

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
WORLD'S CONGRESS AUXILIARY

VOLUME II.

Entered at Stationers' Hall.

LONDON: "REVIEW OF REVIEWS" OFFICE.

1893.

THE INSTITUTE OF NUTRIMENTAL STUDIES
10 EMBURY PLACE
TORONTO, CANADA.

FEB 20 1932

4381

Copyright, 1893.
By the Parliament Publishing Company,
Chicago, Ill.

THE LAKESIDE PRESS,
R. R. DONNELLEY & SONS CO., CHICAGO.

righteousness is imparted vitally to him that seeks it first and above all; and if he denies that several probations on earth are necessary to the working out of the issues of righteousness, it is because man enters a spiritual world, after death, in a spiritual body and personality, and in an environment in which his ruling love is developed, his ignorance enlightened, his imperfections removed, his good beginnings perfected, until he is ready to be incorporated in the grand man of heaven, to receive and functionate his measure of the divine life and participate in the divine joy.

THE PRESBYTERIAN CONGRESS.

Art Institute, Sunday afternoon and evening, Sept. 17th.

Rev. J. L. Withrow, D.D., of Chicago, presided in the afternoon, and Rev. Dr. Black, president of Marshall College, Missouri, made a brief address on the Cumberland Presbyterian Church in the evening.

BY PROF. A. C. ZENOS, D.D., OF THE MCCORMICK THEOLOGICAL SEMINARY.

Presbyterianism is distinguished from other forms of Christianity, first of all as a form of polity, and secondly as a system of doctrine. As distinguished primarily by a polity, Presbyterianism claims for itself a foundation in the New Testament, although it does not claim that it is the only system which the teaching of the New Testament will permit.

When asked for the peculiar record of Presbyterianism, we point back for its origin to the time when it assumed definite shape under the powerful influences at work during the sixteenth century. It was then that the minds of men were arrested and fixed intently on the principles, theological and ecclesiastical, which should lie at the basis of an evangelical and primitive church. Then emerged the full system of Presbyterianism with its cardinal principles of the headship of Christ, the organic unity of the church, the possession and exercise of authority, the representative character and parity of ministers, and the control of each part by the whole, leading to a graded system of ecclesiastical judicatories.

Presbyterianism has had a vigorous growth among the great nations. In Holland was fought the great theological battle which resulted in the intimate and historically inseparable association of Presbyterianism with a definite system of doctrine. And while Presbyterianism is not logically identified with Calvinism, it remains an historic fact that the combination of that strong system of doctrine, with the strong Presbyterian polity, has been the source of a most powerful and wholesome influence on modern thought and life. Both in England and in Scotland political conditions were very much against Presbyterianism at the beginning. The sovereigns

of England especially, having wrested the control of the church from the hands of the Roman Catholic hierarchy, were not willing to surrender it into the hands of the people. In Scotland, with less autocratic rulers, Presbyterianism of a vague type was established officially in 1560, and with the advent of John Knox, it became more and more clearly marked in its features. From Scotland it passed into Ireland by colonization. In spite of all that the throne of England could do, matters were drifting toward popular government both in the church and in the state. The Long Parliament met in 1640 and was controlled by the Puritans; but the Puritans were a mixed class, including Episcopalians of the liberal school, who objected to the book of sports, the use of Episcopal vestments, and other ritualistic usages; Independents, who objected to the exercise of any authority or government either over the church by the state, or by the church as a whole on individual congregations; and Presbyterians, who believed in the government of the church by representative ministers, not bishops. No division had tested the strength of these parties at the time, as they were united against a common enemy; but subsequent events proved that the Presbyterian element was in the preponderance.

Yet, even among the Presbyterians there was a two-fold tendency. Some were inclined to insist on the enforcement of a rigid and distinctive system, while others wished to effect a compromise with the Episcopalians on the basis of Archbishop Ussher's plan. The English Presbyterians of that generation unfortunately wished to have the civil magistrate exercise the functions of "preserving the unity and peace of the church, of keeping the truth entire and pure, and of suppressing blasphemies and heresies." Others were opposed to the assignment of any ecclesiastical or religious function whatsoever to the civil authorities. These men were called Separatists, and were absorbed by the Independents, although the latter were hardly in sympathy with the Separatist position, as appeared when they came into power under Cromwell, one of the first acts of Cromwell as chief magistrate being the forcible prohibition of Presbyterianism in England, an act of interference by the civil authority in ecclesiastical matters. Meanwhile the agitation of the question divided the forces of the anti-Episcopal side, effectually defeated the permanent establishment of both Presbyterianism and Independency in England, and brought about the triumph of Episcopacy. It may be safely asserted that but for these causes the English Church would at this time have been organized on the Presbyterian plan.

The Long Parliament had called together an assembly of divines, which met at Westminster in 1643. In a series of sessions held during the following six years, and characterized by the utmost deliberation and regard for the sentiments of all, with a view to reaching results in a harmonious way that should be accepted by all, this assembly easily and after brief discussion adopted the doctrinal standards always since associated with its name. But in the attempt to formulate a polity it met with serious difficulties. The very

small minority of Independents and Erastians in it was implacable. A vast amount of time was consumed in the discussion of each detail in the form of government. Meanwhile political feeling ran high. The Presbyterian side was opposed to the violent measures used by the revolutionists, and by this conservatism alienated many. The Independents gained the day, and with the accession of Cromwell, in 1649, English Presbyterianism was check-mated.

But at the very time when Presbyterianism was receiving this fatal check in England, a large future was being prepared for it in America. It seemed to have been specially adapted to the soil of the new world. Its policy, either directly copied or arrived at independently by the wisest of statesmanship, is in its main principles the same *mutatis mutandis* as that of our national constitution. As soon as the war of independence was over and the United States had a national existence, the growth of the church meanwhile warranting it, organization was completed with the meeting of the first General Assembly in Philadelphia in 1788.

During the entire period of its existence under simple Presbytery, and for a part of that under Synod, or for the space of about a quarter of a century, the church had no recognized doctrinal standards. It was tacitly assumed, of course, that the Westminster Confession of Faith and Catechisms were accepted by all ministers at least; in fact this was openly asserted at times without controversy; but no subscription was required. Under the influence of the contingent from Scotland and against the desires of many who had joined Presbyterianism from New England, the Westminster standards were formally adopted in 1729, and official subscription was made a condition prerequisite for ordination to the ministry, although limited to "the essential and necessary articles."

There were two parties within the Presbyterian Church before the adoption of the constitution, and they manifested themselves as soon as the Church had a constitution to interpret; one of these stood for the stricter and the other for the looser interpretation. The question between these parties became somewhat later complicated by the appearance of two other questions: one as to educational qualifications in candidates for the ministry, and another as to the rights and liberties of revivalists. In 1745 there came a division between the so-called "Old Side," and "New Side," but it was of short duration.

After the organization of the general assembly, since that step was the culmination of a unifying process, those who favored unity looked toward a fusion of many denominations; but they only effected an agreement between Congregationalists and Presbyterians upon a "Plan of Union," put forth in 1801. The practical working of this plan issued in two opposite ways: externally, and as far as numbers were concerned, it led to great gains; all additions in the West to both of the bodies entering into the compact, even such as resulted from the emigration of New Englanders to the western

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