

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.

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to evil. What is the cause? It is foolish to pretend that it is in the persistence of animal passions. Let the student of Sociology consider the refinement of vice in the luxury, lust and cruelty of the decadence of the Roman Empire, or of Oriental despotisms; to look no nearer home, to see that there is a malice in it very different from mere savageness. There is in it a perverseness in evil that suggests a closer resemblance to devils than to beasts. It is not a return to a lower estate, but the corruption of a higher.

Thus revelation and science are in accord concerning man. Philosophy shows that as a living organism he must have a vital principle or soul, and that inasmuch as it is spiritual it differs radically from that of brutes. Anatomy and anthropology proclaim that there is no evidence in favor of the gradual evolution of man both soul and body, which philosophy pronounces impossible, and which cannot be reconciled with revelation. Variations themselves point to law in contradistinction to chance. Observation and common sense show but too clearly the evidence of corruption in human nature, which is neither an inheritance from lower animals, nor the natural endowment of man created in the image and likeness of God.

WHAT CONSTITUTES A RELIGIOUS AS DISTINGUISHED FROM A MORAL LIFE.

BY REV. SYLVESTER F. SCOVEL, D.D., PRESIDENT OF WOOSTER COLLEGE.

What we happily emphasize in this Congress of Religions is simply Religion. That we write out in large letters and trumpet the great fact of it in all the tongues of men. We believe there must be more of it in the world when men come to understand how much there is of it already. What the world wants is the best religion. It wants it with a deeper thirst than it wants silver or gold, or knowledge or science. And I believe this Congress will help the world to get just what it wants and needs—more and more genuine religious life. From this point, then, is the place to go forward in the recital of the infinite positive blessings the religious life brings as distinguished from the moral life.

The religious life alone has creative power. The moral can never create the religious, while the religious will always create the moral life. The moral life is (roughly) as the mineral kingdom to the vegetable. The first can feed the life of the second, but cannot kindle it. The religious life develops more continuity, more fibre and more propagative power than a moral life.

In it there is the glory of the unseen. There is the hush and awe
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of the Omnipotent and Eternal. There is the unseen holy, there is an extension of the being upward and forward immeasurable in the feeling of it.

But contrast the merely moral life. All that concerns the future, its opening and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellow-men. How much the man must miss; what a calamity if all men should thus deny the uppermost realm of being. The whole world is one thing, if men are immortal, and another if they are not.

Guizot shows, you remember, that society is the means and man is the end in civilization, because man is immortal. Laws and language and literature and government and economics, are the things they are, and which they are coming to be felt to be in the newer political economy and sociology because man is immortal. Education is coming to have its own true sacredness because it is immortal material with which we have to deal. And I dare say it now and here, that no man is fit to be an educator, in the just sense of the term, who so fearfully and fatally mistakes the nature with which he is to deal, as to deny its immortality. Without the religious life as allied to the supernatural, I do not believe any severe morality can be maintained among men.

Who doubts the flexibility of religious motives? They are as elastic as the atmosphere, as divisible and equally constant in their pressure. And what might not be said, what is not every pious heart saying, of the religious life as containing a communion with God, which the merely moral life — alas! — either ignores or denies.

What is prayer? The outbreathing of innermost life into the closest contacts. "Speak to him," for spirit with spirit may meet. "He is closer than breathing." Prayer! It is the eloquence of the need, perceived rather by the Infinite Listener than by the soul which so imperfectly at best understands its own need. Prayer! It is the sob of a broken heart (whether by sin or by sorrow) heard by God and hymned by angels.

What is praise? What are the sacraments? Public worship; church-fellowships? Nothing can properly express the importance to us, of the upward extension of our being by communion with God. It is of the same range with outward extension of the religious life into duty, or its forward extensions into immortality.

And when man's whole nature is considered it is found that the moral life is most distinctly related to the intellectual and volitional activities and is deficient on the emotional side. But just here the religious life is full and powerful. Not that we propose to accept the half-humorously proposed distribution of the soul territory which would give the intellect to science and the will to ethics and surrender the emotions to religion. No, sirs. Religion will not forget other things, but she does accept the dominion of the heart.

