

# The Presbyterian

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# The Presbyterian

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## A Great Opportunity for Someone

Mr. Andrew Carnegie has set some great examples. He has demonstrated that great wealth can be put to beneficent uses. He has proved that the possession of great wealth does not always develop avarice or destroy human-kindness. He has made it possible for many of his fellow-men to pursue their work in the education of their fellow citizens in assurance that their own years of age and disability will be comfortably provided for. Mr. John D. Rockefeller has turned a very great sum of money into the channels of education, for the welfare of his fellow men and of those who will come after him. Mrs. Russell Sage is engaged in the distribution of her large fortune for the good of others. It is said that she now contemplates the founding of an insurance fund for workingmen, which will enable them, under favorable conditions, to provide for themselves and their families out of their comparatively small incomes.

All such deeds as these are in the highest degree honorable. They are essentially Christian, and they look toward the realization of all that is true and good in the theories of socialism now prevalent. They testify to the conscience and good-will that may accompany the possession of wealth. They justly cause the names of the benefactors to be held in everlasting remembrance.

These benefactions suggest others of a somewhat different character, not less worthy and important. Naturally, these good and general foundations are so ordered as not to be restricted to those who profess any particular religious belief. It is not desirable that such gifts should be so restricted. They are made for the general welfare, and may be used for the benefit of those who hold varying faiths.

It has seemed good to Mr. Carnegie to restrict the application of his pension fund for professional men in the other direction. According to the provisions of that fund, it may not be applied to the benefit of professors in educational institutions under denominational control. It is not required that one shall profess a particular belief in order to share the benefits of the fund. But one who teaches in an institution where a particular form of faith is required may not share in the fund.

It is obvious that no one has either authority or occasion to criticize this provision of Mr. Carnegie's fund. He is founding it. It is his gift. He may put upon it such conditions as seem good to him. His benefaction is good and great in itself. No one may

justly demand that he shall bestow it where he does not choose.

Nevertheless, anyone may hold and express any opinion concerning the wisdom or the graciousness of such a provision as Mr. Carnegie's. And, exercising that privilege of criticism, we do not hesitate to say that the restriction seems ungenerous. It is a very effective demonstration of the founder's dislike of religious denominations. It would have made the gift more praiseworthy, in our view, if it had not been so restricted.

But the point now is, that the great gifts, so honorable and generous in themselves, suggest the great opportunity offered to persons of great wealth to do worthy things for those who cannot profit by any one of the various foundations. There is opportunity for someone to establish a fund for the pensioning of those who do teach in denominational institutions, or who spend their lives for the general welfare under such conditions, of religious confession or otherwise, as prevent them from sharing the benefits of these general funds.

The pressure inevitably exerted upon denominational institutions to become undenominational appears in the fact that so many have made haste to alter their charters, where they provide for anything like denominational control. The controversy in the Presbyterian Church, South, concerning the control of Central University, Kentucky, was brought about by such a change. The latest case is that of Brown University, which it is proposed to take away from distinctively Baptist superintendence, in order that its professors may share the benefits of the Carnegie fund.

We believe this course to be most undesirable. Yet no one can deny its seeming reasonableness, in view of the entire lack of any provision, within the denominations, for the teachers in denominational institutions. This, then, affords the opportunity for persons of wealth, who believe in the maintaining of distinctively Christian education, to provide for denominational teachers funds similar to the general one of Mr. Carnegie. We do not believe that teachers in denominational institutions ought to be penalized, or made to suffer, by reason of their loyalty to some particular form of Christian faith. But no one can relieve the situation for such teachers except those within the denominational Churches, to whom wealth has been given.

All this applies, also, to the present need for an adequate retiring fund for the ministers of any denomination who have served their Church to old age and dis-

unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, and to the General Assembly and Church of the first-born, who are enrolled in heaven (we are come; we are already there; we belong to that heavenly city; we are a part of that glorious company). . . . And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things"—not "than that of Abel," which is an interpolation—but "than Abel." The blood of sprinkling speaketh better things than Abel speaketh. The reference, of course, is to the previous statement in Heb. 11: 4, where the Apostle had said that "through it" (i. e., through the bleeding lamb which Abel by faith laid upon the altar), "he being dead, yet speaketh." By that symbolic act of faith in God's promise of a Redeemer, exercised away back when the earth was still young, and the tragedy of sin was still fresh in memory, and redemption was still a far-away event, Abel, "being dead, yet speaketh" to all souls who are of like faith with Abel. While, therefore, Abel's faith, symbolically expressed through his bleeding, dying lamb, speaketh good things, namely, of a Redeemer to come, the blood of sprinkling shed on Calvary," speaketh better things," namely, of a Redeemer who has come. This makes all clear and consistent, and avoids the difficulty of thrusting into the text a contrast, where the argument as well as the grammar requires a comparison. Abel, therefore, has the pre-eminent distinction of being the prototype of believers under all dispensations, and of "the righteousness that is according to faith;" while Cain, on the contrary, has the pre-eminent distinction of being the prototype of free-thinkers in all ages, and of the righteousness that is according to self.

