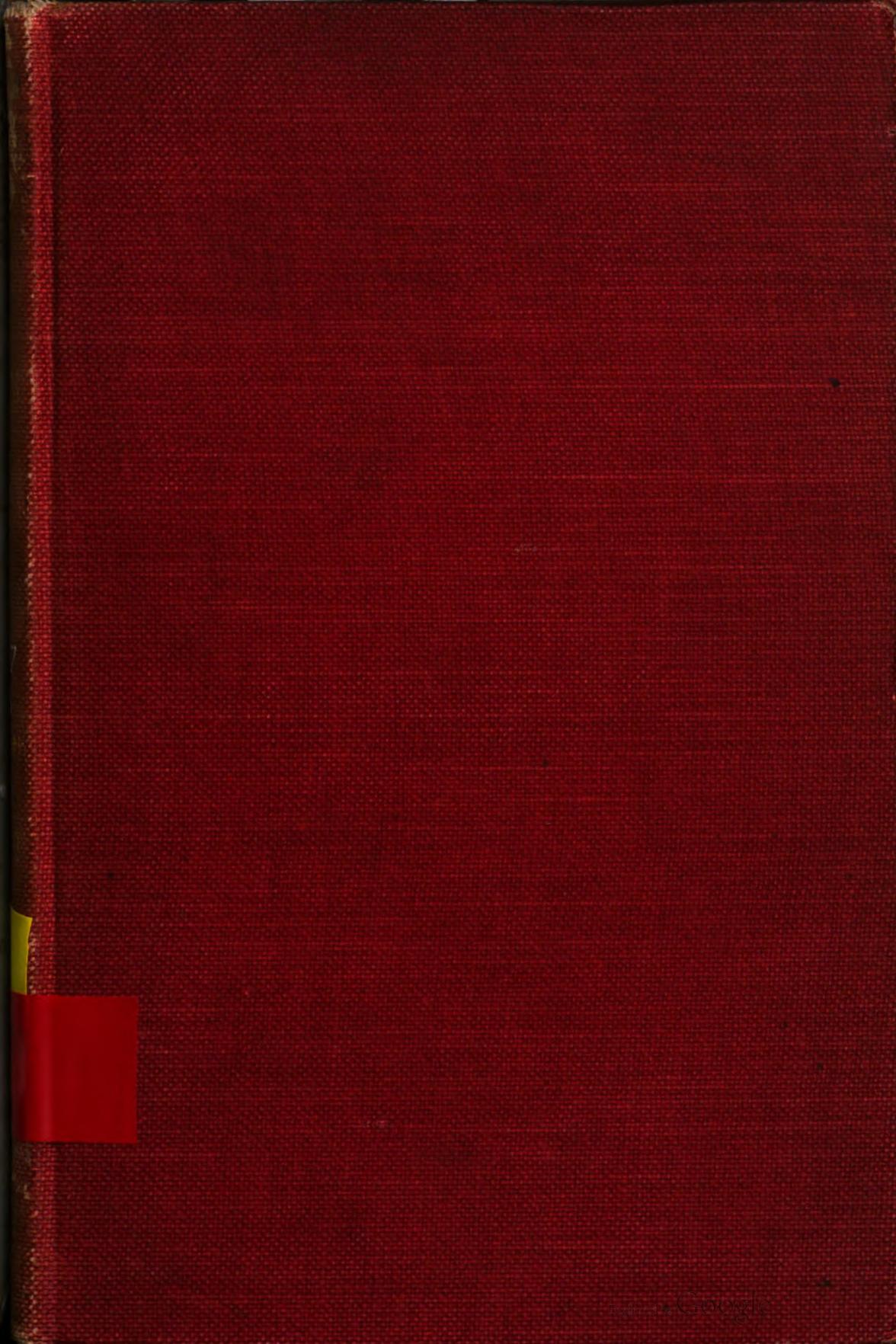

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OF THE

BAPTIST CONGRESS

FOR THE

DISCUSSION OF CURRENT QUESTIONS

HELD IN

The First Baptist Church,

PHILADELPHIA, PA.

May 19th, 20th and 21st, 1892.

NEW YORK :

BAPTIST CONGRESS PUBLISHING CO.

1892.

VIA AIR
TO
YASSEL COACH

V. SCOTT & CO.
234 W. 23d St.
New York

Press of
E SCOTT & CO.,
134 West 23d St., near 6th Ave.
New York.

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PLAN OF ORGANIZATION.

1. **THE OBJECT** of the Congress is to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons.
2. **THE WORK** of the Congress shall be subject to the control of a General Committee of one hundred members or more. The Committee shall be composed of persons who have consented to contribute five dollars or more annually toward the expenses of the Congress.
3. **THE GENERAL COMMITTEE** shall elect a permanent Executive Committee of fifteen persons residing in or near the City of New York, at the meetings of which Executive Committee any member of the General Committee may be present and vote; and to this Executive Committee shall be intrusted, except as may have been already provided for by the General Committee, entire control over the public meetings—*e.g.*, determination of the time and place, the number of days and sessions each day, selection of the presiding officer, the topics, the appointed writers and speakers, the provision for volunteer speakers, and the rules of discussion. The Executive Committee shall also secure a full stenographic report of the proceedings, and funds to meet any other necessary expenses.
4. **A SECRETARY** shall also be elected, who shall be Secretary of the Executive Committee, and of the public meetings, the expenses of whose correspondence, etc., shall be met by a tax levied by the Executive Committee upon the General Committee.
5. **THE GENERAL COMMITTEE** shall meet in connection with the public meetings, and when called together by the Executive Committee.
6. **THE EXECUTIVE COMMITTEE** shall secure the appointment of a Local Committee in the city or town where a public meeting is to be held, which shall provide a suitable place for the Congress, entertainment for the officers and appointees of the Congress.
7. **ANY MEMBER** of a Baptist Congregation may become an Annual Member of this Congress, and thus be entitled to all its privileges and to a copy of the published proceedings, by the payment of the sum of two dollars.

RULES OF DISCUSSION.

1. **THE CHAIRMAN** of the Congress shall be appointed by the Executive Committee, and on all points of order his decision shall be final.
2. **ANY MEMBER** of a Baptist Congregation who, by sending his card to the Secretary, shall signify his willingness to speak on the topic under discussion, may be called upon by the Chairman.
3. **ALL WRITERS** and speakers shall take the platform, address only the Chair, and confine themselves to the subject assigned for the occasion.
4. **NO PERSON** shall speak twice on the same subject.
5. **READERS** of **PAPERS** shall be allowed twenty-five minutes, appointed speakers twenty-five minutes, and volunteer speakers ten minutes. The Secretary shall notify all participants by stroke of the bell three minutes before, and also at the expiration of their time, beyond which no one shall be allowed to proceed.
6. **NO RESOLUTION** or motion shall be entertained at the public conferences.

PREFATORY NOTE.

The editor takes pleasure in presenting this report of the Tenth Annual Meeting of the Baptist Congress.

The plan of holding the meeting in close proximity to the Anniversary Meetings, which was adopted by the Executive Committee with much hesitation, proved very successful. The attendance was large and thoroughly representative, the interest unflagging, and the intellectual and spiritual level of the discussions a very high one. By common consent this meeting of the Congress was declared the best ever held.

The editor hopes that the report will be found accurate. The printer has had either the MSS. of the essayists or the stenographer's notes, revised by the speakers. The only exceptions to this rule are brief addresses by Prof. Fox and Dr. Wilkinson, who had both sailed for Europe before the MSS. could be submitted to them. The thanks of the editor are due to Rev. Leighton Williams for reading the proof of the last sheets during his own absence from the city.

A topical index to all the Congress reports has been appended to this issue. Students of current questions will find this a ready means of reference to some of the best thought of our denomination. Those who follow lovingly and anxiously the progress of Baptist thought, will see the workings of the mind of our denomination recorded here with a freedom and accuracy unequalled, probably, in any other series of documents. These reports will be found in time most valuable material for the study of contemporary religious history.

A limited number of the reports for 1886, 1887, 1888, 1889 and 1890 are still on hand. These back numbers, as well as the current number, can be ordered through the branch houses of the American Baptist Publication Society, or of the Corresponding Secretary of the Congress, Rev. Walter Rauschenbusch, 331 West Forty-sixth Street, New York. The price is fifty cents per copy, prepaid.

The Executive Committee desires to express its obligation to the presiding officers of the several sessions for the efficient discharge of their functions; to the Local Committee for their admirable

arrangements, and for the entertainment of the appointed speakers; to the pastor and trustees of the First Baptist Church of Philadelphia for the use of their building and for the abundant courtesies shown; and to the friends who opened their houses to receive the guests, for their kind hospitality which lingers as a pleasant remembrance in the hearts of many.

It is due to the former Secretary of the Congress, Rev. Leighton Williams, to state that most of the preliminary work in arranging the successful session of this year was performed by him. It is impossible to say how much the Congress owes to his tact, his persistent efforts, and the unstinting generosity with which he has given his time and work freely in "the holy warfare of ideas," for which the Congress stands.

WALTER RAUSCHENBUSCH.

PROCEEDINGS
OF
THE BAPTIST CONGRESS.
1892.

First Day.

FIRST BAPTIST CHURCH, PHILADELPHIA, PA., May 19th, 1892.

EVENING SESSION:

The Tenth Annual Session of the Baptist Congress was called to order at 7.45 o'clock, by the President, Col. CHARLES H. BANES, of Philadelphia.

The hymn, "The Morning Light is Breaking," was sung by the congregation, and prayer was offered by Rev. GEORGE DANA BOARDMAN, D.D., of Philadelphia.

The President said :

Before we proceed to the regular order, you will permit one or two personal words. First, permit me to express on the part of the Hon. EDWIN S. STUART, the Mayor of Philadelphia, his very deep and sincere regret that an unfortunate accident has prevented him from enjoying the great pleasure of welcoming to this city the representatives of our great denomination. Some three or four weeks ago he made the engagement most cheerfully and rather anxiously, desiring to meet and bid you welcome. While in the discharge of one of his duties as the representative of the Municipality, on board the steamer Conemaugh, about sailing to Russia with relief supplies, he fell and dislocated his shoulder, and the

surgeons have protested against his assuming any duties for a few days. In his enforced absence I assured him by message two days ago at his request that I would present his very best respects to the representatives who meet here this evening, the fore-runners of the great meetings we are to have during the ensuing week, and say how deeply he regrets that he could not be present to welcome you to the city of Brotherly Love.

One other personal word. I feel it to be an honor to preside over this Congress, composed of brethren well known in the denomination, earnest in seeking the truth, intelligent in its presentation.

I am extremely hopeful that as the result of these meetings there may come forth a feeling on the part of all who take part, either by presentation of papers or as hearers, and from all who may read of its proceedings, that a deep sentiment may be created of sympathetic feelings, earnest approval, and approbation of the work in which the Congress is engaged.

The object of the Congress is "to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons." I am relieved from one duty of magnitude; the brethren who will present questions for your consideration or discussion are well known, respected and beloved by our entire denomination. And now before we enter upon the work of this evening, I will call upon the secretary, Rev. Mr. WILLIAMS, to read the rules governing the discussion.

Mr. WILLIAMS read the rules.

The President then announced the topic of the evening :

THE CHRISTIAN YEAR—HOW FAR IS ITS RECOGNITION ADVISABLE ?

I have the honor to mention the name of Dr. WESTON, President of Crozer Theological Seminary, who needs no introduction.

REV. H. G. WESTON, D.D.

I am not sufficiently in touch with popular sentiment to know how many Baptist churches recognize the Christian Year in its entirety, and stately commemorate the saints and martyrs. The question announced implies that there are such; it assumes recognition and asks how far it is advisable. I am free to say that the discussion of degrees has no interest for me. I would as soon my

pastor observed Innocent's Day as Circumcision, the Martyrdom of Steven or Paul as the Epiphany. The best holy-day sermon I ever heard was on the Feast of St. James. On the subject of the recognition or non-recognition of the Christian year, I have decided convictions; some of which, with your permission, I shall be glad to state; how far it shall be recognized I care nothing. The argument for one portion of the year is equally good for the rest, and in the matter of detail no principle is involved.

Allow me, then, to change the form of the question, and to ask, Is the recognition of the Christian Year in church worship advisable? Ought we to observe stated times as religious memorials of important incidents in Christian history?

To these questions I answer unqualifiedly, No; the introduction of an historical calendar to govern Christian worship is in direct conflict with New Testament Christianity.

The two facts of Revelation are, a personal God, and a living Christ. The first is the vital truth of the Old Testament, the second, that of the New. Peter, on the Day of Pentecost, announces the session of the Lord Jesus at the right hand of God, and his reception of the Holy Spirit. Thenceforth, a living and working Christ is the explanation of every miracle, the theme of every sermon, the soul of every conception of Christian life. The church which came into existence on that day is a spiritual body. Its constitution is in heaven, its calling is a heavenly calling, it has a heavenly head, and its blessings are spiritual blessings in the heavenlies in Christ Jesus.

The spiritual and heavenly nature of the church is the peculiar truth of the Baptists. It differentiates us from all other sects; it underlies and shapes all our beliefs. It determines the internal character and external relations of the church; demanding for admission to the ordinances a birth from above, and denying always and everywhere the subjection of the heavenly to the earthly, the authority of the civil magistrate in spiritual matters.

And now, in direct opposition to our whole history, some of us are joining in the cry of the sacerdotalist and the new theologian for an historic Christ—the Christ of the Christian Year. The cry is as old as the apostles, but it is the slogan of the opposite camp. It is the demand of Judaism for the dominant place in the Christian church. It was first formulated in the council in Jerusalem. Its advocates confronted Paul in Galatia, with their days, and months, and times, and years; at Corinth, with their demand for the wisdom of this world, and a Christ after the flesh; at Colosse,

with their feasts, and new moons, and Sabbaths, their will-worship, and neglect of the body. Every Epistle of Paul bears testimony to the continual presence of the question whether the flesh and the Spirit could co-exist in the Christian church. Paul's cry was, cast out the bondwoman and her son. The old covenant was the dispensation of the flesh, and being such was the ministration of death. Life and death are mutually exclusive; they cannot dwell together; the old wine must be jealously excluded from the new bottles.

The cry of Judaism did not cease with the death of Paul. On the contrary its vigor and urgency increased, and there was no one able to resist its demands. "After the departure of the Apostle, his influence seems to pass from the world. The tide of ecclesiastical feeling set in another direction. It was not merely that after-writers fell short of Paul, or imperfectly interpreted him, but that they formed themselves on a different model. An echo of a part of his teaching is heard in Augustine; with this exception, the voice of him who withstood Peter to the face at Antioch was silent until the Reformation. There is no trace that the writings of the Apostle left any lasting impress within the church, or perhaps anywhere in the first ages." (Jowett on the Epistles.)

The gospel that triumphed, finally embodied its idea in that compound of Paganism, Judaism, and Christianity—the Romish Church. It is the church of the Christian year; every Sunday and every service is so governed by it, that while a priest can perform his duties without a knowledge of the Bible, a knowledge of the calendar, being indispensable to the due performance of the liturgy, is one of the essential qualifications of the priestly office.* It is the Church of the human Christ; its central worship is the offering of his physical flesh and blood, the adoration of his human body. It is the church of the historic Christ; the image of the suffering, dying, dead Saviour is omnipresent. The highest conception of devotion is the reproduction of the emotions of those who stood under the cross, and in that hour of unmingled darkness gazed on the dying agony. The air is full of cries for the Christian year, for a human Christ, for a historic Christ; you will find all three in every conception of the Romish church, and you will find that these ideas are the warp and woof of that church's constitution.

Inseparably connected with these cries is the theology of the liturgical and broad churches, now, I am sorry to say, making

* Smith's Dictionary of Christian Antiquities, Art. Calendar.

adherents among us. It is the theology which makes the incarnation the central fact of Christianity. In this system, Christ redeems the race, by what is styled, in scriptural language, "assuming our nature." His relation to us in this view, is the same that Adam sustains—a physical relation. He is the fleshly head of the race, instead of being the head of a spiritual body; the head of humanity naturally, and not the head of a family chosen in him before the foundation of the world.

In the attempted Reformation in the sixteenth century the reformers resorted to the Pauline Epistles and to Paul's theology for their weapons. The revival of a cry for a historic Christ makes it necessary to abjure and revile the Reformation, to sneer at Augustine and Calvin, and to disparage Paul. We are having something of this in this country, and shall have a great deal more of it before long. While writing this page, my eye fell on the following paragraph from the *British Weekly*; it expresses the opinion of that large and increasing class of which Dr. Bruce is one of the ablest exponents. "This morning, Dr. Bruce met the Non-Conformist Ministers' Association, and gave a most interesting bit of mental biography. He sketched the development and growth of his religious ideas as set forth in his 'Training of the Twelve' and 'The Kingdom of God.' He had much to unlearn, he said; his father fed him on Paul; when he began to think for himself, he found that Paul and his Epistles overshadowed Christ and the gospels. He had to discover Christ and his teaching for himself, and then he entered into a new world of thought. To-day we need to get back to Christ as revealed in the gospels and make that the centre of our faith and teaching."

Why, this is precisely the position of those who denied Paul's Apostleship. Judaism to-day is as rampant, as aggressive, as ubiquitous as ever. Go back to the Christ of the gospels, said they. But, says Paul, Christ is living; His appointment of an Apostle is just as valid now as when he called Matthew. The revelations which He made to me, revelations of that which had been hidden from ages and from generations, revelations which He has committed to my stewardship, are as authoritative as those He made while He was on earth. Christ is living; He gave me the gospel I preach; and if any man preach any other, though he be an angel from heaven, let him be accursed.

We refuse an historical calendar a place among us also, because its commemoration is not that of the New Testament. The Christian year commemorates acts. Christianity commemorates

facts. The Christian year commemorates the dying of Christ; the Christian ordinance proclaims His death. The New Testament nowhere places any emphasis on the act of Christ's birth; the fact of His birth is of immense importance. It is not the act of resurrection which the gospels set forth; it is the fact. When Paul says "We preach a crucified Christ" he does not mean that he preaches the crucifixion—this he never did. The Christian year centres love and devotion around past acts; Christ becomes a memory, a most precious memory, but nothing more. Let the eye and the heart be fixed on a past historic personality; let the paintings on the wall of the church and the pictures drawn in the pulpit present only the human life of Christ, let thought have its abiding place on the plains of Galilee and the streets of Jerusalem, and Christ will be to us the "grandest, the fairest, the most glorious of historic characters," but a historic character only. When Christ died, his historic relations ended; and if we have only a historic Christ, we have only a Christ of memory; the "kind of devotion which he inspired in Paul will be impossible to us." You cannot love the dead as you love the living.

But, it is asked, does not Easter commemorate a living Christ? No; the typical Easter preacher presents the resurrection of our Lord as a proof of man's immortality, an assurance that death does not end all. In his vocabulary, resurrection and immortality are synonyms. What the resurrection does for Christ comes nowhere into his view. The last exposition of Christ's present condition to which I listened, was in a sermon before a Baptist Association. The scholarly and gifted preacher, holding a position among us to which his natural endowments and his attainments eminently entitle him, asserted that at the ascension, Christ laid aside forever the conditions into which he entered at the incarnation, and resumed those which existed previous to his coming to earth. Dr. Dale, who is thoroughly in touch with the religious thought of England, deprecates the prevalence there of "the assumption that God appeared for a time in the person of Christ, and that then Christ was reabsorbed into the infinite ocean of the divine peace, and lost in the infinite brightness of the divine glory." When I said that the vital truth of the New Testament is a living Christ, I did not mean that the New Testament had as its great truth the platitude that the Son of God still exists. I asserted also that the love of the dead and the love of the living cannot be the same. Were this not true, no man and no woman could enter the marriage relation a second time. The dead exist, but they

are not in living relations to us. That the Son of God has not ceased to exist does not make him our living Lord. Easter celebrates an event. Its sermons begin with the darkness of the three days in the tomb, and ends with the glorious victory which came in the morning. Its joy is joy over that triumph. From the very nature of the Christian year, that morning's horizon bounds the commemoration. Of what Christ is to us 1800 years afterwards, Easter knows nothing, teaches nothing, and the mass of those who observe Easter believe nothing. What Christ did for us they are taught more or less; what he is to us, and is now doing for us, they do not know.

I am told that even admitting the truth of all that has been said, still the apostle gives liberty to observe these days to any one who wishes; that he says, One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind. Exactly. If one desires to celebrate Easter, let him begin at sunrise and celebrate all day for what I care. But when he and those who agree with him compel me either to absent myself on the Lord's day from the stated worship of the church to which I belong, or else engage in a service which I believe is contrary to the genius of Christianity, he is making a travesty of Paul's doctrine of liberty. That doctrine gives him freedom to act according to his belief, but it gives him no authority over me. Paul warns me against allowing any man to judge me in food or drink, or in respect of a feast or a Sabbath. The introduction of an historical calendar into the regular worship of the church is a denial of that freedom wherewith Christ has made us free.

I am also told that if we leave the observance of the Christian year to those to whom it consistently belongs, our congregations will suffer; our young people will go where they can be gratified. Very likely. It will not be the first time that spirituality has cost its adherents the favor of the people. At the height of Christ's drawing power, when the people were determined to make Him a king, He lost a great part of His disciples, because He insisted on the pure spirituality of His mission. From that hour His popularity waned until His career terminated on the cross. I have no doubt that Paul would have been far more successful in winning converts, if he had contented himself with a Jewish Christianity. And when I am told that we must yield to the spirit of the times, that we must become like the nations about us, that we must retain our congregations by holy days scattered

throughout the year, by draping our churches on Good Friday and bedecking them on Easter, by putting crosses on our churches without, and pictures of the crucifixion within, by inducting our congregations into postures and genuflexions, and responses, I take my stand by the side of Paul who bids me imitate him as he imitated Christ; they both lost their popularity by refusing to veil the pure spirituality of the Christian faith.

I am on the unpopular side; the whole drift of present tendencies is against me. But all history teaches one lesson; the churches which most closely follow the Christian year are those who relegate Christ and His direct personal work to past centuries; they are those who believe that our Lord has retired from immediate connection with His church, having deposited grace in the hands of men who impart it by tactual succession, or by the operation of impersonal law. Our Christ is in as close, continuous, vital relation to His work as ever; the days we are living are as sacred and holy as were those of 1800 years ago; the heavens are nearer than when Christ was on earth, and His words bind us as with a girdle. "Lo, I am with you always even unto the end of the world."

THE CHAIRMAN :

The next paper of the evening is by the Rev. Mr. Faunce, pastor of the Fifth Avenue Baptist Church of New York City. I have the honor to introduce Mr. Faunce.

Rev. W. H. P. FAUNCE :

It is certainly presumptuous for any man who carries all his initials before his name, and none after it, to attempt to answer one whom we all honor and revere as we honor and revere Dr. Weston. My only consolation is that truth is mighty and must prevail. My encouragement also is that the admirable paper to which we have just listened seems to be directed chiefly against Judaism and Romanism and the New Theology, and Prof. Bruce and the Sermon on the Mount, none of which to-night do I care to defend. Our only proposition being that it may be expedient for Baptist churches to observe with their brethren of the great Christian world some of these festivals that are embodied in what we call the Christian year.

(The Secretary regrets that he is unable to insert the address. Mr. Faunce promised to send him the manuscript before leaving for Europe, but failed to do so.)

Hymn.—“Hail to the Lord’s Anointed, Great David’s Greater Son.”

THE CHAIRMAN:

Before introducing to you Rev. Dr. MACARTHUR, Pastor of the Calvary Baptist Church of New York, I ought to state that he comes here after a day’s toil especially to attend this meeting, and expects to return to-night. You will therefore all the more appreciate the pleasure of listening to the Rev. Dr. MACARTHUR, of New York City.

REV. ROBERT S. MACARTHUR, D.D.

In this discussion of the Christian year it is admitted, at the outset, that neither in the New Testament, nor in the earliest Christian literature, are there commands for or intimations of the observance of such a division of time as we now understand by the Christian or Church year. There is clear evidence that in the second century there was a general observance of Easter and Pentecost; but not until after the fourth century did the Christian Year, with its cycle of annual festivals, come before us in its chief outlines; and not until a much later period do we find it in its present form. During this earlier period there are no suggestions of a departure from the methods of reckoning time which were observed by all the subjects of the Roman Empire. Throughout this paper this admission will be made, and no effort to found the observance upon the clear teachings of the Scripture will be attempted. This paper endorses the observance of a modified form of the Christian year. Several reasons lead to this endorsement, and your attention is now invited to their consideration.

1. The first reason is found in a consideration of what the Christian Year is. Its chief peculiarity is, as Dr. Schaff has well said, “that it centres in the person and work of Jesus Christ, and intended to minister to his glory.” The first impulse toward the Church Year was given by the observance of the anniversaries of the great events in his life. The earliest facts in that life to be commemorated were naturally his death and resurrection. Then followed, at a considerable distance, the observance of the supposed anniversary of his birth; then, in their order, that of his ascension and the outpouring of the Holy Spirit. Later each of these great feasts came to be regarded as the centre of a cycle; and, in due time,

these cycles were so extended as to commemorate almost everything of great importance in the life of the Lord. The true idea of the Christian Year is that which regards it as a yearly representation of the most memorable incidents in the life of the Lord. It is thus seen to be an annual confession of faith, each part of the year witnessing to some great article in that confession. It kept, and is designed always to keep, before the minds alike of devout believers and of worldly observers, the chief facts in the history of redemption. It is an illustrated edition of the gospel history. There surely can be no objection to the emphasis thus given to the leading chapters in that divine-human life. Many men will not learn this story even after all the attempts made to teach it, alike by those who observe and those who discard the Christian year. Ten men read the story of Christianity as it is exhibited in the lives of professed Christians for every one who reads it as it is recorded in the inspired gospels. Every Christian should incarnate in his own character the teachings and example of the Lord. Every church should, in like manner, by special observance emphasize the teaching and example of Christ as they are set forth in the New Testament, and ten men will learn the significance of these events as they are emphasized by church observances for every one who would learn them if he were limited to the gospel story. If, then, we keep in mind the real meaning of the Christian year we shall find in that itself a strong argument in favor of its observance.

2. A second argument is found in the naturalness, and even inevitableness, of the growth of the Christian year. This growth has a threefold origin. (1) It is due partly to the influence of the Jewish ecclesiastical year upon the minds of the early Christians. It was impossible that the Jewish sacred year should not have produced a profound influence in the development of the Christian cultus. The whole Jewish year was symbolical and typical; if we forget that fact we lose much of its significance. The Sabbath was commemorative and prophetic; it looked back to creation, it looked forward to redemption. The Passover, with its lamb and all its appointments, foretold the coming of the Lamb of God, and found its full fruitage in his resurrection. The Passover was the root and stalk of the truth of which Easter is the flower and the fruit. The Jewish Feast of Harvest ripened into the Christian Pentecost. The Christian feasts give us the true meaning of those Jewish festivals. (2) Heathen festivals had their influence also in the development of these Christian feasts. This is frankly admitted. No doubt they are right who say that Christmas is but

the transformation of a heathen festival. The Christians with a worldly wisdom, which all will not endorse, strove to transform and exalt the heathen festivals with which they were unavoidably brought into contact in business and social life. But it must be borne in mind that even these festivals had a deeper meaning than perhaps either heathen or Christians fully knew. They are founded upon the sublime truths which God is constantly teaching us in His great book of nature. The heathen festival which Christmas transformed, suggests Christ as the Sun of Righteousness for the illumination of the world. These heathen festivals, as has been often pointed out, were unconscious prophecies of Christian truths. The Psalmist long ago sang, "Day unto day uttereth speech, and night unto night showeth knowledge." The whole earth is voiceful with truths regarding God, if men will but listen; the panorama of the seasons is resplendent with the glory of the the Sun of Righteousness, if men will but look. Many writers have dwelt upon the fact that there is thus a mysterious correspondence between the seasons and the observance of the church year. Christmas emphasizes the coming of Christ into a lost world, in winter time when nature appears to be lifeless. Easter reminds us of the resurrection of all nature to life and power; and Pentecost is illustrative of the summer when nature is in bloom. It is admitted, indeed, that this correspondence possesses its chief significance in northern climes; nevertheless there are here suggestions worthy of our constant consideration. Similar tendencies are seen in our own day. Converted Chinese are anxious to introduce Christian ideas into Chinese observances. How shall they observe the Chinese New Year? In several instances they have transformed that festival into an occasion for the declaration of Christian truth. They have kept the heathen date, but have baptized the heathen observance into an atmosphere of Christian truth. He would be a bold man who would rebuke the early Christians for doing in their day what we endorse converted heathen for doing in our own day. He is a very inconsistent man who is opposed to the Christian element in these baptized heathen festivals, while he freely endorses the heathen elements which still remain. Many a man freely allows his children to "knock eggs" at Easter-tide, and to indulge in other heathen elements of the season, but who sharply rebukes his children for giving a Christian significance to that joyous feast. Many a man will allow the erection of trees in his home and the burning of tapers in the branches of those trees at the Christmas-tide, although this custom is pure

heathenism, who would think his family were going to Rome or further if they attended a service in God's house on Christmas Day. Such a man will boldly observe the heathen remnants of those old heathen festivals, while he vigorously repudiates the Christian elements for which alone these festivals are worthy of our approval. In a town to which this writer's attention was recently called, there was a few years ago a great beer garden. An earnest preacher visited that town and held meetings near the garden; many were converted and a church was organized which was called "The Garden Church." Did he do right in so naming it? Or was he guilty of a foolish submission to the world and the devil? Who will so charge him? It is a thousand pities that we cannot be governed in our church life by sanctified common sense and not by reasonless prejudice. (3) The desire to commemorate the anniversaries of important events in the life of Christ, as has already been suggested, also had its influence in the development of the Church Year. The history of every religious and national organization illustrates the tendency to this annual emphasis. We are soon to commemorate great events in the life of Carey and in the establishment of Baptist Foreign Missions. We are constantly multiplying commemorative occasions in the history of the Republic. A few years ago our holidays were few; soon they will be very numerous. Already there is discussion of the duty of making the birthdays of the unique Columbus, the immortal Lincoln and the illustrious Grant, holidays. The seventieth birthday of the great general was made this year a half holiday in the city of New York. It was simply inevitable that with the development of the history of the church the anniversary of leading events in Christ's life should be recognized. The original idea was eminently praiseworthy. It served to keep these events constantly before the mind of the people; it aimed to intermingle the facts of our Lord's life with the daily experiences of the common people, and to call attention to the great facts on which our salvation depends. Unfortunately, with the introduction of other errors these days came to be unduly multiplied. When the worship of the Virgin Mary was introduced, then came days commemorating events in her life; then came the commemoration of the death days, or as they were poetically called, "the heavenly birthdays" of apostles, martyrs and saints. The idea soon arose that within the circle of the civil year all the great events, from the first announcement of the Lord's birth to the death of the last saint, should be celebrated. It is said that the Nestorians were the first to suggest that the Church

Year begin with the first Sunday in Advent. Soon the Octave followed the observance of the great festivals such as Christmas, Easter, Pentecost and others. It thus came to pass that the Church Year, which began in simplicity, was gradually overloaded, that superstition and idleness increased, that the Sabbath was to some degree superseded, and that the work of Christ was held in less esteem than the patronage of saints. Even as early as the Nicene age these feasts connected with Mary and the martyrs were crowded into the church calendar. In the Greek church at this hour there are to devout worshippers only 130 working days in the year. This undue development is one of the dangerous tendencies of the system; but a similar remark will apply to all the commandments of God and to all the apostolic observances in the church. The Lord's Baptism and the Lord's Supper have been so misunderstood as to destroy their true significance, and to make the Word of God of non-effect. We must at every point in church life distinguish between the use and abuse of that which is commanded by divine authority, and also of that which is permitted in the exercise of Christian liberty.

3. A third reason in favor of these observances is found in the fact that they conduce to the presentation of the truth in its entirety. Truth is a sphere and not an arc. We are all in danger of presenting truth as a segment, rather than as a circle. We should constantly strive to present it in its sphericity; but too often, at best, the truth is presented as a spheroid rather than as a sphere. We are all in danger of riding some sort of a hobby, which soon rides us. It must be admitted that one advantage secured by a reasonable observance of the church year is the presentation of truth more nearly in its due proportions; thus avoiding the danger of giving almost exclusive prominence to our own favorite fragments of the gospel, and helping to its presentation with symmetry and beauty. One man is carried away by the idea of Christian perfection; another by the second coming of Christ; another by some other doctrine of greater or less importance. These men hold a few truths so conspicuously before their eyes that they are blind to many other great, and perhaps more important, truths of the Bible. In some churches some doctrines are almost never heard, while others are heard with a painful monotony and a reprehensible repetition. Surely no one will deny that the doctrine of the resurrection ought to be presented in every congregation at least once a year, and surely no one will affirm that there is a more appropriate time for its presentation than the Easter-

tide. Then earth and sky combine to emphasize the truth of that great doctrine. At that season its sublime truths are in the heart of the great majority in every community. It would be worse than folly not to take advantage of the presence of these thoughts for the declaration of this glorious doctrine. The observance is here; it will remain. A man might as well whistle at the wind or "bay the moon" as attempt to prevent the observance of these customs. The question really is not, Shall we have a Church Year? It is, Shall we have the best possible Church Year! A recent article in the *Watchman* calls attention to the fact that many of our churches are rapidly coming to have a Church Year of a very undesirable kind, to some degree of an unchristian kind. The first Sunday in January is Evangelical Alliance Day. The first week in January is a sort of non-Episcopal Lent. Then comes Home Mission Day, Foreign Mission Day, Bible and Publication Day, Children's Day, Theological Seminary Day, Chapel Day, Bible Day, Prison Day, Labor Day, College Day, Grand Army Day, Y. M. C. A. Day, Temperance Day, Education Day, Public Schools Day, Mohonk Conference Day, Freedman's Day, Christian Endeavor Day, and half a dozen more days. Every pastor is besieged to introduce new topics for pulpit discussion and for the offerings of God's people until he is driven almost to the verge of insanity. If he were to respond to all the calls he would need to add a few Sundays to the year in order to complete the list. In our Sunday-schools also we are following the same tendency. One Sunday is practically Peter's Day, another is John's, another is Paul's, another is David's, another is Romans' Day, another is Corinthians' Day, another is the Twenty-third Psalm Day, another is Parable Day, etc., etc., *ad infinitum*. If we are to have a Church Year, that which is observed by Episcopalians, Lutherans and Moravians is certainly preferable to that which has now been outlined. The topics contemplated for that year are drawn directly from the Gospel; they are such great themes as the incarnation, the resurrection, the descent of the Spirit, the Trinity, and similar great doctrines. We are obliged with great earnestness to resist the desire of boards and committees to give a day to their special work, however important it may be in itself. In this regard, as in the case of the festivals of the church, as they are now observed, we are to choose some and reject others. No man who favors the adoption of this modern church calendar can with consistency oppose the observance of a more reasonable, more historical, and more scriptural church calendar such as this paper approves.

4. A fourth reason for the observance of a modified Church Year is that it brings out into strong relief the historic side of Christianity. Christianity is now, and it always has been, attacked vigorously on its historic side. A wisely designed church calendar gives great prominence to the essential facts of Christian life and history. The Church Year, with its most commendable cycles, antedated the present divisions of the church into Protestant and Roman; and so antedated the corruptions of the papal system. It was that abominable system which introduced the dangerous multiplication of these days. The papacy is a strange mingling of Paganism and Judaism. Romanism is a baptized mongrelism of Paganism and Judaism; and it was a Roman baptism, a mere sprinkling. In observing a reasonable Church Year we are lifting up our voice against the additions of the papacy to the simplicity of the earlier practices. These observances are a constant protest against historic infidelity. They unite us with the earlier centuries in a true fellowship, and in primitive evangelical simplicity. By rejecting all such observances we practically submit to papal Mariolatry and Hagiolatry, allowing them to rob us of our privileges; by observing these feasts in their fewness and simplicity, as they were observed in the early centuries before Romanism multiplied and degraded them, we declare our independence of papalism and our loyalty to an evangelical and primitive simplicity. In this respect these observances stand to the historic reality and authority of the church, as the Fourth of July, the Twenty-second of February and other great days stand to the reality, authority and development of the American Republic. They are to some degree monumental, as is the Lord's Supper. So long as Christmas and Easter are observed, two gigantic witnesses to the fundamental facts in our Lord's life will continue to give unimpeachable testimony. In this respect we do well to emphasize these great feasts. It must be admitted that where these more modern yearly feasts, so painfully multiplied by Romanism, are most constantly observed, the Sabbath is to some degree neglected; but the more general observance of the earliest, the simple, the great festivals recently in the United States has not interfered with the observance of the Lord's Day. We have introduced many feasts into our American life, feasts that are purely national. In some parts of New England there are days of fasting and prayer, and our annual Thanksgiving Day, originating in New England, has now been adopted in nearly all parts of the Union, and has become practically a national institution; and as the nation grows older, other holidays

will be added. But no one will claim that the observance of Thanksgiving Day and similar days has interfered with the reverence which we pay to the Lord's Day. Neither will any one affirm that the observance of Good Friday would create less regard for the Lord's Day. Christmas and Easter are now kept by very many of our most devoted church people in the United States; and without doubt Good Friday and Pentecost will soon come to be observed with equal generality. Many denominations have united in union services on Good Friday in New York and in other cities, and the result has fully justified the practice. Good Friday has been made an occasion of general humiliation and prayer, and also of meditation upon the atoning death of the Lord and Saviour. From personal experience your speaker can testify to the great value of calling attention on Good Friday evening to the history of our Lord's suffering in the Garden, and his death upon the cross. The consideration of the events which that day sets forth at nine in the morning, at twelve o'clock noon and at three in the afternoon, has made the weekly prayer-meeting on that evening more solemn and blessed than any meeting of the year. We thus emphasize the privilege of all God's people to enjoy the inheritance which has come from the early days of Christianity; an inheritance of which we should not allow ourselves to be robbed by the vagaries and idolatries of the Roman church.

5. Another reason which may be named for favoring a modified observance of the church year, is the influence of such an observance upon true Christian union. This paper has no sympathy with the attempts to secure organic Christian union; such union will never come, and if it did, as things now are, it would not be a blessing. If it ever comes it will begin at the baptistery, for all denominations accept the catholic rite of baptism. There are bodies organically united who in the essentials of faith are widely separated. There are denominations whose different wings have less in common spiritually than have other bodies bearing different denominational names. We need a union in spirit rather than in form, an essential rather than an organic union. The observance of Christmas and Easter tends to such a unity. Differing constitutionally, educationally and radically in every way from the Roman church, your speaker joyfully confesses to some sense of unity in the common observance of the great feasts—not the saints' days, often of very unsaintly sinners, nor other unwarranted additions to the primitive feasts—but the great and ancient feasts of the Church universal. All bodies of Christians may commemo-

rate the birth, death and resurrection of Jesus Christ and the descent of the Holy Spirit. Because we endorse the Christmas and the Easter and the Pentecost cycles, we are not obliged to endorse Mariolatry and Hagiolatry. We have no right to allow our protest against Romanism to rob us of the inheritance which belongs to us as Baptists. It has been said that, "Romanists are Papists and Episcopalians are Apists." Thank God, we Baptists are neither. We are older than either of these churches. Baptists belong, without a particle of doubt, to the Catholic and Apostolic Church. Sprinkling and pouring are historically and literally ordinances of sects; baptism is the true catholic and apostolic ordinance. Let us, who are the modern representatives of the primitive and apostolic church, not be robbed of our rights because of the abuse of these feasts by Roman and other bodies. If any ecclesiastical authority were to insist upon these observances, observances which are not distinctly commanded in the Word of God, we should resist that assumption. On the other hand, if any ecclesiastical authority were to forbid our judicious observance of these days, again we should resist such an assumption. Let every man enjoy his liberty in this respect; let no man unfairly criticise his brother; let every man be fully persuaded in his own mind and so let him act. Dr. Schaff shows that even such eminent teachers in the early church as Chrysostom and Augustine emphasize the fact that the observance of these Christian feasts was always an act of evangelical freedom and never of legal constraint.

Some of us occasionally get letters somewhat as follows: "If you wish to wear a gown and observe Easter and other similar days, you had better leave the Baptist denomination." To such suggestions we make with equal earnestness and we trust with more courtesy, this reply: "We wish to oblige you as far as possible; but really you are asking too much. We are compelled to say we shall do nothing of the kind. The Baptist denomination is our denomination. We love it. We live for it; and, if need be, we would even die for its principles. If there is any going out to be done, you can do it yourself." The man who is so unfraternal, unbaptistic and unscriptural as to cherish the spirit and make the remarks occasionally seen and heard, is the man who ought to go out, if any one must go. To the honor of the denomination it ought to be said that men of that spirit are becoming conspicuous for their fewness. Any man of sense can have in the Baptist denomination to-day all the liberty which he will ask. No

denomination ought to be and none is so abreast of the thought alike of the first and the nineteenth centuries, as the Baptist. Men who go out seeking liberty, often find that they have gone into a prison rather than into a palace. In matters not commanded by Christ and his apostles, we have the right to exercise our Christian liberty. We shall not place the brother who does not choose to observe such times and seasons under the ban; we shall not restrict his liberty; we shall not refuse him our fellowship and fraternal regard. Neither must he deny the brother who in these respects chooses to exercise his liberty, that privilege. We have no faith in petty popes whether in editorial or theological chairs, whether on platforms or in pulpits; we shall not limit another brother's liberty; neither shall we suffer another brother to limit our liberty,—our liberty in and not against the gospel,—no, not for an hour.

REV. S. B. MEESER, of Paterson, N. J., opened the debate:

There seems to be no question of liberty left. I have not understood how there could be a question of liberty about the institution of the religious calendar in churches without ecclesiastical authority to enforce anything. It is more a question of congruity. A great deal has been said of intense interest and value which opens this subject to larger proportions than perhaps some of us had dreamed it capable of possessing. I wish to urge one or two things which, it seems to me, ought to be considered, without arguing directly either one side or the other of the question.

I believe that the real question in this discussion leads us to the thought of the fundamental idea of the existence of the Baptist Churches. There are three fundamental ideas, as it seems to me, and as has been expressed by others, upon which bases the various churches are organized.

There is the sacramental basis. In this the possibility of union as a church consists in the participation in certain sacramental rights and certain duties.

There is a credal basis, in which a creed, the theory, the belief, is the dominant, and so far as the confessions of the churches are concerned, the essential thing in its church life.

There is the experimental basis, upon which certain churches are united; wherein the life, the experience of the communicant, becomes the basis of his union with the church.

I believe that the Baptist churches belong to that class of churches which are united upon the basis of an experience of Jesus the Christ.

I am compelled to count this truth admitted in this short opportunity to express myself. This being true, the highest and truest calendar of such a church must be the calendar of the life of the Christian; the life itself. This will be expressed in conduct and deeds; for a church constituted in such a manner requires by its inherent character that its truths and essential facts shall never be expressed in fictitious or formal ceremony, but in terms of human life.

Now the essential facts of Christianity—yes, the essential *historic* facts of Christianity, are already adequately expressed in memorials which the church uses; expressed already in the ordinances which it possesses; but most largely set forth in the Christian life of its communicants.

The incarnation can never have a public memorial as significant and as powerful as the memorial of a consecrated life, in which it is evident that the Christ is again incarnated and indwelling. The death and the resurrection of Christ, which we celebrate, can never be more emphatically set forth than it is in the observance of Sunday, rather than the Sabbath; never so picturesquely presented as in the baptism. The communion which we protest and profess we experience, with the living Christ, is the best testimony, the most reliable, the real knowledge we have of the historical and of the present existence of Jesus Christ. It has been claimed that every organization has its order and year, save the church. That may be explained partly by the fact that few organizations are such in the same sense in which the Christian church is an organization. They are largely mechanical. The Christian church is vital, and while it is true, as has been urged, that in the church year the calendar gives an opportunity for pressing to the attention of the people the great historical facts of Christianity, it also limits the expression of these facts to certain periods and becomes a hindrance to the vitality of the organization.

It seems to me that the argument of one of the speakers "that the incarnation of the truth in the Christian life presents the best argument for the historical truths of Christianity," is itself forceful enough against the theory he presents.

Looking upon the festivals as historic observances of the certain churches, we may receive them as symbols of the experiences of other brethren. If they could be used in our church worship, these symbols and holy days, to be observed simply as the recognition of the former vital experience of Christians in the great Christian truths, their adoption would have a philosophical basis

and meaning. But introduced as the channels through which and by which the Christian life should express itself, they become a hindrance to the intenser vital experience of those who are joined to Christ; who should be in their every-day conduct, and in the calendar of their life, the witnesses to this truth.

Rev. JAMES W. WILLMARTH, D.D., of Philadelphia :

Mr. PRESIDENT:—If Dr. Stakely, who was to deliver the third address this evening, had been present here to-night, I should not have sent up my card. I merely wish to leave you with a few questions to think about. This is a body that discusses everything and settles nothing. That is the beauty of it, and therefore it will be very proper that I should dismiss you with a few questions. Allow me to ask them emphatically, and rather miscellaneously and briefly.

In the first place, if it be true, as has been said here to-night, that this "Christian Year" is not a thing of the New Testament, or of the first Christian century, or of the second Christian century, or much of the third Christian century—(and every student of ecclesiastical history knows that by the fourth Christian century, Christianity had become so fearfully corrupted that one of those great preachers of whom we have heard to-night, if I am not mistaken, said that "if a man should accidentally fall into the baptistery, he would come out as free from sin as a new born babe," which is not exactly Baptist doctrine)—if the "Christian Year" was unknown until that time, how can the "Christian Year" be a protest against the corruptions of the papacy, and how in the world can it bring us into touch with the primitive and apostolic church? If you go on that ground, you must take infant immersion. (Not infant sprinkling.)

Then again, it has been said here this evening that we ought to commemorate so great an event as the resurrection of the Lord Jesus Christ, at least once a year. I think so too; but the question that I ask you is, whether it is better to commemorate it once a year or fifty-two times? The resurrection of Christ is *the* great event in Christianity and the great thing in theology, the hope of the world, that looks toward the day when the eastern horizon shall be flushed with the glory of his coming and the Lord shall reign over all the earth.

Then I wish to ask you another question. Some of you are manufacturers, some of you understand machinery; I don't; but I have an impression that if you have a perfect and beautiful

machine, made according to an exceedingly excellent model, and somebody should come along and put in a little—(now I am going to show my ignorance, of course, talking about things that I do not know anything about)—but if you put in quite a little cog, or little wheel, or change a little bearing, or add a little something, it may delight the boy that likes to see it work; but how do you know that it is not going to wreck that machine? Beware of adding anything to New Testament Christianity! The Old Testament did establish festivals. The Old Testament did minutely describe rules for them. The Old Testament did give these things as types and shadows; but my notion, derived from the Epistle to the Hebrews, is that when the Sun of Righteousness arose, the types and shadows passed away. I do not wish them 1,900 years later.

And then, besides that, how does it happen that if the great facts of the earthly life of Christ ought to be commemorated in a "Christian Year," admitting that the great facts of Jewish history ought to have been commemorated in the Jewish year, how does it happen that the Old Testament has given such full and specific directions concerning the matter, and there is not, confessedly, a line or a word in the New Testament about the "Christian Year," or the least hint of any such thing? That is what I wish to know, and also why it is that when no such word is uttered, we are to take up and observe these festivals of human invention.

And one thing more. Some of you are lawyers, perhaps; I hope some of you are. Very well. When you have a witness, do you wish a true witness or a false witness? If a witness is convicted of falsehood in certain respects, we cannot believe him in others. We are told, not in the gospel, that Christmas is a witness to the facts of Christ's life, as the birthday of our Lord. Now, if there is anything absolutely certain, it is that Christmas is not the birthday of Christ, and you have a false witness to start with.

I suppose that these questions may now be left with you; but my eye was attracted when I came into this room, by the beauty of the sentence of the New Testament that stretches all around this house as it ought to span our lives and thoughts; and adorning it, there is Adoniram Judson, there is Andrew Fuller, if my eyes serve me right, Andrew Fuller—the greatest man in the Baptist denomination, the founder of our present theology—I do not mean "new theology," but the regular Baptist, Crozer Seminary, Publication Society, old-fashioned Baptist theology—and who those other grand, old, good men are I cannot see [a voice—"Wil-

liam Carey”]; but suppose Andrew Fuller were alive and suppose Adoniram Judson were alive, and suppose the Apostle Paul were here, I leave you with this question—what would they say about the sentiments that we have heard here to-night?

Rev. GEORGE DANA BOARDMAN, D.D., of Philadelphia :

Mr. PRESIDENT:—I also am in an inquisitive state of mind. Permit me therefore to ask some questions.

My first question is concerning the observance of Easter. It is quite encouraging to know that we still propose to observe fifty-two days in the year as commemorative of the resurrection of our Lord. But from what original Sunday do we calculate the other fifty-one Sundays? Our Lord was crucified and raised during Passover week. The time for observing the Passover was fixed by the moon; and we cannot alter lunar arrangements. How is it that we joyously and reverently observe fifty-two days in the year as commemorative of that resurrection without which we have no life, and yet decline to observe that fundamental, primal day which gives legitimacy to these fifty-two daughters? How is it that it is proper to observe every week a little Easter, but highly improper to observe once a year the original great Easter, which is the tonic of the other fifty-one Sundays? This is my first question.

My second question is concerning Christmas. My dear brother who has just spoken, and whose orthodoxy I am ever struggling to attain unto, and never succeeding, says that it is a positive error to say that our Lord was born on the twenty-fifth day of December. I think so myself. But if we decline observing Christmas on the ground that the twenty-fifth of December is not his birthday, consistency would forbid us, in dating our letters, documents, etc., to speak of the current year as the Year of our Lord 1892; for, as a matter of fact, this is a mistake by at least four years. In other words, it is the year 1896 rather than 1892. Must we then give up saying A. D. 1892?

One thing more. I am rather weary of hearing this constant protest against “aping other denominations.” This dreadful argument against “aping” may prove a boomerang. For example, I trust that none of you, dear brethren, will become so very cautious in this regard as to give up our mode of baptism; for, in baptising as we do, we simply follow or “ape” the apostolic example set us by that great Eastern church, which, being Greek, understands the Greek word “baptism,” and which therefore has from the beginning to this day practised immersion.

Second Day.

FRIDAY MORNING.

The proceedings opened at 10 o'clock Friday morning with the singing of "Coronation." Rev. S. D. PHELPS, D.D., led in prayer.

The President called for the hymn "Saviour, Thy Dying Love, Thou Gavest Me," written by Dr. PHELPS.

The topic of the morning was the question: "Is a Union of Various Baptist Bodies Feasible?" It was discussed by representatives of four Baptist bodies.

IS A UNION OF VARIOUS BAPTIST BODIES FEASIBLE?

Rev. B. B. TYLER, D.D., Pastor of of the Church of the Disciples, at New York, opened the discussion:

I am not certain that I understand the question. Does it refer to Baptist churches rallying around some theological notion, as, for instance, Free Baptists, Regular Baptists, Seventh Day Baptists; or does it refer to the great missionary and other benevolent bodies supported by the contributions of Baptists, that is, immersed believers, as, for instance, the American Baptist Missionary Union, and the Foreign Christian Missionary Society?

I am not altogether certain as to the meaning of the question, but *assume* that its authors had in mind congregations of baptized believers accepting certain doctrinal tenets, and bound together by them in such manner as to give to these churches in the aggregate a denominational appearance. Thus there are varieties of Baptists in the current thought and speech of the day, such as Regular, Free, Seventh Day, etc., etc. I take it for granted that to *this* the authors of the question had reference in the selection of this topic.

So far, then, as I am concerned, this discussion will proceed along this line—that is to say, the feasibility of a union between the various Baptist bodies, understanding the words "various Baptist bodies" in a denominational sense.

To attempt to unite Baptists is in some important respects un-

like an effort to join together in one body, let us say, Presbyterians of different kinds. This fact ought not, for a single moment, to be lost sight of in the present discussion, for it is fundamental. Let us, therefore, spend a little time in its consideration.

The problem of uniting various Baptist bodies is not a question of uniting various ecclesiastical establishments.

There is the Presbyterian Church in the United States. There is no such thing as the Baptist Church in the United States. In the sense in which there is the Presbyterian Church there is nothing that can be called the Baptist Church. There is no Baptist Church in the United States, in the State of Pennsylvania nor in the goodly city of Philadelphia. There are many thousands of Baptist churches, I rejoice to say, in the United States, and Baptist churches are to be found, in rapidly increasing numbers, in probably every country where Christianity exists on the face of the earth; but the Baptist church in the sense in which we say the Presbyterian church, or the Methodist church, or the Episcopal church, has no existence.

The Presbyterian church is an ecclesiasticism. The congregations of this faith and order are bound together by carefully prepared articles of theological belief, and by articles of legal incorporation. Not so the thousands of congregations of the Baptist faith and order. There are no humanly devised articles of religious belief binding these congregations of Christians together. There is no Baptist creed similar to the Thirty-nine Articles, or the Confession of Faith. A church has not a standing, as such, even among those called Regular Baptists, because it subscribes to the New Hampshire Confession or the Philadelphia Confession of Faith, for there are many Regular Baptist churches that do not subscribe to either of these excellent statements of doctrine, nor to any other of man's devising, but only to the doctrine of the New Testament as written out by the Holy Spirit. And there are many thousands of irregular Baptist churches (shall I say?), satisfied with the simple religion of the Son of God, its creed, its ordinances, and its life, as these are presented on the pages *alone* of the New Testament.

Each congregation of Baptists is in an important sense independent of all other churches, of even *this* faith and order.

There is a bond of union, however, between the different congregations of, say what are called Missionary or Regular Baptists, no less real than the bond of union between congregations composing the Presbyterian church in the United States. The bond is

none the less real because of a different character—in fact, to me, it seems to be more real. The bond of union between the Baptists of any variety that may be named, does not consist of authoritative articles of religious or theological belief, nor of articles of incorporation passed by a legislative assembly. The uniting tie between the congregations generally known as Regular Baptist churches is a certain commonly understood conception of New Testament teaching, a common spirit, and certain usages popularly supposed to be authorized, more or less certainly, by our blessed Lord and his Holy Apostles. It is not a little difficult to set forth with verbal accuracy and to the satisfaction of all who claim to be of this faith and order, the tie which unites the congregations labeled Regular Baptist. I have never seen a statement that will exclude the baptised believers known as Disciples; but there are Regular Baptists who are opposed to fraternization with Disciples.

And the statement which I have just made concerning the Regular Baptists is equally true of “Irregular” Baptists.

A Disciple can recognize almost instantly and with well nigh absolute certainty one of his particular kind of Baptists. How? I may well confess I do not know, although I have been doing it for a good many years!

From these remarks as to the general characteristics of Baptists, it is clear that the feasibility of union involves something more than legal adjustments. To unite the various Presbyterian or Methodist families would involve this and nothing more; not so in the case of the Baptists. The problem is altogether different.

The way to a larger union, and a more perfect, among Baptists, that is, immersed believers of whatever variety, is a better understanding of each other, in doctrine, in speech, in spirit, and in work. A union of various Baptist bodies is feasible, but before this happy result there must be a more thorough acquaintance. We do not understand each other now; and there are men who seem to find pleasure in misunderstanding and misrepresenting the teaching and practice of their brethren. There will be a better understanding, and the men of whom I have spoken become fewer as the years go by—and for this let us thank God!

With one consent all who call themselves, or are called Baptists, agree in recognizing the supreme authority of the Scriptures of the Old and New Testaments. The authority of Scripture is recognized and maintained by Baptists as by no other Christian people. Here is a common ground on which we all stand. And this

practical, not merely theoretical, recognition of the supreme authority of the Living Oracles differentiates Baptists of every variety from all other believers in Christendom. Their attitude toward and their use of the Bible constitutes the Baptists a peculiar people, and it is their chief glory.

There are statements of belief put forth by Baptists with greater or less formality for the information of any who desire to know to what degree of understanding we have attained in our study of the Sacred Writings, but there is nothing among us corresponding to the Confession of Faith among our Presbyterian brethren. These statements are not authoritative; they are binding on none; they are not to be used as tests of fellowship, as bonds of union. Whatever troubles there may be before the Baptist churches in this country, it is certain that there can be no disturbance caused by an attempted revision of the Baptist creed.

President Wayland says in his "Notes," you remember, on the very first page, I think, that to the question, "What is the Baptist creed, and what are the acknowledged standards of the Baptist churches in this country?" the general answer has been, "Our rule of faith and practice is the New Testament; we have no other authority to which we all submit."

Dr. Armitage, in his "History of the Baptists," when attempting to place before the minds of his readers their distinguishing principles, mentions first that "the inspired Scriptures contain the full and supreme authority of Christ in all that relates to Christian faith and practice, whether in doctrine, ordinance, the ordering of a holy life, or in the administering of church government. These alone," he says, "must be followed; and all legislation, canon, creed, or decree, springing from tradition, ecclesiastical authority or usage of antiquity, not enjoined in the Scriptures, is to be resisted and rejected, from whatever source it may spring, either inside the local church or outside, as intolerable in the faith and practice of the churches. We find," says Dr. Armitage, "a wide difference between a simple confession or declaration of what the Bible teaches, and an authoritative creed."

Some years ago our good brother Dr. Broadus delivered an address, in Indianapolis, I think it was, before the Anniversary meeting on "The Duty of Baptists to Teach Their Distinctive Principles." The address gave to those who heard it such pleasure that a resolution was unanimously passed requesting a copy of the discourse for publication. This was accordingly done, and the address can now be obtained in tract form at the rooms of the

American Baptist Publication Society. In the beginning of this superb address Dr. Broadus presented "the leading distinctive views of the Baptist churches." The first item in this statement is, "We hold that the Bible alone is a religious authority; and in regard to Christian institutions the direct authority is, of course, the New Testament." There is not time to quote this presentation entire; but to this statement in general and in particular, in whole and in each of its parts I, as a Disciple, and speaking for nearly a million Disciples, subscribe with heart and hand. These are *my* principles—they are *our* principles.

Prof. William Cleaver Wilkinson has condensed the fundamental Baptist principle into three tremendous words, "OBEDIENCE TO CHRIST." This is Prof. Wilkinson's statement in his volume, "The Baptist Principle."

The Rev. Charles A. Jenkins, of North Carolina, says, in the "preface" to a series of essays by representative Baptist ministers containing an exposition of the distinctive points of Baptist faith and practice, published under the general title, "Baptist Doctrines," that "the Mohammedans have their Koran; the Catholics their long-established ritual; the Episcopalians their Book of Common Prayer; the Methodists their Discipline; the Presbyterians their Confession of Faith, and the Baptists the Gospel of their Lord." He also says, in the "Introduction," that "to teach that there are non-essentials in the gospel, is not only insulting to Jesus but dangerous to men. Who is to decide what is and what is not essential? The whole matter is left necessarily to the wild caprice of misguided men. Men differ as to the importance of the various doctrines of the Scriptures; they must have, then, different churches as the expression of their faith. Creeds of every description are framed, confusion arises, and Christianity is dishonored."

This is high ground; but it is the ground occupied by those who call themselves and who are called Baptists.

The question before us is, "Is a union of various Baptist bodies feasible?"

If Baptists are loyal to their principles, a union of Baptists is not only feasible, but it is of prime importance, and as we desire the salvation of men, it is our duty to pray and labor unceasingly, and in every possible, legitimate way to bring it about.

Our Divine Lord, in his intercessory prayer, speaks of the union of believers as a condition precedent to the conversion of the world. He said, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be

one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

The words, *That the world may believe that thou didst send me*, are worthy not only of repetition in this place, but of all the emphasis that can be given them. Jesus prayed that believers might be united in order that the world might receive him as the Son of God. This prayer for the unity of believers includes us.

In this same prayer the Christ requests that his disciples, his personal friends and followers then on earth, might be one, even as he and the Father are one. And this petition was granted. God heard the request of his Son when he prayed that the disciples then on earth might be one. There were no schisms in the College of the Apostles. And the spirit of union which characterized the ambassadors of the Christ, was imparted to those who were led by their teaching to believe on the Son of God. We read, in one place, in the Acts of the Apostles, that "the multitude of them that believed were of one heart and soul." And in what way was this unity made manifest? By an elaborate ritual? By a complicated and extended organization? Let us open the Book and read. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." In this way the Christians of the Apostolic Age manifested their unity; and in similar ways we ought to make known to the world our essential oneness. Reading this incident from the book of Acts we ought not to be surprised when in the next chapter, but one, we read that "the word of God increased; and the number of disciples multiplied in Jerusalem exceedingly; and a great company of priests were obedient to the faith." This great victory under Christ, you will notice, was gained when "the multitude of them that believed were of one heart and soul."

If, as the Baptists believe, "the inspired Scriptures contain the full and supreme authority of Christ in all that relates to Christian faith and practice, whether in doctrine, ordinance, the ordering of a holy life, or in the administering of church government" there ought to be no delay, on our part, in going to these writings for a satisfactory and permanent solution of the problem of union, not alone among the different sections of the great Baptist family, but among all who believe to the saving of the soul.

The basis of union among Christian believers under the ministry

of inspired men was not doctrinal but personal—it consisted of a loving loyalty to the man Christ Jesus. “Ye are all one in him” is the language of the Holy Spirit. The creed of the primitive church was a declaration of heart faith in Jesus as the Christ, the Son of God. The primitive faith was an affectionate trust in him as Prophet, Priest and King. The faith by which salvation was received and enjoyed was the faith by which Jews and Gentiles were united together in a holy brotherhood. And this ought to be considered a sufficient bond of union among Christians now.

There will never, while men are free, be an entire agreement in opinion. We cannot all think alike. But we can all be devoted to the Son of God as a personal friend, and learn to practice the grace of toleration. The first I think we are; the second we are learning to do. If the various denominations of Baptists would exercise the spirit of toleration toward other baptized believers that they exercise toward their own faith and order, union would come speedily.

What was the creed of the Church of Christ as he built that church? What were the ordinances? What was the life?

1. The creed was a personal faith in Jesus the Christ, the Son of God, the only begotten of the Father, and the Saviour of the lost. “I know him whom I have believed,” said Paul, “and I am persuaded that he is able to guard that which I have committed unto him against that day.”

2. The ordinances of the Church of Christ in its purity were: (1) Baptism. (2) The Lord’s Supper. Baptism was the immersion in water of penitent believing men and women, in the name of the Lord Jesus, and into the name of the Father, and of the Son, and of the Holy Ghost. The Lord’s Supper was a feast of love, a memorial feast, a feast in memory of Jesus through whom we have redemption, even the forgiveness of sins. The Lord’s Supper in the primitive church was observed by baptised believers, who were leading quiet and peaceable lives in all godliness and honesty. The elements used were bread and wine as the Saviour enjoined on the night of his betrayal.

3. The standard of daily living was the life of Jesus of Nazareth. “Let this mind be in you which was in Christ Jesus.” To the members of the Church of God in Corinth Paul said: “Be ye imitators of me, even as I am also of Christ.” The Lord Jesus who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, was the standard of right living in the days of the church’s purity. This is the standard for to-day.

Here, then, is a basis of union for the various bodies of Baptists. We have the common faith—the creed of Christ's Holy Church as it was in the beginning. We have the ordinances as they were delivered to the Church of God at the first—baptism and the Lord's Supper. There is agreement also as to the infallible standard of right living for all who have been buried with the Lord in baptism. These three items were a sufficient ground on which to unite in the beginning—no other basis is needed now. If we possess the Spirit of Christ there will be mutual forbearance in those things which are not essential to the integrity of the Christianity of Christ.

The union of various Baptist bodies is feasible on this simple evangelical basis—the primitive creed, the primitive ordinances, the primitive life.

But how can the mutually suspicious varieties of Baptists be brought together on this foundation—this common ground?

By a better acquaintance. But how can this better acquaintance be brought about?

1. Let us give special attention to the teaching of the New Testament on the subject of union among the Lord's people, seeking to discover the mind of him who is head of the body on this subject.

2. Let us in thought and in spirit discover as far as possible the points of agreement among ourselves and magnify them.

3. Let the points of disagreement, at appropriate times, be considered in a spirit of brotherly love.

4. Let fraternal delegates from the various denominations of Baptists be appointed to meet the representative bodies of our brethren of the Baptist faith, bearing fraternal greetings.

5. Let there be, where such a thing is possible, an occasional exchange of pulpits.

6. Let there be co-operation in all work in which co-operation is possible—especially in preaching the gospel to the whole creation.

In this way the spirit of fellowship will increase until in time there will result such a union of baptized believers as will mightily impress men, and hasten the day when the kingdoms of this world shall become the kingdom of our Lord.

After the singing of the hymn "My Hope is Built on Nothing Less, Than Jesus' Blood and Righteousness," the Chairman introduced Rev. A. H. LEWIS, D. D., Pastor of the Seventh-Day Baptist Church at Plainfield, N. J., and editor of the *Sabbath Outlook*.

Rev. A. H. LEWIS, D.D.:

I understand it to be my province to suggest reasons why the people I represent have remained a separate communion, and to consider with those reasons, whether a union with other Baptist denominations is practicable.

I join, at the beginning, with all that has been said by the last speaker concerning the Bible as the foundation of "Baptist Doctrine," or better still, as the only "Baptist Doctrine." Obedience to this standard, and faith in Christ, are the sum and substance of all Christianity. When this "doctrine" is fully carried out, all Baptists will come together in organic unity.

However wide the differences may now seem to be, I devoutly join in the hope, the desire, and the expectation that sometime in the future, not too far away, union will be brought about. This morning is not a mere passing incident of the year 1892. If I mistake not, for the first time in the history of three centuries, a gathering like this is convened, and papers like these are presented, and discussion is sought, that we may come closer to each other, for distance increases misunderstanding, and want of acquaintance widens the breach that otherwise would not exist.

Christ's followers ought to be one in more than sentiment, or purpose, or abstract theories. The spirit of the Gospel, the nature of Christ's kingdom, and the mission of organized Christianity demand this. Viewed from the highest standpoint, the divided state and the divisive tendencies among Christians are as unexplainable as they are deplorable. Viewed in the light of history, it is easy to see why things are as they are, and equally easy to see how the weakness, the mistakes, and the disobedience of men have produced existing results. Our duty is to correct the mistakes which, perhaps, others could have not avoided, and to put aside the errors in which we are too ready to acquiesce. Those who fail to do this, change mistake to disobedience, and error to sin, as new light reveals new duty. The whole question of "Christian union" demands more careful consideration than it has hitherto received, not as a question of theory, and privilege; but one of obligation and duty.

Theoretically and logically the union of the various "Baptist bodies" is a simple problem. Having one and the same standard of faith, and ultimate source of authority, the Bible, and one simple polity, two important and essential elements of union already exist. If union is not feasible, under such circumstances, minor differences separate us as they ought not to do, or we are not

true to our fundamental profession of faith in the Bible, or we have not yet reached the true conception of what the Bible teaches and requires. Whatever causes have prevented our union hitherto, the supreme duty of the hour is to search diligently, prayerfully, and persistently for truth and guidance, until union is effected. When "Baptist doctrine" is fully carried out there will be no place for denominationalism among Baptists. If it cannot be thus actualized, there is something intrinsically wrong, either in the Baptist bodies, or in their avowed faith.

Speaking for the smallest, but as I believe, the oldest of the bodies represented here, I begin by saying that there is little or nothing which would hinder our immediate union with the other bodies represented in this Congress, except the practical question of Sabbath observance. Different shades of thought on speculative points, and minor practices, could be easily adjusted. But the keeping of the Sabbath according to the Fourth Commandment is so positively practical, both for its own sake, and for its bearing upon Christianity, that we have been compelled to continue in a separate communion. You will naturally expect a brief outline of our reasons for believing that we cannot be Baptists, without being "Seventh-day," or Sabbath-keeping Baptists.

1. *We believe that the keeping of the Sabbath is essential to a complete Christianity.*

Whatever view may be taken of Christ's redemptive work, the eternal regnancy of God's law lies at the foundation of it. Paul being the judge, there is no sin where there is no law. If there be no sin, there is no need of forgiveness, or redemption; no need of Christ. Hence Paul declares that faith "establishes the law" which convicts men of sin. Seventh-Day Baptists believe the Ten Commandments to be God's law. The Sabbath law is the key-stone in the arch of the Decalogue. It is the only one which carries God's signature "Maker of Heaven and Earth;" the only one in which the actions of men are based upon the example of God. Christ declared that his mission was not to "destroy the law;" and the connection in which he said this shows that he had the Decalogue in mind. His words defend us from the charge of "undue literalism," for he declares that not "one jot or one tittle" shall pass from the law until the end of time. He added his example to the example and the law of his Father, by observing the Sabbath, not "as a Jew," for he boldly discarded all that was "Jewish" and so drew upon himself the charge of "Sabbath breaking." Christ lifted the Fourth Commandment, as he did all

the others, out of and above its Jewish setting. He Christianized the Decalogue, and all the institutions which exist because of obedience to it. Seventh-Day Baptists find the true "Christian Sabbath" in the Sabbath as Christ interpreted it, and they dare not stigmatize it as "Jewish," nor transfer its name by false assumption to any other day. Knowing the eternal character of God's law in all its parts, and knowing that the integrity of his moral government, and the nature of Christ's redemptive work, demand the supremacy of that law "until all things be fulfilled," we believe that Christ's followers are bound by his example in keeping the Sabbath, not as a ground of salvation, but as a rule of action for those who are redeemed. We do not believe that men are free to disregard law, because infinite mercy has removed its penalties by forgiveness. We believe that love, as a motive, is the "fulfilling of the law" by glad *obedience*, and not by *disregard*. We see not why men should reject the letter of the Fourth Commandment in order to obey its spirit any more than they should reject the letter of the Seventh in order to understand that it may be transgressed in thought and purpose as well as in act. The New Testament enforces this conception of law to the fullest extent. The regnancy of law forms the key-note in that kingly epistle, "Romans," which condemns the idea of obeying the law "in the letter" without the spirit; but it shows with equal vividness that the spirit which makes alive does not depart from the letter. The letter, alone, is the skeleton; made alive by the spirit, it is the living body, throbbing with divine strength. This is the conception which Seventh-Day Baptists have of Christianized obedience to the commandments of God.

2. Looking into the New Testament we find the Sabbath mentioned in its appropriate character more than fifty times, and never a word touching its abrogation, or its change to any other day. And since the gospel of John and the last of the epistles were written very late in the first century, perhaps the gospel after its close, we conclude that no change could have been initiated, much less consummated amid such silence; and the more, because Christianity remained through all that period as a movement within the Jewish Church, and did not become a separate affair until toward the middle of the second century. The extended discussion which arose over less important questions, shows that so grave a matter as the abrogation of the Sabbath, or its change to Sunday, could not have occurred and left no trace on inspired history.

3. When we are asked to accept Sunday in place of the Sabbath,

being Baptists, we turn to the Bible and ask by what authority Sunday supports its claims. That inquiry develops the following facts:

(a.) The ostensible basis on which the fundamental claim in favor of Sunday is made; viz., that it commemorates Christ's resurrection, has no Biblical ground whatever. In all that Christ said concerning himself, and in all that is said of him by the writers of the New Testament, there is no word which associates his resurrection with the keeping of any day. Beginning with Peter's sermon at Pentecost, Christ's resurrection is a favorite theme of writing and discourse throughout the New Testament period; but in all the discussions concerning it, whether as to the fact, the purpose, or the results of it, no word or hint ever associates it with the keeping of Sunday.

(b.) There is no statement in the New Testament that Christ rose from the dead on the first day of the week. Even the addition to Mark's gospel, which is sometimes quoted in favor of the popular proposition, does not thus state. On the contrary, Matt. xii: 40 and xxviii: 1, together with John's account of the burial of Christ, show that he was crucified on Wednesday, and had risen before sunset on the Sabbath, thus fulfilling exactly his words which declared that he should lie "three days and three nights" in the grave, in proof that he was the Messiah.

(c.) Examining still more closely, we find that the first day of the week is definitely referred to but three times in the New Testament. In recounting the announcement of Christ's resurrection, each of the evangelists refers to the "first day" of that week; but all the references are to the same day, and all which occurred on that day, was in the line of *proving* that Christ had risen, rather than of *commemorating* an event which they could not understand, and in which they did not yet believe. The single reference to Sunday in the book of Acts, is found (xx: 7) in the history of a farewell meeting of Paul with his friends in Troas, a meeting held on what is now called "Saturday evening" and, according to Coneybeare and Howson, Paul and his companions pursued their journey as usual the next day.

The third and last mention of Sunday (I Cor. xvi: 2) is where Paul makes a temporary order to the Christians at Corinth to put aside "*each in his own house,*" not in public, such sums as each was able to spare for the poor saints at Jerusalem. This was in accordance with a fixed custom of the synagogue worship, by which special contributions were pledged on the Sabbath, but were

not paid into the treasury until the next day. Paul's order for this special purpose was a slight modification of the prevailing practice among the Jews. In all this, Seventh-Day Baptists find nothing which indicates any sacredness in Sunday, or any reason why it should supplant the Sabbath. Examining the often-quoted passage, Rev. i: 10, we find that when the Sabbath question is not under consideration many eminent scholars agree with us that it refers to the period covered by the Apocalyptic visions; and this the more because John's gospel, which was written much later than the Revelation, and at a time when Sunday must have been generally known as the "Lord's Day," if the popular theory be true, uses only the term first day of the week; and yet the more, because there is no authentic use of the term Lord's Day for Sunday, in post-apostolic literature until 170 A. D. As Bible-loving Baptists we cannot discard the Sabbath for the Sunday on such ground.

When we question the centuries immediately subsequent to the New Testament period, the problem touching Baptism and the Sabbath is much simplified. Paganism abounded in sun-worship, and water-worship. The influence of these cults permeated all Pagan religions. They were popular in the Greek world, and throughout the Roman Empire, when Christian history moved out of Palestine with its Semitic surroundings, and entered into contact with cultured paganism. Pagan water-worship was based upon the idea that water was divinely impregnated, once and forever, at Creation; and also that its holiness and power to make men holy when applied in religious ceremony, could be increased by exorcisms and incantations. Pagan baptism included single and repeated immersions; various forms of pouring and sprinkling; the baptism of children; the baptism of the dying, and baptism for the dead. *Baptismal regeneration* was the core of pagan water-worship.

After the open separation of Western Christianity from its Jewish surroundings, about the middle of the second century, the leaders in the church were pagan philosophers, who mingled Christianity with Greek and Roman, Oriental and Egyptian paganism so freely that the pagan element soon became dominant. Through these influences New Testament baptism became corrupted, and the church was fundamentally degraded, by adopting the pagan doctrine of baptismal regeneration, the various modes of applying water, and an endless number of superstitions connected therewith. The church filled rapidly with baptized, but

unconverted pagans. Immersion remained the prevailing, but not the only method; immersion was corrupted by remnants of sun-worship, by exorcisms, anointings, the sign of the cross, etc., until the true doctrine, and the Christ-sanctioned form of baptism, were practically destroyed. This was accomplished at or before the opening of the fourth century. Hand in hand with pagan water-worship came sun-worship, the oldest and most powerful of all the pagan religious cults. It brought strong anti-Jewish prejudice with it. Filled with philosophical subtleties, it began to find analogies and correspondences between Christ and the sun-god. It rejected the Decalogue, because of the Gnostic theory that the God of the Jews, the author of the Decalogue, and the creator of matter was an inferior emanation, and could not produce a revelation worthy of acceptance by any except Jews. Herein is the fountain of Antinomianism, and anti-Sabbathism which have so long poisoned Christianity. About the middle of the second century, the first authentic mention of any observance of Sunday, by Christians, and the full announcement of anti-Sabbathism, appear in the same author, Justin Martyr. He was the first to assert that Christ was crucified on Friday, and rose on Sunday; and he is also the first to assert that Sunday should be observed because Christ rose from the dead on that day. The primary reason given by Justin for observing Sunday is that on that day God first created the world. The "Easter controversy," which arose a little later, did much to give prominence to Sunday, by changing the time of celebrating the Paschal feast from the fourteenth day of the month, to the Sunday nearest the Paschal new moon.

Through these, and many similar facts Seventh Day Baptists learn that pagan influence was the leading factor in corrupting New Testament ideas and practices relative to both baptism and the Sabbath, and that this was done synchronously. In proportion as that influence obtained control, the whole fabric of Christianity was corrupted, and perverted from the New Testament model. Roman Catholicism is the product of paganized Christianity, the result of such wide divergence from Biblical standards. As these developments went forward, there were those who refused to yield allegiance to the paganizing tendencies; spiritually, if not organically, these were the denominational progenitors of the Seventh-Day Baptists. Many of them were found among the Waldenses, and when the pall of the dark ages was lifted, Sabbath-keeping Baptists were found in Piedmont, Bohemia, Transylvania, and elsewhere on the Continent.

The English reformation brought the Sabbath question into prominence, and from the seed of the Continental Sabbath-keeping Baptists, the English Seventh-Day Baptists arose in England, three hundred years ago, and in the United States more than two centuries ago. Along these lines of history we touch hands with the first Seventh-Day Baptist. His name was "John," his first pastorate was in the "wilderness of Judea."

Hence Seventh-Day Baptists, finding no authority in the New Testament for pedo-baptism, or Sunday observance, cannot remain true to "Baptist doctrine," without rejecting both. The authority which makes them Baptists at all, makes them Seventh-Day Baptists. And since the history of the first four centuries after Christ reveals the process by which both Sabbathism and baptism were perverted, and corrupted through pagan influence, we feel that in standing for the faith which Christ delivered to his church, we must stand for the Sabbath. If any comparison can be made between Sabbathism and baptism, the former is by far the more sacred and important to the integrity of Christianity.

Seventh-Day Baptists also feel that there is a special demand for pressing the claims of the Sabbath at this time. The temporary Sabbathism which was associated with Sunday, under the Puritan movement, has almost wholly disappeared. That was gained by pressing the authority of the Fourth Commandment. The tide of holidayism which came into Christianity with the Sunday has never been checked, even temporarily, by any other authority. Divine authority alone can make a Sabbath; whatever is less than that, cannot rise above holidayism. Appeals to the civil law promote holidayism by destroying conscience toward God. The "Civil Sabbath," a positive misnomer, as well talk of "civil baptism;" and the "civil rest day" theory, which are now popular with Sunday reformers, destroy genuine Sabbathism. It is no longer a question whether the masses will keep Sunday. They do not and will not. If they lay aside business it is for a holiday, not a holy day. The exaggerated Antinomianism which is also popular, even in the Church, fosters that which is least good, and weakens that which is best. Baptists, who should be Sabbathists of the highest type, seem to be dividing along the line of no-Sabbathism, so far as Sunday is concerned. This is an unavoidable result. Under such circumstances there appears no solid ground except the rock of Sinai; to this we point.

The fundamental issue between Protestantism and Romanism, is directly involved in the question of the supremacy of the Bible,

and the Sabbath. Protestantism began, consciously or unconsciously, in a protest against paganism in Christianity. It must go farther than it has ever done, and make the famous words of Chillingworth true in fact, "the Bible, and it alone, the standard of Protestant Christianity," or it must suffer defeat at the hands of Romanism and Rationalism. The cry of the Seventh-Day Baptists in this hour of supreme danger to the church is, "Back to the impregnable shelter of the Divine Word, interpreted in the light and love of Christ's teaching and example."

Seeing thus in the Sabbath an eternal, universal, and long-neglected truth, Seventh-Day Baptists are compelled to urge their brethren to accept it. But deeply as they feel this duty, they yet prize beyond description that unity among God's people which Christ prayed for; they would gladly consider any steps toward it, which would not compromise the law of God, nor lessen their power and opportunity to exalt Sabbath truth. They do not delight in division, nor in controversy. But the issues at stake are too great to be held lightly. Our contention is not for denominational advancement, so much as for the salvation of the Bible as the authoritative book of Christianity, and the salvation of Protestantism from inevitable re-Romanizing.

If any union of the bodies represented in this Congress can be effected, which will leave Seventh-Day Baptists free to press the truth concerning the Sabbath upon the attention of the Church of Christ, not as an element of denominationalism, but as an universal truth, I believe that they will hail the movement with delight. Less than this, true "Baptist doctrine" will not permit them to do. They are ready and waiting for both brotherly and organic union upon the Historic Baptist Platform, the Word of God.

After the hymn "Soldiers of Christ, Arise," the Chairman introduced Dr. HOWE, of Cobb Divinity School, as an honored representative of the Free Will Baptists:

Prof. J. A. HOWE, D. D.:

Whatever the outcome of this discussion, the gratitude of Christians of every name is due to you, brethren of this Congress, for inviting the attention of Baptists to some consideration of their part in solving the intricate problem of Christian union.

Theoretically few serious minds care to deny the value of some kind of denominational union among us; practically not a few deny the feasibility of any union worthy of the name, and deem

the hope of it but an iridescent dream. Difficulties, real and mountainous, loom up in the way. Who would undertake to compound a homogeneous body out of such heterogeneous elements as are found in the Baptist field? Free Baptists, Particular Baptists, and Christian Baptists, Disciples and Dunkers, Seventh Day Baptists and Six Principle Baptists, Anti-Mission Baptists and Reformed Baptists, Adventists, Menonites, Winebrenarians, Buzzle-ites, Bullockites and all the other ites or mites whose names are written in heaven, but not conspicuously on the pages of history. These scattered flocks of water birds are dissimilar in structure, unlike in nest-building, and in their notes are more inharmonious than the creatures of the ark singing their matutinal hymn. Here are tastes antipathetic; here are creeds incongruous. And it must also be considered that, with the tenacity of death, men cling to their religious tenets. The heroism of conscience in defending them has sanctified the earth with martyrdoms.

