to his Gospel.

After his departure from earth he put his spirit into his representatives. They went from place to place defending his redemptive plan and his distinctive tenets against all comers. In Judea they resisted the teachers of Judaism. In Rome they came in conflict with false systems of religion. In Greece they had to meet the peculiar philosophies and faiths of the day. In the churches which they visited in different lands and among divers peoples they had to contend with constantly arising varieties of error. They never thought of compromise or toleration where God's Word was called in question, or the Gospel was in danger, or the Christian Church in jeopardy.

Turning especially to those whom Christ inspired to reveal his will more fully after his resurrection and ascension for the Church's guidance and well-being during the subsequent generations, examination shows that they were in the highest and best sense controversialists. Paul was the great expounder and defender of the faith committed to the saints for use and preservation. He employed a trenchant pen in its maintenance. He spared not his opponents in laying bare their sophistries, and in showing the damage to the cause of Christ and to Christian life from the adoption of their views. He even handled the heretical with indignation and severity when it was demanded by the necessities of the case. Would that we had him on

The Evolutionary Philosophy in Its Relation to the School, the Sabbath-School and the College.

I.

By President Ethelbert Warfield.

The most notable phenomenon of the nineteenth century in the field of thought was the rise and growth of the Evolutionary Philosophy. Owing its first impulse to the Darwinian theory, and growing with the development of the biological evolutionary hypothesis, it has no necessary connection with it, but has naturally found that hypothesis a great road-maker for it. That is to say, the truth of biological evolution does not necessarily involve the extension of the evolutionary idea to such far removed spheres as ethics and religion. Yet there is of course a natural sequence from physical development to mental and moral and social spheres. And the rapid extension of the hypothesis to every possible field shows how apt the analogy, and how easy the transition has been.

One thing deserves to be especially emphasized, and that is that the extraordinary extension of this type of thought would seem to indicate a singular preparedness in the minds of students of all sorts of subjects for its advent. Whether the popularity of the historical method is a cause or an effect of the evolutionary philosophy is open to debate. The two things have not unnaturally gone hand in hand.

Again, it is worth noting that whether we accept or reject the conclusions of this philosophy it has captured us all, and to a greater or less degree conditions our thinking and moulds our speech.

I shall not attempt to offer a definition of Evolutionary Philosophy. Its best exponents cannot agree upon one and its opponents cannot be expected to formulate one. The thing itself is in too active a state of evolution to have a fixed form, and one of the very fascinations of the philosophy is found in its fluidity. It can be run into many moulds. Those who accept its major premise do not yoke it with the same minor premises. And every kind of conclusion is found at the end of long sorities in which the captivating half truth of evolutionary thought stands as the dominant term.

One thing only let me say plainly for the sake of sincerity and clearness. To my mind there is one fundamental error in the whole evolutionary philosophy; an error which conditions all that can truly be called by that technical name; and it is to the dangers incident to this error which I wish to call your attention to-day.

This is, that, somehow, there is included in the universe and in each unit of it a vital principle which has in it all the potentialities of its future existence. The analogy is, of course, the germ. As the germ contains the stalk, the blade, the full corn in the ear, so the original protoplasm from which sprang the animal kingdom contained all that has ever been included in that kingdom, not only of body and brain, but of feeling and thought as well.

Two things only need be noted in passing: such a view is absolutely opposed to Christianity—to any such thing as revealed religion—because it denies that "God is, and that he is a rewarder of them that diligently seek him;" and that man was made in the image of God and has fallen by sin—indeed responsibility and sin are

alike inconceivable in any scheme of evolutionary ethics, religion or sociology.

Now to such an audience I need not show *how* these things are so, nor that, being so, the view which embraces them must be in error.

My purpose is only to show that this view is not an innocuous private opinion of philosophical significance only, but a very aggressive influence powerfully affecting our educational work in the most practical way.

Let me take a few widely separated facts, for the time will not suffice for a series of illustrations leading through the whole range of education.

And first let us see how the evolutionary philosophy working through the new idea of the evolution of man from a lower order of life conditions the history taught in our public schools.

The historical text-books of Prof. P. V. N. Myers, especially his "General History," are widely used in our secondary schools, and the following quotations from the new edition of his "Ancient History" (1904) will give some idea of the extent to which the teaching of history is influenced by evolutionary philosophy:

"The uncounted milleniums which lie back of the time when man began to keep written records of what he thought and did and of what befell him are called the pre-historic age. . . . But how in the absence of written records are we to find out anything about pre-historic man? In many ways we are able to learn much about him. Thus, for instance, *since we now know evolution to be the law of life on the earth* we may regard existing savage and semi-savage races as representing the pre-historic state of the advanced races. As it has been put, what they now are we once were. So by acquainting ourselves with the life and customs of *these laggard races* we acquaint ourselves with our own pre-historic past, and that of all other civilized peoples."