Abel, therefore, logically, as well as naturally, heads the long roll-call of Old Testament believers; to whom "witness was borne," and who, as time rolled on, became "a great cloud of witnesses," encompassing the Christian believer, and animating him to "lay aside every weight, and to run with patience the race that is set before him, looking away unto Jesus, the Author and the Finisher of the faith."

Abel's offering, therefore, is to be viewed as the opening act of a long succession of symbolical substitutionary sacrifices, of which we find mention here and there in the book of Genesis, and which, at length, were systematized and incorporated into a written code for the training of the Israelitish nation in the knowledge of God, of sin, and of redemption.

*To be continued*

### Calvin Among His Friends

ADAPTED FROM THE FRENCH OF PROF. E. DOUMERGUE

By Prof. B. B. Warfield, D.D., LL.D.

There is a time, says the Preacher, to weep, and a time to laugh. But the Legend which has been woven about the person of Calvin by his detractors declares that, dry and cold of heart, he had neither laughter nor tears. It is a matter worth looking into.

Was Calvin, then, a man incapable of laughter?

Let us go to Lausanne, to that parsonage of the chief-pastor, which Viret lived in for fifteen years. Viret, Calvin, Beza are about to take their seats at

the table. It is a good time to read "the table-talk of Doctor John Calvin." For there is such a thing. We have but to look into his Commentaries or into his Sermons to find hints of it.

"Does God wish that we should be always melancholy?" asks Calvin. "Is He grieved and offended when we make merry?" Not at all, he responds; for He gives us "matter and occasion for merry-making when we have bread to eat, and wine to drink, and enough to make us merry. . . . But how should we make merry? In the presence of our God" (Sermons on the Book of Job: Sermon 99, ch. xxvii). "The fruit of the Spirit," says he again, "is a kind of joy, a hilarity, which we show to our neighbors, and which is inconsistent with moroseness" (Commentary on the Epistle to the Galatians, Ch. vi, verse 22).

Well, they sat down to the table. The dinner was served by Madam Viret, Sebastienne de la Harpe. The children were put to bed—Martha, Calvin's god-daughter, with her pretty figure, which made her god-father "smile with delight," and Marie, Farel's god-daughter, who had nearly been killed by the fall of a bell. The students who lived in the house went to their rooms. Idelette de Bure, who had come from Geneva with her husband, drew a little apart with Viret's wife, whom she called her well-loved sister, and with her aunt, whom Calvin always called affectionately "my mother;" and the three were talking together.

Calvin had brought a manuscript with him, on which he wished to consult his friends: it is his famous "Treatise on Relics." What do his well-beloved brethren think of the tone of such a passage as this?—

"The other relics of Our Lady which they have, form part of her wardrobe. First, there is a shirt at Chartres, which is a very celebrated idol; and there is another one at Aix, in Germany. I pass by the question where they got them; for it is very certain that the Apostles and the pious people of their day were not so frivolous as to occupy themselves with such follies. But let the form only be noticed, and I give up the game if their impudence be not at once apparent. When the shirt which I have said is at Aix is exhibited, it is hung on the end of a pole like a priest's long surplice. If the Virgin Mary had been a giantess, she could scarcely have worn so big a shirt. And to give it greater lustre, there are borne in procession with it the shoes of Saint Joseph, which would fit only a little child or a dwarf. The proverb says a liar should have a good memory, lest he should fall by forgetfulness. They have little kept that rule, or they would have observed better proportion between the shoes of the husband and the shirt of the wife."

The satisfied laughter of Viret and Beza is answer enough to Calvin's question. But already the Reformer of Lausanne has risen; he has gone to his desk, and from the numerous and voluminous manuscripts there, "written for the poor people"—in which he loved to "rusticate" with the rustics, even at the risk of falling into their "patois"—he has taken one. He reads two or three pages, which close with this anecdote:—

"A curate exhorted his parishioners to be careful to pay their tithes. And the better to incite

*(Continued on Page 20)*

### New York Letter

Last Sabbath was Our Country's Day in all our churches, and in this, I suppose, they were neither more nor less patriotic than were all other churches and localities in the land.

