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Contents

EDITORIAL	3-6
The Sabbath—The Minister's Visitors —Church Union in Scotland—An Inevitable Development—Etc.	
CALVIN AND THE BIBLE	7
By Prof. B. B. Warfield, D.D., LL.D.	
CALVIN MEMORIAL HYMN	8-9
By Morgan L. Williams	
THE CHURCH	9
CURRENT RELIGIOUS NEWS	10
SOME FEATURES IN THE WEEK'S NEWS	11
With Recent Missionary Information, Late Items of Church News, General Reading for the Home	



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It is a wise man who knows when he has exhausted his mine, and sets out to prospect for a new one.

Deeper mining not seldom finds more and richer ore in the old mine. Make sure that your vein is exhausted before you abandon it.

It requires some prospecting to find the paying mine. The college boy does not always light upon his life-work at the first trial.

There may be good ore yet in the mine some other has abandoned. You may make the success that he missed.

It is easy for the disappointed man to say, "There's nothing in it." New tools and new methods may improve it.

The old prospector's advice is likely to be good. Yet you may furnish reason for revising it.

Past experience will show you where not to go for silver. But there are yet stores of it not reached.

You may need another man's help to keep what you find. Be a little careful about partnerships.

What you get will be of value only as you put it into circulation. We are all digging for the good of the other man.

Prove all things: hold fast that which is good.

The Sabbath

The day of which Christians think as the Lord's day, and which they find a delight, holy of the Lord and honorable, has, in many of our communities, ceased to be a sacred day. The first day of the week, long ago separated by Christians from the rest of the week that it might be a Christian Sabbath, is to multitudes of our people only a day of rest from the week's occupations, and of such pleasure-seeking as may be possible to each one. In more than one town, Sunday, instead of being the quietest day of the week, on the streets at least, is the noisiest. The noise is made by the street railway cars carrying unusual numbers of the people to and fro, by the endless procession of automobiles and by the crowds walking up and down to the parks or other places of entertainment. And in

not a few places, the Sunday baseball crowd is the largest of the week.

Underneath all this use of the day for other than religious observance, is the question of what the day is for. The use made of it by the people shows that they do not believe that it was given of God to be a day of distinctive religious character. Or, it is possible that some of those who devote the day distinctively to personal pleasure do not care whether it was so intended of the Creator or not. It may even be that for some who disregard the Sabbath, the fact that it is sanctioned by the law of God is what prompts their misuse of it.

But with all the difference of opinion prevalent as to the proper use of the one day in seven, a Christian, for whom the day is the Lord's day, has his understanding of it made clear. For him, at least, it is a holy day, separated from the common uses, and to be devoted to such religious service and pleasure as will fulfil the command that the Sabbath be kept holy.

It is not said that such keeping is always easy, even for a Christian. The demands of our modern methods of life are most exhaustive and exhausting. Those who work for the service of others are often not permitted to enjoy their own rightful liberty of conduct. From millions of men and women, the Sabbath rest from labor, and the Sabbath enjoyment of religious service, are taken away. Whether the conditions that require this can be altered or not, they exist now and will exist for long time to come. And the whole tendency of social life is toward a secular rather than a religious use of the day. It is therefore not easy for a Christian who wishes to keep the day holy, in spirit and in truth, to realize his own desires concerning it.

On the other hand, there are many Christians who do not make such use of the day as testifies to their appreciation of its sacredness or its blessing. It is this that we would like to help to remedy. It is not to be denied that Christian people themselves are helping much toward the misuse of the holy day. And it must be because they do not like to keep the day in its true spirit. No one who wishes to preserve its sanctity is obliged to indulge himself in the things that secularize it. It is the tendency to go with the crowd that leads away so many well-meaning people.

It is clearly incumbent, then, on the Christian whose conduct is under his own control, to be peculiar, if need be, in the sanctifying of the day in personal receiving of it as a gift from God, and in witness against

Calvin and the Bible

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

It is inadequate praise to say of Calvin that he was the best expositor of the Scriptures of his day; that he knew them better than any of his contemporaries, and was the most capable man of his time in unveiling their treasures to others. This is universally admitted. "Calvin," says Reuss, "was, beyond all question, the greatest exegete of the century." "The greatest exegete * * * of the Reformation," repeats Farrar, "was undoubtedly Calvin." So authoritative was his exposition that Richard Hooker—"the judicious Hooker"—remarks that in the controversies of his day, "the sense of Scripture which Calvin alloweth" was of more weight than if "ten thousand Augustines, Jeromes, Chrysostoms, Cyprians were brought forth."

In point of fact, Calvin introduced a new exegesis,—the modern exegesis; and he is justly called, therefore, as Diestel, for example, calls him, "the creator of genuine exegesis." Accordingly, his commentaries alone, of those of his age, remain in use until to-day, and continue to be appealed to by the most scientific of modern expositors. "They belong," says Wohlenberg, "to the works which are never antiquated." "Like Bengel's *Gnomon*, they are continually reprinted, and will be continually read; so long as a sound and devout exposition of Scripture exists, so long Calvin's commentaries will never be forgotten."