The sweeping assumption embodied in such a phrase as "these laggard races" is not obvious to the beginner or the casual reader but it will inevitably prepossess and poison the mind of the student.

The same volume gives us a glimpse of the union of the evolutionary thought and the rationalistic higher criticism which has long been familiar to Old Testament students. We have often been told that such results would always be kept as an esoteric possession of those who live in the cold and colorless atmosphere of pure scholarship. We have not believed what, we have been told. Nor, if these things are true, would we keep them even out of the nursery. But being false, it is to be regretted that they have found a not unnoticed place in some of the widely used Sabbath-school publications and now appear in a popular school history.

Thus we read:

"Hebrew Religion and Morality": "Their mission was to work out the idea of one sole and just God and to teach men that what God requires of them is that they shall do justice and practice righteousness. *It was only gradually that the idea of the unity of God dawned upon the teachers of Israel.* In the beginning the Hebrew *Yahweh* was a tribal God, and in all essential respects like the gods of other nations. But in one thing the Hebrews from their first appearance in history differed from their neighbors. They were monolatrists; that is, worshippers of one God, although believers in many gods. They regarded the gods of other nations as real gods; but *Yahweh* was a jealous God and his people

must not pay homage or offer sacrifice to any other. In holding this belief the Hebrews were from the first a peculiar people. The idea was the germ of a vast religious development.

"Gradually this early form of the Hebrew religion verged towards monotheism; that is, the doctrine that there is one sole God beside whom there is no other. At the same time there came into the loftier souls of the nation the true and worthier conception of God as holy, and just, and compassionate, and loving—as the Universal Father whose care is over not one people alone but over all peoples and all races."

And again:

"Ideas of the Future Life": "The Hebrew conception of the future life was borrowed from the Babylonians. Sheol was the Babylonian 'land of no return,' a vague and shadowy region beneath the earth, a sad and dismal place. 'The small and the great were there.' There was no distinction even between the good and the bad. The same lot awaited all who went down into the pit. The good man was thought to receive his reward in long life and prosperity here on earth. As time passed the Hebrews exchanged this gloomy Babylonian conception of the other life for one more like that of old Egypt, so that it was finally by them that the doctrine of immortality and of the coming judgment was spread abroad in the western world."

Such is a typical example of the intrusion of Evolutionary Philosophy into the teaching of the secondary school.

Easton, Pa.

How to Come to Jesus.

By Rev. Theodore L. Cuyler, D.D.

I united with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious: the winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. That poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted; and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive him, he gives the right to become the accepted children of

God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commandments. When on earth his usual style of calling men to discipleship was—"Follow me!" he says that to you now. He also says: "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, too. Up to this time you have failed to

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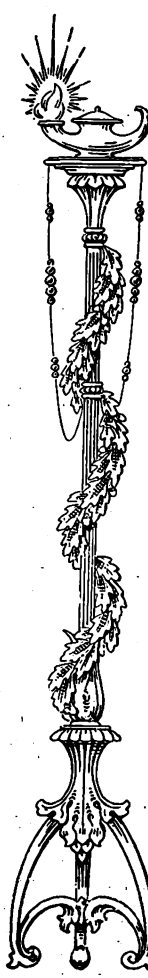
Christian Advocate and
Journal X



REV. E. YATES HILL

New Pastor First Presbyterian Church, Philadelphia

PHILADELPHIA, JANUARY 25, 1905



The Presbyterian

VOLUME 75

PHILADELPHIA, JANUARY 25, 1905

NUMBER 4

Human Praise No Infallible Sign of Personal Goodness.

Men naturally love the good will and approbation of the community in which they live. They seek to be on friendly terms with their associates and to merit respect and praise. They expect commendation when they do right and when conscious that their motives and conduct are generous, pure and worthy. Virtue and goodness deserve recognition. Moral character and noble living are high attainments, and call for honorable acknowledgment.

Arguing from these general principles, it is quite natural for us to judge of a man's excellence by his standing in society. When we hear his praises sounded, we think at once that he must possess superior merit. We readily consider him highly favored whom everybody seems to like and who is universally extolled as generous and upright in his dealings, virtuous and moral in his conduct, guiltless and harmless in spirit, diligent in business, law-abiding as a citizen, friendly and peaceable in disposition and intercourse, and regular and active in his church relations.