Hence it is idle to think that, at the call of any altruistic leaders, these denominations are to be coaxed into laying aside their faith in order to meet the necessities of Baptist amalgamation. Your proposed union only answers to keep idly busy a few sanguine spirits agitating for a state too irenic or ideal for the church militant to reach. Let us not beguile ourselves. There is no alternative. Baptists must still pray under their separate fig trees, and fight apart under their own standards.

But, on the other hand, let us hear what this dreamer saith. And, first of all, to the effect that great difficulties yield to faith and intrepidity. The hindrances to union are not higher than the Alps, nor are our leaders (not to say Leader) less daring than Hannibal. Compared with the difficulties in the way of Germanic or Italian unity, or of the thirteen Colonies as, in this city, they published their purpose to form these United States, or of our forefathers seeking here in this western wilderness to plant a better civilization, or of the Protestant Reformation, or of the apostles starting out to disciple all nations, the obstructions to a much closer Baptist union become insignificant and easy to surmount. Difficulties give reason for achievement, not for inaction. Perhaps thus Providence points us to a new opportunity. Certain it is that this frightful pile of convictions, principles, tenets, opinions, notions, prejudices, obstinacies, and bigotries of the prolific Baptist mind will trouble us much or little, according to the way it is proposed to deal with them. Unify these sacred and profane things we cannot, but we can unify ourselves and let them remain. Why

need the project of Baptist union be interpreted to be a call to the various bodies affected to surrender their faith? Thus sought, the end is hopeless. Denominations are personalities, and Nirvana has no charms for them. Toleration, not annihilation, is Baptist doctrine, and that it goes without saying that union can have no other basis.

With that concession possibly we will do well to make another for the element of time. To-day, on this question, is not its finally decisive hour. Dr. Wayland once said, that what others did, he found that he could do, if he might be twice as long about it. It took six years for the Old and New School Presbyterians to effect a reunion. Given twice that time to these Baptist bodies to be spent in agitations and discussions, study of the Scriptures, heart-searchings, fastings, and prayer, I believe that they could come into faith enough to say to this mountain of obstruction in their way, "Be thou removed and cast into the sea, and it shall be done."

For when once Baptist attention is turned away from the New Testament as a quarry of granite for strengthening sectarian defences, to the New Testament as a treasury of truth on the subject of Christian fellowship, after recovery from the first shock that will follow, these Baptist denominations, feeling the pressure of their somewhat obtrusive boast of the Bible as their only rule of faith and practice, will be compelled to find a way to come together. I know of nothing that, for decisiveness and correctness of judgment on this matter, can be compared to compiling and giving the true meaning to the declarations of Christ and his apostles about the proper relations of disciples to each other. Were the texts bearing on this subject subjected to the searching light employed (wisely or not) in Old Testament criticism, there would be disclosed, on the one hand, an amount of twisted readings, traditional discolorings, perverted exegesis sufficient to scare into a panic the defenders of these sectional divisions, and on the other, enough to justify the contention for an illustration among Baptists, at least, of the unity of their essential faith.

The gospel has no comfort for schismatics. Against factions, divisions, alienations, strife, schisms, its warnings multiply. They are all under a ban. But tolerance, concession, forbearance, brotherly kindness, charity, love, the golden rule, the unity of the faith and of the Spirit, heap the opposite scale with jewels of gold and precious stones. The fourteenth of Romans, the thirteenth of First Corinthians, the epistles of John, the twice repeated prayer of the Lord that they all may be one, are not obscure revela-

tions of the trend of the Gospel, or of the mind of the Spirit, or of the Master's will upon this subject.

Therefore, we seem to be compelled to take one of these three positions: That the Lord's Prayer, for the unity of disciples, is impracticable, and is to be thrust into a corner and to be passed by without particular heed; or, that this will is now fulfilled among us, and these Baptist bodies of many names are dwelling together in a state of love, fellowship and union, like that of the Son and the Father in the Godhead; or that what is wanting to make our relations to each other agree more closely with such a comparison, can, in the near future, be brought to pass. We dare not say, that what the Lord requires us to be and to do is not feasible. Only eyes afflicted with strabismus can see in the present relations of Baptist churches to each other, anything of the nearness, helpfulness and sympathy of a divine fellowship. Hence, the next step for Baptists to take is towards each other. And the way is open.

There is a larger view of this subject that has charms for me. I remember that our fathers bore unflinching testimony to certain neglected principles of the Kingdom of God, and deserved well of after ages. Now, new light is breaking forth from God's word, as Robinson predicted it would. In our populous cities Christians are applying themselves to duties but lately exposed to view and brought to their attention. Among all denominations it is beginning to be seen that our land and age demand the concentration of Christians against the wickedness of this world, and for giving the supremacy of the earth to Christ. Sects are not in demand. Appeals for union are in the air. What if Baptists should recognize, as their fathers did, a voice of God calling them to bear testimony for Christian concord, and to it signally lead the way before all the churches?

Baptists have been separatists from the first; fertile, therefore, in sects and semi-sects. It is not generally understood that Baptist union, much less Christian union, is a matter of more than languid interest among them. Such advocacy of it as it has received has been sporadic, or been viewed as the amusement of some of the younger members of the household, yet Baptists have superior qualifications for accepting an apostolate in this direction. Theirs are the principles that will make up the charter of the ultimate catholic Christian confederacy.

A Baptist stands for the New Testament, intelligent choice of Christ, obedience to him, newness of life. A Baptist church stands for the evangelical spirit, the rights of conscience, the parity

of believers, the autonomy of the local church, for freedom, equality, and, as a logical sequence, if not as a fact, for fraternity. Put these principles together and you have the constitution of the brotherhood of the saints, the platform on which all Baptists can stand together and have room to spare.

The tentative Lambeth circular of the Established Church offers no centre for a reunited Christendom. Churches of the Congregational polity cannot subscribe to Episcopacy. No Protestant body makes clear its claim to embody such a centre. It is possible for Baptists, if they have sufficient grace to pass from theory to practice, and teach all Christian churches that the way to unite is to unite. Let them establish among themselves more than a *modus vivendi*, and illustrate how, without loss of honor, or destruction of individual life, the great essentials of our faith can bring together in one the Lord's people.

If God calls his fractured church to unite, some portions of it must be the first to hear and obey. What part of God's people have committed themselves to more comprehensive principles in theory, or been more conservative in practice than the Baptists? May not the sun of this, their obedience and opportunity, go under a cloud. They have but to stand by their historic affirmations and contentions to effect the closer union of their bodies and to make more consistent the triumphant note of their loyalty to the Lord. That is to say, by cordially consenting to God's law of variety in unity, and allowing each Baptist body to hold what it holds, teach what it teaches, practice what it practices, and, within evangelical bounds, be what it wills to be, a federation of these denominations like the federation of the United States, with all its signal advantages, primarily to the Baptists, and secondarily to all other denominations, can have its constitution approved.

It must be recognized, however, that all these isolated bodies of Baptists are severally content with their present condition. Born in a sect, nurtured by a sect, fashioned by a sect, surrounded from the beginning of our Christian life by the atmosphere of a sect, our minds inevitably act along sectarian line. But the state of a sect, however flourishing, is not an ideal state. It shuts out part of the Kingdom of God, and though our eyes have not looked upon them, nor our hearts longed for them, yet there are regions beyond our denominational limits and within the bounds of other churches, possibly as large, and fair, and precious in the sight of the Lord as our own. Certainly the Christian life that, like the light of the sun, flows over and beyond our two-score sects, is

broader and more glorious than that of any one of them. The religion of Christ has a heart that enfolds all these diverse but redeemed souls. Its compass is that of a universal love.

Baptists claim to have reproduced the very faith of the New Testament. But that is a faith for all men. Its aims are world-wide. It stretches out its arms to the human race, and embraces with ardent fellowship, and adopts into the family of God, every believer in his Son.

Hence it follows, that if our Baptist claim has any warrant in fact, the Baptists must reflect this catholicity, their faith have adaptation to all mankind, in whatever variety of taste, thought, talent or temperament the individuality of man finds expression. The Church of Christ has room for all this variety. Her warm hand welcomes cordially all the saints, and to her their unlike traits and idiosyncracies have a beauty that uniformity in all details of creed and practice could not give.

Fixed in unshaken love and loyalty to her Head, evangelical in spirit, but not Procrustean, tolerant, charitable, free, yet conservative and stable, the Church of our Lord and his apostles commends to us the breadth and the spirit, as well as the distinctness of the truth itself.

Towards this exaltation of the redeemed and ideal life the Christian laity, the Christian ministry, the Christian heart in all our denominations looks longingly at times, and cherishes aspirations,—but the less, the more intense the sectarian spirit, and the more, the more supreme and enlightening the Spirit of Christ within them, saying, “Enlarge the place of thy tent.”

At thought of what it means to be a Church of Christ, to claim its character, and invite adherents to its privileges, I cannot turn to the question of a closer union among these various Baptist bodies and willingly take the negative. It is only as they have given play to the sectarian, rather than the churchly spirit, and allowed the former to become dominant, that these denominations can be heedless of Christ's expressed will. And it is because I believe that they are unwilling to be classified as sects, and because I maintain that by all their historic principles they are held to be catholic in feeling and action, that I give my judgment, both that it is practicable for them and incumbent on them to take the attitude, not of strangers, but of brethren toward each other, and to live in fraternal relations, cherish fraternal feelings, and interchange fraternal acts.

Certainly there is nothing in the way of their enlargement but

the fear of it. The ghost of uniformity haunts our steps, drags down our ideals, freezes up our blood, and keeps us unacquainted with each other, and by so much unacquainted with the Christianity of Christ.

By letting in Scriptural light, this spectre, with all its dark brood of fears, vanishes away. "More light, more light," said the dying Goethe. More light is the want of every living denomination whom Providence calls to "plan great things for God." An increase of light is hardly necessary, however, for us to see that as we pray for the Lord's will to be done on earth as it is in heaven, we pray for the unity of heaven—feasible so far as our own conduct is concerned.

Since, then, the Baptists have chosen Christ as Lord, and find that he would have his people one, since they recognize his call to them to be exemplary in their obedience to all his commands, and since they have taken, before the world, the place and assumed the responsibilities of a complete Christian church, what remains but for them unhesitatingly to allow that they can and must come into closer association in Christian works and worship?

The spirit now stirring up the denominations and manifest in the posing of this question on the doors of this Congress, is it of heaven or of men? It is impossible not to recognize the gradual, irresistible approximation to each other of all denominations. By the pressure of the *Zeitgeist* their old-time barriers are giving way. Aiming at one common end—visible, distinct, absorbing—however far apart they may have started, every step of progress to the one Shepherd brings them nearer to the one fold. But, oh, that the best state of the churches need not, so often, come upon them from sources not directly of their own seeking, that the children of light would not be content to be borne along in the train of modern civilization, but that they would be on the alert to anticipate events, and thus the leadership of the centuries for their Lord.

But whether by this means or by that, I rejoice that towards closer denominational association is the trend of our age, that we find, "as face answers to face in the water," so the heart of the Christian to the Christian; that as disciples come to know each other, though one wears a cowl and hood, and another a Quaker hat, and a third girds himself with a towel and washes the saints' feet, they have in common the family resemblance.

But the rate of the movement of Christians toward each other is as the warmth of their hearts. Glaciers move slowly, and only at all as they melt. The icy barriers between Baptists, through

nearness to our central sun, are flowing down to swell the stream in which alike they will baptize and wash their alienations away, in the name of the Father, and the Son, and the Holy Ghost.

In the absence of Dr. WHITSITT, of the Southern Theological Seminary at Louisville, Ky., his paper was read by the Corresponding Secretary of the Congress.

Prof. W. H. WHITSITT, D.D. :

The question is indefinite at several points : a statement of it is therefore important.

I. Statement of the question.

(a). Baptist Bodies. The first item of uncertainty relates to the expression "Baptist Bodies." There are differences of judgment regarding this point. In much of our literature, especially of the historical and sensational kind, positions are assumed that are sometimes combated. If a Pan-Baptist Council should ever be convened, a place on the Committee of Credentials would be no sinecure. That committee would be required to give attention to discussions of a doctrinal, practical and historical nature. Whatever decisions it might make would be sure to encounter opposition.

(b). Union. Few words could be more vague. There are unions of every possible shape and every possible grade of coherency. What type of union is here proposed? Is mere Christian union intended—the friendly sympathy and religious respect of persons who belong to different camps? That kind of union is not only feasible; it actually exists, and flourishes to a considerable extent. No ideal condition of affairs prevails; but the ideal always eludes our grasp in this world. Possibly there is now more of Christian fellowship and respect than would obtain if all parties were consolidated into a single organization upon any kind of platform.

Of late the notion of federative union has come into vogue. It appears to have taken its origin in Germany, where the aggressive policy of the Roman Church has induced leading Protestant fraternities to conclude that some kind of concerted action would be desirable. Even under stress of the perils that encompass them there, the enterprise of accomplishing any closer organization than a simple federative alliance is considered to be hopeless.

Federative unions may be of almost any shape and shade. They may embrace only those Christians who bear a given family name and likeness; or it is conceivable that they might include Christians of different family names and descent. It is likely that on two of

them would be of the same pattern, or devoted to a like purpose.

Am I at liberty to conclude that the query with which I have been entrusted, takes for granted that the aggressions of Romanism have become sufficiently alarming in America and in other countries where Baptists are numerous to suggest the propriety of a federative union among various Baptist bodies; and that it requires me to express an opinion as to whether a federative union of any color would be feasible? These might be entertaining topics; they would perhaps be more attractive than the issue which I am disposed to believe has been submitted to my judgment. But the notion of a federative union is so new and unsettled that I can hardly believe the Committee expected it to be discussed on this occasion.

I fancy that the topic I have in charge relates to a union of all Baptist bodies in a single organization, with a single set of officials, and a single organ of opinion and authority in matters of faith and practice and propagandism. At any rate the query that I shall discuss is, whether an organic union of various Baptist bodies is feasible.

Let it be observed that the word "feasible" is employed. I am not required to express an opinion upon the question whether an organic union of various Baptist bodies is desirable. That issue is sometimes raised and hotly disputed. On this side all the evils of separation are duly arrayed and insisted upon; on the other side the evils of consolidation are illustrated with glowing eloquence, from certain well-known examples that are widely familiar. This investigation, however, is not before us; the question is whether an organic union of various Baptist bodies is feasible.

It would be useless to inquire whether a union of this color is feasible at the present moment? Certainly not; no preparations have been made for an immediate consummation; the views of the great body of Baptist believers, whether in this country or other countries, have not yet been formed by discussion. The business is, comparatively speaking, new to the rank and file; years of familiarity and perhaps of compromise would be required before even the initial step could be taken. Our associations in the faith have become so numerous that we should be compelled to move slowly. Is an organic union of various Baptist bodies feasible, in the sense that we might hope to accomplish it after years of consideration and exertion? This is a full statement of the question I shall handle in the brief time at my disposal.

I shall not indulge in any decided statements; the event of

which we are treating belongs to the future; and none of us is infallible to foretell coming events. No man is entitled to declare that an organic union of Baptist bodies can never be achieved; just as little are we entitled to affirm that it can be achieved. The matter is one of probabilities; we can hardly see the end from the beginning. Let us endeavor to weigh the probabilities of the case.

II. Discussion of the question.

I am disposed to conclude that a union of various Baptist bodies in a single organization is not feasible. In my humble judgment the prospect of achieving such a result is not now sufficiently encouraging to justify earnest men in giving much labor to promote it. The reflections that have inclined me to embrace this conclusion will be briefly stated.

(a). The first of these relates to the deliverance of history; no kind of exertion that has ever been bestowed in the history of Christianity has been more unfruitful than the efforts to promote a reunion of bodies that had once become sharply separated. Here is not the place for minute details, but none will deny that labor of a high order has been expended on many different occasions. Prior to the Reformation, plans were often formed to unite the Eastern and Western Catholic Churches. At the Council of Florence it was fancied that these were at least successful. To this day the expressions of joy are both touching and amusing. The leaders were almost utter strangers to the temper of the people.

Likewise there were enterprises to comprehend different minor sects, but the success was not often commensurate. Since the Reformation these projects have sometimes been renewed, but the labor and solicitude employed have yielded surprisingly meager results. Attempts that have been made to unite different Protestant organizations have in general been crowned with little better success.

Therefore, I conclude that the deliverance of history is against the feasibility of the enterprise. Whether that conclusion is grateful or grievous to our feelings, I suppose it must still be allowed to stand firm. The leading instance of union upon an important scale is that of the Lutheran and Reformed bodies in Prussia and certain other sections of Germany. It was effected not by any initiative of ecclesiastical authorities, but by the decree of a temporal sovereign, and a candid survey of the movement will not afford great encouragement to the friends of organic union. Possibly it would have been fortunate if no such enterprise had been attempted.

We cannot afford to undertake a concern of so much magnitude as an organic union of various Baptist bodies without taking counsel with history. Its voice on this subject is clear and indubitable. Numerous sects have quitted the larger communions in different ages. The instances where these schisms have been cured by reunion with the parent stock have been few and far between. Commonly the smaller parties, having run their course, have ceased from lack of momentum, where they have not been crushed by violent means. In brief words, the experience of Christian men in past ages speaks loudly against the project to effect a union between different Baptist bodies. The labor that might be devoted to such an enterprise, if one may conclude from the light of history, would conduce more to the glory of God and the happiness of mankind, if bestowed in some other direction. Whoever rushes incontinently into the work, may fairly be charged with scouting the voice of God in his providences.

(*b*). Many have a conviction that the present is a remarkable age. We shall be told that enterprises that could not be undertaken in any previous time may be easily performed in this age. The present is indeed a notable period; a larger number of religious parties are now in existence than ever were known before. The current of the time is more strongly set against organic union of churches than in any previous epoch. Probably the century that is now coming to a close has witnessed the birth of more and stranger sects than any two centuries that have preceded it in the history of Christianity. That remark applies not only to America, but to several other countries of the civilized world.

The tendency against organic union does not appear to have lost a jot or tittle of its momentum; on the contrary, it appears to be stronger in the present year of grace than in any previous year. Of the vast number of sects that have sprung up within the present century I suspect that more have taken their origin from the second than from the first half of it. This is nothing better than an estimate, and it may not be in all points confirmed by statistics. However that may fall out, there can be no question of the fact that the drift of the period is not friendly to consolidation. It is conceded that there have been one or two instances in America where consolidation has been achieved; but these have been nothing better than exceptions that prove the rule.

It would be a noteworthy experience to discover a denomination of Christian people that has produced no schism of any kind within the present century. The record declares against almost every one

from the highest to the lowest. An indisputable fact of history and experience like that conveys its own message; an apparently irresistible tendency adverse to the organic union of religious parties, and in favor of separation and division appears to be one of the marked features of the age. If one may conclude from the record, there is nothing so fashionable as separation. The century has been peculiarly subject to that weakness, and the malady increases as it advances in age.

Another marked peculiarity of the time is the increase of religious conflicts of every sort. This observation applies in a particular sense to theological duels, otherwise called public debates. In the early years of the century these were hardly ever heard of, and when one was announced it produced a sensation over a wide area of territory. During the last quarter of a century they have become so common as to attract little if any attention. They are rarely mentioned either in the secular or religious press. The code of honor has become disreputable, and duels with deadly weapons are considered out of date. But in the domain of theological contention the code of honor is in its glory, and it has been almost as much as one's position and reputation were worth to decline a challenge. There is hardly a day in the calendar when a theological duel is not proceeding in some section of the country. Here is a notorious fact of almost daily occurrence. Numbers of these contests are waged every year between different bodies of Baptist people; is it then likely that these can be easily brought to accept organic union of any kind?

The facts are beyond dispute, whatever the explanation of them may be. Possibly this unwonted condition of affairs is due to the remarkable interest that is nearly everywhere felt in behalf of religious truth. When the mists are cleared away it is conceivable that our successors will record the nineteenth century as the age of religious fervor. The earth was never before planted with such a forest of church spires. A larger number of men have acquired fixed religious convictions than was ever known before in any former age. In the period of illumination, when indifferentism prevailed, it was not unusual for religious people to fraternize and to form projects for the union of their denominations. But that fashion is out of date; ours is not in the least an age of indifferentism. The convictions which people maintain are believed to be more precious and influential than has hitherto been customary. There is slight prospect that they will relax them until a marked change shall come over the spirit of their dreams. To sum up,

many religious parties are being formed almost yearly, and the people who belong to them are more tenacious of their faith than they have ever been before.

I have endeavored to occupy the position of one who makes report of well-known facts and conditions. If I might be permitted to express a conclusion founded upon these facts and conditions, I should say it appears more likely that still other Baptist bodies shall arise within the next half century, than that we shall be able to effect an organic union of those that already exist. Centrifugal forces abound in every organization. These may not be strictly observed, but every thoughtful man is sensible of their presence. There is no church within my knowledge that is exempt from such phenomena. It is matter of common fame that an active schism is at the moment in progress among our excellent brethren of the old school Baptist body. The party of means is breaking away from the party that is opposed to the use of means in a number of the States in our country. If it should be conceded that the Disciples of Christ are in any sense a Baptist body, it may be said that the lines of still another schism appear to be somewhat clearly drawn in their communion. Between the two contending parties there has grown up a more lively sentiment of hostility than might be entertained if the trouble had already come to a head and an open separation had been accomplished.

It is conceivable that similar conditions may prevail in still other bodies. Yet the religious interest is so active in many quarters that men will make unusual sacrifices for any cause that they embrace. Hence different religious bodies have less trouble to maintain their organization and to increase the number and influence of their adherents than in any previous generation.

Scarcely a religious denomination can be named that is on the defensive; all of them are more or less aggressive. Individual believers will be met with in nearly every one, and sometimes their number is not small, who encourage themselves with the fancy that their particular sect is destined to prevail and to absorb every other form of belief. Among the various bodies of Baptists are found as many believers of that variety as in any other communion. I have lately heard a distinguished Doctor of Divinity assert before a crowded audience, that in the end religious men of every people and nation and tongue will embrace our Baptist sentiments. As a result of this hopefulness and courage, almost all the various bodies of Baptists are more or less aggressive; with the possible exception of the respected advocates of the Six Principles of the Doctrine of

Christ, all are more or less prosperous. Certainly they are all able to keep open house, and willing to make sacrifices to live in credit. While a temper of that kind is abroad, hopes of union do not appear to be brilliant.

And even in those rare cases where a given body may be pronounced in a declining condition, it is likely that any exertions that might be put forth to comprehend them, would encounter serious obstacles. Possibly these might be successful if rightly managed ; but on the other hand they might involve more of toil and diplomacy than would be required to win an equal number of believers from the ranks of the outside world.

(c.) Every movement for an organic union among various Baptist bodies is handicapped by the circumstance that efforts in favor of union are more or less unpopular. As matters stand, the men of decided conviction and unswerving loyalty are the successful men. Few leaders of any religious party, even though they may sometimes indulge dreams of a golden, glorious period of organic union, will be bold enough to insult the temper of the organization in which their lot is cast by developing any special prominence in this direction. They regard it as criminally unwise to imperil their influence and position in what might prove a useless business. Self-preservation is the first law of life.

Every religious organization is employed in the absorbing labor of promoting its own prosperity and efficiency. Compromises are suspected and feared ; there is little patience with them anywhere. Nobody is in a mood to try experiments ; all parties alike expect to subdue the whole world by the force of their peculiar principles. People who allow themselves to talk of organic union, and to suggest compromises that might be made to obtain it, will shortly find their loyalty suspected and their influence, whether for organic union or for any other cause, hopelessly crippled. Sober men must keep their feet firmly planted upon the earth ; they cannot afford to alienate the confidence and affection of their brethren in a common faith for the sake of a mere *ignis fatuus*. They are engaged to form a satisfactory conclusion regarding enterprises that may be possible or otherwise, and to avoid throwing themselves away to serve a mere hallucination. They must stand in their lot, and serve God with the means at disposal.

(d.) The peril I have just now described encounters every laborer within the limits of his own denomination ; there is still another peril that the friend of organic union must encounter outside the limits of his own denomination, within the limits of other denominations.

If you are very eager for organic union you will be, perhaps invariably, suspected of cultivating a kind of Jesuitic morality. Almost without exception your fellow-Christians of other name, and likewise many among the people who belong to no denomination, will quietly assume that your motives are insincere. They will avoid making such a charge in plain words; the smallest experience of life forbids that course. But their conviction is unalterable, and among themselves they do not hesitate to utter it, and to brand you as a false and contemptible character.

Sensible men consider that it is undesirable to incur that kind of odium, except when circumstances imperatively demand it; they do not feel that they are called upon to forfeit the good opinion and sympathy of the Christian public without adequate cause.

Suspicious of this nature have been confirmed to the minds of many people by a much vaunted plea for Christian union, which is so evidently a plea for proselytism, that it declines to deal with other denominations as a whole; and enjoins that only individual members shall be treated with and received to fellowship. ("Our Position." By Isaac Errett, Cincinnati, p. 12.) It avoids the theologians and thinkers and catches up the unprotected and helpless sheep of other folds.

The effect of this plea has been unhappy to the last degree, in relation to the interests, both of Christian union and of organic church union. Nothing has contributed so much, perhaps, to injure the enterprise. No union of any kind is conceivable, as long as Christian union is degraded to be a mere engine for proselytism.

The proposition more recently made by the Episcopalians is not so manifestly objectionable. These do not refuse to treat with other denominations in a collective capacity; but the requirement that we shall submit to the "historic episcopate," forms an impassable barrier. It is felt that in the end the exactions of the "historic episcopate" would be intolerable, and so the project has proved a hopeless failure. No serious attention has been given to it in any quarter.

(e.) A final reason why organic union among various Baptist bodies is not considered feasible, appears in the circumstance that hitherto Baptists have been less responsive to enterprises looking in that direction than almost any other religious people. Methodists, Presbyterians and Episcopalians have succeeded in organizing each a sort of ecumenical council, and these institutions have been conducted for some years with more or less of energy and success. Individuals here and there among the Baptists have been solicitous

that we should organize a similar undertaking; but up to the present moment nothing at all has been done. Until a Pan-Baptist Council shall have been established and successfully operated for a series of years, it may be fairly claimed that in this regard we lag behind all the other large denominations of our country. These ecumenical councils have not procured organic union for either of the denominations mentioned. If the Baptists are not prepared to take even that initial step, it is clear that the time has not arrived when it would be in order for them to discuss the propriety of taking any other step, especially such a lengthy and radical step as organic union. In fact that kind of union appears to lie outside of the range of present probabilities.

In conclusion the circumstance is gratefully accepted that the discussion touching organic union among Christians has taken a new turn, and that it has become the fashion for advocates of union to have some concern about union among those of their own household of faith. This is a hopeful change. Here is work enough for every denomination; it would be a splendid achievement for each denomination to fetch home its own banished ones. If we have no stomach and no capacity to establish a union among those who are of our own kith and kin, we have no calling to strive for a union of all sorts and conditions of Christian people. It is seemly that judgment should begin at our own house; let every friend of organic union first make sure that his own house is in order. When our efforts are bestowed in this narrow circle, they are more likely to be of service than when they are given to more distant fields that are less familiar to us.

The different Methodist bodies of Canada have set a fine example by establishing organic union among themselves, and have contributed somewhat to revive interest in the subject. It has been suggested that possibly the different Methodist bodies of England and the United States may one day be in a situation to take this step. In Canada the close conflict with the Roman Church may have contributed to aid the consummation. The movement is in the right direction; we rejoice in what has been done, and shall be glad when it is possible to take further steps.

CHAIRMAN:

Running through the cables of the British navy there is a scarlet thread indicating their ownership and their purpose, and through all these papers we have the indication of unity, the scarlet thread,

the tie that binds. Let us rise and sing, "Blest be the Tie that Binds."

The first speaker under the ten minute rule was Dr. HASTINGS, editor of *The Christian*, of Boston.

REV. H. L. HASTINGS. D. D.:

MR. CHAIRMAN: I am only here for an hour before leaving the city, and I am unexpectedly called upon to do what I am always glad to do, to say a word on the right side of things; and with the blood of four generations of baptized and baptizing preachers in my veins, I feel somewhat at home among you who are here to-day, in one faith and one baptism. One great difficulty I apprehend in the unification of the people of God, is in the distinction which we make between what things are essential and what things are not essential. I suspect we shall find, if we ever get this line drawn correctly, that it will prove to be about here:—The things which God commands are essential, and the things which *men add* are non-essential; and if we can whittle down our faith and our platforms and our ordinances to the things which God says, and eliminate the additions and accretions which come from men, we shall have the work very nearly accomplished.

The question seems to me a very practical and a very important one; and the more we enter into the real work of the Lord, the more we shall see the need of that unity for which Christ prayed. While men are discussing the practicability and impracticability of it, I seem to see the great High Priest before the throne, stretching his hands above his flock and *praying* as he did pray in the commencement of his mighty intercession, that they all may be one. And if this be the divine purpose, to gather together his people into one fold, with one shepherd, it surely *can* be done, and it surely will be done in its time; and the nearer we come to him in work, the nearer we shall come to each other.

I noted years ago when the regiments started for the seat of war, they all had different banners and different uniforms; some had slouch hats, some had red pantaloons, and some had belts, some cockades, and some epaulettes, but when those same men come marching back, with their bullet-riddled flags and battle-tattered uniforms, I noticed that they all wore the Union blue. They had found that the man who wore yellow pantaloons was twice as likely to get shot in the legs, a cockade helped a sharpshooter to find a man's brains and blow them out, and a belt was a very good guide

to hit his heart ; and so they dropped those things when they got into real work, and this is what we shall do when we really get at work for God.

The world lieth in wickedness, and demands our immediate, and urgent, and supremest efforts. Our good housewives, as you know, roll out some dough, and then take their cooky cutter and cut a round one, a square one, and a three-cornered one, and when they have cut them all out, there is a good deal of dough left that is not cut ; and so our Baptist brethren cut one kind of cooky, and the Freewill Baptists another, and the Disciples another ; but what is going to be done with *the rest of the dough* ?

There is a vast mass left over, and it is this we are to go after and to seek ; and the command of Christ lays on his people to preach the Gospel to every creature, positively requires the unification of the people of God in effort and endeavor, in heart and in life.

I do not know much about this organic unity. Perhaps if we had a little less of the "organic" element we would get along just as well ; possibly water has quite as much unity when it is flowing as it has when it is frozen solid ! Possibly it is quite as much united when it is expanding in steam as it has when it is packed in ice. Possibly the Church will find her unity quicker by heating up than she will by freezing down.

One great trouble with our churches is in the infirmities of human nature. It is not because people differ in opinion doctrinally. Take any church and let them agree perfectly in doctrine, and yet, in the course of time, you are liable to have a disturbance and a split. The trouble is mostly bad manners. People are not polite ; they abuse one another. They get into church meeting and they are saucy, and do not treat each other well. That difficulty has caused splits in churches all along, and the trouble has been, not in the sheep dividing, so much as in divisions where the goats and the sheep mixed together. If you could, in an ordinary church division, take two or three of the wild goats out and wring their necks, the sheep would be peaceable enough.

We are to learn to distinguish between Christ's sheep and the devil's wolves. If you can get the flock together and let the goats go where they will, you have peace.

Another thing. If we seek unity we must leave our isms and names a little out of sight. I remember once I carried a package of flour for a friend of mine who had a flouring mill, to a merchant, and I said to him, "Can you sell such a flour as that ?" He looked at it and examined it with care, and said, "I think I can." And

then he said, "Has your friend any brand for his flour?" "No, he has no brand; but he can put one on if you wish it." Then the merchant said, "We would rather he would not, because we have certain customers who will only buy one particular brand of flour; then there are other customers who insist upon having another brand; and if he will *send it to us plain* we can suit the whole of them! All that was necessary was to put on a stencil plate, and paint over the barrel head, and the flour is all right.

Now, I am much inclined to give people the Gospel "plain." Let us have the Gospel of the Son of God, then it seems to me it will make good bread if it does not have the head painted just in this or that way.

When the Pan-Presbyterian Council was held in Edinburgh, Dr. Pressensé, an eminent French minister, said, "I have come here and find you disputing about singing *hymns*"—you know our Presbyterian friends have something to dispute about with the rest of us—but he said, "in Paris we are discussing the question, 'Is there a God?'" Gentlemen, you will find *that* question is a good deal more important to-day than the questions that divide you, and you will find that that question is up as never before in the length and breadth of this and other lands, and it is time the Christians should link hands and join hearts that they may show their unity, and testify to the power of the Living God, who can unite his own people at least, and can gather others into the fellowship of his love.

Can the people of God be united? The old-time way of welding iron was to heat and hammer and bang and beat it, and then it often would not weld. They have changed all that, and now placing the fragments together, they turn on an electric current, and the work is done. And if we stop banging and beating, and pray as the Saviour prayed for the unity of his church, under the power of the Holy Ghost and the electric current of divine love, we may soon find that the scattered flock are made one in him who is their head and Lord.

REV. T. A. T. HANNA, of Falls of Schuylkill, Philadelphia :

This has been a somewhat peculiar discussion, because the question has been, whether we are going to unite Baptists or not; and the peculiarity of it is that not a single Baptist has spoken on the question; that is to say, from the narrow point of view; not one of those whom we are accustomed to call Baptists has spoken as yet. We have had a paper read from one whom we have hitherto

called Baptist, but we have not had the advantage of hearing directly from one.

I could not quite agree with the grand old lion who has just shaken his mane and sat down. I do not think that it is altogether a matter of no account whatever, the differences that divide these bodies. It is true that in Paris they have to discuss whether there be a God. It is true that in Edinburgh they are able to discuss whether they will sing psalms or hymns; and it is true also that there is just all that difference between life in Paris now and in Edinburgh now. Where they can afford to discuss whether they shall sing psalms or hymns, civilized people can dwell; and where they have to discuss whether there be a God or not, you know what state they are in.

These things that divide us are something. Here is a member from the body known as "Disciples." The question is whether he can be reunited with us, and whether the churches which in a certain sense he represents can be so. Well, now, how did they ever come to be disunited from us? Talk about uniting, the door is open, the same door that they went out of. If there is to be union, dear friends, it must be union in the low sense of compromise, and of sacrifice of truth or principle, or it must be union in the high sense of spiritual junction with Jesus Christ. Now, the union which Jesus Christ prayed for, to which much allusion has been made this morning, was the union "in him:" "that they all may be one in me, that the world may believe that thou hast sent me." That union is not to be attained by one man shaving off the end of his belief that it may fit on the end of another man's belief already shaved to meet it. There is no union by compromise, no union of the kind that Jesus Christ prayed for.

Why not learn a lesson from the divine teacher? When he saw the desirability of union, what did he do about it? He prayed for it, and you cannot do better, and you will never secure it otherwise. You will never secure it or anything approaching it, until the people of God come together in the power of prayer. It is not by reading essays, although there may be something of value in that, for a good many of us are called upon to do it from time to time. It is not in this way. How can two walk together except they be agreed? Is there union among those not united? You may clamp two beams of wood together, but you cannot make two beams grow together into one living tree. You may have union but you can have no organic union, except by union of life, and that life comes with Jesus Christ, and in answer to prayer, and never otherwise.

There are things here, that part us from some of these bodies, which have been represented this morning. There are more important differences than the immersion of the believer in water. There are those, for instance, in connection with the Free-will Baptist body or Free Baptist. As I have read, there are churches in their fellowship that do not hold the divinity of our Lord Jesus Christ. I do not say that the Free Baptists are so, but there are churches in their fellowship that do not hold the divinity of our Lord Jesus Christ.

Now we stand on a platform like those English Baptists who felt obliged to disavow ministers who will exchange pulpits with Unitarians. That question is a far more important question than whether a man has been covered under the water or not. Far more important is the question whether a man will believe in the Lord Jesus Christ or not, than to settle the question whether he has been immersed or not; and we as Baptists stand for this, that a man is saved by the Lord Jesus Christ, by the faith in him and by that alone, that and nothing less. Yet if there be true faith in him, that man is a saved man. That matter is of far more account, and yet it is not a matter in which all these bodies agree. We cannot be united, unless some of us shall change our views. Now all these bodies feel that they stand right. They feel that they believe what they believe because they read the Bible that way. We must all come to read the Bible in some different way before we can be made one. You may tie us together but you cannot make us one. There is a story told, a ghastly story of the French Revolution, where some cruel judge, in order to punish a man and woman, compelled them to be chained together, and being thus joined, living, they were hurled into the Seine. Now, the end of that union was death. The end of all forced union of any of God's people must be death. There is no life in it. They that draw near to Christ, they that love Christ, they that believe him, they that are one with him, will not need to come and discuss how they are going to be united together. They will not need to ask the How. We have no right to hold anything unless we hold it as truth, and if we hold it as truth, we have no right to give it up for the whole world. Not for the sake of union, not for the sake of fellowship, not if thereby we could be united with the general assembly and church of the first-born. The least particle of this Christian truth is worth more than union with the whole world; and there has never been truth upheld on any other basis. We respect these brethren. Could we respect them if we felt that they only

held their views as matters of convenience? If we felt that they only held their views as matters of convenience, respect would vanish. There is danger ahead. If their beliefs could be cut and squared and trimmed and made to fit we could not respect them. We respect them because they come here and say, "We believe these things on the ground of New Testament teaching. We think the New Testament teaches thus." So long as they think that, so long as they see that, they cannot give up their belief for union's sake. They might profess to do so. People sometimes make strange professions for the sake of union. But he who believes in the New Testament, and believes it to be of divine authority, he cannot give it up, not for union to all mankind.

We stand in the position of the Pope. "Non possumus." "It cannot be done." The truth is there. So long as truth stands in the way, so long is union impossible. Buy the truth, and sell it not!

Here is a great mountain, that mountain is to be removed, and to be removed in the way and time of the Lord Jesus Christ. But never except by the effusion of the Holy Spirit in mighty power. "Who art thou, great mountain? Before Zerubabel, thou shalt become a plain; not by might, not by power, but by my Spirit, saith the Lord of Hosts!"

Rev. LEIGHTON WILLIAMS, of New York :

My friends, I agree very heartily with much that Mr. Hanna has said, but I want to remind him that as far as my hearing went, no question of a compromise was raised till he raised it. I agree with him in feeling that no union is possible except on the high plane of spiritual union, but I believe that union will never be reached in the way Mr. Hanna thinks it will be reached, by seeing truth perfectly. "We prophesy in part, we know in part," and it will never be possible to have a union on a basis of full truth, until that day when all things are revealed. Now, I am quite confident that in some of my brethren's eyes there are motes. Am I quite sure that in my own eyes there is clear shining and no beam?

The *New York Sun* is not a very good-spirited paper, but it is very clever, and it had recently in it this little story which I imagine it probably invented:

Stranger at the door of crowded church—To Sexton: "You seem to have a great audience in here to-night; taking in many

converts, I suppose, great revival." Sexton—"Converts, no; we are trying a man for heresy."

Now, as long as what one of the speakers called the centrifugal forces are at work, they work out the result described by a certain Scotch lady. Their church was reduced to two members, herself and her husband, but still she had some doubt of Jeames. She was not sure whether his faith was all right. But of her own there could be no doubt.

It will be a union of heart. It will not be a union of head. It will be a union of heart and work, producing gradually a union of head. There is a verse which one great preacher, far-sighted in his day, took as a text of a notable sermon: "If any man wills to do his will, he shall know of the doctrine." There is a way in which unity shall come, but it is by work. Let men get together in real work, in the spirit of work and their heads will come together before long.

How do scientists come into agreement? By insisting that the undulatory theory of light must be true, or the theory of emission of rays of light, the impinging theory, is the only one they will believe in and see? No, they hold their theories in solution so to speak, always trying them by the facts. That is the only way by which we shall know what can be actually known of the truth in the Christian religion. There can be but one reality, and that reality will be found by free investigation of facts. There is a good deal in the spirit in which we come at it. Notice, for instance, if one gets up in an argumentative frame of mind, one is likely to find all other members of the family wrong all day. If one gets up in the morning feeling that he is a little wrong, he is likely to see a good deal of right in the rest of the family all day. Now, in this discussion this morning, we are likely to find, if we approach the subject in the right spirit, that we see the truth further than we have done before, but that we are not confident that we see all the truth. We shall find that we are more ready for union than we otherwise would be.

There are great uses for the centrifugal forces in God's creation, but they would work ruin if there were not still the counterbalancing centripetal forces. The day has passed when any sensible man looks for union on the ritualistic basis. The day has not passed when some of our dear brethren hope to see union on the basis of partial knowledge. But there is a day coming, and it is almost here, brethren, it is here, it is already dawning, the glorious light of it is growing with mighty strides unto the perfect day, when

men at last will see that it is a union of life in Jesus Christ; that union is not two blocks of wood coming to be bound up together in this way, or that, but it is coming through the spirit of our Lord. We do branch out in different ways as do these palm trees in the hall, not a whole tree in every branch, but the whole spirit in every branch. It is true that he has given us to see only a part for the purpose of the partial work we are to do, and he has intended that I should not fear the fellowship of the brethren who see differently from what I do, since they are loyal, not to me, not to Calvin, but to Jesus Christ, and I should no more deny their loyalty than my own.

It is that partial denial, as it seems to me, of the loyalty of the brother who sees differently from me, that is the selfish spirit that will go on keeping this divided state of the church much longer than it ought to be, and therefore, dear friends, I speak with feeling, for I feel that we have a duty in this matter of Christian union, that this divided state was never intended, and never could be kept up, but for these centrifugal forces having their undisputed way in the negation of the great centripetal forces which, according to the Master's plan, should counterbalance them.

The session closed with the Doxology and the benediction by Dr. Cascock.

Third Session.

FRIDAY AFTERNOON, AT 2 O'CLOCK.

The Hon. JAMES BUCHANAN, of Trenton, N. J., Vice-President of the Congress, was in the chair.

After the hymn "My Faith Looks up to Thee," Rev. H. A. GRIESEMER, of Haddonfield, N. J., invoked the blessing of God.

The congregation sang "Oh Thou My Soul, Forget no more The Friend Who all Thy Sorrows Bore," and the Chairman introduced Mr. HANNA, of Philadelphia, as the first speaker on the topic of the session :

THE INERRANCY OF THE SCRIPTURES.

Rev. T. A. T. HANNA, of Philadelphia :

Mr. PRESIDENT:—It seems to me that I at least am conscious of a certain feeling, that, in making the truth of the Scriptures a subject of controversy in any sense, there is some danger of degrading them. I do not know what the brethren who afterwards may speak on this theme, may have to say, but I have this conviction, that if their effort be to prove the errancy of the Scriptures, then I am not on a level with them. I claim to hold a higher position. I do not claim to stand on a platform on which this matter can be debated on even terms. There is a difference in level between him who minimizes the gospel truth of the word of God and him who maintains it, and I think that some of us will be led to declare that we will not affect to be neutral in the matter. It is fashionable to affect neutrality, even if the parties in the controversy be God Almighty on one side, and man's thoughts on the other. In such a controversy I do not propose to be neutral, and would rather be stigmatized as partial and partisan than to be praised as neutral. It is time to take sides when one feels that he can clearly discern on which side the Lord is. We are not neutral. I know that at the present time, with many of God's servants, it is customary to do as the chorus in some of the ancient Greek tragedies, feebly to approve the right, feebly to approve the wrong, and to stand on one side or the other of the stage, but to lift no hand to make the right prevail. Like that chorus in the Agamemnon, who sang

their refrain as they marched back and forth with the "Ah, Linus, Ah, Linus, and let the right prevail;" but no hand is lifted to make that right prevail, while the dread tragedy goes on.

Now, if we are to approach this question as God would have us approach it we shall approach it trembling. "Heaven is my throne," saith Jehovah, "earth is my footstool; but to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." Now I ask if these words describe the spirit of the minimizers and critics of the day? Ask if these words are a picture of the men who now have set themselves in array against the prophecies of God; are they trembling at God's word? The question ought to be asked, but it is one of those that need no answer.

Are we prepared to approach the question trembling? When Isaiah utters his proemium and when he desires to call attention to the word that God gave to him, he is not afraid to say, at the very beginning, when he has named himself Isaiah the son of Amoz, he is not afraid to give this blast on the trumpet of truth "Hear O heaven, and give ear, O earth, for Jehovah hath spoken." Is that the way in which these people talk of God's word? Do you observe any resemblance, do you hear any echo of that prophetic strain, in all that they have had to say and write concerning it?

We ought to discern that this is a matter in which our eternal salvation itself is at interest. Our hearts are pledged here, our eternal life is at pledge. Moses, with the blood of sprinkling, sprinkled both the book itself and all the people. The book is sprinkled with blood, the book that Moses held in his hand. The blood of Jesus is upon it. It is no light matter to handle this book, a bloody book, and will prove a burden of blood to him whosoever undertakes to dishonor it. The book itself is sprinkled, and the Lord Jesus Christ hath given his own word concerning it. "Heaven and earth shall pass away, but my words shall not pass away." He himself declared that it is easier that heaven and earth should pass (dare *we* make comparisons in things like this?)—easier that heaven and earth should pass, and this frame of things be dissolved and sink like mist back into the abyss—easier that this should come to pass, than that one iota or one tittle of the law should fail. Compare that utterance of Jesus Christ with the utterances of the critics of the day! It is not iotas, it is not tittles that they are busy with. They want to sweep all, they want to lay their vulturous clutches upon all that hath come to us from the days of old, whereof Jesus Christ declared that heaven and earth

should be dissolved sooner than the least particle thereof should fail. God himself in his word (if we will assume at least for the moment that it is his word)—God himself in his word declares that he has magnified his word above all his name. God's name is great, infinitely great. The highest letter of that name is the inspired word; that word that was written when Psalm 119 was penned, that word is magnified above all the name of the character of Jehovah, because it is everlastingly true. "Forever," says the Psalmist, "Forever thy word is settled in heaven." How very strange it is that what is so permanent in heaven seems to be so easily unsettled upon earth.

When the Lord Jesus Christ had to deal with the Sadducees, they were able to bring troublesome arguments against him, that is, arguments that would have been troublesome to us. The Lord Jesus Christ disposed of them in this short fashion: "Ye know neither the Scriptures nor the power of God." If ye knew these your difficulties would be much less than they are. Take larger views of the word of God, take larger views of the power of God, and your difficulties will vanish. Jesus taught these people, "Whatever your theories may be, the Scriptures cannot be broken." Whatever becomes of your arguments or your difficulties, whatever your difficulties may be, that is the pillar: "the Scriptures cannot be broken." Listen to Christ then.

When he stood before Pilate he stood for his life; he was fully aware of the fact, and in that solemn moment of our Lord's existence he says: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice." To hear the voice of Jesus then, is the test of being a truth-lover. He that heareth not the voice of Jesus, loveth not the truth. We will maintain boldly that assertion. You can test yourself by it. Do you desire to listen to his testimony? What is it to you? If you hear this, then you hear the truth. When the Lord Jesus Christ was in the midst of his earthly ministry, he spake out to awaken men to the infallible truth of the word of God. Was there ever a syllable dropped from the Jesus' lips to make men think less of the Holy Scripture? If a man will be like Jesus, if a man will minister like Jesus, if a man will teach and preach like Jesus, will the result of his ministry be that those who hear him shall think less, or think more of the truth? That which was accepted by them, and accepted by us, is the word of Jehovah. That is the net result of Jesus' ministry and testimony.

A great writer has said that the first of all gospels is this: That no lie can endure forever. We need not state it exactly in those terms. I should prefer to say that the first of all gospels is: That God cannot lie; no false pretense, no pious fraud, can be of Jehovah. Whatsoever there be that is false, whatsoever there be that is deceiving, whatsoever there be that undertakes to make men think one thing while saying another, is not of God. Whatsoever there be (if it be so, as these men think, in the Old Testament), which has imposed for ages on the credulity of men, and which they are now about to expose, it is not the word of God. No fraud can be of Jehovah; that is the first of all gospels.

It is strange that these matters should need to be discussed among us. I know that they used to think it necessary at every station that a man go around with a long-handled hammer to see whether the train could go on or not. I do not think it should be necessary for us to tap the car wheels at every station. Some things we ought to know. Some things we ought to be sure of, and that these writings are the words of God, and that these are the true sayings of God, these are things which ought to be received. I heard a man say once to some conservative old men at Lancaster, "You Lancaster men can't have a mortgage on a farm without having to go out every day and look at the ground." They were so much interested in the ground. Have we not faith enough in the word of God but that we are obliged to ask every season whether it is true or not? "Concerning this hope," said the Apostle Paul, when talking about the resurrection, "concerning this hope I am accused by Jews!" He thought it strange that Jews should accuse him concerning this hope. Are we to be accused by Baptists? If any people can get along with errant Scriptures, we are not the people. Those who are traditionalists and sacramentarians may do without inerrant words, because they have something else in reversion. But where are we if the word of God errs? What have we been saying to the people through all these ages? We have said: "You are bound to take these things, because they are contained in the word of God." Oh, but that is antiquated. We do not use the Scriptures any more to prove anything. Where are you as a Baptist? The ooze is under your feet, you are sinking into the slime. We must have an inerrant word because we have always told people that they are under obligation to do this or that and have reverence for it, because obligation to do this or that rests upon that word. There stands the word, that we have made our pilot, by that we have sailed to this day. It

shall be seen whether Baptists will be able to get along without an inerrant word.

The stones themselves ought to cry out, the stones themselves do cry out. The dust of the desert cries out against this irreverence. If we tamely hold our peace the dust of the ancient cities and lands cries out with its awakened tongue against our want of faith. Pi-beseth and Tahapenes and Babylon speak again when men are silent, and declare that God hath not erred. His word is everlasting truth.

If the scriptures are not inerrant, then they are errant. The trouble is that a great many people who think and argue about these questions fail to make their propositions complete. They wander about one little word, and think of that, and do not think of what lies underneath. If the word of God be not inerrant it is errant, it contains errors; then these errors must be from man or from God, in the Bible. Did the error come from the Lord, or did man interlineate the error? Or perhaps it was the devil, and an enemy hath done this! It must have come from one of these three sources. If there be error in the word of God, then so far it is not the word of God. If there be error, it hath not proceeded from God. If it be partly error, and partly truth, it would be like the image in Nebuchadnezzar's dream. It stands on its feet, part of iron and part of clay. The end of that image was that it was broken into pieces. It became as the chaff of the summer threshing floor, and it was swept away. And the end of a Bible made up of mingled truth and error will be that it shall be swept away, relegated to the limbo to which have passed the great writings of other systems.

There are some who seem to feel as if it were an impossible matter that there should be an inerrant book. Why not if the book is of God? God can make a bee fly straight to an unseen hive. A party of men drives a tunnel toward the centre, other men on the east of the mountain drive another. They meet within an inch at the middle and have not seen each other all that time. What, men can do this, and God cannot furnish us with a book without error! What, the scientific engineer can do that, and it is impossible that the Bible should be inerrant!

The Scriptures must be useless to us, if they contain both truth and error. It is a very old argument, you know, but it is like an old highway, men keep on traveling it because it takes them to the place they want to go to, and this argument is a good one, because it takes us where we want to go.

If it contain both truth and error, we shall need a divine interpreter, we should need a guide, to let us know which is truth and which is error. Are there any here that can tell us what is truth and what is error? Can you do this? We should have to have a man wiser than Daniel, we ought to have the man who can tell us if there are any books of the word of God, that are from the inspiration of God; that come from the source from which they profess to come. Declare yourself on one side or the other. Is there any truth in the word? Tell us what it is. Is there error in the word? Point it out, and stamp it, put your mark upon it as a man does when a counterfeit coin is handed to him. He used to take his hammer and nail the coin to the counter. Find your error and nail it, if you dare. If it is error you ought to stamp it. You will never suffer by crucifying error, no matter where you find it. Find your error and stamp it, do one thing or the other.

I say, if the five books of the Pentateuch are not of Moses they are not of God. That is for short. It may seem a horrible conclusion to some, but I pray you, dear friends, simply reserve your horror not for the conclusion, for the premiss that necessarily leads to it. That is where your horror should come in. If they are not of Moses they are not of God. God is not the author of a lie, but of truth. God is not the author of mistakes and personations, but of openness and of everlasting right and truth. It is claimed for a great many of those who are now arguing the errancy of the Scriptures, that they have "a very reverent spirit." There was a famous essayist once who contended that if men were going to commit murder at all, they ought to do it in an artistic manner, but I never heard that any murderer on trial pled in bar of his condemnation, that he had accomplished the murder thoughtfully and as a fine art. The reverence which that kind of people have for the word of God seems to me to be very much like the reverence that cats have for canaries. I have seen the cat fairly doting upon the sweet creature that hung up in the cage, thinking and blinking and worshipping; but the end of that worship you know is the dilaniation of the canary, and her feathers of yellow will soon be lying among the pots, if you suffer the cat to continue her worship. I do not like that kind of reverence and that kind of worship, which leaves the object of the worship worm-eaten. I know there were ancient idol worshippers that used sometimes to become angry with one of the idols, and cast it down, and if made of china it would be damaged. Well now, that is the kind of reverence such men have for the word of God.

I think we can fairly say concerning the books of Scripture, that except these abide in the ship, we cannot be saved. The apostle Peter says "we have more sure the prophetic word" since the ministry of Jesus Christ in the world, we have it more certified; but the prophetic words, if the efforts of these men succeed, instead of being more sure to the heart of the believer, must be continually undermined and weakened.

We are told also that the Bible, even if error be found in it, and if the views of these men prevail, will be just as good as ever for moral purposes. Is that so? Is that a fact? Well then look at the kind of men to whom it will be just as good as ever for moral purposes. What kind of men, to whom a lie is just as good for moral purposes as truth? What kind of men, to whom dreams are just as good as facts and history? What kind of men, who can get along with a lying Levite in the place of Moses, just as well as with Moses.

It requires a larger gullet than that down which Jonah took his passage, to take in such a doctrine.

There are men who cannot swallow the statement that the whale swallowed Jonah, yet can believe that the book that contains the story is the word of God. That is a great swallow, but like John's little book, will make their bellies bitter at the last. The word of God then stands free from error. We find it to be of a good deal of consequence. We are not like that young man who, having asked a lady to marry him, and she felt constrained to decline, relieved her suffering in the matter by saying: "I assure you it is not of the slightest consequence, not of the slightest consequence."

Now it is of a good deal of consequence whether the word of God is inerrant truth, whether Moses wrote the books that Jesus Christ said he wrote, whether Moses said the things which Jesus Christ said he did, whether Moses testified of Jesus Christ as Jesus Christ said he did, whether the Lord Jesus Christ in making his claim, in staking his Messiahship, in setting up his claim to the reverence and belief of the people—whether he was right or wrong, whether he was true or false.

The next paper was by Dr. LYON of Harvard College. In his absence it was read by Rev. LEIGHTON WILLIAMS, Recording Secretary of the Congress.

Prof. D. G. LYON, Ph. D.:

Another form of stating the topic is: Are the Scriptures free from error?

I.—That is a question both of fact and of mental attitude. Evidence which would convince one mind may be ineffective with another. Minds which are judicial in regard to other topics, may by training or by the gravity of this topic be rendered unjudicial. One may be unduly influenced by conservatism and another by radicalism.

Happily the foundations of faith do not depend on the result of the inquiry. Noble piety and righteous living antedated the writing of the Scriptures, and would survive the loss of the Scriptures. In the camps of the affirmers and the deniers of inerrancy may be found persons of equal worth in character and in work. Neither party may call the other heretic or bigot. Who does this, is un-Christlike.

Though the question touch not the foundations, it will seem to some persons to do so. He who cannot hear the word "Criticism" without a shudder, may regard our inquiry as sacrilege, unless it sets out to prove the affirmative. But there are also other good souls who cannot make a belief in inerrancy coincide with the result of their study, and who are rendered unhappy by the conflict between what they believe and what they are told they ought to believe. May there not be a duty to this class of persons to aid them in removing such inner conflict?

The correct answer to the question, whatever it be, may bring temporary discomfort, but in the end the result can be good only.

The belief in the inerrancy of sacred books is not peculiar to Christians. Some Orthodox Jews hold not only the Hebrew Scriptures but also the Talmud to be free from error. The Mohammedan believes the Koran to have been written in heaven and to have been subsequently dictated to the Prophet.

If our question of fact should have to be on the evidence decided negatively, this might result in no loss to the power of the Scriptures, because the Bible is primarily not a book of facts, but a book of truth and of life. The distinction between truth and fact is important. A parable or a fable may embody the deepest truth, and yet that which is stated in the narrative in the form of facts may never have happened. There are in the Scriptures many facts, but deeper than these there is always the truth for which they are given. How often do the Biblical writers make it clear that they are more concerned to impress a truth than to impart facts! As a book of life, the Scriptures have a spirit which quickens us inde-

pendent of all questions of fact. By experience we know the book as a power of life and truth. May it not be that this was the intention of Him in whose name wrote the good men of old? If anything stated by them as fact turns out to be otherwise, is it not possible to profit by their truth notwithstanding?

If the book under consideration were any other than the Scriptures we should all perhaps be able to see that the Biblical writers, like religious men in general, lived a double life, a higher and a lower. From the higher level they bring us those eternal truths which they acquired in communion with God. On the lower level comes their converse with men, for whose profit they give expression to the higher disclosures. The utterance may be marred by defective speech, but the truth behind the expression remains unimpaired. This notion of a higher and lower level makes it possible, while abating none of our reverence for the real Scriptures, to accept without reserve, any new discoveries of truth in history or in science. I say *real* Scriptures, for it cannot be too much insisted on that these lie in the spirit and not in the letter. "The letter killeth, but the spirit giveth life," II Cor. iii: 6.

Limitations being necessary, this paper will be confined to the consideration of portions of the Old Testament. The aim will be to inquire whether the Old Testament, though always a book of truth and of life, is at the same time always in strict accord with history and science.

A moment's reflection ought to show that such accord can scarcely have been intended. For centuries the Hebrew Scriptures were written in consonants only, the vowels being supplied by the reader. How uncertain a vehicle such a method is, appears from the fact that very different words may be written by the same consonants. Nothing less therefore than an inspired tradition could, in all cases, preserve the meaning of the writers. That the original writings have suffered the vicissitudes common to works often reproduced in manuscript is clear from a comparison of parallel passages or from a comparison of our present Hebrew text with the oldest versions from the Hebrew. If one defends the notion of inerrancy *a priori*, before examining the data, it would seem that the defense could apply only to the autograph copies, and as these cannot possibly be restored, the discussion becomes a profitless war of words.

By the word Scriptures in our topic must be meant, therefore, the Biblical writings as we have them, or the nearest approach which Biblical critics can make to the original form of the record.

Is this text free from error? If one is disposed to affirm that this text agrees in all essentials with the original form, then the question is the same as the other regarding the inerrancy of the originals.

II.—Turn we now our attention to the first chapters of Genesis. For many centuries this portion of Scripture was universally regarded as literal history, and is still so regarded by multitudes of persons. As literal history all of it was taken in its literal significance. According to this interpretation the universe was made in six days of twenty-four hours each; the heavenly bodies were preceded by the earth in point of time, and were made for its illumination; the creation of each order of beings was the instantaneous effect of the divine word; woman was made from a rib taken from the side of man; the first human pair were placed in a garden which they lost through the enticement of the serpent; the race went on corrupting itself more and more, until it became necessary to destroy all men with a flood, Noah's immediate family excepted. It must be said that the mind of the child and of the unsophisticated adult always agrees with the traditional interpretation, and it may be asked whether this fact is not a good argument that this interpretation is correct.

But in course of centuries men's views began to broaden. Astronomy said that the universe is not geocentric, that on the contrary our little world is but an atom spinning around the sun, which in relation to us is practically stationary. The rising and setting of the heavenly bodies turned out to be effected by the revolution of the earth on its own axis. The position of some of these is so distant from us that light, though traveling nearly 200,000 miles a second, requires to reach us a period of time which is almost startling.

What baleful discovery! Astronomy was bid to muzzle her mouth. Is not the Ptolemaic system taught by Genesis? Who dare dispute this ultimate view of science? Galileo is wrong—the earth moves not. John Jasper is right—"the sun do move."

From the heavens the inquisitive mind of man turned its attention to the surface of the earth, and began to note indications that our globe is a body of vast antiquity; that it has had a checkered history of flame and flood extending over unmeasured ages; that the highest mountains were once level strata under the sea; and that life beginning in its lower phases has gone on till the beautiful forms of our own age have been attained. Here again was a palpable contradiction of the theory that the world was made by

fiat, in six days, about 6,000 years ago. What must be done? Let the impious clamors of geology be hushed, lest the God-given science of Genesis be brought into disrepute!

In our own day, when the primary facts of astronomy and geology are so generally taught, we need to remember that these sciences conquered recognition only by a fierce struggle. But when the facts of astronomy and geology could no longer be denied or explained away, it became necessary to harmonize science and Scripture. By understanding each day of the creation story to be a geologic era, a certain kind of harmony has been attained. But what is the price of this gain? Nothing less than the admission that the common sense of mankind has not understood this Scripture from the time of its composition till our own century. Is it not remarkable that a narrative which professedly gives the story of creation should have to wait so many ages to be understood, and that the proper understanding should be pointed out by sciences which were regarded as hostile! Is it not more reasonable to say: The traditional interpretation is correct, and the conclusions of science are at the same time true? The great underlying ideas that God is in and above nature, that things have not happened but have been directed, that man is the child of God, and that sin breaks the happy communion of the child with the Father—these are truths which no science can overthrow, and to teach these was the aim of the first chapters of Genesis. Other nations of antiquity had similar stories of creation, the first disobedience, the deluge; but the superiority of the Scriptures appears in the nobler spirit and the greater truth which mark their form of the stories. Using the same material which is found on Babylonian clay books, the Biblical writers have charged it with fuller meaning and with a new spirit. Let science contradict the narratives viewed as literal history, it cannot touch their truth, and would not. Let the religious believer join hands with the scientist in all searchings for truths. No truth can ever harm any other truth.

One of the rallying words of scientists to-day is evolution. But evolution seems to be in opposition to Genesis, and many timid souls are alarmed. We are passing through a struggle similar to that which happened in the case of astronomy or geology. It is probable that in some phase of the doctrine evolution will win an assured place in human belief. True, it does not *explain* anything, it only shows that to-day has grown out of yesterday, and yesterday out of the day before. Evolution can never banish God

from his universe—it can only modify our views of the mode of his working. Call the great life of the world God, force, or what one will, some of the strongest words as to its reality have been spoken by evolutionists. When the period of stress and storm are past, we shall perhaps see that evolution no less than astronomy and geology is thoroughly compatible with the essential teachings of Genesis. The deep truths of Genesis are of eternal value. The garb in which the truths appear belongs to a long past oriental age. The science of Genesis is science in its infancy, but the men who wrote Genesis charged this science with a wisdom which is never likely to be outgrown.

III.—What is the result of applying the question of inerrancy to the prophets? Have they foreseen the course of the future with that clearness which we often allow ourselves to suppose? Have their predictions all been fulfilled? If not, are they of such a kind that fulfillment is still to be expected? Were they as forecasters of coming events liable to the same disappointments that befall other men?

To the attentive reader, one of the most striking peculiarities of the prophets is the comparatively small amount of space which they devote to prediction. Amos, for instance, the first one who has left a written record, can hardly be said to have a single utterance which displays any unusual acquaintance with the future. On the other hand, some of the prophets, the second Isaiah, for instance, are so buoyant in spirit that their thoughts are largely with the future. This prophet foretells the imminent and everlasting ruin of Babylon, the captivity and disgrace of her gods, the release of the exiled Hebrews, their re-establishment in Palestine, the rebuilding, perpetuation and supremacy of Jerusalem over all the nations of the world. Were these anticipations fulfilled?

As to Babylon, we have contemporary native evidence that it fell peaceably into the hands of Cyrus, and that this king and his successors continued to reside there and to honor the Babylonian gods. The Old Testament likewise furnishes evidence that Babylon, after its fall, continued to be for most of the Hebrew exiles a more attractive home than Judea.

As to Jerusalem and its glory foretold by many prophets, we have a commentary in the books of Ezra, Nehemiah, Haggai, Zechariah and Malachi. Those who returned from Babylon were a colony, not a people, a religious sect, not a political force, making no conquests, but divided by discord and preyed on by enemies.

In the second century, B. C., there is a short and glorious period of independence, but with this exception Judea is after the return from Babylon successively Persian, Greek and Roman territory, until the giant hand of Rome strangles the national life. Where in this picture have the prophet's hopes been realized? Or shall we, as many do, spiritualize the language, and read into it thoughts which seem to be foreign to the writer?

And yet I cannot think that the prophet was mistaken. He was a man so imbued with a higher spirit, that he had no doubt, moments of temporary despondency excepted, of the ultimate triumph of right and the ultimate downfall of wrong. He was convinced furthermore that his nation had a high destiny and a holy mission. His chief work was the purification of his people, their encouragement against opposition, and the preparation of them for their unique place in the history of the world. Is it to be wondered at that men possessed of such great ideas should have given to these ideas the local setting of the times in which they lived? Of course, the prophets expected a great political restoration for Israel, and here they were disappointed. But this exception is only the framework for the eternal truths of God's righteous rule in this world, of the triumph of good and the fall of evil, of the necessity of righteousness in the individual and the state, of Israel's unique position as a light and a teacher of the world. If the great prophets could be here to-day, they would doubtless agree that the course of history has differed from their dreams, but they would see in it all an illustration of the eternal truths which they taught. Aye, they would even see that their thought has in some cases received a higher fulfillment than they foresaw. The reign of the Prince of Peace eclipses any dream of political supremacy.

Two passages in the book of Ezekiel are instructive as to the way in which the prophets themselves looked on the literal fulfillment of their predictions. In the eleventh year the prophet promises to Nebuchadnezzar the capture of Tyre and of immense wealth in the city, after which Tyre shall be destroyed and never rebuilt, xxvi: 1-14. Sixteen years later the spoil and prey of Egypt are promised to Nebuchadnezzar, as a reward for the long, weary and comparatively profitless siege of Tyre, xxix: 17-21. When the second passage was written, the prophet would seem to have given up the notion altogether that the Babylonian king should take Tyre. The political situation had changed and his view of politics had also changed. Such a change of view, such a withdrawal of a former utterance, such a replacement by a newer view, ought to be

impossible on the theory that predictions must correspond in details with the course of subsequent history. Surely we are not bound to claim for the prophetic word a precision which is repudiated by the prophet himself.

IV.—The question whether the historical writings of the Hebrews are unlike those of all other people in being free from error, is one which can be answered only by applying the most rigid scientific tests at our command. One who is tempted to doubt the *general* accuracy of these writings will find his doubts dissolved by comparing the contemporary monuments of the Assyrians. Indeed the historical records of the Hebrews are confirmed in so marked a degree by these monuments, that one's confidence is greatly increased in the general accuracy of the narratives regarding periods for which we have no such contemporary help.

But is the case just the same when we come to the minor details of the record? Do we find differences between the monuments and the Hebrew narratives? Do we find the Hebrew narratives themselves presenting conflicting versions of the same events? That there are such apparent conflicts must be clear to any one who compares the books of Chronicles with those of Samuel and Kings. The difficulty in explaining away these conflicts will, of course, in some degree be proportionate to the number of them. The number is very considerable, though but few can be here adduced.

The author of I Kings, ix: 10-14, tells us of the twenty cities which Solomon gave to Hiram, king of Tyre. Of this gift II Chronicles knows nothing, but in the parallel passage, viii: 1, 2, mentions the cities which Hiram, i. e. Hiram, gave to Solomon. It might be said that there is here no conflict and that Hiram in the one case gave back the cities which in the other he had received from Solomon. But when we find the chronicler altogether silent in regard to any of the things related by Kings to the discredit of David and Solomon, it seems more natural to hold that he was unwilling to record that so pious a man as Solomon had given Israelitish cities to Hiram, or at least that he has preserved a different view of what happened in regard to these cities.

One of the things which a man cannot do is to die in two places. Of Ahaziah, king of Judah, it is stated that he was smitten in his chariot while fleeing from Jehu, and that he fled to Megiddo and died there, II Kings, ix: 27. The parallel passage in II Chronicles, xxii: 9, states that Ahaziah was caught while hiding in Samaria, and was brought to Jehu and slain. There are other differences between these two narratives, one stating, for instance,

that Ahaziah was 22, and the other that he was 42 years of age when he became king.

Regarding the place of Josiah's death likewise there appear to be two views. In II Kings, xxiii: 29, 30, we are told that Josiah went out against Pharaoh-necoh, and that the Pharaoh "slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem." The narrative in II Chronicles, xxxv: 23, 24, says that when Josiah was shot by the archers at Megiddo, he cried, "Have me away, for I am sore wounded. So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his fathers." Could Josiah die at both Megiddo and Jerusalem? Does one say, It is a trifle where he died. True, but what becomes of the notion of inerrancy?

Let us look for a moment at the double picture of Josiah's grandfather, Manasseh. Second Chronicles tells us (chap. 33) that for his idolatry he was taken captive to Babylon, whence on his reform he was restored to his kingdom, after which "he took away the strange gods, and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem, and cast them out of the city." Of this reformation of character and purging of the land the author of II Kings knows nothing. To the wickedness of Manasseh, he devotes most of chapter xxi, and threatens Judah on account of it with political ruin. Even after his grandson's great reformation, the anger of Jehovah was still burning against Judah, "because of all the provocation that Manasseh had provoked him withal," II Kings, xxiii: 26. Likewise, under Josiah's son, Jehovah sent against Judah Chaldeans and other enemies "for the sins of Manasseh, according to all that he did," xxiv: 3. Have we not here two incompatible pictures of the reign of Manasseh? Undoubtedly one who is made unhappy by the notion of incompatibility can find some sort of solution, for nowhere is more true than in men's dealings with Scripture the saying: "All things are possible." But it is equally true here that "all things are not expedient." A nervous disposition to stick to the letter at all hazards—a use of methods which would not be tolerated in other branches of historical inquiry—these things can only bring Biblical study into disrepute.

If time allowed, it would be interesting to compare some portions of the accounts of Manasseh's father, Hezekiah. One of the cer-

tain facts of history is that not less than twenty years elapsed between the fall of Samaria and the invasion of Judah by Sennacherib. II Kings assigns the fall to Hezekiah's sixth year, xviii: 10, and the invasion to his fourteenth, xviii: 13, an interval of but eight years.

If we had only II Chronicles, we should suppose that Sennacherib's invasion was ineffective. We learn only that the invader entered Judah, "encamped against the fenced cities, and thought to win them for himself." We read nothing of the straits to which Hezekiah was reduced. His crying to Jehovah on account of the reproaches of the Assyrian king seems to be only an act of piety and not of terror, and after the Assyrians withdraw he is greatly exalted in the sight of all nations. The parallel account in II Kings, 18 and 19, says that Sennacherib "came up against all the fenced cities of Judah, and took them," and tells of the heavy tribute which he exacted and of the consternation which his coming caused in Jerusalem. This narrative is fully borne out by his own account written at the time. The thing to be noted here is the difference in the point of view between the authors of Kings and Chronicles. In one Sennacherib "thought to take" the fenced cities, in the other he "took them." Of course, he thought to take them before he took them. But in what Chronicles fails to state there is a difference between the two versions which amounts to a discrepancy.

But what do such cases, and others which might be adduced, amount to? Granted the reality of the discrepancy, are not these things trifles? Yea, verily. They rob the Bible of none of its beauty and power. But if they be true, they admonish us to put the emphasis where it belongs, not on the perfection of the vessel through which the living waters flow, but on the living waters themselves, and these are the spirit with which the Scriptures are aglow. To prescribe that God shall speak to us by grammatical rules, in scientific formulæ and with historical preciseness, is like trying to lay fetters on the great life of nature which on this Spring day animates every clod and flower and tree-tip. It is not the word which speaks to the attentive soul, but the God who dwells behind and above the word. Happy the man of sound hearing who does not confuse the Father's loving accents with the organ through which he speaks.

After the hymn "Upon the Gospel's Sacred Page The Gathered Beams of Ages Shine," Dr. PIDGE, of Philadelphia, read the third paper.

Rev. J. B. GOUGH PIDGE, D.D.:

“There are no errors in the Bible, not even a single inaccurate statement.” “There is a host of errors in the Bible, chronological, geographical, scientific, slips in quotation, faults in logic, weak and irrelevant arguments, even sometimes intentional perversions of history.”

Somewhere between these two extremes lies the golden mean, which is probably the truth; and it is *truth* that the candid and sincere student cares more for than any preconceived notion, and which he will honestly seek to find. Not alone those who argue for the inerrancy of the Scriptures disclose this bias of a preconceived opinion. What a progeny of pure, unmitigated prejudice is a large portion of that multitude of errors said to be found in the Bible!

The most straightforward historical writing, like the book of Acts, has been accused of a partisan tendency; the writer had, so to speak, an axe to grind, a purpose beyond that of merely telling the truth, a purpose that prevented his telling always the exact truth. The most noble of epistles, like Paul's sublime letter to the Ephesians, of which Luther says, that the Christian who has it might almost dispense with any other book or teaching, is accused of being a forgery and a poor one at that, a mere bundle of inconsistencies and weaknesses, exhibiting a profusion of words and a poverty of thought. The most easily harmonized statements, like the different descriptions of the title on the cross, which exhibit only such variations as all honest witnesses display in their testimony, are declared to be perfectly irreconcilable. “Whichever,” says a writer, “of these four superscriptions may be regarded as the real one, the other three must be acknowledged as so many manifestations of error in Scripture.” Was there ever a grosser exhibition of blind, unreasoning prejudice! Many of the alleged blemishes of Scripture, the supposed false reasonings, inadvertences, slips of various kinds, have been fairly disposed of, not from the standpoint of the plenary inspiration of the Bible, not by arguing that there can be no errors, because the divinely inspired book must have been preserved from them, but by candid historical criticism, by simply dealing with the Bible fairly as with any other honest book. How often has that profound scholar, Meyer, challenged De Wette's unreasonable objections, through the pages of gospel and epistle, and fairly vanquished him in the arena of debate, with no other weapons but those of historical criticism.

It is possible that every so-called error of the Bible might be

proved to be no error at all, if we had all the facts before us. Time has done much for the reputation of the Scriptures for accuracy ; it will probably do much more. The Bible is a book that can wait, and its defenders can wait. Their cause has lost nothing by waiting. In a multitude of cases the Bible has been proven correct, where hasty criticism has charged it with error, so that he is presumptuous who lightly assails its statements. For a long time the book of Genesis was charged with a mistake in representing the vine as a product of Egypt, but later discoveries have proven its perfect accuracy. This is but a single instance of what has happened over and over again. The unveiled monuments of Egypt and Assyria, the testimony of archæological and historical research has been continually confirming the truth of the word of God.

A little further light and the most perplexing and puzzling problem would perhaps remain a problem no longer. Past experience teaches us that it is safe to assume each statement of the Bible to be correct, until it is disproven, for the presumption is in its favor, however strange the statement may be.

If light could be turned upon every now disputed passage, all might be clear ; if some now uncut leaves of history could be cut and read, the most distressing difficulties might vanish. But the light has not been turned on, the knife has not been applied to those uncut leaves of history, the difficulties remain, and the intensely practical question arises, How shall we treat them ? Shall we or shall we not candidly recognize their existence and acknowledge our inability to solve them ? I shall be answered at once, "Every one does this ; no critic, however conservative, has failed to admit the presence of errors in our present Bible ; but we appeal from the Scriptures as they are, to the Scriptures as they were ; we appeal from the now defaced copy to the original autograph fresh from the hand of the inspired penman."

The appeal to the original manuscripts is certainly legitimate as an answer to many difficulties. When the thousands of various readings in the Bible are pointed to as so many manifestations of error in the Scriptures, it is perfectly fair and perfectly satisfactory to say, "These errors were all due to copyists." But in many cases this appeal to the original autographs simply cuts, it does not untie the Gordian knot. The inadequacy of the appeal is often confessed by those who in the same breath make it with all confidence. I quote from an editorial in one of our leading religious newspapers, and I quote from this source all the more readily, because I think the practical question is now coming to be, "How

shall we treat these matters before people." They are becoming interested in this burning question; and it is in the popular treatment of the question that we have reason to fear the introduction of a certain kind of reasoning, to a specimen of which you have listened this afternoon, which does more harm than all the alleged errors of Scripture. My authority says: "About the facts concerning the existing state of the Scriptures there is, among scholars, no question whatever. No two existing manuscripts, no two printed editions of the Bible would exactly agree. There must be errors, therefor, in all existing texts. These amount in the aggregate to many thousands. And the great majority of them are demonstrably such errors as are always made in the transmission of written or printed copies of any work—errors that are inseparable from human fallibility. Whether all the alleged errors of the Scriptures are of this class nobody knows. The discrepancies that Bishop Colenso found in the numerical computations of the Pentateuch, for example, can not be proved to be due to either the errors of copyists or mistakes in the original autographs. To assume either is unwarranted. To affect a certainty where certitude is impossible, marks a man at once as the possessor of the uncritical and unscholarly mind."

This seems to me admirably expressed. We are told that it is un-scholarly to insist upon it that the errors are due either to copyists or to mistakes in the original autographs. Why, then, does this writer proceed in the remainder of his article to do that very un-scholarly thing? He goes on to show that there could not be errors in the original autographs, and declares that "the great majority of Christian scholars of the highest rank maintain that no errors have been proved to exist in our present Scriptures that may not have been due to interpolations, to omissions or to clerical errors; what are sometimes charged as errors may be shown by a reasonable exegesis to be no errors." We hear a great deal about the composite authorship of certain books of the Bible now-a-days. Historical criticism has declared that certain portions of the Scriptures apparently written by one hand so differ in their tone and style, that they must have been written by different men. If this whole article was written by one pen, those well-established laws of the science of criticism would seem to need some overhauling and repairing.

This kind of reasoning is our peril. To accustom the mind to it is bad moral training, and does more harm than any admission of errors in the Bible. Who does not believe in the superiority of

those original autographs? Oh, that we only had them now in our hands. We welcome the labors of the textual critics who are seeking to restore us the original text so far as it is in human power to do it. But why this constant going beyond the text we have? Why this constant appeal to something no living man has ever seen? It is a safe argument, for no man can answer it; but then, is it a candid argument? The appeal to the original autograph is perfectly fair where the manuscripts give us any reason to believe the error has crept in in transmission; but where all the leading manuscripts are agreed, where only in an inferior document, and there as an evident makeshift, is there any divergence, is it fair to say this must be an error of some transcriber? What if some inquiring mind, finding a difficulty in the Scriptures, should answer your assertion that the original manuscript was all right, by the simple, childlike question, "How do you know?" You say you know it because the word of God must be perfect. Why? Nature is not perfect, and that is confessedly the work of God; and God's creative hand in nature does not secure the absolute perfection of every animal and vegetable, of every tree and leaf and flower.

We are asked in the newspaper article referred to "If holy men of old spake as they were moved by the Holy Ghost, is it probable that they spoke falsehoods?" But how is this *ad captandum* argument any satisfactory answer to the fact, that St. Stephen when, moved by the Holy Ghost, he uttered that most wonderful speech before the Sanhedrin, fails to quote Jewish history exactly, declaring that Abraham left Haran after the death of his father, when Genesis shows that Terah must have lived many years after Abraham's departure, and also stating that Abraham bought the sepulchre of the sons of Hamor in Schechem, when the fact was that he bought it of Ephron the Hittite and Jacob bought of the sons of Hamor? Calvin says that Stephen evidently made a mistake; he does not appeal to the original autographs, and, indeed, of what use would it be to do so? How would that help us here? How can a man here shut his eyes tight, and say, "No mistake has ever been shown in the Scriptures, that is not demonstrably an error in transmission?" Is that a fair and satisfactory way of disposing of the difficulty? Calvin's blunt admission of Stephen's slip of memory may not be the only adequate explanation; but it is certainly far preferable to the strained and artificial attempts at twisting the facts of history into shape, that are generally resorted to in order to make such varying passages in the Scriptures harmonize.

The day for patched-up harmonies of Scripture is past. Some of us have doubtless vivid memories of strained and artificial attempts in the class-room to reconcile the differences of Scripture— attempts more ingenious than ingenuous, and calculated rather to harm than to help a weak faith in the word of God. You remember the uneasy professor in the chair struggling heroically to make two apparently conflicting and irreconcilable statements fit together, and the painfully attentive students listening too often with manifest incredulity, and sometimes with ill concealed impatience and disgust. Better far to leave these blemishes as they are than to attempt to remove them by such processes.

If we had all the light that could possibly be turned on these historical facts, something might show the complete harmony of Stephen's historical allusions with the book of Genesis, but we have not that light, and it is far more natural to think that his memory was not precisely accurate. It did not seem to affect the mighty power of his speech with those he then addressed, nor need it trouble us in reading his speech to-day. That speech is just as good and great and glorious a defence of Christianity, as if Stephen had been minutely accurate.

