

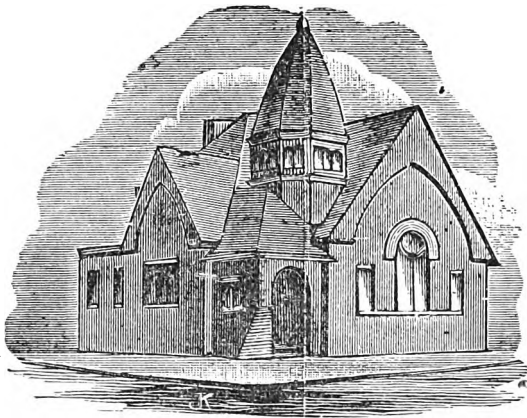
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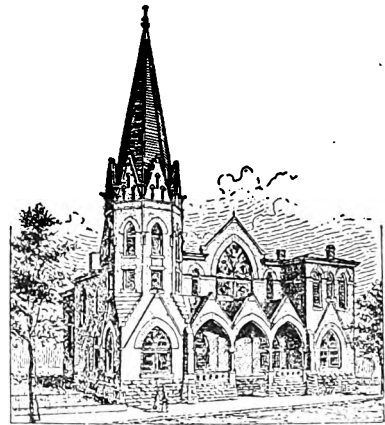
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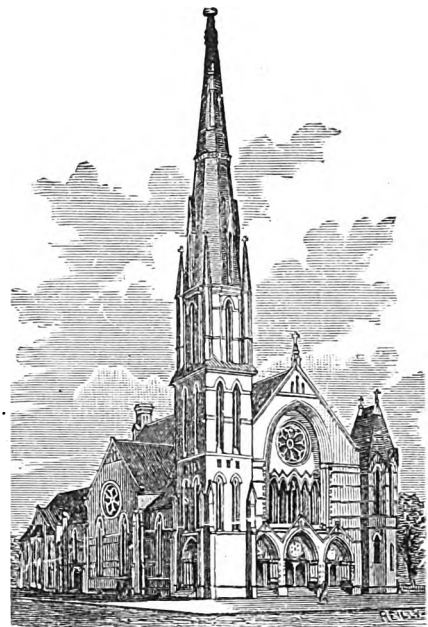
ALLIANCE PRESBYTERIAN CHURCH,
Rev. J. Fraser Cocks, Pastor.



FOURTH PRESBYTERIAN CHURCH,
Rev. J. M. Fisher, Pastor.



IMMANUEL PRESBYTERIAN CHURCH,
Rev. B. Frank Patton, Pastor.



WARREN MEMORIAL PRESBYTERIAN CHURCH,
Rev. Peyton H. Hoge, D.D., Pastor.

SOME PRESBYTERIAN CHURCHES OF LOUISVILLE, KY.

HERALD AND PRESBYTER

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Herald and Presbyter

Published Weekly.

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RICHER OR POORER?

This is the time of the year when, all over the world, business men are taking stock and casting up their accounts to find how they stand. Some are finding that the year just past has been for them a time of prosperous advance. Others face the fact that it has been a year of loss for them. However it may result, no man of correct business habits lets his affairs run on without investigation as to whether he is gaining or losing. He wishes to know whether, at the beginning of a new year, he is richer or poorer than he was a year ago.

It is certainly the part of wisdom for us all to take our spiritual stock on occasion, so as to see whether we are gaining or losing, whether we are making advances or whether we are retrograding. This is a good time of year for such investigation. We ought to start out at the beginning of a new year with a fair and honest look into our own faces and our own hearts. We ought to satisfy ourselves that we are dealing fairly with ourselves and with God in this matter of life.

Some persons who are greatly concerned over matters of temporal prosperity seem to give very little thought to the infinitely more important matter of their spiritual life and advancement. If they find themselves running back, or making no gains, in dollars and cents, they make most diligent investigation as to the cause of the loss, in order to stop it if possible. They study and devise means for financial success, and yet, at the same time, give no heed to the sad fact that they are not rich toward God. They are anxious to be rich and increased in goods, and do not notice that they are poor and blind and naked so far as any spiritual life is concerned. They are building larger barns and palaces for the disposing of their newly acquired possessions, and leave their souls shivered and poverty-stricken, to be required of them, and to go trembling into the presence of God.