Amidst our gratulations and admiration over the recipient of such commendation comes the startling declaration of our Lord upon a notable occasion: "Woe unto you when *all men speak well of you.*" Here is a sharp and dignified difference of judgment. From our standpoint, we pronounce him peculiarly blessed who is so generally praised. But Jesus, from his view of the case, set over against it a severe condemnation. He sees deeper than we do. Our estimation is based upon a surface study of the facts. He notes the motive and interior life, and has regard to the governing principles and test-actions. We note the law comparatively, while he views it in its entirety, and judges according to a completeness of obedience in spirit, word and deed. A man, accordingly, may be lauded by everybody, and yet merit God's anathema. His character may be noted for its various excellencies; his nature may exhibit to the public gaze many lovely traits; his mind and heart may evince a number of noble and redeeming qualities; his manners may be most winsome; his social characteristics may be of the highest order and his religious standing may be unimpeachable: yet he may be guilty of a very serious defect, or may be neglecting a very solemn, important and vital duty.

Generally, he who enjoys the good opinion of all men is defective in rebuking sin. Tolerant, he neither admonishes them, nor condemns them on account of the evil which they do. He lacks the moral nerve to meet the responsibility. He evades a known obligation. If he is a minister, or an officer in the church, God requires him to "rebuke them sharply that they may be sound in the faith." If he is a Christian, the command

is, "Rebuke thy neighbor, and not suffer sin upon him." He who neglects faithful admonition shows that he is no true witness for God. Afraid of giving offence, he manifests more regard for man's good opinion than God's; or if his disobedience springs from indifference to the inspired injunction, he exhibits a want of zeal for the honor of his Lord's name, for the holiness of his law and for the good of souls. However conspicuous his benevolence, his honesty, his courage, his intelligence and his public spirit, the all-searching moral Governor holds him accountable for a wanton violation of both legal and Gospel requirements to expose and to condemn the sins which are ruining his fellowmen; or if he occasionally declares against vice with almost an angel's ardor and eloquence, yet God is displeased with him, because he deals in glittering generalities, or because he treats evil in the mass, or in the abstract, instead of going into the details and pressing the truth home upon the conscience with directness and positiveness. If he had faithfully and unsparingly rebuked sin, he would not be so well spoken of by all. Umbrage would be taken at his fidelity. Ill-will would have been incurred, and as a consequence his intentions would be impugned, his character assailed and his conduct criticised. Friends would sometimes misunderstand him and look upon him with coldness, while the vile would vent their spite and dislike toward him upon every occasion.

Such was our Lord's experience. One so pure, so perfect, so good, so self-sacrificing and so forgiving, richly deserved universal favor and commendation, yet he encountered the hatred, the reviling and the ill-treatment of the populace. If he had, however, flattered and courted his maligners, they would have ranged themselves upon his side. If he had spared their darling sins, he would have been the most popular man of the ages.

As with our Lord, so previously his holy prophets were maligned and abused, because they would not prophesy smooth things, but endeavored to warn men against impending judgments. After them came the Apostles, who, though the best of their day, were slandered and abused, because they, regardless of human opinion and loyal to truth and to their Master, rebuked in high and low places, and without respect to person. Thus was it with the confessors for Christ and the reformers of Church abuses and corruptions until the sixteenth century, and afterwards with Luther and his compeers in Germany, Calvin and his confessors in Scotland, Knox and his associates in Scotland, and the Puritan divines in England. The fact is, that in no age has a man done his whole duty without incurring more or less resentment and opposition.

Nor can one in the present generation, or in the ex-

Watch.

When the victors, home at last,
Deem the stress of battle past;
When the helmet and the sword
In the armory are stored;
When the citadel all day
Knows no message of dismay,
Hears no tocsin of alarm—
Then, my soul, arise and arm!

When the night falls, still and sweet,
With no tread of stealthy feet;
When the straining eye and ear
Find no evidence for fear;
When the heart shall murmur, "Best
If I sleep and take my rest,"
Lest a hand should lift the latch,
O my soul, arise and watch!

When the outposts shall be found
Every morning safe and sound;
When to till the earth anew
Plod the peasants through the dew;
When no warning word is said,
And the feast is daily spread,
And the hours flit lightly by,
Soul, beware! the foe is nigh!
—M. Bartleet, in *Good Words*.

The Evolutionary Philosophy in Its Relation to the School, the Sabbath-School and the College.

II.

By President Ethelbert Warfield.

THE SABBATH-SCHOOL.

Perhaps I can best illustrate this portion of my subject by an example drawn from the popular subject of child-study, or, to use the ugly name which has been coined for it by the physiologists, *paidology*.