Again, shall we shut our eyes in the presence of Matthew's apparent slip of memory in 27:9, and say there is no error that cannot be satisfactorily explained as due to the copyist? Matthew quotes Zechariah's words and ascribes them to Jeremiah. Now if the transcriber made this mistake he made it in the first copy, for all the manuscripts are agreed. Dr. Broadus says "There can be no doubt as to the text. Augustine already remarks that the few (Latin) copies which omitted the name (as also the Peshito does) or substituted Zechariah, were evidently trying to remove the difficulty." Now read the various attempts at explanation so forced and unnatural and then listen to the manly words of Calvin, the greatest exegete of the Reformation, and one of the greatest that ever lived: "How the name of Jeremiah crept in, I confess I do not know, nor do I give myself much trouble to enquire. The passage itself plainly shows the name of Jeremiah has been put down by mistake instead of Zechariah, for in Jeremiah we find nothing of this sort, nor anything that even approaches it." It is not *impossible* even to believe that here we have an error of the copyist, of the first copyist, but is it not better to say with Calvin, "I do not know how the mistake happened," rather than to adopt that far-fetched conjecture? Another slip of the same kind occurs in the opening of Mark's gospel, where he quotes two prophets and

only names one, apparently forgetting in the hurry of the moment to verify his quotation. Now we are told that in those elaborate explanations which have been made of this omission, that Mark only mentions Isaiah as the principal prophet, but if he thought him the principal prophet, why did he quote Malachi's words first. Here again the text shows that we cannot reasonably believe there was an error of some transcriber. In any other book but the Bible, the simple and natural explanation would be that Mark forgot for the moment that his whole quotation was not found in Isaiah.

The Apostle John differs from the synoptists as to the time and significance of the Last Supper. They consider it as an ordinary passover meal at which Christ instituted the Christian ordinance; "the disciples made ready the Passover." But John says that on the next day, after the supper, the Jews would not enter Pilate's Judgment Hall "lest they should be defiled, but that they might eat the Passover." According to John, then, the Passover took place the evening after Christ's death. Here we have a striking divergence. Some unexpected circumstance might make all clear, and show that there is no difference whatever. It might even be that the Jews, engaged in their hellish work, had been too busy to eat the Passover at the proper time, and now just before day was breaking, were on the point of hurrying home to eat their delayed meal at the last possible moment. Just so. But nevertheless, for my part, I do not like the explanation, of which there is no hint given in the narrative, a hint I do not see how the author under the circumstances could omit, and I must confess that I am not willing to say here or anywhere else that *any* explanation is better than to admit an error in the Scriptures. Calvin, Luther, Baxter, Van Oosterzee, Tholuck, Neander, Stier, Meyer, Lange, Dörner, Delitzsch, Godet, and a host of others have not thought so.

Shall we dare to take the perilous position that a single mistake in the Bible, a single slip of memory, a single irrelevant argument or improper quotation of other Scripture disproves their divine authority? Shall we make the inspiration of Paul depend on the question whether in his treatment of Hagar and Sinai in the Epistle of the Galatians, his logic can be justified by the canons of sound criticism? Luther boldly said of his argument that it was "weak and not to the point." Bishop Lightfoot says: "It were as unreasonable to stake the apostle's inspiration on the turn of a metaphor or the character of an illustration, or the form of an argument, as on the purity of diction. No one now thinks of maintaining that the language of the inspired writer reaches a classical standard of

correctness and elegance, though at one time it was held almost a heresy to deny this. 'A treasure contained in earthen vessels;' 'strength made perfect in weakness;' 'rudeness in speech, yet not in knowledge;' such is the far nobler conception of inspired teaching which we may gather from the apostle's own language. And this language we will do well to bear in mind. But on the other hand it were sheer dogmatism to set up the intellectual standard of our own age or country as an infallible rule." The apostles were inspired men, but their inspiration did not prevent them from falling into errors of conduct. Barnabas and Paul quarreled, and both were probably wrong. Why should these men, when they came to write, be lifted up to a serene height so far above their ordinary life, that their words in every minutest particular should have the stamp of absolute perfection?

The early Christians, some of them at least, used to maintain that the very punctuation of the Scriptures was divinely inspired, and the Jews believed the very blemishes of the Scripture to have a sacred significance. We have outgrown that folly, and yet we seem returning to it again in this modern doctrine of the absolute inerrancy of the Scriptures in all their various allusions to history, science, politics, customs.

Such a view does not seem necessary, it does seem to be perilous. The word of God on its own merits stands immeasurably above all other words that were ever penned. The men who wrote these books prove that they were under the special direction of the Holy Spirit. The Bible exhibits qualities above and beyond human nature, and these qualities are revealed in its minutest features and most human parts. This book discovers no traces of certain weaknesses that mar and disfigure everything human. The Spirit of God, like a rushing, mighty wind, seems to have swept through the hearts of these penmen, and to have driven away human infirmities as the breeze drives away the chaff from the threshing floor; so that we have here a history that never fawns, nor flatters, nor distorts—a history uncontrolled by fear or favor, and standing in this respect sublimely alone among all historical productions. Exempt from blemishes that mar all other works of man, I could easily accept the proof if it were only forthcoming, that it is equally free from every defect, but in listening to the first speech I caught not a scintilla of proof; perhaps the learned professor who will follow will set me right, for with all my heart I want to be set right if I am wrong. Gladly would I believe that every appearance of error is an appearance only, and that blemishes are simply the

blurs with which time's fingers have stained the polished metal. But the blur at present is there in spots. We have rubbed it and rubbed it, and it will not disappear. Shall we now shut our eyes, and declare it does not exist, that it has been satisfactorily removed? Shall we say there can be no blur there, because the word of God must be perfect? Or shall we not rather candidly admit the inadequacy of all forced explanations, and find in the inadvertencés and divergencies the proof of the perfect honesty of the witnesses, and the absence of all collusion from their pages? For my own part, I never look for mistakes in the Scripture; it is not pleasant to discover them, any more than to discover a mole on a beautiful face; but having by hap lighted upon such disagreements, I do not think it wise, prudent, or honest, to blink them. Had we not better acknowledge them, and say with Calvin, "I do not know how this thing happened, but as things are, it is evidently an error?"

What particular advantage would it be even to prove that the error was not in the original autograph, unless you could at the same time show how to rectify it, and if you can show how to rectify it, what difference where it crept in, and whether under pen of the original writer or some subsequent scribe? If there is any reason why God should miraculously preserve the original writers from any slip, that reason would demand the same guardianship over all the transcribers of the text. If it does not hurt the authority of the word to have had errors creep in since, which no possible textual criticism can remove—and some of these are of that sort—how could it harm the divine authority of the word to have permitted these errors to appear in the original manuscript? Men read the word with a sense of its preciousness in spite of its admitted flaws and defects, just as they look upon nature and admire the work of the divine finger there in spite of the imperfections in nature. Can we for one moment believe that the certainty of these pious souls depends entirely upon the assertion of their instructors, that the original Scriptures were absolutely errorless. Why, they know no other Scriptures but these, nor have they, the most of them, bestowed a thought upon the original autographs, and an error in our English Bible would mean for them an error in the word of God, and no explanation that cannot remove it from the page of the word as we have it, will ever satisfy the plain people. If any one points out the apparent errors in the Scripture, why may we not simply and satisfactorily reply: Yes, the Bible has its blemishes, and the sun has dark spots on its beautiful brightness; but the sun is glorious and unique in nature, and the Bible is glorious and

unique among books. Its religious teachings tower above all others as the Himalayas tower above all other mountains. We need not fear the light of criticism upon its pages. The past has only strengthened it instead of harming it, although in that past it has already been subjected to the most fiery investigation. We need not fear for its future, or that any human investigation can obliterate from its pages the impress of the divine spirit, any more than science can stamp out from the soul the divine image or obliterate from the starry heavens the handiwork of the Creator. The Bible proves its divine authority by something very different from mere mechanical accuracy; it is no Koran, with its every word written in heaven. It is not like the two tables of stone which were written by the fingers of God; it was written by men and for men. But there is something in it that does not exist in the most richly freighted words of men, something we seek in vain in Plato, Dante, or Shakespeare. It has exhibited in human history a power over men's thoughts and hearts that no other book has ever faintly approached. It has entered into the life of men, as mental and spiritual nourishment, and built him up as no other teachings have done. It has changed the face of human nature; in nations where it has been received, it has altered their institutions, laws, customs, manners and speech. There is truth in the Bible which no man could discover—at least no man ever did discover it—and yet when it was once announced, it was found so suited to the hearts and needs of men that it was accepted everywhere. It came like sunlight into men's darkness, it has been a power for good, and only good in the whole earth.

The books of the Bible are such as only inspired men could have written, and we can well believe they will vindicate their truthfulness and trustworthiness down to the end of time. There is not a history on earth—and there are many we call truthful and trustworthy—that does not exhibit greater imperfections and blemishes than the Bible. Let us honor it for what it is, the richly-variegated Book of God, and believe that in the future it will ever remain what it has been in the past, the sure and safe guide to men in all matters of religious life.

The fourth paper was read by Dr. OSGOOD, of Rochester Theological Seminary.

Prof. HOWARD OSGOOD, D.D.:

Every man to whom the Bible comes is called by God to prove all things, to judge what is right, and no one can escape that re-

sponsibility. The right and duty of individual judgment, that is, of criticism, cannot be more fully expressed. This was clearly seen and nobly stated by that Baptist martyr, who said, when asked what he had been doing, "I have tried to persuade all willing hearers to agree with me, and the unwilling I left to their liberty."

Every earnest student of the Bible finds many difficulties, discrepancies, faults of text, points of translation and interpretation to him insoluble. Each one finds his own difficulties. They are not always difficulties for others; as the difficulties of others are not always difficulties for him. On some of these points there is agreement among all students that they are real difficulties; but they disagree as to the offered solution, and especially as to the presumption that these difficulties are errors of the original autographs.

Neither the presumption of an inerrant original autograph or that of an errant autograph, is without many difficulties that may be suggested. But this is the case with every induction of man. The great question is, which presumption is most consonant with the teaching of the Bible, and explanatory of the greater number of facts observed.

With few exceptions, the apparent contradictions of all kinds in the Bible are termed its errors. Some scholars tell us that there are errors "in every department of Biblical study," errors that belong to the original autographs; but they declare that these errors are in the circumstantials and not in the essentials; that these errors do not affect any article of faith, or the infallibility of the Bible as the rule of faith and practice; that these errors are only original motes in the sunbeam, cobwebs on a lion, feathers in the teeth of a cyclone. This teaching seems to me inconsistent with itself, and just as inconsistent with all the facts in the case.

Precisely the same facts and arguments which are used to prove error in the original record, if trustworthy, equally prove error in the Holy Spirit and in Christ. Let us have the courage of our convictions and face every difficulty. I can quote only a few from a multitude of instances.

Before his ascension Christ "breathed on his disciples and said unto them, Receive ye the Holy Spirit," John xx: 21. According to Christ's promise the fulness of the power of the Holy Spirit would come upon them, "not many days hence," Acts i: 5-8; Luke xxiv: 49. At Pentecost this promise was realized, "and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance," Acts ii: 4. Pen-

tecost was the supreme day of prophecy, when "men spake from God, being moved by the Holy Spirit," II Peter i: 21. Peter "speaking from God being moved by the Holy Spirit," or rather, the Holy Spirit, according to Christ, teaching Peter in that very hour what it behooved Peter to say, Luke xii: 12, witnesses to the miracle of Pentecost by interpreting three of his own previous foretellings, II Peter i: 20, 21; I Peter i: 10-12; the first, Joel ii: 28-32, he declares is a minute positive foretelling of his work on that day; the second, Psalms xvi: 8-11, he says is a prophecy of the death and resurrection of Christ by David, who spake of it because he foresaw it; the third, Psalms cx: 1, he asserts is also a prophecy by David himself of the exaltation of Christ to the right hand of God. But these very interpretations and ascriptions of authorship are now said to be gross original errors. If so, must not the errors be in the Holy Spirit far more than in Peter? In all the essentials of God and revelation far more than in the circumstances?

Again. The first chapter of Acts tells us that "the Holy Spirit spoke before by the mouth of David concerning Judas" two prophecies, and these two prophecies are found in the heart of the two specially imprecatory Psalms, lxi: 25; cix: 8. Now these Psalms are said to be "floods of unpurified passion" and "refined cruelty," which it is impossible for a Christian to use. If so, how can the Holy Spirit be acquitted of his share in the "unpurified passion," and of the still greater blasphemy against God, making "unpurified passion," "refined cruelty," God's manner of prophesying? This is essential, not circumstantial.

Again. Stephen's defence before the council, Acts vii: 1-60, was the first great instance of Christ's promise, "when they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit," Mark xiii: 11; "for the Holy Spirit shall teach you in that very hour what ye ought to say," Luke xii: 12; Matthew x: 17-20. Christ's promise was verified to Stephen, for we are assured that he was full of the Holy Spirit, Acts vi: 5, 10; vii: 55. Stephen, then, spoke in the fullest self-consciousness, I Cor. xiv: 32, no powers abated, every power alert, yet, through that inscrutable union, according to Christ, it was the Holy Spirit who taught him what he ought to say and spoke by him. That defence is charged with two manifest errors concerning Abraham. Whose errors were they? If Stephen's, then Christ's words are vain. If the Holy Spirit's, then there is no essential infallibility.

But these two statements about Abraham are motes in the sun-beam compared to the volcano of errors discovered in that defence. That speech consists wholly of excerpts from Genesis, Exodus, Numbers, Deuteronomy, Joshua, Psalms, Isaiah and Amos, asserting the literal historical accuracy of the narratives of the Pentateuch, and that the very Moses who led the people spoke to them the words of Deuteronomy xviii: 15. Now the solid agreement of the masters of the "analysis" is that the Pentateuch is in no sense history. The foundation stone of that criticism is that Moses had no connection at all with Deuteronomy. If this criticism is true, then either the Holy Spirit is the real author of that volcano of error, or the Holy Spirit had nothing to do with it. But either of these alternatives is a denial of the Holy Spirit. This certainly concerns the essential truth of God, of the Bible, of faith and practice.

Let us turn to the words of Christ, and see if the same facts, relied upon as proofs of error, are found in the innermost shrine of his profoundest doctrines. One of the oft quoted proofs of positive original error, is Matthew's, xxvii: 9, "Jeremiah" instead of Zachariah. If that is original error then Christ was doubly in error, for he says, David "entered into the house of God when Abiathar was high priest," Mark ii: 26, and he also calls "Zachariah the son of Barachiah," Matthew xxiii: 35.

Again. Matthew's statement "that it might be fulfilled, which was spoken by the prophets that he should be called a Nazarene," ii: 23, is said to be a gross error, for it is nowhere found in the Old Testament. But who has ever found the original of the Saviour's, "As the Scripture hath said, out of his belly shall flow rivers of living water," John vii: 38? Was Christ so deeply in error that he would prophesy by means of a false quotation?

If apparently very strong contradictions are evidence of original error, then apply that test to Christ. "For judgment came I into this world," John ix: 39; "I came not to judge the world," John xii: 47. "If I bear witness of myself my witness is not true," John v: 31; "If I bear witness of myself my witness is true," John viii: 14. "Ye both know me and know whence I am," John vii: 28; "Ye know not whence I come," "Ye know neither me nor my Father," John viii: 14, 19. "I and my Father are one," John x: 30; "My Father is greater than I," John xiv: 28. But the supreme apparent contradiction is in Christ's statement of his own consciousness. He teaches that he was before all time, John xvii: 5, 24; viii: 58; omnipresent, Matthew xviii: 20; John iii: 13; om-

nipotent, Matthew xi: 27; Luke x: 22; John v: 19; xiii: 3; xvii: 2; that he came down from heaven, came forth from God, and would return to God, John iii: 13; vi: 33, 35, 38, 48, 50, 51, 62; vii: 28, 29; viii: 14, 42; xiii: 3; xvi: 28; xvii: 8, 11; that he alone knew and could reveal the Father, Matthew xi: 27, Luke x: 22; John xiv: 6; that he was the universal present and final judge, Matthew vii: 21-23; xvi: 27; xxiv: 30; xxv: 31; Luke, x: 22; John v: 22, 27; that he was King of Israel and of all men, Matthew xxvii: 11; Mark xv: 2; Luke xxiii: 3; Matthew xxv: 32, 34, 40; that he was Lord of all the hosts of heaven, Matthew xiii: 41; xvi: 27; Luke x: 22; Matthew xxiv: 30; xxv: 31; Mark viii: 38; to come again in the glory which he had with the Father from all eternity, John xvii: 5; and to sit at the right hand of God, Matthew xxvi: 64; Mark xiv: 62; Luke xxii: 69; on the throne of God, Matthew xix: 28; xxv: 31. He minutely describes the antecedents, the concomitants and the sequences of the day of his final reappearing, when he, the eternal God and Judge, comes in glory with all the holy angels and takes his seat on the judgment throne. And yet—apparently the most absolute contradiction in the whole Bible—Christ, in the midst of the minute description of that day, says that he knows neither that day nor hour, Mark xiii: 32; Matthew xxiv: 36.

If these apparently strong contradictions are, as is claimed, the proof of ignorance and error, is not the error in the very Shekinah of God, the Holy of Holies?

A course of argument that by strictest logic must end in charging error upon the Holy Spirit and Christ, proves by its conclusion that it is wrong in its premisses.

If the Bible is in any such sense the work of God, as the material creation is the work of God, then, according to the analogy of all scientific investigation, the presumption is that, with greater research and larger knowledge, the points, now difficult or insoluble, will be made plain and harmonious. Those who search the material creation to learn its laws do not deny apparent contradictions, points insoluble to them, nor do they call them errors. They mark them for just what they appear to be, and work on in hope of finding the right key to unlock the secret. Over three-quarters of this globe the tide sweeps with regularity and power akin to omnipotence. But at a number of points in the course of the tides, Ceylon, for instance, there is never a tide. There is a full tide at both ends of the Red Sea, but never a tide at points on the sea. No solution yet offered is satisfactory, but does any true

scientist believe this fact is never to be solved? Does he find it an intelligent solution to say that these were original errors?

I hold the presumption of an inerrant original of the Scripture because I believe that is most accordant with the teaching of Christ and the New Testament.

But some men tell us that the presumption of an inerrant autograph of the Bible is a bar to all scholarship and a fertile source of infidelity. Rothe, Kuenen, Reuss and others like them are set before us as examples whom we blind ones might follow with profit. Well, Rothe, Kuenen, Reuss and others like them tell us that there is no doubt that Christ and all the writers of the New Testament believed and taught the inerrancy of the Old Testament, and God's immediate authorship of it. But they say they do not believe that doctrine, for Christ did not understand scientific exegesis.

Some of the facts, as I see them, are as follows:

Christ puts the Old Testament on the same plane with his own words. Of his own words he says, "Heaven and earth shall pass away, but my words shall not pass away," Matthew xxiv: 35; Mark xiii: 31; Luke xxi: 33. Of the Old Testament, he says, "It is easier for heaven and earth to pass away, than for one tittle of the law to fail," Luke xvi: 17; "till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished," Matthew v: 18.

Christ makes the Old Testament in all its parts the word of God. He takes the sixth and eighth chapters of Deuteronomy, which are now said to be a fictitious preface to a fictitious book, and makes them the "word that proceedeth out of the mouth of God," though they were spoken by Moses, Matthew iv: 4-10; Luke iv: 4-12. Christ says, Matthew xix: 4, that God spoke the words in Genesis ii: 24, though they were spoken by Adam. Christ teaches that, Exodus xx: 12 and xxi: 17, Moses said, "Honor thy father and thy mother," "He that speaketh evil of father or mother let him die the death," but these words he also asserts were the word of God, Mark vii: 10-13. Christ takes one of the least of the Psalms lxxxii: 6, in John x: 34, 35, and makes it stand as a representative of the whole Old Testament, calling it the word of God, the Law, the Scripture, and resting the weight of one of his most profound arguments on a single word in that Psalm; for he assures us "the Scripture cannot be broken."

Christ quotes as equally God's word, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Chronicles, Psalms, Isaiah, Jeremiah, Daniel, Hosea, Jonah.

Christ goes further than this. He quotes single words and makes these single words the hinge of his profoundest doctrines. He quotes from Exodus iii: 6, the word "God," as the point of his proof that the doctrine of the resurrection was taught by Moses, Matthew xxii: 31, 32; Mark xii: 26, 27; Luke xx: 37, 38. He quotes from Psalms lxxxii: 6, the word "gods," as the proof that he was justly called the Son of God, John, x: 34, 35. He quotes from Psalm cx: 1, the word "Lord," as the proof of the prophecy of his deity, Matthew xxii: 45; Mark xii: 37; Luke xx: 44.

We are told at the present day that the Old Testament is a collection of traditions, more or less true. But Christ makes a clear distinction between the old Testament and all human traditions, and antagonizes the traditions of men by the word of God; "In vain do they worship me, teaching as their doctrines the precepts of men." "Ye leave the commandment of God, and hold fast the tradition of men." "Ye reject the commandment of God, that ye may keep your tradition," Matthew xv: 1-9; Mark vii: 1-13. The same teaching holds true of the New Testament.

There are many other points of the Saviour's teaching bearing on this question, but enough has been said to give my reasons for rejecting the presumption of original Scriptures full of errors, and for holding that the original Scriptures were inerrant.

A free debate followed under the ten-minute rule. The following speakers participated :

Prof. NORMAN FOX, D.D., of Morristown, N. J.:

Mr. CHAIRMAN:—We are gathered this afternoon as a Baptist assemblage. It is perfectly in order, therefore, to appeal to the Scriptures as to the question: Are the Scriptures infallible? We ask, what do the Scriptures themselves say about it?

By the inspiration of the New Testament I do not know what can be understood, except the inspiration of the apostles who wrote the New Testament; and by the infallibility or inerrancy of the New Testament, I can understand merely the infallibility or inerrancy of the apostles who wrote the New Testament. Now does the New Testament itself claim that the apostles who wrote it were inerrant and infallible? I say, they not only make no such claim, but they teach plainly and boldly the exact contrary through all the pages of the New Testament. While they set forth the apostles as sufficient guides to eternal life, men inspired by the Holy Spirit to teach the doctrine of Christ, they not only do not claim that the

apostles were inerrant, but they point out repeated errors into which the apostles fell. It is often said that though before the day of Pentecost the apostles had many erroneous ideas, yet after that they saw all things clearly. But it was nine years after the day of Pentecost that the brethren took Peter to task for eating with Cornelius, and Peter himself was inclined to set up his opinion against the Lord's, and it was only by a vision from on high that he could be set right. In other words, for nine years, this Baptist Congress, made up of Gentiles, would not have been admitted to the communion table in the Church at Jerusalem. Close communion is apostolic, and very significant were those words with which they accepted Peter's apology. Said they "Then hath the Lord granted unto the Gentiles also repentance unto life." Nine years have passed and it had but just dawned on their minds that the Gentile might be saved through Christ the same as the Jew. I do not think their ideas were entirely clear.

Take on this point the election of Matthias. In the discussions on prelacy, it has often been asserted by Baptists, Presbyterians, Evangelicals, and others, that the apostles made an error; that they had no business to appoint him in Judas' place. We will not discuss this afternoon whether they did err, but this much is seen from this fact, that even by Evangelicals it has been held possible that the apostles might err. Said James to Paul, when Paul came up to Jerusalem on his last journey: "Thou seest, brother, how many thousands of the Jews there are that believe, and they are all zealous for the law." Did you ever think what that means? It is often stated how gradually the Jewish law died out. This was nearly thirty years after the day of Pentecost and the Jewish law had not died out in the least in its authority over their minds: "All zealous for the law." They did not merely say, "those who are willing to adhere to the old law may do so," but they said, "Every Jew, though a believer in Christ, must adhere to the law," and these brethren, and apostles of course among them, were maintaining the temple sacrifices just the same as if Jesus had not died. "Zealous for the law," that means the observance of the seventh day as the Sabbath. For no one could have been zealous of the law who omitted so prominent a point in the law as the observance of the Seventh day. And if they permitted it, we can hardly expect that they rested from labor two days in a week. So that assertion would imply almost certainly that they did not keep the first day of the week. Is that orthodox?

Paul and Barnabas had a contention. Now I do not take it upon

myself to decide between Paul and Barnabas. There was an old woman who said "There's where Paul and I differ." Barnabas differed from Paul. It was an official matter. It was an arrangement for an official tour and Barnabas said to Paul, "You are wrong." If Paul was infallible he would have said to Barnabas "How dare you put up your opinion against that of me,—an inspired apostle?" But Paul reasoned and argued with him just the same as any pastor here would argue with one of his deacons, regarding the appointment or retention of a sexton or some other matter of church arrangement. And the whole narrative of Luke puts it as if Barnabas had a perfect right to differ from Paul.

I might cite more cases of this kind, but this is the fact, and these are sufficient to prove it. The New Testament declares that the apostles were not infallible, that even on important points of Christian doctrine they might err. That is the teaching of the New Testament. Now I say the doctrine of the New Testament, that the apostles could err, is the doctrine that the Testament which they wrote is not necessarily infallible. I do not say that I can point out any errors in the New Testament. I do not just at this moment recall any. But if I did some man might stand up and reconcile them. I may not be able to prove the error of this or that publication, and so I may not be able to prove any particular error in the New Testament writings; but this, I say, is the plain teaching of the New Testament itself, and as a Baptist I take my stand on the New Testament. The plain teaching of the New Testament itself is that the apostles, though inspired men, might err, and that is saying that their writings—not are—but may be, on some points erroneous.

Prof. NATHANIEL SCHMIDT, of Hamilton Theological Seminary:

After the able, faithful, and deeply impressive presentations of the different phases of this subject, to which we have listened, it might seem superfluous and even presumptuous to undertake to restate the question again. Yet it seems to me that the value of our discussion will be enhanced by keeping clearly in mind what we are speaking about. What do we mean when we speak of the Bible? What do we mean when we speak of errors? Do we mean the original autographs, or the text that we possess? Do we mean intentional misdirection, or such errors as are incidental to any process of development, because of imperfect knowledge, imperfect appreciation of the facts. Little need be said about these autographs that none of us have ever seen, and that God Almighty does

not seem to care very much for, since he has not preserved them. What is the value to our discussion of referring to these original autographs? If we had them, would we be better off than we are now in the midst of all these various readings of later texts? If we had them, would there be the same impetus to study, the same stimulus to love? There are good reasons why God has been pleased to work out the salvation of the world through those imperfect copies we have.

When we speak of errors, if we mean such errors as were the result of a purpose to mislead, I must say for myself, and I think for every soul that has learned to know and to love the Bible, that there can be no such thing in the Scriptures. Can we believe that the men who, under God, have been the agents of saving generation after generation from sin and death, intended to deceive? If one of these holy men of God represented the value of human labor, and the value of human pleasure, and the result of all our living, as being commented upon by Solomon, when in reality the writer, living centuries after the time of Solomon, expressed but his own thoughts, did he do that in order to deceive? Nay, he did it in order to edify, and so did all the other writers in the Scriptures. Nor do I think that the reference of the sacrificial code to Moses (meant originally to convey the idea that this code was in harmony with the foundation which Moses had built) involves the slightest taint of dishonesty or the least intent to deceive.

But if you ask, Are there in the scriptures, such as we have them, errors that are incidental to a process of development? I would handle deceitfully the word of God entrusted to me as a minister of Christ if I should say that there are none. I have considered it my duty as a minister of Christ to examine the Scriptures, as it is possible to examine them and God wants us to examine them, and I do not think that honest interpretation can ever eradicate these errors that exist in the Scriptures. And I thank God for them. I thank God for these errors, because they show to my mind that God has been in the history of Israel. There is no proof of the divine character of the Scriptures, of the divine character of that revelation which God vouchsafed to his people, so strong and conclusive to my mind, as the fact that in Israel, and in Israel alone, there is a growth from the lowest to the very highest, under the guidance of the spirit of God. And in any evolution, or development, or growth, there must be the setting aside of the things that are old or senescent, and the bringing in of new things. Precisely such a setting aside

of errors once held, and such an ushering in of new truths we find in the Scriptures. There would be no growth, if there were no errors.

Some of the gentlemen who have preceded me have spoken as if they meant to convey the impression that the errors we find in the Scriptures, such as we have them, are only errors of science, or of history, or incidental contradictions, as if there were no errors of morals and religion. I say again, my brethren, before the Lord Jesus Christ, in whose presence I speak, that I thank God that there are also errors of morals and religion in the lower stages of life revealed to us in the Scriptures. There are such errors, but the light shines through the darkness, and the full light of the revelation of God finally breaks through in the Lord Jesus Christ. We have the low morals not only in the historic pictures presented to us in the Old Testament, but also in those choice expressions of religious sentiment in the Psalms, where the pulses of the religious life of the nation beat. Even there we find such desires as you would not tolerate in yourself, or have your children or friends cherish. When we look at these imperfections, let us thank God for that love of things divine which showed itself in spite of the imperfect manner of expressing it, but let us also thank God that we have got beyond that to the Sermon on the Mount and the Gospel of John.

And so in regard to religion. In early times we meet the conception that the God of Israel is one of many gods. But Israel did not remain there. Israel grew out of this position into a higher one, where God was recognized as alone God, and the father of all men, not only the protector and friend of a single nation. So we have the growth and development in the Scriptures that prove the divine character. And imperfections, incidental to that growth, ought not to dim for a moment the divine character of the word, or dull our ear to the voice of the divine spirit that indited that word.

Prof. E. G. ROBINSON, D.D., LL.D., of Chicago University :

I venture to say a word on the subject simply because I have been urged to do so. First of all I think the impression of every one here is that no damaging case of error has been made out against the Bible. After the searching criticism of so many centuries, specially after the criticism to which it has been subjected in the present century, the wonder is that so few and unimportant errors can be pointed out. Though they can be counted by

the thousand, nine-tenths of them are so slight as to be scarcely discernable except to the trained eye of the critic. But it seems to me that every candid reader of the Bible must admit that it bears the marks of human infirmity. It was composed by fallible men. The Spirit of God took men as it found them, with their defective grammar, with their imperfect rhetoric, with their limitations of all kinds of knowledge. It used them—their powers and acquisitions—as it best could. It used the Apostle Paul and Barnabas just as God designed them to be used in their missionary work, and their paroxysmal dispute over the recreant John Mark, though it gave evidence of human infirmity, does not prove either of them to have erred in teaching or writings.

There have been one or two lines of reasoning here this afternoon that do not commend themselves to my judgment. I hope that the author of the first paper, out of regard to the intelligence of this Congress, and even out of regard to his own credit will take special care to revise his method of reasoning. It is not to attack the authority of the Bible nor to create distrust of the truth of this divine revelation made in it, to inquire if there are errors on its pages; nor is it to overthrow faith in the Bible and its teachings to admit that errors exist. I do not like also the reduction to absurdity which has been proposed by the author of one of the papers, who insists that if we admit that there are errors in the Bible we make the Divine Mind—the Holy Ghost—responsible for them. There is room enough to account for the errors, if there be such, without this alternative. To refer to Moses as speaking in the Pentateuch, or to the Holy Ghost as speaking through David, as the writers of the New Testament do and as Jesus did, was to conform to the common usage of the time. It was the common language of men and of that day. To cite these words as evidence that Moses and David actually wrote what is quoted as theirs, is, it seems to me, to disregard one of the fundamental principles of interpretation. We must remember the common usage of the time. When Jesus quoted David as saying so and so, it was because it was the common understanding that David was the author of all the Psalms. It does not prove that David did actually write them, because Christ so quotes them. To insist that he did, is false criticism in my estimation.

Now I think we can all afford to hold our private opinions in respect to the Bible. We need have no anxiety for the safety of the Bible; it is going to take care of itself. For one, I wish to say I thank God for all forms of criticism upon it. I am glad for the

existence of the higher criticism. It is appointed of God like every other great method of testing the truth of Christianity, to bring that truth more clearly to light. We can learn certainly from what has already been accomplished. It is not fifty years since Christian Baur, the founder of the Tübingen School, made an attack on the New Testament that created wide alarm. You know his method of explaining the origin of the Acts to reconcile the conjectured difference between the Apostles Peter and Paul and James. His destructive criticism called forth the great work of Neander on the Planting and Training of the Christian Church, which established beyond all doubt the falsity of Baur's position. The attack made on the Gospel of John made a great many Christian people very fearful as to the authenticity and genuineness of that Gospel. Twenty years ago I encountered men in the lecture-room who had great and profound distrust of the genuineness of the Gospel of John. It was supposed to have been written not earlier than the last quarter of the second century. The latest criticism makes the authorship of that Gospel to be almost demonstrably certain. Higher criticism prompted Dr. Ezra Abbott, of Harvard University, and Lightfoot, late Bishop of Durham, one of England's greatest scholars of this century, to re-examine the external evidence of both the authenticity and the genuineness of this Fourth Gospel, as also Dr. A. P. Peabody, of Harvard University, to look into the internal evidence of its genuineness, and the conclusion of all is that "no other person than John could have written it." It is settled for centuries to come that the Apostle John is the author of the Fourth Gospel. All that is a triumph of modern criticism of the higher and the highest criticism. Go on with it. Isaiah will take care of himself; so will the writers of other parts of the Old Testament and the New. Let us rejoice then in the higher criticism. Let us not be afraid of it. Truth, whether it pertains to the doctrines which the Bible contains or the trustworthiness of the Bible itself as a record, is going to prevail whatever may be our fears or our prejudices.

Rev. J. W. WILLMARTH, D.D., of Roxborough, Philadelphia:

MR. PRESIDENT:—Why in the inscrutable workings of Providence I am called upon at this hour, I do not know, for I have not sent up my card, and did not expect to speak.

I shall say two things only, for I do not desire to enter upon this subject fully. My own belief is expressed in the Saviour's words, "The Scriptures cannot be broken;" but in regard to the matter of development that has been brought up—errors from develop-

ment—I think we ought to distinguish very carefully between limitation and error. No inspired man is supposed to know everything. I am not sure, when he was upon earth in the limitations of the flesh, that the Lord Jesus himself consciously knew everything. But what an inspired man did know he said, he wrote, and I think we have the guarantee of the Spirit of God that he originally wrote it correctly. For he must have written it correctly or incorrectly, and it seems to me that it would be just as easy for God's Spirit to inspire him to write it correctly as incorrectly, and it is more reverent to the Divine Being to suppose that he did.

There is one thing more. I do not see what in the world the occasional lapses of conduct of the apostles have to do with the inspiration of their writings. I never believed in sinless perfection, and it is enough for me to quote two passages from Paul, though I do not know at the moment, that I can quote exactly, but you will know what I mean, "Oh wretched man that I am, who shall deliver me from the body of this death?" That is worse than anything that has been brought up this afternoon about the Apostle Paul. Again, "The things which I write unto you are the commandments of the Lord." When a man writes under the inspiration of the Holy Spirit, I suppose he writes truth, and he may depart from it in his private conduct thirty seconds after, unless he is perfectly sanctified; and it is pretty clear, taking all the proceedings together, that we are not perfectly sanctified!

Mr. HANNA asked for another hearing, and although this was contrary to the standing rules of the Congress, the Chairman gave him the privilege of the floor for a second time.

Rev. T. A. T. HANNA :

Mr. PRESIDENT:—The same reason which would give me cause to speak of things said by the last speaker who referred to myself, would give me the privilege of referring also to the remarks of Brother Pidge, as I happen to be the only one to whose style of presenting this subject exception has been taken.

I find this rift is deeper than many of you have supposed. It is deeper than I supposed. The applause of this afternoon has been a revelation. Yes, brethren, the rift is deep. Nor will it grow less deep. Brother Pidge made the the remark that in what I had said there was not a scintilla of proof or evidence. Now, what I had to say consisted, to a certain appreciable extent, of quotations from the word of God; the Scriptures asserting their own inerrancy and their own perfection. Is there therein, for him, no scintilla of evidence? There is a dilemma that he has chosen for himself.

The word of God asserts its own inerrancy, according to passages I brought before him.

He asserts that all this contains not a spark of evidence; he also asserts that the method of argument employed by me this afternoon is calculated to work more harm than all the efforts of the critics. I shall not take that assertion to task. In some cooler moment, when he goes before his God, let him take that to him. I will relegate the criticism—[Hissing in the audience]—yes, brethren, the rift is deep.

I am told that it will be well for me to revise what I have had to say. It is always well to revise. Let no one be above doing that. Let me revise, then. Whether I shall correct or not may be another question.

Brother Robinson asserts that the efforts of the critics are to be welcomed and praised, because the efforts of the critic Baur against the genuineness of the Gospel of John resulted in establishing that genuineness upon a firm foundation. Was it the argument of Baur, were they the efforts of Baur that established that Gospel upon its firm foundation, or were they the arguments and efforts of those who opposed that man? Even so shall it be now. Who doubts, who that believes in the word of God doubts, that all these efforts shall result in burnishing the shield of God's truth? Shall we therefore praise those who endeavor to find blots on the escutcheon? Who doubts that out of this trial and turmoil the divine word will come more glorious than the morning? Shall we, therefore, hold as friends those who have endeavored to bring it into the dust?

No, brethren, there is something here beyond what can be disposed of in controversy. Something here that calls for sorrow, something here that calls for shame. Here I stand on behalf of the honor of the word of God. As my beloved brethren, Osgood and Willmarth, who have spoken to us, have pointed out, it is not the page of Scripture alone that is concerned; behind that word of God there towers the form of one whom your eyes see not, but who is there, Jesus Christ, with that word the breast-plate upon his bosom; he who stabs that word, drives his sword into the heart of Jesus. He, with all the authority of his being, stands and honors that word. There, dear friends, for my poor part, I am willing to take my stand.

The congregation sang the hymn:

“ In the cross of Christ I glory,
Towering o'er the wrecks of time,”

and Rev. Mr. Buchanan pronounced the benediction.

Fourth Session.

FRIDAY EVENING.

The President, Col. BANES, was in the chair. The meeting was opened by the hymn "O, for a Thousand Tongues to Sing." Rev. E. P. FARNHAM, of Salem, Mass., led in prayer.

The chairman then introduced Dr. PEABODY, of Rome, N. Y., to open the discussion on the topic of the evening :

THE PULPIT IN RELATION TO POLITICAL AND SOCIAL REFORM.

Rev. H. H. PEABODY, D.D.:

Father Taylor, instead of tolling his Bethel bell, hoisted the stars and stripes. What part of the preacher's work, if any, do the national colors symbolize? To put it direct, unsymbolized by any flag, should the minister cultivate a national spirit and speak to the same in his auditor?

Perhaps at no time in the history of the Republic has the pulpit exercised so little direct influence over political life as in the present. The Puritan minister of a century ago, now sleeping beneath the chestnut tree beside his little white meeting house, was a fearless critic of the public functionary. Even twenty-five years since, it was more customary upon national days for the minister to speak of the state of the nation in the spirit of guardianship than now. Now the preacher is more content to dwell in a region of sentiment, to be poetically effusive over the fallen leaves or the purple grapes, leaving the current issue of practical righteousness to the criticism of the newspaper and of the politician. We can, in part at least, account for this change.

Over the slavery issue many a church was rent in twain as the preacher insisted upon raising his voice against the slavery wrong. From out the angry agitations of those anti-slavery days there came at last a disinclination for what had come to be called political preaching. "Let us have peace," was the cry; Elijah fell out of the fashion; religion and politics now tended apart under this sensitiveness to the old jarring notes; the preacher himself by his silence acquiesced in this demand, so that while the nation has been "sounding on a dim and perilous way," he has tacitly relinquished

his prophetic right to speak to the people of the moral trend of the Republic. Meanwhile the press has taken the preacher at his word, and while broadening its own field of criticism, even to an aggressive religiousness, is disposed to confine him strictly to what is called his "spiritualities." So has it come about in this, or other ways, that the pulpit has but little direct influence to exert, but a timid and infrequent message to offer upon and to the man who votes.

Is this as it should be? No. Not that I would have the pulpit tainted by the breath of partisan politics, but would have within it a man of a prophetic spirit, open to lofty national ideals. Such a position as we have drifted into, may please the ecclesiastic on the one side, and the morbid pietist on the other, both of whom would build the church as the monk Cuthbert, who longed to hear nothing to distract him save the hum of the bee and the wail of the curlew, and built his island oratory so hemmed in as to open upon nothing but the sky above. It ought not to please the practical Church of Christ, which magnifies the earthly citizenship under an impulse to wrestle with present ills—a church cut free from all entangling alliance with the state, and so all the better prepared to permeate the state with its spirit and truth. We see that the Republic is sadly in need of uplifted ideals, that her masses are waging their political warfare in fierce vindictiveness and awful intolerance, that class interests are selfishly arrayed against the general weal, that votes are bought and sold in open market as though to their getting no martyr blood was given. Now, do we say that the man in the pulpit is to look upon this and say nothing? Do nothing? Does his office mean such a tightening of obligation to the organization called a church as to lessen his obligation to humanity? I cannot so believe. In the olden time a young king on his coronation day would carry in his hand a globe, symbol of universal sovereignty. Sure am I that the young pulpiteer on his ordination day has within heart and hand a commission the universality of which includes a patriotic devotion to the highest interests of the Republic.

You will observe that denominations are justly proud of their conduct during those historic periods when they had some special influence towards the rightful shaping of the state. An Episcopalian is now sensitive to the charge that his church in revolutionary times was sympathetic with toryism, out of tune with the general movement, and that during the recent war she increased her numbers at the price of faithfulness to the slave. The son of

the Puritan swells with pride on Forefather's Day and sails his craft, the Mayflower, once more into Plymouth's wintry harbor, a union of gospel ship and ship of state. Can we name any epoch during which any nation has gone forward where the church failed to repossess herself of her prophetic birthright? Savonarola, Luther, Calvin, are lasting examples of preachers who inspired great political changes. These men were in churches having organic union with the state; with us the two, like the gods, sit apart, yet we have had our great preachers; prophets of reform were they also, — Cotton Mather, Hooker, Jonathan Edwards, Channing, Wayland, Beecher, — who were not merely pietists to touch religious life within narrow range, but were filled with a national spirit luminous with the light the nation needed. What if these men had been mere administrators of sacraments? Their work as ministers lifted them to the height of a magnificent citizenship. And shall we in the light of their devotion say that the pulpit shall seek no political influence whatever? Shall we not rather ask, what is the relation of the religious leader to the political public? What can he do?

There are some things he cannot do. First, he should not secularize his pulpit. I use the word with discrimination, knowing well that to the sentimental religionist it hides many an aching field of Christian duty, and that rational faith has an earthward tendency. In the pulpit the chief emphasis should be laid upon the loftiest themes. Beecher told the Yale theologues in '72 that it would be their right to discuss commerce, political economy, social questions and moral questions in politics. "But if you make your ministry to stand on them, it will be barren," said he. True. On the other side, if the minister divorces God from righteousness or humanity, he will quite likely end in some form of useless mysticism, be a dreamer about God, not his servant. Here also is barrenness. But this minister is wise in keeping God foremost as the loftiest possible theme, only his conception is deficient and his spiritual function in consequence lame or imperfect. He who conceives of God as here to save a passenger or two, will not concern himself over the general wreck. All reformatory work is reclaimed from the thought of secularity as soon as God is felt within it. There is deep significance in the fact that nearly all the social problems of the world are modern. Sociology as a movement is only human relations lovingly recognized, brotherly obligations at last felt in the unfolding fatherhood of God. Secularity is only a matter of false emphasis, lack of proportion, a leaving out of God and

cutting off from the spiritual motor. It is the preacher's privilege to proclaim the divine relationship, to exalt destiny, to lift up the ideal as arching all issues. Let him do this and he will not ignore reform nor give it too great a place. To him in the popular sense nothing of human duty is secular. His patriotism is applied Christianity, because in the Republic of God he is a preacher to the Republic of Man.

Again, the minister cannot introduce party politics into his pulpit, even though his auditors consent. The church has been gathered not through political but religious affinities; and now if the members, in agreement religiously, though in political sentiment far apart, are to have a preacher who will convert the pulpit into a "stump," the effect cannot be other than disastrous. What is the result? First, the preacher, if like the average mortal, hedged about by sad temperamental limits, is soon fairly drunken with what Milton called "the rum of party;" the church loses its serenity, is no longer common ground, a heated arena instead. Having once embarked on the treacherous sea of American politics, it can now afford no quiet harbor on the Sabbath morn for the weather-beaten citizen. Then, secondly, should we not find that as churches drew men around them at first on a basis of like religious convictions, another basis is now substituted? Would they not tend to disintegrate and to be reclassified? Does not something like this take place whenever for the time being the pulpit ignores its more spiritual function and becomes the mouthpiece of a party?

This word function, however, may be misleading because narrowly defined. Two Christian socialists, three prohibitionists, four free-traders, and five apostles of high tariff put their monies together and start a bank. The bank, we say, has no political significance, the bond is gold, the function strictly financial. Should a shareholder feel, as did Andrew Jackson of the National Bank, that the institution is being made to serve electioneering purposes, he objects. Is a church like this? Yes and no. It has a single function, to be sure, but then that function is so comprehensive as to be greatly inclusive. One may say that the pulpit has none but a religious function, and then define religion so inadequately as to separate it from both morality and humanity. If the pulpit should advocate free trade, the tariff man might reasonably complain that for this purpose he did not pay pew rent; yet if under the word revenue an inhumanity should be hidden, as with the Corn Laws, the clergy may speak as they did. Something like

this is liable to happen, is in fact always happening. We do not need to add to the pulpit new function, simply enlarge the old one. An organization may suffer under the troublings of the prophet, while pulpit function is undergoing expansion. This function grows with the enlargement of faith.

We must not fail to see that a preacher's work runs largely along that line where spheres of thought and action interpenetrate. I preach a homily upon honesty in deal, when the grocer calls to charge me with secularizing my pulpit; he thinks it strange that I cannot find some loftier theme for pulpit discourse than that of the grocery business. No, is my reply, rather honesty in that or any other business. I have been applying a single Christian rudiment to a single human industry, and in so doing I am within my sphere as a preacher. Business and Christianity interpenetrate. So Christianity, politics and social science interpenetrate, and when the minister denounces a corrupt political method, he is still within the limits of his commission. He must insist, too, in hewing bravely to this line, otherwise his commission is directed by a mere show of hands, and his aim is merely to preserve intact the organization rather than to meet the needs of the spiritual man. A church may say rightly to the preacher: "We called you to a pulpit, not a chair; we gather for worship; talk to our faith concerning the things of God." Rightly, I say, since the religious element must ever remain in the ascendent to unite and keep united the diverse elements that gather in the sanctuary. Yet the kingdom of God has never wholly come, though conventionality so assumes; religion is not an entity, to be subtracted from the humanities; spirituality is not a fixed quality, but ripens in the light and heat of every added duty. The religion of the Good Samaritan, springing out of an unselfish theology, which directs aspiration to some definite practical good among grimy pilgrims along the streets of the old Jerusalem, is taking fast hold of the popular heart. Fresh duties are springing fast from old fields of neglect, to the doing of which the organization must widen itself or in the end suffer as an organization. If the religion of any pulpit finds not its chief expression in humanity, then the sheep which hover there will be found nibbling the wool from each others' backs in their hunger, like a storm-caught flock on the cold and snowy Alps.

Third, whatever reference the preacher makes to political events or issues, he must not speak as a partisan. I know this sounds like asking the leopard to change his spots, since temperament tethers

us all. Yet how can it be expected that the "man of God" is going to exercise a calming influence over the seething sea of politics save as he is lifted in spirit out of the passional storm himself. The preacher stands in a Christian pulpit; around him lie what Whittier calls the "uncrowned kings,"—the voters, who at their meetings seemingly enjoy a lust of speech,—the strong, rank, riotous vituperation, the distempered mood and villainously unfair statement of their speakers. The minister in his pulpit is supposed to breathe a purer air and to illustrate in himself the superiority of Christian gentleness, the strength of a higher courage, the breadth of sympathy, uncloyed sincerity, a more tender regard for individual freedom and for the ethics of controversy. If this is not true of him, if he puts much the same unmoral qualities into his pulpit work that the politician may show in the forum, we cannot make of him an object lesson of what should he; he can afford but little help in reducing the savagery of American politics; since he has not trodden the heights of the spirit with his Master, his touch upon the life political cannot be that of a superior.

Turning now from what the man of the pulpit cannot do, let our thought be of what he can do. To begin, he can be a citizen. Here are two ideals, a false and a true, to which ministers are working and for cleaving to which they reap praise or blame according to the sentiment of the looker-on. The false is this: Let the preacher, in view of what human nature is, sleep in relation to political and social evils, as did Carlyle to the noises of the street, with his finger in his ear. Let him be a sort of semi-citizen, colorless, shady, or unpronounced, especially in times when the storm is on. Let him yield the chivalrous impulse and do his religious work under the cover of a masterly reticence, as Dorothea Dix journeyed through Dixie, silent on the slavery issue in order to carry her hospital projects to success. This is one ideal, to which thousands of clergymen are working, is quite popular among them and their friends, and gains a wide approval in conventional and ecclesiastical circles. I present to you a second ideal, one in which a manly citizenship is one of the preacher's best credentials and a most potent factor in his influence. It is to ignore at the outset as worthy of the limbo of contempt the policy that would make the minister other than a full-handed citizen among citizens; to accept his citizenship joyfully with all it involves; to seek the confidence of his people by faithful discharge of the very duties they may neglect, and by freedom from that present intolerance which so often leads the man with a majority at his back to say a word that would prove

oppressive to the man in the minority. Is not this the true ideal to work up to? Does it not mark, too, as the growing ideal, the manlier Christianity of the ministry of the day? Does not the false tend to lessen, the true to enlarge the minister's political influence?

There is much that will tend to set the minister aside politically and that will tempt him to acquiesce therein. He will find that his profession, unless linked to some duty of a most masculine type, will tend to make him dainty and effeminate, leading the clergy, as an outcome, to be a non-political body amid the body politic. If instead of feeling an impulse akin to Emerson's, who wrote, "I awakened last night and bemoaned because I had not thrown myself into this deplorable question of slavery," he can declare with the Scotch prophet that he is "indifferent, contemptuous and disgusted with the world and its roaring nonsense," there are many who will excuse if not applaud. So long has a feeling prevailed that nothing in the line of a very robust citizenship ought to be expected of a "parson" that a certain odium follows the doing of his whole duty. If some, looking towards his perch, say, "Come down and lend a hand," others will blame him if he does, while were the move put to a vote in his congregation, the noes would have it. The feeling is kindly, as though there was something in the man too clean for such unholy contact. So the preacher finds, whether he purposes to sink his citizenship in his clerical office or not, others will try to for him. The tendency is to drive him politically into the most inoffensive corner, where the politician smiles upon him in unfearing contempt and from which he emerges for only the least conspicuous dropping of his ballot. After a while, too, the cloud of a moral sophism, it may be, will begin to darken his ideal; this worldling in the pulpit half makes himself believe that, though doing so little to advance the earthly citizenship, he is thereby, through the spiritually occult, all the better preparing men for the doing of civic duties in the city of God. Separating piety from present utility, he concludes it is not his to attempt to produce upon earth what he worships in the sky.

But we go on. In the second place, the minister should cultivate a national spirit and speak and act as if he bore serious obligation to the state. He may thus dissipate the impression clergymen often give that the dilapidated affairs of the old familiar earth are no concern of theirs. The public going in and out ought to be able to see in him an incarnate zeal and be sure to receive through him an avatar of spirit patriotic. Especially to the young men

should it be apparent that he is one who wisely scans passing events, who being a student of social science can interpret their humanitarian leanings. As an instance, look at the Plymouth preacher, who all his life was the centre of an intense spirit of nationality. Under his spirit the people amid whom he moved became more and more alive to present-time issues. Look also at an instance of the reverse—that of the thoroughly consecrated Mr. Moody. He is more pietistic than nationalistic; his mind takes in but an acre of the general field; he moves to his work untroubled by any social or political urgency, without any great reach of public spirit. Is it not true also that those within the circle of his influence share in his seeming indifference to those issues of public importance that transcend the conventional sphere of religious activity? The minister must, we say, make of himself a vital part of the Republic to transmit any vitality to others. The very thought of the pulpit becoming an arena in which the partisan gladiator shall wrangle, with its calm invaded and broken up by all the "abhorrent forces" that make a riot of it outside, is in itself a terror; just as startling, however, the opposite, in which the church cuts herself from national life in a pietistic fervor, her preachers with hands in the air religiously unconcerned over the nation's affairs.

Let the word be more specific as to what the preacher can do of national significance. I am sure it would be well for him to allow no national day to pass without the national sermon. The Fourth of July—has the church no use to put this day to? The day in and of itself tends to quicken the freedom-loving instinct and opens the way to a welcome message from the preacher. John Adams writes to his daughter on July the 5th, 1777, of the first Fourth of July celebration. The project was not conceived until the third. He writes: "It was too late to have a sermon, as every one wished, so this must be deferred another year." Now, what I would have the preacher do, backed by John Adams, is to recall this bit of political primitivism, actually preach the deferred sermon, making amends for the years of silence that lie between. With us everybody does not wish for the sermon, yet I doubt not that a national service on Sunday, near the day itself, with a sermon upon some theme of national breadth and tone, would meet with instant response. Why should he not speak to the sacred and varied theme of freedom; clear it of its foggy misconceptions and link the possibility of its maintenance to the doing of fresh duty which every to-morrow will reveal? Call up, too, for sermons

biographical, some of the giants of our earlier day, like Adams and Jefferson, telling how they could not remain passive in our day of need, or sheltered in our day of danger, but came boldly forth to hew skillfully from the broad timbers of passing events the very ribs and spars of our ship of State and send her spraying forward upon her voyage. Let him tell also the story of the life and toil of "the old man eloquent," whose broad and noble humanity of aim and profound, immutable honesty of purpose, if lifted up by the voice of the living preacher, ought to draw the young men of the land to Quincy to kiss his dust in consecration to national service. Surely the church of the future will not neglect this day's opportunity.

A like opportunity comes in the autumn at the yearly Thanksgiving; only in this case custom has made the way easier, here the sermon has not been deferred. The day is the nation's; on it let the preacher ask the people to consider the state of the nation, if haply so considering, some inhumanity be bared to a more enlightened conscience, or some obscured ideal be lifted up to the lagging faith of the worshipper.

Still another possibility I mention: Why should not the preacher have the practice of preaching an election sermon? On the eve of the battle of ballots, may he not resolve himself into the voter's chaplain? If at that momentous time, instead of preserving silence, the pulpit should gather the voters beneath it, and there make dispassionate utterances, as far as possible removed from the partisan contest, yet applying Christian principles, would it not be well? What wiser step could be taken, provided it were well taken? A Boston clergyman, eminent in letters, says, "What rules should an honest man adopt in voting, is a question very proper in the pulpit. And as we are now on the eve of an election, I propose to consider this question." Then he goes on to preach a sermon on "The Ethics of the Ballot Box," which sermon, I doubt not, because of its directive qualities, helped many a simple voter perplexed by the sophisms of the hour. At a time when men are becrazed with excitement, confused through lack of vision not primarily upon the issues at stake as upon certain moral axioms, and bad men are plying successfully their unworthy arts, might not some such word be spoken by the wise men of the pulpit to break in part the blinding spell and call men back to the kindlier impulse; to shame the unworthy art and to impress upon men the

sacredness of the day and the duty; that lying back of the free-man's vote "a breath may float," are:

" The stake, the cord,
The axe, the sword,
Grim nurses at its birth of pain."

Of course at such an hour, with the political nerve fairly snapping under the tension of its excitement, all the more delicate must be the touch of the man of the pulpit, all the purer his motives. For all such work he needs a sweeter sweet than the honey, which we are told met the lips of Plato in his cradle from the passing bees.

In this paper I aim at little more than an exhortation for the pulpit to yield to its prophetic impulse and thereby reclaim from disuse the rusty gift of prophecy. Abjure this function and more and more will it be said that the reign of the clergy has declined and that humanity's chief lien is now upon the press. Then earnest men will say, "My highest usefulness to man is not possible within the pulpit; I work outside." Abjure this function and the demagogue will deem the man in the pulpit as least among the things he fears. I do not mean that the minister is to seek to reproduce in himself the Puritan divine, who not infrequently carried the community as a pocket borough; he is simply to speak in a manly fashion in the highest catholicity of the day, as men of earnest nature should speak to men in need. I cannot think that in order to speak as a prophet, in the gentleness and strength that fall down from Nazareth, one need go through the wicket gate of some Craigenputtock by the side of the desert. Let him first try it in the old familiar pulpit and win for himself his rightful place. Stir up within thee the gift, O man of God. Surely the growth of the Republic towards a nobler and purer politic, into an espousal of humanity's many needs will depend very largely upon this loyal prophet of the American pulpit.

CHAIRMAN:—The next paper will be read by the Rev. Dr. HENDERSON, pastor of the Woodward Avenue Baptist Church, of Detroit, Mich.

Rev. C. R. HENDERSON, D.D.:

Political and social reforms are improvements in the structure and organs of the social body, stages of the ascending process of

evolution. They are affected by changes in the thoughts, dispositions and purposes of men, for "soul is form and doth the body make." There are many kinds of reform, but all are woven together in one organic structure. Those which depend on man's action through the state are called political. Those which are carried out by voluntary associations or by custom, are called social. But there is no distinct line of cleavage, and most reforms depend on a combination of individual, social and political forces. The man of science in our day prefers to call this process "evolution." That is merely a modern name for God's providence. Its story is history. Its conscious agents and pioneers over all holy and humane souls,—poets, printers and priests; statesmen, politicians, merchants, labor agitators, captains of industry. Its *chief instrument* is the preaching of the Gospel of our Lord, Saviour, King, Lawgiver and Life,—Jesus Christ, Son of God Eternal.

I.—We must recognize the reciprocal influence of the individual and society. Professor Schäffle makes of a divine text the motto of his masterly work on sociology: "The body is one and hath many members." The character of the members determines the state of society, and therefore the regeneration of men is essential to the reformation of mankind. But social environment, through heredity and pressure, affects the individual. The church is morally elevated above the world, but remains connected with it by vital bonds. Jesus did not pray that his disciples should be taken out of the world, but that they might be delivered from the evil. Physical and moral plagues are contagious and conversion does not prevent infection. Social usages are the mold in which moral habits are cast. The best seeds bear imperfect fruit in sterile soil and rigorous climate. The church must save the world in self-defence. Domestic virtues in the church are affected by divorce laws and social fashions.

Spirituality is helped or hindered by the rate of wages. The number and quality of the regenerate are not independent of industrial conditions. One of the first effects of lower wages is absence from church. Long hours of toil in close rooms starve the soul and develop the latent instincts of brutes. Intemperance and despair of faith follow inhuman labors. When the price of bread rises the rate of prostitution rises. In crowded tenements the virtues of religion languish like plants in the dark. Purity is impossible in the promiscuous housing of the extremely poor. Kingsley heard the peasant declare :

“ Our daughters with base-born babies,
 Have wandered away in their shame ;
 If your misses had slept, squire, where they did,
 Your misses might do the same.”

A godless system of education that places arithmetic above morals must produce a race of people who value dollars more than righteousness. A corrupt press is the foe to all that the church stands for. The “spoils system” in politics makes trickery more potent than intelligence and honesty. Where discussion counts for nothing, bribery determines all. A defective method of caucus and election compels even a saint, if he runs for office, to wink at corruption and “writhe his limbs, and share, not mend, the ill.” A police force chosen by the class they are meant to exterminate stands with lifted club across the path of the church. A truckling judge will undo much of the good of many sermons. Paul said even of the Roman heathen judges that they were a “terror to the evil.” That may be true in an ideal state, but in the United States it is too often the case that the police justice is a terror to taxpayers.

A preacher is a pastor, and a pastor's duty is not only to feed the lambs but to kill the wolves, to fight for the children of the church, and not to fly. Jesus did not draw a flattering picture of the ecclesiastics who were so eager to get to their priestly ceremonies that they left the stranger lying by the road in his blood. When sufferers lined his path he saved their bodies, and his healing was often his sermon. Let a minister walk through one of our towns with nerves and heart as sensitive as those of Jesus. He sees a ruffian beating an over-loaded and under-fed horse. If he is a Christian he will find or make a society to prevent cruelty to animals. He meets a beggar, the product of an irrational custom of thoughtless almsgiving, and, if he is a reading man he will have a society to suppress street begging and make employment the basis of relief. When he urges the people to give to the poor, as is occasionally done in the pulpit, he will instruct the people to give so as to not make hypocrites and liars and thieves of the recipients. If honest and public spirited men are waging warfare against any lawless class they will have in that minister an ally. For he sees that his young men are crippled spiritually by the influence of loafers and liquor sellers who wield political power. He feels keenly when he discovers a form of administering law which “rewards dishonesty and levies tribute on integrity.” It does not escape his notice that a law compelling a return of personal prop-

erty on oath is a sure school of perjury. When he learns that servant girls dare not go to law for the wages kept back, because justice costs money, he does not forget the fact. When workingmen are unfairly and ignorantly misjudged because they use the only means at present known for securing better terms, he cannot be silent. When in his rounds he comes upon the traces of a pauper and criminal stock feeding like a cancer on the social body and pouring venom into its veins, his sermons will show signs of his discovery. He will act as any upright man would do whose education in science and history is at the service of the community. A few flaming sentences from the pulpit may turn public attention to a crying evil and so lead to its correction. "Who, being man, can stand idly by, and view these things, and never tease his soul for some great cure?"

II.—But will *Biblical definitions* of the function of the preacher permit him to lend his help in this way, however great the need? We must not transgress the limits set by the Word of God. We must preach that Word. All that is included in that definition belongs to the pulpit and all else must be excluded. We are ambassadors with a message and we are under orders.

What then is in that Word? The difficulty here is not in finding a text for social and political reform, but in summoning wisdom and courage to treat such texts as these: "He hath a Name written, King of kings and Lord of lords." The prophets are specific, direct, personal. One can study their age as in a photograph. "Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

"Thy princes are companions of thieves, every one loveth gifts, and followeth after rewards." Amos (vii : 12) spoke so plainly that a prophet of milder type suggested that he go with his sermons into the next county, as that place was the "king's sanctuary" and a "royal house." He seemed to think that Amos stumbled on that place by mistake. Jeremiah preached to such good effect that the authorities put him in a dungeon.

And these prophets merely preached what they found in the law of God with special application to the present need. The Pentateuch underlies the prophecies. It is far more than a book of ritual. It is full of explicit and minute regulations of rights of person, property and reputation. It has labor laws, agrarian measures, commands about inheritance, industry and commerce. All social relations, domestic, industrial, political and international are treated with reference to the stage of progress reached at the time.

And if any man wishes to know how to preach on such topics and show their relation to the kingdom of God, his best guide will be the Pentateuch and the prophets. Moses is a contemporary of all ages. His laws are prophecies and contain the religious spirit of all prophecy.

Without going into details it is sufficient to note the fact here that even in the modest compass of the New Testament there is a large range of instruction about social and political duties. Any preacher who will simply give a plain exposition and application of the Bible in course will be compelled to touch every institution of society. The only way to avoid such preaching is to omit large portions of the Bible, or to allegorize them after the evil example of Origen. The tallest of the "higher critics" could hardly discover the meaning of Moses under such glosses. Many so-called "spiritual" uses of the text produce an impression like the crowds of Fra Angelico's saints with their sweet insipid faces all turned heavenward, and with bodies under their *robes de nuit* that might be broomsticks, for all the painting tells. If we use the text as Homer, Dante, Shakespeare and Browning have employed nature and human life, we shall make the eternal truth vivid and impressive. But to kill it with our conceits, and present its ghost to men, is a homiletical crime. We who teach that the whole Bible is the Word of God, let us not shun to declare all its counsels. As Baptists we are under peculiar obligations to do this, because of our attitude toward the Bible. Our theory of the separation of church and state does not imply that the church has no duties to the state, or that the state is not the "ordinance of God" and under his law. In the earlier confessions our fathers were careful to guard this point.

III.—The object of preaching is not merely to reach the end of a sermon, but to so preach as to save men. Salvation is rescue from wrath and guilt and sin. It is also regeneration, sanctification and perfection. Man is not perfect as an individual, but only as a member of society fitted to his place and performing his duties. The object of a sermon is to promote all agencies that will save men.

IV.—The form of teaching will be influenced by Jesus' doctrine of the Kingdom of God.

It is the theme constantly illustrated by his parables. It is the central thought of the Model Prayer: "Thy kingdom come, thy will be done in earth, as it is in heaven." It is the first argument for evangelical repentance: "Repent, for the kingdom of heaven

is at hand." The history of the world is a maze that has no clue apart from that doctrine. The city of God descends from heaven to men. We are not taught to pray to go to heaven, but we are taught to pray that the kingdom of heaven may come to earth. If this term is not social it is nothing.

OBJECTIONS are drawn from the apparent silence of Jesus, or from apparent limitations expressed in his words or in those of his apostles.

Jesus said: "My kingdom is not of this world." By that he meant to forbid the use of carnal means of propagating spiritual truth. But he did not thereby forbid us to declare that kings, legislators and magistrates should rule according to the law of God. In the context Jesus expressly declares that he is King even of the Jews and of all men.

It is said that Jesus refused to settle a dispute between two brothers about an inheritance. (Luke xii: 14). True; but in the very next breath he pointed out a method of deciding such controversies on which no modern methods have improved. It would be a perfectly legitimate use of that passage to make it a plea for councils of conciliation in place of strikes and lockouts. And there can be no reasonable doubt that the spirit of that text has helped to introduce such modes of determining strife. While men persist in glaring and growling at each other across the table God has spread for them, boards of arbitration end with battle.

Paul said: (I Cor. ii: 2) "I determined not to know anything among you save Jesus Christ and him crucified." But that is the largest and most comprehensive theme ever given to orator. Pericles, Burke, Demosthenes, Webster and Lincoln never had so wide a field and so lofty a position from which to speak. Who is Jesus Christ? What is his will? What is the meaning of his cross in this day and age? Paul does not leave us in doubt. In the latter half of his letters he has made applications of the gospel to every social relation, industrial, domestic, civil, political. Some of his directions about conduct are no longer practical in modern social conditions. But his example of teaching present duties is of perennial interest. We may not literally tell our people to "greet each other with a kiss," but we may tell of the grace of hearty hand shaking. He said to obey kings. If he lived now he would add, educate your kings.

If we may learn from the example of the great preachers whose sermons have had signal blessings from God we may enjoy a commentary on the sacred text.

The "Teaching of the Twelve Apostles" reveals a simple Christian community shut off from all social and political influence, but aiming to apply Christian rules to daily life. In Lactantius, Tertullian and Augustine we see the conviction wakening into consciousness that saints are to rule the earth. The very title of Augustine's great work is the germ of a Christian sociology, "The City of God." It is true that with Constantine a false doctrine of the relation of church and state began to corrupt the church. But Chrysostom was not wrong in his manly and courageous application of truth to kingly consciences that sent him to exile and to death far from home.

Savonarola had a message for the city of Florence which filled the vast cathedral with eager auditors. He demanded municipal reform. He was in league with a party that desired to make Florence decent and Christian. No doubt he made mistakes. So does Dr. Parkhurst. But the errors of such men are worth more than ship loads of empty platitudes that mean nothing because they may mean anything.

Luther made usurers and Fugger monopolists hate him and oppressed peasants swear by him. He did not think it beneath the dignity of the pulpit style to urge reforms in school and church and state and family and business.

The sermons of Latimer, Wiclif, Knox, Baxter, Fuller, South, Barrow, abound in applications of the holy news to contemporary conduct. Bunyon wrote a fragment of practical ethics in which duties are "gospelized."

Dr. R. S. Storrs has crowded his great book with illustrations of the influence of the ministry of all ages on social conduct. He and Uhlhorn and C. L. Brace could never have massed their arguments for the truth of Christianity from its effects if the ministry had stood aloof from political and industrial life. The *San Francisco Chronicle* recently said that in the abolition of cruel and demoralizing sports "teachers of religious beliefs led the way and secular lawgivers followed them."

V.—Believing that the gospel has a right to control and correct all customs and laws of men, *what are proper themes for the pulpit?*

All agree that we must place in the foreground the cardinal doctrines of Christianity—sin, salvation by grace, holiness of heart. Jesus Christ as Son of God and Saviour of man must be the centre and heart of all preaching. The truths symbolized in baptism are

the chief themes and the supreme sanctions of all ethical directions. Where all of us agree there is no problem to discuss, and we pass to debated ground where good men differ.

Yet we shall keep company a long distance. There are few of our churches that do not require their ministers to urge the temperance reform from the pulpit. All over the land the iniquities of Mormonism in Utah and pagan divorce everywhere are denounced from the pulpit. The amusements of the people are treated with more or less wisdom, but with uniform good intention. Dancing, theatres and card playing are stock subjects. The more evident violations of commercial morality are chastised very faithfully. The triumph of the anti-lottery party in Louisiana was due in great measure to the uniform support of the ministry North and South. There seems to be no principle on which to exclude any social topic involving right and wrong from the sacred desk. Wherever the word "ought" goes, we must go. Political relations are just as much under the law of Jesus Christ as domestic relations.

VI.—Reasonable limitations.

1.—It is manifest that we ought not to attempt teaching what we do not know. The last place in the world for a quack is in the ministry. We already have enough clerical certificates of the value of nostrums and cure-alls.

But what we do not know we can sometimes learn. Instruction of preachers in sociology should begin in college, be continued in the theological seminary and cease only with life. In our day it is a necessity. "To bring the kingdom of God into effective relations with the world, it is not sufficient to know the kingdom of God, but it is also necessary to know the world and human nature, in which this kingdom is to be planted." (Martensen).

2.—Good sense and charity require us to regard the capacity of our audience. Jesus very tenderly said: "I have many things to say, but ye cannot bear them now." It is wasteful to sow wheat on January ice. Yet we may enlarge the capacity of people by carefully widening the range of our instruction. And if we are to give our churches the influence they ought to have, we shall go before them to prepare the way of the Lord. The power of a church in a city depends very much on the range of its pulpit teaching.

3.—We must consider the situation of the church, its trials, duties and moral problems. A discourse on "The duty of voters in the present crisis" would be out of place before the inmates of a

penitentiary. The counsels suitable to young people in a city might be out of place in a village.

4.—Many technical processes in the arts, and political expedients, and methods of administration should be left to experts chosen to have charge of them. Many political expedients are too complex for pulpit discussion, or are too remotely connected with moral action to bear treatment before a mixed audience.

5.—No manly preacher will carry personal spite or wrongs before the congregation.

There are, however, some men whose opinions and character are proper subjects of discussion, and are public property. It is sometimes necessary to break down the personal influence of a corrupt teacher to destroy the spell his abilities cast over ignorant or youthful minds.

6.—Good sense will dictate that delicate subjects like sexual sins be treated with that purity and reserve which the Master showed.

I believe one good test of the fitness of a sermon for preaching is this: Can one reasonably hold a meeting for inquirers after the discussion? If it does not tend to awaken a slumbering conscience and direct men to the Saviour, it is not a sermon. It may be a splendid oration, but it is not a Christian discourse. We have a special mission to the people and we have no right to neglect it even for one service. Even if we begin at the edge of hell we must touch the throne of grace at last.

VII.—*Manner* and *spirit* of preaching on social reforms.

1.—A Christian minister must derive his sanctions from the Bible. He has no right to forget that he is an ambassador of Christ with a perfect direction. No editor or politician can do what a Christian preacher can do. Language and arguments that would expose an editor to the charge of cant, and which would sound ridiculous on the stump, are naturally expected of "the man of God." Where others appeal to temporary interest and party feeling or national patriotism, this man of God appeals to faith, hope and love. These are the purest and mightiest motives. If the minister fail thus to preach, the community begins to divorce faith and daily conduct. They come to regard religion as merely a preparation for some other world, as having nothing to do with this world, and so they justify themselves in postponing it until near the probable time when it will be required. Merchants try to avoid having a stock of unseasonable goods on hand.

2.—But a minister has no right to ascribe the authority of the

original text of the sacred revelation to his applications and interpretations. This is the most offensive form of priestly pretension. The vows of ordination will not keep off criticism, and our suggestions will be taken, as they ought to be, as worth what our study and character make them worth. The recent syllabus of the Pope on the labor question is weighed by the age along with the writings of Mill and Fawcett and Adam Smith.

3.—We should aim rather to instruct and construct than to denounce. A man who is peevish, censorious and acid comes to be regarded as a sort of old hen that is always pecking at something. The judgment day style wears out in time. Lincoln held his more than kingly sway because his sincere creed was thus expressed, "Why should there not be a patient confidence in the ultimate justice of the people?" The ancient Roman priests were called by the title "pontifex." We should deserve to be regarded as bridge-builders, arching with doctrines of reconciliation the bloody chasms that separate brethren. We should keep, so far as honesty permits, a reputation for being servant of all, though servile to none. We are to help "reconcile and fraternize souls with the new order."

4.—Instruction, to be useful, must be *timely*. It must be actually prophetic and anticipate the crisis. After the dyke is broken and the flood is loose upon the drowning land, it is too late for the watchman to wake and cry aloud. The rush of cruel waters mocks his shout. Lightning rods render the best service in preventing, not in carrying, a burst of electric energy. Dr. Phelps says: "The pulpit should institute its own reforms, and do it seasonably. We should assume that every social question which ought to be agitated will be agitated. The great peril of the ministry is that of delay."

Because the priests of Rome let their lamps become dim, God sent the Reformation to remove their lampstands. The dull, fat ecclesiastics were swept away by the French Revolution together with the nobility whom they failed to warn. If ever the ministry in this country becomes the tool of a class of society it will go down under the wave with the class with which its fortunes are allied.

The ministry has already built up a body of practical moral instruction on all subjects relating to personal and domestic righteousness. But the task of constructing a body of teaching adapted to modern complex social conditions remains to be completed. We are at work upon it. "The principal source of social misery in the

present age is not the absence of application of private morality to public affairs, but a lack of public morality for more complex public affairs, the lagging of morality behind the splendid advance of intellectual culture." (Schäffle). We have Christian morals in private life and the devil's code of Macchiavelli in politics and in commerce.

It is safe for the minister as for society to speak early. Many ministers have honestly believed they were asked to resign because they had used plain speech, when, in fact, they lacked consecrated tact. They tried to feed meat to babes. Quarrymen are sometimes injured or killed by the premature discharge of gunpowder, caused by using too short a fuse. I do not mean that we should "load a gun to be fired off by posterity." Just the opposite. We must prepare the minds of the people for the new truths.

"God's fruit of justice ripens slow,
Men's souls are narrow, let them grow;
My brothers, we must wait."

"Then to side with truth is noble, when we share her wretched crust;
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they have denied."

The third appointed speaker was Rev. THOMAS DIXON, Jr., pastor of the Twenty-third Street Baptist Church of New York.

Rev. THOMAS DIXON, Jr.:

While I would recognize the fact that men are endowed with varied gifts and must adapt themselves to the limitations of these endowments, and I would not be dogmatic as to methods, I do believe, with all my heart, that there is a vital relationship between the pulpit and all questions that affect the world of society and politics. In other words, *I hold that it is the duty of the modern pulpit not only to teach on questions social and political, but to lead in all great reform movements.*

I.—Because the modern preacher is a *prophet*, not a *priest*. The priesthood had its special functions. Those functions were limited and clearly defined; but the Aaronic priesthood expired in Christ, and Jesus established no order of priests to take their place. I have heard the minister referred to by a large class of people in the

world in a way that indicated, that in their minds there was no place for the preacher in the twentieth century, He was referred to as a sort of sexless monstrosity—half man, half woman; not much of either. I heard a woman say once that she had rather her child be a hod-carrier than a minister. I found by inquiry that her idea of a minister was a goody good sort of a man, who had a mild sort of goody interest in everything good and everything evil, who was on the easy side of everything, and never became excited about anything. Well, if this be the ideal minister, I confess I'd rather my boy would be a hod-carrier; I would rather he would go back to North Carolina and grub stumps and plow a mule. He would be doing better service to his race and his God in this age.

The preacher of the gospel is not *of* the world, but he is *in* it. Christ came in vital contact with the world, that He might save it. We are told that the preacher is "set apart;" that the cut of his coat is peculiar, the style of his collar is peculiar. If my collar is so high that I cannot climb over it to reach my fellow man and serve him and my God, I will cut my collar down. If I cannot cut it down, I will not wear a collar.

The age in which we live is an age of prophetic leadership. The preacher of the gospel of Christ is the lineal descendent of the old prophet. He is the one disinterested man in a world of conflicting interests. He is the one man whose voice, therefore, may be of supreme power; because he speaks with the authority of right, uninfluenced by questions of policy or of self-interest. Well might Phillips Brooks say that he never baptizes a child, but that he envies the babe the life of the next fifty years. It is the grandest age of the world. It is to be the epoch-making half century of the fulness of time. Mr. Gladstone made a significant remark on the death of Mr. Spurgeon. He declared that he had hoped great things from Mr. Spurgeon in the approaching electoral conflict of England. Curious that the foremost statesman of the world should have leaned thus heavily on the simple preacher of the gospel. The pulpit is a power for righteousness in the affairs of men, that cannot be overlooked by the man who fills it, without betraying the most sacred trust of his divine call. The pulpit has a leverage given to no other voice. The preacher stands where the prophet of old stood, and can speak to kings and princes, and presidents and senators, mayors and governors, with the authority of God and of truth.

II.—It is an age of social and political reform. In every direction there are signs of a coming world-revolution. The pulpit

must lead or be led. It will either speak with authority or be silenced by authority. It has no choice. If Christianity has no word social to the twentieth century, it will perish; for the twentieth century is to be the social era of the race. Dr. Strong well said, that the question of questions for Christianity, to-day, is not the authenticity of certain sacred books, or the question of scholarly criticism that cluster round them. The question is, has Christianity vitality sufficient to save the world, to-day—the world of business, the world of commerce, the world of society, the world of politics? Can it save men in their vital relations? If this age be a social age, the prophet of God must recognize that fact.

Jesus Christ was an opportunist in the highest and noblest sense. He used those methods best adapted to the age in which he lived to accomplish his divine purpose. He lived not in the fullness of time; for he said as much. Jesus Christ entered Jerusalem on an ass's colt. If he lived to-day, would he use this method of travel? If he lived to-day, he would use the iron horse. It is no argument to-day, in this age, to say that Jesus did not touch the questions of social life; that he did not teach on the subject of intemperance, or of war, or of slavery. And yet you people before me to-night in the name of Christ freed my father's slaves, and gave to me a cradle of poverty and a legacy of tombs. Did you have authority for this in the life of Christ? Jesus said to his disciples: "I have many things to say unto you, but ye cannot bear them now. I will send you the Spirit of truth, and he will guide you into the whole truth." So he sent the Spirit. So the Spirit is teaching the world—on the subject of temperance and of war and of slavery and of the relations of labor and capital, the relation of nation to nation.

III.—The ideal of Jesus was a redeemed society. The expression—the kingdom of God—was ever on his lips. Heaven is a redeemed city, a redeemed municipality. "I saw the holy city, the new Jerusalem." Heaven is not a conglomeration of sanctified atoms. It is a redeemed social organism. There shall be a new heaven and a new earth; and there will be no new heaven until there shall be a new earth. "Thy kingdom come, thy will be done on earth as in heaven." It is all well enough to say that individuals must first be reached and taught—the only way to save society is to save the individuals. There is a fatal fallacy in this argument; it is incomplete. It is true that we must save the individuals; but it is equally true that the salvation of one man here

and one man there does not mean the salvation of organic society. Christian sentiment is, to-day, fifty years ahead of organic law. Christian sentiment, to-day, is one hundred years ahead of the affairs of statutory law. We do not need so much to create sentiment, as we do to crystallize into organic law sentiment already created. We do not need so much, to-day, to appeal to the individual saloon-keeper to save his soul, as we do to appeal to society to eliminate the saloon-keeper and save a thousand souls.

All social and political questions are in their last analysis religious. We have now reached the fullness of time. All things, right or wrong, are the province of the preacher. What principle, what movement, what question of the day, is not right or wrong? Hear the word defining our relations: "Bear ye one another's burdens, and so fulfill the law of Christ." "All ye are brethren." "No man liveth to himself, no man dieth to himself." "Let no man seek his own, but each his neighbor's good." All these questions affect vitally the lives of the masses of the people. What affects the masses must affect the followers of Jesus. He was a man of the people. He loved the people. He lived with the people, for the people. He died for the great, dark, vulgar, unregenerate mass of mankind. His soul was moved with compassion as he looked on the masses without a leader, ignorant and helpless.

The man who says that the questions affecting the great masses of the people are of no interest to him is not a follower of Jesus Christ. So intensely social and political is the age in which we live, that the larger part of man's life to-day is social and political. The question of politics is a tremendous question for every Christian. Do you say to me that politics have nothing to do with my life in New York, when the politician has the power to poison the water that I drink and bring pestilence and death to the poor and weak? When the politician has the power to leave the streets unswept, filled with garbage, until they breed disease, whose subtle germs rise and steal through the open window and drop the seeds of death into the body of the loved ones to whom I minister from Sunday to Sunday? Is it nothing to me when the politician has the power to girt every school-house with a cordon of saloons, and present us with the spectacle that we have in New York of twenty-five and thirty saloons within two hundred feet of a school-door? Is it nothing to me as a Christian, that into those school-houses go the generation on whose shoulders civilization is to rest, whose eyes and ears are polluted by the scenes enacted in those dives and dens of infamy? Is it nothing to me that the politician

can make the city a death-trap, with dives and gambling holes at every corner to trap the boys whose lives are my burden and my responsibility? If these things are nothing to the preacher, then he surely must have a curious notion of his function in life.

The politician, of course, makes haste to cry, when interrupted by the voice of the preacher: "You are out of your sphere. Stick to the simple gospel." What the politician wants is to be let alone. During a municipal campaign in Boston, when I was stumping the city, distinguished politicians sent me this message: "Attend to your own business; take care of heaven and let politics alone." This is exactly what he wants. He wants the preacher to take care of heaven, while he gobbles up the earth and the fullness thereof. I am not uneasy about heaven, but I am mightily concerned about this earth. I am here to save this earth. If a man is to save the sick with a mustard plaster, it cannot be done by talking about mustard in the abstract. The only way to save him is to stick the plaster on him. The preacher who omits this work, omits the vital work of his ministry. The politician is ready with the cry: "The parson is ignorant; he does not understand the technicalities of caucuses, political conventions." It is not necessary for him to understand the technicalities of caucuses and political movements, to know an honest man from a thief, a liar from a man of integrity, black from white, darkness from light. The power to sit in moral judgment is a very simple power. It is given to every man who knows right from wrong. Any hen can lay an egg. I cannot perform that feat; but I fearlessly maintain that I am a better judge of eggs than every hen in America.

