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In the multitude of counsellors there is room for some unwise.

Expert knowledge may overload the ordinary matter that needs chiefly sanctified common-sense.

It may be worth while to consult the opinion of the modest member of the committee who has not spoken.

Wisdom has its source not less in insight than in experience.

Experience corrects the misapprehensions of shortsighted enthusiasm: but without the enthusiasm there will be little experience worth having.

The counsellor who has opinions will persuade less enthusiastic associates to agree with them: but if they do not work well, the same associates will be first to say, "I told you so."

The road to success is laid out over a rocky bed of fractured opinions, one's own and others.

The man whose plan works best is the first to acknowledge what he got from the other man.

Opinion too self-confident, like the potter's too stiff clay, will crack in the firing.

In a difference of opinions, one must prevail and be tested first: but the differing one may yet prove itself the better.

The majority vote goes: and it is likely to be right: but may even yet be reconsidered.

Prove all things: hold fast that which is good.

The Best Things

In an interview reported in the New York "Times" a few weeks ago, Mr. John Philip Sousa says that the people are tired of "rag-time" music, and that his famous band has not played it at all this season. The reporter who obtained the interview was surprised, and visited several of the large hotels where high-class orchestras are employed. He received similar information from them. Many of the programmes of music in those establishments are made up upon request of the guests, and rag-time music is very seldom asked for. It is also reported that at the People's Symphony

Orchestra Concerts in New York, Beethoven's Fifth Symphony or similar music is sure to be asked for, while the popular, catchy music of the comic opera and the street is seldom desired.

It is a happy reflection, and, we trust, justified by the facts, that the people in general are moving to a better taste and a desire for the best things in their pleasures. It is in sympathy with the spirit of the Christian life. No doubt it was with regard to a particular development of Christian experience that Paul charged the Corinthian Christians to "covet earnestly the best gifts." But the charge is applicable to all the Christian life of all time.

There is a temptation in imperfect human nature, to be content with what is not the best. We think of much of the greatest and holiest reality of the new life, that "it is high, I cannot attain unto it." And we like to be pleased and amused, as by the movement of the musical jingle, rather than stimulated to thought and self-discipline. But it is the very essence of the new life in Christ to seek those things which are above, and in seeking them to press toward the mark, for the prize of the high calling of God in Christ Jesus.

It is not to be denied that there has been, at times, in our American religious life, a leaning toward a sort of "rag-time" Christianity. The greatness, holiness, sweet solemnity of the life hidden with Christ in God have been obscured. An assurance which borders nearly on irreverence, has sometimes marked our words and conduct. The happy, trustful assurance of God's love in Christ is quite right. But the irreverence is equally wrong.

In the expression of our religious life in music, suggested by the bandmaster's testimony as to improvement in taste, we shall do well to cultivate the best, in Sabbath-school, evangelistic work and public worship. Is there any necessity that a "gospel hymn" shall be set to rag-time? Is it fitting that it should be so?

In the life itself, underneath whatever form of expression, the best things are to be sought. The Lord came, not only that we might have life, but that we might have it more abundantly. It is not truly Christian to be content with a low degree of life. We are ever to forget the things that are behind and to press on to those that are before. Always there remains yet very much land to be possessed, and the best things are still to be developed. It is the one who has attained most who knows that best. To content one's self with the beginnings of life is to miss the measure of the stature of the fulness of Christ.

In the Church also, in which the life of the Christian

The Style of Calvin

By Jacques Pannier

(Translated from "Foi et Vie" for May 1, 1909, by B. B. Warfield)

Calvin, the four-hundredth anniversary of whose birth we are celebrating this year, has played a great part, not only in the history of Christian thought, but also in the history of the French language. As he reformed the Church, so also he formed the national language, more than any other man of his times.

"The multitude and quality of his works alone are enough to fill us with astonishment," says Beza ("Life of Calvin"): as reprinted in "Corpus Reformatorum," they occupy fifty-nine quarto volumes. About a tenth of these texts are in French: the most interesting from this point of view are the "Letters" and the Institutes of the Christian Religion, which grew longer and longer in successive editions from the little book of 1541 to the great volume of 1560.

Calvin wrote to be understood, and not to be admired; he has little regard for effect, but he observes that he naturally possessed two essential qualities—brevity and clearness. "It is a very useful labor, to discourse with brevity and yet to set down with clearness what is to be known." ("Treatise on the Holy Supper," 1540.) It is a labor eminently French, so to present systems and ideas that they may be accessible to a multitude of readers.