Prof. Munsterberg, of Harvard, one of the most eminent of experimental psychologists, long ago sounded a warning in regard to the illegitimate extension of the methods of the physiological laboratory to the school-room. Thus he says (*Atlantic Monthly*, Feb., 1898):

"There came a new science into the field,—experimental psychology. This experimental psychology said, in Sunday newspapers and elsewhere, with loud voice: 'Teachers, the thing you lack is a scientific knowledge of the child's mind. How can you hope for a solid pedagogical system if it is not built up on the basis of a solid psychology? The old psychology was of no help to you. The old psychology was a dreamy thing for philosophers and ministers, filled with lazy self-observation. There was no exact measuring in it. The end of the century . . . needs an exact measurement. We have captured it by our new laboratory methods. Come and measure the psychical facts, and the new era of exact treatment of the child's mind, on the basis of an exact knowledge of mind by accurate measurements, will begin.' It is surprising that there set in a great rush for the benefactions of experimental psychology, that the laboratories have become for teachers the ideal goals, that experimenting with children has become the teacher's sport, and that contempt for the poor old psychology, which did not measure has become the symbol of the rising generation? No, it is not surprising but it is deplorable. And if this movement deserves to be stopped, some little advantage may be gained, perhaps, if teachers come to understand that those hopes are on a wrong track, that no laboratory and no experiment can ever measure a psychical fact, and that all hopes for pedagogics on the

basis of a mathematically exact psychology is and will be a perfect illusion. . . . Our laboratory work cannot teach you any thing which is of direct use to you as teachers."

But the extension of the influence of physiological psychology has gone steadily on, and recently in the popular acceptance of the theory of recapitulation has become a particularly aggressive danger.

This doctrine of recapitulation may be briefly and untechnically stated as teaching that man reproduces in his development the evolution of the race. It rests on the hypothesis that man has been evolved from the lowest orders of life, and as man, has risen by an evolutionary process from the cave-dweller, through barbarism to his present condition. It holds that the child passes through stages of development corresponding to all these stages, physically, mentally and morally. Dr. G. Stanley Hall teaches that the child is in effect a savage and then a barbarian and should be fed on the intellectual food of the savage, and then of the barbarian. It is only at Christmas or Easter that the children under twelve should be told the story of the meek and gentle Jesus, and of God's love. Only after twelve have they reached a stage of evolution in which altruistic ideas can find a proper response.

In *The Sunday School Times* for June 13, 1903, Dr. A. F. Schauffler, in one of his very interesting papers on "The Secrets of Successful Teaching," vigorously assails the application of this pet theory of *Recapitulation* to the teaching of the Bible to children, but he proceeds to admit our debt to the new *Paidology*, and in doing so says:

"This child-study has, among others, taught the following good things:

"In early childhood we find children are exceedingly egoistic. Of that there is no question. They are concerned with themselves, their appetites, their comforts, their pains; and others' pains concern them not at all. I have seen a child in a beautiful family sitting on the floor happily playing with her doll, while her next older sister was screaming with pain. What had she to do with it? She was not in pain—it was her sister's business. The altruistic spirit had not developed yet. During those early periods the child plays largely by itself, with its dolly, its cradle, its ball, its horse.

"The second period, commencing at about five or six years of age, begins to show the social egoistic spirit. Now children love to play together, boys as well as girls, the sexes mixing. Still there is the ego there. . . . As yet altruism has not at all developed, excepting in remarkable cases.

"Then comes the social altruistic period, beginning about eleven or twelve years of age. Now boys begin to play what are called team plays, when the boy subordinates himself to the success of his team. His team, he sees, is bigger than he is, and there the altruistic spirit begins to show itself.

"Unquestionably those are true developments in child-nature, and unquestionably, in our handling of these developing young people, we must work along the lines that God has marked out in their nature. Especially is this true when we come to that period which is called the adolescent period, when larger destinies are now being shaped, and momentous events are on the threshold."

This is quoted with seeming approval by an editorial writer in the September (1904) number of *The Bible Student and Teacher*.

Now I submit that to the close and sympathetic

teacher of children, these categories are absolutely unscientific, in fact are all "bosh"! They are based upon generalizations made from wide, but on their face incomplete, investigations, and like all investigations based on such data are easily overturned by specific cases at almost every parent's and teacher's hand. Prof. James has warned us against the *questionnaire* method of investigation, even when using it to an extreme in such books as his "Varieties of Religious Experience," and Prof. Munsterberg has said some sobering and much needed things as to the importance of studying the child more from the point of view of the home, and less from that of the laboratory. Thus: "It has always been my conviction that love and tact and patience and sympathy and interest are more important for the teacher than any psychological observations he can make on children, and that these observations are natural enemies of his instinctive emotional attitudes because they dissolve the personality into elements."