What we need to-day is an applied gospel. The cry for the simple gospel is, in fact, in the last analysis, a cry that smacks of hypocrisy. I know a man who is opposed to his pastor preaching on temperance. He says it is not in the New Testament. He wants him to preach the simple gospel. To my certain knowledge that man keeps a demijohn under his bed at home, and drinks corn whisky straight when he wants it. I know another man who objects to the preacher discoursing on the subject of giving. He loans his pastor money at eight per cent., and gives fifty cents a year to his pastor's salary. An old man came into my service about a year ago and remarked to the usher: "I hear you don't have the gospel preached here no more." He told him to sit down and try it; he did. In the course of my sermon that morning I had occasion to remark in view of the strike of the women who made shirts in New York, that the "Song of the Shirt" could be rewrit-

ten to-day with deeper emphasis and greater pathos than ever in the history of the world; that these women were on a strike for higher wages, and that the fact appeared that they were making shirts for thirty-five cents a dozen, using their own machines in their own homes and finding their own thread; and just as I said that, this old fellow humped himself up and went out. I found out afterwards that he was a shirt-manufacturer. He went out where he could hear the simple gospel preached in the abstract, while he sat in the "amen corner", and applied it to another fellow. Nathan said unto David, "Thou art the man."

The volunteer discussion was opened by Judge WAYLAND, of New Haven, Conn.

Hon. FRANCIS WAYLAND, LL.D.:

I volunteer in response to the appeal of the last speaker that a layman should be heard from—not a politician, but simply a layman.

May I be pardoned if I try to give a somewhat more concrete aspect to the discussion of this question? I leave out the first part, the political—we never shall agree about that. It is dangerous ground to venture upon, if you take political in the ordinary, current, popular acceptance of the word.

Let us look at social reform, and what the minister has to do with it. Let us see what society, what any community is made up of. It is made up, roughly, speaking, of those who live lives of vicious indulgence, of those who earn their living by promoting vice, of those who permit or condone vice for political ends, of those who are indifferent as to whether vice or virtue prevails in the community, of those who mean well, but have no convictions, of those who have convictions, but are afraid to express them, and the residue, I am sorry to say, a small residue, of those who believe there is wrong and want to do what they can to prevent it. Now, among which of these classes shall the clergy range themselves? Is it difficult to answer this question? Is it difficult to believe that the clergy belong to that class that think there is wrong, and are willing to suppress it?

How shall they do it? Mainly from the pulpit? Let us look at this for an instant. Whom does the clergy address from Sunday to Sunday? It falls to the lot of very few clergymen to face such audiences as Mr. Dixon assembles in New York. The average

clergyman speaks to well-meaning, and, as far as the purposes of this discussion are concerned, moral people. What he says rarely gets beyond his immediate audience whom he addresses. Again, what the minister says in the pulpit they do not often recognize, do not always, say many, appreciate, is supposed to be said as a part of his trade. He is paid to go into the pulpit every Sunday and preach morals to the people, just as a mechanic is paid to build a house, a painter to paint it. Now, it is the function, let us say, as Mr. Dixon has just said, very pertinently and very eloquently, at all events, it should be the function of the clergyman to lead his people. How? I want to make this as concrete as possible. How is he to do it? He is to do it where his work will tell. He is to do it in the Committee Room, in some society organized to confront and suppress a certain form of evil. He is to do it in season and out of season. In other words, he is to set an example of work and not of talk alone. Let me illustrate what I mean. Here is a safe principle. It is a duty of every good citizen to see that the existing laws are enforced, and if they are inadequate, to seek to have better laws made. The most evil-minded man cannot in his heart complain if the laws are enforced.

For instance, there was a society formed in New Haven several years ago, for the prevention of crime. The chairman of that society was President Porter, a clergyman as well as president of a great university. I never knew a meeting, when he was not sick in his bed, that he did not attend. He went before city councils, before legislatures, before any tribunal that was concerned with the enforcement of law. If experience showed that the law did not meet the case, that it was weak, inefficient or inadequate, President Porter represented the society before the lawmaking authorities and demanded, not vague reform, but some definite action, and the effect on city and State legislation was wonderful.

Take another illustration, more recent. Now and then there comes a crisis where important, energetic, forcible action is indispensable. I will select the great prize fight proposed in St. Paul, Minn. Public attention was first called to this matter by a Baptist clergyman, Rev. W. H. Butrick. Other clergymen took up the question, preaching from their own pulpits. Suppose they had stopped there. Would anything have been accomplished? Nothing. The Chief of Police had said the prize fight must go on. This led to a mass meeting, in which clergymen of all denominations, including a Roman Catholic Bishop, addressed an enormous crowd, proclaiming the plain duty of all good citizens. Did it end there? Not at

all. These clergymen headed a procession that waited on the Governor and demanded that he should stop the prize fight, even if he was obliged to call out the militia. This had the desired effect and a local and national disgrace was averted.

It is well to remember that clergymen do not unfrock themselves, do not, in an undignified manner, secularize themselves, do not disgrace their calling when they act with their fellow citizens in the only efficient way in which wrong can be perverted and right action secured.

Rev. WALTER RAUSCHENBUSCH, of New York:

I want to lay before you a few plain, candid propositions, and I expect to win the assent of this audience, as a Christian audience, to every one of them.

My first proposition is that the whole aim of Christ is embraced in the words "the kingdom of God;" that this ideal is for this side of death, and not for the other side; that it is a social ideal and not an individualist ideal; and that in that ideal is embraced the sanctification of all life, the regeneration of humanity, and the reformation of all social institutions.

Second:—The church is the organ to accomplish this work. It is the body of Christ, through which his spirit works, and makes itself felt on earth. Therefore every department of the kingdom of God is a province of the church, and any department of human life which has not been sanctified and brought under the obedience of Jesus Christ is a province to be reclaimed for him by the church.

Third:—The fundamental work of the church is in the dissemination of ideas, and the spread of convictions. Therefore if there are false convictions concerning any relation of human life, the first thing for the church to do is to spread the right convictions. And that is done by preaching. We shall have to make men see things as Jesus Christ saw them, or as he would see them if he were walking among us to-day. Therefore we shall have to treat social and political questions just so far as there is righteousness and love in them. If it is a question of utility, it does not concern the church. If it is a question whether a street car company ought to use electricity or cable power, the church has nothing to do with that; that is a question for civil engineers. But if it is a question whether the street-car companies are to own Philadelphia, or Philadelphia is to own the street-cars, that is a question of righteousness.

Fourth:—The best time to preach on political questions, is before they have become political questions; before they have been thrown out into the general wrangle and snarl of politics; before they have become partisan matters. After they have become so, it is impossible not to become a partisan in discussing them. The Christian church has the duty of treating questions, before the world treats them. Jesus said: "If your righteousness exceed not the righteousness of the Scribes and Pharisees, you are not fit for the kingdom of God." In the same way, I say, unless you see righteousness before the world sees it, you are not fit for the kingdom of God.

Fifth:—Cases may arise where questions of righteousness and love have become political issues, the predominating political issues, and when things are so balanced, that the church will have to throw its weight on the one side or the other, if righteousness is to be done. In such cases as the lottery conflict in Louisiana, it is the duty of the church to spring forward and to throw itself into the conflict. At such times, prudent conservatism is more un-Christlike and far more dangerous than the most headlong impetuosity.

Sixth:—When individuals, as will occasionally be the case, feel the call upon them by some personal adaptation or by some need arising in their life, of throwing themselves completely into political or social agitation, men of the church, ministers, laymen, the church should back them up as much as possible. Such has been the case with Stoecker in Germany, Dr. Parkhurst in New York, and others we could think of. If such a man feels it his duty to go forward and leave church work proper, the church should pray for him while he is wading in the swamp for others.

Seventh:—If the church should leave political and social questions aside, and address itself only to individual and family morality, men will nevertheless be interested in politics. If they are men they will. And if you give them in the church only the morality and ideal of the individual and family, and leave the ideal of society at large and of the state to be treated in the press and elsewhere, there will be a severing of the unity of life. Such a dividing of life is fatal to the rounded ideal of Christian holiness and consecration.

Eighth:—If we should leave these issues to be treated by others, we should infallibly lose the people. They have been lost on the continent of Europe. The church there, like Esau, is trying to regain the birthright it has lost. It now goes to the workingmen and says: "The church is your friend. We are anxious to do

all these things for you workingmen." But the church brought its desolation on its own head. My brethren, let not the church in America fail in this, its hour of trial. The hour is coming for us, and the question will be whether we gloriously lead or ignominiously follow.

Ninth:—In case we should leave these things behind, it would bring disease into the life of the church, instead of saving the life of the church for spiritual work. It would actually rot the church. It is now doing so.

And finally, tenth, the last caution is this: If we treat political and social questions, let us not treat them from the standpoint of ecclesiastical politics. That is the reason, and the good reason, why the cry has gone out: "Let the priests and parsons keep out of politics." They have too often entered politics for the aggrandizement of the church, not for the aggrandizement of the nation. Let the church be faithful and say to the people: "We want nothing for ourselves; we are ready to give all for you." Then we may safely assume a position of leadership in embodying the law of Christ in the laws of our country.

After the Doxology, Rev. J. F. Elder, D.D., of Albany, N. Y., pronounced the benediction.

Fifth Session.

SATURDAY MORNING.

The President, Col. BANES, was in the chair. Rev. J. F. BROWN, D.D., of Mullica Hill, N. J., led in prayer. The congregation sang "Jesus Shall Reign Where'er the Sun Doth his Successive Journeys Run." The chairman then introduced Dr. BRAISLIN, pastor of the Washington Avenue Baptist Church of Brooklyn, who read the first paper on the topic of the morning :

CHRISTIANITY IN RELATION TO HEATHEN RELIGIONS.

Rev. EDWARD BRAISLIN, D.D.:

In the crowds who thronged our Lord were not a few worshippers of the gods of Egypt, Assyria, Greece and Rome, and it may be of Persia, Central Africa, Northern Europe and even of India. It was an age restless and migratory. Greek conquests, and then Roman, had broken down national and tribal barriers and subjected all peoples to the inspection of all others. Palestine, then as in earlier centuries, the highway of nations, was accustomed to see audiences *mixed*, as are those that assemble in our London or New York, so that we are more than once reminded that the people came "up out of every nation under heaven."

Our Lord spoke and wrought his miracles in this spiritual pantheon, whether there were actual beings corresponding to any or all of these gentile deities ; whether in the unseen principalities and powers about him there was an Isis, an Astarte, an Istar or a Dagon, we may not know, but we do know that there were *demons*, and one arch fiend whom the Christ called Satan, *and* we do know that he never by word or hint associated the so-called gods of the heathen with his avowed and implacable spiritual foes. We may not from this argue that there was no relation between demonology and idolatry, for Paul establishes such a relation, I Cor. 10, but we may note, and if we are wise we must note, the significant fact that the Christ nowhere *alludes* to any such relation. We find in his teaching no direct condemnation of any theological system or of any form of Pagan worship. The so-called gods, so fiercely and scornfully condemned by the Hebrew prophets, receive no judgment at his hands. The method of the Master is continued by his apostles and evangelists. The attitude of the New Testament

toward the religions of the world finds very fair expression in the sermon of Paul delivered in the shadow of Pallas Athena, under the acropolis on Mars' Hill: "Men of Athens, in all things I perceive that ye are very religious, for as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'to an unknown god.' What, therefore, ye worship in ignorance, this set I forth unto you." This has been called the attitude of courtesy, of skilful exordium; but it is more. It is the attitude of shrewdness as well as of courtesy, but our idea of "catching men with guile" is radically different from that of Paul and suited better to our commerce than to our religion. New Testament shrewdness is unconscious, naive, ingenious. No! the explanation lies deeper. Our Lord and his apostles stood reverently, as his Spirit ever stands, before every man's *faith*. For faith is a faculty essentially divine. To weaken it is always to degrade its possessor. Our Lord in no instance attempted to weaken it. The God trusted in may be no God, but the trust itself is to be revered. Destroy not the bridge, because the piers on which one end of it rests are decayed. Build new piers, and the supremely delicate task is to do this without impairing the strength or grace of the structure. Faith may rest on a false God, but without it no man can reach the true God. Shatter the idol—the simulacrum—leave if you will not even the stump of Dagon—but it must be so done as to seize and hold for the true what was so lovingly and fatally resting in the false. The only religionists unsparingly denounced by the Christ were the hypocrites: false *worshippers* of the *true* God. It is their utter *faithlessness* that He denounces. An "Israelite *indeed*," might be a man as yet un-Christian, but he was a man always in honor in the eyes of the Christ. He was loyal to his light.

There is then in all faith, as an attitude of the soul, something which Christianity venerates and dares not injure. But there is still another reason why we find no word of denunciation of any form of worship in the New Testament. There is some glimmer of the truth in every religious system, some hint of essential God in every reverent conception of God. Every one of the great religions of the world has produced conspicuous examples of moral greatness, greatness which, when tested by our standards, is not always the loftiest, but which often eclipses the inconspicuous morality of certain of the Hebrew ages and sometimes puts to blush the practical virtue of eminent Christian saints. Now all goodness is of God. A tree is known by its fruits. This is to be the *judgment* test, upon which nations are to be separated. Tried by this test the

Christian religion cannot present a spotless history. Hardly a crime too inhuman to be recorded upon her pages, hardly a grade of utter worldliness to which she has not fallen. So-called civilization counts for little or nothing in determining the spiritual quality of an individual or an age; (the darkness of the middle ages is unrelieved by its learned brilliance, and the splendor of our industrial and inventive century will not palliate the crushing wars waged against weaker peoples, the heartless insistence upon the survival of the strongest, the unrepented injustice to honest labor, the insatiable love of gain, the humiliating violation of treaty stipulations and the adoration of ecclesiastical numerals, the apotheosis of organization).

Whatever there may be in Buddhism, Brahminism, Hinduism, Mohammedanism—whatever there may be, in these awful shadows, of pure aspirations, heroic deeds of quiet life, sweet affections, humble prayers, unseen patience under suffering, faithfulness which no dangers can shake, love which the waters of death cannot quench—in a word all that is best in human life—whatever there may be of these *will* some day count in determining the spiritual quality of individuals and nations, Pagan and Christian. And this for the simple reason that they are the fruits of one spirit: evidences of the hidden lives of those who in every nation fear God, work righteousness, and are accepted of Him. (Acts x: 34).

We have weighed the heathen in theological scales, while God has been weighing us in ethical. "When saw we thee an hungered, and fed thee," is as to its theology, an exclamation of impotence, ignorance, creedlessness; any Pagan, any agnostic might rise to that confession. "When saw we thee an hungered, and did *not* feed thee," is a theological challenge, resting in conscious doctrinal discrimination. And yet it is the former—the soul that served in theological darkness, but in ethical inspiration—that with wonder and amaze enters in.

But it is for no purpose of polemics that I raise this fundamental truth to view, for I should probably have no theological controversy with conservative brethren, but simply for the purpose of insisting that there were sympathetic possibilities between the Christ and the heathen, to whom he addressed his teaching; possibilities which still continue, though he is invisible; and possibilities which the church, in her lukewarmness on the one hand, and her intemperate zeal on the other, has failed to appreciate—failed to her infinite detriment and the detriment of mankind.

All of the great religions of the world have certain features in

common, and the study of comparative religion should begin, as it seems to me, with a clear recognition and frank avowal of these.

For example: In the lowest form of fetichism, as in the highest form of theism, there is a haunting sense of spirit power, in some kind of touch with man. Prof. John Fiske, perhaps the foremost living theist, thus puts it: "In the swaying to and fro of molecules, and the ceaseless pulsations of ether, in the secular shiftings of planetary orbits, in the busy work of frost and rain drop, in the mysterious sprouting of the seed, in the everlasting tale of death and life renewed, in the dawning of the babe's intelligence, in the varied deed, of men from age to age, he (the student of nature) finds that which awakens the soul to reverential awe; and each act of scientific explanation but reveals an opening through which shines the glory of the eternal majesty. ("The idea of God," p. 110).

Thus reverently does the highest scientific philosophy, not avowedly Christian, speak of the power that makes for righteousness—the indefinable, awful somewhat environing the nature it has produced and pressing closely against the equally mysterious soul that stands in awe of it. But, whether Prof. Fiske would consider it complimentary or not, we have in the very earliest records of the race and outside our Scriptures, a deliverance equally profound, equally reverent and quite as beautiful. In the museum at Boulak, among the oldest remains of Egyptian civilization, from earliest period of Egyptian theology *distinctly monotheistic*, is this remarkable hymn to Amon Ra (translated by Grelaut) "Author of the pastures which feed the beasts and the plants which nourish man: He who feedeth the fishes of the river and the fowls of the air; He who giveth the bread of life to the germ yet concealed in the egg; He who provideth food for the mouse in his hole and the birds in the forests. Homage to thee! author of all forms. We prostrate ourselves before thee because thou hast produced us. Praise to thee in the heights of the heavens, in the spaces of the earth, in the depths of the seas. Creator of blessings! Prince supreme! Chief of Gods! We adore thy majesty."

Here, then, in the reverent thought of remotest antiquity, *and* in the highest philosophical aspiration of the present, we find the same awful, ineradicable haunting sense of God, antiphonally answering across sixty centuries, apprehended with a similar intellectual grasp and in an identical reverence and humility.

Countless multitudes of similar illustrations are available to every student in the so-called sacred literatures of every people who have left us a literature at all—Egyptian, Akkadian, Hindu

Chinese, Persian, Greek and Roman. And let me remark in passing, the heathen people, like ourselves, have always struck their loftiest notes, not in their controversial writings, but in their hymns, as in the penitential Psalms of early Chaldea, and in the orphic hymns of Greece. Egyptian, Akkadian and Hindu, as Jew, Romanist and Protestant, draw together in their awe, their reverence and their song. The key to the spirituality of any people is not to be found in its confessions of faith, but in its service of song. Looking Godward, men resemble each other.

Again: The people of every religion, have seen, sometimes in dimmest outline, but still have seen, *personality* in their God. The distinguishing characteristic of a person is self-consciousness. All the gods of history are conceived of as self-conscious. Even the modern *philosophy* that denies in terms the personality of God, freely uses personal pronouns and personal qualities to distinguish its impersonal and impossible conception of abstract force. All propitiatory sacrifice, every form of prayer, all hope of justice, of pardon, imply the personality of God. The African savage and the Athenian philosopher are alike in that to each of them deity thinks and feels and wills. And, too, there is in this universal notion of personality an equally universal *anthropomorphism*—the bodying forth of God in human configuration. The highest attributes of which men have conceived are those which man himself possesses. We are *broken* lights and he the whole, but there is a most divine necessity in us, *not*, indeed to think of God as altogether such an one as ourselves, but as the Father and perfect representative of spirits. There are those who deny this. Mr. Herbert Spencer denies it. He says: "We everywhere see *fading away* the anthropomorphic conception of the unknown cause." But one of the ablest and most reverent students of Spencer thus controverts him: "We might as well try to escape from the air in which we breathe as to expel from consciousness the power which is manifested throughout what we call the material universe. The very same power which in ourselves wells up under the form of consciousness. As the unity of nature has come to be demonstrated, innumerable finite powers, once conceived of as physical and defied, have been generalized into a single infinite power that is still thought of as physical." (Mr. John Fiske, "Idea of God," pp. 154, 155).

From the inscriptions on the broken steel in the valley of the Nile, from the clay tablets of Babylonia, from the traditions and literatures of the succeeding Gentile peoples, in the Vendavesta of

the Parsees, in the book of the dead of the Egyptians, in the kings of the Chinese, in the Vedas of the Hindus, and in the Hebrew Scriptures; in the growth and form of all human religions from the lowest up to the highest, man shows himself unable to conceive of beings above himself otherwise than in his own likeness. The sacred writers do but conform to the universal instinct of mankind, and to what our proud age calls scientific necessity when they speak of the eye, the ear and the hand of God; of his seeing and hearing, of his remembering and forgetting, of his being architect, farmer, upholder, king, father, judge, and of his making man in his own image.

Recognizing, then, this three-fold fundamental necessity of all worship, namely, the sense of unseen power, the personality of that power, and the anthropomorphism in which it has ever expressed itself to the soul, have we not a basis for something akin to admiration, and for a new and divine sympathy with all that suffering and darkened multitude we call heathen? Take, for example, the idea of light, the physical basis of which is chemical or solar light, but the essence of which even our famous undulatory theory leaves in silent and awful mystery. There have been mighty races who have seized upon that mystery lying behind the ignis fatuis and the sun and have worshipped it. Who among us that has even as an amateur familiarized himself with astronomy and seen the blazing globes, the streaming comets, and the masses of effulgent interstellar world stuff, filling the infinite vault of heaven, but has had an awe akin to worship. According to the fundamentals we have just been considering, if any man shall *worship* this luminous mystery, he must personify it, and to do this he must project into it attributes of his own soul, in other words, that mystery must *to him*, think and feel and will. He names it. Phœnicia, from her sea-girt and mountain-guarded home and from the decks of her wandering ships, named that mystery Baal. The shepherds and caravan travelers and philosophers of Persia named it Ormuzd. The subtle, scrutinizing, warlike Greeks called it Apollo. The pyramid and obelisk and temple builders on the fruitful sun-flooded and and sun-loved Nile named it Osirus. The book of the dead thus prays to the god of light. "Praise to thy countenance, streaming light in the firmament, the glorious Lord of thy heavenly bark, the Creator and Ruler who distributes righteousness. Praise to thee, Lord of the thunder, weaver of the divine dwelling, Lord of heaven's clouds and heaven's darkness. Let me approach thee, my prince; cleanse my hands of sin; thou enlightenest those that

are united to thee." (Translated by Brace). Thus these heathen saw the sun behind the sun, then builded him temples, sculptured his form on pillars, erected statues to him, engraved him on scarabs, and laid him in the hearts of their dead.

I am not their apologist. They were sinners, those mighty men of old, men of renown; their inhumanity and immorality desolated the earth of which they dreamed so fairly—and so do ours. But in what they worshipped there were gleams of the truth. The worshipper of Baal, Ormuzd, Apollo, or Osirus, the Phœneecian, the Persian, the Greek, the Egyptian god of light, needed not a new reverence, possibly indeed not altogether a new god, but MORE *light*. The sun eclipses glow worm, candle and star, but it does not dishonor them; on the contrary, it confirms *their* hint, fills full *their* prophecy, crowns their mission, enthrones their lord.

MORE light, light more essential, is what the twilight worshippers reverently ask. Light that honors their light. Light of light, very light of very light, the light which, coming into the world, enlighteneth every man. The pillar of fire, the Sinaitic lighting, the Carmel flame, the Shekinah glory, were also heralds of the true light. It caught anthropomorphic hint in the glistening countenance of Moses, anthropomorphic statement in the Johanean evangel, "This is the message we have heard from him, that God is light," and incarnate realization at last, in the light of the knowledge of the glory of God in the face of Jesus Christ.

What if every race has had its messianic prophecies; what if Zoroaster and Sîdârtha and Plato, as well as Abraham, saw his day and were glad; nay, more, what if the anthropomorphic necessity of all human worship is itself messianic, and every reverent conception of God from the beginning be a downward gleam of the Christ-light—herald and pledge of the incarnation. For, be it observed, that *incarnation* alone rests the imagination, commands the spiritual assent, and entirely satisfies the nature of man. It has been said that inasmuch as man everywhere worships a deity fashioned after his own likeness, therefore what man really worships is not god but man—generic man, or the genus of humanity. This was the inference of Compté and his disciples. But the aspirations of the heathen themselves utterly refuse the satisfaction, if such there be, in this really solemn and sublime conception. Man, as man, has never been worshipped. He has been deified first—that is to say he has been fancied as having received into his human personality the fulness or some part of the fulness of that mysterious spirit power dwelling above and around him. The dream of

darkened and reverent mankind seeks realization not in a man-god, but in a god-man; in one who, while exquisitely and absolutely human, shall have in him the fulness of the Godhead bodily. Many heathen people have already beheld something of his glory, they need but know that he has truly been made flesh and tabernacled among us. They are ready and eager for that knowledge. Christianity's task is not to build Christ's throne. It is already builded, and all reverence and faith are inalienable parts of that throne. The task of Christianity is, with an infinite wisdom, tact and love, so to interpret the religions of the world as that in the faces of Jupiter, Ra, Armuzd, every Olympian God, every Hindu deity, every god of tribe or clan, every modern god of philosophy, science, art, or commerce, there shall be *seen* by the worshipper of each, the light of the knowledge of the glory of God, which is really lambent there, and the God who interpreted the Peasant of Nazareth to the world will himself again declare, "*This is my beloved Son, hear ye him.*" In *him*, whatever name you give him, in him alone is the fullness that filleth all in all. He is Lord of lords as he is King of kings. To him every knee shall bow and of him every tongue ultimately shall gladly confess that his name is Jesus the Christ to the glory of God the Father.

The second paper was presented by Prof. NATHANIEL SCHMIDT, of Hamilton Theological Seminary.

Prof. NATHANIEL SCHMIDT :

Mr. Chairman and Members of this Congress :—It is not the object of this paper to present the history of the relations of Christianity to other religions, nor to discuss the philosophy underlying and determining these relations, but to indicate what, in the judgment of the writer, should be the attitude of the Christian missionary to the heathen religions. The question before us will thus be one of practical policy rather than of history or philosophy. If, nevertheless, reference must be made to history, it is because no policy for the future can commend itself as practicable that is not clearly seen to have its basis and justification in the historic development of the past. And if the philosophic standpoint must be at least intimated, it is because no policy can commend itself as sound that is not recognized as resting upon a true estimate of the end to be gained and the means to be employed. Yet this can only be incidental to the discussion. For the Christian missionary stands under a higher authority than either historic precedent or

philosophic dictum. That authority is the word of God. And it is our present aim to ascertain what this word teaches.

That the word of God is the sole and absolute authority on all matters pertaining to man's faith and practice will be cheerfully conceded by every believer in a divine revelation, and has always been held by our churches with more or less firmness of intellectual and spiritual grasp. It will not be necessary here to defend the position that the missionary should go where God tells him to go, proclaim the message He gives him and deliver the divine oracles as He directs. This implies that a man has no right to go to India for the purpose of revolutionizing its religious and social life without being called of God to do so ; that he is not justified in disturbing the faith of the Hindoos unless conscious that he has a message from God to them ; that he cannot speak with authority if his word is not, in its essence, divinely revealed truth, and his manner of teaching approved by God.

Nor will it be doubted that the word of God gives direction concerning the proper attitude of the missionary.

Missionary propaganda is not a mere incident in the life of the church. Christianity is of necessity a missionary religion. It must be aggressive because it is love, and it is the nature of love to impart itself, to share with others, to establish a fellowship of life. This is the great missionary motive. The disciple of Jesus longs to lead every man to the same experience of a life hid with Christ in God that has given him a sense of reconciliation, a power of overcoming the world, and an eternal hope. But zeal is not always according to wisdom. Hence the direct guidance of God is eminently needed in missionary work. And the experience of the church justifies her confidence that God is ever ready to send forth His word as a light upon her path.

But it may be asked how the word of God comes to the missionary in need of it. And we should at least remind ourselves of the ways in which God speaks to His servants. In the last analysis there can be only two : the voice may come from without or from within ; the message may come through others or formulate itself in and through the experience of the individual soul. And the Spirit's approach is always by both these avenues. For God never speaks through nature, or humanity, or even the redemptive agencies in human history, to any soul that does not also hear and know his voice by inner communion with him ; and even the message that comes through other souls, being first received by them, must pass through and shape itself afresh in the experience of the

individual, before it can become to him, in reality, a word of God. On the other hand, God never speaks to any soul a word that is out of harmony with his revelation elsewhere, or that sustains no organic relation to a previous stage of spiritual apprehension; and although the body of revealed truth formed within each soul is different from every other, still it grows out of the same spiritual material. Hence the missionary will not leave the closet where he holds direct communion with God while he searches the Scriptures or watches God's guidance of his church, nor will he act upon the inspiration of the moment unless convinced that his course is in harmony with that of other men of God when they were moved by the Holy Ghost. Both the outward and the inward gaze are necessary in order to discover the truth. In this manner, insuring at the same time a needful conservatism and a healthy progressiveness, the solution of our present problem must also be sought.

We first turn to the Scriptures that can make us wise unto salvation even from wrong methods for the promotion of a good cause. In these Scriptures we find the progressive self-manifestation of God to Israel, and the consequent gradual development of that nation's religious life. And through them the Spirit can guide us to an intelligent understanding of God's manner of introducing new truth, of directing the application of already revealed truth to new conditions, and of removing old forms of faith and practice. It is evident that in the course of this process of education the bearers of the divine revelation assumed very different attitudes to foreign nations and their religious beliefs and observances. In earlier days, when Yahweh was but one of many gods in the pantheon of the Hebrew tribes, there was, of course, no interference on the part of his devotees with the worship of any other deity. If a successful escape from foreign domination, the capture of a city, or the victory on a battle-field was ascribed to him, an altar, an image, a pillar or a temple was erected in his honor, that was only what was done for every god. Yet the fear and wonder, the gratitude and pride, the confidence and hope that expressed themselves in the exclamation, "Who among the gods is like unto thee, O Yahweh, our God!" engendered a vigorous religious life, destined to grow under the influence of the Spirit into monotheism and universalism. A higher stage of development is represented by Elijah and his school. Here we meet the conviction that Yahweh alone should be worshipped by Israel and that the Baal cult should be abolished. This henotheistic zeal marks a tremendous step forward, even if Elijah's murder of Baal

prophets and Jehu's foul assassination of Baal priests were crude, ineffectual and reprehensible methods for the destruction of a rival cult. For without this zeal there would have been no soil for higher prophetic thoughts such as Hoseah's noble conceit of a marriage between Israel and Yahweh, and the conception of Yahweh's jurisdiction even over other nations. Amos clearly represents the same god as bringing up Israel from Egypt, the Philistines from Caphtor, and the Aramæans from Kir, and as punishing all the Palestinian nations for their sins. In Judah already the Yahwistic chronicler of patriarchal times is confident that all the families of the earth will covet and obtain a share in the blessings that fall to the lot of Abraham's descendants. And if Micah expects that, in the ideal future, each nation shall walk in the name of its own god while Israel walks in the name of Yahweh, he also quotes with approval, iv: 1-4, an oracle, likewise referred to by Isaiah ii: 2-4, according to which many nations shall seek guidance and submit their differences to arbitration at the Yahweh temple in Jerusalem, and predicts the overthrow of Assyria and every nation that hearkens not, through the remnant of Judah led by a Davidic king. In Isaiah this train of thought is carried still further. A low moral state must in every nation lead to a divine judgment. Unflinching confidence in the Holy One of Israel will deliver a remnant of Judah. Over this remnant a wise, powerful and God-fearing prince of the Davidic line will reign, vii. Drawn by the marvellous manifestations of Yahweh's power in Zion, foreign nations will flock to the banners of this king, xi. The populations that remain in Egypt and Assyria, after the frightful judgments, will become Yahweh worshippers, and these two nations, with Israel as a third, will become a source of blessing, and a guarantee of peace, to all the earth, xix. The same noble attitude to foreign nations we find in such inspired utterances of Korahite bards occasioned by the Sennacherib catastrophe as Psalms xlvi, xlvi, xlvi, xlvi and lxxxvii. Jeremiah had seen the overthrow of Assyria and expected nothing but destruction for Egypt and Babylon, but he prophesied a return of the captivity of Moab, Ammon, Edom and Elam as well as of Judah, and suggested that in the restored theocracy there would be a new and more spiritual basis of the relations between Yahweh and his worshippers.

The exile deepened the religious experiences of the people and brought new revelations. The Great Prophet of the Exile not only regarded Cyrus as a servant of Yahweh for the remodeling of the political world, but above all the righteous remnant, the true

Israel, as a servant of Yahweh for the restoration, through prophetic teaching and vicarious suffering, of the theocracy on a broader basis, allowing the initiation even of Gentiles into the priesthood and a growth by conversions until every tongue should swear by Yahweh. From Ezekiel onward the interest centres largely upon the arrangement in detail of the worship of the new commonwealth. But the wider outlook is not forgotten. Haggai predicts that the desirable things of all nations shall flow into the new temple evidently as gifts from Yahweh worshippers. And Zachariah declares that in the future all the families of the earth shall come up to Jerusalem to keep the Feast of Tabernacles. Still more significant is the teaching of the book of Jonah. Yahweh is here represented as anxiously caring for the spiritual welfare of Israel's arch-enemy, sending his prophet to preach to the Ninevites, rebuking him for his unwillingness, selfishness, and narrowness of faith and sympathy, while graciously accepting their repentance. In the Apocalypse of Daniel the world power is transferred by the Most High from one nation to another. The time of supremacy is limited. The beast-like character of each seals its doom. Finally the power passes into the hands of the Jewish people, where it will remain forever, since the symbol of its character is the figure of a man. It is clearly suggested that the nations that acknowledge the God of heaven will be blessed under this new humane regime, as Nebuchadnezzar is blessed after his conversion. The account of such conversions naturally inspired missionary zeal, and as the Greek translation of the Scriptures furnished an effective means of propaganda, not a few proselytes were made. What prevented a larger increase was the insistence upon external rites and a lack of disinterested universal sympathy.

It was Jesus that ushered in a new era by his life and teaching. He shifted the emphasis everywhere from the sacramental and national to the ethico-religious and universally human. That implied a tremendous change in the attitude to foreign nations. Having made love and faith the basis of man's acceptance with God, he did not fail to indicate the existence of these qualifications among the heathen. He pointed to the widow of Zarephath, Naaman, the Syrian, and the Ninevites as being preferred to Israel because of their disposition; made the Samaritan an example to Levite and priest; intimated that the theocracy would pass from the Jews; and expressed his conviction that on the new foundation it would become a world-empire like Nebuchadnezzar's, but radically different in character, thoroughly assimilated and permeated with the

principles of justice and love. Clothed with his spirit, his disciples in Jerusalem determined to accept the Gentiles in fellowship without circumcision. And Paul, full of the Holy Ghost, left the synagogue, the rites of Judaism, and even the weapons of Holy Writ behind, in order to meet the Greeks upon their own ground. In Lystra, speaking to a semi-civilized mob, he appealed to the revelation that God had made of himself in graciously providing them with the sustenance of life and the joy of existence. On Mars' Hill, addressing the flower of Athenian culture, he paid his tribute to their religious life, chose for his text an inscription on a heathen altar, recognized the truths of the Stoic and Epicurean schools, clinched an important argument by the declaration of the Cilician poet Aratus, that men are the offspring of Zeus, and then proceeded to point out their responsibility, the judgment impending, and the agent through whom it must come. The spirit that thus impelled him to become a Greek to the Greeks appealing to the revelation that God had made to them, as in arguing with the Jews he would appeal to their sacred books, also led him to brush aside the accidents in the faith of both Jew and Greek and to recast theology on the foundation of the essential verities of religion. The Fourth Gospel exhibits an even more marked advance in this direction. Every reference here to an external observance like baptism, the supper, the foot-washing, to a Jewish eschatological doctrine like that of the resurrection, or a Hellenistic theological conception like the Logos-idea, opens a marvelous vista into the deeper spiritual truth symbolized, while the tone in which the Jews are referred to, the tender allusion to other sheep that must be led by the same shepherd, the picture of the apostle to Phrygia leading Greeks to Christ, and the whole style of the gospel, are further indications of the purpose to teach a world-wide sympathy, a purely spiritual basis of religious life, and a wise adaptation to the needs of the heathen world.

God's guidance of his church since the apostolic period reveals the same divine plan for the religious education of the race. In the great conflict with a civilization permeated with Greek thought he called to his service men who were thoroughly conversant with every phase of the religious life they were to fashion in the interest of their Master, and led them by his spirit to seize upon the essential verities of hellenic philosophy, make these the basis of appeal to their heathen neighbors, and utilize them in their apologetics and in the construction of Christian dogma. At the same time he guarded them against the error, so natural to converts who had

had other schoolmasters to Christ than Moses, that an inferior deity had presided over the earlier history of Israel. To doubt that such men as Justin, Clemens of Alexandria, Irenæus, Origen, Athanasius, Jerome and Augustine, in assuming this position, were guided by God, would be to doubt the inspiration of Paul. The missionary enterprises to the Celtic and Germanic nations were only in part conducted in this spirit. The difficulty of understanding a radically different religious and social life combined with the growing ecclesiastical greed for power and possession to commend easier roads to victory. But many missionaries followed the example of Irenæus, who, previous to his instalment in the bishopric of Lyons, devoted himself to a careful study of Druidism. And it would not be impossible to show that wherever Christianity was received as the result of a preaching adapted to the spiritual capacities and needs of the people it took a stronger hold. It is also true that just as in Israel later revelations condemned the Elijah spirit, so the Christian church has been led to look with regret upon the manifestations in her missionary history of that spirit. For Jehu-victories always bring fearful reactions. What is gained by violence becomes a means of corruption. The Christian sword that flashed, in the crusades, over Jerusalem keeps to this very day the way to the heart of the Moslem world. The champion of Christ was for centuries unfit to go forth against the Goliath of heathenism because of the Saul's armors a worldly spirit forced him to put on. One of these was ritualism, another was orthodoxism. Not until the Reformers had broken in principle with the sacramental basis, and the Pietists, the Methodists and the Congregational bodies had broken in principle with the credal basis and discovered the foundation of prophets and apostles in a personal religious experience, could an effective missionary propaganda again be inaugurated. Now Ziegenbalg, Egede, Schwartz, Carey, Marshman, Duff, Judson, Marsden and a host of others testify that the spirit led them to study carefully the religious life of the heathen, appeal to the convictions already lodged in their hearts, guide them on their own way to Christ, and then show them the preparation in the history of Israel for the Christ they had learned to love.

Surveying, then, this objective divine revelation, as its salient features reflect and define themselves in the consciousness of a truth-seeking soul, we make bold to lay down the following propositions as the teaching of the word of God:

First:—The Christian missionary should familiarize himself with every phase of the religious life of the people to whom he is sent,

earnestly seek for spiritual discernment of truths therein revealed by God, but hid to him in their strange and foreign garb, recognize these truths as coming from the Father of Light, and make them the basis of appeal and further effort. In order that there should be no doubt in his mind as to the fact that God does reveal himself to men everywhere as they are able and willing to receive the revelation, it may be necessary, and certainly is desirable, that he should study such expressions of religious life in heathen nations as can have no historic connection with the revelation made to Israel and to the Christian Church. Let him read the Penitential Psalms of the ancient Accadians, the Aten-hymns of Amunhotep IV., the Assyrian chronicles or the Mesha inscription, the oracles of the prophetic college at Arbela in Esarhaddon's time, the meditations of the Upanishad, the apothegms of the Dhammapada, the strophes of Voluspa, or the dialogues of Plato; and let him compare these, not with the gospels and the epistles, but with the psalter, the chronicles, the prophecies and the wisdom literature of the Hebrews. Having convinced himself that the spirit of God has been at work even where Hebrew or Christian has never been, he should devote himself to a fair and conscientious study of the mixed religions. When nations come in contact with each other, ideas are instilled through a thousand pores. This process goes on more or less unconsciously. An unscientific interpretation of sacred books allows the insertion and canonization of new ideas. Thus Rabbinic exegesis allowed the adoption into Jewish theology of a large amount of more or less modified Persian and Greek thought. Jesus and Paul accepted much of this. Neo-Pythagoreanism was a compound of Oriental speculation and Greek philosophy. The fathers drew upon this treasury. If Rammohun Roy, Keshub Chunder Sen, Mazoomdar, or Chatterji unite what seems to them the highest truth in their own sacred books with what seems to them the highest truth in the Christian Scriptures, it is no part of wisdom to denounce these men. Rather should the missionary ally himself with every such movement. For unless he is a hireling working for selfish ends, he can be interested in nothing else so much as that India and all the world should be full of the thoughts and sentiments of Jesus, confident that when the Master's thoughts and principles and manner of life shall be approved, the exalted character of his personality will also be recognized.

Secondly:—From the truth already received the missionary should lead his hearers to the essential verities of Christianity, presenting them as a further revelation from their own Heavenly

Father. It is of fundamental importance that the acceptance of Christ should not be presented to the Eastern world as of necessity implying also an acceptance of all the speculative and ritualistic trappings of Western Christianity. It may be as desirable that the Orientals should learn to understand our manner of thought, our mode of worship and our principles of conduct as that we should understand theirs. But it is not wise to withhold from them the true Christ until they shall be able or willing to look at him from an occidental point of view. Not less important is it that the heathen nations should be taught that this precious boon comes to them from their own Father who has always given them every good and perfect gift, and that he is no respecter of persons, has no favorites among the nations.

Thirdly:—When Christ has been accepted in a living faith the missionary should proceed to unfold the manner in which Israel was prepared to receive this Christ. A neglect of the Old Testament on the mission field would be fatal both to the faith and the practice that should be established there. For in order to a growth in the knowledge of Christ the mind must be fed by meditation upon the fulfilment in Christ of the holiness that sought its expression in the law, the satisfaction and vicariousness suggested in the sacrificial system, the justice and the mercy for which the prophets fought, the communion with God the Psalmist yearned for, and the wisdom praised in the wisdom literature. And unless the sanctity of life, the domestic purity, the regard for cleanliness, the rest for laborer and land, the reduction of private wealth, the prevention of poverty, and other righteous demands for the equity and prosperity of social relations laid down in the code of Israel be inculcated, the morality of these converts to Christianity will never be of the highest type.

But if this is the word of God concerning the attitude a missionary should take to the representatives of other religions, it may be well to remember that the same word applies to us all. For in this age of steam and electricity we are all missionaries perforce. Our Christian civilization, with its luxury and wealth and its abject poverty, its refinement and culture and its greed and self-indulgence, its religious pride and its spiritual barrenness, its unrebuked Dives crying Lord ! Lord ! in our temples, and its unrelieved Lazarus exhorted to contentment by the promise of the Christian's Paradise, lies open to the scrutiny of the heathen world. More than upon individual efforts among the heathen does the religious welfare of the race depend upon the power with which the Christ-

spirit shall so shape our own individual and social life that seeing our good deeds all the families of the earth shall praise our Father who is in heaven.

The congregation sang the hymn "When I Survey the Wondrous Cross On which the Prince of Glory Died."

Prof. J. G. SCHURMAN, LL. D., who had promised to address the Congress, had telegraphed his regret that his appointment to the Presidency of Cornell University prevented him from coming.

The third paper was, therefore, presented by Dr. ELLIS, of the Eutaw Place Baptist Church, Baltimore, Md.

Rev. F. M. ELLIS, D.D.:

The study of comparative theology has, in the minds of many, led to the discovery of the "science of religion," and yet Max Müller questions whether the "time has come for attempting to trace, after the model of the science of language, the definite outlines of the science of religion."

Whether the apostle in his oration on Mars' Hill discussed religions comparatively, or not, we do not know. But we do know that his method in his Epistle to the Galatians was that of contrast.

If "the logic of science" be a "universal logic applicable to all subjects of human inquiry," we may yet have a definite science of religion, as we have of geology.

The accumulating materials discovered by pre-historic studies, so encourage and aid an exhaustive study of religions, that almost every intelligent reader is, in fact, a student of the comparative claims of these so-called religions.

Descarte's dogma that one must, "once in his life doubt everything to be a philosopher," is too frequently applied to those who would be Christians. To establish the claim of the universal applicability of Christianity, we must, at least, establish its universal adaptability. "Were there no common principles pervading all religions," says Dr. Moffat, of Princeton, "or, were all men as religious beings severally so different from one another that knowledge of one man's religious nature could be no guide to that of other men, a scientific treatment of religion would be impossible."

The missionary movement has brought Christianity and every other form of religion face to face. If there are in these religions those things which Christianity must displace, correct or supplement, they must be known. Such a study, doubtless, would often give to the missionary the key to the position, e. g., knowing the concessions of Mohammedanism, as to the Christian Scriptures,

might give to the missionary an immense advantage in his treatment of these people.

If the Brahmin's sacred books, on which he founds his dogmas and practices, are but annotations of the Vedas, which give no countenance to such things, this fact shown and insisted upon must prove a most effective argument against such teaching and practice.

Christianity cannot be propagated "under glass." Special pleading is not the defence it demands. Pious declamation avails little in the conflict between the true and the false. Facts are God's arguments, and they must be ours. Let us no longer relegate to anti-Christian men the work which belongs to us as Christians.

We must know why these so-called heathen religions cannot do for man and God what Christianity can and does do. "I have been reading," says Prof. Legge, "Chinese books for more than forty years, and any general requirements to 'love God,' or the mention of any one as 'loving him,' has yet to come, for the first time, under my eye."

Between the faith they preach, and the religions they combated, the apostles drew the sharpest and most emphatic contrasts, and not in one instance did they give place to the idea that any comparison was possible between the faith of Jesus and the polluted religions of the heathen. Much less did they anticipate any advantage from a headless, creedless, Christless conglomerate of Judaism, Paganism and Christianity, or any improvement upon the word of God from a polyglotte patch-work, made up of Hebrew tradition, Greek philosophy and Roman mythology.

They were of his mind who illustrated so fully the folly of patching worn out systems with the new truth from heaven and the absurdity of putting the spirit and life of that truth into inadequate forms of religious expression. The modern hope of finding in the "Light of Asia" a substitute for "the Light of the world," that lighteth every man that cometh into the world, must look elsewhere for its fulfilment than to the sacred books of India, Persia and China.

Whether Paul was sufficiently versed in the knowledge of comparative religions to give authority to his opinions, let others discuss. One thing is as clear as sunlight, he was not especially fascinated with either the philosophy, ethics and theology of those systems of "educated heathen" to which he paid his respects in the first chapter of Romans.

"A man's religion," said Carlyle, "is the most important thing about him." This fact should put us on our guard against

the tendency to the over-hasty acceptance and proclamation of almost anything that contradicts or questions the orthodox view. Modesty at least should suggest to all such the motto of Lord Eldon : "*Sat cito, si sat bene,*" (Soon enough, if well enough).

The divine estimate of heathendom still stands recorded in the Epistle to the Romans, however far the light of "primeval revelation" may have shone down the ages, or affected the faiths of the nations.

Assuming that "there is some soul of goodness in things evil," still we are hardly warranted in making the use that has been made of this aphorism. Could the matter be referred to King Henry I doubt not he himself would suggest a "transfer of emphasis." There is a distinction between the true and the false, the good and evil, too marked and essential to be ignored. The gulf is too wide to be hidden by any mantle of charity, though it embraced everybody and everybody's notions.

It has not, as yet, at least, been proven that Christianity is the residuum of religions older than itself, or that the word of God is a patch-work of traditions. These still stand for more than mere mile-stones indicating the evolution of religion up to date, or as the points of a new departure towards a better and more rational religion.

So much is claimed for this noisy bantling of modern speculation, called evolution, that it seems to be a question in some quarters whether this "mocking hypothesis" or the attested facts of history shall have the right of way.

It is pleasant to be so constantly reminded as we are, that humanity has been moving along the ages

"With an assent and progress in the main,"

and that everything else is steadily pulling along this same up-grade.

And yet it does look as if there were a few things done, before this evolution youngster came along to do everything and to account for everything, things that really compare fairly well with the best that evolution has done. Some old-fashioned folks are still about who think that the best religion that the world ever had, and in all probability ever will have is that which came from Sinai and Calvary, that what was done at Pentecost and Antioch was about as good and as helpful to the human race as anything that has come from Oxford and Cambridge, or from Concord or Andover. And there are a few folks left who know no better than to think that Job's poetry—if there was a Job—is quite up to that of Walt Whitman, and that Isaiah and Paul are at least equal to

Spencer and the *North American Review*. At any rate when we consider the times of these men and their environment, we must admit there was a good deal of downright, upright worth in them after all. Again, intellect seems to have held its own during all this evolution of knowledge and perfection which is the glory of our time. Genius does not seem to be overburdening our remarkable men of to-day, when we compare their stock of this article with the stores the ancients seemed to keep on hand. Indeed I am disposed to seriously ask if there has not been a decline in some things in spite of our prodigious imagination respecting the universal progress being made along the whole line? It might possibly be well for us, and our boastful intellectual culture, to remember, among other things, when we are comparing Christianity with other religions, and the Bible with other documents, that not one important truth has, as yet, been found in any of these religions that is not found in Christianity, and that, too, more fully revealed and accompanied with motives that give it an infinitely greater influence for good. And also, that in all this tireless research to which heathen religions have been subjected not one single truth has been found in any one of them that Christianity has borrowed; and that of all religions Christianity alone is free from every taint or stain of error, and from every smirch of corrupt practice. In these respects, as well as in all others, the Christianity of Christ stands alone without superior or successor. The dogmatic assertions that Moses' ideas of God and religion were imported from Egypt have been abandoned even by such critics as Kuenen and Wellhausen. True, Wellhausen says: "Moses gave no new idea of God to his people," but he also says: "The question whence he derived it could not possibly be worse answered than by a reference to his relations with the priestly caste and their wisdom." "Jehovah," he adds, "has nothing in common with the deities of Egypt."

The so-called "unconscious prophecies" of heathen religions, seem thus far to have signally failed of fulfilment. Owing possibly to the fact that these prophecies were "conditional prophecies," which is, I believe, the latest specimen of verbal jugglery invented by our higher critical brethren.

Canon Farrar, gifted in an eminent degree with a luxuriance of rhetoric that seems to hide, and at times to choke out the good seed of his fine thoughts, has given us the brilliant phrase "ethnic inspiration," whatever that may mean. But when he comes to a comparison of Christianity with heathen religions his bluntness

is refreshing. "Heathenism," he says, "was a failure," and furthermore that "the light of any other religion compared to Christianity is but as a star to the sun."

But what can Christianity borrow from heathen religions? Can Parseeism, the religion of the mythical Zoroaster, contribute anything to the religion of Jesus Christ? Can the Avesta in any way add to the wealth of the word of God? Can a heathen book in which Monotheism, Dualism and Polytheism mingle and blend as they do in the Avesta, whose vague conceptions of God, sin and salvation stamp it with imperfections fatal to its claims as a book of religion, compared with the inspired word. Granting the excellency of the ethical teachings of the Avesta, they are certainly inferior to those of the Christian Scriptures. The same may be said of the worship of Parseeism. The Avesta certainly lacks that unity of truth that binds the Christian Scriptures together from the first verse of Genesis to the closing utterance of the Apocalypse.

In the amalgam of hopeless contradictions that mark the Avesta, there is neither love nor fatherhood in the deity it clothes with his twenty attributes. Prayer is a magical formula. Sin is a matter of external pollution, hence the ideas of expiation, atonement, salvation, sacrifice have no place in the Bible of Parseeism. Dr. Muery Mitchel pronounces the Avesta a shallow book, intellectually. It contains no history, contradicts facts, and is wanting alike in spiritual and moral force. To compare the shadowy, traditional Zoroaster with the Christ, or the Avesta with the Bible, would be to compare a rush-light with the sun. Christianity has little to borrow, therefore, from Parseeism.

But has Brahminism any aid for Christianity? Brahminism is both a religion and a philosophy. Its religion is for the many, its philosophy for the elect. The means for attaining the bliss after dissolution, or absorption into God, are of two kinds or classes. That for the masses is purely mechanical. Moral merit is conditioned upon ritualistic punctuality. *Only* works can save a Brahmin. For the mystic and the philosopher there was a more royal way. By means of a philosophy the most complicated, and a mysticism the most subtle and abstruse, he is to lose himself in the abysses of the absolute and universal—as a snow-flake in the ocean. To fail by either path is to be doomed irrevocably to an endless cycle of births and transmigrations.

Surely the way of life which Christ has revealed needs not the *ignis fatuus* of Brahminism to make it safer or better for those who are seeking heaven by it.

Shall we turn to Buddhism, which was an attempted reform of Brahminism, as offering aid to Christianity? Buddhism as an attempt at the solution of life's mysteries was at first a philosophy, rather than a religion. This system has dominated millions of our race for more than 2,000 years. In China and Japan it made common cause with Confucianism and Taoism. In India it united with Brahminism. This is, and has been, of all systems of Pagan religions, thought the most aggressive. While its contrasts with Christianity are most radical, its resemblances are but superficial and fragmentary.

Buddhism, in its ultimate aim, like Brahminism, is the absolute extinction of all desire. The shoreless, bottomless ocean of non-existence or unconsciousness, is the highest aim of Buddhism. Thus while Buddha freed man from suffering by the annihilation of all existence, Jesus Christ relieved man from suffering by redeeming him from sin, by leading him to a life of eternal holiness.

To compare the death of Buddha, whose life went out like a snuffed candle, in a blankness of unconsciousness that saved him from the honor of an endless transmigration, with the death of him who laid down his life that he might take it again and thus, through death, give life everlasting to all who believed on him, is too illusory and absurd for serious consideration.

The principles of Buddha were these: (1.) The fact of universal suffering; (2.) That suffering originates in the desires; (3.) To end sufferings requires the extinction of desire; (4.) The way to this end was to be secured by right belief, feeling, action, living, exertion, thinking, right meditation, together with the following prohibitions: (1.) To kill no living thing; (2.) To lay hands upon no one's property; (3.) To take no one's wife; (4.) Not to speak what is untrue; (5.) Not to drink intoxicants.

As suffering was Buddha's idea of sin, and as suffering was in the desires, salvation was the extinction of all consciousness. Christianity is, of course, the contradiction of this fatalism. This system is one of "dogmatic agnosticism." In its purest form Buddhism rested upon false principles. It is from end to end a self-righteous system, as materialistic as it is atheistic, and yet, there are those who claim for it a place beside Christianity. Its few excellencies have been magnified and its many defects minimized. Buddha was a reformer, his purpose being to separate being from all material association by ignoring a personal God and by an absolute isolation from all sentient existence and thus end all suffering in an abyss of non-existence. Brahminism sought the same end by absorbing all being into the abyss of the divine something.

Unlike the traditional claims of Brahminical sacerdotalism Buddha made his religion a personal, voluntary matter. He aimed to elevate Brahminism from its dead formalism into a life more spiritual. He was tolerant and humane. His system displaced a personal God and enthroned an impersonal law. His theory of the immanence of existence left no place for the immortality of the soul. Man had no higher existence than other creatures, whatever may have been grafted onto modern Buddhism, it was, originally, an unqualified atheism and essentially pessimistic. As a system it was a whirling vortex of endless miseries of births and re-births. Self-culture was its only means of regeneration. Nirvana, its only heaven, was a monopoly of the few, and so difficult of attainment that even Gautama reached it only after passing a limitless whirlpool of almost innumerable existences. Man is thrown back upon himself in hopeless helplessness. The idea of merit-making is the element of popularity and permanence in Buddhism. Where merit may be won by works, it is not surprising that even such a system of despair as this rests lightly upon its devotees.

Buddhism, therefore, presents to the Christian a picture too hopelessly dark to be lighted up by the beauty of its moral maxims. Its consolations only mock life's woes. Its hopes are but the shadows cast by life's sufferings. The help it offers but tantalizes. The deliverance it holds out is so far away that the future is wrapped in the gloom of despair. Its beauties are mockeries. Obedience is the service of a supreme selfishness. Its virtues are essentially mercenary. The glory of Buddhism has passed away; the residuum is but a crude mass of superstitious idolatry, encrusted in a dead formalism that has sunk it into an apathetic indifference.

Any fair comparison of Buddhism with Christianity must satisfy one that they are not only distinct in every point of doctrine, but hopelessly antagonistic in essence and aim. It is idle to talk about Christianity borrowing from the armory of Buddhism the weapons with which to conquer for Christ the peoples its influence has so blinded and misguided.

But does a comparison of Confucianism with Christianity offer anything worthy of being appropriated as an aid to Christianity? This system is a morality rather than a religion. Lofty as Confucius' ideal of the duty of man to man may have been, he was silent as to man's duty to God. This Christianity makes the basis of man's duty to man. The obligations of filial duty in Confucianism culminates in ancestral worship. This is the first, the

chief duty of man. It has, of course, an element of natural religion in it. But clearly no God. Confucius made the worship of heaven a monopoly of the state, a civic ceremony. Confucianism has been influential, doubtless, as a system of morals, but has had little influence as a religion.

His famous saying: "What ye would *not* that men should do to you, do not ye do to them," spheres Confucius' system of morality. It differs from Christ's saying as a negative differs from a positive. When a disciple of Lao-Tsze, the founder of Taoism, who taught his disciples to "return good for evil," asked Confucius as to this maxim of Lao-Tsze, his reply was: "What will ye then return for good? Recompense injury with justice and return good for good." To claim that Christ embraced in his golden rule Confucius' silver rule, as Dr. Matheson does in his "Faiths of the World," is to ignore Jesus' words, that his rule was the substance of the law and the prophets. Being the demand of love Jesus' rule was positive. Being the constraint of justice, Confucius' rule was negative. Then, how Jesus broadened, deepened and enriched Lao-Tsze's maxim, "Love your enemies," by adding "Do good to them that hate you, and pray for them that despitefully use you and persecute you." However we may honor Confucius as a moralist, we must agree with Prof. Legge that "there is not a single human duty set forth by Confucius which is not also recognized and more fully enjoined by Christianity."

Confucianism walled men out from God. Christ is the way to God. Confucianism leaves man to battle with the world, the flesh and the devil, single-handed and alone. Christianity shows man a way of escape, sustains him in this conflict, and makes him the stronger by this strife. Confucius placed such motives before men that at best made man but a *servant*, while the motives Christ set before men lifted them to the position of children of God, enfranchised by the freedom of the truth and crowned by the adoption of sons.

Though Confucius taught beautiful sentiments about women, women are scarcely of less account in any country than in China. On the other hand, with what worth Christianity has crowned womanhood everywhere. With what honor it decorates wifehood, and with what benedictions it everywhere blesses motherhood!

Confucius was a great and a remarkable man, and, judged by his contemporaries, a good man. But "the best of men, are but men at the best." Over against this incomplete and imperfect man stands the peerless, sinless Christ. And over against his man-made morality stands the perfect revelation of the will of God.

Can we hope to aid Christianity with any contributions from *Islam*? That religion born and cradled among a conquered and spirit-broken people, who feared the sword more than they loved the truth? A religion whose issue was Islam, or the sword or tribute. It was a religion the worst might accept. The Koran grants to the lustful its licensed indulgence. Divorce it made an encouragement to vice. The prophet himself lent his example to the encouragement of polygamy. As a system, Islam is built upon the "works of the flesh." It sanctions what Christianity condemns in these words: "Make no provision for the flesh to fulfil the lusts thereof." With the curse of lust at the core, Islam must perish in its own corruption. With such a system bound as a festering corpse above them, intellect and morals must sink lower and lower. No religion that degrades women can enfranchise a nation. Dr. Fairbairn says: "The Koran has frozen Mahommedan thought; to obey it is to abandon progress."

Of God as a loving Father, of the atonement, the resurrection and the coming of Christ, Islam is silent as the grave. What has this religion to give that can aid Christianity in saving and sanctifying humanity? Christianity has none of the childish absurdities and impurities that characterize all of these so-called heathen religions. Christ is the fulness of the Godhead, his life an illustrative revelation of the divine truth. From manger to cross, from Calvary to Olivet, his life was in word and deed the incarnation of all humanity needs for time and eternity.

"He wrought
With human hands the creed of creeds,
In lowliness of perfect deeds,
More strong than all poetic thought."

What religion, aside from that of the Christ, so lights with the splendors of hope a bed of death, or flings over the future, as the morning does its light over the sky, the glories of an endless life? What other faith hangs its promises like stars above the gloom of the tomb? What other religion has any outlook that is not one of hopeless sadness, veiled in a poisoned atmosphere of sensualism, or darkened by the gloom of fatalism or the midnight of despair? This hopelessness for self is the paralysis of heathenism that smites all helpfulness for others.

Christianity, like the river of life, clear as crystal, proceeding out from the throne of God and the Lamb, as it sweeps down the ages, is not only bearing in its strong current the debris of heathen religions, but is giving to the perishing nations, instead of the bitter waters of despair, the blessed waters of eternal life.

The revelation of God the Father in Christ the Son, told in the simple record of his loving life, has done and is doing infinitely more to enlighten, regenerate and sanctify humanity, than all the disquisitions of philosophy, all the exhortations of moralists, and all the discoveries of science put together.

An impromptu debate followed under the the ten-minute rule. The following brethren took part:

Prof. W. C. WILKINSON, D.D., of Chicago University:

Mr. CHAIRMAN:—I wish I could condense sixty minutes into ten, and say all that I have in my mind and heart to say. I can only hope that my fortune will not be that of a bottle full of water inverted, with its contents so eager to escape that they hinder themselves in escaping.

With the spirit in which the discussion thus far has proceeded, I have found myself this morning in delightful accord; with the opinions expressed, I have found myself in some points at difference.

In the first place, if I may courteously suggest a question as to one of the points made by the writer who led this discussion, I will suggest that I would put a very large interrogation point against the statement made at the very beginning of the essay, that in the throngs that crowded upon the personal teaching of the Lord there were representatives of many diverse ethnic faiths. I question it. I find no hint of it anywhere in the New Testament account. It is indeed said that on the day of Pentecost there came together in Jerusalem multitudes from all the nations of the world; but I have always understood, and submit, under correction, that these strangers were home-coming Jewish strangers in attendance upon the Feast, and not representatives of the various ethnic religions. I remember that our Saviour, when he met a person representing a faith diverging the least possible from the faith of the Jews, the Samaritan Woman, stood very straight and very staunch for the religion of the Jews. He said: "Salvation is of the Jews." I remember no other instance of direct personal contact on the part of our Lord with any false faith.

There was the suggestion made in the essay of a certain contrast. The contrast was suggested and implied rather than expressed; a contrast between the Old Testament spirit and the New Testament spirit. I myself find no such contrast existing. In the Old Testament, I find God represented by a characteristic adjective incor-

porated into the very decalogue itself. "I am a *jealous* God." Now that jealousy was an aspect of opposition, of hostility, of implacable hostility, to all other gods. Such was the meaning of the word "jealous" in that place. This jealousy on the part of God I find nowhere abrogated, and nowhere diminished, from Genesis to Revelation.

Now, I do indeed believe that the false religions, if I may, without offense, frankly speak of the ethnic faiths as such, contain, no doubt, particles of truth, but my view is that if you find a glittering fragment of precious metal and fuse it into a mass of base and corrupt alloy, you do not thereby redeem the mass of alloy; but you do thereby, in effect, degrade rather the gold or the precious metal that is injected. I believe that some ingenious and not conscientious speculators sometimes go where there might be supposed to be deposits of precious metal, and carrying the precious metal with them carefully deposit it where it shall be found by explorers, in order that the supposed mine may have commercial value. Now, I think that, unconsciously, many of our comparative religionists are carrying with them the precious metal of Christianity, and first putting it where they afterward find it. I have brought in here a little specimen of Buddhism, which is the most vaunted of the ethnic religions just now. Now, how do we know the truth respecting Buddhism—Buddhism, the real thing? We have, of course, to resort to Buddhist literature. Where do we find that? Well, the classic book on that subject, as is well known by all students, is Spence Hardy's "Manual of Buddhism." All authorities on comparative religion respectfully quote from Spence Hardy's Manual. It is a universally recognized and admitted authority. I have never in the course of all my reading on the subject, and circumstances have led me to do a good deal of reading on it, I have never met anything to the discredit of Spence Hardy as first-hand witness to Buddhism. He was a missionary who spent a long life in the midst of Buddhism, and he took it upon himself to translate Buddhist literature. The book, therefore, to which I now refer, consists of translations of Buddhist literature. It does not consist of comment or of criticism; it is the thing itself in translation.

A little while ago, I was examining Rhys Davids' little primer on the subject of Buddhism, and I found him saying that Buddhist morality forbids the various sins that are forbidden by moralists in general, among them, for instance, lying. And then he adds a remark, which I have taken the pains to visit a library in this city

this morning in order to get in his exact words. Rhys Davids will be recognized by you as an authority in the matter of Buddhism; although he is not an original authority. He says: "These precepts (including the precept which forbids lying), are explained at some length (that is to say, in the Buddhist literature), but the explanations are mostly those which would occur to any moralist on these points." Now, I think that, with all due respect to our authority, Mr. Rhys Davids nodded when he wrote that. For I turn, in Spence Hardy's manual, to the topic of the ethics of Buddhism, and I find this said about the sin of lying. The pertinency of what I now bring forward is that I may hold up before you a living, palpitating section of Buddhism, cut right out of the heart of Buddhist ethics. I read it to you, and ask you, by your Christian heart and Christian conscience, to tell me, what *must* be the attitude of Christianity toward such stuff as that!

I beg you to pay very close attention. Lying is forbidden. Then, in order that the disciples of Buddha may know exactly what a lie is, they are thus instructed (I quote now the exact translated language of the authoritative canonical Buddhist literature:

Four things are necessary to constitute a lie:

"First:—There must be the utterance of the thing that is not." So far good! "Second:—There must be the knowledge that it is not." So far good! "Third:—There must be some endeavor to prevent the person addressed from learning the truth." So far good! Now mark the fourth. Mark it very carefully. "Fourth:—There must be the discovery by the person deceived that what has been told him is not true."

Now, I ask you what must be the attitude of that gospel which says: "Lie not one to another, but speak every man truth with his neighbor," and does *not* accompany it with any of the customary remarks of the moralist—what *must* be the attitude of Christianity toward doctrine like this? This doctrine is equivalent to saying: "You must not lie, *but* if you lie so adroitly that you are not found out, you have not lied." I ask you what would be the natural fruit of morality like that? Why, would it not be a nation of liars? I know nothing, from my personal contact, of the character of those brought up on Buddhism; but I have read largely, and I have found only consenting testimony that they are all of them, father, mother, children, all of them, with possible unaccounted for, unmentioned exceptions, a race of liars; and I say that whether the precepts came out of the people, or the people came out of the precepts, makes very little difference as to our estimate of Buddhist ethics. And that is Buddhism *itself*.

Prof. A. H. STRONG, D.D., of Rochester Theological Seminary :

I doubt whether there has ever before been a day in the history of the Baptist denomination when we could hear so diverse views as have been presented this morning and still preserve the peace. It is an evidence that we believe in the free interpretation of Scripture, and in the right of private judgment with regard to Scripture, just as truly as we believe in the divine inspiration of Scripture.

And yet every such discussion as this tends to extremes. I am so constituted that I dislike extremes. I take exception, on the one hand to the doctrine that the Hebrews, at any period of their history, recognized the actual existence of heathen gods. I take exception, on the other hand, to the doctrine that in the New Testament there is absolute and complete hostility to everything the heathen religions contain.

I believe in general that the heathen religions were wrong, false, incalculably pernicious ; first, because they were practical identifications of man with nature, and for that reason everything like psychological ethics was impossible. Everything depends on where you begin. If you begin with nature, getting your ideas of the system of things from the inexorable sequence of effect and cause, and then proceed to apply this necessitarian principle to man, you make him a mere machine. Man has no real freedom, and so no deep understanding of sin is possible to the heathen religions.

Then again, the heathen religions regard God himself as a part of nature, or as the other side of nature, and therefore, over against man and his sin, there is in God no perfect holiness and righteousness, and for that reason no complete personality. With no clear belief in a personal and righteous God, man's effort to reform himself is practically an effort that begins and ends in self. Heathen morality in general is a system of self righteousness. Its offerings and sacrifices, like those of the Jews, can never take away sin, or make the conscience perfect. But while heathenism is man's vain effort to lift himself to God, Christianity is God's coming down to man, in sacrificing love, to take on his own great shoulders the burden of the world's guilt and the world's sorrow, and so lift man to himself.

But while I say these things in criticism and depreciation of the heathen religions, I still believe that in these heathen religions there are elements of truth, and that the New Testament itself recognizes such elements there. Our Lord Jesus Christ himself declared that "many shall come from the east, and from the west,

and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Can we doubt that some of those who thus come shall come from outside the bounds of the Jewish people, from what we call "the regions of heathen darkness?"

Cornelius was not a Jew, but it was said of Cornelius and such as he that "in every nation they that fear God and do righteousness are accepted of him." We have, therefore, the sanction of our Lord and the sanction of his apostles for the doctrine that in heathenism there may be very much of truth. We find Plutarch speaking of "the tear-stained eyes, the pallid and woe-begone countenances which he sees at the public altars, men rolling themselves in the mire and confessing their sins." These are indications that the human mind is so constituted that it gropes toward things which Christ subsequently and more perfectly reveals. I believe that we are coming to a new time in the history of the Christian church and the history of theology. We recognize the fact that Christ has larger relations to the world than we have been accustomed to suppose. Our Lord Jesus Christ is "the light that lighteth every man." Even in heathen systems there are germs of Christian truth, and this truth must be recognized by those who go to the heathen to preach to them the gospel.

I believe that Christ, as he created all things, created humanity as well; that, as all things consist or hold together in him, our humanity consists or holds together in him as well. All men are created naturally in Christ, before they are recreated spiritually in him. His guiding hand has been controlling human history; he has been controlling and overruling the history of the heathen religions. Even Confucius, Zoroaster and Buddha were in their day advances on what there had been in the past. They were single rays of light shining in the midst of darkness, and dimly pointing the way to Jesus Christ. Take any ray of light, wherever you find it, and trace it back far enough, and you will find it leading you to Christ, the uncreated Light, from whom all rays of light ultimately spring.

Rev. FRANK S. DOBBINS, of Philadelphia :

I was struck, as I remarked to a friend sitting by my side, by the diversity of opinions expressed in these papers. There seemed to be in the first, a very earnest sympathy, and a cordial recognition of Christian truth in ethnic religions; in the second a balanced appreciation of the good and evil in these faiths; and in the third a decided antipathy to the recognition of good in them. I turned

to my Testament and read the passage I Cor. x : 19-21, where the Apostle Paul suggests that those who sacrifice to idols are sacrificing to devils. And yet when I turned to Acts x : 34, 35, I found the words of Peter, where he says "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him." It seems as if there was a broadening of thought and heart that would take in more than he had expected to take in of the heathen world.

Then again, when the Apostle Paul stands at Athens, his heart is stirred within him, when he sees the city wholly given to idolatry, but he doesn't lift his hand to smash an idol, or open his mouth to denounce idolatry. He recognizes that they are "very religious." He appreciates that fact as Schaff has put it, that "heathenism is man groping after God, and Judaism is God reaching down after man, and Jesus Christ brings God and man together in loving hand-clasp."

Then again, the treatment of idolatry and social reform are closely parallel. I look over Philemon's shoulder and he has in his hands a letter from the Apostle Paul, sending back to him his slave, Onesimus. Not only does Paul not denounce slavery, but he sends back the runaway slave without one word of reproof or rebuke. Ah, but when he sends him back and says: "Receive him as a brother beloved," there is a vast difference between that reception and the reception of a slave. Paul drops here, as I believe missionaries are to drop everywhere, little seeds of truth in the crevices between the stones of gigantic evils, which germinating, spreading, growing, silently, noiselessly are toppling over steadily the majestic structures which have been reared in the course of the ages by the hands not inspired of God.

I do not know whether Christianity as we have it to-day, is really the Christianity of Christ, but I know this: If we have not got it, we are working toward it, steadily approaching the Christianity of Christ. But I notice, on the other hand, that heathen religions, as we see them and study them, Hinduism, Brahminism, Shintooism, Confucianism and Buddhism are growing away from their founders.

Where are you going to study the ethnic religions: in the books, or in the life of the people? The priests do not preach from the books. They preach from the commentaries upon the commentaries upon the commentaries of the the books. I have put my shoulder to the great revolving library in Tokio in Japan that contains the Buddhist sacred books, 6,000 volumes in all, which, if one whirls it around

three times, is equivalent to having read the whole Buddhist scriptures once. You contrast the Buddhism of the books and the Buddhism of the life: in Ceylon, in China, in Burmah, and in Japan, and there is a wonderful difference.

And then again, if you take Buddhism in its variations, when Buddhism came in contact with Christianity, it was five or six hundred years older than Christianity. Where did the spire of this meeting house come from? Was it not from the pagoda? Where did much of the paraphernalia of the Roman Catholic Church come from; did it come from the Buddhists, or did the Buddhists get it from the Christians? Who can trace this back?

These religions in different countries, and in different ages, when Buddhism came in contact with Christianity, at first there was an antagonism; but finding it could not down Christianity, it resorted to other expedients, and tried to amalgamate itself with it. The reform with which it has been suggested in all soberness this morning, we should identify ourselves in carrying on missionary work, Buddhist, the Wu-Wei-Kiau of China, the Montoism of Japan, and the Brahma-Simoi of India are nothing but compromises on the part of the religious faiths aiming to get the good of Christianity without taking Christianity itself.

I want to say one thing more before I take my seat. Next year, there is to be a remarkable occurrence along this very line in Chicago. From August the 25th to September the 29th, a series of religious congresses are to be held, and one of these is to be a Parliament of all the Religions of the world. Justice Ameer Ali, of Calcutta, is to tell us of Mohammedanism; Mr. Bunyin Nanjio is to come from Japan and tell about Buddhism; Balu Mozumdar will represent the Brahma-Somaj of India, and if they can find anybody to represent the other religions, these are to tell why they belong to those other religions, what they have done for their adherents, and to explain their religious tenets, bringing them and setting them as revealed and declared by the experts who have made a close study of them, over against Christianity.

I, too, say, as Dr. Boardman, who sits here this morning, wrote to the originator of this project: "I do not believe that a better tribute can be paid to Christianity than to put it in fair comparison with other religions," for Christianity can by no manner of means suffer by comparison or contrast.

Rev. A. A. BENNETT, of Yokohama, Japan.

Mr. President, Brethren and Fathers:—In speaking to you for a

very few minutes in regard to this subject, this morning, I would say that I do not pretend to have grasped the teachings of Buddhism or of other religions in the way that many gentlemen here may have done, by hard study of the books. I do not even claim familiarity with these books. Yet deep impressions made upon me by a residence of more than a dozen years, in a land of these religions, impels me to say a word or two about this matter now under consideration. Permit me to remind you that practical Buddhism is not what Buddhism in theory seems to be. I think that this important fact is admitted by some of the most ardent sustainers and defenders of this faith, even in the land of Japan, considered to be one of the brightest of Buddhist lands by him who has pictured Buddhism as the Light of Asia.

Buddhism is powerless to effect in its followers the ethics it teaches. Let me submit a single illustration, though perhaps I may already have used it, when I was in this country before, in the hearing of some now present. It may be there are those here who have seen the famous statue of Moses by Michael Angelo. Surely it is magnificent. The countenance and contour suggest the mighty man among warriors, and the prince of law-givers, while at the same time they reveal the thought and skill of the artist-sculptor. There may be, too, those who have seen the statue of Ruth, from the chisel of our own Powers; beautiful in every feature, faultless in form, and graceful in pose. The actual Moses and Ruth could scarcely have suggested better ideals. Yet, were there an exodus now to be achieved, or a multitude of laws now to be reduced to a code, no one would think of seeking the marble, even though Angelo's chisel has shaped it. And if a wife or daughter bearing the name of Ruth were snatched away by the hand of death, it were the cruelest of mockery to try to fill the empty place by substituting a carved Ruth, though perfect as that of Powers, for marble is but marble still, both cold and lifeless. Such is Buddhism. It can say—some think as graceful as did our Lord—the words, “Talitha Cumi,” or like him call out in a loud voice, “Lazarus, come forth,” but the words have no vivifying power, and the dead hear not, nor rise. This incapacity of Buddhism to confer the ability essential to the carrying out of its own precepts is recognized by many Buddhists, and doubtless many think what one expressed to a fellow-worker of mine: “I do not know how it is. Your religion is no better than ours, but you missionaries live up to your religion and our priests do not.”

Buddhism and other heathen religions, while they teach much

that is true, much that is seemingly parallel with the teachings of Christ, also teach—what he never did—much that is false, and so must be discountenanced. The half-truth is the most dangerous lie. Were there many true religions, and Buddhism one of them, it and Christianity might be embraced by the same worshipper, for all truths are correlated, and one truth can have no real conflict with another. But our God is a jealous God, and we can have no other gods before Him. The Japanese often say: "We would accept Christianity if we could retain also Buddhism and Shintooism, but you say that we must give up the religions of our ancestors if we believe in the True God." Yes, we do say so, for we believe our God commands it. It was near Cesarea Philippi, near the old Baal Hermon, the modern Baniyas, recalling the ancient worship of Pan, that Christ asked his disciples who he was. In the divinely inspired answer of Peter, all claim to true religion was swept away from the worship of Baal of Asia and Pan of Europe, and Christ only stood out clearly as the Son of the living God.

I seldom speak, or have occasion to speak, specifically against Buddhism. The preaching of the holy Nazarene is a sufficient rebuke. As Spurgeon once said, if you want to show how crooked a stick is, you have but to place a straight one alongside of it.

It is a great mistake to credit heathen religions with all the good that may be found in heathen countries. God, who made of one all nations of men for to dwell upon all the face of the earth, determined the times before appointed and the bounds of their habitation, *that they should seek the Lord* if haply they might feel after him and find him, though he be not far from every one of us. As Augustine has said, "O God, thou hast made us for thyself, and the heart is restless till it rests in thee." God who left not himself without witness, is speaking to millions in heathen lands, and some, obedient to the divine impulse, clutch the religion that is nearest as the best staff of which they know, and by it try to feel their way to something better than their past. The golden deeds of heathen lands are, in their ultimate analysis, due less to the teachings of Buddhism, Shintooism, Brahminism, or other false religion, than to the uplifting power of that light "which lighteth every man that cometh into the world."

Rev. Dr. W. H. ROBERTS, of Bhamo, Upper Burma :

I do not know why the president should introduce me as doctor, unless it is perhaps that I have been at home long enough and have grown stout enough to become one. I am not a doctor, I claim to

be simply an apothecary. I had something of a speech in my mind until I heard what Dr. Wilkinson said, but I felt that if he goes much further he will make my speech. In the later years of my seminary course, I had marked out a line of study and did commence it, on Comparative Religions, and kept it up until I was brought into contact with the people as a missionary, where I thought I should not have the least use for it. When I was up among the Devil Worshipers of Upper Burma, I had little to do with Confucianists and Buddhists, but I was necessarily drawn in contact with these people, and was compelled to think and read more or less of these religions, and I am convinced more and more as I read, and as I study them in the field, that the image of God upon the mind of man was not wholly effaced in the full, and that men from that day to this, have been, as it were, groping their way back to God; but at the same time it seems to me all through the history of the world, I see another power, the same power that deceived and misled him, trying to keep him from coming, and I believe that same power that is hindering men all these ages is the one who has formulated these systems of heathen religions. I believe that I can see in all these systems of religion a counterfeit of that which men have really been striving for. While there is more or less truth in these systems, the truth is so covered up, so explained away or so hedged about that man does not grasp the full truth. In formulating these systems there has been a controlling spirit, which has, in my opinion, presented a counterfeit. If you want to keep men from getting the genuine thing, you want to give them a counterfeit, and that is what the evil one has been doing. The better counterfeit he can make of Christianity, the surer he is of keeping men away from Christianity.

I only need to say that the best counterfeit we have of Christianity is Mohammedanism, the hardest people to reach with Christianity are the Mohammedans. Why? Because they have the best counterfeit of Christianity, the hardest to get rid of. And perhaps the next hardest is the Buddhist, they are the next best counterfeit, and the evil one, as it were, has been hedging about these truths that men have been striving for. He is not going to shut all these truths out of these religions, because if he did the counterfeit would not be worth notice. Men would abandon them at once. He let in all the truth into these systems possible without letting in the full light. Now that is just the position I hold today. I believe in all those religions, there are truths which we are to seize upon and use as illustrations, but never to give any sanction

that these were inspired by God. Rather that they were inspired by the evil one and are a counterfeit, and in place of those counterfeits give them the genuine thing.

Rev. LEIGHTON WILLIAMS, of New York :

I have a great respect for the testimony of the missionaries who who meet these religions in their practical working on the foreign field, and I find that their testimony generally agrees with that of the brethren from the foreign field who have spoken this morning, but I notice also among some missionaries that there is a recognition that they must deal with the speculative side of the religions they meet. I find that from the press at Serampore, very early Dr. Carey and his associates issued some of the best editions of some of the Hindoo writings. I find in reading a recent number of the *Harvest Field*, published in Madras, that Dr. Pentecost's preaching has been regarded as partially a success, and partially a failure,— a failure in so far as it failed to meet more acutely and completely the speculative side of Indian religious thought.

We are beginning to talk of a science of religion here at home. There can be no science unless you accept as a basis what you find of truth in the realm of religious thought everywhere. Evidently such a science must be within the spiritual realm what physical science is in the material world. It must be of universal application and proceed on the assumption that there is a certain amount of truth which we can discover. To that truth let us not shut our eyes. The amount of truth or error in heathen religions is a question of fact, a fact of spiritual life. Do you find any signs of spiritual life in heathen nations? Do you find any recognition of sin and of righteousness? I should answer, I do, but as a question of fact, I should leave its decision to those better acquainted with the facts. Still, as far as I have read on the subject, I should say that there is a defective recognition of sin, of necessity for righteousness; and an aspiration at least after it.

