

THE
Presbyterian Quarterly.

NO. 57--OCTOBER, 1901.

I.—THE REUNION OF CHRISTENDOM.

The subject of this paper has been a good deal discussed and written about of late years. And yet it is not altogether new. Ever since the great schism in the eighth century between the Greek and Latin Churches repeated attempts have been made to effect a reunion. Since the Reformation several abortive attempts have been made to effect even partial reunion. One of the latest of these was the proposal set forth in the celebrated Lambeth Quadrilateral or the four propositions of the Convocation of English and American Bishops at Lambeth. The Northern Assembly appointed a very respectable committee to meet with a similar committee of the American Episcopal Church, and for two or three years they held a number of very pleasant joint meetings. But no real progress was made, and very few real Presbyterians ever expected any results of any value. None of the proposed articles were entirely satisfactory, but the insuperable difficulty was in the last one. Presbyterians would not object to the truly primitive and scriptural episcopate, which is the parochial episcopate, but it was obvious from the first that the Episcopalians meant the later diocesan or prelatical episcopate, and that is what Presbyterians will never accept, and they would cease to be Presbyterians if they did. It was, therefore, no more than might have been expected when the General Assembly at Saratoga in 1894 dismissed their committee and discontinued further fruitless negotiations.

The subject of union, however, still continues to be dis-

IV. THE CONQUEST OF FEAR.

A line of observers stationed along some hundreds of miles of distance, having at their command the most costly and perfect aggregation of scientific apparatus brought together, for astronomical purposes—is in marked contrast to our forefathers, shivering in limb and benumbed in mind, as they gazed upon the harmless and yet sublimely impressive effect of the moon and sun passing each other as they turn upon their soft axles.

There are conquests of this world other than those made by arms; conquests that conquer the sword, that muffle the drum, that hush the cannon.

PHILOSOPHY OF FEAR.

Accepting the dictum that all things are phenomena antecedent to explanation, it is easy for us to understand that the most friendly and benign forces of nature should have been regarded by man as monster powers allied together for his destruction. The sun drinking up, in his thirst, from the bosom of the sea, the waters which he will gather in his cistern, in the sky, and pour down again in the early and the latter rain, unexplained, is a something for ignorance to worship rather than a light pointing the way God works for the good of creature life. The moan of the wind as it breathed its dirge in the forest, the wrath of the sea as it dashed itself against the rock-bound coast; the sublimity of the flash of fire, as the electric current played between the heavens and the earth, were either terrible deities to be pacified, or hideous demons to be dreaded. The powers of fear and love are antithetical in the human soul. In between these powers all other powers work as subordinate, and beyond them there is none but God, who made us capable of fearing and loving. The sword kills, and the harmless comet moves silently in its undefined path in the heavens; while both, to the ignorant mind, are concerned with death, the knowing how death comes by the sword, makes of it a less dreaded enemy than that whose power has no known limits and whose method of procedure is without explanation.

The fire that consumes and dies in its own work of destruction has no terrors comparable to those of the fire that is not destroyed and the worm that never dies. We are confronted with the strange fact, that those things able to accomplish our destruction, whose methods are understood, have lost their control over us in comparison with those powers which certainly cannot do more than destroy us, but whose ways of destruction we do not understand.

The power of fear may be traced from the first explanations of natural phenomena, in the descent of the rain, in the flash of the lightning and in the reverberating of the thunder, to the adjustment, by the law of attraction, the law of cohesion, the law of gravitation, of the movements and operations that silently are driving forward to their ultimate results; and may be traced yet further; when the conscience stricken soul, without revelation of God in the person of his Son, feels the sting of fear that gives itself expression in the acknowledgement that dwelling alone with itself is more intolerable than making a bed where the "fires are not quenched and the worm dieth not." The excruciating agony of the human race in its journey from the world unexplained to a world made beautiful and friendly, under the magnificent achievements of this splendid century, is a journey that makes the soul shiver at the recollection of the past and causes it to rejoice in the knowledge of that love that "casteth out fear" and makes the future so inviting.

MAJESTY OF LAW.

I undertake to point out some of the benefits and some of the evils that have accrued to us during this century's effort to conquer fear and to cultivate love.