Calvin's first wish was to be an expounder of the Scriptures, a popularizer of the recovered Christianity in its fundamental texts. Catechisms and Confessions of Faith are equally brief and popular. Later, in new books or enlarged editions, the plan is more complicated, the movement more learned, but the phrase remains ever equally nervous, losing nothing of its clearness in its loss of something of its brevity.

Similarly with the correspondence. There is nothing commonplace in the shortest note. Like an arrow launched from a sure hand, a word sent out from Geneva pierces a heart at the ends of Europe. To all, kings and simple believers, Calvin addressed himself with the same dignity and the same simplicity.

* * *

A man of letters like Beza already felt, more deeply than he permitted himself to express, that there was something exceptionally great in this style as in this thought. "Those who read the writings of John Calvin will perceive the glow of the majesty of which I speak." (Discourse on the Life and Death of Mr. John Calvin, 1564.) He justly remarks that the writer, servant of God, has effaced himself, so as "to follow greater simplicity in the exposition of Scripture. He had, however, much of which he could have availed himself, had he been willing to profane the Scriptures by subtlety and vain ostentation."

Bossuet was therefore wrong in reproaching Calvin for seeking literary glory ("History of the Variations of the Protestant Churches," 1688, IX: Sect. 81). This paragraph, "On the eloquence of Calvin," is, however, the most admiring tribute to the genius of Calvin in the whole seventeenth century. "Let us give him, since he is so eager for it, the glory of having written as well as any one of his age; let us place him even, if you will, above Luther; for if Luther had about

him something more original and more lively, Calvin, inferior in genius, seemed to surpass him in learning. Luther triumphed in oral speech, but the pen of Calvin was the more correct. . . . Both excelled in speaking the language of their country."

* * *

In the sixteenth and seventeenth centuries, the "Institutes," the "Commentaries," the "Sermons," were translated and read in thousands of copies in most of the languages of Europe. But the French originals were, after the Revocation of the Edict of Nantes, destroyed by the clergy as far as they could accomplish it.

It was not until the middle of the nineteenth century, three hundred years after the publication of the first French edition of the Institutes, that his literary merit was recognized afresh, and more than ever, in France, by writers of Catholic origin. Thus, first of all, M. Paul Lacroix ("le bibliophile Jacob"), who published, in 1842, a selection of the "French Works of Calvin." "It is," says he, "one of the grandest styles of the sixteenth century; simple, correct, elegant, clear, ingenious, animated, varied in forms and tones, it began to fix the French language for prose, as that of Marot (another Protestant) for verse."

But a half century more was to pass before the masterpiece, the Institutes, especially in its primitive form, should become, in these last fifteen years, the object of ever more profound study.

Professor Lanson ("Revue historique"), about that time, made a beginning by writing what follows: "The French text of the 'Institutes,' is along with the book of Rabelais, the greatest monument of our prose in the first half of the sixteenth century, and we may say that we must come down to Pascal and Bossuet, to find an eloquence equally lofty and serious."

M. Brunetiere, himself, ended by being penetrated, as if in despite of himself, by a respectful admiration for an author whom he had approached with antipathy. "The 'Institutes' is the first great book of French prose, of which we may say that its proportions, order, architecture, have something monumental about them. The language is not always as bare as it has been represented, and there is no lack of adornment. . . . Calvin has the oratorical rhythm,—now more slow, again more urgent. There had not before been models in our tongue either of this vivacity in reasoning, or, better, argumentation, or of this precision in terms, or of this succinct and penetrating brevity."

Since then the literary study of Calvin has made a new step in advance, thanks to the learned Professor in the College de France, M. Abel Lefranc. Descended from the family of Calvin's mother, and born in the same little town of Noyon, he had published in 1888 an excellent monograph on "The Youth of Calvin." Director in the "Practical School of Superior Studies" in the Sorbonne, for the literary history of the Renaissance, he devoted, from 1905 to 1907, a series of Conferences to the "Institutes." Following the usage of this School, some have been made by the pupils, on subjects connected with those which the Professor treated.

These labors will have an enduring effect. We have spoken repeatedly of the first French edition of the

Institutes. Of this inestimable document there remain only five known copies (at Paris, Montauban, Strasburg, and (two) at Geneva.) It is on the point of being reprinted, after the volume generously lent for that purpose by Madame Alfred André. Madame the Marquise Arconati Visconti has assumed all the cost of the publication, with which, under the direction of M. Lefranc, three pupils of the School of Superior Studies are charged,—Monsieurs Chatelain, Gautheron and Pannier.

The volumes (there are likely to be two of them—text and notes) will be placed on sale at the shop of M. Champion, at Paris. The first will be ready for the celebration of the founding of the University of Geneva in July, 1909.