The Bible would seem to recognize the same thing, and it would seem to be necessary for us to recognize it if the Bible recognizes it. If we are leaving out any element of spiritual knowledge which the Bible contains, we are using a smaller supply of spiritual food than is given us to use. Now Paul says that he sought to show to the Athenians the God they did worship; and Paul's position seems to be one that many missionaries will have to take more and more in the future.

I would say study heathen religions. I find that Christianity

in the past seems to have done so. The early fathers did not neglect to acquaint themselves with the philosophy of their time, nor to use the weapons thus gained. A writer this morning has said that he felt as if Christianity needed to look for nothing from these religions, and as he said it, I thought to myself perhaps Christianity has borrowed too much already and is suffering thereby. I recollect that the late Professor Hatch declared that Christianity had accepted the Greek metaphysics far too unquestioningly and greatly to its injury. Perhaps we have some things to unlearn, and a study of oriental literature may help us to see the truth better than we ourselves have been able to see it.

I would say that Christianity is a life, not a philosophy. The Bible is too often looked at as a law, and yet in the New Testament it is declared that it is not a covenant of law. Practically we make it a covenant of law to its injury. But where, an objector may ask, shall we find law, if not there? I reply, we shall find it written in the consciences, not only of ourselves, but of the heathen we seek to save, and hence, assuming the knowledge of that law, we should adopt a method of conciliation and a method of opening up to them their own consciences; showing them the religious truths which are found at least in germ in all systems.

Will not this be the method by which we will best commend to them demonstratively the facts of spiritual life which we think Christianity sets forth? In the light of a Christian life the words of Mr. Bennett have been preached with power and success. The best of our missionaries live the doctrines they profess. Now that living out is not incidental, not a mere incident of something that might be apart from the life. It is the religion. A religion that is not a life is not a true religion. It is life, everywhere, that we must point out, that we must foster, that we must if possible propagate and instil.

Robert Browning has been quoted by Dr. Strong. He will recollect that in the beautiful poem "A Death in the Desert," Browning makes the dying Apostle John say:

" For life, with all it yields of joy and woe,
And hope and fear,—believe the aged friend—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is."

Notice the connection of thought. *Might be.* This life of love is possible everywhere throughout the world, and yet, alas, how rarely is it manifested even in a slight degree. Still, thank God, it *has been.* In Christ we claim a perfect manifestation of

this life. And yet, thank God, it is not only *might be*, and *has been*, but also *is*. Yes, thank him a thousand times that this life of love is not merely an aspiration and a dream, nor the record of a vision now vanished forever, but "a living presence even yet."

It is to commend that life of love everywhere as already aspired after by heathenism, as realized by Christ, and realizable by us in him, it seems to me that the missionary should stand. It is to commend that love by example, if we can do it, and by pointing out and showing to the heathen that they have a certain share in it already.

Dr. Clough said to me the other day that missionaries say it takes a long time to learn the Telugu language, but his experience was that it takes a good deal longer to learn the Telugus; to get into the ways and methods of the people whom they seek to influence. To wield such influence, the missionary needs to enter sympathetically into native modes of thought.

Especially, dear brethren of the foreign field, we desire to commend to you the thought of the afternoon. Do not despise the speculative thought of the people among whom you live and labor. It has to be comprehended, and it must be answered before you can finally conquer.

Hymn No. 56, "Soldiers of Christ Arise."

Prayer and benediction by the Rev. Harvey Johnson, of Baltimore.

*Sixth Session.***SATURDAY AFTERNOON.**

The Congress assembled at 2 o'clock, while the Knights Templar were passing in procession past the church. Col. Banes was in the chair and announced the hymn, "Rock of Ages, Cleft for me." Rev. James French, Superintendent of Philadelphia City Missions, led in prayer.

The Chairman introduced Dr. Hill, President of Rochester University, as the first speaker on

THE RELATIVE AUTHORITY OF SCRIPTURE AND REASON.

Prof. DAVID J. HILL, LL.D :

Mr. President, Fathers and Brethren of the Congress :—I believe it was Col. Banes who told me, a few years ago, of a young man who was lecturing in this city, I think at the time of the Centennial Exposition, and who remarked that it was the first time in his life that he was ever called upon to lecture to a procession. I find that I am destined, being the first speaker this afternoon, to lecture to a procession, but I am very glad that it is an incoming and not an outgoing one.

Opinion regarding the seat of authority in religion depends very much upon where we consent to arrest the process of thinking. In the last analysis, there is no rightful authority that does not emanate from God's will and nature, and only a few minds are able to satisfy themselves that they have penetrated so far as to have reached this fountain-head of truth. Accordingly, since religious truth is not capable demonstration to the senses, and hence of verification by the ordinary tests of science, men have been compelled to accept as authoritative for both faith and practice some representative of the unseen source of authority. They have believed that the Church, the Scriptures and the Reason, either separately or combined, are such representatives. To them, there-

fore, they are accustomed to appeal in the determination of the questions arising in connection with the religious life.

It has been assumed that such an authority must possess the attributes of finality and infallibility, for otherwise there would be an element of uncertainty in the answers to these questions. We have here an excellent illustration of a prevailing method of theological reasoning, which does not proceed inductively, according to the method universal in other sciences, beginning with facts and arriving at conclusions; but, starting with certain assumptions, this method arrives at a formula to which the facts are expected to conform. But what right have we to assume that any authority accessible to us is final and infallible? Why should we expect the gratification of our passion for certainty in religion alone? Have we, in science, in philosophy, in politics, in our domestic relations, any such final and infallible authority? Are we not forced to wait, to trust, to learn by experience, in all these vital concerns? Why should it be otherwise in religion? Do we abandon all religious conviction and all religious hope, when we find that there are propositions which we cannot verify by any final and infallible test? Is there no room in religion for faith and hope? May it not have pleased God to withhold from us *knowledge*, in order that we might develop what—from the point of view of character—is vastly more important to our moral classification—the loyalty of *trust*?

It is far from my purpose to assert that there is not a final and infallible authority in religion, but it seems to me of vital importance, both to the integrity of our thought and to the profound interests of religion, not to start with an assumption which may be false, and thus endanger either the logical connection of our ideas, on the one hand, or the hopes of our hearts on the other. Let us first ascertain by the methods of exact inquiry whether or not we have such an authority. If we find that we have, let us thank God that it has pleased him to give us this foundation of certainty. But, if we find that we have not, let us conclude that it has not pleased him to give us this absolute test; and that, in his infinite wisdom, he has left us a larger field than we had supposed for the exercise of faith and for the development of hope and aspiration.

It is noticeable that the committee who have chosen the topic of our discussion has not mentioned among the authorities in religion, the Church, which some of our Christian brethren co-ordinate

with reason and the Scriptures, and which some of them regard as superior to both. The explanation is not to be found in an accidental omission, but in the fact that those from whom we inherit our denominational name, and whose successors we claim to be, repudiated the doctrine of an infallible church. The right of private judgment was a fundamental principle of the fathers whose faith we share, and was much dearer to them any specific conclusion to which its application led. We are not their successors if we renounce this principle, and seek our authority either in the historic continuity of faith, or in the confessions which they prepared. They have laid no embargo upon our growth, and have bequeathed us no body of doctrine to which they demand our adhesion. There is among us, as there is among Christians of every name, a tendency to fix the form of doctrine, to set up standards of "orthodoxy" and "heterodoxy," and to subdue the more vigorous and independent minds with the cry of "heretic." There is a disposition to transfer the seat of authority to the professors in our institutions of learning, and to adopt a creed prepared by prudential committees, rather than to magnify the right and the duty of personal investigation and the formulation of belief. But all this is the outgrowth of that human weakness which, in the past, has ascribed infallibility to popes and finality to ecumenical councils. We know well what mental reservations and what esoteric dissent, covered with a mantle of outward conformity, are the fruits of this process. We know well how it saps the integrity of manhood and renders faith merely conventional, to subscribe to a proposition, either not understood, or understood in some other than the obvious and accepted sense. We are confident, therefore, that our dissenting fathers were right when they preferred the open opposition of dogmas to which they could not assent to a crafty silence and pretence, which involve the loss of that intellectual seriousness and that moral earnestness without which religion is mere self-deception.

If we do not accept the church as an infallible authority in religion, we are left with reason and the Scriptures as our guides. It is in the name of both that we have repudiated the church, for we have found the dogmas of the largest section of it both unreasonable and unscriptural. But how shall we define and adjust the claims of reason and the Scriptures? Shall we allow the one wholly to displace the other? Shall we select our places in the camp of the rationalists, or in that of the literalists? We have seen how pure rationalism has evaporated the little religion with

which it usually begins into naturalistic philosophy. We have seen what confusion, what hostility to fact, what open contradiction, results from pure literalism. But we must not fall into the fallacy of reasoning backward from consequences. The true method,—let me call it the scientific method,—is, to ask what reason and the Scriptures are.

Reason is the faculty by which we separate truth from error in the region of conclusions. Upon its necessary forms the whole fabric of our intelligence is built. Deeper than any concrete fact, whose apparent reality may dissolve into illusion when subjected to the crucial test, run those structural lines of reason whose effacement is insanity, and whose blur is imbecility. It is the impersonal and universal element in man to which we give the name of reason, separated from feeling by the whole diameter of his being. There is nothing accidental or arbitrary in it. It is the sure witness of God's presence in the world and in the soul of man. Through it are revealed not only the laws of thought, but also the moral law. Deny its authority, and conscience is reduced to a bundle of impulses without a standard of judgment. What are documents, to a being without reason? What does their antiquity, their authorship, their truth, signify to him? A being without reason has no conception of truth. He can have no conception of duty. What authority, then, without reason as precondition and interpreter, can any writings, however sacred, be presumed to have? And yet this supreme faculty of the human mind is simply legislative. It reveals *law* and *necessary forms* of truth, but it neither enforces this law nor fills these forms with a content.

Rationalism assumes that thought is itself a source of truth. This is the fatal error of metaphysical systems and of transcendental theology. Thought is a process whose validity depends wholly upon its content. The best logic yields the worst error when the premises are false. Now reason is not a source of premises, but the legislator of a process. It regulates, but it does not create. Its authority in religion is, therefore, simply that of a regulative faculty. We cannot evolve all the truths of religion out of it, for they are not implicitly involved in it. But we may not set aside the laws of thought in our religious reasoning without falling into error. Reason's primal law is, that all truth is harmonious, and there can be no real contradictions. Even religion cannot escape the dominion and the paramount authority of reason. But that authority is regulative only. If we think on the subject of religion, we are still bound to cast our thought in the categories of reason,

and to observe in all our thinking the universal and necessary laws of thought. Reason, therefore, prescribes not so much *what we shall think*, as *how we shall think*.

Admitting reason as authority so far as the *form* of thought is concerned, where shall we seek the material of which the texture of our religious thinking shall be woven? In every other department of inquiry we find it in experience. Our personal experience is necessarily very small, and every branch of knowledge admits the accredited experience of other men, and of all men. Where do we find the most perfect record of the religious experience of mankind? We shall, probably, all unite in answering, in the Holy Scriptures. Now to say that these are authoritative beyond their purpose, that every sentence and every word has an absolute value when sundered from its relations, is to introduce an assumption which has no foundation. To advance any specific theory of inspiration prior to the examination of the Scriptures themselves, is equally unwarranted. As we determine the authority of reason by first asking what is the nature of reason, so we must discover in what sense, and to what purpose, the Scriptures are inspired, and what is the authority belonging to them, by first inquiring what their nature is. Having abandoned the authority of the church, we cannot invoke it as a witness of another authority. If the church has been too corrupt and too unfaithful to be implicitly trusted, what guarantee have we of the genuineness and authenticity of documents which have been transmitted to us solely by its hands? We have rejected the canon which it has preserved by omitting the apocrypha. We have refused to recognize the text officially approved by its tradition, as we have denied the doctrines affirmed by its ecumenical councils. We have appealed from the tradition of the church to the documents themselves, and for their verification we have placed reliance solely upon the historical traces of their existence and contents in the records of earlier times. We have reconstructed the text on the basis of scholarship and literary evidence. We are irretrievably committed to this course and have no disposition to recede from it. On the contrary, every decade of growing knowledge has confirmed us in it, and we must accept the consequences. We still believe that these Scriptures are inspired, but not because the church has said so. We take the documents themselves and we separate them from other documents on historic and on internal grounds. We must accept them for what they are, and for what they profess to be; not for what we have supposed them to be, or wished them to be. We must study them in the

light of literary analysis and intelligent exegesis, with a proper regard for the human conditions under which they were written. They emanate from the richest spiritual experience of mankind, and they have sustained and nourished this experience through centuries of time. They become, therefore, the highest authority for the religious life. They plainly reveal to us God's will and purpose concerning men, as well as his dealings with men. If we find in them the indisputable evidence of a large human element, this also must not be denied. All revelation is realized through the preparation of faculty and the process of experience. The testimony of the Scriptures themselves upon this point is conclusive to all who accept their evidence. Abraham, Moses, David and Paul, were prepared to be the organs of communicating spiritual truth, and this truth was wrought into them by the process of experience, but without the obliteration of their personality. Thus they become to us real witnesses of the truth.

But it would be a mistake to say that the Scriptures are simply a record of the spiritual experiences of men. Their chief value to us is, that they all centre about one majestic figure; those of the Old Testament pointing forward to him, and those of the New Testament pointing backward to him, as the one unifying presence in them all. Without Jesus Christ, the Scriptures would have little interest for us and little authority over us. He is the incarnate reason in whose light they assume a meaning. They are the precious medium through which his life and teaching are made known to us. It is this that gives them their unity and their power. If all that relates to him directly or indirectly, were expunged from them, the small remainder would be to most of us mere literary rubbish. "In him was life, and the life was the light of men." The reason of man attempts, by impressing its forms upon the statements of the Bible, to construct a rational system, and gives us a form of philosophy known as "systematic theology." The divine reason becomes incarnate in the person of Jesus Christ, and gives us a perfect life. Here is the true, the real, the historic, the complete, the unassailable union of reason and Scripture. Christ did not take the poetry, the symbolism, the imagery, the songs, the sermons, the crude physical conceptions, the traditions, and the ceremonial of his people, and treating them as homogeneous elements of one great whole, construct them into a closed system. He simply showed how reason may permeate all the activities and impulses and utterances of a human life, and render that life divine. Here is the authoritative element in the Scriptures. Errant or in-

errant in matters of chronology, or geology, or natural history, or historic sequence,—there is no errancy here. Shall we tell the critic and the skeptic that, if we could only restore the prototypes of our existing manuscripts as they originally came from the hands of their authors, we should find them faultless? What living eye has ever seen those documents, and what serious man can claim that it was more important for them to be inerrant at the beginning than for all future time? Let us rather leave questions of science, of history, and of literature to those who are capable of discussing them. Let us confess our ignorance of the manner in which it may have pleased God to cause the Bible to be written; as we confess our ignorance of the mode of life's first beginnings, which yet does not obscure for us the nobility of life's consummated ends. Let us turn from the problem of errant manuscripts to the contemplation of the inerrant life, God's unveiling of himself in "the brightness of his glory, and the express image of his person." Thus shall we perfect our ministry, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The second paper was read by Dr. CLARKE, of Hamilton Theological Seminary.

Prof. W. N. CLARKE, D.D.:

Definitions are important, and as I speak for myself alone, for myself I must define my terms.

The Scriptures are those writings of the Old and New Testaments, by means of which God has conveyed to us of later times the knowledge of revelation that he made of old, especially in Christ. It is because these writings bring us truth revealed from God that they have place in a discussion upon authority.

By the authority of the Scriptures, I mean the right of the Scriptures to stand as the guide that we are bound to follow, in knowledge of the eternal spiritual realities. It is the quality by virtue of which we ought to accept their testimony concerning God and man, life and destiny.

This definition at once elevates and limits my discussion. It releases me from minor questions, which are relatively unimportant, and limits my discussion to the question of authority in the highest realm. The vital question of the day concerning the authority of the Bible is not who wrote the Bible or any of its books, or whether

the Bible is inerrant in its numerous details, or whether the Bible has divine authority for every statement that it contains. If one asks me about the authority of the Bible, I do not understand him to be inquiring whether the Bible says by God's own authority, for example, that Ruth married Boaz, that Peter visited Cornelius, or that Joshua led Israel into Canaan. Such questions have no importance, except in connection with a larger and deeper one, which is, indeed, the burning question of all days; namely, whether the view that the Bible gives of God and man, of duty, life and destiny, is true or not; whether the Bible ought to be our teacher on the greatest subjects; whether we are bound to follow its teaching and be led on by it to Christ whom it commends, and to his view of the eternal verities. The real question of authority is, whether we have any teaching that we really and certainly are bound to follow, concerning God, ourselves and the meaning of our life; and especially whether the Christian teaching on these themes, which the Bible offers, is the teaching of eternal verity, binding by right upon our souls. Hence I discuss the authority of the Scriptures as the right of the Scriptures to stand as the guide that we are bound to follow, in knowledge of the eternal spiritual realities: and I pass all minor questions by.

By the authority of reason, accordingly, must be meant the right of reason to stand as the guide that we are bound to follow, in knowledge of the eternal spiritual realities. Here I cannot stay to trace out the ambiguities that obscure this familiar but manifold word, reason, but hasten to say that in the present use it must denote, broadly, the powers, however we might specify them, by which man can, for himself, find out or recognize truth in the highest region. Reason here is not a single faculty, the logical; it is man himself, discerning, estimating and accepting truth. Reason is a noble name: the time is past for depreciating it as scarce worthy of mention in Christian circles. It covers whatever abilities man may possess of seeing and judging truth in the highest realm. Does it then include faith? No, for faith is a special element of the divinely-helped religious life; but reason and faith dwell near together and are the best of friends, knowing nothing of the rivalries that men attribute to them.

So in my theme, the relative authority of reason and Scripture, the elements in the comparison are, the right of man to judge for himself of what is true concerning the highest spiritual realities, and the right by which the Scriptures claim to guide him in these matters. How, relatively, should we regard these two,—the power

of judgment that God has given us, and the Scriptures as an objective authority in spiritual truth ?

To speak of the relative authority of these two implies that both have authority. Assuredly they have. If we deny authority to Scripture, we cease to be Christians : if we deny it to reason, we cease to be men. The relative authority of the two is recognized as proper matter for discussion, as we see in the fact that we are here discussing it. By the terms of our question we are supposed to be bound to hear both reason and Scripture, as certainly we are: and now we inquire about the relation that these two authorities hold to one another.

But what is the right order for the inquiry ? Here inquirers differ. Some are asking whether reason ought to be admitted as an authority by the side of Scripture, while others ask whether Scripture ought to be admitted as an authority by the side of reason. Which is the right order ? Which of the two is the primary authority for man ? We must question the facts and see.

What then is reason ? Reason is man. Reason is the name that we give to the powers that God gave us in creation. Reason is what we necessarily accept and judge by. Reason requires no credentials to commend it. Scriptures appeal to reason. In Revelation, however made, God addresses himself to us, the beings whom he has created. How are we to know that the voice is his ? How, but by the exercise of the powers that he has given us ? Scriptures have to prove their claim. "If I do not the works of my Father, believe me not," said Christ: and any objective authority that is worthy of our confidence will speak in the same tone. An objective guide to the highest truth has to be accepted by man himself as worthy to be his guide, or following is impossible. Thus reason, or the rational nature of man, is primary in authority for man. The testimony of our own nature cannot be set aside, and blind acceptance of authority, even of his own, God does not ask of us. This is only saying that when God created man a rational being, he made him an authority to himself, and bade him judge with keenest scrutiny all that might propose to be authorities over him.

And what authority is there over man ? To whom can he bow ? The answer is ready. Man is at the crown of creation, and above him is no one but God. No one has authority over man, over a man, over any man, in the realm of the spirit, but God alone. God has authority, not merely because he is the Almighty, or because he is man's source and Creator, but because he is good, all-worthy, full of all that man ought to honor, desire, imitate and obey. He alone

is worthy, he alone is Lord. This is the foundation of spiritual religion. This is the doctrine of the reformation, the doctrine of the Baptist fathers and of the Baptist sons, that no one but God is above the soul of man.

Or the question of authority may be stated in impersonal form, to what can man bow? What can command reason? The answer is plain, as soon as we know what it is for reason to bow and be commanded. Reason has sometimes been urged to bow, in the sense of ceasing to insist upon rationality, and accepting the irrational as true. Impossible. The bowing of reason is not the resigning of its right to judge: it is the loyal recognition and acknowledgement of truth that has the right to be obeyed. Reason believes itself and is false to God, its source, if it yields to anything except the Supreme reason, manifested in its genuine expressions. Reason can bow only in the presence of its master truth. It is commanded by truth alone.

Thus over man there is no authority but God, and over reason there is none but truth. But in this discussion man and reason are one, for reason is the power of man to discern truth; and God and truth are one, for truth is reality as it exists in God. And hence we cease to listen for any voice to which man is bound to be obedient, except the voice of God, which utters itself through truth. Here is the only authority that man can possibly be bound to obey.

This is undeniable, but what place does this allow for written authorities? What claim can authoritative books possess, in the affairs of the soul? The answer is ready. Books, in order to be authoritative, must bring man truth. God himself cannot make a book that shall be authority to men in spiritual affairs, except as he makes it a book of truth. Truth alone can give authority to Scriptures. If reason is bound to bow to Scripture, it is so because Scripture brings truth to which the loyalty of reason is due. If Scripture cannot make good this claim, reason is bound to decline it as authority.

No one, certainly, can object to this, or wish to make for the Scriptures any other claim. To claim that the Scriptures had binding authority, whether they brought us truth or not, would be to resign for them all connection with the God of truth. To assert that their teaching was binding on some other ground than that it was true, would be to resign all expectation that truth-seeking minds would believe them. It is impossible, both on God's side and ours, that the Scriptures should have any binding authority upon us, except because they bring us truth, to which we ought always to

give allegiance, and in acknowledging which we acknowledge God.

This is the view that the Scriptures take of their own authority. When we question them, we find that they never claim Supreme authority for themselves. They do claim authority for the truth that they contain, but concerning themselves as writings they have very little of any kind to say. How do they convey to us the highest truth concerning the eternal realities? Not by saying, "I say unto you," but by pointing us to Christ, who says with voice all his own, "I say unto you." They direct us to Christ who is the revelation of God, and say, "Hear ye him." Christ is above the Scriptures, and the Scriptures themselves are our authority for saying so. It is in order to show him that they exist. They never claim that Moses and David, Isaiah and Paul, have spoken the supreme truth concerning God and man, life and destiny. But they do claim that Christ has spoken that truth, and they introduce Moses and David, Isaiah and Paul, as helpers to us in knowing him. The Scriptures bring us the highest truth by bringing us Christ, the living revelation of God. To him, not to themselves, they bid us bow. They are like the angel in the Apocalypse, who declined the Seer's worship, and bade him "worship God." They are like Paul, himself one of the greatest and most richly inspired contributors to their substance, who wrote his Corinthian converts, an inspired apostle writing Scripture when he wrote it, "Not that we have dominion over your faith, but we are helpers of your joy; for by faith ye stand." Faith by which alone they stand, he would tell them, being the supreme assent of man to God, is essentially a personal, spiritual act, over which no one but God can claim in any sense to have dominion: but he himself comes in with his inspiration and his truth, not to dictate to their souls, but to help them toward the full joy and satisfaction of their faith, which is itself a matter between themselves and God. In the same manner the Scriptures are precious and powerful helpers of our joy, but of the relation of our souls to God we never hear them claim to be the rulers. When we ask them, "Who is our Master?" they with one voice tell of Christ the revelation of God, confirming his lofty word, "I am the truth."

Is this word true? Is he the truth? If Christ is the truth, then the Scriptures are right, and we ought to acknowledge their authority and follow their leading. If he is born the king, then they are our true and authoritative star. Is Christ the truth? This is the heart of the question about authority.

When we thoroughly understand Christ, what do we find? We

find that there came into the world with him the clearest, simplest, richest, most necessary and self-commending truth about God and man, life and destiny, that man has ever known or felt the need of knowing. It has been much obscured, it is true, by human misconceptions, but the more deeply we read the simple secret of his meaning, the more certain are we that he has brought into the world the moral axioms, the spiritual necessities, the verities that must be verities in any world or age. His revelation is the key to the universe. As we come into sympathetic understanding of him, we find our native powers of apprehension and of judgment giving profound assent, and making assertion in harmony with his testimony. Our whole being declares, "This must be true." Reason bows to that which rightfully commands it, and bears willing testimony to him. When he has come near, the soul of man has met its Master, and life finds rest.

Let us not think it too good to be true, that Christ and the human reason are thus at one. It would be darkness and despair to deny it, and we are able with the utmost confidence to affirm it. Despite our human narrowness and weakness, and the darkness that sin has added, it nevertheless is true that truth is the same for God and men, and that the human reason, or truth-knowing power, is a limited but real reproduction of the eternal reason. Hence we know that what is essentially irrational is essentially false. If the utterance of Christ, correctly understood, cannot on the whole commend itself to man as true, it is not the full and final utterance of God. Christianity is rational, or else untrue. Only the simple is eternal, only the rational is divine. When the Scriptures lead us to Christ, who is the truth, they bring us to the ultimate satisfaction of our reason, as well as to the eternal rest of faith.

When the Scriptures bring us to this blessed end, they vindicate their authority. They have proved that they ought to be followed. So great and true, so holy and all-satisfying is Christ, to whom the Scriptures direct us, that all men ought to follow their divine counsel and come to Christ, which is to come to God. This is the authority of the Scriptures, that their central teaching can be followed with absolute certainty of eternal satisfaction; the soul that follows them follows God; their voice is the voice of truth, which is the voice of God. They have full right to speak in commanding tone, when they utter the word for which they exist, and bid us learn of Christ and find our home in God. This is an authority that the Scriptures cannot lose. It is independent of questions regarding authorship, inerrancy and inspiration. It will always be

the duty of men to follow the leading of the Scriptures, for they will always lead aright.

But if this view of the matter is correct, a man has obeyed his reason when he has obeyed the Scriptures. He has been loyal to both authorities at once. And why not? Did any one think it would appear otherwise? If it were not really rational to obey the Scriptures, it would not be right, and it could not be by God commanded; for it is every man's first duty before God to be a reasonable being. Only when we have learned that the Scriptures lead us in the way of reason, and reason leads us in the way of the Scriptures, do we begin to see the truth about authority.

When once we have seen this, why should we draw distinctions and institute comparisons between reason and Scripture, as if one could be exalted only at the expense of the other? Why must we inspect our life-processes, and wax warm in debating which part of them is more indispensable? In the circulation of the blood, do the veins or the arteries perform the more important function? In vision, are we more indebted to the eye or to the light? In giving allegiance to truth, are we more constrained by the record that showed it to us, or by the powers by which we apprehended it? Who can tell? And what if we can never tell? Life-processes are not best performed by introspection. Neither health nor the kingdom of God cometh with observation. He that wills to do the will of God shall know concerning the teaching that it is God's very own, and that it addresses him with the authority of God.

If we still are half afraid that too much room is left for reason which we not without cause distrust, we may take heart from remembrance of the presence of God. Our discussion to-day relates to people who have an ear for the voice of God, and cherish a genuine reverence for the Scriptures. No others could seriously discuss our question of relative authority. But we know that in such people reason, or the human judgment of truth, is not alone. We have heard our Saviour's promise of the abiding Holy Spirit, who shall guide his people into all the truth. Believing our Saviour's word, we do not expect to find unaided reason in the Christian mind. The abiding Spirit of truth does not work infallibility, but he does lift the human judgment of truth above its natural sphere, and add an element of divinity to the age-long thinking of the Christian people. To distrust the Christian reason as reason is to distrust the present God as God. To the Holy Spirit and the men whom he should thus enlighten, Christ, departing, boldly trusted his kingdom in the world. Therefore we may know that the true

authority will never be forgotten, and the true loyalty will never become extinct.

The audience joined in the hymn

“The Spirit breathes upon the Word,
And brings the Truth to sight.”

Dr. ROBINSON, of Chicago University, was then introduced as the third speaker.

Prof. E. G. ROBINSON, LL.D.:

Man's highest endowment unquestionably is his reason, the power that discriminates, decides and determines character. If the supreme Intelligence of the universe is to communicate his will to men, we should naturally suppose that he would address himself to this highest of human faculties. Fear, which is always addressed by an authority that relies on mere power to enforce itself, is weak in comparison with rational conviction. A will that secures rational conviction on its side secures thereby the supreme control of rational beings. The question is: Does the revelation which our Bible purports to give us from God make this appeal to reason? Let us see.

In the beginning of that revelation, Abraham was invited to put his trust in God on the ground of an ability to fulfil a promise apparently incapable of fulfilment. On the fulfilment of that promise, Abraham was asked to give credence to the divine teaching; that was an appeal to the reason of Abraham. It was an appeal to reason in a low stage of its development. Historically, as the revelation went on increasing in fulness and distinctness, and reason in man was developed, there was a corresponding increase of emphasis in the appeal made to it. When the Israelites gathered about the rocks of Sinai, and God, their omnipotent deliverer, gave the Ten Commandments, man was addressed as a thinking and a rational being. Each commandment commended itself directly to his rational faculty. And as that revelation, from Moses onward in the Scriptures, advances, there is a corresponding distinctness of appeal to reason. Not alone does the prophet Isaiah say, “Come, let us reason together,” but the prophets, and Jesus and his apostles, everywhere address themselves to man as a thinking, deliberating and deciding intelligence. And so through successive generations since the completion of the canon of Scripture, the progressive unfolding of religious thought and the growth of Christian theology,

is a standing testimony to the use of human reason in the interpretation of what God has declared through prophets and apostles.

But no inconsiderable class of persons in Christendom decline the aid of reason as needless, or denounce its aid as dangerous. Reason, it has been said, is out of place in its attempts to deliberate on a revelation coming directly from God. Revelation, it is said, gives instruction and precepts, which men need only to know and to comply with.

“ Theirs not to reason why,
Theirs not to make reply,
Theirs but to do or die,”

is the motto of those who decline the use of reason. And it has been declared that if we need interpreters of this revelation, we must look to those delegated with authority to interpret. Through long centuries it was regarded as the sole prerogative of a specially commissioned, a divinely authorized, priesthood to interpret. But the very idea of a priesthood is that of an unquestioning and routine observance of prescribed ordinances. The use of reason was, accordingly, virtually denied alike to layman and to priest. There was no place for it in religion. Throughout the generations where only a specially delegated class were recognized as having authority to interpret, reason was set aside. The reformation, under Luther, temporarily emancipated reason; and only temporarily. The priesthood soon got upon its feet again and asserted its authority.

When Lord Herbert, brother of the saintly poet, and father of English Deism, published his book, “*De Veritate*,” the substance of which was, that human reason was itself a sufficient revelation from God, and was itself competent to convey to man all the knowledge of either religion or morality that he needed, the Anglican church took alarm. It sounded a note of warning; a note it has only recently begun to cease repeating. Dissenters caught up the refrain, repeating it over and over again; an idle echo. English Deism ran its course, doing its appointed work. It gave to Germany its naturalism; the naturalism of Lessing and Paulus. In due time the philosophy of Kant, in a sense an offspring of English Deism, discriminating between the understanding and the reason, restricted the understanding to a knowledge of phenomena, and to the simple office of resolving phenomena given through the senses, to man, into precepts and concepts, and commissioned reason alone with power to lay hold of the great ideas of God, the world, and the human soul. The philosophy of Kant thus gave to Germany and the world German rationalism. Rationalism made

reason competent of itself alone to construct a theology independently of the Bible. The Hamiltonian philosophy modified the Kantian philosophy and moulded it into the philosophy of the relativity of knowledge.

According to Sir William Hamilton, the whole function of reason, in its relation to God, is fulfilled in a mere ascertainment of what may be known of him in and through the relations he has chosen to establish between himself and ourselves. The province of reason is transcended when we ask who and what God is, as he exists behind and beyond these relations. With Hamilton the function of reason is identified with the Kantian function of the understanding. Out of the Hamiltonian philosophy, the relations of which to theology, Mansel set forth so vigorously in his "Limits of Religious Thought," came the Spencerian philosophy of Agnosticism, which has relegated reason to the mill house of science, and set it, like a shorn Samson, to the slavish work of noting and scoring the bare teaching of the senses. If now we refuse, with rationalists, to put reason above Scripture, shall we, therefore, with Hamilton, restrict it to the relative and transient, denying to it all knowledge of the absolute and eternal? Or, what is only a little worse, shall we, with Spencer, doom it to the bondage of the senses and refuse to it all knowledge of spirit and the invisible? Shall we not rather reverently exercise it, as God's highest gift to man, in the study of all that may be known of both God and man?

Now beyond all question our first source, as our last resort, in determining what are the truths of the Christian religion must be Holy Scripture, as written by prophets and apostles. This is the position of every man who has any right to call himself a believer in Jesus Christ. But who shall interpret to us this Scripture? How shall we proceed in our attempts to ascertain what are its teachings? Shall we refer to the common concensus of believers? What is this common concensus, but the conclusions of universal reason in the Christian Church? How shall we explain diversities of theological beliefs and the origin of sects? Why is one man a Calvinist and another an Arminian? Why one a Baptist, another a Presbyterian, another still an Episcopalian, if it be not that each exercises for himself his reason in the interpretation of the Scriptures?

What shall we do, or rather what have we done, with the doctrine of reprobation? Certain texts seem to compel our acceptance of it. There are texts in Paul and Peter which seem to imply that some were fore-doomed to fall and to be damned. Does not reason protest that this cannot consist with other parts of the revelation

which God has made of himself to men? What is this but an exercise of our highest faculty in interpretation? So of all other doctrines held in dispute. One man's reason gives one interpretation of Scripture, and another's gives another. Amid the conflict of individual opinions, every one under the clearest light he can get, must decide for himself. Turn we to the book of Job. Here we find Satan, Job, Bildad the Shuhite, Eliphaz the Temanite, and Zophar the Naamathite, each giving his own views; and finally God speaks, with a sublimity of thought unsurpassed, if not unequalled, in the literature of any language of earth. How shall we interpret the declarations of these various speakers, except in an humble submission of all our powers to a study of the entire teaching of the Bible we strive rationally to understand what is taught? I turn to the book of Ecclesiastes and find in it undoubted sprinklings of epicureanism, stoicism, materialism, atheism and theism. If every sentiment of this book is equally authoritative with every other, then I must reverently and unquestioningly accept each and make the best I can of it. If on the contrary I have a right to exercise my critical faculty in judging of every part by the whole, I may find that this part of the word of God, call it errant or inerrant as we will, speaks to us through conflicting opinions only that it may assure us as rational beings, that in the end God "shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." So of all other portions of Scripture, whether regarded as errant or inerrant, every part must be rationally judged by every other part. Whatever our theory of the Bible as a whole, unquestionably through the use of reason and the critical faculty during the progress of the centuries, there has been a clarification of the conceptions of men concerning the Bible and a true method of interpreting it.

But unfortunately there has grown up in our day a new ground of suspicion of reason and its offices in religion. There are those who confound it with the Christian consciousness. It is not yet a century since the phrase Christian consciousness came into use. Originated by Schleiermacher, one of the most remarkable men of his day, a man bred a Moravian, devout and reverent in spirit; in philosophy a pantheist, and in theology a rationalist; it is now in universal use. The rationalism and pantheism of its originator combined, brought him to the conclusion that since God only reaches consciousness in man's consciousness, so in human consciousness God himself speaks to man; and therefore the Christian consciousness is to the Christian an independent source of religious

knowledge. But with different minds the Christian consciousness now has different meanings. By some it is identified with reason. When a gentleman in New York, against whom the accusation of heresy was made, was asked if he identified reason with Christian consciousness, he is reported to have replied in the affirmative. But reason is a faculty, and consciousness a state of mind accompanying the exercise of the faculty. For instance, I awake in the morning, the chirping of birds, or touch of the pillow, bringing me to consciousness; but though fully conscious, I am still in a state of profound mental repose. My reason is then called into exercise on some definite object of thought, and I am conscious of the exercise. My consciousness is the necessary condition of my thinking. In accordance with the well known principle of rhetoric by which the necessary condition of an act is made to stand for the act itself, so the Christian consciousness is made to stand for reason; but they are not identical. We speak of appeals to consciousness, by which is meant that it is within consciousness that reason takes up, discusses, determines what is submitted for its decision. And this is precisely what the Bible does for us, appealing to our Christian consciousness every time we read it. There is no one of us, however he may denounce the office of reason in religion, who does not, every time he reads his Bible, interpret it within his Christian consciousness under the guidance of that highest faculty with which God has endowed him—his reason.

Now whatever may have been done in the past, whatever may have been the misuse of reason in religion, one thing is now unmistakably clear. Under the enlightenment of modern science, under the clarifying discussions of modern philosophy, reason is standing forth in the exercise of its divine right to study without let or hindrance, both the works and the word of God. Revelation came through the Divine use of human reason, and it invites to itself the scrutiny of reason. Whatever reason absolutely rejects, it is impossible that man should accept. A revelation that cannot command the assent of reason is a revelation that must stand aside and give place to a system of thought that can. And while I say this, never would I forget that there are undoubted truths taught in our Scriptures which are altogether beyond the power of reason to comprehend. The divine Trinity is one of these. Alas for the man who would make it comprehensible by illustrating it. My reason accepts it as not only plainly taught, but as everywhere implied in the whole of the Christian revelation. And what is true of the Trinity is equally true of the Incarnation.

Now I have said that reason, in spite of all misuse of it, exalted to heaven by Deism, thrust down to most menial service by Agnosticism, is now rising to a fulfilment of its legitimate functions. Emancipated by our Christian religion, a regenerated intelligence, inclusive of the Christian consciousness, it is being recognized as ordained of God, both to understand and to justify the revelation he has made to us, alike in nature, in history and in the words of prophets and apostles. It has been fashionable in late years to denounce Christian theology as something that belongs to the past or at best only to the closet of the abstract thinker. Even pulpiteers venture to decry it. But in the name of common sense and of God, what is Christian theology but human reason taking the facts of consciousness, of history, and of God's word, and co-ordinating the truths contained in them into a logical and harmonious system of Christian thought. Theology will survive when the petty assailants of it in our day have long been irrecoverably forgotten.

While we thus speak of reason, let us never forget in the exercise of it to bow ourselves down before the Christ who spoke on the authority of God, and whose words to-day have a power over us, because they appeal to our consciousness and our reason alike. He is our Lord and Master, and recognizing him as such, we thank God forever more for our endowments and for the pleasure of using them; and whether we accept the doctrine which so many are proclaiming, the doctrine of the divine immanence of God in the universal forces of nature and in man, or whether we insist on the divine transcendence,—one thing is certain, and that is, that the highest conception we can form of God is that he is the eternal and holy Reason, carrying forward his own unchanging purposes, and doing it through the aid of those made in his image, the rational intelligences of earth.

Prof. ROBERTSON, of the Southern Theological Seminary, at Louisville, Ky., was the fourth appointed speaker.

Prof. A. T. ROBERTSON :

Mr. CHAIRMAN :—I had a sort of a speech in my head when I left Louisville, but so many things have been put into it since coming here that I do not know whether I have much of a speech in it now. If we have a revelation, a supernatural revelation given unto us by God, where is that revelation? Where does God speak to us? There is a babel of voices all around us, claiming to speak with divine authority, saying that here is the voice of God, and there is

the voice of God. There is no question as to where the authority is. That is God, he alone is the authority. The question is where does God speak? Is God in the whirlwind and the earthquake, as well as in the still, small voice? Does he speak unto us now and give us new revelations in the present time as he did—to the men of old who spake as they were moved by the Holy Ghost? Do we have new revelations now, or are we to cling to the faith which was once for all delivered to the saints? Is the Bible a revelation from God, or the revelation of God's grace to men? In the thick darkness all around us, men are groping about, feeling after God, if haply they may find him. Is there a Greenwich anywhere in the religious world for us to set our time by?

Where does God speak? Some men will come as James Martineau in his voluminous book, the "Seat of Authority in Religion," trying to show that God speaks to men with divine authority, not in the Scriptures, but in the conscience, in that faculty which God has given us for discerning between right and wrong. Now conscience is a blessed gift which comes from above, and we ought not to oppose it, but rather ought to listen to its voice, so like an electric bell that responds to the touch. But we abuse our consciences till they become jangled and out of tune? We need a firmer voice in the confusion of tongues about us. We need something which is more reliable than the voice of conscience. Some people have such cranky consciences anyhow, shying at every grasshopper that jumps upon the way. You will find people of that kind. They will make a matter of conscience out of everything in the world that comes in their way. On the other hand there are some people who seem to have no conscience at all. So between these two extremes there is no stability. Where does God speak to us with infallible authority?

And then on the other hand, some men will say that the individual Christian experience is the voice of God, and that hence the Bible in the heart is enough, and emancipates us from the thralldom of the written word and the old dusty dogmas. The testimony of God's spirit in the heart is a precious witness of the truth and reality of Christianity, as well as a blessed comfort to the soul, which God gives unto those who are Christians, but it is very far from being a reliable standard of faith and practice. The lights and shadows, phantoms and fancies of abnormally introspective souls are too vague and variable to constitute a certain guide in religious belief. There was a crank who came to Spurgeon and said, "Here, now, the Lord has given me a mission to you and has

sent me to do just what you want me to do." Spurgeon said, "Then get out of here."

As to the infallibility of the church, we need not discuss that, because there is nobody here who would claim that God speaks through an infallible church. But it is an easy makeshift for those who want to turn over all responsibility to priest and pope. But it takes too much credulity for the protestant to conceive that the decrees of church and pope are more than the fallible opinions of men. Others still, not satisfied with the authority of the Scriptures, nor with that of an infallible church, recognize a figment of the brain called Christian consciousness. This idea, advanced by Schleiermacher, is becoming popular among some Christians of the present day. What is Christian consciousness anyhow? Whose? the Baptists' or the Episcopalians', the Methodists' or the Presbyterians'? The Christian's of the present day or the middle ages; of the fourth century, or the Christian's of the first? Whose consciousness? Why at once you see a great widening vista open up here for divergent views, and where have you any reliable authority? Where is the consciousness of Christendom, and what is it? You take out what separates the various denominations which call themselves Christian, including the Unitarians, and what you have left won't be worth having. Where is there any reliable authority here?

Perhaps Dr. Briggs deserves a place all by himself. He has made a place all by himself. He occupies a position about this matter that nobody else does, namely, he claims that the Bible, the church, and the reason all are sources of divine authority. He gives a long list of higher critics in his new book, "The Bible, the Church and the Reason," but while they would all perhaps recognize the reason as authoritative, few, if any, would recognize the divine authority of the church. And so he occupies a position all by himself in this matter, but it is due to him to say that he does not mean by claiming divine authority for the church and reason that they are on a level with the Bible. He says each one is a divine source of authority, but the Bible is the infallible rule of faith and practice. But God, he claims, speaks in the reason, and the reason is the only way for some people to come to God, who do not have the Scriptures; and God speaks through the church and that is the only way for some to come to God.

It is very amusing when Dr. Briggs in his remarkable address on *The Authority of the Holy Scriptures* proceeds to say that "higher criticism has forced its way into the Bible, and has brought us face

to face with its holy contents, so that we may see and know whether they are divine or not." The modesty of that assertion is astonishing, for he means not so much the exercise of the reasoning faculties as modern higher criticism in the form we have it now. If that be true, the people who lived before modern higher criticism came along must have had a pretty hard time of it since the Bible was a closed book to them. He claims that higher criticism can tell us whether it is divine or not. Perhaps Christendom ought to wait with bated breath till the "holy contents" of the Bible have been sifted out of the rubbish. Let us wait till it tells us finally what is divine and what is not, if it has a sort of second sight for seeing the divine in the human. He says also that it is a sin even to prop up divine authority with human authority of any kind. And he proceeds immediately to prop it up with the authority of reason and the church. Well now, if reason is always divine authority, and if the church is always divine authority, there is no other authority in the world except divine authority; and, as the Scriptures are divine authority, if reason and the church are divine authority, there is no human authority. He can't mean that. Still, if you have the divine authority always in God's word, and if the authority of reason and the church are not always divine, why prop up God's word with the dicta of reason and the church? If neither is always divine, how can you tell when either is divine, for the errant reason and church may err in separating the divine from the human in the same epistle or gospel?

Where does God speak with divine authority? If God has given us a supernatural revelation, that revelation is in his holy word. It is a supernatural revelation above reason which reason never could have obtained unless it had come in this way. The Bible is not a mere ritual book as Lessing urged, to pass away when learned.

Now there are various objections that I must take up, which I hear urged against the objective authority of the holy Scriptures. It is objected that in the objective argument for the authority of the Scriptures you only have probability after all. The fact is true that we only have probability for the canonicity of the Scriptures, but probability is the law of human evidence. Mathematics is the only exact science, strictly speaking. But when you come to the physical sciences you have less exactness, and in the laws of human evidence a higher or lower degree of probability is all you have a right to expect; and so it is in the realm of evidence for the Scriptures. It is idle and foolish for Prof. Huxley to claim "weapons of precision" for the conclusions of modern science in the face of

so many scientific theories that have fallen by the way and the present differences and clashings of scientific opinions. If it is idle for the scientists to say that, how much more idle is it for destructive higher criticism to claim for itself certitude? This is exactly what Prof. Briggs does in his famous address, saying that probability might have done for men of the eighteenth century, when men were influenced by that kind of reasoning, but the nineteenth century demands certainty! As if the multiform speculations of a certain school of criticism were to be taken as gospel truths on the dictum of said critic, and you refuse at the peril of your reputation as a scholar. Is not the law of probability the law that controls nearly everything in our human existence? Men are hung on probability; men are set free on the evidence of probability. You marry on probabilities. Probability is what decides most things in human experience. Now it is more or less certain or uncertain as to whether this or that book belongs to the canon of Scripture, and you have no right to expect any other evidence. But does that diminish its authority, when once it is recognized? Where does the authority come from? The authority comes from God. If a book is recognized as authority upon a very high degree of probability, it has the authority of God, because it is on satisfactory evidence, received as from him. And probability about the canonicity of the books of Scripture is not probability about the authority. The authority is certain. This is a distinction which has escaped many writers upon this subject.

It is more or less probable that a certain man was elected President of the United States, but when once he was inducted into office, didn't he have the authority of the President? Exactly so, it was given by the office, not on the probability. He had just as much authority when he was recognized, as if he had received every vote in the country, because he was recognized as President.

And then, besides, it is objected that we only have a record of the revelation, that the revelation itself existed before the record was made, and the record is only secondary in its authority. Is that true? Where did the authority come from? Whatever authority the original revelation had, came from God. If the original revelation had authority from God, if we have a truthful record of that revelation, has it not the same authority? Now the way that a command comes has nothing whatever to do with the authority with which that command comes. If the commander-in-chief of the army issues a command, he may send it by a general, or he may send it by the page, but when the command is received, it

comes with the authority of the commander-in-chief, not with the authority of the man who brought it. It might come on paper or by word of mouth, but it comes with the authority of the one who sent it. So I would quote again a little piece of poetry you heard a short while ago :

“ Ours not to make reply,
Ours not to reason why,
Ours but to do or die.”

About supernatural matters which are given us by God, our business is to find out whether this is God's revelation. If we recognize it as God's revelation, “ Ours not to make reply, ours not to reason why, ours but to do or die,” when God has commanded.

Then it is objected, that after all we are simply controlled in this matter by our interpretation of Scripture, and so it is our idea of Scripture to which we give obedience, and not to the Scripture itself. Why do you yield obedience to your idea of Scripture? Why, because you think that your interpretation of Scripture is correct, and you think mine is not. Where is the authority? Is it not in the Scripture itself? If I think that your interpretation of Scripture is not right, I won't hold to it. You honestly think your interpretation is correct, and is what the Scripture means. Hence the seat of authority is not shifted from the Scripture to your idea of Scripture, for you conceive that your idea of Scripture *is* the Scripture. Here is where function of reason comes in, for careful exegesis, for careful interpretation as to what God's word means, but not to make another revelation, not to tell us additional things which are contradictory to God's revelation. An obedient boy, and there are not many obedient boys in the world in these days, when his father commands, will do what he thinks his father commands, even if he misunderstands the command. And I honestly believe that much of the rebellion against the authority of the Scriptures springs from a rebellion against any authority outside of human reason. When God has spoken, what can man say?

Another objection which is urged is this. It has been objected by some that there are discrepancies and inconsistencies in the word of God, and consequently the authority of the Scripture is lessened. You have heard of that, and I have not time to argue this in detail, but I wish to say a word or two. In the Scriptures as we have them now anybody who looks can see that there are some minor discrepancies. It would have been the greatest miracle on earth if there were none, a miracle of preservation. The whole question is whether there were any errors in the original manuscript. Now

they tell us that it is all foolishness to discuss the point, for you cannot tell anything about it; it is outside of all evidence, because no one can ever see those manuscripts, and if you saw one of them, how would you know that it was the original. But it is worth while to argue it. The statement was made yesterday that it is not in accordance with God's dealings in nature, that there should have been an inerrant revelation made. Is that statement true? When God made the first horse in the world, was he a perfect horse or an imperfect horse? When God made the first man was he imperfect or perfect? which do you think? Do you think God made man with sin or without sin? and yet it makes no difference, it is all the same! I contend it is not all the same, because it is in accord with God's dealings in his world when he gave a revelation to make it free from errors. I believe he first made it inerrant as he made nature so. Man did not stay free from sin, but God made him so. When God looked upon what he had done, he said it was "Good, very good." This argument is presumptive, certainly, but it is not idle argument. Hence, I boldly maintain that the analogy of nature is in favor of the inerrancy of God's original Scriptures. But why in the world is it that there is such a terrible contention by the destructive higher critics, for there are many kinds of critics, against the inerrancy of the original Scriptures? I may be imputing wrong motives, but I think I can tell; it is because the school of Kuenen and Wellhausen want to change the whole order of the old Testament narrative; they want to put the prophets before the Pentateuch, and put the psalms up in the times of the Maccabees. But they wish to get an entering wedge by having it admitted that there were inaccuracies in the original autographs, in order to shift and change the order of the Word, to suit themselves. It acknowledged that the present arrangement of the narrative is against the evolutionary theory. Hence the narrative is cut up to meet the theory of anti-Mosaic authorship of the Pentateuch. The strangest thing of modern times, is to see the anti-supernatural notions of Kuenen and Wellhausen masquerading in the guise of devout criticism.

It is further objected that some things in the Bible were only the customs of the time, and hence the authority of the Bible is weakened. Now the revelation had to have a human setting, this setting was hence imperfect and the picture was gradual in its portrayal, but not wrong. Some things were allowed because of the low state of civilization that passed away in time, others were local and temporary. But what was temporary had temporary authority, and

what is universal has binding authority, and in the way the Bible met the questions of its day we can find the right spirit for meeting the new questions of our day.

The thing that our times need is not a new revelation, not an additional revelation to the Scriptures, but an earnest appeal to these self same Scriptures. So that we shall acknowledge the authority of Jesus Christ. We need to reproduce the spirit and power of the revelation already given. Every day has its own questions to meet. In the spirit of Jesus, let us meet those of our day. We should not allow ourselves to be swept away from the "Impregnable Rock of Holy Scripture," lest we may be carried out to the shoreless darkened sea of doubt, or sink in the gulf of despair.

I have spoken in earnest because I can see that there is more involved than appears on the surface of this question. Bear in mind three things: Scripture speaks in a realm which is above that of reason; Scripture speaks where reason never could have spoken; Scripture is then the sole authority in the realm where it speaks. If we have a supernatural revelation above reason, when Scripture has spoken on that subject, that is the end of the matter; for how can reason get higher? We have not the prophets and apostles to come around and make new revelations to us now. Scripture is not inconsistent with sound reason. It is inconsistent with the rapid reasonings of vain and wicked men. Scripture speaks above reason as sole authority, but Scripture is not inconsistent with reason. Revelation is not an unreasonable thing. It is the noblest exercise of the human intellect to sit at the feet of the Nazarene and learn of him what human hearts most need to know and can learn nowhere else.

God help us one and all, men and brethren, to come to God's own Word and recognize that he has spoken here as he speaks nowhere else, and that the only way by which man can be saved, is here revealed. Jesus said, "I am the way, the truth and the life." There is no other name under heaven, given among men, whereby we must be saved. When God has spoken, let all the world be dumb.

The impromptu debate under the ten minute rule was opened by the Vice-President of the Congress, Hon. JAMES BUCHANAN, M. C., of Trenton, N. J.

Hon. JAMES BUCHANAN, M. C.

Mr. CHAIRMAN :—Prof. Robertson said much of what I had intended to say, so much better than I could have said it, that hap-

pily, I will not be compelled to trespass upon your patience for any length of time.

The absence of reason is idiocy. The loss of reason is insanity. The possession of reason is intelligence. The power to think, to apprehend and to comprehend, is God's best gift to us. But this intelligence, this thought, this apprehension, are all limited by conditions. Intelligence may be short of full knowledge, thought may be clouded, and apprehension may be dull. Who dares claim full knowledge, and a clear and accurate apprehension of all truth? The wisest man, the ripest scholar, is all too conscious of the limitations, time and circumstance have set on his researches to claim infallibility for his conclusions. Reason is God-like in its essence, but human reason has the imperfections of humanity. It is fallible, and must be so until it has attained to perfect wisdom. Nay, more, not only is such attainment requisite, but there must be with it a sound body, a physically perfect brain, to permit its perfect work and complete manifestation.

The subject is the comparative authority of reason,—this human reason of which I have been speaking,—and of revelation. Let us test this by example. Take these very critics of whom we have been hearing. Are their reasons infallible? Are their conclusions to be taken before the truths of revelation? Why, truth is consistent, unvarying, always the same. These critics have been applying their best thought and profoundest scholarship to the examination and interpretation of the Scriptures. Here is a book I picked up to-day. It is the Canon of the Old Testament, by Prof. Ryle. I read from page 57 :

“Two mistakes have commonly been made with respect to the Deuteronomic laws. On the one hand it has been assumed, and the name Deuteronomy is partly accountable for it, that the book consists solely of a reiteration of the laws contained in previous codes. On the other hand, it has been supposed—and the theory that it was composed to aid a priestly intrigue would support the idea—that the book consists of a new, a second, code of laws. A closer inspection.”—I ask particular attention to this—“A closer inspection of its contents, and a comparison with the other laws, shows the erroneousness of both suppositions.”

One set of “higher critics” told us to believe one thing. Another set told us just as confidently to believe another thing. Here comes along Prof. Ryle, still another “higher critic,” and tells us both sets were wrong.

At first we had an “Elohist” and a “Jehovist.” Now, to ac-

count for the real or fancied variances in style in the "Elohist" parts of the Scripture we are given a separate "Elohist" for each change in style, and so with the "Jehovist" parts. Some years ago,—I will not confess how many,—we had a boy in our school whose face was so freckled that it was a standing joke with us school children that if he got any more freckles he would have to put putty on his nose for them to run out on. If these critics discover many more authors of the Pentateuch they will have to find more books to employ them all on.

One word more, and I speak it to the brethren here who are in the ministry. Some of us do not have the advantages which you have had. In my own case, the school room door closed on me when I was but seventeen years of age. I do not know a word of Hebrew. I never read a word of Greek. All through this audience are men and women similarly situated. You preach each week to such. We depend upon you for spiritual instruction. Oh, teach us God's word, and not man's reasonings. Tell us what God says, and not what the critic imagines. Feed us on the sincere milk of the Word, and not on the bones of controversy.

I am a Baptist because I went to that good old Bible, and I believed what it said, and believed it just as it said it, and if there is one man who cannot afford to sit still without protest when told that his Bible is full of errors, it is just that kind of a Baptist.

Rev. LEMUEL MOSS, D.D., of Minneapolis, Minn.:

Authority is an imperial word. It may be sought to give it various shades of meaning. It may be involved in various ambiguities; but as we are thinking of it to-day, in the light of this luminous and magnificent discussion that we have had, we are thinking of it in its highest significance and its widest reaches. There are times, I take it, in the history of every soul, when there is a demand for some authority, not secondary, not mediate, not temporary, something to which the entire being may bow in loving obedience and service. The heart cries out for the living God, and will not be quiet until it has come into communion with him. "Thou hast made us for thyself, and there is no rest until we rest in thee."

I have no word of criticism or of comment for what has been said, or for what may be said, but I have within me this longing, the yearning desire to be introduced into the presence of him before whom my soul can bow without question, without doubt, without hesitation, without reserve; and I simply wish to emphasize the thought that is in my mind, that in this highest concep-

tion and truest permanent conception of it, there is no authority but God, the inmost being of God. I cannot bow my head in reverence except in his presence, and before his will, and at the voice of his love. What is the Bible at its best, at its truest? It is what it claims to be,—the voice of God. What is that long succession of sainted men and women that we call the church? The witnesses for God, living in intercourse with him, living in contact with him, in that communion which is the source and sustenance of life in them. What is the reason, that magnificent endowment that gives to us insight into all truth, into all spiritual existence, into all highest reality? Christ tells us: "The light of the body is the eye;" and this Scripture is his doctrine concerning human reason. It is reason at its highest, at its best; it is the power of vision to see. And so under the yearning and longing of the heart for that imperative which not simply commands me, not simply commands all my fellows, but is imperative for the universe, we ask for a knowledge of him in whom the soul finds and finds alone its complete satisfaction.

I remember that noble man whom we so loved and revered in his life, William R. Williams, and whose own son is on the platform to-day, when, in one of his simple luminous sentences, he said, that "in Jesus Christ the robes of the divine invisibility had slipped away, and God stood manifest to man;" and it is because I hear the voice of that Incarnate One, saying, "he that hath seen me hath seen the Father," that my heart yields itself in loving and permanent allegiance to Jesus Christ, of whom the Scriptures teach, to whom the church testifies, and whom the sanctified reason may discern.

Prof. NATHANIEL SCHMIDT, of Hamilton Theological Seminary :

I should not have asked for the privilege of again addressing this Congress, if it had not been for the fact that behind the somewhat curiously stated subject that is presented to us, I see a subject that is larger, more urgent, more sacred. It seems to me very strange that we should ask what is the relative authority of a book, or a collection of books, even if that collection is the divinest thing that was ever produced by human pen, and a faculty of the human mind, even if that faculty is the divinest part of our nature. As if these two could be compared with each other, or either of them could be a final authority! For as a Baptist I understand that it is not simply because I have reason that I am able to understand the Scriptures, nor simply because I have the Scriptures that I can

interpret the thought and will of God. But it is because I possess something to which indeed no one of the speakers of the afternoon has referred, but which, in my opinion, should not be overlooked in this discussion, since it will yet furnish the solvent of this whole problem of authority as truly as it is the greatest and holiest of our possessions, the greatest trust committed to us by Almighty God, involving the greatest responsibility and bestowing the greatest power. I mean the possession of the Holy Ghost. As I understand it, we claim, as Baptists, that because we have the Spirit of God, and have been sealed by that Spirit, we have also a mind to understand the mind of God, as that mind is expressed by the holy men who wrote as they were moved by the Spirit. And I have asked for this opportunity only to refer to this fundamental Baptist attitude, because there alone, it seems to me, lies the solution of the great religious problem of the age. If I know that the Holy Spirit is guiding me, I know that I am not in the wrong path. If I doubt that the Spirit of God leads me, I shall reach no certainty anywhere. If this position is granted, the really important question before us, shimmering through even the infelicitous wording of our subject will be this : What is the relative authority of the revelation that God has made through his spirit to other souls, and the revelation that the same spirit makes to ourselves. On this question I would simply have recorded my profound conviction that the spirit of God has never taught any soul anything, as in essential verity, that is not in the fullest harmony with what that spirit teaches every other God-directed soul, though the molds in which the precious truths are cast may vary greatly from age to age. Here I stand, my brethren, confident that I have the Baptist fathers on my side, and, as Dr. Clark expressed it, the Baptist sons as well. For if I can discern the future at all, it appears to me that the emphasis, the tremendous emphasis of that future, will be upon this very fact. Is the human soul led by the divine spirit, filled by him with holy love, conduced to cheerful obedience, guided into all truth ? Or is the soul left without such divine guidance ? Upon the answer to this question depends the religious future of our race.

Why should we care for anything else as an abiding possession and a final authority than that which the prophets and the apostles cared for more than for anything else in the world ? Their supreme anxiety was that they might have the spirit of God and never grieve that spirit. They realized that the spirit is grieved by insincerity in the search after truth, disingenuousness in the weighing of evidences and time-serving in the promulgation of religious

conviction, as well as by selfishness and dishonesty in action. They were convinced that, with the unction of the holy one, they would be able to discern the spirits, discover the truth, reach certainty. This, it seems to me, Mr. Chairman and brethren, is of supreme importance for us as Baptists. For we also labor and pray that all men might, through the mercy of God, be brought to the possession of the Holy Ghost. We also look to that Spirit as the only absolute and infallible authority. We also expect from that Spirit an illumination of our reason, [by which it shall become more and more authoritative, and an illumination of the divine revelation in the Scriptures by which it shall become more and more authoritative. We also seek for the unction by which we shall know the truth, recognizing it gladly whenever and wherever we meet it and humbly following its guidance.

Rev. J. W. WILLMARTH, D.D., of Roxborough, Philadelphia :

Mr. President and dear friends :—I should not attempt to speak at all this afternoon if this assembly consisted of ministers only, for all ministers, I suppose, are learned men, theologians and familiar with the range of thought that has been before us ; especially after that magnificent address of Dr. Robinson, and that splendid presentation of truth by our brother from the Southern Baptist Theological Seminary. But I remember that there are people here who are not accustomed to theological and philosophical discussions, and I do not say that with any disrespect ; for I myself am not accustomed to the technical terms of business and I do not always understand the physician when he talks to me in medical terms of Latin and Greek origin, unless I have a dictionary at hand.

Now I wish to state or re-state what seems to me to be the truth upon this subject, for people like myself that are not very conversant with philosophy and metaphysics and so on, and I do this the more because I come here with a sad heart. You have treated me very kindly, and that emboldens me to speak a moment now, but I have been exceedingly grieved to see what the daily papers have said concerning what happened here yesterday afternoon ; and while the representation is not altogether correct, there is just enough of truth to give some foundation for what they say. I felt distressed this morning when I read my daily paper, and I hope I shall be forgiven for this allusion ; for this has troubled me, and driven me to my knees.

Now in regard to the question before us, I believe that the Holy Scriptures as originally written were given by the inspiration of the Holy Spirit, and of course are "inerrant." They have suffered necessarily to some extent in transmission. What is the function of reason? I like that word *function* better than the phraseology "relative authority," etc. The function of reason, which Dr. Robinson so excellently described to us. *It is first to recognize divine revelation.* A divine revelation cannot be made to an elephant, because he has not reason. I do not mean that reason is to judge revelation. You might just as well set a child, who is beginning to learn the first elements of astronomy, to judge of the vast distances of the universe. Not to judge the divine revelation, but to judge whether it *is* divine revelation. I have on the table the Bible and the Koran; and I must use my judgment as to which, if either, is God's word; and you know what the evidences are. Let me quote a sentence of Dr. Pusey: "this has been for some thirty years a deep conviction of my soul that no book can be written in behalf of the Bible like the Bible itself."

The second function of reason is to interpret, to ascertain the meaning of the Bible. There is the Bible, and what a wide field for reason; not that we are to judge whether this or that is true, not that we are to judge whether this or that is "errant," though we may properly inquire if there are mistakes in copying or translation. But consider what questions arise. What does "day" mean in the first chapter of Genesis? What does "death" mean in the second and third chapters? Is the book of Job a history or a dramatic poem? What is the import of this or that profound saying of our Lord, and so on. There is a vast field.

The third function of reason, and its highest one is, when it has ascertained to its own satisfaction what the meaning of God's word is, *to receive it with absolute submission, as God's truth.* We need the Holy Spirit to help us. We shall be mere dry scholastics if we do not have the Holy Spirit to help us. But when we think we know what God says, let us implicitly believe and obey. I would rather have a man in the Romish Church with all his errors, who does what he does because he thinks God commands it, than to have a man who calls himself anything else, no matter what it is, who judges God's word and calls it "errant;" who, when God speaks in his holy word, undertakes to judge whether that is truth or not, whether it suits the present age or man's reason. "Let God be true and every man a liar."

I wish to say another thing. I think you misunderstood the

statement that the Baptists could not afford to raise these questions. Not that we are afraid of truth. If the Bible were not "inerrant" we should have to let it go. But such a Bible is of no use to me. I should have to be infallibly inspired myself in order to know what part of the Bible is "errant" and what "inerrant." I should have to put it on the shelf with Shakespeare. And may God have mercy on our souls; I am not afraid of the truth, or of investigation. I believe that the infallible inspiration of the Bible is true—a blessed fact. But the point is, we cannot spare that truth. The Baptist denomination is built upon it. Take that away and we have no ground to stand upon. In declaring the Bible "errant" we should commit suicide. Let us not adopt an error so fatal to us. And I wish to call your attention, before I leave this platform, to this question: Where did Mr. Spurgeon get his power? Will you compare his history, his sermons, his life, with the various teachings you have heard from this platform, and decide where Mr. Spurgeon got his power?

Prof. A. H. STRONG, D.D., of Rochester Theological Seminary:

I have listened with intense interest to this discussion from beginning to end. There is one word which I have been waiting to hear, it has not been pronounced within my hearing as yet. It is the word which seems to me the key to this whole subject, and without the utterance of which this discussion will be very incomplete. We have been discussing the question of the relative authority of reason and Scripture. Have we asked ourselves why it is that Scripture should have any authority above reason? Why, in any sense, the reason should be subject to the deliverances of God? The one word that I have been waiting to hear, but which I have not heard, is the word "sin."

God is the only absolute authority, but God has delegated subordinate authorities. The head of the family is an authority, and his power over over his children is given to him by God. Civil government is an authority, and the powers that be are ordained by God. Just so long as these powers are exercised for the purposes and within the limits designed by God, just so far their authority is valid. The moment that these limits are transcended, that moment they cease to be authorities.

There is a hierarchy of delegated authorities in this world. Above the family, and above civil government, there stand reason and conscience by which both the government of the family, and the government of civil society are to be judged. But reason and

conscience, although they stand above the family and above civil society, have their limitations. There are certain things which they cannot do. Reason is valid in its utterances and deliverances only as it fairly represents the infinite reason above. The conscience is valid and authoritative only as it represents the holiness of God of which it is a revelation.

Men do not so often go wrong in their judgments with regard to intellectual matters. Men do often go wrong in their judgments with regard to moral matters. The great difficulty with both reason and conscience, in the settlement of the greatest questions upon which our destiny depends, is simply this, that both reason and conscience are trammelled by sin. Reason and conscience need something higher than themselves. There needs to be an ultimate standard of faith.

I doubt whether any one of us would recognize the right of children to refuse obedience to the parent until every one of the parent's commands should be explained to the satisfaction of the child. I doubt whether any one of us would justify a rebellion against civil government for the reason that the laws that have been passed have not been fully made known to the citizen.

The truth is that both family government and civil government transcend the present knowledge and present moral sentiment of the subject. On the one hand ignorance just so long as it exists, renders necessary an authority in matters of the intellect. On the other hand, sin, just so long as it exists, renders necessary an authority in matters of morals and religion. Therefore God in his infinite goodness and mercy has provided for ignorant and sinful beings a revelation,—a revelation which they would not need if they were infinite. He has provided the standard of his word, to correct the wrong judgments of the intellect and the wrong decisions of the natural conscience.

Though the Scriptures are such an authority, it does not follow that they are absolute authority, or that they are to be identified with God. The parent and the state have an authority derived from God, but it does not follow that the parent and the state are perfect. So the question whether the Scriptures are destitute of human imperfections, in matters of historical and scientific detail, is not a question to be determined by *a priori* reasoning, it is wholly a question of fact. In spite of my belief in the authority of Scripture, I hold myself open to all that science can prove with regard to the actual facts of divine inspiration. I am ready, after full and candid investigation of these facts, to modify my views with regard to

the method of divine inspiration, according as the facts shall seem to me to require.

And yet at the same time I recognize the supremacy of the word of God over reason, and over conscience. I recognize it as the ultimate standard in all matters of faith and practice. Leibnitz the German theologian and philosopher, gave an illustration a great while ago which has always seemed to me of value. The Viceroy of a province, with credentials from the King, comes to the provincial assembly, and the doors open to receive him. The members of the assembly sit in their seats, the presiding officer sits in his seat. Up the aisle walks the Viceroy; he lays his credentials upon the desk of the presiding officer; he awaits the scrutiny of these credentials. When the presiding officer has scrutinized the credentials, has ascertained that they are properly signed and sealed, and that they attest the appointment of this Viceroy by the King, he rises, announces the fact, and the whole assembly after him rises to its feet in reverence for the representative of the Sovereign. Then the presiding officer leaves his seat, the Viceroy takes his place, and from that moment the Viceroy's word is law. So the Scripture comes to reason, presents its credentials, proves its credentials to be sufficient; and then Scripture, and not reason, sits upon the throne.

Dr. WILKINSON had been requested by the Executive Committee of the Congress to close the discussions by a few words on its behalf.

Prof. W. C. WILKINSON, D.D.:

On behalf of the Executive Committee of the Baptist Congress I have been requested to add a few words before the absolute close of the session. They will be in the nature of words of deserved tribute and acknowledgment.

And first, Mr. Chairman, I beg on behalf of the Executive Committee to tender you our thanks for the services which you have rendered. The tact and the good will, and the readiness and the cheer which have characterized the presiding over this assembly must have been manifest to all.

In the next place I desire to speak on behalf of the Committee and express our sense of the service rendered by the officers; the Secretaries, both Corresponding and Recording. It has been by no means a service altogether devoid of unpleasant associations that the modest Secretary of this organization has performed, in slyly and softly, but relentlessly, striking the bell.

Once more we beg to present our thanks to the church worshipping in this beautiful tabernacle; most hospitably have we here been received and entertained. We know very well how much has been due to a member of our body and of the Executive Committee, the pastor of this church. We recognize the thoughtful tact that has guarded this place of meeting from the intruding noises of the street. The very wheels of traffic and business have been muffled for us, and the street on this side and on that has been strewn with grateful and healing silence, and we thank this church and their pastor. I have also to thank, on behalf of the Committee, the appointed speakers, and those who have volunteered to speak; and now that our round of thanksgiving may be complete, we must thank the audiences who have so encouraged and applauded.

May I venture a suggestion, speaking on my own behalf rather than on behalf of the Committee, for now thus far I have spoken as a member of the Executive Committee; but the fact is, I am not a member of the Executive Committee, having resigned my office, though for the purpose of the present occasion I have been kindly regarded as still a member, and for aught I know, no positive action has been taken in the way of accepting my resignation. I have been put forward here, not exactly as the most modest member of the Executive Committee, but certainly the most retiring one, and perhaps it has been solely with the view, on the part of those who have thus put me forward, that I might speak the word that would not be exactly proper as a still persisting member of the Committee. Allusion has already been made to an incident of which I was not a witness, occurring yesterday, that rippled a little and ruffled a little the perfect smoothness and harmony of the proceedings. I cannot judge how far that was really a serious matter. I believe that the incident had for its special characteristic mark a token of dissent uttered without any great use of those organs of speech which lie behind the tongue. I believe from what I have heard that there was the adoption, on the part of human beings, of a mode of expressing feeling which belongs properly to two of the orders of the lower animate creation. It is the snake that naturally hisses, and I believe also there is another animal. What is it? (A voice: "A goose.") Is it the goose that hisses? (Applause.) Well, I did not say that it was. But this has occurred to me to suggest, not as a member of the Committee, because I should not like to involve the Committee in such an indiscretion as I might commit in saying what I am about to say, but as a very retiring member.

I would suggest that a year ago I spent some time in London, and

attended several meetings of the London Baptist Association, which I enjoyed very much. They are a most lovely set of speakers, and they are a most lovely set of listeners; one of the most delightful audiences to speak to in the world is an audience of English ministers. They cheer you when you say what they like to have you say, and they say, "Hear, hear, hear," and you hardly know what it means at first. When you finally interpret it in the beating of all hands that everybody should listen to what you are saying. If you happen to say something that does not exactly please them, they do not use that language which you, not I, have attributed to —. (Bell rings.) Now that was one of the satisfactions of this appointment, that I should not be subject to the time limit. But I will not much transcend it. These English brethren express their dissent in the most lively and inspiring manner, but it was never by a hiss. They would say, "No, no, no," and there would be a shower of "No's" all around; the speaker would very likely be only inspired to say it more, and say it stronger. Now if all future audiences of the Baptist Congress could be contented to adopt, so far, the English fashion, and express their dissent not inarticulately, like — — ! but articulately like intelligent human beings such as you all are; I think it might possibly be an improvement. But that, remember, I say as a retiring member of the Committee.

Now also in the capacity of a retiring member of the Executive Committee, I desire to express my thanks and the thanks of you all to the Executive Committee themselves. They deserve it. Now, what a brilliant success you have all witnessed and shared. And that success has been due to the devising of this Executive Committee. I have had very little share in it, for latterly I have not attended many of the meetings, and for aught I know the success may be due to this absence, and at any rate it affords me an opportunity of saying that I think the Executive Committee have done a magnificent thing. It has been the result of a great deal of thoughtful, painstaking, downright, real labor. Now I think there can be no doubt that good must come, between the clashing and collision of widely differing opinion. There can be only one harm, that is that this Congress shall be thought to be resolved into a mere debating society, in which the interest is rather to see which can say the smartest thing than to get at the truth. I would say, brethren and sisters, you who are in attendance, hold your speakers fast to the idea of love of truth. I was delighted to have one or two speak voluntarily, laymen speakers, on this platform this afternoon, who

in simple utterances said, what they wanted was God's truth. And I was delighted to hear the response. You have generously applauded a good many things that have been said, and they deserve to be applauded; but I think the very heartiest applause I have heard at any time, during the sessions of this Congress, was the applause that responded to that sentiment. I am thankful for it. It helped show me that with all our apparent differences of opinion, and with all our possible divergencies from the old orthodoxy, the heart of this great and beloved Baptist denomination is still loyal and true to my Lord and our Lord, Jesus Christ.

The Chairman :

Dr. Wilkinson has relieved the chairman from a portion of his duty, and I know that he will not consider me discourteous if I offer an amendment to the resolutions. First let me thank him for the kind words he has seen fit to make use of in connection with your presiding officer: Then I suggest this amendment, that the Executive Committee returns thanks to the press of Philadelphia, and the religious press and the press of the country for their very full and faithful reports of the proceedings. Second, that the Congress returns thanks to the young ladies who have acted as ushers and as collectors.

I will now call upon the Rev. Dr. Boardman to reply to the remarks made by Dr. Wilkinson, with reference to the church.

Dr. BOARDMAN :

Mr. Chairman:—I am not surprised that a friend who could express his thanks in language so felicitous as the words just uttered by Dr. Wilkinson, should have been capable of writing that stately poem entitled "Epic of Saul." In behalf of this venerable church, and of the Baptist Brotherhood of Philadelphia, I heartily reciprocate the generous expressions that have fallen from his lips, and also from your own.

Mr. Chairman, as I have listened to these debates, I have felt proud of our noble denomination. I do not believe that it ever stood on so high a platform of ideals as it stands to-day; or that it was ever more thoroughly united in moral purpose. Look, for example, at this programme. It bears throughout, as has just been intimated, the tokens of wise and conscientious thoughtfulness on the part of our Executive Committee. They have given us great and timely questions to discuss, and we heartily thank them.

Look, I say, at our programme. It begins with this query: "The Christian Year; how far is its recognition advisable?" However much we may differ as to particular days, we all agree that in so far as the observance of the Christian year tends to make every day in the year an All Saints' Day, the observance is advisable.

Take the next topic: "Is a union of various Baptist bodies feasible?" However much we may disagree as to details, we all agree that as Baptists we were all baptized in one spirit (even the divine) into one body, whether Jews or Greeks, whether bond or free, whether Seventh Day Baptists or First Day Baptists, whether Arminians or Calvinists, and were all made to drink of one Spirit, even the Holy.

Take the next topic: "The inerrancy of the Scriptures." However widely we differ as to particulars of mode and expression and circumstances in the Bible, we all agree that, while man's statements of what he deems facts may be and are fallible, God's statement of what he calls truths is absolutely inerrant.

Take the next topic: "The pulpit in relation to political and social reform." While we differ as to methods, we all agree that the only sure way to true and lasting reform lies in the practical working out in daily life of the principles of morality as revealed in the Sinaitic code, the prophetic oracles, the New Testament Scriptures; and specially in the example of him who is the sole perfect one.

Take the next topic: "Christianity in relation to heathen religions." While we differ as to circumstances of time and place and race and mode, we all agree that it is the same God who has adopted into his family Abram the Hebrew and Mechi-zedek the Gentile; Moses the Levite and Job the Uzzite; Miriam the Jewess and Rahab the Canaanite; Elisha the Israelite and Naaman the Syrian; Peter the Rock and Cornelius the Roman. Ay, many shall come from the east of the Old World and west of the New, from the north of progressive dynamics and from the south of conservative statics; or, as perhaps I should better say in an assembly which bears our own Baptist escutcheon, from the north and south and east and west of hydrostatic-dynamics, and shall recline with the orthodox Hebrew Abraham and Isaac and Jacob in the banqueting-hall of the one great king.

Or take this last topic: "The Relative Authority of Scripture and Reason." Now I am not going to preach a sermon, although I have been doing that here for nearly thirty years. But I am going to cite a text which bears on this very topic.

“Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.” I Thessalonians, v: 20-22.

That is to say: Smother not any impulse to belief or to duty that comes from the Holy Ghost. Despise not the interpretations of any of God's prophets, whatever his land or age or sect. Prove all new teachings, asking whether they be in accord with the Scriptures of the past and the providences of the present: for every scribe who hath been made a disciple to the kingdom of heaven, is like unto a householder, who bringeth forth out of his treasure things new and old; in other words exercise “the critical faculty;” let us not surrender this noble word “rationalism” to the foes of Jesus Christ and his truth. Having thus proved all things, or tested the spirits, whether they be from God or from men, hold fast that which is proved to be true—throw away that which is proved to be false. It is St. Paul's manual to theology.

Mr. Chairman, as we look back on these debates, perhaps we are reminded of Ezekiel's Cherubim; structures so composite and even contradictory as to seem impossible and even grotesque. Nevertheless, let us be of good cheer: for, as then, so now, the chariot of God's truth moves onward, because the spirit of the living creature is in the wheels.

May it be for us all to belong to the church of the Disciples, and so sit down forever at the feet of him, who throughout eternity will still teach his children.

The Chairman:—The benediction will be pronounced by Dr. Boardman. This Tenth Annual Meeting of the Baptist Congress is ended. A word to my brethren of the laity, re-enforcing the remarks so forcibly, enthusiastically, and admirably made by Judge Buchanan. Go away from this assembly this afternoon with remembrance of its meetings, carrying this thought, that the loftiest things are not reached in controversy. It is when the heart wells with praise to Almighty God, from affections made tender by love of Christ, that we have the truest inspiration. Carry away with you no impression that the diversity of opinion means a diversity of faith. Dr. Boardman has aptly said we are one, and as John A. Broadus said at Memphis, where he was receiving a delegation from Manchester Baptists, “You will go into the far west, out on the plains, and there you will see the wild colts and horses running loose, some with their heads up and some with their feet up, manes in the air, tails extended, but all going in the same direction.”

Some years ago I was in the city of Edinburgh, and to save time I employed a guide. He took me to a baronial hall, where there was tier above tier of portraits. I saw that my guide was burning to say a few words. And I told him to speak, and he whispered, "Have you studied these portraits?" I said, "They appear to have been nobles and barons and kings," but he said "that is not the point, their noses are all of the same type. I believe one man painted them all." My brethren of the laity, go away and do not forget that diversity in unity is the fundamental teaching of our great denomination.

The benediction was pronounced by the Rev. Dr. GEORGE DANA BOARDMAN, and the Tenth Annual Baptist Congress was finished.

List of Baptist Congresses.

DATE.	PLACE.	PRESIDENT.
1882.....	Brooklyn.....	Rev. George D. Boardman, D.D.
1883.....	Boston.....	Rev. Alvah Hovey, D.D.
1884.....	Philadelphia.....	Rev. Henry G. Weston, D.D.
1885.....	New York.....	Rev. Thomas Armitage, D.D.
1886.....	Baltimore.....	Rev. William E. Hatcher, D.D.
1887.....	Indianapolis.....	Hon. William S. Holman, Jr.
1888.....	Richmond.....	Hon. J. L. M. Curry LL.D.
1889.....	Toronto.....	Hon. David Mills, M. P.
1890.....	New Haven.....	Hon. Francis Wayland, LL.D.
1892.....	Philadelphia.....	Col. Charles H. Banes.

NOTE—The experiment this year of holding the meetings in May instead of the Fall, has transferred the session of Autumn, 1891, to the Spring of 1892, and has left the year 1891 without any session or report.

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- Architecture, Church. 1883. Rev. C. J. Baldwin, J. R. Thomas, Esq.
- Art, Christian, in Relation to Baptism. 1885. E. Dodge, D.D., LL.D.
- Baptist Congress, Historical Sketch of. 1883. Albert G. Lawson, D.D.
- Baptists, Union of Various Bodies of. 1892. B. B. Tyler, D.D. ; A. H. Lewis, D.D. ; J. A. Howe, D.D. ; W. H. Whitsitt, D.D.
- Benevolence and Current Church Expenses. 1885. H. H. Lamport, Esq.
- Bible, The English, in Education. 1884. J. A. Broadus, D.D., LL.D.