It has not been so long ago since man conjejiured that there was a sequence from the forming of a tear to the building of a world. When he conceived that:

"The law that forms a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And guides the planets in their course,"

the bow of promise was stretched across the intellectual

heavens. It is only in this century that books on the "Reign of Law" have been written, and Argyll ventured the explanation that the flight of the sparrow was accomplished under the operation of law; and it is only in our day that men have ventured, and perhaps ventured too far in affirming the extension of natural law to the spiritual world. There is a majesty in the control of law that has caused man to reverence it too highly, as an explanation of cause, and rendered him content to feel after no higher. The dominion of law, while not justifying, certainly accounts for the arrogance and self-sufficiency of man in these last days. A catalogue of achievements reads like a fairy tale.

"In the last fifteen years, by means of spectrum-analysis, science has made disclosures in the constitution of the most distant heavenly bodies, their component matter, their degree of heat, the speed and direction of their motions; it has firmly established the essential unity of all modes of force, and has made highly probable the unity of all matter; it is on the track of the formation and development of chemical elements, and it has learned to understand the building up of extremely intricate organic combinations; it shows us the relation of atoms in molecules, and the position of molecules in space; it has thrown wonderful light on the conditions of the action of electricity, and placed this force at the service of mankind; it has renewed geology and palaeontology, and disentangled the concatenation of animal and vegetable forms of life; it has newly created biology and embryology, and has explained in a surprising manner, through the discovery and investigation of germs, some of the most disquieting mysteries of perpetual metamorphosis, illness and death; it has found or perfected methods which, like chronography and instantaneous photography permit of the analysis and registration of the most fleeting phenomena, not immediately apprehensible by human sense, and which promise to become extremely fruitful for the knowledge of nature." Mr. Alfred Wallace has been so impressed with what has been accomplished that he has given his impressions in a book which he says is in no sense a history but "may perhaps be termed an appreciation of the century."

“Going backward, we can find nothing of the first rank except Euclid’s wonderful system of Geometry, derived from earlier Greek and Egyptian sources, and perhaps the most remarkable mental product of the earliest civilizations; to which we may add the introduction of Arabic numerals, and the use of the Alphabet. Thus in all past history we find only eight theories or principles antecedent to the nineteenth century.” It may give a more impressive idea of our accomplishing by a comparative list of the great inventions and discoveries of the two eras:

OF THE NINETEENTH CENTURY.

1. Railways.
2. Steamships.
3. Electrical Telegraphs.
4. The Telephone.
5. Lucifer Matches.
6. Gas Illumination.
7. Electric Lighting.
8. Photography.
9. Roentgen Rays.
10. Spectrum Analysis.
11. Anaesthetics.
12. Antiseptic Surgery.
13. Conservation of Energy.
14. Molecular Theory of Gases.
15. Velocity of Light Directly Measured, and Earth’s Rotation Experimentally Shown.
16. The Use of Dust.
17. Chemistry, Definite Proportions.
18. Meteors and the Meteoric Theory.
19. The Glacial Epoch.
20. The Antiquity of Man.
21. Organic Evolution Established.
22. Cell Theory and Embryology.
23. Theory of Disease and the Foundation of the Leucocytes.

OF ALL PRECEDING AGES.

1. The Mariner’s Compass.
2. The Steam Engine.
3. The Telescope.
4. The Barometer and Thermometer.
5. Printing.
6. Arabic Numerals.
7. Alphabetical Writing.
8. Modern Chemistry. Founded.
9. Electric Science. Founded.
10. Gravitation Established.
11. Kepler’s Laws.
12. Differential Calculus.
13. The Circulation of the Blood.
14. Light proved to have Finite Velocity.
15. The Development of Geometry.

The genius of Shakespeare has described the universal wreck, in the destruction of universal law. “The bounded waters

shall lift their bosoms higher than their shores, and make a sop of all this solid globe. Strength shall be lord of imbecility, and the rude son would strike his father dead. Force shall be right; or rather right and wrong, (between whose endless jar Justice resides), shall lose their names, and so would Justice too. Then every thing includes itself in power, power into will, will into appetite; and appetite, an universal wolf, so doubly seconded with will and power, must make perforce an universal prey, and, last, eat up himself." It is not to be wondered that the increase of men's knowledge of second causes has interfered with and overclouded their belief in first causes, in principles, in providences; it would be strange if even the young were not asking, "Can we keep our faith, and hold our facts?" Ours is an age full of contradictions. "It has disowned the old forms of authority and at the same time has become so conscious of the largeness of truth that it is willing to listen to almost any confident charlatan who claims to be its teacher—the most practical and the most visionary, the most hard-headed and the most soft-hearted, the most positive and the most perplexed, the most desponding and the most eager, the most independent and the most credulous of all the ages that the world has seen." One of its most subtle thinkers tells the story of the time:

"Wandering between two worlds, one dead,
The other powerless to be born,
With no where yet to rest my head,
Like these on earth I wait forlorn."

