

The Presbyterian

The Literary Digest X
44-60 E 23d st

Philadelphia

#57
Sept. 15, 1909



Contents

EDITORIAL	3-6
The Romance of the Missionary—Law and Liking—The Historical Collection—Practical Church Union—The Foreigners and Rally Day—Etc.	
OUR SEMINARY CURRICULUM	7
By Rev. B. B. Warfield, D.D.	
SECOND-MILE CHRISTIANITY	8
By Rev. A. W. Lewis, B.D.	
COMMUNION (Poem)	9
By Rev. John Josiah Munro	
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	



The Presbyterian

VOLUME 79

PHILADELPHIA, SEPTEMBER 15, 1909

NUMBER 37

The Romance of the Missionary

Mr. E. Alexander Powell, F.R.G.S., late of the American Consular Service in the Ottoman dominions, writes entertainingly in "Everybody's Magazine" of "The Romance of the Missionary," giving instances of the display of extraordinary qualities of ingenuity, resource, practical sense and self-forgetful devotion made by missionaries, well-known and unknown, in various parts of the world. The title of his article is an echo of the title of a missionary book of a good many years ago, "The Romance of Missions," by one of the missionary women who have done so much in preparing the Turkish empire for the modernization which it is now undergoing. While no magazine writing, or other exploitation, can add anything to the record Christian missionaries have made for Christian manhood and womanhood in the world abroad, it is pleasant to see the evidence that their heroism is somewhat better appreciated than it used to be.

This article is valuable by way of suggestion to magazine readers of what may be found in missionary literature. The Laymen's Mission Conferences of late have been saying a good deal about mission literature, and much good has been done in changing men's notion that such literature must necessarily be uninteresting. But the increase of actual reading of that sort of biography or history is not yet what it ought to be. A few men have found out that there is a whole world of apostolic adventure, devotion, practicalness and accomplishment set forth in the story of modern missions. But a good many more are taking it on the word of the few, and do not themselves know who has done the great things of Christianizing and modernizing the old world, nor by what splendid and romantic Christian knighthood they have been done. It may be hoped that such an article as this may set more men to reading the missionary literature in which these achievements are recorded.

It is pleasant also to get the testimony of one in public and commercial service to the character of the modern missionary. Doubtless Christian people do not need to be told what manner of stuff their missionaries are made of. And yet some Christians may have a false notion of what the "live missionary" really is. And the world in general has a curious misapprehension of what he is. We are glad, therefore, to have Mr. Powell say, "About the missionary of to-day there is scant reminder of the somber-garbed, psalm-singing, nasal-voiced, narrow-minded proselytizer who has been made the butt of jokes in comic supplements from

time immemorial. The American missionary of the present, clean-cut and college-bred, comes from another mold. He is as carefully trained as the consul or the commercial traveler, though on broader and more comprehensive lines." No one who knew anything about it ever did believe that the missionary was such as is pictured in the comic supplement. But it is pleasing to have the fact of the case stated so clearly by a business man.

These clear-headed, carefully-trained, practical-minded people are those whose courage, patience and faith make possible the romance of the missionary. Their practicalness is sustained by a faith that sees the possibility of practically impossible things. It is the strength of their conviction of the things unseen that enables them to transform the things that are seen.

To those who have eyes to see, the transformations that are taking place in the world and the lives of men, by reason of the lives and work of these missionaries, are nothing less than romance, nothing less than miracle. The divine work is done, according to the Lord's purpose and appointment, by human lives. And men who now see clearly enough to recognize the romance, must soon come to feel the reality of the divine work so done.

Law and Liking

Paul says, in the Epistle to the Romans, that men "did not like to retain God in their knowledge." That is one way of accounting for the origin of sin, though it does not explain the reason why men should dislike God and his will. It is the briefest and most comprehensive explanation of transgression of God's Law in all time. Men like neither the command nor the prohibition of law when the law runs contrary to their own wishes. And therefore transgression is both natural and easy. It is a matter of personal liking or dislike.

That would seem to be the truth at the bottom of all the present disregard of law, human or divine, which is doing so much to weaken our religion and lower our moral tone. There is a good deal of law which Americans do not like, as it touches their personal conduct. They therefore disregard it, and oppose its enforcement.

This has been the case in this country, particularly with regard to Sunday laws. The present anarchistic state of affairs in Atlantic City is due solely to a liking, on the part of thousands of people, for what is con-

Our Seminary Curriculum

By Rev. B. B. Warfield, D.D.