- Bible, Inerrancy of. 1892. Rev. T. A. T. Hanna ; D. G. Lyon, Ph. D. ; J. B. G. Pidge, D.D. ; Howard Osgood, D.D.
- Bible, Inspiration of. 1886. O. P. Eaches, D.D.
- Bible, Relative Authority of. 1892. D. J. Hill, LL.D. ; W. N. Clarke, D.D. ; E. G. Robinson, D.D., LL.D. ; Prof. A. T. Robertson.
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- Church Property, Taxation of. 1882. Hon. G. H. Andrews.
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- Christian Consciousness, Authority of. 1889. Prof. A. H. Newman, E. H. Johnson, D.D.
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- Future Life, Endless Punishment. 1886. E. B. Hurlbert, D.D.
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Journal of A. W. ...
ELEVENTH ANNUAL SESSION

OF THE

BAPTIST CONGRESS

FOR THE

DISCUSSION OF CURRENT QUESTIONS

HELD IN

The First Baptist Church,

AUGUSTA, GA.

December 5th, 6th and 7th, 1893.

NEW YORK:
BAPTIST CONGRESS PUBLISHING CO.
1894.

Press of
E. SCOTT CO.
146 West 23d St., bet. 6th and 7th Aves.
New York.

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PLAN OF ORGANIZATION.

1. **THE OBJECT** of the Congress is to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons.
2. **THE WORK** of the Congress shall be subject to the control of a General Committee of one hundred members or more. The Committee shall be composed of persons who have consented to contribute five dollars or more annually toward the expenses of the Congress.
3. **THE GENERAL COMMITTEE** shall elect a permanent Executive Committee of fifteen persons residing in or near the City of New York, at the meetings of which Executive Committee any member of the General Committee may be present and vote; and to this Executive Committee shall be entrusted, except as may have been already provided for by the General Committee, entire control over the public meetings—*e. g.*, determination of the time and place, the number of days and sessions each day, selection of the presiding officer, the topics, the appointed writers and speakers, the provision for volunteer speakers, and the rules of discussion. The Executive Committee shall also secure a full stenographic report of the proceedings, and funds to meet any other necessary expense.
4. **A SECRETARY** shall be elected, who shall also be Secretary of the Executive Committee, and of the public meetings, the expenses of whose correspondence, etc., shall be met by a tax levied by the Executive Committee upon the General Committee.
THE GENERAL COMMITTEE shall meet in connection with the public meetings, and when called together by the Executive Committee.
6. **THE EXECUTIVE COMMITTEE** shall secure the appointment of a Local Committee in the city or town where a public meeting is to be held, which shall provide a suitable place for the Congress, entertainment for the officers and appointees of the Congress.
7. **ANY MEMBER** of a Baptist Congregation may become an Annual Member of this Congress, and thus be entitled to all its privileges, and to a copy of the published proceedings, by the payment of the sum of two dollars.

RULES OF DISCUSSION.

1. **THE CHAIRMAN** of the Congress shall be appointed by the Executive Committee, and on all points of order his decision shall be final.
2. **ANY MEMBER** of a Baptist Congregation who, by sending his card to the Secretary, shall signify his willingness to speak on the topic under discussion, may be called upon by the Chairman.
3. **ALL WRITERS** and speakers shall take the platform, address only the Chair, and confine themselves to the subject assigned for the occasion.
4. **NO PERSON** shall speak twice on the same subject.
5. **READERS OF PAPERS** shall be allowed twenty-five minutes, appointed speakers twenty-five minutes, and volunteer speakers ten minutes. The Secretary shall notify all participants by stroke of the bell three minutes before, and also at the expiration of their time, beyond which no one shall be allowed to proceed.
6. **NO RESOLUTION** or motion shall be entertained at the public conferences.

PREFATORY NOTE.

The editor herewith presents the Eleventh Annual Report of the Baptist Congress. He has endeavored to secure an accurate report. The printer has had either the manuscript of the essayists, or the stenographer's notes of the speeches, revised in every instance by the speakers.

The topical index has been brought up to date, and a personal index of all who have ever spoken by appointment at the Congress sessions, has been added. This will facilitate reference to this entire series of discussions on living questions.

We earnestly urge all Seminary and College librarians to secure a set of the Reports while it is still approximately possible. The freedom of discussion prevailing on the platform of the Congress, the care taken by the Executive Committee to give all sides a hearing, and the absence of the usual desire to plead a cause, make the Congress Reports a unique record of the movements of thought in our denomination.

The editor takes special pleasure in presenting with this volume an introductory essay by Dr. E. H. Johnson on the status of Baptist liberty of thought in 1881 and in 1893, and on the share which the Baptist Congress has had in the change.

The Executive Committee desires to express its obligations to Governor Northen for his faithful and efficient service as chairman of the meetings; to the trustees of the First Baptist Church of Augusta for the use of their building; to the Local Committee for their labors and abundant courtesies; to the citizens of Augusta for the unstinted hospitality with which they blessed the hearts of their guests; and especially to Dr. Lansing Burrows, to whose unflagging care and remarkable management so much of the success of the session was due.

As for the contents of the Report, we submit them to the

judgment of the Baptist brotherhood with the words of a great (though not always regular) Baptist, Tertullian: "*Nihil veritas erubescit nisi solummodo abscondi.*"

WALTER RAUSCHENBUSCH.

A very small number of the Reports for 1885 and 1886, and a limited number of the Reports for 1887, 1888, 1889, 1890 and 1892 are still on hand and may be obtained at 50 cents a volume, from

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INTRODUCTORY ESSAY.

THEN AND NOW.

The situation has greatly changed since the autumn of 1881, when the Baptist Congress was organized in the city of New York. The secretary has thought it desirable that a comparison of the situations then and now be laid before readers of this year's report, to the end that the demands of the present may be openly acknowledged, and the fitness of the Congress to meet these demands be estimated from its doings in the past thirteen years.

For some time before the Congress was organized, a good many Baptists had felt oppressed by a sense of restraint upon the discussion among ourselves of points about which we were not all agreed. These were mostly points of doctrine, and not of the highest intrinsic importance; but some of them touched the customs of the denomination, and open dissent from denominational customs was more steadily and even sternly repressed than differences about graver concerns. The subjects of difference were not many. Forty years earlier our churches had been disturbed by William Miller's announcement that the second coming of Christ was at hand, and the fanatical spirit with which the announcement was spread, and perhaps also opposed, had led to the expulsion of not a few brethren, and the organization of the denomination of Adventists; but in the early '80s the few who cared to advocate a premillennial view had nothing worse to fear than a complaint that their congregations were feeling a little bored. Here and there, as was natural, those who thought the Lord would soon appear found signs of his coming in supernatural cures through faith; but it can hardly be said that any general discomfort was felt from this novel teaching; especially as its novelty was well disguised by the fact that we were all praying for the recovery of our sick friends, without looking too curiously into theories as to how our prayers could be answered. Something more of a stir was made anent what was called "The Higher Life." But it cannot be said that any general discussion took place even on this phase of a very momentous doctrine. A little book called "The Rest of Faith," from the pen of Rev. A. B. Earle, the best known Baptist evangelist of those

days, had run its gauntlet, and was now quietly circulating almost unnoticed, and at any rate unattacked. At councils to examine young men for ordination, the examiners sometimes held their breath for eagerness to spring at each other when an answer should be got about some one of the "five points" in Calvinism; but the young men had generally accepted the teachings of their seminaries, and if it would have puzzled most of them to tell what the "five points" were, it must be confessed that the majority of the elder brethren would probably have shown to no better advantage on these once famous issues. No candidate was ever rejected for unsoundness on election, calling or perseverance, for to reject him would have been to show reason for a heresy trial in the case of well beloved brethren who sat on all the councils, and were always ready to start their pet protest against Calvinism. But the denomination was well enough settled to feel only gently amused or mildly annoyed by disputes over these highly speculative points in divinity. How we must interpret the claims of the Lord's day, hardly raised a ripple of debate under any ordinary circumstance. It was so long since we had been separated from "Seventh Day" Baptists, and from "Free Will" Baptists, that we hardly knew why we called ourselves "Regular Baptists," except it might be because we were precise in regulation of the ordinances. The ideas with which Schleiermacher had reanimated the cold rationalism, or colder orthodoxy, of the Fatherland had drifted across the seas and began to spread among New England Congregationalists under the title of "The New Theology." Baptists knew what alarm these their nearest kin felt at the claims of "Christian Consciousness," and at the hint of a probation for heathen in the world to come; but either we were too well grounded in deference for the Bible alone, or too indifferent to merely speculative propositions, to get embroiled in these new controversies. In fact, nearly all that we have had to say upon them has been said by us since the birth-year of the Congress.

But we were tormented by "the communion question" The Rev. C. H. Malcom and his church in Newport were for years the storm-centre of this dispute. His open and bellicose advocacy of intercommunion with other denominations had caused a split in the old Warren Association, and the organization of a new association in Rhode Island. The denomination had already had to vindicate its consistency against so much reproach from other bodies that it was especially sensitive to disorganizing proposals from within. But it is impossible that brethren should all think

alike on a matter in which the element of sentiment is as marked as the element of logic. The dissent proclaimed so loudly in Newport was echoed here and there from all quarters of the North. A much loved, decidedly evangelical and well known preacher, the Rev. G. F. Pentecost, took his stand against restricted communion; and others hurried to his defence. One of the best known and strongest of our older ministers, the Rev. Dr. Reuben Jeffrey, together with his church in Lee Avenue, Brooklyn, became embroiled in the same dispute. A contention so near the metropolis threatened dire results. Among others, the afterward long time president of the General Committee of the Congress, Rev. Dr. J. B. Thomas, although without any sympathy for open communionism, found himself under suspicion because he defended Dr. Jeffrey's rights to a hearing. Those who note how quietly and unconcernedly in these latter years we hear that such and such pastors are known to be open communionists, and that such and such churches always have a plenty of unimmersed Christians at the table with them, would hardly think the time so short since men were publicly read out of the denomination without any trial, except a trial at which the weekly Baptist newspapers announced the law, decided on the issues of fact, imposed the sentence of banishment, and saw that it was carried out.

Now if anyone thinks the newspapers should have held their peace, he means only that they should not have spoken the actual sentiment of our people at that day. One wonders what other function in matters of this sort a newspaper should wield. But it is beyond question that the attitude of the newspapers made a great many Baptists uncomfortable. These brethren felt that the editor, in expounding the average opinion, had really constituted himself a sort of pope; for he claimed to pronounce authoritatively upon all points of faith and practice, and there was no way of getting his decisions reviewed. The denomination at about that time lost a number of its brightest ministers. The last of them to leave, the Rev. Dr. A. J. F. Behrends, had not been associated with the earlier movement, except to preach against it; but he was now promptly told that it was his place to withdraw from those whose accepted opinion he said he no longer held. And this he was prompt enough to do. It was the almost uniform deliverance of the denominational press in such cases, and it ended uniformly in the way proposed. And so it had come about that we had condemnations for heresy without trials, and penalties executed without the safeguards of a judicial process. There seemed never to be any ques-

tion as to whether a minister who had for once spoken his mind might not perhaps be content to let it go at that ; as to whether open dissent once uttered on a point of practice was to be accepted as final dissent and fixed hostility. Little chance was given for excitement to subside, unless perhaps in case of the unappreciative Mr. Malcom, who was evidently bent on mischief ; and forgetfulness was never allowed to soothe the recent wound. A drum-head court martial could hardly be more expeditious in determining the facts, in laying sentence, or in making away with the criminal. The more conspicuous the offender, the prompter the prosecution. This was fair enough to the offender, but it cost the denomination a number of men we could ill spare, and left some we might not have missed.

Now, what ought to be distinctly understood is, that one might object to this policy without accepting open communionism. Brethren could sympathize with the denomination which had to lose so many bright and sometimes pre-eminently useful servants, without sympathizing with the whimwham on which they were turned out. Such feelings were spreading. An attempt was made by private conference and compact to make head against the plan of short shrift and ready rope. The attempt leaked out, and the "secret circular" did nothing except to bring upon all concerned the reproach of attempting to manage the denomination by a method foreign to its spirit and habits. It was thus made plain that if any change was to come about, it must come openly.

An example of what might be done was furnished by the Church Congress of the Episcopalians. Many of our brethren had attended its free and courteous debates. Something like this seemed a possible means of extrication from our plight, a means the more desirable as it was from its nature as unofficial as it was open and above board. A few brethren of known weight and denominational loyalty were consulted. Consultation showed that they were all ready for a Baptist Congress. A meeting was called by brethren in New York City, and was held in the St. Denis Hotel, November 29, 1881. The names of those who attended sufficiently prove the considerate and truly conservative character of the movement. There were present from New York City Drs. J. F. Elder, John Peddie, R. S. MacArthur, C. D. W. Bridgman, Prof. Norman Fox and Rev. H. M. Sanders ; from Brooklyn, Drs. J. B. Thomas, Wayland Hoyt, A. G. Lawson, Rev. T. A. K. Gessler ; from Philadelphia, Drs. G. D. Boardman and A. J. Rowland ; from Rhode Island, Drs. George Bullen and E. H. Johnson.

These brethren knew what they wanted and how to get it. They met under pressure of a conviction that the denomination was injured by the existing method of dealing with dissenters. They felt that everyone's liberties were thus unwarrantably restricted. They were sorry also for the dissenters. Some one remarked that if the Congress had been in existence, ——— would not have left us; and all seemed to think this not unlikely. They knew the remedy: the newspapers had given expression to the average convictions of our people; it was necessary to let those speak whose studies led into inevitable diversities of view. They decided to provide for public debate. The newspapers had declared that brethren must leave us if they openly dissented from the common belief; the Congress invited open discussion, and said that no one should suffer for words uttered on its platform. It was only denominational opinion which accepted the verdict and enforced the sentence of the press; these brethren thought they might trust the denomination to make good the Congress's pledge of immunity. The result has proved that their faith was not misplaced. Strong as the objections must often be to utterances made before the Congress, no Northern Baptist paper has undertaken to discipline anyone for what he said.

Those who organized the Congress took council with the management of the Church Congress, and greatly profited from its experience. No votes were to be taken. No assembly of Baptists was to be committed to anything. At first, no officer of a denominational society, or school, or newspaper was eligible to membership in the self-constituted General Committee; and although this rule was afterwards relaxed for the sake of financial assistance, the Congress had already fixed upon and tried its plans. Courtesy was carefully guarded as a guarantee for freedom of debate. No person was to be attacked, and the Congress was not to defend itself against anyone. That it could succeed, must be shown by succeeding, and discussion of its aims would only provoke opposition in advance. The only way to secure liberty was to take it; the only way to keep it was to deserve it. In all these proceedings care was taken not to let the acknowledged leaders of denominational opinion imagine that danger threatened. They were frankly consulted, and their acquiescence obtained at once to the desirability of some such organization. Since that time a much fuller support and co-operation has been accorded to the Congress from all quarters, especially in the Northern States; for the organization was evoked by Northern sentiment and adapted principally to Northern wants. It has, however, had the happiness to

find our Southern brethren less coy of its approaches than at first, and has held two or three good sessions in the Southern or border States. Such is the story of things THEN.

What now? The denomination is enjoying far wider liberty of discussion at present than thirteen years ago. The founders of the Baptist Congress would by no means take to themselves the credit of this change. The times have changed. The questions have changed. Problems which were studied in the privacy of a few technical scholars, are to-day perplexing the minds of the public, and dismaying the hearts of not a few. The rise of questions like these was of itself enough to assure an extension of our franchises. Learning knows no bounds except those which are set by the laws of investigation. It breaks through all attempts to arrest its progress, and easily persuades the great mass of studious men that what it has to offer ought to have a hearing. What the Congress can felicitate itself upon is that it was organized just when it could prove a sort of clearing house for the notions of our scholars, and could therefore assure a public statement of advanced opinions where they would be as publicly contested.

Within the life of the Congress, general attention has been called to the Higher Criticism of the Old Testament. This subject has twice been under discussion in some form at the Congress. Opinions there expressed gave great offence to brethren. A very few have withdrawn their names from the General Committee, and refuse their contributions to its treasury. Others seriously question whether they ought not to take the same course. The issue once drawn by the Congress between its methods and those of our newspaper press, is now drawn again between the present adherents of the Congress and some who were once among its sturdiest supporters. I do not think this doubt of its utility has gone far within its own ranks. But the present occasion must be met as the occasion for its organization was met. No one connected with the Congress can speak for anyone else; but he may speak for himself, and just now for the Congress.

I gladly again give in my unreserved support. The objects have not changed, except that we no longer need to provide a "safety valve" for inventors of new views, who might otherwise get harm and do harm. Our function is not to protest for liberty, because no one is under bondage. In fact, for some years it has been the conservative who needed an assurance of respectful treatment from the progressive, rather than the progressive who needed a safe conduct home to assure him that indignant conservatives

would not pounce upon him and lay him by the heels. The object of the Congress at present is the proper object of discussion, namely, to arrive at truth. If we had only the problems of ten years ago to deal with, no embarrassment would now be felt. But we are asking what is the nature of the kingdom of God, and what is the duty of the church toward its rich members; what philosophy tells us concerning God's part in things at the beginning and today; what science will let us hold as to the possibility of revelation and miracle; what evolutionism has to say of Christ and whose Son He was; most pertinacious and perplexing, what criticism will allow us to believe about the Bible, about the Old Testament this year, about the New Testament next year?

As to all and sundry of these questions, a few considerations bearing upon the function of the Congress are pertinent here. First, these questions are now upon us. Second, they will pass by. Third, the discussion of them cannot be kept behind closed doors. Fourth, the open discussion of them will do harm, but not so much harm as an attempted secrecy. Fifth, the Bible is so firmly grounded in the experience of the church that no attacks, however specious, can undo the faith of the church. Sixth, Baptists must take a share in the service and the risks of the great debate.

It is plain that the issue is forced upon the church. It cannot be declined, and it cannot be put off. The generation we live in must bear its own burden of doubt and dispute, and of toil for truth. It is as certain that the question will not torment us always. We did not know ten years ago what the appeal to Christian Consciousness was going to do with the old theology. It had served all sorts of purposes in Germany; it might wreck the faith, we feared, of those Americans who love a phrase that sounds so fine and may mean almost anything. But the Americans are a quick folk. They have worked clear of that phrase, by forgetting it, maybe; but clear of it they mostly are. We held our breath in those days to hear whether Brother So-and-so would declare for a future probation in behalf of the heathen, but the heathen are a long way off, and we have enough ado to provide them missionaries without speculating too freely on their prospects. The practical turn of the American mind has apparently rescued us from the disturbing problems of those few years. Men have either made up their minds, or decided to get along without making their minds up, and so say no more about it. Let us take heart; the terrifying threats of the Higher Criticism cannot fill our ears for many years more. How we shall win a riddance of this trouble no

one ought to predict, but rid of it we shall be, or there is no lesson to be learned from our own history.

Whether this problem could have been worked out privately or not, if two or three learned and disputatious professors had been willing to have it so, it is too late to ask. The debate is on, and it must go on within hearing of all. The Baptist Congress allows it to take its turn, and that is all. But its turn had to be given, or one must need ask what the Congress is for. There is no doubt that harm comes of all questions, perhaps more from this than from some others. But I greatly question whether the results of the debate over the books of Moses has done so much harm to the plain people as one might fear would come from putting so serious a matter in doubt. At all events, no course is so unworthy of learned Baptists as to shrink from the results, by and large, of laying before their thoughtful brethren the most they can find out about the Word of God. Stronger meat is for men of mature growth; but this sort of meat is "caviare to the general." The trouble is to get them to pay any attention to a serious discussion of the like issues. When they listen to arguments drawn from Pentateuchal analysis, they hardly need any satirist to turn the grave indictment into jest. With the P's and R's and J's and E's, and all manner of alphabetic permutations, it needs an effort for even a serious minded man to keep himself in serious mood, unless he knows a deal about the mischief abrewing, and this is just what the folk who might be harmed are mercifully blind to. They have *heard* that there is danger in those capital letters, but the risk is not lively enough to tempt them to long listening. And, as to pastors who like to tell their guess on these matters, it is surely the best thing in the world that they should have some other place than their own pulpit to display the wares of their prolific minds. Upon the whole, the Congress does hardly any other service more real than that of inducing our ardent progressives to hold their peace before their flocks. I would fear the result of secret club conferences, where one is proud of his audacities, a hundred times more than the frank interchange of opinion when one is responsible publicly for his every word.

One thing the Christian consciousness has done for us: it is but a high-sounding name for the teachings of Christian experience; and Christian experience so fully attests the truth of Scripture as to account for the love the people have for that book. Let those who question this look around for some other explanation. There is none. We believe because we have found the Bible true.

Skepticism is defeated before it begins its plea. What one man has found out by experience cannot be unlearned by another's want of experience. If this has not been shown to be an advantage of the Sacred Scriptures, no other fact has been made plain by the history of our religion. In the vanity of his mind the doubter may strain the ties that bind him to the ancient faith; but, if he has experienced the truth as it is in Jesus, he is likely to return assured that, after all doubts, one thing he knows: he knows whom he has believed.

Finally, Baptists must bear a hand in settling the problems of the day, especially when they are problems about the Bible. And as these are the concern of us all, and known more or less to us all, Baptists should expect to hold themselves to public account for all they find out and are prepared to teach on these vital issues. I do not myself fancy that the right of a scholarly and devout Baptist to tell the people what it is that he has learned, depends at all on a guaranteed accord with what anyone else thinks about these things; and if a question is at all an open one, it makes no difference what even the majority believe. The majority is to be taught, not to teach. While a scholar still puts his faith in the Word as an authoritative guide in faith and practice, he may remain one of us; and though his theory about the basis of the Bible's authority may be novel and discomfoting to us, the ancients, his theory is what we want to hear, so long as theories have the floor.

In a word, the Baptist Congress is not an advocate of any opinion it allows to be heard, but it is and ought long to be a provision for hearing opinions. The truth has no interest against freedom; freedom has no interest against the truth. The Congress is the seryant of freedom for the sake of truth, and also because freedom itself is one of the indefeasible rights of the mind, a right which cannot be subserved by us if we bid men to use it only at the risk of expulsion from fellowship in the body of Christ.

E. H. JOHNSON.

CHESTER, PA.

PROCEEDINGS
OF
THE BAPTIST CONGRESS,
1893.

First Day.

FIRST BAPTIST CHURCH, AUGUSTA, GA., December 5th, 1893.

EVENING SESSION.

The Eleventh Meeting of the Baptist Congress was opened at the venerable First Baptist Church of Augusta, Ga., by an organ voluntary composed in honor of the Congress. Rev. W. L. Kilpatrick, D.D., of Hephzibah, Ga., led in prayer.

The Hon. W. J. NORTHEN, Governor of Georgia, and President of the Congress, then addressed the audience.

GOVERNOR WM. J. NORTHEN :

The rules governing the National Baptist Congress give authority to the Executive Committee of the Congress to name at each session its presiding officer. Acting under this authority the Executive Committee have done me the honor to call me to this position. I have accepted it with a full appreciation of the distinction and the honor it conveys, in that I am called to preside over the deliberations of a most notable and distinguished assemblage of men. Notable and distinguished not simply in its purposes, but in the discussion of grave questions that are important to Baptist interests and to the civilization and evangelization of the world; discussions held and entered into not by men of moderate ability, but men of distinguished character and distinguished ability. I beg to say again, then, that I appreciate profoundly the considera-

tion shown me in asking me to preside over the deliberations of such an organization, conducted by such men.

Now I may say that it is with some degree of embarrassment that I assume such a position. Its duties are very delicate and very full of responsibility. Therefore it is that I hesitate, somewhat, to preside over the deliberations of this Congress; but asking your kind consideration and whatever help you may be able to afford me during the session, I shall undertake the service, and I hope it will be satisfactorily performed.

Now, my brethren, at the beginning of these deliberations, let me say that they are not to be formal and gone through as a matter of routine, but let us hope that there may come from our work good to the heart of every man and every woman who may share in its blessings; good to this church and the good people who have had the kindness to invite this Congress to meet with them and large results for the advancement of civilization and Christianity throughout the world.

The Secretary, the Rev. Mr. Rauschenbusch, will now state to the Congress the rules governing the discussion and the methods of this Congress.

The SECRETARY read and explained the rules of discussion.

The Chairman then introduced the Rev. W. H. P. FAUNCE of the Fifth Avenue Baptist Church, of New York City, as the first speaker on the topic of the evening.

"THE CHURCH AND THE MONEY POWER."

REV. W. H. P. FAUNCE :

One of the most remarkable phenomena of our time is the shifting of public interest and endeavor from the political to the industrial realm. In politics we have entered an era of good feeling; in industry we have entered an era of fierce debate and obstinate, unending struggle. Our statesmen are now few in number; our captains of industry are the real leaders of the land.

Coincident with this change, both the cause and the effect of the first, has come a change in the chief problems of Christian thought. The centre of interest in religious discussion is not theology, but sociology. A new school of thinkers are leavening

all our church life, preaching the service of man, and making as their first commandment in the law : Thou shalt love thy neighbor. We are in the mighty current that sweeps through all the regions of modern life. The clergy of to-day are consequently in a difficult position. They burn on the one hand with a passion for righteousness, with love for the unrealized ideal. On the other they feel that Christianity is vastly more than a reform, and that their mission is not so much to demolish as to plant, and to mould the character rather than the environment of men. Just because I mourn the evils of to-day and wish to see them abolished, I wish to present some thoughts which our new school of sociological preachers and preaching sociologists are constantly forgetting. In order to tether our thought within a fixed radius we will touch only one phase of the matter—the attitude of the church toward the money power.

Money is not merely a medium of exchange, but an aggregation of power. It is used by our capitalists not primarily to purchase things, but to influence events. Its function has become not so much the gratification of personal comfort, convenience, health, or advancement, as that of bringing things to pass, changing human history in accordance with the wishes of the possessor. The man who buys a railroad ordinarily does not wish to ride upon it, nor does he expect any personal happiness from it, except the happiness which springs from the sense of control. Jay Gould died in a cheap oaken bed in a plainly furnished room. Thirsty for money beyond all men of his generation, he derived from it little personal comfort. He used wealth as chess players their wooden figures, only for the sake of winning a game. The enormous power which in other lands has been held by men of noble birth, or military prestige, or governmental position, is wielded now in our land by men of wealth. There are now over 4,000 millionaires in this country, over 1,100 in the city of New York. These special fortunes are due to great skill and sagacity exercised upon the extraordinary opportunities of a new country. Many of these men, probably the majority, are identified with the Christian Church. Therein lies our problem.

Now let me say four things :

1. The money power, like all other powers, is the gift of God, and itself a noble and beautiful possession. It is enough to make one apologize for humanity to read the cant denunciations of gold in which poets and preachers have always indulged from the *auri sacra fames* of Virgil down to the last ministerial fledgling, who,

having obtained a theological education by the aid of certain Christian capitalists, goes forth to attack wealth with myopic and hysterical enthusiasm. To denounce wealth as filthy lucre, to pronounce the accumulation of wealth sinful, and to preach that the ideal Christian must be poor, is to show absolute ignorance of human history, intellectual incompetence, and complete misunderstanding of the gospel of Christ. If for one year the Christians of America should cease to save money, and by such abstinence to increase their capital, the result would be the ruin of all Christian churches, schools, and institutions of every kind. The difference between savagery and civilization is simply the difference between life on a hoarded fund which we call capital, and life from hand to mouth. All economists of every school are agreed that national safety and progress all depend on such possession of capital, i. e., of produced means of production, as shall guarantee to labor a sure and sufficient reward. The man who possesses a fortune is *volens volens* a benefactor to the community. He may be a misanthrope and atheist. But if such a man moves into a western city and begins to expend his money in the most selfish and ostentatious luxury, he is an involuntary benefactor to that city. He cannot enjoy himself without employing labor and promising reward. The man who saves \$10,000 and puts it in the bank, is, whether he knows it or not, one of the greatest possible benefactors to the community. That \$10,000 is immediately loaned out to men who are eager to secure it. It goes into the development of new industries, processes, new towns and new institutions, and may be doing far more good than if it were bestowed in well-meaning but thoughtless philanthropy. Says Professor Newcomb: "It has not yet been shown that the possessor of a fund can benefit the race by it in any more effective way than by investing it in the best paying form of capital." Such a statement is incomplete, but contains deep truth. Professor Andrews recently, in my own pulpit, protested against any philanthropic appeals, which were based on the idea that the accumulation of wealth is sin; whereas, he said, so to indulge in philanthropy as to neglect saving is greatly to injure the race. To lay up treasure on earth is indeed sinful; but to put out treasure to the bankers is commended by the Lord Himself. And the man who to-day has by personal abstinence acquired a fund through which he may employ and support his fellow-men, is playing a noble part in the advance of humanity. Just in proportion as civilization advances, must aggregation of wealth increase, and the interdependence of men be more fully realized. The difference

between the state of things symbolized by the World's Fair of 1893, and the condition of the Pilgrim Fathers shivering on the bleak, north-east coast, is not one of religious faith, not one of education and enlightenment, but one of wealth; and this vast increase of wealth is one of the gifts for which every sound thinker and true Christian must continually thank God.

Indeed, these conclusions of economic science are in accord with the whole Bible. Abraham was rich in cattle and silver and gold, and he rightly regarded such wealth as the blessing of Jehovah. The Mosaic law speaks in no uncertain sound of the swift blessing in basket and in store which should follow national righteousness. The dimness of any faith in immortality makes the whole spirit of the Old Testament one of promise for this life. In the roll of Bible heroes we see Joseph with granaries bursting with corn, and Nehemiah refusing to be chargeable to the people; David and Solomon making silver as common as stones in Jerusalem, and erecting a temple whose gorgeousness outshone the "wealth of Ormus or of Ind." We see the magi opening treasures at the Saviour's feet, the rich man of Arimathea opening his own new tomb, and the saints in Cæsar's household leading on to the edict of Constantine.

Nothing in Christian history is more marvellous than the antagonism of the church to wealth, except its antagonism to learning. It is true that both these powers have often been used by the enemies of our faith. Therefore the church at the Renaissance was suspicious of literary culture, and for centuries before looked upon mendicinity as a mark of piety, and made the improvidence of the spendthrift a crown of glory to the saint. Still these twin errors prevail in some quarters; there are men who honestly believe that knowledge is at war with faith and deprecate the higher education; and there are men who, believing that wealth is of the devil, would have the church denounce its possession and refuse its aid. I know not which of these errors is the more inexcusable in the blaze of our nineteenth century.

2. The church, while deploring deeply the evils of our present social system, must be very cautious in allying itself with any particular scheme for the reorganization of society. Christianity is vastly more than any reform. Christianity knows that there is no social panacea for human ills. Christianity has lived long enough to distinguish between popular fads, the whirling eddies in the stream, and the eternal truths which change character and so usher in the kingdom of God. "As regards forms of government,"

says one of the authors of *Lux Mundi*, "Christianity is frankly opportunist." Compare Augustine in *De Civitate Dei*: "The Heavenly City, in its wanderings on the earth, summons its citizens from among all nations, being itself indifferent to whatever difference there may be in the customs, laws and institutions by which earthly peace is sought after and preserved."

I am sorry for Christian ministers, usually of tender age, who rush into the market place with a sociological poultice for all the ills that the body politic is heir to, and thus would commit a Christianity of nineteen centuries to a philosophic theory not yet out of the cradle. "The progress of truth is like the progress through the land of a traveling menagerie. The central interest is surrounded by many side shows. And in these side shows small boys are tempted to spend all their money to their subsequent unavailing regret."

Wealth, righteously acquired, is either a gift of God, a divine trust, or it is not. Let us decide and act accordingly. The church cannot denounce money and then proceed to use it; to execrate millionaires and then ask their assistance. The minister cannot denounce plutocracy in his Sunday preludes and then beg plutocracy to build his church. Recently a certain minister begged me to intercede with a great railway official and secure a large donation for the church-building fund. "What was the subject of your prelude yesterday," I asked. "The necessity of the governmental control of railways!" Now I venture to say that the question of the nationalization of the railroads of our land is a matter on which every Christian may ponder and write and speak; but toward which the Christian church, as such, should be forever neutral. The business of the Christian church is the far higher one of seeing that the owners, whether public or private, are men of Christian character who fear God and love their fellow-men. I have seen ministers begging for letters of introduction to two or three wealthy men, in order to seek their assistance in church enterprise, and then go out to declare that the presence of silver-plate on the tables of the rich, or costly pictures on the walls, is evidence of anti-Christ in the home. Do they really think if Christian men should cease to employ the artist, and the cunning graver, should strip their homes of pictures and silver and divide among the poor *pro rata*, that the world would be better off? I do not. I believe it the solemn duty of every man to use wealth, and that means not to abuse it in speech or deed.

No, it is better for the church to walk in the storm than to

creep under the umbrella of the nearest man who is going we know not where. Let us be candid and frank. If we really believe that the possession of wealth, great wealth, is sinful, and that the ideal humanity will be poor, let us ask no aid of the money power whatever. Let us cut loose from all the great captains of industry, the Carnegies, the Drexels, the Armours, the Pratts, the Vanderbilts, the Peabodys, the Slaters, the great company of extraordinary intellects who have given the first years of life to acquisition and the last years to distribution. Let us live in the pride of poverty and do our work unhampered by any human power. But let us remember the old anecdote of Diogenes, who, grinding his heel into the earth, cried: "Thus I stamp on Plato's pride." But a bystander added, "And with a pride still greater."

3. The other alternative, and the true one, I take it, is this: Let the church teach that wealth, like knowledge, music, art, beauty, and strength of any kind, is the gift of God; and that in the day in which we live, especially, the money power involves and entails enormous responsibilities on the part of its possessor. The money power to-day can change the course of human history in a single week. It can build a university or a city with Aladdin-like swiftness. It can alter the balance of trade, can control railways, mines, - and, if it will, Legislatures and Parliaments; can open Africa to Livingston and Gordon and McKay, or plunge France into the unspeakable degradation of Panama.

This power is and forever must be unequally distributed. There is no more reason why all men should be equally wealthy than why all should be equally wise. The inequalities in wisdom we must strenuously seek to remove, not by lessening the wisdom of the wise, but by increasing the wisdom of the ignorant. The inequalities in wealth we must seek to remove by increasing the power of production on the part of the poor. But the difference between \$1,000,000 and \$1 is far less than the differences in the native foresight and capacity of men. The difference between the estate of the millionaire and that of the pauper is far smaller than that between Achilles and Thersites, between Hamlet and Polonius, between Gladstone and the last Russian refugee.

But these inequalities of ability and condition mean inequality of responsibility, and here is the great function of the Christian church to-day. The simple fact is that the men who possess the money power are the men to-day who are chiefly responsible for the kingdom of Christ on this earth, and the church, either because it fears the rich, or because it does not realize its mission to them has

never taught them the awful obligation which their means imposes. "Inasmuch as ye did it not," is the terrible epitaph that must be written over many a nominally Christian tomb. If wealth be the gift of God, then for every penny of it shall the owner account at the final judgment seat of Christ. And to spend such wealth unproductively, or thoughtlessly, or selfishly, is the greatest social crime of which our century admits. To say that good will come from any expenditure is not to acquit the man who knows that vastly more good might come from some other forms of expenditure. The responsibilities of private wealth are greater to-day than any other responsibilities in our civilization. The condemnation of selfish luxury will be deep as that in Dante's dream where he saw the inhabitants of Lucca, "who turn yes into no for money," plunged in a hideous pool of boiling pitch. The man who has wealth has the power of changing human history, and does change it for weal or woe. And on him to-day rests the call of God so to expend that wealth as to usher in the kingdom of our God. It is vain for any man to boast of public or private virtue so long as his money power is unconsecrated to the service of God and man.

This obligation is two-fold. First the obligation to know. Every rich man is bound to know what God is doing in the earth, what are the triumphs of the cross, the tales of missionary chivalry, the exploits of philanthropy, the best means and methods of advancing mankind. Thank God for the men who are making a study of these methods to-day.

This obligation is, secondly, to administer as a steward. That is, the man is bound not simply to give, but to make every gift an investment, made after full investigation, made on certain conditions and rigidly held to certain fixed ends. To give without knowing what is to become of one's money is to attempt a transfer of responsibility. No man has a right to give anything except on a definite compact with the recipient. The rich man who simply says, "Take this \$1,000 and spend it as you please," is not only ignoring his own duty, but greatly injuring the cause he seeks to help. Every gift is an investment. The man who invests has a right and a duty to direct the expenditure of his money. But does not this place the church under the control of its rich men? I answer, the church ought to be under the control of its most gifted men, whether their gift be in music, learning, architecture, or wealth. The church needs consecrated business ability. The men who know how to acquire money are the only men who know how to expend it. The men who give most largely are the men who ought

to direct most largely all expenditure. No others are competent; no others have the right to expend what they cannot acquire. For the church to be monopolized by any party is an evil. But that a church should in business affairs be subject to its business capacity is the plain dictate of law and gospel.

4. Let the church study, as it never yet has studied, the problems of distribution. If a man has money to give, how can he give it most wisely? Thoughtless charity is crime; but thoughtful charity is only now beginning to be. Nine-tenths of all our giving really hinders the coming of the kingdom of Christ. It bleaseth him that gives, but not him that takes. Thousands of rich men to-day do not give, because they have no assurance that their gift will accomplish any real good. Let the church never ask any man for a gift until it can offer him the same assurance of wise financial administration and sure return that business men expect in any other investment. Let the church never ask for any gift if it is to go into the hands of men whose piety is their only recommendation and whose good intentions are the only substitute for administrative capacity. Nine-tenths of the churches in my city are wasting the funds they have acquired. By poor location, by extravagance, by unwise election of officers, by change of pastors, by suicidal policy, they are every day demonstrating their incapacity to manage and disburse wealth. Therefore they ought not to have wealth to manage. To put it into their hands is to rob nobler causes. And any church which asks our aid ought first of all to furnish as strong guarantee as any life insurance company that the keenest brains of the community will oversee all investments of the Lord's money.

But we must pause. We only say this: The church must either adopt the position of Tolstoi that wealth is sin, and then take active part in the immediate reorganization of the social order; or it must recognize wealth, like knowledge, as a divine trust and develop the sense of responsibility by making its rich men responsible. To neglect the rich, to leave wealth unchristianized and irresponsible, is to neglect one of the fountain heads of our civilization.

Is there anything worse than toadying to the rich? Yes, playing demagogue to the poor. Anything worse than flattering the pride of life and caressing those whose eyes stand out with fatness? Yes, it is bringing the cave of Adullam into the sanctuary, posing as a champion of the disgruntled and the growlers, rousing passions already at explosive point, and widening the rift in society which is even now threatening to make all our music mute. The

church cannot assume the office Christ refused—that of divider of estates. But it can and must teach that every gift cometh down from above, and that for every gift we shall give account before the Great White Throne. Then shall the church be more truly like Him who deeply loved the rich young man, yet never shunned the lowliest cottage of the poor.

The next speaker was the Rev. WALTER RAUSCHENBUSCH of New York City.

REV. WALTER RAUSCHENBUSCH :

What is the relation between the power exerted in the world by the Church of Christ and the power wielded by wealth? Do they run parallel or counter? Are they friends or enemies? If the latter, which of the two has triumphed in the struggle between them? Has the church brought wealth into captivity to the Spirit of Christ? Or has wealth corrupted the church, warped it from its mission and made it subservient to the spirit of the world?

Perhaps we shall best do justice to these questions, if we first consider the nature of the church and of money power; secondly, glance over the history of their relations; thirdly, examine the relations they sustain to each other to-day and in our own religious community; and finally draw what lessons we can from this study.

I. And first, I hold that the church and money power are not friends, but enemies, opposed to each other in the same sense in which God and the world are opposed to each other. For the church is the incarnation of the Christ-spirit, and accumulated wealth is the incarnation of the world-spirit. The church stands for giving; wealth stands for taking, else how could it be wealthy? The church stands for bending down to the weak and lifting them up; wealth, on the whole, stands for climbing up above the weak. The church stands for the sacrifice of self to others; wealth stands for the sacrifice of others to self. Wealth envelopes men in an atmosphere of levity and frivolity, where earnestness cools down and high purposes ooze away; the church seeks to envelope men in an atmosphere of large thoughts and strenuous aims. The church is both a partial realization of the new society, in which God's will is done, and also the appointed instrument for the further realization of that new society in the world about it. It seeks to supplant this present world-era by the world-era to come; to abolish things as they are and substitute things as they should

be. On the other hand wealth is a product of the world as it is. It has everything to gain from keeping things as they are, and everything to lose from the very condition which the church is set to bring into the world. Therefore wealth is timid of change, and its power has always been exerted to counteract and foil the church when the church has really been about its Master's business. Hence Jesus bids His disciples not to lay up treasures, because if they do, their hearts will almost infallibly be where their treasures are, and will lose the power of upward flight. Hence He reiterates that no man can unite the service of God with the service of Mammon ; for the service of God is inseparable from justice, simplicity and love ; and the service of Mammon, that is, the pursuit of wealth, is inseparable from extortion, selfishness and a hardening of the heart. Hence Jesus says that it is next to impossible for a rich man to enter the Kingdom, for the Kingdom of God implies relations of justice and love ; but who can acquire great wealth without offending against justice in some way ? And who can remain rich in the midst of poverty and yet have the love of God abiding in him ?

II. If, in the next place, we turn to history to see what the actual relations between these two hostile forces have been, we find that their relations tended in two directions : towards unrelenting antagonism and a death-grapple, when the Church was alive and full of God's spirit ; and towards compromise, respect and mutual support, when the church was cold, formal and worldly. On the mountain-tops of church history you find pitched battle ; in the valleys you find a truce.

In the Law of Moses the student of sociology will find a large number of enactments bearing on property and the relation of rich and poor, and to me it is a marvellous fact and a cogent proof of the divine origin of that law, that all these enactments without exception, so far as I remember, are set for the defence of the common people against the money power. We seem to see there the ancient church of God, arrayed in the panoply of justice, throwing its shield about the weak, and uplifting its sword against the strong.

In the Psalms we hear the voice of the church pleading with Jehovah not forever to forget the life of his poor, and promising that the Lord will arise for the spoiling of the poor and the sighing of the needy.

In the teaching of the prophets we have the thoughts of the most spiritually minded men of Israel, and those teachings abound with invective against those who join house to house and field to

field; against the strong bulls of Bashan who horn the weak cattle; against those who tamper with the coinage in the interests of Jerusalem Wall Street; against those who chafe at the restraints imposed upon money-making by Sabbaths and feast days. Those old prophetic books resound with the din of battle and the cry of heroes. We can see what blows they dealt to the money power of their own day. But if we want to know what blows the money power dealt them, we shall know little, unless we can interrogate the earth concerning all the innocent blood which it has swallowed.

Jesus renewed the conflict. We have dulled down and obscured his teaching on money, till few men are aware how bulky and how hot his utterances on money questions are. The men of his day understood Him better. It was not for nothing that the poor flocked to Him and that the upper classes antagonized Him. We may be in doubt about the interpretation of the parable of the unjust steward; but the Pharisees who heard it, and "who were lovers of money," understood it, for "they scoffed at Him."

Throughout the New Testament, in the epistles of Paul and in the letter of James, it is assumed as a patent fact that the church is composed of the poor and is persecuted by the rich. James saw the first symptoms of alliance, of patronage on the part of the rich and of deference on the part of the church, and he sounded a bugle note against it. In the Apocalypse we hear the exultant shout of the seer who sees imperial Rome, the exponent of the brutal, grasping forces of this world, the temple of the God of this world in which all wealth and voluptuous luxury are piled up, go tottering to her fall. That is a cry of the church triumphing over the money power.

As the church approached its conquest over heathen civilization, the relation between it and the money power changed. It became fashionable to be a Christian. It also became profitable. Persecution no longer imposed a test which only sincerity could pass. The world flowed into the church, and wealth and power became the supporters of Christianity. The boast of Paul that none of the rulers of this world knew the wisdom of God revealed in Christ, was apparently no longer true, for the rulers of the world now presided at church councils, hobnobbed with bishops, patronized monks and confessors, and wore the cross in proud humility. Thus began the triumph of the church, as some call it; or the great apostasy of the Church, as others see it. And simultaneously began a changed relation between the church and

money power. The church began to lean on the protection of secular rulers and on the financial support of the rich. In return it necessarily surrendered its revolutionary attitude, softened its teachings on wealth, or confined their practice to the monkish orders. And so under varying forms it has remained to this day. But wherever there was a decided effort to return to the pure gospel of Christ, there was also a renewal of the protest against the wrongs inflicted on the people by the money power and a call to the church to dissolve the unholy alliance with the powers of this world. The history of radical Christianity still remains to be written. Some day a church historian may arise who will throw aside the traditions of his science inherited from papal and monarchical days, and write history on the principle: *Ubi spiritus Christi, ibi ecclesia*—where the spirit of Christ is, there is the church. He will probably find the bulk of Christian history in the history of the heretical movements, and he will also show how much social leaven was contained in all the reformatory movements of the church. I need only mention the Waldenses, Savonarola, Wiclif, the Bohemian Brethren, the mendicant orders, the Quakers, the Anabaptists and the Mennonites.

Take for instance the great Protestant Reformation. The population of Germany took sides largely according to social standing. The princes and the great nobles stood firm by the Catholic Church; religiously and socially they stood by things as they were. The lower nobility and the burghers of the cities adopted the Reformation of the Wittenberg and Swiss Reformers; it was a middle class movement; and in most cities where the new doctrine carried the day, the political situation was simultaneously revolutionized. It overthrew the monopoly of civil power held by the Catholic princes and nobility and carried into power the Lutheran or Reformed burghers. Anabaptist doctrine, finally, took hold of the proletarian masses, the rabble of the cities and the peasants of the country. It was the revolutionary type of doctrine, brimful of social applications of Christianity. That Catholics and Lutherans united in crushing out the Anabaptists is by no means due solely to theological convictions, but to class interests aroused to fury. The middle class began to come into its inheritance at the Reformation, in religion, politics and social enfranchisement. The lower classes have had to wait till our own generation; they have now achieved their political rights; slowly they are also achieving their social rights; and in so far as Christianity is really sharing in the people's movement, it is recalling the church to its ancient position of hostility to the money power.

This, then, is the historical summary of the relations between the church and money power; implacable antagonism between the money power and the church, when the church is alive, outspoken, daring and faithful to its Master; compromise, respect, neutrality, or an interchange of support between the money power and the church, when the church is drugged into insensibility.

III. We pass on to examine our present condition; and here above all we need an unflinching eye and steadfast courage, not only if we are to say the truth, but if we are to see it at all.

Has the church shaken off the fetters of the money power? Is it standing freely in the noble company of prophets and martyrs, and proving by its spirit the genuineness of its apostolic succession? There are a number of symptoms that give us pause, before giving our own religious community a clean bill of health.

1. The scarcity of teaching on wealth. Estimate the proportional bulk of teaching on property in the prophets and in the synoptic gospels, as compared with other moral questions; and then estimate similarly the proportion of teaching devoted to the same questions by the church to-day, and see if they tally.

2. The timidity of teaching on wealth. Whenever Scriptural passages on wealth have to be expounded, there is a noticeable softness of tread, a weighing of words, an air of apology. There is no such carefulness in dealing, for instance, with the drink question. We charge the Roman Church with timidity on that question because so many of its influential members are engaged in that traffic. Is it not possible that our timidity on covetousness is due to our having covetous men among us and being afraid of them?

3. The indefiniteness of our teaching. Our casuistry is vague. Compare the editorials of our denominational press on church polity or the terms of communion with the editorials on strikes and the labor movement. In the one case they make straight for their point and hit it hard when they get there. In the other case there is often a curious shunting off just before they get to the real outcome of the matter. There is no clear-cut set of opinions among us concerning questions of property. Why not?

4. The absence of church discipline for covetousness. Every live church would bar out a notoriously intemperate or licentious man, and if he professed conversion, there would be some more or less definite understanding, that those vices have been put away. Do we thus deal with men who are covetous, or are known to have been "close" all their lives? Do evangelists ever repeat the instructions which John the Baptist gave to his inquirer? Do

preachers ever say approximately what Jesus said to the rich young ruler? And if any of our church members lapse into covetousness, do we exclude them? Who knows of a case of exclusion for covetousness? Yet there is clear and precise scriptural command to exclude them; three times as clear as for close communion. Why then do we not do it?

5. The influence of wealth in our church life. Wherever the contrast between rich and poor has had time to do its work, there are at first diverging classes inside of the same church. Next the rich gravitate to churches of their own; the rich and poor are separated; the body of Christ is rent asunder on lines of wealth, and the great heresy against the second Adam is an accomplished fact. Then in the wealthy churches the percentage of baptisms begins to decrease; they are recruited merely from the children of the members; real sacrifice becomes rare; the cross is cut out of Christianity; the æsthetic enjoyment of fine music, upholstery and oratory takes the place of spirituality. Mammon has done his work.

6. The influence of wealth in our religious work. Though rich men are almost ruled out of the kingdom by Jesus, and though rich churches are not the really spiritual churches, yet they wield an enormous power in the work of the church. The one rich man in the church often outweighs all the rest of the church. A junto of wealthy men have more than once ousted a pastor beloved by the rest of the church, or prevented the calling of a man who was known for outspoken preaching. Wealthy men preponderate on the boards of our religious organizations and often direct their affairs according to worldly prudence, in which they excel, rather than according to faith. In our New York City Mission Society one hundred church members are entitled to one voice; the gift of \$100 likewise entitles the giver to one voice. So that \$100 weigh as much or more in the counsels of the society as one hundred Christian men and women.

7. The lack of leadership in movements for social righteousness. Wherever there is a movement to secure justice for the oppressed, the white standard of the church of Jesus ought to wave far in advance of all others in the storming column. Future historians will record the latter half of the nineteenth century as the era of the great social movement. Is the church leading in that movement? There are Christian individuals who lead. The general sentiment among ministers is very much on the side of the under dog. Yet the church follows and does not lead. Take our own denominational press. I know of only one prominent Baptist

paper which in a labor dispute is more ready to believe that the workingmen are right than that their employers are right, and is just as eager to record the success of a strike as the failure of one.

I have enumerated all these points as symptoms of our condition, because they indicate the present status of the contest between the church and the money power. And if only half of my points are well taken, they prove, I think, that the struggle is not settled; that eternal vigilance is still the price of liberty; and that the church is not pressing in the footsteps of the prophets and of Jesus, as it ought. Baptists have contended for the separation of church and State. Why? Because they wanted to keep the church free from the control of worldly men and their power, unbribed by their favors and unterrified by their hostility. The church can not fight the world, if it is in the world's pay. The irksome point of the union of church and State for a godly minister in England was not his far-off relation to the Government in London, but his dependence on the local nobleman by whose favor he obtained his living, who might be a worldly man, but who could nevertheless interfere in the work of the church. That was union of church and State. And is it not possible, with all our separation of church and State in this country, for the church to be under the control of worldly men still? Can they not present a minister to a church as much as an English lord, provided they are willing to contribute handsomely to the support of the church? Can they not influence the preaching of the minister? If I had in my audience a man who grinds his employees, but who contributes a fourth of my salary, could I talk freely about justice and mercy unless I had an unusual degree of Christian bravery? Should I be reading this paper now? Are we Baptists not under obligation to stand up against this informal and more insidious union of church and State, as our fathers stood up against that form of the dependence of Christ on Mammon which fettered the church in their day?

IV. Finally, what can be done? What we pre-eminently need is fearless thinking and faithful preaching. There are still five brethren of Dives in the land of the living. Let us see that they get Moses and the prophets undiluted. We must cease to sing the half-true lullaby of consecrated wealth and stewardship, and tell men that they imperil their souls and decrease their usefulness by making money unjustly, and by hoarding it after they have it. We must create a new public opinion in the Christian community, which shall exercise a strong and unceasing pressure in the direc-

tion of justice and mercy, and shall be satisfied with no substitute for Christ's own code of ethics.

Especially we of the ministry, as teachers and leaders of our people, must set our faces like a flint against anything which will enslave the church to the money power. It will mean less salary, an apparent loss of influence, dark looks and many things that take the soul of a man near Gethsemane. But it will also mean fellowship with the Master and the joy and inward light which that gives. It will mean true and lasting service to the brethren, increasing wisdom, the faculty of leadership, and the affection of the best men in the world. It pays to "take no purse, no wallet, no shoes, and to salute no man on the way," in order to proclaim without let or hindrance the glad tidings to the poor. And, anyway, what has a servant of Jesus to do with the fear of man?

It would be especially important if those who engage in this conflict would stand together, uniting their counsels and their sympathy, supporting every man who bears hardship in the service of Jesus, and thus forming a new order of chivalry, the Knights of the Holy Ghost.

The Chairman called on President J. B. GAMBRELL of Mercer University, Macon, Ga.

REV. J. B. GAMBRELL, LL.D.:

BRO. PRESIDENT,—I listened with a great deal of interest to the two addresses on this subject. I think they are both right. I am altogether certain that it is not a good thing for some rich men to control our churches. I am altogether certain that that unlovely thing happens in a good many places. I am altogether certain it is a bad thing for preachers to be intimidated because they may not get their salaries. I am altogether certain that the money power is a great power and unrighteously used in many cases; I am sorry that it is true; but on the other hand I am satisfied that that man or church is in a desperate fix who feels poor and pious, and satisfied. And when we come down to the theory, neat and clean, that we are not to have wealth, why I wouldn't have money enough to get home on, and we couldn't get to the Congress, and couldn't have meeting houses. We ought to have some wealth, and it is not in the Bible nor in human wisdom to decide just how much wealth any one man should have. We deal with a practical question. It will always be impossible to draw the line.

If I were to buy (by some wonderful Providence if I should have money enough) one hundred acres of Georgia land and I found out after I had gotten it, there was a hill on it full of gold, (silver you know is demonetized,) ought I to run away from my land and give it up because I have fifty millions of gold in the hill there? No, sir; dig it out, but with the digging it out and having it, comes a greater responsibility to use that money to the glory of God and the good of humanity.

I am glad we have got some rich people. We couldn't carry on the business of this world without rich people. There were rich people in the days of God on earth, and He didn't condemn them. It is not money that is bad, but the love of it. There is many a fellow who hasn't got two quarters, who loves it with all his heart, and lies awake at night trying to think of some way to get it, and he is just as big a sinner as the man who has got a hundred millions.

Upon the whole, I believe I am entirely with the first paper; I think that God has endowed certain men with the ability to make money. Here is a man, for instance, that swaps horses in a neighborhood (he is not a preacher, I take it), and he makes ten dollars in a horse trade. Here is another man who trades railroads and makes a million in a railroad trade. One is not sinning any more than the other. Two boys swap jack-knives and pass nickels between them. They haven't done any different from the man who traded railroads. He can make money by putting his capital on a broken-down railroad and bringing it up.

But when a man has made a million he has got a million dollars' worth of responsibility on him. It is the business of Christianity to teach him how to use it. We must not be patrons of poverty. It is one of the disadvantages, calling for pity and help.

I am with both the papers. Now I will go to the last paper, and I say, do not let money control us. Money does that thing, to a large measure, in politics and in the churches. We don't need any new gospel—but it seems to me that John the Baptist is due in this country about now, anyhow.

Second Day.

WEDNESDAY MORNING.

The exercises of the second session were opened on Wednesday morning at half past ten o'clock with the hymn "Am I a Soldier of the Cross." The president, Governor W. J. Northen, read the 34th Psalm, and Rev. Geo. E. Horr, Jr., of Boston, led in prayer.

The topic of the morning was "Emotionalism in Religion." It was opened by Dr. J. L. Johnson of Columbus, Miss.

EMOTIONALISM IN RELIGION.

REV. JOHN L. JOHNSON, D.D., LL.D.:

MR. PRESIDENT:—I trust that I have not misapprehended the meaning of the subject assigned me for discussion. If I have, I am sorry, and I enter this plea of abatement for the blunder, that the word "Emotionalism" has come too lately into our language to have quite crystallized in a perfectly definite symbol of thought. I have given it what seems to me its worthiest signification, making my theme to be something like this: "The Place and Play of the Emotions in Religion."

We have come a long way to meet and to greet one another, and to hear words of wisdom which, it is to be hoped, shall prove a life-long blessing to our souls. It is greatly to be desired that our mutual acquaintance be enlarged beyond what is possible in this meeting. If we knew one another better, we should love one another more; if we could worship much together, we should both know and love one another more. I think of nothing that contributes so much to the solidarity of the brotherhood as to meet often at

" That place of all on earth most sweet
When heaven comes down our souls to greet,
And glory crowns the Mercy Seat."

I invite you therefore, and for another reason that will be apparent presently, to make with me what we may call a tour of worship

among the churches. Come, you brothers honored and beloved, whose knowledge of language and literature and history and philosophy and science is encyclopedic; who are familiar with all the forms of faith and worship that constitute the World's Parliament of Religions; whose hearts are burdened with the care of souls and oppressed with longings to lift them into a diviner sphere; come and add to your present stores of wisdom that which must come from a tour of silent and reverential fellowship with the worshippers of our God and His Son. It will help one whose life has been spent in great centers of activity, even one

" Whose fame o'er his living head like heaven is bent,"

to sit unknown, and even unobserved, among those of every sort who go up to our sanctuaries on the Day of the blessed Lord. Put off the cloth that marks your station and take the garments of lowly life; and let our purpose lead us to take part in all the different phases of Christian worship in the land.

Our way will take us sometimes into the city and into its palaces of art, with their high roof and storied windows and dim religious light; their organs and invocations and offertories and anthems, dissolving into ecstasy the listening, velvet-cushioned audiences; sometimes into the villages, with their worship half rustic, half polite; sometimes into the stately country edifices, framed in on Sundays with carriages and horses and all sorts of modern vehicles, and filled with those whose dress and air tell of abundance, e'en of luxurious ease and refinement; and lastly, into the ruder districts, with their rain-washed roads and primitive manners and board chapels, or log meeting houses, whither have come up in holiday dress well-nigh all the people of the neighborhood: fathers and mothers growing old in their simple life and loves; maidens with faces as clean as the kerchiefs in their hands, and thoughts as pure as the milk which morning and night they pass from the distended udders of the lowing kine; young men with hearts as strong and true as the teams they yesterday drove afield long before the sun struck the highest hill-tops with his slanting golden showers.

Our excursion over, let us come apart and question with ourselves. From some places of worship, possibly from all of them, we have turned sometimes with a sense of dissatisfaction. Now the preacher has been airing his learning, dealing in dialectics, and parading his metaphors and metaphysics. Now a formal and frigid service has left us heart-hungry as we pass from an audience

room beautiful with all that man can do. Sometimes the minister has brought the truth of the Gospel so mightily before the people that the pulpit seemed a "throne of light," and hearts beating rapturously under silken gowns betrayed their rapture by a radiance which kindled the features and made the human face divine. All the rich appointments of the place, all that art could do to minister to the æsthetic nature, were forgotten in the vision of the Man of Galilee, and the story of his sore reckoning for love of us. And when the service closed with that simple song,

"Near the cross, a trembling soul,
Love and mercy found me,
There the bright and morning star
Shed its beams around me ;
Near the Cross ! O Lamb of God,
Bring its scenes before me.
Help me walk from day to day
With its shadows o'er me ;"

and the great congregation, arising, filled the church with praise, we felt that "the very heart of song was in their throats" because God was in their hearts.

Similar experiences have met us all along our way. Not infrequently we have been tempted to raise, after the so-called "service," that rhythmic lamentation,

"Dear Lord, and shall we ever live
At this poor dying rate ?"

Even in the simpler country places the preacher now and then put on wings, got among the stars and disturbed the equilibrium of their orbits—but as often as he did so, he left his people below, some of them comforting themselves with an untimely application of the words "for so he giveth his beloved sleep," while others, out of pure piety, gazed learnedly-stolidly in the direction the preacher took and never winked their eyes until he came back to dismiss them to their homes—all weary in body, empty at heart, sorely disappointed that their immortal cravings had not been satisfied. But sometimes this same minister broke away from earth in another fashion, and took us all with him. Once he started from the Mount of Transfiguration, passed thence to Gethsemane and on to Calvary and Bethany. His theme was "Jesus"—Jesus in his incarnate glory, Jesus with the world's burden of sin upon him, Jesus in his mediatorial agony, Jesus leaving his benediction with his followers and going up to his Father's house to intercede for

them. From the very first he touched a high key and ere long the tide of his impetuous, unlettered eloquence broke all earthly moorings and floated his rapt listeners up, up, into the very presence of Him who in Heaven wears yet the scars on His feet, His hands and His heart. At last, after perhaps an hour and a half, without wearying his hearers or exhausting his theme, he sat down, himself exhausted, and buried his face in his hands. Some one raised that old hymn so beloved in the country :

"There is a fountain filled with blood,
Drawn from Emmanuel's veins."

Hundreds of voices caught it up quickly and filled the house with their untuned harmonies until the very roof quivered under the volume of song. And it seemed to us, as in that city throng, that the very gates of glory were wide open and we were all going in together.

Let the memory play freely now, and let that in you which aspires heavenward answer these questions: Where have I worshipped before God? Where feasted upon heavenly manna? When has my soul been uplifted, and all my spiritual being been girt with energy and strengthened for the struggles and burden-bearing of another week? Where have I realized that sin and death, and Calvary and pardon, and heaven and eternal blessedness are verities? Unless I have mistaken all about religion, the answer will invariably be, "Where Jesus was lifted up and drew us all unto Him."

If again I ask, Was the heart touched, were the feelings aroused in those services that blessed you? Was there in them any of that spiritual fervor which we call "Emotion?" You will reply, I am sure, "It was there." Was there any in those of which you complained that they brought you nothing from God? With a mournful shake of the head you will answer, I believe, and add, "But it ought to have been there."

Upon these two declarations, twined into one, I lay the stress and burden of all I believe and all I have to say upon the subject under consideration. In all true religion it may be said of emotion: "It is there and it ought to be there."

To confirm this double proposition to the mind of my hearers, I do not propose to stretch out a human being on the dissecting table and subject his intellectual and spiritual anatomy to a scientific partition. Whatever may be learned by such a process, may be attained by a shorter way. There is no need to carve up a man to show your craft of hand, when you may save his life and get his

thanks without it. The orbit of my thoughts is not in the realm of science ; it is not higher than the cross. I believe the Word of God, which men call the Bible ; I believe all of it ; I accept nothing which controverts it. Intellectual inquiry, scientific investigation may illumine and illustrate its teachings ; it can add nothing to them ; can take nothing from them. The Herculean pillar abides in its majestic strength when the circling winds weave about it a pavilion of clouds, even as when the sunlight sleeps upon its summit clean-cut against the sky. For me stands so the Bible ; my hope is in it. There is no saving efficacy discovered unto men outside of it, and I am content to draw all my views of religion from it. This is what I think it teaches me :

It places emotion above every other attribute of God ; above knowledge, above power, above all the splendors and insufferable glories of His presence. It nowhere exalts Him as Intelligence ; but it does say that He is Love—the very crown of all the emotions. Now, if it be true that the highest possibility for man lies in the path of graduated likeness to God, then the highest and best in man must be the reflection, however faint, of the highest in God. When, therefore, there comes that greatest hour of man, the hour of communion with God, it must be that the best in man is called into action, and, reaching heavenward, first of all apprehends God. And so it would seem that emotion claims but its own when it takes its place in worship.

Again, there is no religion without Christ ; and there is no Christ without emotion. When one is able to think of Christ with unstirred pulse, he has passed from the domain of Religion to that of Theological Science. Christianity is built upon tragedy as its foundation ; its chief corner-stone was laid in blood. If Paradise Lost was a tragedy, bringing death and multitudinous woes, Paradise Regained, bringing life and limitless joys, is a greater one by so far as Divinity is greater than humanity. But the frame-work of this tragedy has its setting in the highest, which is also the deepest, emotion. Divine love is underneath and all around it ; “ God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life.” And he that wrought *under* this love of God in bringing salvation to the world, wrought also *in* this love. No man took the life of Jesus of Nazareth from him ; for love of us He laid it down of Himself ; for the joy that was set before Him in our rescue from death, He endured the cross.

The most effective, and therefore the most soul-winning,

preaching of the gospel is the epic presentation of these facts of the tragedy of Calvary.

The emotions that are legitimately aroused in the hearer are horror at the enormity of sin, at the vastness of the chasm it opened between God and man, and at the woeful cost of bridging the chasm by atoning for sin; wonder, amazement, at the overpowering divine impulse—an impulse common to the Father and the Son—to save the sinner from his imminent doom; admiration at the self-abandonment of Him who came with bowed head and dyed garments to His own sacrifice, who “humbled Himself and became obedient unto death, e’en the death of the cross.” And when the conception of this great transaction is rounded, and the heart’s appropriation of it is complete, that heart becomes a fountain of lyrics, of trust and love, of joy and gratitude, of thanksgiving and praise. This is religion; this is Christianity; the heart of man has gone out to meet the heart of God; the wanderer is back again in his Father’s house; and all the heaven-born emotions are in blissful chorus for evermore. If these things be true there could hardly be worship, hardly be religion without emotion.

This view, I am sure, would be strengthened by a historical survey of Christianity, if there were time to make it. Wherever there has been a great awakening to righteousness of life, there has been first a great awakening of heart and conscience. Methodism is one of the marvels of Christianity. It arose at a time of which Bishop Butler wrote that many persons had taken it for granted that “Christianity is now at last discovered to be fictitious, and they treat it as if this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule.” Methodism appealed right to the consciences and hearts of the people. Its weapons were eloquence and song and prayer; and in its first century it numbered a million and a half of adult members.

If we consider those denominations of Christians which have made the greatest numerical increase in this country since religion became a free thing, I believe it will be conceded that they, more than any others, have ignored forms and given free play to the emotions; have eschewed litanies, and preached and prayed “as the Spirit moved them.” Baptists and Methodists have increased with a rapidity almost unparalleled in that time. It was not chiefly the learning of their leaders, but something greater than learning, that, under God, made those two great denominations. Their preachers have been men who “felt that the truths of Revelation

are not scholastic abstractions for the intellect, but a message to the heart, with all its noble faculties." They have been men with burning hearts, who, "opposed to the refined and accomplished cavils of skepticism" the atonement of our Lord Jesus Christ as "the radiating centre of all saving knowledge." They were men like Whitfield, whose impassioned discourses were listened to not infrequently by ten thousand people; like John Wesley, who said of the throng that crowded about him one day after preaching at Newcastle, "The poor people were ready to tread me under foot, out of pure love and kindness;" men like him of blessed memory in this city, the elder Brantley, meekly bearing a discourtesy put upon him by the people yesterday, to-day standing before them enraptured himself, and so enrapturing them with the message of divine love, that they involuntarily rush around him and mingle their tears and prayers with his tears and preaching; men like Richard Fuller, who, standing in his youth in a strange pulpit, saw nothing before him but his perishing fellowmen, nothing above him but the open, beckoning heavens, nothing beneath him but the yawning abyss, and so preached the unsearchable riches of Christ, that the pastor, his old teacher, the great preacher of whom I have just spoken—sitting at his feet—must needs forget all the proprieties of the place, and, burying his face in his hands, weep aloud at this divinest of all stories, the Story of the Cross.

Doubtless the history of preaching, as well as the study of the subject of homiletics, would lead to the conclusion, already suggested, that emotional preaching usually produces the largest results; that words from hearts on fire, taking hold upon other hearts like sparks upon the dry sedge, move the will and influence it to action. After all, may it not be that the heart is the greatest thing in man, and that man is greatest, most like God, when he weeps—and weeps for his fellow-men?

Glance now at Christian hymnology. I suppose that no man knoweth the number of hymns Dr. Watts gave to the world. My great namesake, Dr. Johnson, condemned them all with faint praise, saying he had done best of all what no one could do well. Southey and Cowper, having more poetry in them than Johnson had, dissented from this view; and so did Charles Wesley, whose hymns are numbered by thousands. Since his day they have been coming like the leaves of Spring, and going like the leaves of Autumn. There are now probably not more than a hundred that live for anybody but the book maker and the printer, and of those only a score or two have put on immortality. But of this number

it may safely be said "They are poems of the heart." Each one is instinct with one or another of the nobler emotions, and its breath is the music of the soul offering incense to God. Hymns like

"All hail the power of Jesus' name,"
 "Rock of Ages, cleft for me,"
 "Guide me, O thou great Jehovah,"
 "Jesus, lover of my soul,"
 "Blest be the tie that binds,"
 "How firm a foundation, ye saints of the Lord,"
 "From Greenland's icy mountains,"
 "Praise God from whom all blessings flow,"—

hymns like these have been called, not inaptly, "tones of the Church militant," because they have won a high place in all Christian worship. It is not likely that the future will let them die. That which is chief in them, insuring their patent, is their emotional character. Each one of them is a sort of golden stairway up whose easy ascent generation after generation of men have rolled their hearts, burdened or joyous, in song to God—joining the anthems of earth to the hallelujahs of heaven.

And so in song, as in prayer and in preaching, it seems to me that we must give emotion a great place—even the very best in religion.

Finally, if it be so that I have mounted the wrong engine, and gone careering on a wild train; if "Emotionalism" was intended to signify "the abuse of the emotions" in Christian work and worship, I have only this to say now: Almost all the best gifts of God to man may be so used that the use becomes abuse. I believe in the hearty proclamation of a great gospel, and I look for the Holy Spirit to make the preached gospel effective. This, for me, is the hope of the world, and I have little sympathy with the methods and manipulations of some latter-day evangelists, who go up and down the earth with tents and trumpets and sackbuts. But I suspect that these extravagances have the relation of a reaction, not to say of a conscientious protest, against the benumbing influences of the exacting, scientific spirit of this age, which sneers at emotion, and blows its chill breath upon every fervid impulse. I had rather have the most extravagant worship of a risen Redeemer than the paralysis of that spirit which of all things fears most a Resurrection. And I would far rather have all the machinery and minstrelsy of modern revivalists, with all the people clapping their hands and shouting unto God, than the decorous silence that must reign while a cold, untremulous, skeleton hand puts a death's head seal upon the stone, and unbelief stations a guard at the door of the sepulchre of our Lord.

The Chairman then introduced DR. GESSLER, Pastor of Grace Baptist Church of New York, as the second appointed speaker.

REV. THEO. A. K. GESSLER, D.D.:

My place this morning is that of a speaker rather than of a writer. This form of appointment is made by the committee, I presume, with a view to tempting a man to some rashness of expression; possibly with a view to eliciting that freedom of debate which appears to have failed thus far in the sessions of this Congress. The question now before us presents itself to me as involving a regard to the various forms of emphasis which may be placed upon our definitions of religion. Religion, for example, may be contemplated from that side in which creeds are regarded as the most prominent expression of religious being, and in that view, the intellect becomes the foremost power in religion; or it may be regarded in the light of the philanthropic results that grow out of the existence of Christianity, and in that view of it, we have a practical expression of religion; or, on the other hand, we may place our emphasis on the realm of emotional life. It might be said that there is a sort of a blemish in the very statement of the subject. An "ism" is usually regarded by us as being something that is a little out of the way, as something that does not hold in itself the very essence of the truth.

Now, in my discussion of this subject, let me ask you first to discriminate emotions, with regard to their origin, and also with regard to their results. The apostle says, "Be not drunk with wine . . . but be ye filled with the Spirit," which suggests at once the possibility of a great similarity in appearance and a great diversity in fact. There is also a great difference with regard to the results of emotions. If we are rightly informed in the farther North concerning some forms of religious life which obtain among your own colored people in the South, it is very likely that you are familiar with many instances of the most intense expression of supposedly religious emotion. There is a great spasm of excitement—and then all is over. There is no effect on the life, or but little effect that is desirable. No kind of advantage, either to Christianity at large, or to the spirituality of the church, or to the extension of its organization. Any emotion to be religious must lead to a change of life. No emotion that spends itself simply in itself is ever worth anything to the cause of Christ. Only when it manifests its power in some expression of philanthropy, in some work for the Lord

Jesus Christ and for the souls of men—in something that makes the world sweeter and brings heaven nearer—does it become a really religious emotion.

With these definitions before us, let us for a few moments contrast these two opposing conceptions of Christianity. There is one, for example, which exalts the intellect, in which the creeds or doctrinal statements are made to hold in themselves the ultimate and highest expression of Christian thought. In these is supposed to lie the very essence of Christian being. I am inclined to think that some of the recent developments of one of the larger denominations—in which there has been such a desperate effort to cling to an effete and outworn form of a creed handed down by men whose bones have rotted now for many generations, and who are still permitted to fetter the living and growing opinions of one of the largest and most intelligent bodies of men that ever lived in any land, and to bind their man-made creed with like tenacity upon succeeding generations as it has bound generations in the past—reveal a conception of Christianity that seems to exalt the intellectual realm in religion to a place which seems, at least to your speaker, to be unjustified. The intellect, it is true, must finally judge of the emotions themselves. The intellect, it is true, brings to us the foundation elements of truth on which our spiritual life is founded; but after all, we are conscious that the intellect does not reach into the essence of religion. No man worships God, for example, with the same faculties of mind with which he determines a problem in calculus, or investigates a theory in astronomy. No man, when he bows upon his knees or pours out his heart in a hymn of Christian praise, calls to his aid those faculties by which he proceeds through a syllogism in logic, or by which he pushes his way along a line of historic discovery.

More than this, Christianity is designed to be universal. It is meant for every man. The invitation is, "Ho every one that thirsteth"—it reaches out to all men everywhere, to the unlearned man as well as to the learned man, to the most ignorant slave as well as to the most cultured savant. Now it is universally designed, so far as our God and Saviour is concerned, that any special intellectual gifts shall not be required on the part of any human soul in order to come within the realm of divine grace.

More than this, the principles of human activity lead us to recognize that the highest forms of things that are brought to us by the combined powers of man are ultimately the effort of something else

than mere intellectual exercises. If you ask the painter how it is he has produced a great work, he will be unable to explain to you the process by which he has drawn the lines, by which he has mixed the colors, and has produced that wonderful effect. Behind it all is something we call genius. A certain something that is not the product of reason; something that is higher and nobler. The intellect is only a sort of a handmaid to the soul in religion. If you ask how much intellect a man must have in order to become a Christian, and how much he must know in order to be a disciple of Christ, I answer, it is not the amount or precise quality of doctrinal knowledge by which a man's Christianity is to be decided. A man may have the most perfect creed in the world, and yet be a devil at heart. Nor is any mere historical knowledge concerning Christ to be regarded as satisfactory. I suppose that Renan was more thoroughly familiar with the historical relations of the life of Christ than any man in this room to-day, and yet he was as far from a true knowledge of the Saviour as is the Shah of Persia. What then is the answer? In the providence of God there has been given to the world a wonderful means of knowledge in the delineations of the four evangelists, and these delineations give to us a sort of resultant in our souls which I do not know how to illustrate to you except by those composite pictures which have been produced in some of our monthly magazines, in which some thirty or forty members of a college or school were brought one after the other for a certain short exposure before a camera, and an ideal picture out of them all is produced, in which every individual is lost and we only have the result of all the faces. From that comes a picture, a general likeness. So with us. We have first the delineation of Matthew; upon this is placed that of Mark; then follows that of Luke; and later that of John; upon all these is superimposed that of the Epistles; then last of all, the camera is turned upward and we get a glimpse of Him from the place of highest glory. The King of life is depicted as "a lamb that has been slain, the Lion of the tribe of Judah." And as the result of all there is born in the heart an ideal Christ, a Christ drawn from the revealed word and manifested through the word of God, and finally comprehended by the emotional and spiritual nature of the child of God. However it may come in its beginnings, it is, after all, the one form of knowledge that is absolutely necessary in order that a man should be accepted of God.

The word of God substantially tells us that the domain of all religious life is in the realm of our emotional nature. "Thy heart

shall live forever." Some of these days you will forget all about your geometry and your so-called science of geology will all be forgotten and pass away from you, and many things that you have thought were the grandest treasures of your intellect will be abandoned by you as absolutely worthless and you will spurn them under your feet as you rise into the upper air; but this thing in you that loves and hates and weeps and rejoices, this thing in you that sings psalms before God and is lifted into rapture, shall live forever. So also the apostle says, "With the heart man believeth unto righteousness." The great difference between people in our communities, where everybody in a certain sense believes in Christ, is just here: the multitude believe with the head; the few believe with the heart. It is just here that Christianity begins, and it is just here also that we are to discover the essential element and final power of a great life. So likewise the Master taught men. Read over the beatitudes: "Blessed, or (as the revised version has it) happy,—are the peacemakers;" "blessed," or happy, "are they that do hunger and thirst after righteousness."

When we come to the final results of our own experience we reach the same conclusion as that which we derive from our earlier investigation into this truth, and from our analysis of the Scriptures. There are some truths that never come to us by reasoning. The highest truths are they which are revealed to the soul instinctively. This communion in which you live apart from the world and in fellowship with God, these discoveries of Christ, discoveries of the Father such as never framed themselves into words, by which you recognize "the white stone that no man knoweth saving he that receiveth it," these fruits of a personal and special revelation to your own heart, are the highest possessions of the soul.

I remember reading many years ago what was then very mysterious to me in the biography of one of the first college presidents of the United States. As he records in his diary, when he was alone, his soul received what he declared was a special and wonderful revelation of the Trinity, a sweet and mental communion, I think he called it. (It has been so long since I read the words I do not know that I exactly remember them): "There was revealed to me a sweet, a pure, a Holy Unity—a pure and true and blessed Trinity," and then he went on to say how his soul was lifted up into a sort of a state of supreme rapture in contemplation of the sublime fact. Now no man ever by intellect reached into that mystery. A man may reach it by the heart.

There is something wonderful about the way in which our spirit-

ual life is fed. I don't know any logic by which you can explain it. The sermon that is true and merely true, is a failure. To be effective it must have heart or unction. There is a simple ditty that has been sung all over our land for years and years and years. There is no merit in the tune, I am sure. There is nothing wonderful in the words, "Come to Jesus, come to Jesus just now." Now, if you can understand on any ground by which we ordinarily determine the relation of cause to effect, the wonderful results that have come out of that hymn, you are a smarter man than ever lived before. It cannot be explained, save on the theory that the heart is mightier than the head, and that the soul, after all, is led along the line in which the Spirit of God is regnant and in which the intellect takes only a second place.

There are three stories to man's nature. The physical is the lower story, and above that is the intellectual. This has a wide range, but the upper story of the house of man is that from which he looks out over a still broader sweep, through the heart, and sees what the intellect never, never could find of itself, alone and unaided.

The intellect crawls along the hard pavement of fact, but the heart has wings and rises into the upper air where God Himself dwells.

There is no force more potent in the political world than that denoted by the word patriotism. It does what no logic can do, no dollars can buy, and yet after all it is a sort of a vague, airy thing.

Mightiest in the realm of spiritual life is the love of God, and it is in the atmosphere of love that the heart lives.

The President led the congregation in singing "Jesus, lover of my soul," and then introduced MR. BOVILLE, of Hamilton, Ontario.

REV. R. G. BOVILLE :

MR. PRESIDENT AND MEMBERS OF THE CONGRESS :—I feel myself in the most perfect accord with what has been said this morning. What would life be without the tear of sympathy and the smile of hope? What would life be without the heart surrender to those things that are spiritual? Necessarily it would be as cold and forbidding as an extinct moon without an atmosphere. The most beautiful things of the world have been the product, not of thought, but of feeling; in painting, in poetry and in art. That splendid production, the World's Fair, in some of its most impressive aspects, is the outcome of creative feeling! But that life that

has not back of feeling the solid ground of character to rest on, will not meet all the demands of life.

I do not believe life will ever get along on mere emotion, unless at the basis of the whole there is the influence of a developed character, which cannot be constructed on mere emotion alone. Men must plow the fields and labor in the furnaces whether their emotions would have them do it or not. Soldiers must fight when, if governed by their emotions, they would be traitors to their country. I have seen men called out of the fore-castle when I am sure it was only a sense of duty that made them climb the rigging at the peril of their lives. A Christianity which does not discipline character will become gelatinous in form, and create that kind of religious creature which might be called an emotional invertebrate. How often after the tremendous excitement of special meetings has passed, does a revival result in a small handful of people, while the great mass goes back rather worse than better. Many pastors know there is a kind of Christian who will neither give nor work consecutively, but who will sweep in with a tremendous hurrah when a revivalist comes, and announce that the steady godly contributors to weekly offering are in a Laodicean condition.

How often men are misled by these things, and people kept waiting to be converted by the revelation of some beautiful dream, instead of being taught to accept simply the testimony of God. They will keep waiting and waiting until some great upheaval of feeling will call them out of their old life; and churches will wait for a splendid missionary sermon to induce them to give their money—waiting for the eloquence of some speaker to make them remember they are not their own, but bought with a price, instead of practising the trained systematic habit of giving in the Master's name. Emotionalism in finance has never been a success. If it happens to be a wet day, and the preacher has lost his inspiration, or left it at home, the collection dwindles because they are not taught to act from a sense of duty.

If my own impression of the Presbyterians is correct, and I have lived among them for years, I believe that the history of Calvinism shows its tremendous power in the development of Christianity as arising from its grip on character. Methodism, while more emotional, has been successful in the same way. And I do not believe that the power that the Baptists have exercised in the days that are passed has had for its source mere revivalistic emotionalism; rather I believe that its power has depended as much on the great principles it has taught and ever stood for, that have been the life-line to a sinking civilization.

Man's mental life is made up of thought, volition and feeling, and you must recognize these things in the proportion God has given them in the human mind.