Now I have been permitted to study a family of five children at close range for the whole period of their lives. The fall into three pretty clearly differentiated types: one group fairly well represents the classification here given and consists of the second and fifth child, the eldest child is a transition type; while the third group consisting of the third and fourth children, a girl and a boy, flatly contradict the whole classification. Of these last named children I can positively assert that there was never a time when generosity, sympathy, and tenderheartedness did not rule in their breasts over the instincts of selfishness or indifference to the sorrows of their little playmates. These children never passed through the stage of the savage or the barbarian. I have seen them burst into tears almost in infancy before the touching part of a totally unfamiliar story was reached, catching by excess of sympathy the drift of the story to a sad end. I remember how the child classed as intermediate, when about five years old, to my great surprise burst into tears early in the reading of Grimm's "Hans in Luck," which I was reading with gusto as a funny story. And when I asked in amazement why he cried, he wailed: "O something bad is going to happen to him"; which was true.

I remember being struck years ago by a father's statement in regard to the great contrast of one of his children to the others in his family. He said of her that from her infancy she had always been gentle and thoughtful of others, as though she had been converted from her birth.

The simple fact is, all of these classifications proceed from insufficient data. Being based on induction they require universality. Such cases as these I have cited—and I could easily multiply them—therefore are not to be classed as exceptions. They disprove the conclusions, and overturn the "law."

But there is a far deeper truth. They are temporarily supplanting the whole Biblical doctrine of man, a doctrine far more in accord with the facts. That doctrine is that man made in the image of God is ruined by the fall and is now of himself incapable of living a pure, upright and truthful life, but the soul is open to all the winning appeals of the Spirit of God from ear-

liest infancy. It was the Lord himself who said: "Suffer little children to come unto me." It was Tertullian who so long ago caught the beautiful truth, like a beam of sunlight in the midst of heathen darkness, that "The soul is by nature Christian."

It is not for the Sabbath-school teacher to wait till the child has passed from the "barbaric bursts" of boyhood, nor yet out from "social egoistic" years from eight to ten, before he, or she, tells him of the love of God in Christ, but from early infancy by Christian nurture and devoted love to reveal by precept and example that beloved Lord who alone is able to make wise unto salvation. Nor is this new science or new philosophy. That matchless record of the human heart, the blessed Bible gives us pictures from the far-distant past, pictures perfect in all the lineaments of life, of

"The child whose early feet
The paths of peace have trod,
Whose secret heart with influence sweet,
Is upward drawn to God."

Such, to name no others, were Joseph, and Samuel, and the Lord himself.

One of the most influential of this school of child study tells us that the great aim of all education is to keep the child from lapsing into barbarism. This looks on a superficial glance as if it were very nearly akin to the Old Testament warning which so constantly accompanies the command to teach the children diligently. But when we read the Bible in the full light of its complete revelation we can scarcely fail to see that its idea of education is to fit the child to glorify God and enjoy him forever.

The Proposed Amendment Defective in Form.

By Rev. Samuel T. Lowrie, D.D.

FORM OF GOVERNMENT, CHAPTER II, 2. A presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; *but in exceptional cases a presbytery may be organized within the boundaries of existing presbyteries, in the interest of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent;* and the same rule shall apply to synods.

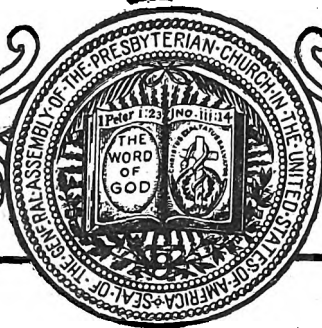
The above in Roman letters gives the constitution of a Presbytery as it has hitherto been stated in the Form of Government. That which follows in italics is the addition to that statement which is submitted to the Presbyteries by the overture of the General Assembly. This proposed amendment ought to be rejected by Presbyteries because it is defective in form.

1. It is ambiguous in expression. For grammatically, "their consent" most naturally refers to "existing Presbyteries" as its proper antecedent; and thus the amendment says: "A Presbytery may be organized within the boundaries of existing Presbyteries; but in no case without their consent." This, however, is not what is supposed to be meant. It is supposed that "their consent" is intended to refer to "ministers and churches," and that the meaning is: "In the interest of ministers and churches speaking another language than English, or of ministers and churches of a particular race, but in no case without their consent, a Presbytery may be erected within the boundaries of existing Presbyteries."

This meaning, however, is not derived from the wording of the amendment, which, as has been noted,

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PHILADELPHIA, FEBRUARY 1, 1905



The Presbyterian

VOLUME 75

PHILADELPHIA, FEBRUARY 1, 1905

NUMBER 5

Swinging from the Old Moorings.