Rev. Dr. John Kelman, of St. George's United Free church, Edinburgh, Scotland, preached morning and afternoon at the Fifth Avenue church, the first of several distinguished clergymen from abroad who will occupy the pulpit this summer. Dr. Kelman is on his first visit to this country, and he comes particularly to give Bible lectures at the Moody conferences, East Northfield, Mass. He is accompanied by his wife and daughter, and they have been spending the past week at Niagara Falls. He will preach at the Fifth Avenue church again next week and on July 18 he will preach at the Madison Avenue church.

Dr. Kelman is active in the student volunteer missionary movement, and in this work has taken the place of the late Henry Drummond. At St. George's he succeeded Rev. Dr. Hugh Black, who resigned to become professor of practical theology at Union Theological Seminary, New York City.

Dr. Kelman has written several books, among which are "Honor Toward God," "The Light that Saves" and "Robert Louis Stevenson." He is the son of a Presbyterian minister. He was educated in the Royal High School, University of Edinburgh, and New College. He spent three years in travel, and then became pastor of the New North church, Edinburgh. He is forty-five years.

On Wednesday evening of this week, the Presbytery will meet at the chapel of the First church, to ordain Mr. Fitch, if the way be clear.

Many of the pastors are leaving for the summer. As their work narrows, that of the Evangelistic Committee widens.

Open-air services began at Fort George last Sabbath afternoon, under the auspices of the Evangelistic Committee of New York Presbytery. A second service was held in the evening, and Monday meetings will be held there continuously throughout the day.

Other open air centers, where work is already under way are established in Wall street, in front of the National City Bank, with Rev. Nelson Page Dame as preacher; at Jane and West streets, near the Seamen's Home, Rev. F. L. Bennett, preacher; for negroes, Sixty-second street and Tenth avenue; for Italians, Sixty-third street and First avenue, and in Fordham, at One Hundred and Eighty-first street and Arthur avenue; for Jews, in Second avenue, near Houston street. All these services are held during the evening, except the Wall street meetings, which are at noon. Locations still under consideration are Battery Park and Tenth street, near Broadway.

Tent meetings are held at One Hundred and Sixty-ninth street and Teller avenue, One Hundred and Thirty-fourth street and Fifth avenue, One Hundred and Sixth street and First avenue, and One Hundred and Eighty-ninth street and Belmont avenue, the Bronx.

A tent for Finns and Swedes will

open at One Hundred and Thirty-fourth street and St. Ann's avenue, this week, on July 12, a tent for English-speaking people, at Bonner place and Morris avenue, the Bronx, and on July 18, another near the Southern Boulevard and Freeman avenue, the Bronx, and at Canal and West streets.

Seven other tents are scheduled to open on August 1, at One Hundred and Forty-sixth street and Seventh avenue, Sixty-ninth street and First avenue, and One Hundred and Sixty-third street and Tinton avenue, the Bronx; for Germans, at One Hundred and Fifty-ninth street and Elton avenue; for Italians, at One Hundred and Thirteenth street, near First avenue; One Hundred and Fiftieth street and Morris avenue, and Two Hundredth street and Bedford avenue.

Five shop centers are already holding meetings in English and four in Spanish. "Big boys' meetings" with various clubs and associations for physical, mental and moral development to supplement or preface spiritual regeneration are held at all the centers.

The Brotherhood of the West End Presbyterian church is holding open air services under the direction of the Evangelistic Committee on Tuesday evenings. Next Tuesday, the meeting will be in Abingdon Square.

A "Good Cheer" conference is held every Monday morning at ten o'clock, and a prayer service at the same hour on Fridays, at headquarters, No. 541 Lexington avenue.

Manhattan.

### CALVIN AMONG HIS FRIENDS

(Continued from page 9)

them to it, he set before them the example of Cain and Abel, saying: 'Take good care not to be like this cursed Cain, who would not pay the tithes, nor go to mass. Follow rather the example of the good Abel, who paid them gladly, and never missed hearing mass all his life long.' One of the auditory raised an objection: 'I don't understand this example,' he said. 'For there were at that time only four people in the world. Cain wouldn't sing or even hear the mass. It was then Abel who heard it, and he couldn't sing it, and give the responses. It must be that Adam sang it, and Eve held the candle. From which it follows that in those days the priests were married.'