Much of the confusion into which opinion as to the proper curriculum of a theological seminary is apparently drifting, seems to arise from altering, or perhaps we would better say varying, conceptions of the functions of the ministry for which the theological seminary is intended to provide a training. A low view of the functions of the ministry will naturally carry with it a low conception of the training necessary for it. A rationalistic view of the functions of the ministry entails a corresponding conception of the training which fits for it. An evangelical view of the functions of the ministry demands a consonant training for that ministry. And a high view of the functions of the ministry on evangelical lines inevitably produces a high conception of the training which is needed to prepare men for the exercise of these high functions.

Our Episcopalian brethren are complaining bitterly of the difficulties they are experiencing in obtaining candidates for orders with anything like adequate equipment. They may enact canons galore requiring real and precise tests to be applied. What they find impossible is to convince either examiners or examined that these tests should be seriously applied. They do not see the use of it, when all that is required of the clergy is *Ut pueris placeant et declamationes fiant*. Pretty nearly anybody seems to them "to know enough to get along in a parish." Similar difficulties are not unknown to Presbyterians. All the requirements which can be stuffed into a *Form of Government* will not secure that a high standard of training will be maintained, if a suspicion forms itself in the minds of the administrators of this *Form of Government* that a minister does not need such learning. And this suspicion will inevitably form itself—and harden into a conviction—if the functions of the minister come to be conceived lowly: if the minister comes to be thought of, for example, fundamentally as merely the head of a social organization from whom may be demanded pleasant manners and executive ability; or as little more than a zealous "promoter" who knows how to seek out and attach to his enterprise a multitude of men; or as merely an entertaining lecturer who can be counted upon to charm away an hour or two of dull Sabbaths; or even—for here we have, of course, an infinitely higher conception—as merely an enthusiastic Christian eager to do work for Christ. If a minister's whole function is summed up in these or such things—we might as well close our theological seminaries, withdraw our candidates from the colleges and schools, and seek recruits for the ministry among the capable young fellows about town. The "three R's" will constitute all the literary equipment they require; their English Bible their whole theological outfit; and zeal their highest spiritual attainment.

It has not been characteristic of the rationalistic bodies to think meanly of the functions of the minister or of the equipment requisite to fit him to perform them. Their tendency has been to treat the minister rather as an intellectual than as a religious guide; and

they have rather secularized than vulgarized his training. For a hundred years, now, our Unitarian friends have been urging upon us this secularized conception of the ministerial functions and of the minister's training. Ex-president Charles W. Eliot, of Harvard, for example, winningly commended it to us a quarter of a century ago in a much-talked of article in "The Princeton Review," but was happily set right by Dr. F. L. Patton in the next number. What now attracts attention is that this secularized conception has begun to wander away from home in these last days, and to invade evangelical circles. It is a highly honored Presbyterian elder whose voice carries far over the land, who has lately told us that the proper function of the ministry is to mediate modern advances in knowledge to the people, through the churches. Were that true, the ministry would no longer be a spiritual office, but only an educational agency; and training for it should be sought not in theological seminaries, but in the universities. He would be the best-equipped minister who had obtained the most thorough knowledge, not of the ways of God with men and the purposes of God's grace for men, but of the most recent currents of thought and fancy which flow up and down in the restless hearts of men.

Extremes meet. Pietist and Rationalist have ever hunted in couples and dragged down their quarry together. They may differ as to why they deem theology mere lumber, and would not have the prospective minister waste his time in acquiring it. The one loves God so much, the other loves him so little, that he does not care to know him. But they agree that it is not worth while to learn to know him. The simple English Bible seems to the one sufficient equipment for the minister, because, in the fervor of his religious enthusiasm, it seems to him enough for the renovating of the world, just to lisp its precious words to man. It seems to the other all the theological equipment a minister needs, because in his view the less theology a minister has the better. He considers him ill-employed in poring over Hebrew and Greek pages, endeavoring to extract their real meaning—for what does it matter what their real meaning is? The prospective minister would, in his opinion, be better occupied in expanding his mind by contemplation of the great attainments of the human spirit, and in learning to know that social animal Man, by tracing out the workings of his social aptitudes and probing the secrets of his social movements. If the minister is simply an advance agent of modern culture, a kind of University-Extension lecturer, whose whole function it is to "elevate the masses" and "improve the social organism,"—why, of course, art and literature should take the place of Greek and Hebrew, and "Sociology" the place of Theology in our seminary curriculum. If the whole function of the minister is "inspirational" rather than "instructional," and his work is finished when the religious nature of man is roused to action, and the religious emotions are set surging, with only a very vague notion of the objects to which the awakened religious affections should turn, or the ends to which the religious activities, once set in motion, should be directed,—why, then, no

doubt we may dispense with all serious study of Scripture, and content ourselves with the employment of its grand music merely to excite religious susceptibilities.