Many persons in uniting with the Church begin well. They enter it with joy and hopefulness. They delight in the old doctrines of grace. They prize the ordinances of God's house as a source of cheer and edification. Salvation through a crucified Redeemer is much upon their thoughts. The words of Christ, his promises, his warnings, his invitations, his atonement, his resurrection, his ascension, and his second coming are truths upon which they meditate and from which they draw strength and nourishment as expounded from the sacred desk. Grace and mercy are to them inspiring themes. Justification by faith, sanctification by the Holy Spirit, and the glorification of the entire man at the final consummation of all things, they prize highly and would defend with their lives.

Time speeds by, and lo! a change comes over their opinions and experiences. Influences have been at work to weaken and to destroy their fondness for distinctive Christianity. Satan has gained an ascendancy over them, and the simplicity of the Gospel has lost for them its charm, sweetness and attractiveness. Worldliness has crept in, and calls for more show, more pomp and more ceremony. False teachers have corrupted their minds. Natural depravity has aided the emissaries of darkness. The ardor for, and the interest in, the pure milk of the Word, once so conspicuous, have disappeared. There is a demand for another kind of preaching. Something novel, something entertaining or sensational is craved and pursued. Pulpit pyrotechnics are admired. Human wisdom commands the premium. The old-fashioned Gospel which Christ promulgated, and the apostles preached, and martyrs died for, and reformers preserved, and saints have loved, is discounted. Ancient simplicity and purity are pushed aside as no longer suited to a progressive age. The cry is for something more up to date, or more in conformity with modern improvement, the spirit of the times, and the advanced thought and progress of the twentieth century.

In all branches of the Christian Church the pressure of this altered tone in religious thinking, feeling and activity is more or less felt. Though the ways in which it asserts itself may differ, it is none the less demoralizing. The Church of England attests its influence in a growing Ritualism and in a decaying Evangelism. The Episcopal Church of our land evinces its inroads in an increasing trend toward High-churchism. Other denominations manifest it in popularizing contrivances, agencies and attractions. In our own communion many are tiring of a faithful Bible ministry and are wavering in their adherence and devotion to the tenets which Calvin, and before him Augustine, and before him Paul, and before him Jesus Christ enunciated.

They demand a diluted Gospel. They call for "a new theology." They desire less of faith and more of reason, less of authority and more of science and philosophy, less of grace and more of merit, less of judgment and more of mercy, less of Christ and more of carnality, less of substance and more of show. They do not like to feel humbled. They prefer something to amuse, to entertain, to please the fancy and to send them from the sanctuary with a good opinion of themselves.

This tendency away from a distinctive Christianity evinces a diseased state. It is not an encouraging sign. It is not progress in the right direction; it is rather deterioration. It is going backward rather than forward. It is calculated to beget alarm, and calls for thoughtfulness and reformation. The cry for the new should be offset by a stronger demand for the old. There should be no divided affection in respect to the vitals and essentials of revelation. The fundamental doctrines of our holy Christianity must be preached at all cost and become more and more moulding forces in the Church, in the home and in society. We need a more stalwart Christianity in the pulpit as well as in the pew. The Church loses her hold of men when she compromises with the world. The individual Christian declines in power and in aggressiveism when his soul is not fed upon the strong meat of the Word. He whose desire and relish for the doctrines and practices of the Bible are weakening has occasion to suspect the reality of his Christian character, the power of his love to Christ and the stability of his religious devotion. In this day of unsettled and unsettling faith, it becomes one and all to heed the apostle's injunction: "Be not tossed to and fro, and carried about by every wind of doctrine by the sleight of man and cunning craftiness, whereby they lie in wait to deceive."

Russia's Tribulation.

Russia is undergoing a crucial experience. Japan has been severely testing her power and resources in the Far East. She has sacrificed men and treasure in maintaining her hold on Manchuria. She has lost prestige abroad. Her weaknesses have been exposed to all the world. She is being greeted on almost every side with criticism, and in many cases, with anathema.

Amidst all her reverses and disappointments, appears an astonishing revelation of home discontent and opposition. The fire of latent unrest has burst forth at an inopportune moment. Labor troubles have assumed a threatening aspect. Demands for governmental recognition have been made from oppressed classes. Disorder and bloodshed have followed an ignoring of peaceable and moderate requests. The bureaucracy has failed to rise to the situation, and as

"When the Eyes are Wearied, Look Up."

By Rev. William Bryant.

Weary, weary was the journey; faint the footprints in my way;
Tired and sick my heart of sorrow, hardly left the strength to pray;

And my eyes, grown dim with watching, failed to mark the road ahead;

Halting, stumbling, faltering, falling, with my soul oppressed with dread.