No man has had a good year in the one that is just past unless he has grown in grace; and this will show itself in graces. He who loves God more will show it by loving the things that God loves, and doing the things that God wishes him to do. He will be marked in mind and heart and life with the marks of God's children. There should be growing faith and love and patience and prayerfulness, steadfastness and devotion to duty, interest in God's word and God's house, and in the work of God's kingdom at home and abroad. One ought not to be satisfied with himself unless he has some assurance that he is a better man than he was a year ago.

It should be a matter of great solicitude if one finds that religion has not as strong

a hold on him as it once had. If one is less conscientious as to the Sabbath observance, or church attendance, or family worship, or Bible reading, he should realize that he is getting far along in spiritual poverty. If one cares less to think and talk on religious subjects, or if he is less susceptible to religious influences, he should be deeply concerned. If religious duties are neglected that once were carefully attended to, and if worldly habits and practices are now tolerated that would once have been obnoxious and painful, there is sad evidence of spiritual decline. It is well to look these things in the face. Symptoms of such spiritual loss should not be unnoticed.

If one should awaken some morning and find himself unable to read when he had known how to read for years, he would know himself to be the victim of some sort of mental or physical atrophy, and would seek relief if relief were possible. If one finds at the opening of this year that he is not possessed of the spirit of prayer and of religious concern that he has had in other days, he should most earnestly seek divine grace that he may regain what he has lost. There should be no moment of apathy. There should be a swift retrieval of spiritual blessings lest direful poverty, instead of abounding riches, shall be his portion as the days and years go by.

TRUTH AND DUTY.

The new year is a time of beginnings. It is a time for thought and the correction of mistakes, and for a new start; for repentance and resolutions and better obedience.

As the mariner, at a set hour, takes an observation of the sun and by it determines his course, so we at the turn of the year may observe the Sun of Righteousness and lay our course; and if it is wrong, correct it by Him. It is a time for prayer and a study of our relations to God, not after an abstract fashion, but with earnest purpose to learn and do his will.

"The search for truth is in order to goodness." The apostles, after extended doctrinal statements, exhorted to faith and good works. "These things have I written unto you that ye might believe." "Therefore, my beloved brethren, be ye steadfast."

"What shall we do?" was the answer at Pentecost to a sermon in which the Gospel was fully set forth. Peter announced the resurrection of Christ as the fulfillment of prophecy and the hope of men, the proof that God had made Jesus "both Lord and Christ." When the people "heard this," they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The question for the new year is, What shall we do? In view

through his influence that we came here. We go from here to Craig. May the readers of the Herald and Presbyter pray for these meetings.

I am pleased to find, in many studies and homes where I go, the dear old Herald and Presbyter. I find it on the camp table, and it has led me to send you these few lines. I found some people, on this trip, who have told me that the articles for children which I used to write regularly for the Herald and Presbyter have been the means of the conversion of some of their children.

We have been to thirty or forty places in Nebraska. In these several trips we have found more invitations than we can accept.

PITTSBURG LETTER.

BY REV. S. J. FISHER, D.D.

The Presbytery of Allegheny last week acted affirmatively on both the Cumberland and Separate Presbytery overtures, after considerable debate, but in the best spirit. Those of us who are specially interested in the work of missions among the Freedmen,—the work so heartily endorsed by the General Assembly and laid upon the whole Church as a great and noble responsibility—are hoping that all this discussion will draw increased attention to the necessity and value of the evangelization and education of the Negroes of the South. If there shall be formed separate Presbyteries, there is need of a thoroughly educated ministry and eldership, and a membership possessing genuine piety—the result of thorough instruction in righteousness. Every scene of violence in the South, every incident of wrong-doing on the part of the blacks, and every symptom of barbarism or vice, make our work for and among them the more imperative. There is no more false conclusion in fact as well as in logic than to allow the degradation and savagery of a portion of this long neglected race to excuse our Church from prosecuting this work all the more earnestly. Mrs. Fry might as well have ceased her philanthropic work among the fallen and criminal class in the prisons and jails of London because they were so vile, as for us to limit or lessen our effort to Christianize and elevate this race. Let us not forget that it is not fifty years since it ceased to be, in South Carolina, a crime to teach a slave the alphabet, and to be patient and zealous in the attempt to undo this great neglect. It is to be hoped that pastors and sessions will heartily commend the Board's work to their churches, for there is danger that the success of the Board, not only in advance, but in bare maintenance, will be hindered by reduced contributions. It is at this time the majority of churches take their collection for this Board. May they do it intelligently and unselfishly.