But, if the minister is the mouth-piece of the Most High, charged with a message to deliver, to expound and enforce; standing in the name of God before men, to make known to them who and what this God is, and what his purposes of grace are, and what his will for his people,—then, the whole aspect of things is changed. Then, it is the prime duty of the minister to know his message; to know the instructions which have been committed to him for the people, and to know them thoroughly; to be prepared to declare them with confidence and with exactness, to commend them with wisdom, and to urge them with force and defend them with skill, and to build men up by means of them into a true knowledge of God and of his will, which will be unassailable in the face of the fiercest assault. No second-hand knowledge of the revelation of God for the salvation of a ruined world can suffice the needs of a ministry whose function it is to convey this revelation to men, commend it to their acceptance and apply it in detail to their needs—to all their needs, from the moment that they are called into participation in the grace of God, until the moment when they stand perfect in God's sight, built up by his Spirit into new men. For such a ministry as this the most complete knowledge of the wisdom of the world supplies no equipment; the most fervid enthusiasm of service leaves without furnishing. Nothing will suffice for it but to know; to know the Book; to know it at first hand; and to know it through and through. And what is required first of all for training men for such a ministry is that the Book should be given them in its very words as it has come from God's hand and in the fulness of its meaning, as that meaning has been ascertained by the labors of generations of men of God who have brought to bear upon it all the resources of sanctified scholarship and consecrated thought.

How worthily our fathers thought of the ministry! And what wise provision they made for training men for it, when they set out the curriculum of their first theological seminary! This curriculum was framed with the express design that those who pursued it should come forth from it these five things: "a sound Biblical critic;" "a defender of the Christian faith;" "an able and sound divine;" "a useful preacher and faithful pastor;" and a man "qualified to exercise discipline and to take part in the government of the Church in all its judicatories." A well-rounded minister this, one equal to the functions which belong to a minister of the New Testament order. But that we may have such ministers, we must provide such a training for the ministry as will produce such ministers. And that means nothing less than that our theological curriculum should provide for the serious mastery of the several branches of theological science. A comprehensive and thorough theological training is the condition of a really qualified ministry. When we satisfy ourselves with a less comprehensive and thorough theological training, we are only condemning ourselves to a less qualified ministry.

Second-Mile Christianity

By Rev. A. W. Lewis, B.D.

If the Church had merely preserved the Bible, it would have deserved the eternal gratitude of the human race. The wisdom of its oracles is worth more to man than all the gold and diamonds of earth. Other religious systems and certain philosophers have approached the Golden Rule, at least in its negative expression; but no one ever dreamed of going the second mile with one that compelled him to go the first. This is a sample of the teaching of the Church's Text Book.

We are glad to get new light on old truths and find new meanings in old statements. Knowing this, many presuming in ignorance or deceiving by guile, impose upon our credulity. The greatest superstition is found with those that deny the old truths and believe the most childish and impossible theories of infidels. A popular cry is that Jesus was a product of his times. No one can believe such amazing credulity, if he knows anything of Jesus and his times. His path was tumultuous from the first, because he differed radically from the very best thought and the very best moral life of his times. He was driven to the Cross of Calvary because he claimed the highest authority for differing from the leaders of the Jewish Church, and in the noblest sentiment of his day. Perhaps no other utterance so emphasizes this vital difference between Jesus and his times, and the divine supremacy of his teaching and life, as his declaration of Second Mile Christianity. "Whosoever shall compel thee to go one mile, go with him two."

Jesus showed his wisdom by using so many concrete examples of the general principles he wished to teach. The king or emperor, when passing through any of his dominions, had the right to compel men to help him forward with his baggage. It might be to level down and build up the impassable roads. The Christ-like spirit was to do such work willingly, and even to go an extra mile. The concrete example today of this eternal principle would be this. The King of heaven is preparing to go through all the earth and take formal possession of what is his by every right: and his organization in this "coming of his kingdom" is the Church of Christ. First-mile Christians give willingly towards supporting the Church; and second-mile Christians give dollar for dollar, when they can, for the second mile, the work of missions beyond their own congregation.

The second-mile Christian has self-control. They control their animal desires and instincts, in order to make them always subservient to their higher life and the good of others. They do not trust to impulse. They are not offended by anything done or imagined done against them, but they are righteously indignant when another is wronged. The many faculties, higher and lower, are brought into perfect harmony. There is no anarchy, but complete and joyous co-operation.

Self-control might mean the exalting of self; but the spirit of the second mile looks upon the things of others rather than upon the things of self. The glory of God is more than self-glory; and the will of God must control self-will. "Seek ye first the Kingdom of God and his righteousness."