Then I stopped. Why try to journey when the way seems dark and drear;

When, like mystic phantoms hovering, all things melt my heart with fear;

When the eyes, grown dim with weeping, fail to mark the onward track;

Shall I in despair and languish, turn my weary footsteps back?

Nay! I pause and looking backward, to the sky so calm and bright.

Find the rest my eyes were craving, find it in that peaceful height;

Find the vision of the heavens makes the earthly journey clear;

Drives away the blinding fancies of this lower earthly sphere.

Brother, when your footsteps falter in the weary road of life;
When your eyes grow dim with watching, and your heart is rent with strife;

Turn your gaze up to God's heaven, rest your eyes in quiet there;

And each step shall clear before you, in the restfulness of prayer.

Bay City, Mich

The Evolutionary Philosophy in Its Relation to the School, the Sabbath-School and the College.

III.

By President Ethelbert Warfield.

THE COLLEGE.

From the point of view of the Christian the college has two functions of the highest importance over and above the obvious one of purely intellectual training. These are: First, the development of a strong and vigorous type of distinctly Christian manhood; and, secondly, the preparation of young men for the Gospel ministry.

The first of these is to be pursued in no cowardly spirit of obscurantism. Subjects are not to be selected or rejected according as they minister to, or contradict, the views held or sought to be inculcated. The education is to be broad and liberal. All the light possible is to be thrown upon the whole field of human knowledge and human destiny. But the student is not to be perplexed and confused by cross lights, but guided by lights set in orderly sequence pointing out a definite channel. Most important of all, the teachers should be men who have carefully thought out their own positions and who are in substantial agreement with each other.

This is really the crux of college organization today. It is, of course, in opposition to the much-lauded German ideal of "freedom of teaching" and "freedom of learning," which must always be the proper ideal of the State university. Yet even in the State university, whether the "State" be a great Empire like Germany or Great Britain, or a subordinate unit like one of our States, an ideal never realized. For the tyranny of

current opinion, which the Germans have all but deified as the *Zeitgeist* is, at least in our age, a far more autocratic power than the creed of any Church.

This, I say, is really the crux of college organization and the success of any college or school will always be in direct proportion to the *esprit de corps*, the loyalty of all the elements of teaching and training to a broadly conceived and consistently pursued education. In such a course certain disciplines must always hold a position of prime importance. The old denominational college made the classics and mathematics, with a small amount of philosophy—logic, psychology and metaphysics—the core of the course, and really depended quite as much upon the personal influence, the casual expression of conviction, of the teachers for the evangelical drift of development as upon any self-conscious teaching of ethics, religion or good citizenship.

Now everything, if not changed, is in a state of flux. With all the cry for "facts," opinions, crude generalizations from the accidents of life, were never so rife as to-day. There is rarely to be found a finely framed course of study, logically conceived and consistently followed. Electives, optionals, are words to conjure with, but the spirits raised are too apt to be spirits of sloth, of dissipation, or other genii of an eager, but unstable age. Notable among the courses are of course those in all branches of natural and physical science, though the more exact like mineralogy and anatomy hold no place with the speculative ones like general geology and embryology. But quite as notable are such subjects as sociology, politics, and comparative religion. And of these the most notable thing is that they are offered to immature lads innocent of any knowledge of history, of any system of government, of a single religion. A few formulas, glittering generalizations, silly shibboleths of a phrase-loving age, are the sum total of such studies. No discipline, no real knowledge, comes from such courses.

Such a field is the very chosen soil for the propagation of all the weeds of contemporary thought. Youths come out of college with minds pre-occupied by a few summaries of views and dominated by the names of a few leaders of thought. They have no adequate training to enable them to form their own opinions or test those offered to them by others. Nay, more. They are so helpless that they are not even able to see when theories are mutually antagonistic and seek to reconcile, by the mere act of accepting them, views as various as those of Hegel, Kant, Herbert, Spencer and John Calvin.

Let any one read the report of the meeting of the Philosophical Society, held at Princeton, in December, 1903, if he wishes to understand how completely the evolutionary philosophy has captured the field of psychology, ethics, and comparative religion. The dominance of physiological psychology, the rarity of the teaching of rational psychology anywhere, are too well known to require any comment. The difficulty of finding any place for authority in our moral judgments when our psychology rests on a purely evolutionary basis is obvious enough. The impossibility of finding any place for the Heavenly Father and the Divine Saviour in a system of thought which rejects "a great First Cause," and resolves every vital force into "an all-pervading Energy," is even inobvious to men

trained under present conditions, and sincerely believing themselves followers of the prophets and apostles who knew God, and beheld the Word of Life.