The Second Church of this city has purchased the present Jewish Synagogue, on Eighth Street, a short street running from Pennsylvania to Duquesne Way. The building was finished only a few years ago, and has become too small for the congregation of Jews who concentrate their efforts on this one point and possess a Rabbi who is very popular among his race. This congregation may select a new site in the East End, where probably as large a proportion dwell as in any other locality. The Second Church expects to sell the hotel which they had purchased as a new site, and regard the Synagogue as well adapted for their work. It is along the line of natural, or, historical, development, at least, for the Jewish house of worship to be transformed into a Christian Church, as on the foundations of pagan temples Christians built their house of faith, and the Pantheon at Rome became a house of Christian prayer.

This is a time of receptions, and the Bellefield Church gave a reception to their new pastor last Tuesday; while one of the elders of the Shady Side Church has invited the members of that congregation to a reception at his house on New Year's

day (Monday), to meet the new pastor, who, on the Sabbath day, begins his work among them. On the same Monday the Y. M. C. A. of this city invites all its friends, and all young men, to a reception from 2:00 to 10:00 P. M.; and to make the occasion more attractive, announces that at 4:00 P. M. Mr. George Klernan will present "The Rivals"; and at 8:30 P. M. the "Amphion Male Quartet" will sing. In addition there will be a calendar exhibit, and refreshments will be served. Under its new Secretary this Association shows no diminution of the zeal and skillful guidance afforded it by Messrs. Orr and Griggs, its former Secretaries, who still cheer it on. The former, Mr. Robert A. Orr, will conduct the Year Text Meeting on the first Saturday night of the New Year. Year Text, "Remember now thy Creator." For how many of us will that word "now" be significant, and how soon it becomes the irrevocable past! Charles Wesley's words—

"Lo! on a narrow neck of land,
'Twi'x two unbounded seas I stand,"
form a true picture of many a soul.

ON THE MISAPPLICATION OF HISTORICAL NAMES.

BY PROF. BENJAMIN B. WARFIELD.

[The following paper was sent, of course, to the Cumberland Presbyterian, as a much-needed protest to its habit of speech adverted to. The Cumberland Presbyterian having declined to publish it, it is now given publicly by the courtesy of the Herald and Presbyter.—B. B. W.]

There are few things that would seem to demand more earnest or more immediate protest than the bad system of misapplying names which have received fixed historical significance. This is sharply borne in upon me by a habit "The Cumberland Presbyterian" has formed of misapplying to my own person a name which has received a perfectly fixed historical significance. It has repeatedly, of late, spoken of me as a "hyper-Calvinist"; and in its issue of December 1, no longer content with that, it speaks of me as a "hyper hyper-Calvinist," or, rather, since even that, it seems, is not strong enough to meet its wishes, as a "most hyper hyper-Calvinist."

What I think I have a right to protest against, in a wider than personal interest, and what I wish now most strenuously to protest against, is the habit of misapplying terms of fixed historical significance which is illustrated in speaking of me as a "hyper-Calvinist." For, as a matter of simple fact, I am not, in any sense, what will necessarily be understood by that term by every one who knows its meaning and is capable of forming a judgment with respect to the matters involved. The term "hyper-Calvinist" has a perfectly well-understood and fixed historical sense. And what it thus historically designates, is precisely what I am not. To call me a "hyper-Calvinist" therefore can have no other effect than to confuse the issue and to render false impressions of far more important things than my personal theological opinions, almost inevitable to those who are instructed by "The Cumberland Presbyterian."