So it seems to me that the Christian Church is not to be considered as a nursery in which people are to be dandled and fondled and rocked, or a sort of "juggling board" such as you entertain your friends on in the South, but a school where Christian character is to be disciplined, and Christian faith developed.

I believe in the aroma and perfume and flower and verdure of feeling, but I believe as much in the sub-soil of disciplined habit, resting on the solid rock of character, as pictured in the flowery verdure of nature resting on a solid earth foundation.

REV. WALTER RAUSCHENBUSCH :

I speak only as a stop-gap. I do hope the brethren will send up their cards like snowflakes. It is almost cold enough outside, for that sort of a snowstorm.

I was delighted with the paper of Dr. Johnson and the address by Dr. Gessler. They both gave a sample of intellectual work penetrated and gilded by genuine emotion.

Let me lay down a few propositions as my contribution to the subject.

1. A religion without emotion is valueless. Talking like an angel, knowing, believing, and even sacrifice, without the emotion of love, Paul tells us, is nothing.

2. Preaching without emotion has no saving power.

3. Being saved without emotion is unthinkable. Imagine a man being born again without being stirred to the bottom of his nature. Imagine a revival without great waves of emotion running over all.

4. If I had to choose between intellect and emotion in religious work, I would rather have genuine emotion with little intellect, than the reverse. In mathematics or the natural sciences I might prefer the man with cold, clear and unbiased intellect, but in Christian life and Christian work I would rather have genuine emotion with little intellect than great intellect with little emotion.

5. But the other side of the matter deserves emphasis, too. Emotion is good only when it is spontaneous, only when it rises naturally in the soul in response to a great thought or in view of some entrancing object. When a speaker, knowing the effect of motion, goes consciously about it to work up emotion in himself

or his hearers, he prostitutes one of his noblest faculties. And though the effect on his hearers may be apparently great, it can not be genuine nor lasting. Perhaps you have heard the story of the minister who had the convenient faculty of crying whenever he wished. A sermon of his was found—after his death, let us hope—with marginal notes in red ink calling for the proper emotion: “Cry”—“Cry hard,” and as he approached his peroration: “Cry like the—like everything.” Such emotion is corrupting and not ennobling. It will corrupt the entire character of the minister stooping to it, and will blunt and corrupt his hearers.

So I should say: Never strive after emotion when you do not feel it; but, on the other hand, never restrain emotion if you do feel it. Be genuine. Talk out as you feel. And keep clear of any environment which would check a good and genuine emotion. If anybody tried to put me in one of those old barrel pulpets and swaddle me in a gown in which I could not move my arms freely, I should certainly tear something. I want to have a chance to express all genuine emotion which the Lord awakes in me.

REV. GEO. E. HARR, JR., Editor of “The Watchman,” Boston, Mass.:

MR. PRESIDENT AND MEMBERS OF THE CONGRESS:—We have a phrase in New England, “There are odds in deacons.” We do not think because a man is a deacon that he belongs to a class in which everybody is alike. There are odds in men and women; and there are some people who need to be played upon emotionally a great deal, and some who do not need it at all. Now, in New England I think that, perhaps, we have too much overlooked the emotional development of religious life. You go into a Congregational or Unitarian Church in Boston and you will be apt to find that the preacher makes comparatively few appeals to the heart. He gives simply a clear, logical, intellectual presentation of religion; and we, Baptists, have been largely influenced by these examples. I think we are coming to believe, however, that in New England we need preaching to the heart much more than preaching to the intellect. I am not very familiar with the South, but I imagine that, possibly, exactly the reverse is true here. If I am correctly informed, there is a great deal of preaching to the heart and to the emotional life; and you may err in this direction. We have much to learn of each other.

I have seen a large bodied man, who had considerable personal

magnetism, addressing a congregation, and I have listened to him with the greatest attention without perceiving that he was saying anything. It seemed to me that he was talking the merest platitudes, and yet the power of the sermon might be strikingly illustrated in the prayer meeting, with which we in the North often follow an evening preaching service. It appeared as if everyone had been put into a spiritual frame by that discourse. But to me the sermon seemed to illustrate the power of animal magnetism rather than the power of the truth.

Emotions so aroused are not likely to leave a permanent impression; whereas, if those emotions had been aroused by a presentation of the truth, at least the truth which occasioned them might have become a permanent possession of the soul.

There is another thing in this connection which has been hinted at, and that is, we should not make an emotion the test of our Christian experience. There are many people in our churches, North and South, who look to their feelings as an evidence of their religious life. Now you may go through the entire New Testament and you will find not the slightest warrant for this. "Ye are my friends if ye do the things that I command you." "If ye know these things, happy are ye if ye do them." Obedience is more than the sentiment of friendship, and more than knowledge. It is the power which transmutes emotion and knowledge into life.

The valid test of a religious life is the character which it forms. When a man can look back upon his experience and say, "My religious conviction led me to undertake some service for my Lord, it led me to walk in a path of duty when my inclinations were against it, I believe I am one of the chosen of the Lord because God helped to do that thing," he has something in his experience to rest upon. But the man who simply looks back to a happy day, fleeting as the summer cloud, that man is building his hope, so far as experience is concerned, on a weak foundation.

Throughout our whole land the evangelical churches have been too largely influenced by the false theory that the test of a religious life is an emotional experience.

*Third Session.***WEDNESDAY AFTERNOON.**

The session was opened with the hymn "There is a fountain filled with blood." REV. CARTER HELM JONES led in prayer. The President introduced MR. VEDDER, editor of the "Examiner," New York, as the first appointed speaker on the topic of the afternoon.

"SHALL OUR YOUNG PEOPLE BE ORGANIZED FOR CHRISTIAN WORK?"

MR. HENRY C. VEDDER :

MR. PRESIDENT AND BRETHREN OF THE CONGRESS:—It is with considerable trepidation that I open the discussion of this topic. In the first place, I am the youngest and least experienced of the speakers appointed for this service. In the second place, public speech is not my usual mode of utterance. The editor is a harmless drudge who sits daily at his desk (literally with the "devil" at his elbow) and his chief ambition is to grind out a certain amount of "copy." In his case it may be truly said that the typewriter is more mighty than the tongue. Another cause of trepidation is this: I am not quite certain of the temper and feeling of a Southern audience with regard to this question. If I were to speak to Northern Baptists, I should be certain from the outset of their sympathy for the cause I represented, and I should be sure they would tolerate an inadequate presentation of the subject. I am not quite so certain about a Southern audience, because some wild, weird tales have reached my ears regarding the opinions held in the South upon this subject. Yet I am going to assume that there is not, as a delegate to this Congress, a single person, old or young, who has even a lingering doubt of the worth and permanence of what is now known as the Young People's Movement. There may have been a time when such a doubt was permissible, but that time is long since past. For what is this movement but a new and marvellous fulfilment in our own day of the word of the prophet Joel, "I will pour out my spirit upon all flesh; and your sons and your daughters shall

prophecy and your young men shall see visions"? The historian of the future will treat this as one of the distinctive features of this century; and who is there of us so slow of heart to believe what God has spoken by His prophets and is speaking by His providence as not to see in this magnificent uprising of young Christians of all lands God's message to His church writ large across the world? "Of all lands," I say. That is no rhetorical flourish, no figure of speech, but sober, literal truth. The Young People's Movement has dotted the globe with its tabernacles of prayer, whose evening hymn, keeping company with the hours, encircles the world with one continuous and unbroken strain of the songs of Zion.

Most questions have at least two sides, and in general my angle of vision is broad enough to take in both, but I confess that this question seems to me to have but one side, and but one possible answer, and that an emphatic Yes. If any people should be organized, the young people should be, for two unanswerable reasons: In the first place, the young people themselves need the development, the discipline, that organization will give them in the formative stage of their character; and the church needs the concentrated power, the kindling enthusiasm, that the young people can bring to it.

And the young people will be organized—be sure of that. Remember the historic contest of Mrs. Partington with the Atlantic Ocean in its fury. Mrs. Partington's blood was up, and while she was exceedingly good at an ordinary puddle, when he and her mop were pitted against the Atlantic there could be only one issue to the struggle. Brethren, we may hinder, but we cannot prevent, the organization of the Baptist Young People. The great question that confronts us is not, "Shall our young people be organized?—it is too late in the day to be discussing a question that the providence of God has already answered for us; the great question is, *How* shall our young people be organized? That is a very hard question for some to answer, but it doesn't puzzle a Baptist a bit; to this and all other like questions he has his answer pat—our young people must be organized according to the principles of the New Testament, and in no other way. To the law and the testimony is our appeal in every case of this kind.

Now what do we find when we interrogate the New Testament on this point? We find one agency, one body, for the evangelization of the world—and but one. "On this rock," said the Lord Jesus, "I will build my church, and the gates of hell shall

not prevail against it." Any organization, any society, that attempts to evangelize the world independently of the church, is disloyal to that church, and therefore disloyal to the Lord who instituted it. As Baptists we believe that all Christian service may be most effective for good, as it is most pleasing to God, when rendered in due loyalty and subordination to His church.

I beg you to observe that a New Testament church is not a machine; it is an organism. A machine is a thing that works only in one way, and according to one adjustment that has been contrived by its maker, but an organism has the power to adjust itself to its environment. An organism can do anything that does not transcend the fundamental laws of its being. The church adapts itself to its environment through two methods, specialization and co-operation.

You are all familiar with the economic doctrine of the division of labor. Time was when every household produced all that was consumed by it; now the members devote themselves, each to his special trade or business; exchanging the surplus of their labor for other things as these are required. On no other terms can men compete successfully with their rivals, and make a living. There has been a specializing within the church, in the work of the Sunday-school, in the holding of meetings for special classes, in missionary societies, in temperance societies. In some sections and in some churches this has gone further than in others, but there is hardly a Baptist church that has not done something in this line. And any Baptist Church that has a Sunday-school is estopped from objecting *on principle* to the organization of its young people. Whether the specialization is according to Scripture or not depends on one thing and only one: are these different forms of activity organic parts of the church? Do they exist by the authority of the church as a whole, in strict subordination to the church and in unswerving loyalty to the church? If they do, they are scriptural; they are the wise exercise of the liberty wherewith Christ has made us free. If they are separate entities existing without authority of the church, and more or less insubordinate, jealous, antagonistic and disloyal, then they are unscriptural and harmful, and cannot be too soon abolished.

I claim that the organization of young Christians bears this test triumphantly. What is now known distinctively as "the Young People's Movement," puts loyal subordination to the church in the forefront of its constitution. Those who are charged with its leadership are never weary of saying to the young people, in

public and in private, "Organize your society with the advice and consent of the church, subject to its authority, and in all things be loyal to church and pastor as you are loyal to Christ."

The other great principle of the development seen in modern life is co-operation. Our Baptist churches have applied this law of co-operation to religious work outside of the church. Thus our churches first form local associations for spiritual stimulation and missionary work; general associations or State conventions for similar objects on a larger field, and still larger conventions or missionary societies for the evangelizing of continents or of the world. Provided they are all voluntary associations, with only advisory and executive powers, assuming no legislative authority over the churches composing them, these organizations are generally recognized among us as scriptural. Any Baptist church that is affiliated with an association or convention is estopped from any objection *on principle* to the affiliation of its young people. But when this principle of co-operation or affiliation is proposed for young people's work, there is suddenly developed a zeal for Scripture and a tender solicitude about the harm that may come to our young people that would be touching if it were not ridiculous.

This affiliation of the young people, to be Scriptural, should be like their local organizations, strictly subordinate to the organizations of the churches. Associational organizations of young people should be formed in connection with and by the authority of the regular associations of the churches; should always meet in connection with the associations, taking such share in the programme and business as may be assigned them; and should loyally and heartily co-operate with the parent association in all its work. State organizations should be formed in a similar way. In so far as these organizations assume no legislative authority over our young people, and merely exercise advisory functions, and especially in so far as they act in strict subordination to and harmony with the regular organizations of the churches, this affiliation of Baptist young people is not only scriptural, but it is full of promise to every great cause in which Baptists are enlisted. The Baptist young people of America are a great host—great not only in numbers, but in spiritual power, in burning zeal, in consecrated intelligence. We cannot afford to let this power go to waste, even if we dare to withstand God's providence. We cannot afford to cast suspicion on their loyalty and risk their permanent alienation from the denomination. This is no time to suppress their enthusiasm, to nickname their organizations, to deny them the rights that we

assert for ourselves. Rather is it a time to grapple them with hooks of steel and hold them fast to the great throbbing heart of the denomination; to make a place for them in all our work, and give them every help to develop into better men and women and better Baptists than we have ever been. Men of Issachar, ye who have understanding of the times, to know what Israel ought to do, let your voices be heard in behalf of our Baptist young people before the golden opportunity passes.

There is a further and an urgent reason why Baptist young people in particular should be organized. Youth is especially the time for education, and our young people need systematic instruction in our distinctive principles such as they have never had before. If any body of Christians can afford to have its young people grow up in ignorance of the distinctive doctrines for which they stand, it is not Baptists. We have suffered greatly at the North because of our neglect thus to instruct our young people. The sons and daughters of as loyal Baptists as ever lived are leaving us for other denominations, and it is very hard to find a Baptist family that for three generations has enjoyed wealth, culture and social position. In the city of Roger Williams is our oldest Baptist institution of learning, named from one of its early and generous benefactors, Nicholas Brown, a loyal Baptist. The descendants of Nicholas Brown still live in Providence—a family of wealth, of culture, of social position—but not one of them is a Baptist. This is a sample case, and I could give you similar cases by the score, by the hundred. But, you will say, this is but half of the truth, we have made reprisals; Pedobaptists by the hundreds are baptized into our churches every year. In some home in this city to-day there sits a mother mourning the loss of her child. Will you go to that mother and say, “Sister, do not weep so; there is an orphan asylum in the next street, and you may, if you will, adopt three children to-morrow in the place of the one you have lost”? You would not be so brutal, or so silly. For you well know that, though this weeping mother may hereafter adopt children and love them, they will never take the place of the one that has gone. Until her eyes meet his in the better world, there will be a chamber in her heart sacred to him who was bone of her bone and flesh of her flesh, who was cradled in her arms and breathed his life out on her bosom. And I say to you, that all our gains from other flocks, though they were ten times as many, could never make good to us the loss of the lambs of our own fold.

We cast it in the teeth of Roman Catholics that they are unable

to hold their children—that when these come to years of understanding they leave the church. Rome has recognized the danger—she is wise enough to know that a church is doomed if it cannot hold its own children. Shall we be blind to our danger? Are Baptist principles of so doubtful truth that intelligent young people naturally reject them? The trouble is not, we shall agree, with our principles, but with the imperfect inculcation of those principles. We have hitherto made no adequate provision for the regular and systematic instruction of our young people in Baptist history, doctrines and polity. It is because this fact has been recognized by its leaders that the Baptist Young People's Movement has been from the first so largely educational in its character. This is indeed, to my mind, its *raison d'être*. Too many of our people are Baptists by accident—because they had a Baptist parentage or were converted in a Baptist church; the aim of this movement is to make our young people Baptists by intelligent conviction. We have been too intent heretofore on mere increase of members—on merely making the people Baptists. We must do better than that—a great deal better. We must make the coming generation of Baptists so that they will stay made. If the organization of our young people for Christian work and for systematic instruction in distinctive Baptist principles will not accomplish this, nothing can accomplish it.

It would be idle to deny that the Young People's Movement has its dangers. Of course it has; where there's life there's danger always, and the only really safe place in the world is the cemetery. But Southern men have proved on many a well-fought field and Southern women have proved by heroic devotion at their fire-sides, that they are the last people in the world to be daunted by danger. And besides, remember the wise words of Thomas Jefferson, a Southern man in whose greatness we of the North claim a common heritage, "The greatest misfortunes in life are those that never happen." The real dangers of this movement are trifling compared with the spectres of some men's imaginations.

But it would be idle also to deny that the young people will make mistakes. Of course they will. He who never makes a mistake never makes anything. But remember again the words of America's most eloquent preacher, perhaps his wisest words, "A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life." The difference between the wise man and the fool is not that the former makes no mistakes, but that he makes of them stepping-stones to higher things; while,

as the wisest of men says in the Proverbs, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

It is possible that in some cases the young people may be headstrong, fractious, fond of rule. After all, they are very much like their elders. You remember the retort of sharp-tongued Mrs. Poyser when somebody remarked in her hearing that all women are fools: "I ain't denyin' that women are fools; I expect God Almighty made 'em to match the men." I expect that God has made the young people to match their elders, and some are obstinate, some are silly, some talk too much, some want to boss everything. Dear elder brethren, bear with our failings patiently, rebuke us faithfully in love when we err, and in time—who knows?—we may attain even to your measure of wisdom, discretion and modesty.

I have said that its mission of education is the *raison d'être* of the Young People's Movement, but I beg you to take this in no narrow sense. This culture is not for its own sake. The motto of the Baptist young people is, "We study that we may serve." At one of their great gatherings a conspectus of reading and study, recommended to the young people of our churches, was suspended over the platform, and on either side great fishing-nets. You catch the idea at once, as they did. We do not seek for our Baptist young people culture for its own sake—there is nothing more barren than mere learning—but a culture that shall fit them for Christian service, that shall inspire them to Christian conquest. For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

DR. J. B. HAWTHORNE, whose address was looked forward to with special interest, was kept at home by serious illness.

The second appointed speaker was DR. GAMBRELL, President of Mercer University, Macon, Ga.

REV. J. B. GAMBRELL, D.D., LL.D.:

BROTHER PRESIDENT, AND BROTHERS OF THE CONGRESS:—I am very glad to speak on this subject this afternoon. I shall speak with perfect freedom, with the feeling all the time present that I am speaking in a Baptist meeting, for the furtherance of Baptist interests, and with the conviction present in my heart, now as always, that there is not anything in the world better than a Baptist.

I think you will agree with me that a Baptist is the last, and the best, and the highest possible evolution of the human race. A Baptist is a man of real Scripture cult. He has God and the New Testament struck in and struck through. He fears God and loves him, and serves him, and stands up for his own rights, and allows everybody to have as much right in the world as he has.

I say further that the Baptist churches are the only real and genuine New Testament churches; that they are built after the pattern shown, and constructed after divine wisdom. A Baptist church is a perfect organization, and is suited to all purposes for the evangelization of the world. A Baptist church is finished off at both ends, and tucked in all around. There is not any place to add anything to it; there isn't any reason in adding anything to it. It is a perfect organization, and it is an organization, not a machine. Bear in mind, brethren, the excellent definitions we have just heard from the brother from New York, and then I think I shall not have a controversy with any of you, if I were to say to you that the work already done by the Baptists is an exceedingly great work. Our young people ought to know this for many reasons, all of which are good.

But the work of the Baptists in the world is not complete. We must push our work for the good of mankind. There is a breaking up of old organizations. But, brethren, we must remain solid. Even our Presbyterian brethren, that I thought would stand together as long as the rocks, why there are in them great fissures, rents and slumps. They don't even know whether they are predestinated or not. I am glad there is a breaking to pieces, a disintegration going on. Only let us stand together, and we shall get the loose pieces that are broken off. Let us hold together in the centre, that we may catch them and put them together. It is the Baptists that will bring this world square, and construct it on New Testament principles. If that is ever done, Baptists must do it, for nobody else is working at it with a clear idea of what is needed.

It is no use for me to stand here and make an argument for the perpetuity of Baptist churches. We will want Baptist churches a hundred years from now, yes, a thousand years—or as long as the world stands—and we want the best. There are several things needful to have in a strong Baptist church. One is, we should have converted people; another is, we should have instructed people, and another, we should have a good many people.

I know there are a great many people who harp on the blessing

of a little flock; but, brethren, we don't want it too little. We want all the right kind of people we can get, and we can see at once how important this Young People's movement is, for if we save the youth of to-day we make the churches of the future strong.

Let us remember now, brethren, that human nature is the same the world over, and we must take an account of that in making our plans. We cannot blot out the difference between childhood and youth, nor between youth and age. We need great wisdom in devising to meet the various phases of human nature. The lumber men know they have got to cut the timber with the grain, and you have to work humanity with the grain.

Boys, when they get up to a certain age and there is a little something suspicious on the upper lip, are loaded, they are dangerous and they are apt to go off. They are very dangerous, and you have got to watch them all the time. You can't do with your boy as you have been doing. A while back a little interview with him in the back yard would bring things straight again, but now he is going to have his way in a measure. He is getting the big head. That is nothing wrong with a boy. Every boy is going to have the big head at a certain age. That is right. It is a sudden feeling of power without discretion as to its use. He is going to exert himself. Then we have to change the treatment with the boy, or he is going off. You must give him something to do. You must recognize his importance. He feels his importance, and he is important, too. He is nearer right about it than we think. Just at that time we must put him to work, or his excess of energy will run him into mischief.

Ever since I was a boy, and ever since Noah was a boy, for that matter (and that is as far back as I can remember), the thing has been as I have said. Every effort to hold young people in the Sunday-school beyond childhood has been more a failure than a success. Ought we not to adopt another method, more in harmony with nature and reason?

It has been said by a brilliant Frenchman that only in the nineteenth century was the personality of woman recognized. It then dawned on this century that a woman was a person. We have made a great deal out of it, and bless your souls, brethren, they have made a great deal out of us, too; and if they do not keep us moving I am not at all a judge of the way the world is going. A second great discovery just dawning on us is youth with its marvellous powers and aptitudes, as well as dangers. Why, it used to be that

a man had to be old before he came to anything. The great enterprises of to-day are, many of them at least, in the hands of young men. When we go to reading history we find that the greatest things men have ever done, have been before they reached forty-five. In the early part of this century the greatest men of the world, the men who balanced Europe in their hands, Napoleon on the one hand and William Pitt on the other, were young men. There is no more important study for us just now than youth. The world and other denominations know the value of young people, and are bidding for our youth, and getting them too.

I am very fond of Pedo-Baptists, Methodists, Presbyterians and all that, but I like them a little behind. When they get our young people in their meetings, they go on generalities, and a Baptist on generalities is a very poor Baptist. We want Baptists in particular. It is the particulars of religion that we ought to stick to. Now then, if our young men are not taken hold of, and the girls (for where the girls are there are the boys also, and where the boys are there are the girls likewise), if we do not get hold of them somebody else will. Somebody has already had them. They are in clubs. Organization is in the air. It is a powerful thing. Some while ago, in another city, I went to a young man who was going wrong and made a strong appeal to him to break off from his associations and come around and do right. I had him standing with tears in his eyes and trembling with emotion as I appealed to him from the standpoint of his old home and his father and mother, but I could not bring him to a decision because I was not struggling with that young man; I was struggling with his club. They took him away from the church. My contention was really with the combined strength of the members of that club.

You get twenty young people together on the right lines, and they will support each other on the right lines. Organization means two things, mutual support and the opportunity to direct.

Our northern brethren beat us. I want to say they beat us in organizing all along the lines, and everywhere. They can go to work, as a result, and raise a million dollars. We tried some time ago to raise \$250,000 in the South, and there is not one of us here that knows what we did do; and none of us want to know. You take one of our great city churches, with a thousand people in it, and the pastor does not even know where they all live. If he wants to do anything he can't get at them to help them. No man can handle a great body of men singly. We must be organized in the military way somewhat.

There was once a little negro and his name was Gus. When he came to be about ten years old he could not even walk. His mother had neglected him when he ought to have been learning to walk, and now he couldn't walk at all. He could talk, and he could cry; he was a fine cryer, but he couldn't walk. His legs were all bent up. That is a picture of many a southern church. They are like Gus. After awhile a man came along and got Gus, and rigged him up in a machine so that his toes barely touched the ground and set him to walking. That is what the Young People's movement does for the young people, and will do for many a church.

Somebody says "Why can't we do as we used to?" Why my father used to bring cotton to town and sold it over in Hamburg. Things have changed since my father came down here. People used to roll barrels of tobacco to Hamburg, roll them down here. But things have changed. The old slow methods don't go to-day, and if you are going to make anything out of our Baptist young people in the south, you must settle this question of organization. We want organization. That is what we are suffering for. Many a girl dances and gets churched for it, who would not dance if she had anything to do in the church. Many a man goes wrong in society who would not if he had anything to do in the church. Our policy ought to be a working policy. If we get the young people in our churches organized we shall save them. Everything ought to be handled in that way. Our policy should be constructive and not simply obstructive.

Let me say distinctly (I speak with confidence because I know. I have been in the movement.) It is not contemplated that these unions are to exist outside of the churches, or independent of the churches, but it is a fundamental principle of the organization that their work shall be in and their contributions shall go through the churches and be directed by the local churches, in the North to their northern societies, and in the South to the Southern Baptist Convention. Why, of course we ought to favor this movement, because it means stronger churches, better training, development and contributions to all our Boards.

I have heard one objection that has not been mentioned yet. That is, that somebody somewhere don't believe some things some people somewhere else believe. That is so. There is a man who does not believe what I believe. All people have a few odd points. I don't know but one thoroughbred Baptist in the United States, and I am that man. People are odd, but I bear with them. Some

of you believe more than I do, but some of you also believe less than I do. We have to bear with each other. Because somebody up north, east, west or south believes something you don't, it is no reason you should not take hold of the young people in your churches and organize them and make the most out of them for service at home and throughout the world. We make a lot of unnecessary trouble. We make nearly all of our troubles. Nearly all our Biblical troubles are about things that are not in the Bible. One man said once he could understand all that was in the Bible. Another man said he could not, and ran into a controversy with him. One said to the other, "Tell me how it was that Samson got those three hundred foxes that did so much mischief." He said "I don't know." The other man said "Why you have broken down on the first question." "Hold," said the other man, "It is not in the Bible *how* he got them. I said I could understand everything that was in the Bible." So about the troubles of the Young People's movement—they are troubles that are not in it.

I would like everybody to have large toleration. I have toleration for my brethren. I go to hear singing that gives me the shivers. I bear it. I am perfectly certain that neither God, nor angels, nor men can appreciate it. I won't quit a church because the music has the jim-jams sometimes. I put up with it the best I can. If there is something done somewhere you don't like, you can make the most of your young people at home for their good and for the good of the cause everywhere. You needn't trouble about it. I want to draw you a picture. I am a great Georgian. I never thought that I would be, but my coat fits me mighty well in Georgia. Suppose two hundred of the best churches in Georgia would organize their young people, and we could have a young people's convention at the first church in Macon, and suppose we kept them four or five days talking about their work and the great truths of the New Testament as held and maintained by the Baptists. But somebody says, suppose we should get too enthusiastic. Bless my soul, I wish I could see it. It is a great deal to be a Baptist. It is easy to be something else. But as a Baptist you have got to stand against the world, the flesh, and the devil, and the Pedo-Baptists. Our young people go out and they don't know why close communion is so, and these people get our young people whipped in, out in the social world. But if we could have a great convention, and get our young people to equip themselves with the truth, they would stand. And there is no use to talk about a great movement of any sort without enthusiasm. Think of the enthusi-

asm of Pentecost and the early churches. That is just what we want, well regulated enthusiasm for the truth.

I would not be a Baptist just for fun—without a good, solid reason. I would not go down in the water if something else would do as well. We have had all along to fight for our existence. We do well fighting. We have always done well. Let us get our young people enthused and they will go home and get somebody else enthused. We wonder sometimes why it is things don't come to pass. There isn't anything intended to come to pass. People come in church and hear some songs, some prayers, and some sort of a sermon, some kind of a benediction, and go out. Of course there don't anything come to pass. But if they will organize in this way, and get new ideas and new life, something might come to pass. And it would be a great thing for our churches.

If you get together five or six hundred of our young people at Macon, and let the President of Mercer University talk about Mercer University, it would be a great thing for Mercer University. If we throw ourselves into this movement it will bring to us such a re-inforcement as we never had before. Is there any reason for not doing it? If there is I can't think of it, and nobody thus far has mentioned it.

MR. GARDNER, of Nashville, Tenn., took the floor.

REV. C. S. GARDNER:

MR. PRESIDENT:—I think the President has even transcended the autocratic powers that were conferred upon him by the constitution. I do not know by what sort of process he secured my card. I believe I can subscribe to nearly everything that has been said by the appointed speakers. I believe heartily in the organization of our young people. I have been connected with the movement, either organically or by sympathy, in nearly every form it has assumed up to the present time. I have had a Christian Endeavor Society in my church. When the Baptist Young People's Union was organized, I felt kindly disposed toward that. If our Southern brethren see fit to organize on a different basis still, it will be my pleasure to co-operate with them. I am decidedly for the movement.

I wish to emphasize particularly one idea suggested by the first speaker, the idea of specialization. I am evolutionist enough to believe that all growth and all development come by the specialization of functions, and that seems to me to be the principle of this movement.

I believe that the only way we can ever retain our young people in the Baptist faith is to instruct them in the doctrines of that faith.

I was particularly impressed by the statement that Mr. Vedder made about the course things have taken in the North. I did not know that it was a fact that wealth and social position are hardly ever secured to the Baptist denomination for three successive generations. When our young people reach a certain age and come into cultured society and wealthy circles, there is a tendency for them to be drawn away. Our doctrines are peculiar. They are not popular. I mean particularly those doctrines which separate us from other people; and their unpopularity lies mainly in the fact that they are not understood, and consequently the necessity is upon us to make them understood in a kindly, earnest and emphatic way. I believe that one duty is upon the Baptists all over the world—to compel the world to understand us. I do not think we have been understood.

However much apparent waste of enthusiasm there may have been in this movement, and there seems to have been a good deal of it to some people, two permanent results have been left behind. In the first place, it has waked up our young people to a consciousness that they are the children of God. They have hitherto looked forward to great effectiveness when they shall have advanced in years. They have felt that there was nothing for them to do as young people except to be still and grow up. Again, it has waked up our churches to the consciousness that there are lambs in the flock and that they must be nursed and nurtured in order to be brought up to great efficiency. I think a great many of our churches have been unconscious of this and that the churches are now beginning to recognize that our young people have in them great power for great work. I do not know what the issue of this movement is to be. I cannot tell whether it will be perpetuated or not. It is a condition and not a theory that confronts us. The movement must have great flexibility and must adjust itself to many varying conditions. But we must make the most of it, and I say with all my heart, God speed the movement.

• MR. RAMSEY, of Charleston, S. C., was the last speaker of the afternoon.

REV. DAVID M. RAMSEY :

BROTHER PRESIDENT:—I come forward to this platform, not because I have so much to say, but I want to show our Northern

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brethren who make this regulation that we are not afraid of the platform, and we can speak from that, too. I hadn't expected to say anything on the subject this afternoon. If I had, I should not have eaten so much of that fat turkey for dinner, but here I am, turkey and all, and I will have to do the best I can under the circumstances. I supposed there would be some opposition to this question, and that it would not go all one way. I had been hearing there were a great many objections to the developing of our young people, and I hoped there would be some one who would advocate the idea of not organizing. I think it would be enlightening to some of us, and possibly give some inspiration to our discussion. Once upon a time a little boy who was present when his father and mother had had some rather warm domestic discussion, waited until things had quieted down a little, and then went up to his mother and said, "Mother, please mention that again; I do love a row."

The organization of our young people is not a question that we can be too enthusiastic over. The subject is one that lies near my heart. Before the B. Y. P. U. was ever organized, and before I knew anything about the Christian Endeavor, I heard that Dr. Clark had published a book about the young people, and I got that book and culled from it the best ideas I found there, leaving out what I did not like. I organized our young people. The organization was impressed upon us as the most important thing we, as a people, could do.

Dr. Gambrell has touched upon one thing that I hope you will carry in your minds, and that is the advantage of organizing. Everything that is flourishing to-day is organized, and well organized. Time was when young people dropped in to play cards, but they have their clubs now, and are prepared to do things systematically. Time was when they went to a neighbor's house to dance, but clubs manage these things to-day. They have organized. Commercial men have trusts and syndicates. If we are wise, we will learn from them.

But another reason for this movement is that we, as a denomination, are called upon to do a long neglected work for our children. Hitherto we have depended too much on the power of our distinctive doctrines to hold the young in our churches. The Baptists have always believed that they had the truth straight from John the Baptist, and they have been standing waiting for the world to come around in due time. While one denomination has been taking unconverted children into their churches to hold

them, another has diligently taught the "shorter catechism," and still another, by means of great ecclesiastical machinery, is instructing the young so that they never change their views, the Baptist denomination in the meantime has been serenely indifferent about training the young.

I verily believe that if our young people knew how to state our doctrines they would not be ashamed of them, nor would they hesitate to let it be known that they are Baptists. For fear of controversy they say nothing when silence is damaging.

From the beginning I have studied this young people's movement closely. It is in perfect harmony with the genius of our churches. I yield to no one in my admiration for the polity of our churches, but this is unimpaired by the existence of a young people's society, which has as legitimate a place in a Baptist church as the Sunday-school. The important matter is that the society be kept in a subordinate position to the church, the superior body always defining the relation to be sustained by the inferior. Such a course is logical and wise, and will easily obviate all trouble in managing the organization. In many churches there is some deacon who thinks the movement dangerous and wrong. I love the deacons. I think they do more work for our churches without compensation than any other class, but being, for the most part, old men they are too conservative. Last Monday morning in my city, in reporting a sermon of one of the pastors, the paper got something a little wrong. The sentence ran "the seventy returned again with joy, saying, Lord, even the *deacons* are subject unto us through Thy name," instead of the *demons*.

Another objection urged against organizing our young people is, that the girls may get to talking in the meetings, but this need not be done unless the local organization wants them to take such part. To my thinking, I am frank to say, this woman question is not settled. We are not consistent about it, and I claim that no question has reached its final analysis until the conclusion reached is self-consistent. The thing does not hang together well for a woman to teach a Bible class of young men at 10 o'clock on Sunday morning, and then be denied the privilege of speaking a word to the same persons at 4 o'clock P. M. of the same day. I have observed that other denominations are making high bids for our young people. They think the material is too good to lie around loose. They are right. I put myself on record as being in favor of organizing with thoroughness and promptness.

Fourth Session.

WEDNESDAY EVENING.

The session was opened with prayer by Dr. T. A. K. Gessler. The President introduced Rev. C. S. GARDNER, of Nashville, Tenn., as the first appointed speaker on the topic of the evening :

“ETHICAL VERSUS FORENSIC CONCEPTIONS OF SALVATION.”

REV. C. S. GARDNER:

MR. PRESIDENT:—A complete, well-defined, thoroughly articulated and adequate statement of God’s method of saving men is impossible—in the first place, because it is nowhere contained in revelation; in the second place, because of the limited compass of human intelligence. In whatever direction a man’s thought may start, it will finally meet an insoluble paradox and will then have to stop. The whole horizon of thought is belted with a series of such paradoxes, and the inability to *rest* in a final paradox may be the sign of a strongly developed logical instinct, but it is also the sign of a shallow mind.

I cannot champion any elaborate theory of salvation, but must confess to a lurking suspicion of them all, which increases as they become more specific, more deftly articulated, and more exactly obedient to the demands of formal logic. The methods and processes of God move in a field which is, for the most part, beyond human ken. Now and then they sweep down into the view of men, and gratify us with a glimpse sufficient to determine their general direction and significance, and that is all. But while mistrusting all theories of the method of salvation which make pretension to completeness and logical precision, there yet remains the possibility of forming some just general notion of the nature of that method; and our question is of such a character. Is salvation an ethical or a forensic process?

The word of God, so far as it speaks upon these matters, supersedes every other source of knowledge, just as we blow out our candles when the sun rises. Then what says the Bible? Time

would fail me to quote even the representative passages relating to the great theme of salvation. But, speaking generally, I think we will all agree that the Bible does not make known any philosophy of the plan of salvation. It is not a book of explanations; it is a revelation. It does not theorize; it declares. Its revelation consists of a body of great facts which are authoritatively published. Among these great facts we will agree that these are to be found:

1. That man is a condemned, and so far as his own power goes, a hopelessly condemned sinner.
2. That the movement for his salvation originated in the love of God.
3. That the holiness of God demanded the punishment of the sinner. "The soul that sinneth, *it* shall die," is the law.
4. That God's eternal Son, by a mysterious incarnation, united himself with humanity.
5. That Christ took our guilt upon Himself and paid its penalty in His voluntary suffering and death.
6. That both the love and the holiness of God are expressed and satisfied in the voluntary and vicarious death of His incarnate Son.
7. That through faith in the Lord Jesus the sinner is justified and progressively sanctified, and at last is presented to God as a trophy of the cross "without spot or wrinkle, or any such thing."

If the Bible does not reveal these facts, it reveals nothing; but they are only facts, and we do not find any synthesis of them in the way of scientific explanation. That is left as a task for the human reason, and the many theories of soteriology are the results of the efforts of reason to give an account of these facts. And hence the variety and uncertainty of these results. Theology is philosophy interpreting Scripture, and philosophy, which is reason interpreting the universe, is one of the most variable and uncertain quantities in the universe.

Forensic conceptions of salvation are those which regard it as fundamentally and essentially a judicial process, having as a primary aim the adjustment of the external legal difficulties of man's state. They do not deny that salvation has a moral aspect, and that in it moral ends are reached; but they regard these as secondary and derivative.

Ethical conceptions reverse this way of looking at it. While not denying that salvation has a legal side to it, they emphasize as

primary the moral features of the process, and claim that these are the ground on which all the judicial acts connected with it are based.

Whether we adopt a forensic or an ethical conception, we shall meet with objections and difficulties; and the best we can do is to weigh these as carefully as we can and make our choice accordingly.

Against the forensic conceptions these objections may be urged :

1. They are too clear. They are too logical. They are admirably consistent in all their parts. They bear too much of the likeness of clever logical inventions. They do not involve enough of mystery to give one the feeling that his thought is moving in the realm of divine realities. This may seem to be a strange objection to urge. But all truth is rooted in mystery. It is only a small segment of the whole sphere of any great truth that can be compassed by the logical faculty. There is born in the mind an instinctive desire to systematize truth ; it is even an intellectual need which is imperative. The logical faculty is the instrument by which this desire is gratified. But it has its limits, and, compared with the vast world of reality, those limits are narrow. There is no way in which both the ambition and the impotency of man have been more signally demonstrated than in his efforts to measure, with his logical yard-stick, the starry firmament of truth. And when he seems to have accomplished a complete success in building up a theory upon a subject that touches the infinite at so many points, it gives rise to the suspicion that he has been dealing mainly with the superficial aspects of truth. "It is natural," says one of the brightest of thinkers, "to be led astray by the easy solution of the greatest problems ; but this simplicity exists only in the method ; the object to which it is pretended to be applied remains not less of an unknown immensity."

2. Forensic conceptions assume that the established modes of administering human law are the most adequate representations we have of the principles and methods of the divine government. From the judicial apparatus of human governments they draw their most perfect analogies of the several stages of that great movement which includes the incarnation of God's Son, His tragical death upon the cross, and His resurrection and ascension, and which issues in the final reinstatement of man in the favor of God. They send you to the court-house for the interpretation of the plan of salvation. But consider:

(1). That civil laws are fundamentally negative, whereas God's

law is fundamentally positive. Human law aims to secure each man in the enjoyment of his personal rights against the encroachment of other men. It draws a line around each individual and says to him, "within this limit you are free to act without restraint, but beyond this limit you must not go, for then you entrench upon the personal rights of some other man." It is a system for the adjustment of personal liberties. Whatever positive features there may be in civil law, they are incidental. On the other hand, whatever negative features there may be in God's law, they are incidental. To love God and one's fellow-man, sums up and fulfills the divine law.

(2). Human law is very limited in the range of its application. It deals with overt acts. The realm of thought and emotion it barely touches at all, and then only inferentially and with hesitation. This limitation gives it a mechanical character, which is obvious in all the steps of its administration. In its efforts to cope with the complexity of social relations, it works with general rules which it is impossible to adjust to the ten thousand variations in these relations that must be dealt with. It, therefore, of necessity, assumes a technical character.

(3). It is plain that human law is the outgrowth of experience. It is framed by States in order to meet and exterminate, or if that be impracticable, to restrain within the smallest possible limits the evils that threaten society. It is organized society endeavoring to protect itself against the disintegrating and destructive tendencies that spring up within it, or invade it from without. It is the embodiment of relative, but not of absolute justice.

We must not forget, however, that ethical ideas lie at the basis of civil law ; and that there are ethical principles running through it all.

Justice, which is sought to be embodied in all laws, is an ethical principle ; but as a system for the enforcement of that principle in the civil relations of men, law is inherently defective in that it is artificial, mechanical, technical, formal and changeable. These defects do not prevent its being serviceable to man. It is the best that is practicable under the imperfect conditions of our life, but the question is, whether these manifest faults, which are essential to it as a system, do not render it unfit to be taken as a basis in framing our conception of the principles and methods by which God has achieved the salvation of men, involving as that did, the most wondrous and gracious manifestation of his character, and the most sublime exhibition of the majesty and glory of his law.

There is no doubt that we may draw from this source hints that are helpful and suggestions that are valuable in theology ; for salvation has a legal aspect. Man is under law ; he is a transgressor of law ; he is condemned by law ; there is a legal bar between him and God ; and in salvation a change in his legal status is effected. Thus far certainly his salvation has a forensic character. But when we consider the critical, cardinal step in the whole process, the assumption of man's sin by Christ, shall we, taking a hint from the arbitrary and formal aspects of civil law, conclude that that hinge upon which the salvation of the world hangs is a purely arbitrary and formal act ?

3. Forensic conceptions involve one of two moral difficulties. One of these theories declares that our Lord's suffering and death were not really a punishment of sin, but rather a salutary exhibition of God's wrath at sin, intended to subserve the interest of his moral government. He could not forgive sinners in the absence of such an exhibition without seeming to connive at sin. But in view of such a demonstration of the sanctity of law, he can accept Christ's suffering as a substitute for its penalty. I have time to say of this only that in permitting sin to go unpunished it shuts us up in a moral difficulty from which there is no escape.

Another of these conceptions holds to a merely formal transfer of man's guilt to Christ, and of Christ's merit to the sinner. This meets with a protest from many consciences. It seems to be carrying technicality and formality even beyond the limits in which it is permitted in our systems of criminal law, which may be considered as the expression of the average conscience of our time. After all is said that can be said there are many consciences that cannot rest satisfied with the justice of such an act ; and the question is, is conscience competent to testify in the case ? That depends. Let us go back to a fundamental principle. If on any point there is a clear, full, adequate revelation from God, then on that point conscience has no right to speak. But we have taken the ground that the Bible reveals only certain great facts of redemption, and that the construction of a philosophy of these facts is the work of reason. And it is with a question of that philosophy that we are dealing ; and we must therefore admit the testimony of conscience or take the responsibility of ruling out a dictum of conscience for the sake of intellectual convenience. Or, to state the question more accurately, the issue is between a protest of our moral faculty, which is a reflection, however dim and distant, of the divine holiness, and the demand of formal reason, which is seeking to com-

plete the logical character of a theory. Or still more simply, it is an issue between our conscience and a theory. I know it may be said that moral law is only an expression of the sovereign, arbitrary will of God; that good and evil, merit and guilt, are, in the last analysis, only determinations of that sovereign will, and therefore a transfer of guilt or merit by that will would not be inconsistent, although if done by man it would be immoral. It is sufficient to reply that the moral law is rather a transcript of the holy nature of God expressed through his will; that by that law merit is connected with a certain kind of action, and guilt with the opposite kind of action, and to sever this connection which has been divinely established as the normal moral sequence would be inconsistent. And, at best, to rule out the verdict of conscience on such a ground, would be to impose silence on the moral instincts of the soul by the authority of a purely speculative conception of the origin of moral distinctions. It is still to exalt the intellect at the expense of the conscience.

Ethical conceptions of salvation all attempt to explain the facts revealed without assuming any merely formal or arbitrary acts in the process. They are efforts to find a solid basis of reality underneath every step in the whole movement. The different conceptions which have sprung from these efforts are quite distinct, and have very little in common, except the determination to avoid that rock upon which the forensic conceptions seem to split. Some of these theories, as that in vogue at Andover for instance, have such an antipathy to legal and judicial ideas as to give almost no recognition whatever to the truly forensic aspects of salvation, and may be fairly charged with omitting altogether from their synthesis some of the facts which have been revealed.

These defects, however, can hardly be placed to the account of another ethical conception, the main features of which may be epitomized as follows:

The method of salvation by which the longings of the divine love were to be realized was prescribed by the ethical demands of God's nature. It ends in the ethical reconstruction of man's nature, so as to bring him into harmony with God, which involves also a change in his legal status. Every step in the process was firmly planted upon reality. Nothing merely formal or arbitrary or declarative was done. There was no treatment of Christ as having a character which in fact he did not have, and no treatment of the sinner as having a character which in fact he has not. Christ became the substitute of the sinner, not by an arbitrary or formal

interchange of guilt and merit between them, but by the establishment between them of fundamental and vital, though mysterious relations in the incarnation, by virtue of which Christ really, and not only formally, assumed human guilt; and the sinner, not only formally, but really receives Christ's merit.

To the credit of this conception must be put down some important advantages, and to its discredit must be placed an important intellectual difficulty.

A presumption arises in its favor from the fact that it brings our conception of the method of God in salvation into harmony with the suggestions and doctrines of the natural, historical, and ethical sciences. When in one great section of the universe we have discovered some of the ways of God, there arises an expectation that they will be found to be, if not identical, at least parallel with his ways in every other section. This expectation is born of the sense of the unity of God, so deeply imbedded in the faith of the world, and of the deepening sense of the universality of law, which is a characteristic trait of modern culture.

Nature is divine. Natural laws are divine methods. Why may they not cast a helpful and welcome light into the realm of theology? Theology is a study of God's ways in one sphere; natural science is a study of his ways in another sphere. We believe that a study of theology gives valuable aid in rightly interpreting nature; why may not the reverse be true? I am very far from claiming that the current doctrines of natural science ought to be permitted to mould our theological ideas. God forbid! Scientific theories are less trustworthy than theological theories. But ignoring all theories, the study of the facts and laws of nature gives a certain "orientation" to the mind. "The study of nature," says a recent writer of marked power, "has been the true apprenticeship of the modern mind." And it is certainly not to the discredit of a theological conception that it is acceptable and satisfying to the mind which has been penetrated by the subtle influences that flow from the reverent study of the works of God in nature. The same thing may be said with reference to the science of anthropology, and the science of history, which are devoted to the study of the laws of God in the constitution of man and the social development of the race. And, besides, these sciences give us a higher and better comprehension of the great fact of the unity and solidarity of the human race, which occupies an important place in the ethical conception of salvation. This conception likewise harmonizes with the principles of moral science. The territories of ethics and the-

ology are contiguous, if they do not overlap, and any disagreement between them is painfully felt. One accounts for the facts of revelation; the other for the facts of conscience, which is an expression of the divine will—inadequate, to be sure, but still within certain limits worthy to be heeded by the student of the divine methods. This natural lamp of moral intuition which glimmers feebly, flickeringly, here in the darkness of our minds is a true, though an insufficient light, and is fed by the oil of the divine life; and it is undoubtedly to the credit of any conception of salvation that it involves no conflict with conscience. But the ethical conception, as I have stated it, not only does not involve any conflict with conscience; it positively agrees with conscience in its demand that sin shall be punished for the satisfaction of righteousness, apart from all ulterior ends.

But if it avoids the moral difficulty, which stands in the way of the forensic conceptions, it meets with a very serious intellectual difficulty of its own. It demands a real basis for the substitution of Christ for the sinner. It starts out to explain how the substitution is effected on this basis, but its weakness is that it does not explain. It rejects the merely formal and external transfer of guilt and merit, and proposes something better; but, in trying to find something better, it runs into a thicket of inconsistencies, or soars aloft into the hazy realms of ontology. It claims that the Logos assumed the guilt of the race-sin by assuming human nature, and sees in this an eternal ground of connection between Christ and men by virtue of which their sin is naturally imputed to him. But if in assuming human nature, he bore the guilt of that nature only in the sense in which it rests upon other individual men, simply as a descendant of Adam, then to transfer the guilt of other men to him would be just as formal and arbitrary as anything claimed by the forensic theories. In order to avoid this difficulty, it may assume the existence of a "generic human nature" which is distinguishable from the individuals of the race, and claim that the Logos united himself to this nature, and bore its guilt; and then find in faith the bond of vital connection on the basis of which the guilt of personal transgressions is imputed to him. This, however, would relieve all the members of the race of the guilt of the Adamic sin, and would go just that far toward universal salvation. But another fatal objection is that "generic human nature" is a pure figment of the brain. It has no existence outside of a logician's head.

On the other hand, to seek for a real basis of atonement in the

general relation of the Logos to the universe, which is specialized in the incarnation, is to push the whole problem back into a region where we have no faculties competent to deal with it. It is to pass over that boundary line at which invariably the lamp of knowledge goes out in a smoke of metaphysics. It is to place the solution out of the reach of human intelligence. And, indeed, does not the problem of the atonement properly belong to the realm of the inexplicable? The difficulty with which we are dealing, seems to me to grow out of the limitation and impotency of our faculties. There lies behind the atonement one of those insoluble paradoxes which confront us everywhere on the outer limits of thought. Why not reverently bow our heads and acknowledge that at this point the process of salvation passes beyond our ken? The plan of redemption is a vast continent which has its wide plains along which the human mind may travel, and over which its vision may sweep, but which has also its difficult mountain ranges, and its sublime peaks, whose summits are ever buried in the deep bosom of the clouds. One of these peaks is the mysterious union of the Logos with humanity, by which he becomes identified with man in his guilt and woe, and man, through faith, becomes identified with him in his acceptable sacrifice, his spotless righteousness and his glorious triumph. The guilt of the believer is imputed to him, and his righteousness is imputed to the believer. On the ground of a factitious or of a real relation? On the latter, I believe. But what specifically is that relation? We do not know. I doubt if we shall ever know. It is an infinite mystery. The fact is plain; the *how* is inscrutable. We stand facing the illimitable ocean. Let him who will spread sail for a voyage of discovery into the boundless expanse. His findings will doubtless be satisfactory to himself. For my part I will rest easy in ignorance when knowledge is impossible; and, hugging close to the shore of revealed facts, will forego the pleasures of adventurous speculation, but will also be assured against the danger of being engulfed in the abysmal waters.

The Chairman introduced MR. BOVILLE, of Hamilton, Ontario, as the second appointed speaker.

REV. R. G. BOVILLE :

The thinking of our age has been enriched by three great thoughts that have widened its area of vision and elevated its point of view—the Uniformity of nature, the Development of all life, and the Solidarity of the race—thoughts that have become more

general and operative in thought than ever before, and that have created for man, as every new thought does, new heavens and a new earth wherein dwelleth in a fuller sense, righteousness.

Hence man perceives in this new earth relations that are new, the sum of which he names—the new Science, the new Society and the new State, beneath and within which is the supreme Unity, in which all relations adhere, whose personality and purpose make rational nature and rational history possible.

What wonder then that in the new heavens new relations should have risen above the horizon. The conviction of the uniformity of nature, using the word “nature” in its widest sense, has led to the fresh study of the Incarnation and Atonement, to see whether prevailing thoughts and theories about these are in harmony with divine procedure elsewhere, for God must be in harmony with himself.

The thought of the vitality of divine processes, so operative in Christ’s conception of the kingdom of God, but which was below the horizon of Anselm and Descartes, of Calvin and Jonathan Edwards, has made it impossible, to those who have once understood it, to be satisfied with the atmosphere of legal terms in their approach to God. Hence the need of ever fresh examination and classification of divine phenomena. A new astronomy which would remove the sun and stars, we do not want, but one which seeks to represent correctly their relations is an intellectual necessity. So a new science of religion which denies Revelation and the facts in which it is imbedded, we do not want, but one which aims at a clear statement of their relations is a moral necessity, imperative on the Christian church from age to age.

Not that I believe a man’s salvation impossible without a scientific theory of the atonement, for we are saved not by a theory of the atonement, but by the atoning Christ. Men were warmed and illumined by the sun ages before they understood any theory of heat and light, and the Pilgrim fathers lived and labored heroically before the discovery of a New England kitchen and the analysis of food. Mother love suffered and saved before anyone had written up the emotions and the will, and nations traded before the bi-metallic controversy. The dying thief had no theory of the atonement, nor even perception of the fact, yet how much it would have added to his penitence and peace, had he understood, that “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.”

And so while we believe men are saved by Christ who have

very imperfect views of the nature of his person and work, we still believe that the conception we entertain of both, and in which we hold the unity of redemptive truths, is fundamental. *It has to do with the character of God*, and if there is one thing essentially regulative and vital, in the domain of Theology, and indeed of a true Anthropology, it is a just and worthy conception of God himself, so far as finite minds can approach the sanctuary of his transcendent life. *And it has to do with the human soul*, either assisting man to spiritual liberty and peace, by appealing to what is fundamental in his conscience and life, or leaving him with some great province of his nature in irreconcilable revolt. It is, if true, akin to the nature of a scientific hypothesis, which while it may not explain all the facts, must explain the largest number, and like a true hypothesis has a certain prophetic value; for just as true science is prescient, so a true theology is prophetic, and from a sound understanding of the unity of divine relations in the past, the Christian mind is better able to grasp those of the present, and traveling ahead of events to construct a sound science of last things. "For the testimony of Jesus is the spirit of prophecy."

And yet in all attempts, from the facts before us, to reach a reasonable account of the relation of God to man in Christ—the deepest relation in the universe—we should bear in mind two facts: (1) That all human relations and institutions being imperfect, and therefore transitional, should not be interpreted and applied in too dogmatic a manner. God himself, in the training of the race, by the election of a chosen people, had in revealing himself, to make use of imperfect institutions—civil, social, and religious—which we may not reason from therefore as if they were ideal and final. Indeed the spirit expressly declares that they were but "the shadow of good things to come," and reasoning from shadows to their substance, is not as safe as reasoning from the substance to its shadow. The apostles, guided by the spirit, made use of the language of the institutions of their time to make themselves intelligible to the men of their age, just as we do with those of our time, which Christianity is however purifying and making fitter to convey divine ideas. But we must be careful to distinguish the essential fact which the spirit intends to set forth from the possible analogies which human fancy here and in the Old Testament has spun and for which it has claimed a divine imprimatur, tending, in its disregard of the laws of valid interpretation and historical perspective, and in its slavish literalism, to make God altogether such an one as ourselves.

(2) We should further bear in mind the limits of the human mind and much more the limits of human language. Life is broader than language and consciousness than thought. Who can express in a theory or definition all of any human life however poor and contracted, or who can place on canvas the glory and sparkle of shimmering sunlight, even were he a Claude. Indeed we are apt to feel when we have tried to put things down in black and white that "definitions act astringently," and that our thought has shrunk, or that there is an atmosphere around our thought which we cannot express. And if this be true of human life and thought, how much more of the infinite life of love, suffering and holiness of God in Christ. The fullness of him "who filleth all in all" cannot be contained by the vessel of human thought, although its quality and applications may be understood. Ultimate truths cannot be resolved, nor mysteries in nature and grace ever be dispelled, here at all events. Explanation there can only be in the scientific sense according to which facts are said to be explained when they are brought under the action of known law. Hence it behooves us to approach the sanctuary of redemption reverently, remembering that the utmost we may hope to do is to show that the mysterious curve of divine suffering and sacrifice which we behold in God's incarnate life, is one in spirit with the human curve of suffering which is visible in the highest and holiest manifestations of human life—only of infinite merit and significance.

It is not to be wondered at that there has been and is a forensic conception of the Atonement. What institution is there that has impressed in all times the human imagination as the institution of law, an institution that grows out of the sense of equity in the human soul, and that is but the incarnation and development, more or less perfect, of the sense of right which lay dormant in the breast of the first man?

What wonder, then, that this great institution of law, in turn with the other great institutions of sacrifice and commerce, should have been employed by the human mind, and especially by such as had a forensic training, as a concrete illustration of the relation subsisting between God and man in redemption. And yet in its name what perversions of the divine character have been set forth as true. The purpose and motive of law have in the not far past embodied the idea of mere retribution, since men had not yet come to perceive that the true aim of law and legal penalty in the higher civilization was preservation—either of the individual man or of society, i. e., social salvation, and that every legitimate enforcement

of law can be reduced to these two heads. Hence men forgot that divine love was the true basis of divine law, and conceived God as capable of damning non-elect infants.

According to this theory, the whole character of the Atonement was construed as determined by man's relation to the law. Man having broken the divine law, there was a conflict of divine attributes, mercy pleading for man, and justice calling for his punishment. But Christ steps in, and bears an equivalent for the merited punishment of the sins of the elect—as some put it—or satisfies the demands of rectoral justice for all—according to others—and his suffering removes the divine wrath, and enables God to pardon the sinner.

This theory, furnishing a well-understood concrete picture, and favored by the sound of not a few texts, and in which multitudes of earnest and godly souls have envisaged the dealings of God, has played an important role in the history of post-Reformation Christianity. Nevertheless we must pronounce it artificial in that it fails to regard redemption as essentially the outcome of the divine nature, and not of any plan or "scheme," and astringent in that it withholds from the soul the full freedom and liberty of the sons of God, tending to suffocate that joyous life with forensic phrases. Just as a mechanical mental science divided the human mind into a series of faculties or sections, like the watertight compartments of an ocean steamer, so the divine nature was mapped out into areas called attributes, which were conceived as being opposed to each other in the case of love and justice, love seeking to save, and justice demanding punishment. Hence redemption was not the expression of God's undivided personality or God acting according to His nature. And hence, too, the tendency so marked, under this system, to represent God as the embodiment of wrath, and His Son as the embodiment of love, a view which is repugnant to the teaching of Christ. Hence, too, the idea of the external transfer of guilt and merit, which, springing from Anselm and the Roman Catholic Church, are as thoroughly Romanist in their root as they are unethical in character. And not only so, but forensic theories make it difficult for us to emphasize and explain forgiveness and free grace as far as God is concerned. For if we construe the atonement as a full and equivalent penalty to the law, then it would seem as if there was a right to claim forgiveness on other than grounds of free grace.

But passing these objections by, the fundamental error of the forensic theory is that it fails to base the divine motive and proced-

ure in redemption on the basis of natural and moral fatherhood, as stated in Genesis, and announced by Jesus, "For God so loved the world," etc.; as affirmed by Paul both in Corinthians and Romans, "God was in Christ reconciling the world to himself;" "God commendeth his love to us in that while we were yet enemies Christ died for us." In short, it is loving ethical fatherhood, and not legal necessity, out of which flows the river that makes glad the City of our God. The atonement, instead of being the cause of God's forgiving love, is its effect.

True it is that fatherhood does not represent all the relations in which God stands to the universe, but equally true it is that it covers and colors all the relations in which He stands to His created children, whether sacrifice, discipline, government, or even the terrors of judgment. And just as the human father rises in the scale of perfect fatherhood, he is bound to seek in all possible relations he may sustain to them, the welfare of his family, even when in sin and rebellion. So we may not postulate less, but infinitely more, of the transcendent fatherhood of God, whose infinite love is the heavenly reality of which the loves and sacrifices of earth are but the dim shadow.

Shall we take these gracious, loving words of Christ, "For God so loved the world," and after the word "God" read in a whole preamble of legal machinery, and so rob them of their rich aroma, and strip them of their magic force? The devices of forensic theories wither in such an atmosphere, for according to these the atonement is not the redeeming approach of the father to his child, but the legal devices of a judge, whose attitude, as sometimes put in human speech, seems as if he were more consciously concerned about satisfying his justice than redeeming his child. We can accept no theory of the atonement which divides the divine nature, and does violence to the primal spontaneous intuitions of that love which is the sun and centre of the solar system of grace.

Nay, even when the great white throne is established, its terrors will be that on it will sit Eternal Love judging those whom his loving heart has yearned for; with infinite sorrow banishing the impenitent from a home which would be to them the most terrible place of torment in all the universe. And if I am asked what is the wrath of God spoken of by our Lord, I answer: It is the maturity and realization in eternity of the natural and moral consequences of sin, especially of that greatest sin—the rejection of the love of God,—it is the consequence of eternal rejection of the eternal love.

Turning now to ethical theories of the atonement as we con-

ceive them—to us they will stand for all such as conceive divine processes in effecting redemption as akin to the ethical processes of which we are conscious as operating on the ethical plane of human life; such as, while they affirm that sin cannot be put away save by atoning suffering, regard the humiliation and suffering of Christ as an expression of the loving, holy nature of God, reaching out arms of love toward the sinner and yet in eternal recoil from sin, and not as a penalty to any external law or to appease His wrath, any more than the holy sufferings of any loving father on earth could be said to appease him toward his child.

According to this view of the atonement, its result as applied to the redeemed is not, in its inner nature, a legal process, so that they are pronounced just, nor a commercial process, or the mere payment of their debts—though both may be used as illustrations of grace as far as they go,—but an ethical transaction in which, by the manifested love and holiness of God in Christ, coming forth in time to save the sinner by taking upon himself through loving sympathy the consequences and costs of our sin, and so stamping his eternal condemnation of sin, the enmity and alienation of the human heart is removed and “we are reconciled to God by the death of His Son,” *i. e.*, there takes the place of enmity in our hearts love and trust—*i. e.*, ethical as contrasted with legal justification.

To this conception of the atonement the Socinian theory, which makes of the atonement nothing beyond the example of a perfect life, is as “moonlight unto sunlight.” And even the Moral Influence theory of Horace Bushnell, however noble in its expression, is seriously defective, because it fails to recognize that there was in the divine nature itself that which made suffering and substitution necessary, which suffering and sympathy of the divine Father is the really atoning element on the heavenly plane, as it is in all ethical human love. The redemptive work of Christ in stooping to the Cross is the absolutely necessary outcome of the divine nature which, becoming manifest, is love’s unanswerable argument and moral influence.

No presentation of the subject which fails to emphasize this divine necessity for the atonement, can satisfy either our conception of the infinitely holy nature of God as revealed elsewhere, nor even our conception of human nature in its highest and holiest moods, as well as its blundering indignations. For the cross which throws its shadow across the landscape of revelation and history, in Jewish sacrifice and Gentile offering, is not only the

rainbow of mercy, but the becoming visible of that eternal cross in the heart of God, which is the "Lamb slain from the foundation of the world." It is the cross of love and holiness, in which there is seen in the father's eye not only the look of love, but the tear of sorrow, and on his brow not only evangelic wisdom, but furrowed sorrow and holy majesty, such as make Angelo's Almighty in the Sistine Chapel so sublime.

It is this cross and this alone that can stamp on human hearts an ethically new life by showing them the centre of sin's tragedy is not on earth but in heaven, so that Paul says, "Therein is the righteousness of God revealed."

I have said that governmental and forensic relations do not conduct us to what is deepest in the atonement; nor furnish the true analogue to the vicarious sufferings of Christ. Let us see if in the work of redeeming love, as it operates between parent and child, there is not visible, in so far as it is ethical, a more fitting illustration of the true nature of the atonement.

In the parable of the Prodigal Son, in which the atonement of Christ has been hidden from many eyes by the veil of forensic theories, we see the true cross.

The son has disgraced himself, dishonored his father, and descended into unspeakable misery. At last, on this canvas of dire and dismal want, memory paints the picture of a loving father's home, and even a sorrowful heaven, all insulted by his ingratitude, and in the heat of this thought he leaves the swinish life with hasty abruptness and returns to his home.

But how can his father forgive him righteously without punishment, which he expects will be relegation to a servile sphere? These fears and forebodings, however, are swiftly wrapped in the strong embrace of love, and not till his tears were brushed away does he see that suffering had written over every feature the traces of vicarious suffering; that the father had taken upon himself the consequences of his folly, and in his suffering expressed such love for the sinner, and horror for his sin, as made its true atonement and cure, and in the presence of this atonement, even when seated at the table and feasting, there would come over him such a sense of sin as he had never felt before.

And now let the prodigal try to form a theory of his father's sufferings. Would he ever think of dividing up his father's heart into two antagonistic principles of love and justice—the one pleading for him and the other demanding his punishment?

Or would it ever have occurred to him to transform the

witchery of the whole scene into terms of bookkeeping, or his father's house into a court of justice ?

It would not have been worthy of the father's grace for him to have done so, nor does it seem any more worthy for us to set forth the holy suffering, love and grace of God for us in Christ, as a legal transaction between two persons of the Trinity, as if God was not as gracious as His incarnate Son.

And now, on what terms would the prodigal ever afterwards refer to his father's suffering ? Would any language but that of vicarious atonement suffice ? No other words would be adequate to express the sacredness and value with which it would forever stand invested. Whence these sufferings ? Ah ! replies the son—he suffered for me ; he was my substitute.

And if such language might grow out of relations merely human, with what infinitely deeper significance can they be employed of the holy and sympathetic suffering of the Eternal Father taking up the world's sin and suffering into the divine heart with all its cost, and thus atoning for it. In what other language can we speak of this transcendent fact but in the language of Paul, of Peter, of John and of Isaiah. "God was in Christ, reconciling the world unto Himself;" "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness;" "The blood of Jesus Christ cleanseth us from all sin ;" "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

And yet, let us beware of even our best and noblest theories, lest by them we be tempted away from the flaming fact of eternal love itself, by subtle analyses and curious speculations. Love in our hearts, and not subtle theories in our heads, is the true answer to the loving heart of God.

Nay do not wrong Him by thy heavy thoughts,
 But love His love ;
 Do thou full justice to His tenderness,
 His mercy prove.
 Take Him for what He is, O take Him all,
 And look above ;
 And do not wrong Him by thy heavy thoughts,
 But love His love.

Christ and His love shall be thy blessed all
 For evermore ;
 Christ and His light shall shine in all thy ways
 For evermore ;
 Christ and His peace shall keep thy troubled soul
 For evermore ;
 Christ and His love shall be thy blessed all
 For evermore.

The President introduced MR. HERR, editor of the "Watchman," Boston, Mass., as the last appointed speaker of the evening.

REV. GEORGE E. HERR, JR.:

Our idea of this topic and our discussion of it will be largely colored by the meaning we attach to the word "Law." Originally, it signified a rule of action. Science borrowed the term from ethics, and, employing it in a metaphorical sense, used it to denote the rule according to which a force acts. In this sense "Law" reveals the properties which make phenomena to be what they are. It is not something imposed upon phenomena, it is grounded in their nature.

Ethics, in turn, has received back from science the term it lent, but enriched, enlarged and deepened. And in ethics "Law" now denotes the constituent principles of moral nature. In this sense moral law on earth originated in the realization of the typical idea of man, and since man was made in the image of God, the seat of moral law is the divine nature. When these constituent principles of moral nature are formulated in words, law becomes an objective rule. We may still define "Law" as "a rule of life," but a deeper apprehension of its source and nature forbids us to speak of moral law as made. It is not made, it is revealed. It is not enacted for an end; it is an expression of unchangeable reality.

It will be evident, at once, that this conception of law does something to clarify our topic. Strictly speaking, there is no antithesis between the forensic and the ethical, between the legal and the moral. In so far as the so-called ethical fails to justify itself by moral law it ceases to be ethical. This whole subject has been enveloped in mist by the pernicious notion derived from the imperfect nature and operation of human statute law, and the impression has become wide spread that in spiritual matters a thing might be legally defensible and morally indefensible, that a man might legally be declared to be what he is not.

Because in the operation of statute law it frequently happens that by errors in pleading or failure of evidence a defendant is acquitted when every one is persuaded that he is guilty, and when privately he confesses his guilt, the inference is drawn, that a guilty man may be acquitted by the Divine Law. It is to be feared that a considerable part of the attention of the Protestant pulpit has been devoted to the attempt to prove by the aid of mischievous analogies that there is an antithesis between a forensic and an

ethical salvation. The result of such preaching has been a theoretical and practical antinomianism which obliterates all moral distinctions, and makes Christianity, which aims at the republication and the absolute fulfilment of all moral law, subversive even to ordinary morality.

And yet, when we come to the Epistle to the Romans we must admit that there is much in Paul's use of the imagery derived from Roman law, that apparently makes against this position. Sometimes in treating of justification he appears to drop out of view all consideration of human character. He does not care whether it is good or bad. That is not before his mind. He is thinking only of one thing: what the law may officially declare the sinner to be. We do not see how any fair-minded exegete can deny that the Apostle often uses the pivotal word *dikaioo* in a strictly forensic sense, meaning by it to declare just and not to make just. The thing he fastens on is the sinner's new relation to law and not his new character. But in this fact we have the clue to the right interpretation of his meaning. For moral law, as we have seen, is not a mere statute. Its ground is the moral nature of a personal God. In so far as it is objective it is simply a transcript of the Divine nature.

That this is Paul's meaning is evident from his assertion—remarkable for its depths of spiritual insight—"all have sinned and fall short of the glory of God." The effect of sin is not simply that an external statute has been broken, it is also that we have failed to realize the divine character in ourselves, and so are out of sympathy with God. In other words, the relation of man to moral law is not the relation of a culprit to a hard, cold, impersonal statute which he has violated, it is a relation to a person. And the real thing in Paul's mind, stripping his thought of all legal or ceremonial metaphors, is, that, independently of his character, the sinner, by faith in Jesus Christ, comes into a new personal relation with God. When we substitute the conception of law as arbitrary enactment for its true meaning of constituent principles; when we think of law as something apart from God and exterior to Him, instead of thinking of it as His own nature, we are involved in the multitudinous fallacies and errors which still beset the theological conceptions of many good men.

The forensic metaphors of Paul stand upon precisely the same level as the sacrificial metaphors of the author of the Epistle to the Hebrews. The latter indignantly denies that the blood of bulls or goats could take away sins; he unequivocally asserts that the sacri-

figures typified a re-established personal relationship of man with God effected by the personal atoning Christ. Paul and the author of the Epistle to the Hebrews approach the matter from a widely different point of view, but they both came to the same conclusion, and make salvation consist in a changed relation to God, inevitably producing a Godlike character.

Indeed we may go a step further, and say that all the various figures by which the Scriptures set forth salvation, have for their underlying reality the fact of a new relation of God to men effected by the work of Jesus Christ. Theologians tarry in the letter instead of penetrating to the spirit of the Scriptures when they make atonement, adoption and justification different things, instead of regarding them as metaphors through which we see the fact of the one new relation subsisting between God and man. It matters not whether Paul uses the sacrificial metaphor of atonement, the legal one of adoption, or the strictly forensic one of justification. Throughout he is teaching one thing—the new status of man in the sight of God because of the new relation of God to man. We find a perfect illustration of the matter, stripped of all metaphor, in the so-called parable of the prodigal son. The son, by his father's welcome, came into a new relation to his father; he was not different in character from what he had been; but he stood in different relation to his father and to the home. No one of the New Testament writers interpreted this spiritual reality with more insight and sympathy than Paul. His image of "adoption" deserves at least equal attention with his legal and sacrificial metaphors.

Regarded from this Scriptural point of view, then, salvation involves two factors—a changed personal relation to God, because of God's changed relation to us, and a righteous character. Men are not saved by character, they are saved for character. Men are not declared to be what they are not. There is no evasion of law, God does not regard men other than they really are. But He brings them into a new relation with Himself, which inevitably results in complete sympathy with Himself. And He treats them as the father of the prodigal treats his son, anticipatively, without reference to present character. When we regard salvation as consisting in a personal relationship to a person, all this becomes clear. We have saved the truth there is in the forensic conception, but at the same time we have made salvation profoundly ethical.

The basis of the changed relation of men to God by faith in Jesus Christ is the atonement which He effected. The revealed fact that God could not put men into this new relation to Himself

or sustain this new relation to them by *fiat*, and that Christ made this new relationship practicable, should be sharply distinguished from our philosophy of the method by which this was accomplished. We can accept the fact, while we confess the inadequacy of our theories to explain it. But this much is clear: our theories must not adopt a conception of law as something exterior to God. We cannot rest in any commercial and police court analogy; we must penetrate to the Divine nature itself and find in that nature the necessity of self-imposed suffering in order that men might come into a new relation with God. Bushnell's idea that all true forgiveness involves sacrifice and cost, may not be the whole truth, but it points the way to the true theory of the atonement. Because God is what He is, He could not forgive men by *fiat*, or simply upon their repentance. There was a necessity in His own nature for the sacrifice of the incarnation and the atoning death in order that His relation to men might be changed. There is no more fruitful field for a great Christian thinker to explore than to study the facts of personal moral life so that he may show how the necessity of the atonement, made by our Lord, is grounded in the ethical nature of God.

The radical fallacy of those who teach that there is a forensic and formal justification, which is not real—that the law pronounces a man just when he is not just—is based upon the assumption that the "law" is an arbitrary enactment, exterior to God, the dignity of which He is bound to maintain, while subverting it by some device or "scheme." Such teachers put a metaphor between God and man, as real and vast an obstacle as the Papal hierarchy—and they account it that Christ died for a metaphor. We shall never come to just views on this high matter until we utterly discard these notions. The law is not something outside of God, a system that He has ordained, and whose dignity He is obliged to maintain. The law of God is the nature of God. He does not evade it or suspend it. He does not procure from it a sentence of acquittal, while at the same time the law, if it were to search out the facts of his character, would condemn him. There is no such thing as a "scheme of salvation." The end of Christ's work is not the evasion, but the fulfilment of law. And the atonement of Christ effected such a change in the relation of God to sinful men that He receives them on the plane of sonship, evil though they be, when they filially respond to Him.

If we understood better what real forgiveness means—how it involves the identification of the one against whom an offence has

been committed with the spiritual condition of the offender—we should see more clearly than we now do how the salvation that is in Christ is based upon ethical realities. The law which cannot save is the revelation of the nature of God unaffected by the atonement of Christ. The grace of the Gospel is the revelation of the divine nature in Christ the suffering Saviour. In the deepest sense we are saved by the law of grace.

The salvation of man, then, is a profoundly ethical process. It is real, not formal. It begins in a changed relation of God to man, effected by the atonement, and when man responds to this revelation of divine grace his life is gradually brought into sympathy with the nature of God. It may at first appear as if those who taught that the primary efficacy of the atonement was its influence on man, rather than on God, stood for the more ethical view of salvation. But in reality it is not so. When, for instance, they attempt to show why the sufferings of Christ should influence men to righteousness, it will be found that they make Him simply an example to us, or they make His death simply a revelation of the willingness of God to forgive men if they are willing to be forgiven, thus obliterating the distinction between sin and righteousness. When we hold that the sacrifice of the Lamb of God represents the cost at which the divine nature could forgive men, we are maintaining a doctrine which magnifies the righteousness of God in coming into relation with men in which He can forgive them.

And we believe that it can be shown that this conception of atonement is the mightiest influence for the transformation of character. The new relation of God to men does not mean, at once, a new character. But as man responds by faith to the great fact of revelation he inevitably comes to a new character. Theoretically and practically, those who deny the objective nature of the atonement, and limit its efficacy to a subjective influence, rob it of its principal power. It is the conviction that Christ has achieved salvation for us that arouses the human soul to achieve a personal life worthy of its high calling. And those who, in opposition to the perverted commercial or governmental views of atonement, discard the truth that the self-sacrifice of God in Jesus Christ brought God into a new relation with man, will be apt to find that in making salvation "ethical" they have made it impossible. In the last analysis men can be made good by the preaching of a code of righteousness, because that code awakens a deep response to itself in the human soul. The preachers of a whole Gospel not

only awaken that response, but they awaken the response of grateful and adoring love to the Divine Saviour whose sacrifice made salvation possible—in that is the mightiest persuasion to personal righteousness.

The debate was taken up by the following volunteer speakers:

REV. W. H. P. FAUNCE :

MR. PRESIDENT :—At this time of night it would be unpardonable for us to prolong this discussion, but I cannot go to the hospitable home which awaits me without saying how proud I am of being a member of a Congress which can produce three such papers as we have enjoyed this evening. They show us that our young men are grappling with the great problems of the faith ; they show us that they believe in more than mere emotionalism in religion.

I observe that these reporters' pencils, which have been so busy at other sessions of the Congress, have lain idle to-night ; and the gentlemen of the press by their dazed appearance have seemed to say : "Of what possible interest is all this to our readers of to-morrow morning ?" Indeed, we must confess that such a discussion is not to be read by a man at his breakfast table. But there has been no subject presented at our Congress more intensely practical than this. What we think of God determines what we think of the whole universe ; our thought of Christ regulates all other thinking in the realm of morals and religion. I suppose if we should call upon Mr. Edison to-night and discuss with him the qualities and properties of the mysterious force to which he has devoted his life, his discourse would seem technical and abstruse and far-away. But when the electric arc-lights flash their splendor along our streets, and the electric cars carry men to and fro, we begin to see that the far-away force is moulding our present life. So our understanding of Christ is the shaping power of our civilization and our religion.

Some aspects of Christ's work we can never understand. There is a side of the moon which faces the sky and no mortal eye has seen it. Therefore about that side we are not concerned. Our business is with what we can see ; our concern is with the side of Christ which faces us. How the cross affects God we shall never know ; that it does affect us intensely and eternally is the message of the gospel.

We are growing dissatisfied with all merely commercial theories,

all analogies from book-keeping and the multiplication table. We feel sure that what Christ did for us must be something that summons us onward as with a bugle-call. What is true of Him is true in lesser degree of all his disciples. Did He die for men? "Like as Christ laid down his life for us, so ought we to lay down our lives for the brethren." Is He now above all glory raised? Still He prays that "Where I am, ye may be also." Unitarianism is reducing Christ to the level of men. Evangelicalism consists in lifting men to the level of Christ, viewing Him as the norm and goal of humanity.

Thus we are finding the atonement more human, more real, more truly a shaping power in daily life.

"If our love were but more simple,
We should take him at his word,
And our hearts would be all sunshine
In the presence of the Lord."

REV. J. B. GAMBRELL, LL.D.:

BROTHER PRESIDENT:—I listened with great attention to the papers, and with great pleasure. There is an impression on my mind that there is one thing, perhaps, that ought to be said, following the thought of the last paper—that all divine light is but the character of God, and all the workings of God for our salvation but the outgoings of the divine nature. Keeping these thoughts in mind, let me emphasize a fact that I think isn't enough talked about, and that is that just as certain as God loves us with a divine and great love, just that certain God hates sin with a divine and great hatred. God doesn't love any more than He hates. He hates sin. Sin is a fact, a great fact, it isn't a myth. God hates sin. God is a holy God, but He doesn't love holiness any more than He hates sin. There are two sides to God's character. Now don't let us forget that when we look at this question. God is never going to make little of sin. A conception of an atonement that comes short of measuring it up to the full measure of God's hatred of sin, is a conception that comes short of the truth. We have got to remember that while God's love is great, his hatred of sin is also great. One other thought and I am done. There are a great many sides to this question. This character part of God means that He will not save anybody without character. Justification is not based on the character of the man, but on the character of his substitute. Character in man comes from regeneration and the work of the Spirit.

REV. THEO. A. K. GESSLER, D.D.:

MR. PRESIDENT:—In nothing that I say now am I willing to let myself be interpreted as undervaluing the extreme excellence of the three papers which have been presented here to-night. These have been a most valuable contribution to a line of investigation which, I presume, will be pursued so long as Christian men love the word of God, and so long as the affections of Christians cluster around the cross of Christ. At the same time I wish to say that no theory of the atonement that I have ever read or heard discussed has been satisfactory to my mind. There is an element of truth in the forensic view, and there is an element of truth in the ethical view, and there are other truths that seem to lie outside the logical relations of both forms of statement.

I am not inclined to think, moreover, that any theory of the atonement will ever be satisfactory to the minds of men as long as they are in the flesh. One thing may always be observed in connection with our discussion of these great themes. We walk on solid ground so long as we deal with matters that are finite, but we are always lost when we come to the infinite. It is in the nature of things that it must be so. You cannot measure the ocean in a pint cup. You cannot bring thoughts down to human comprehension that in their very nature constitute a profound mystery. Most of us have stood in imagination before the cross of our divine Lord and have heard that suffering one cry, "Eloi, Eloi, lama sabachthani." Who has not felt like saying, "Take the shoes from off thy feet, for the ground whereon thou standest is holy ground." What I thank God most profoundly for to-night is that we don't have to understand these valuable papers in order to be saved. What sort of a theory of the atonement do you imagine those three thousand men had on the day of Pentecost? Did you ever think they knew the whys and wherefores that God had given His Son to death for sinners, that they might be saved? Why the Father had laid on Him the iniquity of us all? I don't suppose they stopped to inquire, but they surrendered their hearts in loving obedience to the Redeemer, and then followed in the way of life and love. Every man who hears my voice to-night, and is ready to accept my Christ, may have Him if he only will—and may have Him now.

REV. WALTER RAUSCHENBUSCH:

In coming up here this evening I asked a friend if he thought the people of Augusta could stand heavy theology till ten o'clock

at night. He said they could. On the strength of that I have volunteered at so late an hour. I have felt the necessity for the sake of my own feeble mind to get this thing down to the plainest terms. "Ethical versus Forensic Conceptions of Salvation"—what does it mean? I think it means this: Is it better to speak of salvation in terms borrowed from legal transactions, or in terms borrowed from the simpler relations of life in the family or in neighborly intercourse? In building our theories of religion, should we build them on those expressions of the Bible describing the relations between father and son, or those describing God as a judge and man as a condemned, pardoned or justified criminal?

If my little bell will give me time, I want to make five points:

1. In speaking of the relations between God and man we must necessarily use terms borrowed from the relations between man and man. Our language has no other symbols, nor is our mind capable of conceiving anything else. "No man hath seen the Father." "If ye see me, ye see the Father." Whether we will or no, the only God we can think of or speak of, is a God with a human heart, and the more we try to evade that necessity, the more abstract and vague and cold will our God be.