The effect of their first publication may be gathered from the enthusiastic praise of a scholar like Joseph Scaliger. He expresses his preference for the "Commentaries," properly so-called, which were written out by Calvin's own hand, above the expository "Sermons" which were taken down from his lips as he preached them; and then exclaims: "Oh, the great man! None of the ancients can be compared to him! How well he has understood the Scriptures! The first little money I get, I shall buy all his works. * * * O, how well Calvin has followed the meaning of the prophets; no one better. Calvin's mind and judgment are final."

Similarly, in our own time, Professor A. J. Baumgartner, setting himself to investigate the quality of Calvin's Hebrew learning, after remarking on Calvin's "astounding, multiplex, almost superhuman activity," adds: "And—a most remarkable thing!—this work has never grown old; these commentaries whose durable merits and supreme value men of the most diverse tendencies have signalized—these commentaries remain to us even to-day an astonishingly rich, almost inexhaustible mine of profound thoughts, of solid and often ingenious interpretation, of wholesome exposition, and at the same time of profound erudition."

Calvin's interest in the Scriptures was interest in their teaching: it was because they reveal to us the saving love of God, and his holy will for us, that he delighted in them. He was not therefore insensible, however, to their more human charm. "Let us pay attention to the style of Isaiah," he says, "which is not only pure and elegant, but also is ornamented with high art—from which we may learn that eloquence

may be of great service to faith. And, in point of fact, Jesus Christ has not less called the wise with the brilliancy of the star, than he has drawn the peasants with the voice of the angel." He is far from despising, then, what we may call beauty of form, whether in the inspired Word or in its expounders.

The eighth chapter of the first book of the "Institutes" is full of the signs of his appreciation of the literary beauty of the Bible. Here, too, it is peculiarly, no doubt, the majesty of the matter which attracts him. But this very majesty of matter brings with it a quality of style. He boldly declares that no human writing speaks to the heart like the Bible. "Read," says he, "Demosthenes or Cicero; read Plato, Aristotle, or any others whatever of that company; I confess they will allure, delight, move, enrapture you in a wonderful way; but if then, you turn to the reading of this holy Book, will you, nill you, it will so vividly affect you, so penetrate your heart, so fix itself in your mind, that compared with the depth of this impression, all the force of these rhetoricians and philosophers will seem almost nothing. So that it is easy to perceive that the Holy Scriptures breathe out something divine, and, by a great interval, surpass all the gifts and graces of human industry." Calvin is giving us here a transcript of his own experience in reading the Scriptures: they, as Coleridge would have phrased it, "found" him, as no other writings were able to do.

Though discovering thus, something much more impressive than literary charm in the Scriptures, he by no means denies, however, that literary charm, too, may be theirs. "I confess, indeed," he goes on to say, "that the diction of some of the prophets is elegant and polished, and even splendid; and that they are not inferior in eloquence, to profane writers." He only insists that that "majesty of the Spirit" of which he has been speaking, is independent of these things; and whether "we read David, Isaiah, and their like, whose speech is pleasant and agreeable, or Amos (the shepherd), Jeremiah and Zechariah, whose harsher language smacks of rusticity," the same divine impressiveness is present. Similarly in the New Testament, the same power is felt amid the greatest diversities of style. Let it be allowed that three evangelists recite the history of our Lord in a style that may be called "low and mean." But we can hardly so characterize the first chapter of Luke; or the discourses of Christ incorporated into these Gospels. And then there is John,—John "thundering from his sublimity," and casting into the dust by a force more powerful than that of any thunderbolt, the obstinacy of all whom he does not conquer to the obedience of faith. The same heavenly majesty is found in Paul and Peter. How wonderful that men like these without consideration in the very mob so short a time before, "should suddenly begin to discourse so magnificently of the heavenly mysteries!"

It was not, however, the homage of his admiration alone that Calvin gave to the Scriptures. He gave to them the homage of his faith and obedience. In them he heard the very words of God, as if they were pronounced by His very lips. And to these words he bent his ear, the Spirit in him bearing witness with

his spirit that they are the words of God. "Let it be considered, then," he says, "an undeniable truth, that they who have been inwardly taught of the Spirit, feel an entire acquiescence in the Scripture, and that it is self-authenticated carrying with it its own evidence * * * equal to that of an intuitive perception of God himself in it." What made him so great,—as an

expositor, a theologian, a prince in God's house, in the marts of men, and, above all these, in his own heart (for greater is he that rules his spirit than he who captures a city), was that he made these Scriptures the guide of his thought and life, and brought all his activities of mind and speech and hand into subjection to their teaching.

I GREET THEE, WHO MY SURE REDEEMER ART.

John Calvin (1509-1564).

Music by Morgan L. Williams, 1909.