And the three friends laughed again. Beza now thought the time had come when he might venture on a confession. He had in his pocket the little manuscript of his "Passavant." The odious ex-president Lizet, he who had signed almost all the sentences of the "Chambre Ardente,"—he who of the seven deadly sins, possessed at least six of them in an unusual degree, and whose bacchanalian reputation was well established,—in his displeasure that he was no longer able to burn the heretics, had set himself to refute them, and had dedicated the product of his pen "to all the Saints and Saintesses." Beza could not resist the temptation to make an end of this odious and despicable being, and to disembarrass mankind of

him—by ridicule. Was his vengeance too cruel? Thus he wrote his "Maitre Benoit Passavant,"—"the wittiest drollery of the Reformation," as Mr. Lénient, the author of "Satire in France," calls it; "the masterpiece of the macaronic mode, the most lively, most audacious, most extravagant scholastic farce ever written." He read:—

"Ah, you speak of Monsieur, the former president! He is a good one! How goes it with Monsieur's nose? Is it not always clothed in purple? Is it not always damascened? This good Jean de Gagney, our good master, has said that all heretics are pale. Draw the conclusion. Monsieur, the former president, is as red as a bowl of holy or ruby-red wine, ergo, he is no heretic. And since he cannot be *cardinalis*, that is to say, *cardo*, or hinge, of the Holy Apostate Church by reason of his head, he is it by its equivalent, *id est*, by reason of his nose. For who will be such a heretic as to contend that a nose is not as good as a hat? The antecedent is proved for everyone who has admired His Nosiness. Ergo."

Encouraged by the laughter of his friends, Beza goes on with his reading, and comes at last to a dirge which he has written on the sad decease of this famous presidential nose:—

"Nose, born only for drinking,  
Nose, my honor and glory,  
Alas! must you be entombed?  
What holy water can lave you,  
But that in my good cellar?  
Oh, Nose . . .  
Alembic of my pleasures,  
Sweet wine and empty bottle,  
Nose, true Nose of cardinal,  
My 'Hours,' my 'Doctrinal,'  
Mirror of all that's Sorbonnic,—  
You never were heretical,—no . . .  
Nose, O Nose, my rubicund rose,  
Adieu . . ."

I am not at all sure what hour it was they went to bed that night in the parsonage of Lausanne, and I am no more certain whether they went quickly to sleep. But on the stairs, Viret and Calvin, as they separated, were still laughing until the tears ran down their cheeks.

Nor was this the end. The question of publishing these savory manuscripts was raised. It was not hard to foresee that there would be some who would criticise. Sure enough, some months later, Castellion was very much shocked by them. He addressed observations to Beza, and reproaches to Calvin. It was in vain. Our Reformer, not content with sending Beza's pamphlet to his friends with his recommendation—"in the hope," he said, "that it would make them laugh;" not content with urging Beza to make his Passavant talk some more; imposed on himself the task of defending his collaborators, by writing a preface for Viret's pamphlets. And this Preface is nothing more or less than a theory of "Facetiousness" (it is Calvin's word), in religious discussion, or the art of teaching (these, too, are Calvin's words), "after a joyous and pleasant fashion."

"A man," says he, "who wishes to make use of facetiousness, must guard

### WHY NOT THE MOUNTAINS

A cool, quiet resting-place in the mountains is always unequalled for its recuperative possibilities. Such a place is Markleton in the Alleghenies—a seven hour ride from Philadelphia. For Booklet address

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himself against two vices. The one is lack of restraint; the other is dissolute prattling." Let us always speak of God with reverence; but with regard "to the superstitions and follies in which the poor world has been entangled in the past,—it cannot be but that in speaking of things so ridiculous,—of a thing in itself so funny—we should laugh at it with wide-open mouth."

It certainly is difficult to deny that Calvin knew how to laugh.

And if he was a man who knew how to laugh, much more was he a man who, when the weeping time came, knew how to weep. But that is another story.

#### Presbytery of Chester

The stated June meeting of the Presbytery of Chester was held in the Witherspoon Building, in Philadelphia, on Tuesday, June 29, at 10 A. M.