There is no such apostasy in religion as the apostasy from love. Now what would the heart-life of the race become without religion? Whither

should we go without the mercy of God, the Father's pity; without the boundless compassion of a dying Christ? To what utter hardness are we left by law and morals considered only in themselves? In the emotions and affections are the springs of action. How shall the world do its work without the religious life to cultivate and enlarge them? In this great tract of the soul lies far the largest part of the common life of all men. How shall it be made the source of happiness it ought to become? Here are the materials of character. How is Heaven to be peopled and days of Heaven to come upon the earth unless the strong forces of religion control here? Men are stirred to their best deeds and wrought to their best permanent shapes through the affections. And all men concede to the religious life special power in the emotional tract.

All that is in us, then, all the fundamental departments of the microcosm we call man demand the religious life. The intellect reaches its highest principles when it thinks God's thoughts after him, and finds mind everywhere in the universe. The affections and emotions find their true objects in divine things, and from these run out exuberantly and beneficently to all human needs. The will finds its freedom steadied and the man back of the will certified by the infinite personality of God. The conscience whispers approval of them and rebukes us. The spiritual aspirations find their true direction only in the religious life. How much of man is denied or docked by moralism?

And now we come to the religious life as concerned with sin.

Here we find the distinguishing element of *Repentance*, which has no place whatever in the moral life. In the latter there may be regret or remorse (if the evil consequences of sin have become evident or have gone beyond our power to arrest). But the religious life can know repentance. It is made up of elements which do not appear in the moral life.

Can I be wrong in saying that the moral life misses the greatest possible joy of man when it fails of repentance? Did not all divine interpositions in the world, from the first voice to Cain, to the last pleading of the risen Christ seek to awaken it? Does not the tear of repentance (as in Tom Moore's exquisite fiction) move the crystal bars of Paradise? And does not every true act of repentance awaken the praises of intelligent spirits—sinless, themselves, in the presence of God?

This evangelical repentance refreshes the whole world of sin by its real sorrow. There is a "repentance unto life," and there are "fruits meet for repentance." In the nature and fruits of it is a greater thing than the merely moral man can ever know.

Hold it closely, then, this distinguished character of the religious life. The forgiven are forgiving; the elder son is implacable. For sinners the religious life can answer. Ethics, as a means to salvation, must be left to angels. Repentance is moral sanity. It is the truth of things. It sees God's frown and seeks his favor. It stops sinning. It puts the stoniest barriers in



VIEW OF THE LARGE GOPORAM AT THE ENTRANCE OF THE TEMPLE AT NUNJANGOD, INDIA.

the way of sinning again. It looks to what we must be as well as to what we have been. It bears the noblest fruitage in a hundred-fold of good deeds, and turns blasphemers into apostles. And the moralist cannot know it.

The religious life is sundered wholly from the moral life and elevated above it by the initial *fact of Regeneration*.

Here is a "new life" indeed. It is a "new man" with whom we have to deal. It is an implanted principle which goes on to consequences of greatest moment exactly in line with the initial impulse. At once it claims to be more than the moral life, introducing new reasons for obedience even to what was obeyed before from lower considerations. This is divine energy received into the almost passive soul of man, but lifting it into a permanent partaking of the divine life.

HOW CAN PHILOSOPHY AID THE SCIENCE OF RELIGION?

BY PROF. J. P. LANDIS, D.D., PH.D., OF DAYTON, O.

We shall have to begin by defining the terms "Science of Religion," and "Philosophy," and determining the scope of both. Schleiermacher defined religion as "a sense of absolute dependence." But it includes more than this feeling, namely, the apprehension of a supreme or at least superior being, *i. e.*, it includes knowledge,

Even in the feeling itself there is more than a mere sense of *dependence*, namely, reverence, fear, love. An eminent philosophical Christian writer says: "Religion is the union of man with God, of the finite with the Infinite, expressed in conscious love and reverence." James Freeman Clark, seeking for a simple and comprehensive expression, says: "Religion is the tendency in man to worship and serve invisible beings like himself, but above himself." This is purposely comprehensive, so that it may include "Animism," "Fetichism," and many forms of Pantheism, like that of Spinoza who declared that we must "love God as our supreme good." There have been and there are many religions, and however much they may differ in other respects in this they agree, "that man has a natural faith in supernatural powers with whom he can commune, to whom he is related, and that this life and this earth are not enough to satisfy his soul."

What is science? In its broadest definition, science is systematized knowledge. This, however, implies more than an orderly arrangement of facts. It includes the discovery of the principles and laws which underlie and pervade the facts. Science seeks to reach the highest principles, those which have given shape and character to the facts, and among these principles even aspires to grasp the central one, so as to give rational unity to the