

THE
WORLD'S PARLIAMENT
OF
RELIGIONS

*AN ILLUSTRATED AND POPULAR STORY OF THE WORLD'S FIRST
PARLIAMENT OF RELIGIONS, HELD IN CHICAGO*

IN CONNECTION WITH
THE COLUMBIAN EXPOSITION OF 1893.

EDITED BY THE
REV. JOHN HENRY BARROWS, D.D.,
CHAIRMAN OF THE GENERAL COMMITTEE ON RELIGIOUS CONGRESSES OF THE
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of the world not less than 1,687 missionaries in the foreign field, assisted by 6,953 native helpers. In its mission churches are gathered 152,051 members, and with them are numbered 760,000 Christian adherents. During the past ten years, while our American Presbyterianism has been growing at the rate of 39 per cent., these Presbyterian missions have increased at an average rate of not less than 115 per cent. And in this review we are not permitted for lack of time to mention the vast numbers of the pupils it gathers into Christian schools, the hospitals in which it cares for the sick, or the mission presses which are centers of light in the midst, often, of a darkness that may be felt.

A church which is not exalting "mercy, judgment and truth" will exalt "mint, anise and cummin." The cure for mere sectarianism is evangelism. Breadth of labor begets breadth of view. I think we may justly claim that our missionary necessities enrich the church with a more practical theology. In any future modification of our confessional statements it is these, our vast Diaspora upon missionary grounds, rather than our metaphysicians in the study, who are to be consulted, and whose necessities will give to us not a new theology, but one whose every line is fitted for evangelism.

PRESBYTERIANISM AND EDUCATION.

BY REV. D. S. SCHAFF, D.D.

Christianity is the sworn friend of education. Its aim is to develop the entire man. All his faculties are noble and deserve to be trained unto perfection. The intellect, as well as the moral powers, it is the function of religion to cultivate. Life eternal is this, to *know* God and Jesus Christ whom he hath sent.

It was in the fourteenth and fifteenth centuries that plans for popular education got their mighty impulse. The Protestant Reformation was destined to have the most powerful influence in developing and fostering universal education. Each man had a right to a copy of the Word of God, and should be put in a position to search out its truths for himself that he might be able to give a reasonable statement for the hope of eternal life.

Presbyterianism, sharing the aims of the universal Christian Church, in common with the other Protestant systems, foresees the movement for a sound and liberal ministerial training and popular education.

The adaptation of Presbyterianism to foster education is shown in the emphasis it lays upon the sermon. In its public worship, the exposition of the Word has been the most conspicuous element. The minister is chiefly a preacher and teacher. The sermon is not principally an exhortation, but an instructive discourse, designed to present to the mind the teachings of Scripture and to train the mind to grasp them and meditate upon them. The worship of the Presbyterian Church does not make appeal to the æsthetic tastes or to the emotional nature to the extent the worship of some other churches does. Its appeal is primarily to the intellect and the conscience.

Again, this element of adaptation appears in its doctrinal system. Perhaps more fully than in any other branch of the Christian Church has doctrinal preaching, so-called, been characteristic of the Calvinistic pulpit. Daily conduct and the details of private devotion have been largely left to the sanctified judgment of each individual acting out from broad doctrinal principles. The catechisms and creeds in which the Presbyterian Church has laid down its doctrines were intended to be studied by the people at large.

Presbyterianism is also adapted to promote education by the stress it lays upon the activity of the laity in the administration of the church. The principles it finds laid down or implied in the New Testament devolve upon the layman an equal share with the minister in the legislation and discipline of the church. The congregation, through its representatives in the session, the Presbytery or classes, the Synod and the General Assembly, can, jointly with the clergy, enact and execute all law and determine all doctrines.

Then, again, the Presbyterian Church has always emphasized a personal acquaintance with the Scriptures. In the Bible itself is the authority of the Bible lodged. Not the clergy, nor yet the courts of the church, are ultimate tribunals. The sanctified intellect of each individual is the final judge. Each must interpret for himself, and is under divine obligation to do so. As the Scriptures are the infallible rule of faith and conduct, it is the duty of the church to put them into the hands of every man, and to see to it that he is adequately helped to an intelligent and correct understanding of their truths. The Scriptures are themselves a "divine library," and an intelligent acquaintance with their history, poetry, biography and geography, and their teachings concerning God's nature and man's redemption, is itself a liberal education. To much careful and constant study of God's Word the Presbyterian system calls all men as their duty in the sight of God.

Briefly as to the history of education in America, under the Presbyterian system, Princeton College, chartered under the name of the College of New Jersey in 1746, is the oldest of Presbyterian schools still extant. It has enjoyed the presidency and instruction of some of the most eminent divines of the land, from Jonathan Edwards, Samuel Davies and John Witherspoon down to Archibald Alexander, the Hodges and Dr James McCosh, not to speak of any at present in office. It is probably true that this was the most important enterprise in which the Presbyterian Church had engaged up to that time. The first theological seminary in the country was founded in 1804 in New York City by the Associate Reformed Church. The oldest of American existing seminaries, Andover, founded in 1807, was followed by the Dutch Reformed Seminary, at Rutgers, 1810, and Princeton in 1812. Lane, Auburn, Union, McCormick, Xenia, Allegheny, Columbia, Hampden and Sidney, Lancaster, Nashville and other seminaries, representing different types of the Reformed faith, have since been established.

The Presbyterian churches have sought by organized agencies to promote the cause of education. Through her board of education (founded in 1819) the Northern Presbyterian Church aids students preparing for the ministry. Her Board of Freedmen, in addition to its other work, plants schools among the colored people of the South. Her Board of Publication sells and distributes a carefully selected literature. Her Board of Home Mission, in addition to its other work, maintains schools in the Indian Territory, among the Mormons and in Alaska. The Board of Foreign Missions adds to the direct preaching of the Gospel the noble work of providing schools and a liberal education in pagan lands.

PRESBYTERIAN REUNION.

BY PRINCIPAL GEORGE MONRO GRANT.

At this Congress every church is called upon to review its history, to state its distinctive principles and to ask whether it has sufficient vitality to adapt these to changed conditions of time, country and society; in a word, whether it has a moral right to continue as a separate organization, and if it has, why it does not present an unbroken front and give a united testimony to an assembled world. The principles of a church constitute the law of its being. They may be obscured for a time, but if the principles be true they will reassert themselves. They are the only basis on which a reunion can be effected. The church must be broad enough to include all who are faithful to its basic principles, and strong enough to put up with varieties of opinion not inconsistent with its life.

Going back, then, to the Reformation to discover the principles of Presbyterianism, we find that, first, the reformers were men of faith, and the essence of their faith was the Gospel. They believed that God had revealed himself to Israel as a God of redeeming love, by ways, methods and means suited to the childhood and youth of the world, and that this revelation culminated in Christ and his Gospel. As the revelation was recorded in Holy Scriptures they counted these beyond all price, and they studied them under all the lights of their time with all the fearlessness of men of science who may doubt their own powers but never doubt the truth of God. The first principle, then, of the Presbyterian Church, is that the church must be evangelical, and the good news which it preaches must be that which is contained in the Word of God.

Second, the reformers were churchmen. They did not believe that the individual religious sentiment expressed the whole religious nature of men and that the term "visible church" was erroneous. They believed that the Lord founded a society or church, gave to it himself as Supreme Lawgiver and Head, gave an initiatory right and an outward bond of union, a definite portion of time for public worship and special service, along with injunctions, aims, promises and penalties that a society requires for its guidance and which are now scripturally fixed for all time.