

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

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states, were swept into the bosom of the Presbyterian Church. Congregationalism was virtually enclosed within the boundaries of New England. But, in another way, this growth was not beneficial; what was gained by Presbyterianism in extension was lost in intensity; and what was lost by Congregationalism in membership was gained by it in influence over the Presbyterian system. Meanwhile a similar wave of prosperity occasioned by revivals in the Southwest led to discussions which culminated in the founding of the Cumberland Presbyterian Church, with lower educational standards and a de-Calvinized confession of faith.

The party favoring the strict interpretation of the doctrinal standards found themselves confronted with a radicalism in the church, which they believed to be altogether beyond the limits of the toleration prescribed in the adopting act of 1729. On the other hand the radical element deemed itself entirely within the liberty allowed. Other questions arose to complicate the situation. For years the debate was carried on with considerable feeling on both sides. The test cases brought judicially before the church were decided in favor of the inclusive view in the acquittal of Albert Barnes at Philadelphia (1830), and of Lyman Beecher in Cincinnati (1836). But the Assembly of 1837 having pronounced against it the New School organized itself into a separate church. This disruption lasted something over thirty years, or precisely the lifetime of one generation as it is usually computed. But before this reunion another disruption was destined to take place on the question of the church's declaring itself on political questions involving moral principles. This was in connection with the discussions leading to the civil war (1857-1860).

Disruption and reunion seem thus to be of frequent occurrence in the history of American Presbyterianism. The fact is, no polity can totally overcome all human weakness. On the other hand, the catholicity of Presbyterianism is of so genuine and earnest a type that through all disruptions and controversies its branches have never failed to accord to one another, and to all other evangelical bodies, the fellowship due to believers in a common Lord and Saviour. And if the organic reunion of Christendom is in some form ever accomplished, the careful student of history will be greatly surprised if Presbyterians are not found at the very forefront of the movement.

PRESBYTERIANISM AND MISSIONS.

BY REV. H. D. JENKINS, D.D.

American Presbyterianism would be false to its birth and lineage were it not animated by a missionary spirit. When Makemie and his half dozen colleagues in 1705 organized the first classical Presbytery at Freehold, N. J., the movement was not sectarian but evangelistic. The aim was not to oppose but advance. It was not to divide but multiply. The growth of the Presbyterian Church in America was thus toward the needs rather than toward the wealth of men. Its home was in the pioneer's cabin; its house

of worship in the first clearing. The history of the nation's growth is the history of its expansion. Each wave of emigration carried on its crest the life-boat of the Gospel, and the blue banner of the covenant. Between the Golden Gate and Plymouth Rock we are preaching the Gospel of the Son of God in upwards of twenty languages, and there is no part of this broad land in which the Presbyterian Church is an exotic. It numbers four per cent. of the population in the state where Princeton stands; and an equal per cent. in Indian Territory. One branch of the American Presby-



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terian Church alone supports 1,723 Home Missionary pastors and 379 Home Missionary teachers, whose churches last year received over 10,000 upon confession of faith. During the past decade the population of the United States increased twenty-four per cent. and the membership of the Presbyterian Churches thirty-nine per cent.; while within the past hundred years the population of the country has been multiplied seven times, the membership of the Presbyterian Church North has increased forty-one times. Such are not the result of fortuitous circumstances, but are indicative of the blessing of God upon a missionary church.

The church has to-day from its various branches in almost every country