Soon after the appearance of the Institutes in

French, July 1, 1542, a decree of the Parliament of Paris (discovered by M. Weiss in the "Bulletin de l'histoire de Protestantisme Francais," for 1884) forbade the buying and selling, the reading and reprinting of this volume, ex consilio Parisiensium Magistrorum; thus the order to suppress this book forever, emanated, in the first instance, from the Sorbonne. Nearly four centuries later, in the same month of July, it is from the Sorbonne that there emanates the order to publish this same text, re-edited ex consilio Parisiensium Magistrorum et discipulorum, and to convey a copy of honor to that city of Geneva, whence originally there came to Paris this masterpiece of French thought and speech. "The name of the Lord be blessed from one generation to another, for his is the wisdom and the power, and it is he who changes the times." (Daniel 2: 20.)

The One Hundred and Twenty-first General Assembly

The One Hundred and Twenty-first General Assembly met in the Central Presbyterian church, Denver, Colorado, on Thursday, May 19. This church, with a seating capacity of 2,500, was taxed to its fullest extent, many not being able to gain admittance. The retiring Moderator, Rev. Dr. Baxter P. Fullerton, preached a powerful sermon on the "Vision of Christ and of Opportunity," from II Kings 6: 17.

From the three candidates presented for the Moderatorship, Rev. Dr. James Morrison Barkley, of Detroit, was elected on the third ballot.

In the evening, an impressive communion service was held, Dr. Fullerton presiding.

FRIDAY, MAY 20.

Miscellaneous business and the election of committees occupied the morning session, with the new Moderator, Rev. Dr. Barkley, presiding.

The entire afternoon was given to an interesting celebration of the four hundredth anniversary of the birth of John Calvin.

What bids fair to be one of the most notable contests of this General Assembly began to-day, the issue being the adoption of the executive commission's report.

The regular report was submitted, and permission given for its consideration at a later time. A few minutes after this report, and the report of the committee on administrative agencies had been submitted, Rev. Dr. B. P. Fullerton, of St. Louis, the retiring Moderator, who is ex-officio chairman of the executive committee, submitted a special report, providing for the discharge of the finance committee and the appointment of the budget for the benevolent and missionary Boards.

This report caused several sharp encounters, brought about by the objection of several commissioners to the adoption of a special report before the regular report had been acted upon.

Dr. Fullerton then receded from his position, and agreed to have the printed report placed in the hands of the Assembly, that it might be read by the commissioners before it is made the subject for debate. The report urges:

"That the General Assembly appropriate to the following Boards and permanent agencies the amounts of money set opposite to their names, respectively, as these amounts may be procured from churches and their several organizations.

Board of Home Missions	\$800,000
Board of Foreign Missions	1,162,000

Board of Education	57,839
Board of Publication and Sabbath-school Work ..	150,000
Board of Church Election	70,680
Board of Ministerial Relief	116,118
Board of Freedmen	147,416
College Board	48,000
Permanent Committee on Temperance	16,000

Total\$2,568,053

Rev. Dr. J. D. Moffat, president of Washington and Jefferson College, submitted the report of the special committee on administrative agencies and asked that it be made a special order for Monday afternoon. This was granted.

This committee has been at work upon the proposition of consolidating the work of the eight administrative Boards since the General Assembly of 1905, and upon each report has met with such strong opposition that consolidation and the closer harmony sought by what is known as the Cleveland overture has seemed farther away than ever.

The first recommendation in a list of about fourteen suggests that the initial step for such consolidation will be for each Board to obtain from competent lawyers the limit to which it may extend its powers.

Rev. Dr. William Henry Roberts, of Philadelphia, was re-elected Stated Clerk, a position he has held for twenty-six years, and Hon. Charles S. Holt, of Chicago, was appointed Vice-Moderator.

"The Youth and Conversion of Calvin" was the subject of an address by Rev. Dr. Henry E. Dosker, professor in the Kentucky Theological Seminary, Louisville, at the Calvin celebration this afternoon. Rev. Dr. William McKibbin, president of Lane Theological Seminary, Cincinnati, spoke on "Calvin as a Theologian." Rev. Dr. D. Schley Schaff, professor in the Western Theological Seminary, Pittsburgh, delivered an eloquent address on "Calvin as a Liberator," and "Calvin and the Twentieth Century" was the subject of the address by Rev. Dr. William J. Darby, Corresponding Secretary of the Educational Society, Evansville, Ind.

John H. Converse, LL.D., of Philadelphia, presided this evening at a popular meeting in the interest of the Board of Sabbath-school and Young People's Work.

SATURDAY, MAY 21.

The business session of the General Assembly was opened this morning by the presentation to the Stated Clerk, Rev. Dr. W. H. Roberts, of Philadelphia, of a bouquet of white

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