"We are ancients of the earth and in the morning of the times;" that we appear contemptuous of the past is due to our not fully understanding the present. The largeness of knowledge has made us tolerant of every variety of teaching and school of opinion, and we are told that "ages of ignorance are ages of faith," the inference being that explanation is now sufficient for us to walk by sight and not by faith. There remain, however, the same great questions and the same deep mysteries touching your life and mine that characterized the times when our fathers walked in dread of nature which God had ordained to work to man's interest. When we come to

consider such propositions as 'there is a God,' or 'there is a world of material things,' both statements might be, and are accepted by the rudest savage and the most advanced philosopher. They will, so far as we can tell, continue to be accepted by men in all stages of culture till the last inhabitant of a perishing world is frozen into unconsciousness. Yet plainly the meaning in the propositions is not the same to the different characters. From 'the tribal deity to the Christian God, there is a vast interval. So wide are they apart that to those who hold the earlier view the latter would be meaningless. "Can we, in the face of the wide divergence frequently conveyed by the same formula at different times, assert that what endures in such cases is anything more than a mere husk or shell?" We have conquered fear of natural phenomena so as to come close enough to examine, and by analysis and synthesis, are enabled to say we know what things are and how they come to be as they are. We laugh at the idea of a belief that thought God was directly concerned in dipping the water from the sea and pouring it out upon the ground; and flatter ourselves that the knowledge of worlds beyond, in space, with which the planet on which we dwell is as nothing, puts so much business into the hands of God as to destroy the possibility of man's being a special object of care. To which reply is made that you may put a world in a soul and it will be there as idle as a bead in a baby's rattle. The rock-ribbed earth and the starry heavens may find partial explanation in largeness of knowledge, but the needs of the soul will never lie satisfied without a God. "The very sense of the place occupied in the material universe by man the intelligent animal, creates in man the moral being, a new need for Christianity, which before science measured out the heavens for us, can hardly be said to have existed."

We are driven to take a new view point on values, wherein material grandeur sinks to nothingness along side of moral grandeur. The world and all material creation becomes nothing, and what we call soul becomes all. It is no saying of a religious fanatic, but a stern fact, that a soul is better and worth more than the world. For its interest suns rise and

set; seasons come and go. The mysteries of natural phenomena are lost sight of in the deeper mysteries of a thing that never dies. The perpetual progress of the soul towards its perfection without the slightest probability of ever attaining it, is a more satisfying reason for things being as they are, than all explanations of how they are as science finds them. If this brings the knowledge of how to place all things in proportion, then life will not be lived in vain. The conquest of fear, like all other conquests, relieves you of service in one connection, and brings you into servitude to the fear of Him who hath power to destroy both soul and body. It is emancipation from this fear to which I now wish to direct your attention.

All scientific progress is based on the conquest of fear; and all progress of the race is based on the cultivation of love. "From the world as presented to us by science we might conjecture a God of power and a God of reason; but we never could infer a God who was wholly loving and wholly just. So that what religion proclaims aloud to be His most essential attributes are precisely those respecting which the oracles of Science are doubtful or are dumb."

This old world has been loved into being saved, and if any hope to be helpful to their race, it is necessary to understand that love must be the animating principle by which to project themselves upon the world.

Since the days the sons of Japheth came into Europe the world has been learning that the emancipation of man must come through love. The Greek and Roman, noble as were their conceptions and great as were their achievements, were inconsiderate of man. The highest cultivation of all innate powers belongs to the idea of a free-born Greek, yet these powers were never to be developed for personal ends; every man belonged wholly to the common public life, and individual power and talents were valued only in their relation to the State. The State was all, the man was nothing. While the Greek manifested national pride in art, the Roman, on the other hand, manifested it in power. The Roman believed that the army was the powerful instrument upon which the safety

of the State depended, and the Roman idea of a great State followed hard upon the Roman sword. In both alike the man was nothing.