English Translation by Mrs. Henry Boynton Smith.

i. I Greet Thee, who my sure Re - deem - er art, My on - ly

Trust and Sav - iour of my heart! Who so much toil and

woe, And pain didst un - der - go, For my poor worth - less

sake; And pray Thee, from our hearts, All i - dle

griefs and smarts And fool - ish cares to take. A - MEN.

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2. Thou art the King of mercy and of grace,
Reigning omnipotent in every place;
So come, O King! and deign
Within our hearts to reign,
And our whole being sway;
Shine in us by Thy light,
And lead us to the height
Of Thy pure, heavenly day.
3. Thou art the Life by which alone we live,
And all our substance and our strength receive:
Comfort us by Thy faith
Against the pains of death;
Sustain us by Thy power;
Let not our fears prevail,
Nor our hearts faint or fail,
When comes the trying hour.
4. Thou art the true and perfect gentleness,
No harshness hast Thou, and no bitterness:
Make us to taste and prove,
Make us adore and love
The sweet grace found in Thee;
With longing to abide
Ever at Thy dear side,
In Thy sweet unity.
5. Our hope is in no other save in Thee,
Our faith is built upon Thy promise free;
Come, and our hope increase,
Comfort and give us peace,
Make us so strong and sure,
That we shall conquerors be,
And well and patiently
Shall every ill endure.
6. Poor, banished exiles; wretched sons of Eve,
Full of sorrows, unto Thee we grieve!
To Thee we bring our sighs,
Our groanings and our cries:
Thy pity, Lord, we crave;
We take the sinner's place,
And pray Thee, of Thy grace,
To pardon and to save.
7. Turn Thy sweet eyes upon our low estate,
Our Mediator and our Advocate,
Propitiator best!
Give us that vision blest,
The God of gods most high!
And let us, by Thy right,
Enter the blessed light
And glories of the sky!
8. Oh, pitiful and gracious as Thou art,
The lovely Bridegroom of the holy heart,
Lord Jesus Christ, meet Thou
The Antichrist, our foe,
In all his cruel ruth!
Thy Spirit give, that we
May, in true verity,
Follow Thy word of truth.

(The music of the Calvin Memorial hymn, given on these two pages, was composed by Mr. Morgan L. Williams, Sabbath-school chorister of the Tenth Presbyterian church of Philadelphia, at the request of the pastor, Rev. Marcus A. Brownson, D.D., after he had read the poem at one of the services. Mr. Williams has given us special permission to reproduce it in our pages. All who have heard the music, pronounce it dignified and melodious, and especially well-fitted to the majestic words it is to accompany. It should have a place in future editions of our hymnal, along with

Luther's battle-hymn, "A Strong Fortress is Our God." It is to be sung to Mr. Williams' music at the great Calvin celebration, which is being held in Geneva, Switzerland, July 3-10, and should be sung either as a solo or by the congregation, in every church in this country celebrating a Calvin Day. This hymn, written by John Calvin, was first published in French in the year 1867, having been discovered in an old prayer-book. On account of its length, it is recommended that stanzas 1, 2, 5 and 7 be those selected for singing in public. Extra copies may be obtained from Mr. Williams, 1931 North Mervine street, Philadelphia, at a cost of ten cents each, the sheet containing also another hymn of Mr. Williams'.

The Church

Editors The Presbyterian:

Whenever a mother church wisely establishes mission churches, she does so on the ground that she is fully able to sustain them until they become self-sustaining.

But, in order to carry out the wisdom of her policy, she must be kept correctly informed as to conditions, needs and the work of the churches under her care.

Many of the Presbyterian mission churches in the South, under the care of the Presbyterian Church, North, are seriously hampered. They are not moving at all toward self-support, the end in view. The chief causes for this appear to be as follows:

(1) Many of the communities and towns for the present are over-churched; (2) the want of local church schools; (3) a support incommensurate with the work to be done; (4) the neglecting of the church by able ministers, who are forced into other fields of labor for ample support; (5) a lame minister—that is, one who continues to preach on a salary of \$200 a year; for he is a very poor preacher or a lazy one; (6) the manipulation of affairs by one or two men; (7) the want of a strong local board of directors within the bounds of the work, and in immediate touch with it, to adjust and regulate matters.

Elizabeth City, N. C. T. G. Williamson.

Before It "Sets"

We have seen a little child's foot-prints impressed ineffaceably upon a hard cement sidewalk, while adults have walked over the same pavement without leaving so much as a scratch. Reason? Simply because one stepped upon it when it was fresh and soft, while the other waited till the cement became too hard to receive an impression. Meaningful parable as applied to the Sabbath-school, which begins its work when the deepest and most lasting impressions can be made.—G. B. F. Hallock, D.D.

We can see to it that if we go to live in the city, we go as clean and wholesome and genuine souls. "The city," says Emerson, "is recruited from the country. The city would have died out, rotted and exploded long ago, but that it was re-enforced from the fields." We can try to keep the healthiness and simplicity of the country, and not surrender to the inferior city spirit.—Robert E. Speer.