In addition to the usual routine business, the following are the items of general interest. A season of earnest prayer was had for the recovery of Rev. Henry N. Faulconer, the esteemed evangelist of the Presbytery, who is passing through a serious illness in the Presbyterian Hospital. The licensure of Mr. John M. Gates was renewed for one year as a local evangelist. Revs. Charles C. Walker and John E. Fleming, the former supplying the church at Keyport, N. J., and the latter engaged in city mission work in New York as an assistant pastor, were granted leave to labor without the bounds of the Presbytery. Two

sons of the manse, Mr. Harold S. Laird, son of Rev. W. R. Laird, of West Chester, and Mr. William Roberts Kruse, the only son of Rev. W. T. Kruse, pastor of the Middletown church, of Elwyn, were introduced to Presbytery, desiring to be taken under its care as candidates for the ministry, and after the usual examinations, which were eminently gratifying to Presbytery, they were received under its care, and their names enrolled as candidates for the ministry. The organization of the Presbyterian church of Llanerch, on May 10, was reported by the committee appointed to visit that field, and the newly-organized church was ordered enrolled, and the Trustees of Presbytery were empowered to take all necessary steps in relation to the property of the new organization.

Rev. Thomas McKean Polk, after a four years' successful pastorate, at his request and the very reluctant acquiescence of his people, was released from his charge at Doe Run, to take effect the last Sabbath of August, he having received a hearty and unanimous call from the Olyphant church, in the Presbytery of Lackawanna.

The committee appointed at the spring meeting to draft a minute on the matter of Family Worship, through its chairman, Rev. W. W. Heberton, presented a forceful paper on the subject, which was ordered printed for distribution through the churches of the Presbytery, and to further aid in prosecuting to successful issue this most important phase of Christian life, the committee was continued for one year.

The Italian work in the five stations, at Chester, West Chester, Devon, Howellville, and Avondale, in Delaware county, under care of the Presbyterial missionary, Rev. Mr. Santilli, is marked by hopeful results, the work embraced at these stations being preaching, pastoral visitation, Sabbath-school and night-school teaching, and the distribution of religious literature, with encouraging attendance.

The report of the chairman, Rev. W. R. Huston, of the Sabbath-school work in the Presbytery, was highly gratifying. It showed increase practically along the whole line; more schools, more teachers, more scholars, more in average attendance, more on the cradle roll, more money given for all objects, more studying of the Shorter Catechism, more in the Home Department, and more in the teacher-training classes.

W. T. Kruse, S. C.

#### Death in the Ministry

REV. JAMES DAY

Rev. James Day, of New Athens, Ohio, died at his home on June 4, 1909, aged eighty-seven years, nine months and twelve days. He was born in Washington, Guernsey county, Ohio, on August 21, 1821. For almost seventy years he was a resident of New Athens, Harrison county. For almost forty years he was a member of the Presbytery of St. Clairsville. For fifteen years he was pastor of the church at Farmington, twelve years he was pastor at Bethel, and for several years he served as supply the congregations of Warnock and Still Water. For forty years he was an active and interested member

### BLADDER TROUBLES NEED PROMPT ATTENTION

Perhaps you don't know how much work is required of your kidneys and bladder or of how much importance they are. Do you know that on these important organs hinges good health? Many an apparently strong, healthy man or woman has been stricken without notice by serious kidney and bladder disease only to realize too late what might have been prevented with proper care and attention.

Some of the early symptoms of weak kidneys and bladder are lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, dizziness, you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

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of the Board of Franklin College. He was a strong temperance worker, and an ardent friend of the black man. He served in the State legislature as a representative from Harrison county, 1858-59, and in 1860-61. He was well-known all over Eastern Ohio. In his ministerial work, he was a great friend to the country churches, and his labor was in building up and helping the feeble churches. In this work he was very successful. He was a warm friend to the poor, and especially in times of sickness and sorrow. His last days were quietly and peacefully spent in the little village of New Athens. His final sickness was that of pneumonia. The funeral services were held in the Presbyterian church on June 7. Rev. Platte Amstutz, pastor, had charge, assisted by Rev. J. S. Plumer, of Cadiz, Rev. Dr. R. G. Campbell, Rev. W. G. Waddle, and Rev. Dr. E. W. Day. His children, who survive him, are as follows: Mrs. Dr. J. F. Purviance, of Steubenville, Ohio; Mrs. Flora D. Palmer, of the Woman's Board of Home Missions, Presbyterian Church, Seattle, Wash.; Mrs. J. C. Adams, Cleveland, Ohio; Mr. Homer Day, Chicago, Ill.; Mrs. Rev. J. C. Young, Seattle, Wash.; Rev. William H. Day, Oakland, Ill.; Mrs. Rev. George I. Euyler, St. Joseph, Mo.; and Mrs. Rev. W. A. Major, Seattle, Wash. To these he leaves a rich legacy of an earnest Christian life, to the brethren of his Presbytery a memory fragrant with devotion and loyalty, and to his fellow citizens, the example of a true patriot.

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