One thing is certain—certain not because of mere logical necessity, but because we have seen and loved and labored with the perplexed lads—that young men who have been trained in the evolutionary philosophy and have accepted its teachings in the course of their preparation for the ministry of our Church will inevitably find themselves, when they enter the seminary, in a position in which they must either give up their philosophy or their religion. There is no spectacle more heartrending than that of a young man who, in the pursuit of a noble calling, suddenly finds himself in such a position. In order to understand the nature of man and the being of God he has studied philosophy. Into his mind ideas have been introduced so antagonistic that he cannot harmonize them. His religion teaches him that God is the all-wise Creator, the ever-active Ruler, the solicitous and loving Father: his philosophy says we can know nothing more of a divine being than is found in Nature. Revelation by conscious act is impossible, and nature only shows us an energy, not external to, but always contained within, the material universe. Here is the material for a terrible tragedy. And that tragedy, often resulting in the death of religion in a human soul, is annually enacted in many a college and university and seminary in our land.

Were the space at my command I should like to illustrate this at length by quotations from text-books used in many of our best-known institutions, and by cases communicated to me by theological teachers.

What is the conclusion to be drawn from this discussion?

In the first place I have sought to awaken a wider attention to the growth of this philosophy and the peril involved in it. And in the second place to stir up the ministry and laity of our Church to their duty in the matter. We must here, as in so many other things, suffer hardness if we would resist the spirit of this world. In fine, we must bear the reproach of Christ. Finally, let me commend to the Church at large its own schools and colleges, and urge that they be fostered, supported and safeguarded, that they may both be, and remain, strong and safe nurseries of the truth.

An Unconstitutional Amendment.

By Rev. Samuel T. Lowrie, D.D.

The Overture on Form of Government, Chapter X, 2, touches a fundamental factor of Presbyterian constitution. Few seem aware how deep it cuts into and under the foundation. The report of the committee of the General Assembly that drafted the Overture contains misleading language concerning the section that it is proposed to amend. It says:

"The law has hitherto been construed as forbidding the organization of a presbytery within the bounds of an existing presbytery; nor can the wisdom of such a rule, in general, be questioned. Any modification of it should be limited to exceptional cases, in which special and urgent circumstances justify a departure from the general rule." (G. A. Minutes, 1904, p. 146.)

Form of Government, Chapter X, 2, is as follows: "A presbytery consists of all the ministers, in number not less than five, and one ruling elder from each con-

gregation, within a certain district." The clause, "in number not less than five," was added to this section in 1871 (Minutes, p. 594). Up to that date, from the foundation of our Church, this definition of presbytery stood without those words. In that form it states, and was intended to state, a fundamental principle of Presbyterian government. But the language of the report quoted above, treats the statement as if it were an enactment of a rule of action, that needs to be *construed* before it can be applied; and which becomes uniform in application by continued construction in the same way; and which then becomes no more than a *general rule*, which may be modified, to meet special and urgent circumstances, in the way provided Chapter XXIV, 1, and XII, 6.

ESSENTIALS OF PRESBYTERIANISM.

Let not such language rob us of presence of mind—of presence of a genuine Presbyterian mind. Not everything found in the Form of Government may be changed under authority of Chapters XXIV, 1, and XII, 6. Statements embodying the essentials of Presbyterianism must necessarily appear there *as the premises of* "rules regulative of the constitutional powers of presbyteries and synods" (XII, 6). Examples of such are: "The ordinary and perpetual officers in the Church, are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons" (III, 2); "The pastoral office is the first in the Church, both for dignity and usefulness" (IV); "The church session consists of the pastor or pastors and ruling elders, of a particular congregation" (IX, 1). These are essential Presbyterian principles. The statement of them in our Standards occurs only in the Form of Government. The statement respecting a Presbytery has the same character.

Such statements are not enactments of constitutional rules; they are *definitions* of principles that are fundamental, and that are the premises on which rules regulative of constitutional powers are founded. A rule that regulates the method of making new constitutional rules, or of modifying old constitutional rules, is no provision for changing the principles that are the premises of all constitutional rules. A constitutional rule is one "authorized by the constitution or fundamental rules of a government." A rule that contravenes a principle of constitution is not a constitutional rule, no matter how great a majority ordains it.

A king is the sovereign of a country; that is the fundamental principle of government called monarchy. A prelatial bishop rules all the clergy of a district styled his diocese; that is the fundamental principle of government called prelacy. "A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district"; that is the fundamental principle of government called presbyterian. Presbytery is as definite a thing as king or bishop. It was so when our Church was constituted, and has continued so to the present day. When those who instituted our Church put the above definition of a presbytery into the Form of Government, it was as a *definition* of that government they intended it, meaning thereby a well-known and recognized form of government. That is not something that needs to be *construed* as a rule is. When a country that is a monarchy says: The king is sovereign of the country, no one thinks of