The Celtic wave of life passed over the valleys of the Volga, Ural and Danube, went as far as the Rhine, pressed on beyond and reached the furthest bounds of the continent. The general characteristic is that of the clan, and while Greece and Rome had given the idea of a glorious, mighty and law-enforcing nation, the Celt gives the idea of organization under proper leadership and the reverential recognition of worthy superiors, and has thereby made an advance upon the first race idea, but the failure to value man led to despotism, and to check this evil the Teutonic races began a life that filled up the middle of Europe, whose chief object was the introduction of representative government of family rights and relations. At the moment history discovers the tribes composing this people they are bound together by common ties and a common interests, having common desires and common aspirations. Their one idea is representative government, as is seen in England and Germany where they emphasize the State idea and the king idea, yet the representative body is a check on both; united under one head, but united by the common consent of various parts. Finally feudalism drifted into supercilious aristocracy and the influences of new ideas made for its destruction. The feudal system had developed the individual will in all its power and energy. The Reformation aroused the spirit of liberty—these being smothered by the hand of power, the nation rested on a volcano, whose pent up fires only slumbered to burst forth in a loud and continued roar for the rights of the individual; and here begins a new development which urges forward society towards the free and lofty unity, the glorious object of the efforts and wishes of mankind.

Thus the thought of man has worked through the life of nations that no form of government or theory of life is right which builds itself on the destruction of the individual. Every man on earth has a lawful heritage in the earth due for his faithful labor, and he must be allowed to get at this heritage of comfort, liberty and education. The rights of the

individual must not be overridden by states, kings or parliament; by rank, wealth or corporations. All the life of man has worked to this common centre. John Bright's attack on the House of Lords and Mr. Gladstone's bill for an extension of the franchise, illustrate that: "Through the ages one increasing purpose runs, And the thoughts of men are widened with the process of suns."

THE HIGHER LAW.

The attempt has been to legislate man into his rightful place of dignity and worth, and success has been only partially attained. Trusts and corporations cannot be controlled by law. The safety of the individual is in changing the idea of values. When man is so taught as to recognize that he cannot afford to jeopardize his own soul for money, and that the fellowman, who works for him, is more valuable than the product of his labor, and his soul more lovable than gold is desirable, when he asks the question, "What shall it profit me if I gain the whole world and lose my own soul," or, "What account shall I give of the selfish greed that drives me to strip from my fellowman that inheritance that leaves him a helpless thing, then a fear more wholesome and sensible than a fear of the darkening sun, or eclipse of moon or stars, will take hold of man,—the fear of wrong-doing to man, in whom eternal destiny is wrapped. When love, that sees beneath the muscle and brawn, that which is like God, shall emancipate man from the shackles of unrighteous greed, then the clash of class with class, of labor with capital, and the will of the ruler with the will of the ruled, will be at an end. There is a perfect love for God that casteth out fear; there is a love for man that deals justly and acts righteously, so valuing him that when the world shall stand before God to give account, it shall stand in love, and not in fear, as one brotherhood.

Only when man shall be looked upon, by his fellows, as the standard of value for all things else, will the world be really united in justice and peace. "The attempt has been to bind together the fragments of the world from without; the only certain bond is a union from within. The power that controls

is that which stoops to the uttermost, nelhermost. It must come down to those common wants which lie at the base of all life, and which because they lie at the base of all life, are alone fitted to be the binding chain of humanity. At no other point can men be united, because at every other point wants are artificial." This thought put in] the minds of men two thousand years ago, has germinated and grown, and has woven a conception of empire that has captivated and dominated the human mind; which was destined to strike the first blow at dominions, and principalities, and powers—at every form of government in which the will of the individual had aspired to obliterate the will of the community. In the realization of this new thought heaven and earth are again met together. To take this attitude is to have communion with man on the ground of his being a creature; it is to become affected with want because it is want; it is to take into your sympathy the great fact of sorrow, irrespective of its origin and independent of its cause; it is to incorporate suffering which perhaps even now is the fruit of sin. The doctrine that man is too valuable to injure, creates fear of heaping up riches at the price of his advancement and obtaining power through his servitude; at the same time it destroys fear of all else. In the language of the great statesman, Alexander Stephens, you can say, "I am afraid of nothing on earth, or above the earth, or under the earth, but to do wrong. The path of duty I shall endeavor to travel, fearing no evil and dreading no consequences."

They are blest who live for this, who let love to God and man be the animating principle of their being, confident that death, come when it will, and carry them where it will, shall not find them unprepared for it, knowing that the rending of the veil which hides the secrets of the unseen world, the summons that will call them into regions unknown, need awaken in their breast no perturbation or dismay, for they cannot in God's universe, go where love and truth and self-devotion are things of naught, or where a soul filled with undying faith in the progress, and identifying its own happiness with the final triumph of goodness, shall find itself forsaken:

J. W. STAGG.