The Calvinism to which I hold is, in point of fact just typical Calvinism, the Calvinism taught by the general body of the Reformed divines, of whom a fair representative would be, say, Francis Turretin, of the seventeenth century, or Charles Hodge, of the nineteenth; the Calvinism, in a word, which is embodied in the Westminster Confession alike as revised and as unrevised. The attempt to affix to this Calvinism, as an opprobrious name, the designation of "hyper-Calvinism," as it has no historical basis, and can have no material justification, is certainly a most unfortunate expedient in debate.

We can easily understand, of course, that those who wish to see a form of Calvinism in the system of doctrine taught in the Confession of Faith of the Cumberland Presbyterian Church are embarrassed when they compare it with typical Calvinism,

and observe, we will not say, its difference, but its polemic antagonism to it. Surely if this Cumberland system of doctrine is to be called "Calvinism," then what has hitherto been understood as Calvinism, will need hereafter to be designated by some other name. And it may very well be that the proneness of "The Cumberland Presbyterian" to call simple Calvinism "hyper-Calvinism," or "hyper hyper-Calvinism," or "most hyper-Calvinism" is just a result of its miscalling the system of doctrine of the Cumberland Presbyterian Confession, "Calvinism." It can scarcely avoid a sense of the ineradicable contradiction between this system of doctrine and what has heretofore been known as Calvinism.

But the remedy for this state of things surely is to cease calling the Arminianism of the Cumberland Presbyterian Confession "Calvinism." It is true that a rose by any other name would smell as sweet; and the fragrance of its Arminianism will cling to the Confession of the Cumberland Presbyterian Church, call it what you will. But to call it what it is not is surely gravely and most unnecessarily confusing. In point of fact, the system embodied in this Confession is a definitive Arminian system. . . .

Is it not apparent that this whole method of conducting a controversy is a mistake? Why not revert to the old well-understood terminology, which everybody comprehends? Why not continue to call the system of doctrine taught in the Westminster Confession (revised and unrevised alike) simply "Calvinism"; and the system of doctrine taught in the Cumberland Presbyterian Confession simply "Arminianism"; and recognize, as everybody has recognized for a hundred years past, that these two systems of doctrine are incompatible, mutually exclusive, and incapable of conjoint entertainment by the same sane mind?

In Mrs. Smith's life of the late Dr. Henry Boynton Smith, Professor in the Union Theological Seminary in the city of New York, at page 278, we find that great theologian—who was surely not a "most hyper hyper-Calvinist," nor yet a "hyper hyper-Calvinist," nor even a "hyper-Calvinist"—in writing from Philadelphia on the occasion of the holding in that city of the great convention on Presbyterian Union, in 1867, accounting for the absence from that convention of the Cumberland Presbyterians, by saying simply, and as a matter of course, "The Cumberland Presbyterians being Arminians, could not adopt the doctrinal basis." I am not aware of anything that has occurred since to alter the situation thus expounded by Dr. Smith. And for my part, I think it a great pity that the habit has grown in some quarters of calling these Arminians "Calvinists," and therefore feeling bound to call Calvinists "hyper-Calvinists" or some other more top-logical thing. It would be much better, to my thinking, to revert to the simple old nomenclature.

AN IMPORTANT MISSION.

We have referred several times to the Foreign Mission tour of Dr. H. A. Johnston, of New York, under the direction of the Assembly's Committee on Evangelistic Work. The committee has been anxious from its organization to co-operate with the Boards of Home and Foreign Missions. Last year, when Dr. Devins returned from his visit to the mission fields in Asia, he reported the desire of many missionaries that some representative of the Church might visit the missions and hold conference with the brethren, with a view to refreshing and stimulating the workers. This report made a deep impression upon the minds of the committee. Here was the opportunity to co-operate with the Foreign Board. Inquiry at the office in New York brought the assurance that the Board "would welcome most cordially such a proposal from the Evangelistic Committee, and would co-operate in every way in its power to carry out such an idea with effectiveness and