2. But in the second place, these human terms, when applied to God and our relations to Him, are symbols and only symbols. They approximate the real thing, but they are not identical with it. For instance, we hear of a man pardoned by the governor. "Ah," we say, "that is what God has done for me." Or we hear of a captive redeemed from slavery. "There," we say, "that is what God has done for me; He has freed me from the worst slavery of all." Or we hear of a wayward son who has been taken back by his father. We say: "God has been more forgiving to me than even that." So we take human experiences and relations, enlarge them and make them do service to express God's relations to us. But they are only symbols. Press them beyond a certain point and they become faulty and dangerous.

3. There are good symbols and bad symbols. To get the best symbols for God's ways, we must go to the best men. And in addition, we must take the life of the best men in those relations where their character finds the fullest and most rounded expression.

4. In general we may say that expressions taken from family life are preferable to those taken from court life. For a judge does not love a prisoner, usually, while God does love us. Hence conceptions of salvation expressed in the language of the courtroom are apt to leave out one of the most important sides of God's

character, his love. Forensic conceptions are preferable to commercial conceptions, for the courts exist for justice, while commerce usually exists only for profit, which is one of the lowest things on earth, and its conceptions would be misleading if applied to God. But expressions borrowed from family life are better than legal expressions, because in the family justice and love are blended, and modify each other.

5. If forensic procedures are used to explain God's dealings with man, they should be the procedures of the noblest and most civilized courts on earth. We have all heard the story which is often told to illustrate the atonement. In some country every person committing a certain offence was to have both his eyes put out. The king's son committed that offence, but the king, in his capacity as supreme judge, commanded that they take one eye from his son and one from himself, and it was so done. Now, that is a legal transaction which would not stand in any civilized court. It would arouse a cry of horror and protest in any decent community. If it ever happened, it happened in a barbaric nation. And when a theory concerning God's actions has to get its illustrations from barbarians, it condemns itself. If we want to know where God stands, we must find out where the best men stand, then draw a line through that point and prolong it to infinity and it will point in the direction of God. But we must not seek God in the direction of ethical practices which we ourselves have abandoned.

The session closed with the singing of the Long Metre Doxology.

Fifth Session.

THURSDAY MORNING, DECEMBER 7th.

The morning session was opened with the hymn "How firm a foundation." Dr. Burrows read the 40th Psalm, and Dr. J. D. Pitts led in prayer.

Dr. Taylor, of Mobile, Ala., was to be the first speaker, but was unable to be present. At his request Dr. Burrows read his paper.

WHAT CONSTITUTES VALID BAPTISM?

REV. J. JUDSON TAYLOR, D.D.:

Validity is the quality which renders an act or instrument defensible in law, supportable in equity, justifiable in reason, capable of standing approved tests, and so secure against all just attempts to set aside and supplant it. An act, instrument or rite having this quality is said to be valid.

Validity is not always synonymous with perfectness or with regularity. A candidate for college graduation whose examinations are rated at a hundred per centum receives his diploma; his papers are perfect. The candidate whose examinations are rated at eighty also receives his diploma; his papers, though imperfect, are valid. In Alabama a marriage is regular and valid when it is solemnized by certain persons acting on the authority of a license from the Judge of Probate, and then duly certified in the court that issued the license. The law provides for marriage in no other way. But if in violation of law some man impersonates an officer of the law, and solemnizes the marriage rite between persons who themselves are legally qualified for wedlock and are acting in good faith, the marriage, though irregular and even unlawful in that it is performed by a violator of law, is declared by law to be valid. In Kentucky a noted minister was ordained without the authority of the church of which he was a member; the ordination was clearly irregular, but it subserved all the practical purposes of ordination, and its validity was tacitly acknowledged by the most orthodox Baptist theological school in the world. An eminent divine preached and administered the ordinances for several years,

became dissatisfied with his baptism, was rebaptized by an orthodox professor in theology, and continues his ministry to this day without any reordination or any attempt to rebaptize those persons who received the ordinance at his hands before the second baptism. The first baptism was irregular, the second regular. If the second only was valid, ordinances administered by the brother before were invalid because administered by an unbaptized man, and those administered since were invalid because administered by an unordained man.

A valid baptism is not necessarily an ideal baptism. It was a charming scene, when on a cloudless summer Sabbath the solemn multitudes hastening from their rural homes or the distant town, assembled above the rude old mill whose lumbering wheel like its pious owner rested on the seventh day, on the sloping margin of the great pond whose unruffled waters, clear as crystal and shaded by the rich foliage of spreading beech trees and tall cypresses adorned with festoons of grey moss, gleamed and glistened in the morning sun, to witness the baptism of loved kindred and friends, ranging in years from ruddy youth to wrinkled age, who as babes in Christ bound together in a strange fellowship of faith and hope and love had reverently come to bury away in symbol the old man and then emerge from the watery grave obediently to walk in newness of life to the journey's end. But ideals differ. A baptism in a great church, with the orderly concourse and the grand organ uttering its jubilant joy, presents a solemn scene. The incidents of the ordinance make or mar its æsthetic beauty, but they do not affect its validity. We are safe, however, in assuming that two inches of mud are not essential to valid baptism. Nor is it needful for every preacher in administering the ordinance to hasten as if he had to demonstrate the practicability of baptizing three thousand souls in a single day.

In his great work on Systematic Theology, Dr. Strong, of Rochester Seminary, defines Christian baptism as "the immersion of a believer in water, in token of his previous entrance into the communion of Christ's death and resurrection, or, in other words, in token of his regeneration through Christ." Explaining further, he says: "Baptism is a symbol of the death and resurrection of Christ to atone for sin, and of the accomplishment of that purpose in the person baptized." Similarly, Dr. J. R. Graves: "The design is to symbolize the death, burial and resurrection of Christ, and personal union of the subject with Christ in these." Dr. J. B. Thomas: "In baptism the historical resurrection of the Lord is

re-enacted in outline, and the analogous spiritual new birth symbolized." Like testimony is borne by Dr. J. A. Kirtley and other reputable writers on the theme.

These utterances may be taken as a scriptural statement of the case, the first requirement for valid baptism being A PROPER SUBJECT.

The canonicity of the closing verses of Mark's Gospel admitted, two passages furnish direct authority for baptism: "Go ye therefore and disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Mat. xxviii: 19), and, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved" (Mk. xvi: 15, 16).

Both passages are addressed to the disciples who were witnesses of the ascension. The first, pursuing the natural order of thought and viewing baptism from the standpoint of the preacher, has been unjustly made a reason for administering the ordinance without the consent of the subject, and a basis for coercion. Following a possible construction of the Greek, men have felt themselves urged by all authority in heaven and in earth to disciple the nations by baptizing them, and they have prosecuted their gratuitous work through atrocities too horrible to contemplate. But the second, interrupting the flow of thought and introducing a new grammatical subject, lays the obligation of baptism, not directly on the church or the preacher, but on those addressed in the gospel: "Go preach. * * * He that believeth and is baptized shall be saved."

Here the issue is sharply drawn. Is it pre-eminently the duty of the church or the parent to have persons baptized, or of the individual to be baptized? Does the stress of the baptismal obligation rest on the minister or on the candidate? Do the Scriptures view the ordinance as the act of the administrator, or of the person baptized?

There are incidental references to baptizers. John certainly was known as the Baptist, and the place of his operations became famous (Jn. i: 28; x: 40); and yet the Spirit refers to the baptism which John preached (Mk. i: 4; Lu. iii: 3; Ac. x: 37; xiii: 24), rather than administered. Jesus tarried in Judea with his disciples and baptized, though Jesus himself baptized not, but his disciples; and persons came and were baptized (Jn. iii: 22; iv: 2). But the chief apostle assures us that he was sent to preach rather than to baptize, and rejoices that he had baptized but few, lest mis-

conception and unholy strife should arise. Only by inference do we understand that any of the twelve or of the seventy administered the ordinance. The baptism of the Pentecostal believers, of the Samaritans, of Cornelius and his friends, of Lydia and her house and the jailer and his, of the Corinthians, the Romans, the Galatians and of the Colossians, is viewed from the standpoint of the baptized. The Ethiopian, baptized by the deacon Philip, took the initiative: "See, here is water, what doth hinder me?" Ananias entering into the presence of the blind, dazed and fasting Saul, durst not drag him forth to the ordinance, but put the responsibility where it belonged: "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." And he arose, and was baptized. All the Scriptures bearing on the subject make baptism the duty of the individual soul. If in human law acts committed under compulsion or in unconsciousness are regarded as null and void, how much more in the perfect law of the Lord! And no form, however beautiful and right in itself, can be a valid baptism, if forced upon an unbelieving and unconsenting subject. In baptism, as in other Christian duties, instead of depending on what others have done or can do, every man must obey the Lord for himself, or incur the reproach of disobedience. "Why call ye me Lord, Lord, and do not the things which I say?"

A proper actor or subject being found in a believing and obedient soul, the second requirement is A PROPER ACT.

The command is: Be baptized. "Let every one of you be baptized." All the authority in the universe is back of the commandment. "He that believeth and is baptized shall be saved." Yet people are perplexed. Dictionaries give uses rather than definitions of words; and following popular usage Webster says: "Baptize, verb transitive, to administer the sacrament of baptism to; to christen. Baptism, noun, the act of baptizing; the application of water to a person as a sacrament or religious ceremony by which he is initiated into the visible church of Christ." Ignoring all other possible ways of "applying water" he volunteers the information that this baptism which is the act of baptizing, is "usually performed by sprinkling or immersion." As a statement of usage among English speaking people, this is well put, and it is quite as instructive as the German metaphysician's definition of experience: "Experience is the experience we experience in experiencing our experiences." Usually! And baptism is the act of baptizing, to be sure. But what did the Lord command, when he said, Be baptized? Is it

true that Jesus used an indefinite term simply requiring "the application of water," as stated by Webster and justified by English usage? Then there might be as many ways of applying the water and as many modes of baptism as human ingenuity could devise! The idea that Jesus gave his commandments in vague and ambiguous words is unreasonable, and the consequences absurd.

Though misapplying the principle, the Rev. Dr. Hawes, of the Presbyterian Church, says (*Mode Studies*, p. 28): "Jesus *leaves nothing to be supposed*, but His actions are clearly defined and positive." He suffered, leaving us an example, that we should follow in his steps (I Pet. ii : 21). His baptism was an act administered in water. He was baptized in Jordan. In his *Church Polity* (p. 198) Dr. Hodge, of Princeton, takes the position that baptism in sand, mud, wine, oil or milk, though sincerely administered in the name of the Trinity, would be invalid, because water is essential to baptism. Jesus and the multitudes who believed John were baptized in water. John baptized in Enon, because there was much water there. Both Philip and the Ethiopian went down from the chariot into the water ; and he baptized him.

The word baptize, as used by Jesus, was not a vague and indefinite term. It meant immerse. This is the testimony of lexicographers so eminent as Liddell and Scott, S. T. Green, Alsted of Nassau, Bretschneider of Leipzig, Calmet of Paris, Donnegan and Greenfield of London, Leigh of Oxford, Mintert of Holland, Parkhurst of Cambridge, Robinson of Andover, and Sophocles and Thayer of Harvard. This testimony is confirmed by the circumstances mentioned in the Scripture records of the ordinance : "In Jordan," "out of the water," "into the water," "much water," "both into the water," "buried in baptism," "planted in the likeness of death," "raised up to walk in newness of life," "saved in a figure by the resurrection of Christ." The figurative use of the word comports with this idea. Jesus spoke of his overwhelming sufferings as a baptism of agony which even in anticipation straitened his soul.

Before these facts we are forced to the conclusion that the original Scriptural baptism was immersion. To a like conclusion came eminent Episcopalians, as Alford the exegete, Boswell the biographer, Edersheim the converted Jew, Ellicott the bishop, Geikie the literatus, Griffith the prebendary, Liddon the canon, Maurice the philosopher, Robertson the preacher, Stanley the dean, and Wall the historian ; and eminent Lutherans, as Ewald the councilor, Gerhard the theologian, Harnack the critic, Lange the

commentator, Meyer the scholar, Mosheim and Neander the historians, and Tholuck the teacher; and eminent Methodists, as John Wesley and Adam Clarke; and eminent Presbyterians, as Jacob Alting of Heidelberg, John Brown of Edinburgh, John Calvin of Geneva, George Campbell of Aberdeen, Thomas Chalmers of Glasgow, James MacKnight of Ayrshire, Philip Schaff of New York, and John Jacob Van Oosterzee of Rotterdam; and eminent Rationalists, as David F. Strauss of Germany and Ernest Renan of France. Able exegetes, erudite ecclesiastics, highly esteemed historians and learned lexicographers, of all ages and creeds and countries, concede that the accurate exposition of the Scripture records requires immersion for baptism.

The law of Christ, like its divine Author, is the same to-day and forever, without variableness or shadow of turning. Dean Stanley says: "The change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and has altered the very meaning of the word." So it has, with some men. But the Apostolic language has not been set aside in the councils of eternity. Christ has not changed His meaning in regard to baptism. "Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24 : 35). These words require just what they required, when he said: "He that believeth and is immersed shall be saved." And no performance, however pleasing and popular, substituted in the place of what Christ commanded, can be a valid baptism.

In addition to a proper actor or subject and a proper act, valid baptism requires also A PROPER DESIGN.

On this point various views have been held. Error in regard to the subject and the act has led to error in regard to the design. Ritualists have usually held that baptism is designed to be a direct instrument of grace and a sure means of salvation, as saith the Catechism: "By nature we are born from Adam children of wrath, but by baptism we are regenerated in Christ children of mercy." Other Pedobaptists, taking a more moderate view, hold that it is designed, not as a means, but rather as a seal of grace, "divine blessings being thereby confirmed and obnoxious to the individual." At the other extreme, Socinians, denying the divinity of Christ and the doctrine of regeneration, state the design as simply a ceremony of initiation into the church.

The true subject or actor and the true act guide to the true design. If a soul has been born again, and has been sealed with the blood of the everlasting covenant and made an heir of God

through faith, it is illogical to suggest any outward ceremony as a seal to insure blessings, or as a means of making a soul a child of God and an inheritor of the kingdom of heaven. Through faith in His atoning death and justifying resurrection Christ brings deliverance from sin, just as the ark brought deliverance from temporal peril to those who trusted themselves to it; "the like figure whereunto even baptism doth also now save us . . . by the resurrection of Christ" (I Pet. iii: 21). Therefore, we are buried with Him by baptism into the likeness of death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Any design other than this to betoken previous entrance into communion with Christ's death, and consequent salvation, invalidates the ordinance. To the disciples at Ephesus (Acts xix: 1-7) Paul did not say, "By whom?" but, "Unto what were ye baptized?" And as they were baptized unto John's baptism, expressing faith in a coming Christ, which at that time was a back number, it seems probable that they were re-baptized.

Valid baptism, then, as defined by Strong and other eminent theologians, demands (1) a proper subject or actor: a true believer in Christ; (2), a proper act: immersion in water in obedience to the command of Christ; (3), a proper design: to betoken previous regeneration and salvation through Christ. A person so baptized has kept the commandment.

There is, however, another concomitant of the ordinance, about the essentiality of which Baptists hold varying views, namely, the qualifications of the administrator. Dr. J. R. Graves, making baptism the act of the church rather than the individual believer, holds (Old Landmarkism, p. 79) that Baptists alone administer valid baptism, no matter what the qualifications and design of a candidate in submitting to the ordinance at the hands of others. His inexorable logic drives him to conclude (Ib. p. 52) that baptism (immersion) administered by Judas Iscariot with an apostle's commission is more acceptable to Jesus than the same act administered by John Wesley or John Hall, and that (Ib. p. 217) inviting a man to preach for you or preaching for him is endorsing his creed. And Macaulay says: "There is no proposition so monstrously untrue in politics or morals that we will not undertake to prove it by something which shall sound like a logical demonstration from admitted principles." On the other hand are some who feel that a man has kept the commandment if he has truly believed in Christ, and in the spirit of obedience has been buried with him in bap-

tism, in token of regeneration through faith in a buried and risen Saviour. To them such a baptism seems to meet all the demands made upon the believer in regard to the ordinance: if any person connected with its administration has done wrong, upon him rests the duty of repentance. Let there be no strife between representatives of these divergent views: "they be brethren."

After all, perfectness is better than mere validity. Graduation at the head of the class is preferable to graduation at a lower grade. A regular marriage, solemnized by a legal officer acting under formal license, is best. A clear title is desirable, though a clouded one may secure the property involved. The welfare of the church demands a certain deference to church order; and irregularities, such as those occasionally reported in our papers, are always deplorable. Why shall men here and there belittle themselves and their churches, and scandalize their brethren, by admitting needless irregularities? As Baptists increase in numbers and influence, there is an increase of the obligation upon each one to endeavor to keep the unity of the Spirit in the bond of peace by heeding the inspired injunction: "Let all things be done decently and in order."

The President introduced DR. POLLARD, of Roanoke, Va., as the next speaker.

REV. E. B. POLLARD, Ph.D.:

The question naturally divides itself into four parts. What constitutes valid baptism? 1. As to form. 2. As to meaning or intent. 3. As to subject. 4. As to administrator.

The members of this Congress will probably find themselves all agreed upon the first three of these inquiries, and so they need not be here fully treated. Upon the fourth, we may find ourselves to differ.

What constitutes valid baptism?

1. As to form. It is natural to turn at once to the documents which record the events and commands upon which the practice of baptism rests. We might refer to the meaning of the Greek word *baptizo* in literature, in lexicon, and in the uniform interpretation of it by the Greek church; we might refer to circumstances and places connected with New Testament baptism; we might call to mind New Testament figures, where reference is evidently to baptism; we might collect passages setting forth the evident intent and symbolism of the ordinance, all going to prove that

New Testament baptism was immersion in water. But since church historians are practically a unit upon this point, a discussion of it in learned circles seems altogether out of date. Scientific exegesis and historical research have made the New Testament argument for us.

The early fathers, while coming to us with no authoritative message as to the validity of this or that form of baptism, give interesting testimony to the New Testament method. The earliest witness we have of any other mode than immersion is in that interesting document of about 120 A. D., "The Teaching of the Twelve Apostles." It says: "If thou hast not living water baptize into other water; and if thou canst not in cold, then in warm—but if thou hast neither, pour water thrice on the head into the name of the Father, Son and Holy Spirit." Barnabas (A. D. 120) speaks of the baptized as having "gone down into the water." Irenæus, A. D. 180, sees in the dipping of Naaman in Jordan a figure of baptism. Hermas, A. D. 130, referring to baptism, says: "We go down into the water dead and arise living." Cyprian, A. D. 258, speaks of aspersion as legitimate in cases of weakness or sickness, and proves sprinkling as a possibility from Ezekiel xxxvi: 25. In his day many refused to call those baptized thus Christians, but derisively called them "clinics;" while others claimed that some grace was imparted, but not so much as in immersion. As late as Thomas Aquinas it was said, by him: "It is allowable to sprinkle, it is more common and safe to immerse." Pope Stephen, 754 A. D., was the first officially to recognize pouring of the sick as valid; and not until the Council of Ravenna, in the thirteenth century, were immersion and aspersion pronounced indifferent.

These allusions to the fathers, etc., are of value only as indicating how changes from New Testament practice came about.

With very many Christians and most Baptists the argument might stop with the New Testament. But with many others the question is yet to be discussed: Is the change from immersion to sprinkling or pouring of such a nature as to make such performance of the ordinance invalid? Baptists who hold to the Bible as the only authoritative rule in matters of faith and practice, and all Protestants that consistently hold to the formal principle upon which the battle of the Reformation was fought, would reject such a departure, without further question. Of course the whole subject of the church as an authority in matters of religion is here involved. We shall not go into all the ramifications of the subject.

But we ask: is the *form* essential? In speaking of the form of baptism many good people, by the use of the modern generic term baptism, completely beg the question. Baptism with all, is confessedly a form. Yet not a mere form. Unless it means something, its practice is both contrary to the genius of Christianity and repugnant to good sense. If baptism exists for its own sake, any form will do. Baptism is for the sake of the truth it was meant to set forth. Both the church ordinances were made to present, in visible form, and keep intact, certain truths of Christ's gospel. Now if Christ and His apostles established forms to set forth certain truths, the presumption is that they symbolized those truths well. If this be so, then a change tends to obscure, if not let slip altogether, the truths meant to be conveyed. In other words a change of form has nullified the very reason for existence of the ordinance; namely, to keep intact, make visible and vivid the spiritual truths that lie behind.

Sprinkling or pouring may retain, if performed on adults professing faith, the elements of profession of faith, and to some extent of purification from sin; yet that of a complete personal surrender to a new obedience; the putting away of the old life and the taking on of the new, by the entrance into the life of a once dead but now risen Lord, are entirely absent. The doctrine of a new life by faith, and that of the death and resurrection of Christ, are too important and vital to let slip from an ordinance the very purpose of which is the emphasis of these truths. No church should countenance as valid such a performance of a rite as does violence to the *raison d'être* of that ordinance. The same reason which would justify so vital a change, would justify a complete abrogation.

2. As to the design and meaning of the ordinance. It goes without saying, every immersion in water is not Christian baptism. There must be immersion into the name of the Father, Son and Holy Spirit, i. e., not simply, that the act must be done in the name of the Triune God, but that it must be the setting forth of the entrance of the baptized into that sphere of spiritual life denoted by Father, Son and Holy Spirit. It represents a life hid with God, into which one has entered by faith.

The spiritual intent of baptism was a growth in New Testament times. John laid stress chiefly on repentance. Later the acceptance of Christ as the Messiah was involved, and baptism became, in addition to a symbol of repentance, a profession of faith in Him. It remained for Paul to discover to the Christian world a

still deeper and more mystical meaning—the entrance of the believer into the death and resurrection of Christ.

All Christians have recognized the necessity of faith before baptism. The division has come about by the question where that faith may, or must reside. The Romanist is willing that it reside in the administrator as the representative of the church; the churchman, in the sponsor; the Calvinist, in the parent; Luther could see it latent in the child; the Baptist insists that it shall be in the individual himself. Followers of Alexander Campbell make this prerequisite faith little more than intellectual assent; but even granting that remission of sin comes only in the act of baptism, how this previous intellectual assent becomes vital faith in the act of baptism is not clear.

One of the earliest perversions with regard to the intent of baptism, was perhaps baptism for the dead, which became frequent at an early day; Paul's allusion in I Cor. xv giving evidence of such a practice, or a misunderstanding of Paul's words, giving rise to it. Baptism in order to salvation, or baptism for the remission of sins, or baptism as an act of parental dedication, are all perversions of the vital truth and design of the ordinance. The absence of previous repentance and faith invalidates, not only because the New Testament invariably makes faith prerequisite to baptism, but the nature of the rite demands it.

3. As to fit subjects for baptism. The New Testament gives evidence of the baptism of believers only. "When they believed"; "as many as gladly received the word"; "If thou believest with all thy heart thou mayest"; "Believe and be baptized," etc., show the universal practice. It is not necessary to quote passages or other authorities upon this point. There was no difference of opinion on the question of a fit subject for baptism till the belief that baptism is essential to salvation began to take hold of the church. Then both the sick, affrightened by the approach of death, and afterwards infants—liable to die before able to exercise faith, were considered fit subjects for baptism.

The baptism of living persons for dead ones, and of dead persons themselves, became frequent. A living man having previously hid himself under the bed, the officiator would ask the corpse, "Dost thou believe?" "I do," would come in living tones from the man under the bed. "Then I baptize thee," etc. Political baptisms are among the enormities resulting from a false notion of the proper subject. Charlemagne, zealous for Christianity, conquered the Saxons, and took them all down to a stream and baptized

them, not knowing exactly what was happening to them, except that they were at the mercy of their conqueror. Alfred in a milder way did the same for the vanquished Danes. All these things go to show how ridiculous may become the drifting away from the moorings of the New Testament idea of a proper subject. Infant baptism with the rest, had birth in the same false idea of baptism's place in the Christian system, namely, the error that baptism is essential to salvation. It has been able to maintain itself through the centuries by a system destined to pass away—the union of church and State; and has been supported by an argument altogether Judaistic.

In short, it may be said that the question of a true subject, a true meaning and a true form are vitally connected, each acting and reacting on the others.

As Dean Stanley says: "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word." In the light of the history of baptism, as well as on New Testament grounds, every church of Christ should reject as invalid any change in the ordinance that relates to subject, meaning or form, for these are vitally related. It was a false meaning attached to baptism that gave rise to false subjects; false subjects made necessary a false form; and in turn, a false form and false subjects gave rise to yet more erroneous meanings.

4. As to Administrator. Strange to say, it is with reference to the administrator that the question of validity of baptism has been more frequently raised than with reference to any other feature of the rite.

It seems probable that in the early apostolic times all who were commissioned to preach felt also commissioned to baptize. Christ gave the great commission "go, preach" to a company of "above five hundred brethren." After the dispersion that followed the martyrdom of Stephen, men were scattered abroad, (except the apostles) and went everywhere preaching the Word. Whenever a man made a disciple he probably baptized him. Philip baptized; as did Ananias. The status of the latter as to office or ordination is not known. Philip was one of the Seven. Mosheim says: "At first all who were engaged in propagating Christianity administered the rite."

Later, however, when church organization became more complete, and sacramentalism and sacerdotalism began to take root, great care was taken about the administrator, and no one but the

clergy was allowed to administer the rite. It is interesting to note that Ephraim (A. D. 258) pronounced it as unlawful for those that had been poured upon sick beds to be admitted to the clergy, and so have the right to baptize. And the council of Neo-Caesarea (A. D. 314) positively forbade "any one enlightened (baptized) during sickness from being advanced to the priesthood." Lay baptism has been considered valid through the Christian centuries by the sacerdotal churches in cases of necessity.

On general principles one might say that only those that have received valid baptism can administer it. All those that administered baptism in the New Testament times were, with reasonable certainty, baptized—with the probable exception of the Forerunner. But while the New Testament is perfectly clear as to the questions of the mode, meaning and subjects of baptism, practically no stress is laid on the question of the administrator. The only case of re-baptism because of invalidity in the New Testament was a case involving the lack of a sufficiently intelligent faith.

The modern question of "alien immersion" of course could not have arisen in the early days. For an unbaptized person to administer baptism is, of course, irregular. Does the irregularity amount to invalidity, is the question. In order to answer it, we must ask: First, does baptism by one unbaptized, strike at any vital element in the ordinance? We cannot see that it does. If a profession of having "put on Christ" is present; if the one baptized declares by the proper symbolism a new birth—the death to old things and the walking in newness of life; if the death and resurrection of Christ are there typified; if the element of obedience to the commands of Christ is present, all is there that is vital to the ordinance. To be sure it would have been better had the person asked baptism at the hands of one himself baptized, yet he has asked proper baptism in good faith, upon right previous conditions, with correct views as to his own relation to the ordinance; his vulnerable point is upon a matter that is incidental to the rite and not vital to it. In none of the vital thoughts that go to make up the meaning of baptism, is the administrator even suggested. But it is replied that one is supposed to receive baptism in the same spirit and belief in which it is administered. But, is it not asking too much, to make the candidate responsible for the mind of the administrator? But let this be as it may; if it be discovered by a Baptist church that one seeking membership on "alien immersion" actually had such vitally erroneous views as to the meaning or design or spirit of baptism as to vitiate his baptism, there is

both precedent and common sense for a re-immersion. We cannot agree with Dr. A. H. Strong in holding that one baptized without previous faith should not be re-baptized when, subsequently, conversion actually takes place.

A second question may be asked. Does the acceptance of alien immersion by Baptist churches render null our reason for existence as a denomination, or place us in an illogical and therefore weak and defenseless position? For if we stand, as we think we do, for truths worth preserving, then we have no right, in our manner of defending these truths, to render weak our ability to defend them, or nullify our very *raison d'être*. We cannot see that logic or expediency, any more than Scripture, make the administrator a vital element of the ordinance.

Baptists have always stood for the individual, and the fact of his immediate relation to God; and have consistently and stoutly rejected the doctrine that an exclusive virtue comes through intermediaries or functionaries. To have been converted under the teaching of one that proved himself an unconverted man, might be a matter of some regret, yet of no great consequence. Such conversion would not be invalid! if there be in the man himself all the elements of a true conversion. So with baptism in its relation to the administrator. But one replies that a man may know whether he that baptizes him is himself baptized. Granting he does know, and also believes that the administrator is unbaptized, is valid baptism to be made to depend on the logical consistency of the young convert? Nay, there are two things that rather commend him—first, that believing in New Testament baptism he dared stand for it even in the midst of pedo-Baptist circles and against pedo-Baptist influence; second, that when he received more light, and saw more clearly the illogical position he held in a pedo-Baptist fold, he got out. Isn't a pedo-Baptist church a good place for a Baptist to *come from*? We have no lien on immersion. There is no peculiar Baptist baptism prerequisite to admission to our denomination—other than New Testament baptism; and a baptism having the vital elements of a New Testament baptism should be considered valid amongst Baptists.

The rejection of "alien immersion" consistently involves an impossible care as to baptismal lineage, and virtually demands an apostolic succession. According to the view of those that reject "alien baptism": If A, who has not been immersed, immerses B, B's baptism is invalid, because A's was invalid; and if B immerses C, C's baptism is invalid for the same reason—on the principle

which Tertullian states in the words, "They who are not rightly baptized are without doubt not baptized at all." How could any one to-day know whether his baptism were valid or not? Or indeed how old must an invalidity be before it become valid? Baptists have always justly claimed for the individual the right to avail himself of approach to New Testament truth, regardless of reliance on historical connections. Every man is a priest, and stands for himself before God, and is born not of the will of man, nor of the will of the flesh, but of God.

Indeed should we as Baptist churches defend the validity of our faith and practices on ability to trace an unbroken line of clergy and ordinance, we should probably prove ourselves a falling rather than a standing church. It cannot be conclusively shown that the first Baptists in America were immersed, or if immersed that they were immersed by any one immersed. It is by no means proven that Roger Williams was ever immersed. We know that Ezekiel Holloman "baptized" him, and then he "baptized" Holloman, and the rest of the Providence Church, but what was the mode is not known. At all events Holloman, who baptized Williams, was not immersed till afterwards. Dr. Henry M. Dexter's little book on "The True Story of John Smyth, the Se-Baptist," in which he aims to show that immersion was not practiced among Baptists in England prior to 1641, has never been fully answered. The documents are in the Bodleian library and the British Museum, for the careful investigation of some future Baptist historian. But what difference does it make, except to those that must have pure baptism through the administrator? It is the glory of Baptists that they have gone to drink of the truth immediately where it springeth, and if our churches are begotten by the word of truth, they belong to the first-fruits of God's creation, regardless of intermediaries.

But one says, the argument which would allow a pedo-Baptist to baptize for us is equally an argument why he should administer the Lord's supper for us. The two cases are not parallel, from the difference in the nature of the two ordinances and their relation to one another. We would not invite them to do our baptizing for us, nor with us; nor would there be any occasion for us to invite an unbaptized person to administer the Lord's supper. "Restricted communion" is a logical outcome of our position on baptism, and simply says, the subject who partakes must be a fit one. The case under discussion, leaves the question of subject and deals with the administrator. What would debar a pedo-Baptist from administer-

ing the Lord's supper in one of our churches would not be so much a question of administration, as that we deny his right to partake. So even in case of the Lord's supper, it is a matter of the subject and not the administrator.

Since re-baptism tends to exaggerate denominational differences without bringing to the truth any commensurate good; since re-baptism tends to lessen the sense of importance and solemnity of the ordinance; and since neither the New Testament, nor the nature of the ordinance, nor the reason for the existence of Baptist churches as a distinct denomination, make the rejection of "alien immersion" either necessary or expedient, we conclude that such baptism should be regarded as valid, unless upon examination it be found that the applicant's previous baptism was faulty as to prior repentance and faith, or some vital doctrine connected with the new life.

The President announced that DR. MOODY, of Owenton, Ky., the last appointed speaker, had been compelled to return home when already on the way to the Congress, but that his paper would be read by the Secretary.

REV. J. B. MOODY, D.D.:

The answer to this question must be reached by discussing the essentials to valid baptism, and in doing so I must be permitted to express myself in terms that accord with the strength of my convictions, but my distinct utterances shall be in the line of proof and disproof rather than reproof.

"Keep the ordinances as I delivered them to you," was Paul's solemn charge to the church of God at Corinth. In proof that the term "ordinances" included what we here claim, the apostle proceeds to blame the church for an abuse of the Lord's supper. What he received from the Lord he delivered to the church, and the church was blameworthy for her unfaithfulness in keeping the sacred trust. How the ordinances were delivered and how they are to be kept must be learned from the Scriptures. Hence, whatever is necessary to their scriptural observance is necessary to their validity. In this light I am to discuss baptism. With a few simple statements I will open the subject, and at once come to the points I have chosen to argue.

1st. It is agreed among Baptists that immersion in water is essential to valid baptism. The proofs of the correctness of this position are so abundant that a tithe of them would exceed the limits of this paper. It was the meaning of the word Christ used,

hence it is what He commanded, and it is also what the apostles and early churches practiced. The correctness of this position is here assumed, and from it the following conclusions are drawn :

(a). When Baptists attempt to administer baptism in any other way they surrender the position that immersion is essential to valid baptism.

(b). When Baptists receive a baptism otherwise administered, they surrender the position assumed.

(c). When Baptists concede that baptism may be otherwise administered, they surrender immersion as essential to valid baptism.

2d. Baptists believe that the subject of baptism must be a believer in Christ, and that saving faith includes repentance. The immersion of an infant or unbelieving adult is not valid baptism.

The proofs of the correctness of this position are abundant, and Baptists are so well agreed upon it that this position will be also assumed, and the following conclusions are deduced :

(a). When Baptists knowingly administer baptism to other persons than saved believers, they surrender the Scriptural subject of baptism.

(b). When Baptists knowingly receive such baptisms they surrender the position assumed.

(c). When Baptists concede that baptism may be administered to other subjects, they surrender the position that a saved believer is the Scriptural and essential subject of valid baptism. I briefly mention these two points upon which we are so well agreed, as stepping stones to two others that require a more careful presentation.

3d. Baptists believe that the immersion of one saved by faith is for certain purposes. This is a many-tongued ordinance, and is not meaningless. "Why baptizest thou?" "Unto what were ye baptized?" "Thus it becometh us to fulfill all righteousness." "The like figure, whereunto baptism doth also now save us." "What mean ye by this service?" "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our hope firm unto the end; for He is faithful that promised." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

If it be asked why Baptists commune, the answer is, "To show forth the Lord's death till He come." Hence we "do it in remembrance of Him." Evangelical Christendom differs but little from

us in this answer. But in answering the question, What mean ye by baptism? Baptists are a peculiar people. The controversy is mainly on the relation of baptism to salvation, and the order of baptism and salvation. Does baptism come before salvation, or salvation before baptism? The issue is clear and wide, and deep as wide. The differences in the conditions of saint and sinner, of justification and condemnation, express the issue on the character of the subject to be baptized. If baptism is for the saint, it is not for the sinner; if for the saved, it is not for the lost; if for the justified, it is not for the "already condemned."

From this statement of the question we easily and naturally come to the design of baptism. Some baptize sinners to make them saints; the lost that they may be saved; the condemned that they may be justified; and as these terms include the forgiveness of sins, they baptize the unforgiven that their sins may be remitted or washed away.

If one of these positions is Scriptural the other is not; or, if one is valid the other is not. If the ordinance with either of these opposite meanings is valid, then the ordinance has no meaning. With this world-wide difference in mind, let us discuss the issue involved, interpreting the few Scriptures of apparent ambiguity in the light of those that teach plainly on the subject.

When some of our opponents deny the Romish doctrine of baptismal regeneration, and claim that they hold faith and repentance as prerequisites to baptism, and therefore their baptism is valid, and should be so recognized by us, they seem to be unconscious of begging the question on several points vital to the ordinance. It is the difference in the professed characters of their "penitent believers," and our believing penitents, that requires the difference in design; one to procure in baptism what the other procured by faith. Crediting both with what they professed, we find that what one professes to have received, the other professes to have not received. They also beg the question on the administration of baptism.

As to the first point of difference: If their faith and repentance are not equivalent to our repentance and faith, or if the same fruits and results claimed by us are disclaimed by them, then in our judgment their candidate for baptism does not possess the qualifications we profess and require, and hence we cannot receive it as valid baptism.

To misplace baptism in the gospel system is to displace it from the gospel system. Baptism before repentance and faith is not the gospel system, but a perversion of it.

And so of the order of repentance and faith. If the believer must repent or he will perish, then he is not a believer, for "who-soever believes shall not perish."

If one party claims that his candidate for baptism is a believer, and therefore saved, and the other that his candidate is a believer, but not saved, then, judging each one's faith by its professed fruits, the difference is that of the saved and the lost, and such difference of characters cannot be ignored in the subjects of baptism. If saving faith could result in conviction of sin and godly sorrow working repentance in some, and in the peaceable fruits of righteousness in others, we might seek for a charity that would cover the discrepancy. But such fruits are not experienced from saving faith, hence the modern definitions of faith and repentance are required by this new order.

The woman of whom Christ said: "She loved much because she had been forgiven much," and to whom he said: "Thy faith hath saved thee; go in peace," was a proper subject of baptism. If she had not been baptized, then salvation was predicated of her pre-baptism faith, and her prebaptism love evidenced her forgiveness. If she had been baptized, then Christ overlooked her baptism and predicated her salvation of a faith that was not expressed or perfected in baptism, and proved her forgiveness by a love that expressed itself in other ways than baptism.

When Christ said: "He that believeth not is condemned, but he that believeth is not condemned," he was talking about the faith necessary to baptism, for he was addressing an unbaptized man. When he said: "He that believeth on the Son hath everlasting life and shall not come into condemnation, but is passed from death into life," he was talking of the faith that is prerequisite to baptism, for he was talking to unbelievers. When Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins," he was addressing unbaptized Gentiles, who, hearing this, believed; and God, who knows the heart, bore them witness, giving them the Holy Ghost as He did to the Apostles, and put no difference between them, purifying their hearts by faith. And when they spoke with tongues and magnified God, then answered Peter: "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?" Christ had made a promise about the Holy Spirit which they that believe should receive; and Peter, remembering the words of the Lord Jesus, said to the church at Jerusalem, before which he was arraigned for this irregu-

larity: "Inasmuch as God gave them the like gift as he did unto us who believe on the Lord Jesus, what was I that I could withstand God?" When Paul spoke of "the righteousness of God by faith in Jesus Christ unto all and upon all that believe," he was referring to a righteousness by faith as witnessed by the law and the prophets. This faith was expressly without works and without law, and evidently without baptism.

Hence we conclude from these Scriptures that the candidate for baptism must possess a faith that secures salvation, everlasting life, remission of sins, and justification.

But if a candidate for baptism professes a faith that confessedly does not save the soul, or secure remission and justification, and he rushes to baptism to have these mighty defects in his faith supplied, saying that "baptism now saves us" and "washes away sins;" that baptism is in order to remission of sins; then said candidate, from our standpoint, is in the gall of bitterness and bonds of iniquity, and his baptism cannot be recognized by us as valid baptism.

To prove that we are right, let us examine such a candidate in the light of Scripture. "Whosoever believes on the Son of God is not condemned," "shall not perish," but "has everlasting life," and "shall not come into condemnation, but is passed from death into life." Now, "whosoever" takes in all of that class, and if such a candidate says that he believes in the Son of God, but is yet in his sins and under condemnation; that he has not passed from death into life, then his faith must have its defects measured by the value of these fruits. Hence, the infinite value of the fruits must mark the infinite defects of his faith, and faith, infinitely defective, falls infinitely short of what is essential to valid baptism.

Again: "He that believeth on the Son of God hath the witness in himself." Now, if said candidate professes the faith, but disclaims the witness within—the earnest of the Spirit in his heart; if he says he did not receive the Holy Spirit "when he believed," but that he is still in the flesh and not in the Spirit, because the Spirit of God does not dwell in him; if his instructors and administrator unite with him in these admissions, and the admissions still further accord with an adopted creed, then it is not unrighteous to judge him out of his own mouth, and out of the mouths of his chosen witnesses and his adopted creed, and to declare his baptism invalid. To credit one with what he professed to have not received (by adopting a different creed), is a charity that rejoices not with the truth, but with serious error. Those who profess this

- barrenness of faith vainly seek these fruits in baptism, and as baptism was never designed by its author to confer them, the baptism is likewise barren, hence the logical and theological necessity of denying the blessed experience of grace in the soul.

Again, a proper subject of baptism must believe that Jesus is the Christ in such a way as to evidence his new birth; for all such are born or begotten of God. This in Greek is neither Subjunctive nor Optative, but Indicative; not Active, but Passive; not Imperfect, but Perfect—has been born of God, and “whosoever is born of God sinneth not,” “cannot sin because he is born of God,” he “overcometh the world,” “and that wicked one toucheth him not.”

Those who claim that baptism is in order to salvation, or the new birth, deny these fruits of faith, and confess that these Scripture texts were not fulfilled in their candidate’s faith, and we deny that baptism secures them, hence we cannot consistently recognize their baptism as valid.

If they can say of their believers, “except they repent they will perish,” and if we can say of our believers, “they shall never perish,” then such a defect is discovered as to make recognition impossible. If their faith, as is claimed, produces conviction of sin, then it is not faith, for Christ said the world would be convicted of sin because they believe not. Conviction and godly sorrow working repentance are not fruits of faith in Christ, but peace, love and joy in the Holy Ghost. Does not such a perversion of the Gospel destroy both faith and repentance? When one says: Sir, while you were speaking I believed, and I want to be baptized “straightway,” “the same hour,” and not a word of exhortation to this believer to repent, and not a word of demand for the fruits of repentance at baptism, then where is the repentance? Certainly not after faith and before baptism? If it is wrong to administer baptism without some evidence of repentance and faith, is it not wrong to receive such a baptism?

Another prerequisite to baptism is such a confession of Christ as can only be made “in the Holy Spirit;” and in all such cases it may be said: “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.” “Whosoever shall confess with the mouth the Lord Jesus, and shall believe in his heart that God hath raised him from the dead, shall be saved.” “Whoever shall confess me before men, him will I confess before my Father and before the angels.” Now, if a man confesses the Lord Jesus with the mouth, but says God does not dwell in him and he in God; if he says he is not saved, and will not be

confessed before the Father and his angels unless he is baptized; if such an appreciation of baptism and depreciation of confession, with faith and repentance thrown in, are matters of indifference, then further contention for a proper subject and design of baptism is labor in vain. Have not these loose views already brought forth indifference as to the prerequisites of baptism, and has not this wrought present spiritual desolations to our Zion?—fatness, indeed, as to quantity, but leanness as to quality; and instead of the church in the world, have we not the world in the church? If Christ is for salvation to the ends of the earth and to the end of time, then baptism is not. Does not this perversion of the design of baptism turn the sinner from the Saviour to a sacrament? and from the death of Christ to a likeness of it?

But love is a prerequisite to baptism, and it is the greatest of them all. "Every one that loveth is born of God." "He that loveth him that begat, loveth them also that are begotten of him." "We know we have passed from death into life, because we love the brethren."

Now, if it be confessed that these fruits of love are not found in certain candidates for baptism, that they are not born of God; that God does not dwell in them and they in God; that they have not passed from death into life; if these fruits of love are brought forth by baptism, then is not the greatest of these baptism? When a physical act, performed upon the physical part of man, putting him in literal water, "to be seen of men," is claimed to accomplish more for the soul than love to God and love to man; if without baptism love and all its prerequisites can do nothing; if a willing God and a loving Saviour, and a wooing Spirit, and an anxious candidate can do nothing without an administrator of baptism; if all these prerequisites are so minified and baptism so magnified as to become the all in all, and thus designed to obtain all, then "why tarry ye; arise and be baptized and wash away thy sins," might be substituted for all the commands and exhortations to repent, believe, love, confess, etc. Such a perversion of the design of baptism is a perversion also of the whole plan of salvation, and we cannot endorse it without becoming a partaker of the evil.

4th. It is essential that baptism be scripturally administered. It is not the duty of *any* man or *any* organization to administer baptism. If the ordinances were delivered to the church, then her authority is essential to their valid administration. Otherwise she could not keep them as delivered. At first only John the Baptist was authorized to baptize, and all must go to him. He had not

been baptized, but he desired to be. This exception was necessary, as baptism, like other things, must have a beginning. After this the Apostles baptized under the direction of Christ, and when He left the earth He committed all the interests of His earthly kingdom to His executive bodies, the churches. Doctrines, discipline, ordinances and missions were entrusted to the churches, and the churches were congregational and composed of baptized believers. Such churches had the promise of divine providence to the end of the age. One who believes in the immersion of believers for the purpose of showing his fellowship in the death, burial and resurrection of Jesus Christ, and who believes also in congregational church government, does wrong in going to a pedobaptist, who claims the commission to sprinkle infants, and who usurps the prerogatives of the churches, and teaches for doctrines the commandments of men. He should have gone to those of like faith with himself. So inconsistent is this that Baptists should protest against it, and require the wrong to be corrected. If one wants a baby sprinkled he must not come to me, knowing my disbelief in the rite. So if one wants immersion he should not go to one who refuses and abuses it. God works in a man both to will and to do, but never against his will. Whatsoever is not of faith is sin, and if a candidate is required to know anything about the ordinance, he is required to know better than that. If the authority to administer is extended to those who refuse and abuse it, then there is no restriction under the sun. When Baptists receive such an immersion they endorse the flagrant inconsistency, and virtually say that a man who does not receive it, and who does not believe it, may scripturally administer it. From such inconsistency may the good Lord deliver us.

Hence the immersion in water of a believing penitent, for the purpose of declaring his interest in the finished work of Christ, administered by the authority of a church of Christ, with which the candidate wishes to unite in the faith, fellowship and labor of the gospel—this, not less, “Constitutes Valid Baptism.”

The discussson was opened by MR. HENRY C. VEDDER of New York.

MR. PRESIDENT AND BRETHREN OF THE CONGRESS :—A Southern Baptist paper describes this venerable if not venerated body as a collection of certain Northern Baptists for the dissemination of heresy. Now I have been astonished since I have been listening here to the deliberations of this body not to hear

some heresy, and sooner than go away without hearing some I am going to give vent to it myself. In the parts where I come from I am considered as the most orthodox of the orthodox, but I find that down south I am considered a heretic. I have been writing some very innocent pieces, as I supposed, for the young people, but a certain Baptist minister in Arkansas has discovered they contain heresy. I don't see how a Baptist can speak of "validity" in connection with baptism. It is a sacramental word and used by sacramentalists. It is pickled through and through with popery. The idea of "validity" in connection with the ordinances implies that they are channels of divine grace, and unless administered in a certain way and by a certain person are "invalid." As Dr. Wayland used to say, "I eschew it utterly. Selah." The true distinction for us as Baptists is between regular and irregular baptism. We are all of us agreed as to what constitutes regular baptism. Regular baptism is immersion of a regenerate person, on the authority of a regularly constituted church (which of course is a Baptist Church), by a minister who has been duly baptized and ordained. We all agree on that, but we don't quite agree when it comes to irregular baptism. Here is where my so-called heresy comes in. Now I am heretic enough to hold that the only *essential* thing in baptism is the conscious, personal obedience of a regenerated man to the command of the Lord Jesus Christ, and that nothing else under heaven is essential. The command to us in the New Testament is not, "Be baptized by a certain person in some particular way," but "Be baptized." I am very glad that point was so forcibly brought out by Dr. Pollard, and I heartily agree that any one who holds in all cases that there must be a qualified administrator is bound to hold to the doctrine of apostolic succession. On that theory there is no such person as a validly baptized person in any one of our churches. Instead of calling me a heretic there in the pews, come up here and show me where I am wrong. There isn't a man in the world that can prove he has been validly baptized, if the validity of his baptism depends on the administrator. Here is a conundrum for you: Some years ago I read about some sailors on a certain English vessel who mutinied, killed the captain, and sailed away to an island far away from civilization. By chance there was a Bible found on the ship and they began reading it; some of them were converted. There was not a preacher or baptized person within five thousand miles of them. They founded a church. Is that a valid church? And are its ordinances "valid"? Crack that nut.

REV. W. C. McCALL, of Orangeburg, S. C.:

Declining the invitation of the President to come to the platform, he said :

I will not dignify what I have to say by coming to the platform. I will speak from the floor. I beg leave to differ from Mr. Vedder, that baptism is in any way a matter to be decided by a man's conscience. When Adam fell, conscience fell, and is no more a correct guide. Conscience may differ from judgment; it may originate independent conceptions based upon intuitive ideas. But it is so closely akin to sympathy that with us it amounts to little, if anything, more than a sentiment, a conviction, produced by our surroundings and education. Hence we find great differences in the consciences of men. As great as the difference between the mind of the peasant who reads his fortune in the changes of the moon, and the astronomer who marks out the path of the comet or calculates an eclipse years before it occurs.

My Brother Vedder would make conscience a loaded needle, pointing with unerring accuracy to its pole. But is such the scriptural idea? I think not. Conscience can be educated and needs education, and unless educated by God's unerring revelation, can be no sort of a guide as to the validity or regularity of God's ordinance of baptism, or any other revealed truth. Paul tells us that what he did before his regeneration was approved of his conscience, and that there are consciences seared as by a hot iron. It is true that Peter connects baptism with conscience. He says that it is an answer to conscience—but what kind of a conscience? A good conscience, a regenerated conscience, one that would not offend in letter or spirit, "Holding the faith in a pure conscience."

Scriptural baptism always follows the preaching of the gospel, and the preaching of Jesus involves the preaching of baptism; as when Philip, moved by the spirit, joined himself to the Ethiopian eunuch's chariot, found him reading the Scriptures and inquired of him, "Understandest thou what thou readest?" The eunuch invited him to come and sit with him and explain it to him. It is written that Philip, beginning at the same passage, preached unto him Jesus. No one will doubt but that Philip closed with the commission of Jesus, "Go ye into all the world and preach this gospel to every creature; he that believeth and is baptized shall be saved." And when the eunuch said, "See, here is water, what doeth hinder me to be baptized?" it is not written that Philip said "if your conscience approves me as an administrator," but "if you believe with all your heart the things that I have preached unto you, you may."

None of us question but that the baptism, as well as the preaching in the New Testament churches, was done by those who had believed and themselves been baptized. That this was scriptural baptism, both valid and regular—it is not necessary that we shall trace our baptism in direct succession to the apostles, though this be possible, to constitute it regular and scriptural. John, so far as the record shows, was never baptized. His preaching was the beginning of the Gospel, and his baptisms the first baptisms. He believed in Jesus and was obedient to Him—his baptism was regular and valid, according to the laws of God's kingdom of grace; and if by persecution or otherwise the last gospel minister and baptized believer on earth should become extinct, and some man should, through the reading of God's Word, believe in Jesus, and through his preaching others should believe, and he should baptize them, their baptism would be scriptural and regular. But if some believer, who had been led to accept Christ, should, because of friendship or other circumstances, decide to have some unbaptized man, who did not believe in baptism as a figure of the burial and resurrection of Jesus, baptize him, because his conscience consented to it, it would not be scriptural, and therefore, in my judgment, not baptism.

It is true that baptism is only the declaration of faith in Christ, of the believer's own death to sin, and of resurrection by faith to a new life—of his new birth, his scriptural birth; and as this can take place but once, he can be baptized but once. But the preaching of Jesus is necessary to this new birth, and since the same individuals are commanded to preach and to baptize, it is fair to conclude that a man's conscience is no more a competent monitor as to what baptism is than as to what the preaching of the gospel is. And since neither by wisdom nor conscience men could know the gospel, therefore conscience has nothing to do with baptism. It is a matter of revelation, emphasized in the example and teaching of the Author of the Gospel.

REV. C. S. GARDNER, of Nashville, Tenn. :

MR. PRESIDENT AND BRETHREN OF THE CONGRESS :—I got into a little trouble on this question of baptism once. Perhaps that is the reason that I am speaking here this morning. My church came very near being excluded from a Baptist Association because I was taken for a heretic—mistaken, I think.

I think there are two things, and two things only, essential to the validity or regularity (I prefer the latter word) of baptism.

The first is the form. This is about equivalent to saying that baptism is essential to baptism. Baptism is a specific form. It is the immersion of a believer in water. Therefore, to say that the *form* is essential to baptism is the same thing as saying baptism is necessary to baptism.

Another thing that I think is necessary to valid baptism is its meaning or intent, what it signifies or pictures. It is the picture of an inward spiritual fact, and if it has not this significance it is meaningless and might as well be done away with altogether. I was delighted with the way in which the second appointed speaker made that point. If you change the meaning of baptism you might as well eliminate it altogether from our Christian system: perhaps better. Many other people agree with us on many points, but none of them agree with us about baptism. We are therefore rightly called Baptists. This peculiar belief of ours is the basis of our restricted communion. I cannot go with Mr. Vedder in his statement which, if I understood him correctly, would logically lead to unrestricted communion. If every man's conscience is to be the test of the validity of his baptism, and every properly baptized person is to be invited to the Lord's table, and if a man is to examine himself and so eat, then every man who thinks conscientiously that he has been baptized is invited to the Lord's Supper; and consequently we have unrestricted communion. So I think he has established the fact that he is a "heretic." These are not matters, brethren, that I like best to dwell upon. They are not things that lie at the basis of Christianity. They are not essential elements of our religion. They are not the things by which we come into vital contact with Jesus Christ, and yet they are there. They are the commandments of God, and I believe we ought solemnly, earnestly and persistently to stand squarely by those commands, and I believe our duty as a people is to make other people understand us on this question. I preached a "doctrinal" sermon the other day, the first one I ever preached in my life; and I believe it did good. A Methodist sister said that she enjoyed it. She had never understood before what we believed. It is our duty, kindly, yet with no shirking, to let our doctrines be understood. When other people find that we are standing consistently on logical ground, yet in the greatest sympathy and love for all God's people, their prejudice will pass away.

The President introduced DR. GESSLER, of New York, to say a few words in explanation of the aims of the Baptist Congress.

REV. T. A. K. GESSLER, D.D.:

In behalf of the Executive Committee and in the absence of its chairman, I have been asked by the Secretary to stand here this morning as a sort of a warder at the gates of the Congress and to invite you to come with us under the promise that we will do you good. We have had a fair exhibition of the real spirit of this movement in the sessions which we have had here in Augusta. The discussions have been a little less free than usual. This morning you are just getting the real idea of the thing.

This Congress stands for the cardinal doctrines of the Baptist faith, for the idea of liberty, and for the right of every man to express his own conscientious convictions without fear of hindrance, so long as those convictions do not lead him outside of Christian courtesy and do not violate the principles of denominational unity.

We think it safer, where men have discordant opinions, that there should be a full discussion of them than that they should be held secretly and nursed quietly until at last they assume proportions of peril.

Steam is dangerous only when it is confined in a boiler and has the safety valve tightly locked down. There is no danger in steam if not restrained.

This Congress has had a number of sessions running through nine or ten years. Various questions have been discussed, and the discussions, being preserved in pamphlet form, have been offered to you. I don't think there exists in the domain of religious literature in like compass anything so valuable.

I have been asked to say to you that membership in the Congress is open to all of you. There is a General Committee composed of about two hundred men living all over the country. There is an Executive Committee of eighteen persons living in or near New York, elected by the General Committee. Members of the General Committee have a right to be present and vote at any and all meetings of the Executive Committee. The cost of membership in the General Committee is \$5 a year. There is a membership fee of \$2 a year for annual membership, which entitles the subscriber to certain specified privileges of the organization.

We want this section of the country more largely represented in the Congress for your sakes, and for ours.

One of the wonderful things about our glorious denomination is that while we are bound together by no written creed, while we have no synods or governing bodies to keep us in the right line, and

while we recognize allegiance only to the Word of God and the Lord Jesus Christ, we preserve the unity of spirit in the bonds of peace; and though we do not seek uniformity, yet there is general unity. Complete uniformity exists only in machines.

We want to hold a meeting of the General Committee after the termination of this session, and shall be glad to have as many men as are here, members of this Congress, to join us.

The President led the meeting in singing "Nearer my God to Thee."

Sixth Session.

It was thought best by the Local Committee to have the fifth and sixth topics discussed in one continuous session, in order to leave the afternoon free for the visitors. Accordingly, after the debate on "Valid Baptism" was concluded, the last topic was taken up:

"THE INDWELLING CHRIST."

Dr. Henry McDonald, of Atlanta, the first appointed speaker, was unfortunately detained by severe illness. The Chairman introduced the other speaker, MR. JONES, of Louisville, Ky.

REV. CARTER HELM JONES:

MR. PRESIDENT AND BRETHREN OF THE CONGRESS:—It is with extreme regret that I note the absence of the first speaker on this subject. It is with deep grief that I learn the cause. The speaker and the subject would have happily met. I have been thinking, tenderly thinking, the last few moments, of fifteen years ago, when I sat in the pew of the Second Baptist Church of Richmond and heard my pastor, Henry McDonald, talk about the indwelling Christ as his heart taught him to talk.

I am sure, if we stop a moment, a prayer will rise from each heart that the Great Physician may touch him and raise him that he may live very long to preach of that Christ, and with the aid of the Holy Spirit to plant him in the hearts of men.

None of us who have read Charles Kingsley's "Hypatia," can ever forget the closing portion of that powerful story where the priestess of paganism has been discussing with the astute and brilliant Christian dialectician the great doctrines which underlie Christianity. One by one her arguments have been answered. One by one her outposts have been stormed and still he continues piling argument on argument, "Pelion on Ossa," until at last, no longer the queenly woman with regal intellect she was the moment before, with the simplicity of a child she says: "Don't say any more, but tell me more about Jesus, more about that Christ." That is the heart-voice of humanity: tell me more about Jesus.

I knew a man who once went to see a dying child and said to-

her: "Shall I tell you stories? Shall I tell you fairy stories, or shall I tell you stories from history?" and the little one said: "No, tell me about Jesus." Ah, beautiful story, and so sweet! Story which never loses and never can lose its hold upon humanity! That is what we are to think of just now.

The Apostle Paul in Nero's dungeon, looking away across the waters to the Christians at Ephesus, was writing; writing in that matchless style of his, with so much terseness of statement, power of epigram, and occasional touches of scorching satire. Presently, with mingled sweetness and tenderness, he laid the stylus down, and in one of those incomparable prison prayers occurs this expression: "That Christ may dwell in you by faith." The indwelling Christ: "He came unto His own and His own received Him not."

Mary could only find a stable and a trough in which to lay her child, the Son of God. No place had He at the beginning, no home for Him. Afterwards He stayed under the kindly roof of His father, Joseph. And as long as He was Joseph's son, the carpenter's son, and even afterwards, perhaps when He put on the carpenter's apron and made good yokes (as Justin Martyr thinks) in those days, He found a home with Joseph, but as soon as He asserted himself and became Jesus Christ, where was His home? His roof-tree? Where His vine? He had it not.

One of the saddest things in the Bible to me is that line in the seventh chapter of John, last verse: "And every man went unto his own house." The next verse (I wish it was not the next chapter) says, "Jesus went unto the Mount of Olives," all the home He had. And then the exquisite plaint, sweeter than the loftiest poetry and sadder than the saddest elegy, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." No home for Him on the earth.

The only time any one ever offered to build a home for Jesus was on the mount. Peter wanted to build a house for Moses, one for Elias, and one for Jesus, but the Lord Jesus Christ silently rebuked the impulsive Peter, left the mount of glory, and went responsive to the cry which rose from the level of human need.

That was the only time a home was ever offered Him. Sweet was the hospitality sometimes given Him. I often think of the times when He passed through the hospitable door into the home of Lazarus. I am glad there are doors, to shut out the curious multitude and to shut Jesus in, as when He went to that sweet family of Bethany. This was Christ's plan, His promise: that His home was to be a heart-home, a home in the hearts of men. What

a wonderful promise that is! And what wonderful beauty of fulfillment! Jesus Christ came not to build mansions like other kings, not to write the story of His deeds upon pyramids, not to trace the characters of His glory on triumphal arches. He came to live in human hearts. He came to whisper His story to the souls of men, that as long as human hearts should throb and human lips speak, they were to be His homes, His historians. That was His promise. How exquisite the Scriptures are, which need not be quoted here. In that chosen circle of His disciples when He sees the shadow in their eyes, He exclaims so beautifully, "I will not leave you orphans. I will come to you." Or again, "If any man love Me, he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him." Wonderful promise! A child has paid you a visit, one of those winsome, happy children, and she brought so much sunshine you wouldn't let her go, you wanted to keep her. Yet she broke away, and you said, "Can't you come again?" And she replied, "I will see about it. I will go and get mother and we will both come back again," and the child will lead the mother back. How sweet that love. She wants to bring back a snatch of home with her.

I wish to speak in the next place of the sweetness of the indwelling Christ.

Can you go back, brother of mine, to the time when first you met the Saviour, the time when you first saw Him and heard Him say, "Child, thy sins be forgiven thee," the time when the Lord Jesus Christ stood before your heart, and faith shot the bars back and let Him in? I remember the time, it seems to me but yesterday, though the calendar tells me it was twenty years ago, when I sat in the old lecture room of the Second Baptist Church in Richmond, Virginia. C. C. Bitting was the pastor, and William E. Hatcher was the preacher, and as he talked, I suddenly thought I was the guiltiest sinner in the world, the guiltiest sinner that Jesus ever came to save. With a flood of tears, I went forward and took the hand of one of those men of God, and while I stood there, it seemed that Jesus came in, and O! the beauty and sweetness of seeing Him for the first time! I loved Him because He first loved me. I loved Him because He was willing to come and save as guilty a sinner as I was. O the sweetness of the presence of the Lord Jesus Christ the hour one first believes.

Close your eyes a moment, brother, look back. Memory lays at your feet an "enchanted carpet;" step upon it; go back to the old church and live that hallowed hour of conversion over again.

Ah ! that first experience of the "indwelling Christ" is your soul's trysting place, to which your loving thoughts are eager pilgrims.

But sweet as is the first coming of Christ, sweeter still is His abiding presence. "Behold, I stand at the door and knock," not at the door of an unregenerate heart, I believe, but at the threshold of one of His heart-homes. "If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." The soul's supper with its Saviour—what a privilege ! A foretaste of Paradise. How sublime, above earthly carnivals this; a royal banquet with "covers laid" for two—the King and His child.

You remember the time when the disciples, drugged with grief, sick with sorrow, worn out with fatigue, knew not what to do. One of them said, "I go a-fishing," and the others said, "We also go with thee." What a night of fruitless fishing and empty toil. As the grey mists broke before the coming morning, a voice called to them from the shore : "Children, have ye any meat ?" He showed them where to find it, and as they landed "they saw a fire of coals there, and fish laid thereon, and bread," while Jesus said unto them, "Come and dine." A breakfast with the risen Lord ! So it has been through the centuries ; unseen, unheard, the presence of Christ has sweetened the life of His people. So it is with you, men and women, to-day.

Allow me to speak lastly of the power of the indwelling Christ. First its power upon ourselves. "Out of the heart are the issues of life." Noble words echo through the corridors of the soul ere they tremble into utterance. Noble deeds are forged in the furnace of the mind ere they shape themselves into action. Likewise harsh words jangle within before they make discord without, and wicked actions fling their shadows over the hearth-stone of the heart before they darken the world at large. The ribald song soils the soul before it poisons the air, just as the Hallelujah Chorus thrilled the bosom of Handel before it waked the glad echoes of the world. What, then, must his life be who can say "Christ dwelleth in me ?" With Christ at the fountain, how pure the stream of words and deeds will be !

As I look into the faces of old schoolmates here, I recall a college scene from many years ago. During the session a box from home came for one of the students. You old college men know what that means. With cordial hospitality the lucky boy crowded his room with hungry friends. Amid merriment, wit and song, the good things went, and then the boys, leaving at last the host

and myself alone. The lights were out, and as we sat silently looking into the dying embers, we were not the jolly boys of an hour ago. An inexpressible tenderness had crept into our hearts. Such transitions are sudden, but not strange. The cup will run over one side and then the other—the smile and the tear are close kin. Presently my companion said, “I don’t know how it is, old fellow, but I feel as if I would give all the world if my mother could come in that door yonder now and lay her hand on my head.” It was a cruel lesson, maybe, but I said, “Charlie, would you be willing for your mother to see that picture there?” With a moment’s thought he sprang to his feet, tore it from the wall and threw it into the fire. Never did I see him look so much a man as when he said: “Hereafter my mother can come into my room at any time.” If we want Christ in our hearts we must remove every thing which might shock the sensitive, kingly guest.

And then notice the power which the indwelling Christ has through us upon the world. I believe this is the true strength of Christianity to-day. I believe many have looked too long upon a dead Christ, upon a historic cross. Some need to enlarge their geography and take in a garden as well as a Golgotha. Listen—Joseph’s tomb opens its adamant lips and says to all the ages, “He is risen.” The grandest argument for Christianity to-day is not the historic but the living argument. The noblest evidence of Christianity is not drawn from the musty tomes of our libraries, but from the living, indwelling Christ in the hearts of men and women.

The glorious throne was waiting for him, but ere he ascended to it Christ spoke the great commission: “Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you.”

Such is the commission; are we standing upon it? If so we can feel in our weakness the pressure of Christ’s omnipotent arm: “All power is given unto Me in heaven and in earth.” Are we lonely or depressed? then the other arm which holds the commission will sustain us—Christ’s omnipresent arm: “Lo, I am with you alway, even unto the end of the world.”

Thus encircled by Christ’s power and presence we triumphantly exclaim: “Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that

neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

After the hymn, "All Hail the Power of Jesus' Name," Gov. NORTHEN, the President of the Congress, rose to take part in the discussion.

Gov. WILLIAM J. NORTHEN:

BRETHREN:—You will pardon me for a single utterance. I had not expected to make it until I listened to the sweet words of the brother who has just taken his seat. I cannot talk as sweetly as he did of the indwelling Christ. I wish I could, but thank God I can feel it. He spoke of the indwelling Christ in the individual life, and of the indwelling Christ in the home, and then he said that the greatest argument for Christianity and the Christian faith was the indwelling Christ in the heart and in the home.

Let me tell you about a home that I knew. It was a home where Jesus dwelt. I saw the mother sick. I saw her approach to death, and then I saw the power of the indwelling Christ in the human home. As she neared the grave she called, one by one, her three children to her bedside. To her eldest boy she said: "My son, live for God. Live to be useful. May He help you to be a man." That boy died a servant of the Lord. To her next boy, after drawing him close to herself and putting her hands on his little fingers, she said: "My boy, mother is going to leave you now. She can care for you no more, but I commit you to the hands of God. He will love you, and He will care for you, and He will save you." Then she took her little girl, the darling of her heart, and she gave her to God. I felt as I witnessed this scene that I looked upon the indwelling Christ in a human home.

I once visited the home of a widow. O how much of sorrow that means—the home of a widow. There was in that home a beautiful girl of eighteen years, delightful to look upon in her person and sweet in her character. She sickened unto death. I went in and saw her where she lay still in death. By her side the mother sat. Not a murmur or a word of complaint did she utter. Christ was there. When we are called to see our children die, how we need the indwelling Christ. As the mother looked upon the dead form of the fair young girl, she gave up all her earthly comfort in

the loss of her temporal support, and yet, as in the goodness and grace of God, she spoke of the past and the hopes of the future, she said to me, as she looked upon her dead child, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

How blessed the human home that has the indwelling Christ.

Dr. Burrows, the Vice-President of the Congress, will speak the closing words. I have the pleasure to present to the Congress Dr. Burrows, pastor of this church.

REV. LANSING BURROWS, D.D.:

MY DEAR FRIENDS:—I hesitate about breaking in upon the delightful effect produced by the words that have been spoken in this last hour. It is difficult to say farewell, at best. But I am sure that when all of us feel that it is so good for us to be here that we would fain tarry indefinitely, and while our hearts respond, like the wire of a harp under the touch of a master musician, to the Spirit of Almighty God, our pleasant gathering should come to a close. I had not thought to have spoken. I did not wish to speak. I wanted to be your servant.

I wanted to see in these historic walls this Baptist Congress of America. I do not know how long they will stand. They have already stood for three-quarters of a century, rocked by the earthquake, scorched by fire, swept by flood, and yet they stand for the fourth and fifth generations of those who founded the church to come and worship God within. In these pews, half a century ago, sat the men who organized and formulated the policy of that Convention which has grown so large, that we who saw its small beginnings almost dread to see it come again. But all of you, brethren, of diverse opinions especially, we wanted you to come and show us how, though differing in various modes of thought, you can disagree and yet be bound together in brotherly affection.

I cannot say how it is with you of the North, but I should like myself to be a knight in a new crusade—a crusade against the disposition to wound and mortify and crucify for the sake of opinion. I would have men to be free in their thoughts—so free that they are not silenced by the fear of opprobrium. I long to see the time when men who disagree in their opinions with their brethren, shall not be classed with criminals and outcasts. I wish every man to have the conscious power of cherishing his own opinions and his own interpretations of God's word, and to exercise his own privilege of judgment, without incurring the sneers or coldness of others.

I do not refer to things political. There is as much freedom of speech, politically, here in the South as there is anywhere in the world. I wish there was as much freedom of speech religiously as we ought to have. Oh, this bandying of words, this throwing about of epithets, because a man has different opinions! It smells of the middle ages. It is out of place in the brilliant light of this nineteenth century. When the twentieth century shall come it will be a back number. I suspect from the utterances of one of our southern journals, regarding the members of this Congress, that the writer must live not far from a factory for the concoction of vinegar, or perhaps he has opened his window towards a bone-boiling factory, or was, by mistake, nursed in his infancy on lemonade, since he has declared that this Congress is composed of soreheads and cranks, men who could not obtain a hearing unless it was upon an irresponsible platform, where they might indulge in their senseless vaporings. You have found out differently, have you not? You have discovered that even editors are not infallible.

I thank you for coming. It has been a blessing to my own soul. It has been a blessing to this community. We did not know you. That is the reason why our chief speakers in Georgia have, as a general thing, kept their seats with a majestic silence, a silence to which they are not accustomed. I wish we could have another session like the one we had this morning. I think we should at last hear from our southern brethren. We shall indulge the hope of another informal meeting later on, and perhaps their mouths may be opened, if not for speaking, for the exercise of another function. Even the sunshine seems to have been eclipsed at the thought that you are to return to your snow-girt homes. I can understand why, when I opened my window this morning to take my accustomed breath of fresh air, the sun was hidden behind a cloud. Will you not come again? Come again when there is no Exposition. Come again when our homes will be opened for the entertainment of every child of God and every minister of Christ. God bless you for coming. You have left a benediction upon us, and we have been glad to be your servants for Jesus' sake.

The Congress closed with a touching expression of fraternal affection. At the suggestion of Dr. Burrows, the officers of the Congress stood with him beneath the platform, and while all sang "Blest Be the Tie that Binds," the delegates thronged forward to shake hands with them and with one another.

An invitation had been received from the Hon. Patrick Walsh

to visit the Augusta Exposition in a body. The invitation was accepted, and the visitors were the guests of the Directors for that afternoon.

In the evening a banquet was given in honor of the Congress, at the beautiful Hotel Bon Air, by the citizens of Augusta, where the visitors learned still more to admire and love their brilliant and warm-hearted hosts.

Thus closed the Eleventh Annual Meeting of the Baptist Congress.

List of Baptist Congresses.

DATE.	PLACE.	PRESIDENT.
1882.....	Brooklyn.....	Rev. George D. Boardman, D.D.
1883.....	Boston.....	Rev. Alvah Hovey, D.D.
1884.....	Philadelphia.....	Rev. Henry G. Weston, D.D.
1885.....	New York.....	Rev. Thomas Armitage, D.D.
1886.....	Baltimore.....	Rev. William E. Hatcher, D.D.
1887.....	Indianapolis.....	Hon. William S. Holman, Jr.
1888.....	Richmond.....	Hon. J. L. M. Curry, LL.D.
1889.....	Toronto.....	Hon. David Mills, M.P.
1890.....	New Haven.....	Hon. Francis Wayland, LL.D.
1892.....	Philadelphia.....	Col. Charles H. Baner.
1893.....	Augusta.....	Gov. William J. Northen.

NOTE.—The Fall session of 1891 was transferred to the Spring of 1892. This has left the year 1891 without any report.

Topical Index of the Sessions.

- Amusements, Attitude of the Church towards. 1837. Rev. C. H. Watson; T. T. Eaton, D.D.; E. A. Woods, D.D.; Kerr B. Tupper, D.D.
- Architecture, Church. 1883. Rev. C. J. Baldwin; J. R. Thomas, Esq.
- Art, Christian, in Relation to Baptism. 1885. E. Dodge, D.D., LL.D.
- Baptist Congress, Historical Sketch of. 1883. Albert G. Lawson, D.D.
- Baptism, What Constitutes Valid? 1893. J. Judson Taylor, D.D.; Rev. E. B. Pollard, Ph.D.; J. B. Moody, D.D.
- Baptists, Union of Various Bodies of. 1892. B. B. Tyler, D.D.; A. H. Lewis, D.D.; J. A. Howe, D.D.; W. H. Whitsitt, D.D.

- Benevolence and Current Church Expenses. 1885. H. H. Lamport, Esq.
- Bible, The English, in Education. 1884. J. A. Broadus, D.D., LL.D.
- Bible, Inerrancy of. 1892. Rev. T. A. T. Hanna; D. G. Lyon, Ph D.; J. B. G. Pidge, D.D.; Howard Osgood, D.D.
- Bible, Inspiration of. 1886. O. P. Eaches, D.D.
- Bible, Relative Authority of. 1892. D. J. Hill, LL.D.; W. N. Clarke, D.D.; E. G. Robinson, D.D., LL.D.; Prof. A. T. Robertson.
- Bible, Use in Public Worship. 1884. T. T. Eaton, D.D.
- Biblical Criticism, Modern. 1883. T. J. Conant, D.D.; D. J. Hill, LL.D.; D. G. Lyon, Ph.D.; Howard Osgood, D.D.; J. A. Smith, D.D.
- Charities. 1882. J. M. Gregory, LL.D.; Francis Wayland, LL.D.
- Children and the Church. See Church.
- Christ, The Indwelling. 1893. Rev. Carter Helm Jones.
- Christianity and the Body. 1883. S. L. Caldwell, D.D.
- Christianity in Business. 1883. Prof. E. P. Gould.
- Christianity and Heathen Religions. 1892. E. Braislin, D.D.; Prof. Nathaniel Schmidt; F. M. Ellis, D.D.
- Christianity in Politics. 1883. A. S. Woodworth, Esq.
- Christianity and Worldliness. 1883. T. E. Brown, D.D.
- Christian Consciousness, Authority of. 1889. Prof. A. H. Newman; E. H. Johnson, D.D.
- Christian Life, Meditative Element in. 1882. T. S. Barbour, D.D.; F. H. Kerfoot, D.D.; H. G. Weston, D.D.
- Christian Science. 1888. W. E. Hatcher, D.D.; Rev. G. E. Horr, Jr.
- Christian Work, Shall Our Young People be Organized for? 1893. Henry C. Vedder, Esq.; J. B. Gambrell, LL.D.
- Christian Year, The. 1892. H. G. Weston, D.D.; Rev. W. H. P. Faunce; R. S. MacArthur, D.D.
- Church Architecture. 1883. Rev. O. J. Baldwin, J. R. Thomas, Esq.
- Church and Amusements. See Amusements.
- Church and the Children. 1882. John Humpstone, D.D.; A. J. Sage, D.D.; Prof. A. E. Waffle.
- Church, Current Expenses of, and Benevolence. 1885. H. H. Lamport, Esq.
- Church, Edification of. 1884. Rev. J. L. Burrows.
- Church and Money Power. 1893. Rev. W. H. P. Faunce, Rev. Walter Rauschenbusch.

- Church Nurture and Discipline. 1888. F. M. Ellis, D.D.
- Church, Organizations for Christian Work other than the. 1889.
L. A. Crandall, D.D.; Rev. Joshua Denovan; Rev. A. Blackburn.
- Church Property, Tenure of. 1885. Alfred Taylor, Esq.
- Church Property, Taxation of. 1882. Hon. G. H. Andrews.
- Church, Purity of the. 1888. W. W. Boyd, D.D.
- Church and State, Relation of. 1889. Rev. A. H. Munroe; D. E. Thompson, Esq.
- Church, Terms of Admission to. 1888. E. T. Hiscox, D.D.
- Church, Tests of Admission to. 1885. T. H. Pattison, D.D.
- Church, Woman's Work in the. 1887. W. M. Lawrence, D.D.; J. W. Willmarth, D.D.
- Church Work, Enlarged, in Cities. See Cities.
- Church Work, The Social Elements in. 1883. Z. Grennell, D.D.; J. B. Simmons, D.D.; W. E. Hatcher, D.D.
- Cities, Enlarged Church Work in. 1890. Albert G. Lawson, D.D.; Rev. R. H. Conwell; John Humpstone, D.D.
- Cities, Government of. 1890. Rev. Francis Bellamy; Hon. A. S. Bacon; Rev. Leighton Williams.
- Common Schools versus Parochial. 1888. P. S. Moxom, D.D.
- Conceptions of Salvation, Ethical versus Forensic. 1893. Rev. C. S. Gardner; Rev. R. G. Boville; Rev. Geo. E. Horr, Jr.
- Congress, Baptist, Historical Sketch of. 1883. A. G. Lawson, D.D.
- Covetousness, The Sin of. 1887. J. M. Stifer, D.D.; C. R. Henderson, D.D.; P. S. Henson, D.D.
- Disarmament of Nations. 1889. G. D. Boardman, D.D.; J. E. Wells, Esq.; J. G. Schurman, LL.D.
- Divorce, A National Law of. 1888. Hon. A. S. Bacon.
- Divorce Question in the Church. 1883. C. A. Owen, D.D.
- Divorce Question in the State. 1883. H. S. Burrage, D.D.; Hon. James Buchanan.
- Easter. See Christian Year.
- Edification of the Church. 1884. J. L. Burrows, D.D.
- Education, The English Bible in. 1884. J. A. Broadus, D.D., LL.D.
- Education, Greek Philosophy in. 1884. E. B. Andrews, LL.D.
- Education, Religious Instruction in State. 1886. Prof. N. K. Davis; Galusha Anderson, D.D.
- Education, State, Limits of. 1888. B. Puryear, LL.D.
- Education, State, Progress of. 1888. Rev. Walter Rauschenbusch.

- Education, Theological, Improvements in the Methods of. 1887.
H. C. Mabie, D.D.; W. C. Wilkinson, D.D.
- Education. See Common Schools.
- Emotionalism in Religion. 1893. John L. Johnson, LL.D.; T.
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- Ethical versus Forensic Conceptions of Salvation. 1893. Rev. C.
S. Gardner; Rev. R. G. Boville; Rev. George E. Horr, Jr.
- Evangelism, Modern. 1882. A. J. Gordon, D.D.; P. S. Henson,
D.D.
- Faith Cures. 1885. F. H. Kerfoot, D.D.; W. H. Whitsitt, D.D.
- Forensic Conceptions of Salvation versus Ethical. 1893. Rev. C.
S. Gardner; Rev. R. G. Boville; Rev. George E. Horr, Jr.
- Future Life, Conditional-Immortality. 1886. Willard H. Robin-
son, D.D.
- Future Life, Endless Punishment. 1886. E. B. Hurlbert, D.D.
- Future Life, Future Probation. 1886. E. H. Johnson, D.D.
- Heathen Religions. See Christianity.
- Immanence, Divine, in Recent Theology. 1890. A. H. Strong,
D.D.; P. S. Moxom, D.D.
- Immigration. 1888. D. C. Potter, D.D.; Hon. J. G. Sawyer.
- Immortality, Conditional. See Future Life.
- Indian Question. 1885. H. L. Wayland, D.D.
- Indwelling Christ, The. 1893. Rev. Carter Helm Jones.
- Inerrancy of the Scriptures. 1892. Rev. T. A. T. Hanna; D. G.
Lyon, Ph.D.; J. B. G. Pidge, D.D.; Howard Osgood, D.D.
- Inspiration of the Scriptures. 1886. O. P. Eaches, D.D.; G. D.
B. Pepper, D.D.
- Intellectual Problems, The Spiritual Life as Affected by. 1885.
A. A. Kendrick, D.D.
- International and Independent Systems of Sunday-school Lessons.
See Sunday-schools.
- Labor Question. 1882. A. J. Fox, Esq.
- Labor Question. 1886. G. T. Dowling, D.D.; P. S. Moxom,
D.D.; Hon. James Buchanan.
- Labor Question. See also Socialism, Land Question, Monopolies,
Profit Sharing, Money Power.
- Land Question. 1887. Hon. J. R. Doolittle, Hon. Allen Zollars.
- Liturgy in Baptist Churches. 1885. E. Braislin, D.D.
- Ministry, The Coming. 1883. E. Dodge, D.D., LL.D.; J. C.
Hiden, D.D.; P. S. Moxom, D.D.
- Missions, Self-help in. 1884. Franklin Johnson, D.D.
- Missions. See Christianity and Heathen Religions.

- Missionary Effort, The Economics of. 1882. G. E. Merrill, D.D.; A. H. Strong, D.D.
- Missionary Endeavor in its Bearings on Social and Political Development. 1884. H. H. Harris, LL.D.
- Missionary Endeavor in its Contributions to Human Knowledge. 1884. W. S. McKenzie, D.D.
- Modern Thought, Skeptical Drifts in. 1882. Lemuel Moss, D.D.
- Mohammedan Propagandism. 1888. Rev. F. S. Dobbins.
- Money Power, The Church and. 1893. Rev. W. H. P. Faunce, Rev. Walter Rauschenbusch.
- Monopolies, Natural and Artificial. 1889. Hon. David Mills, M. P.; Rev. Walter Rauschenbusch, Rev. Leighton Williams.
- Mormon Question. 1885. T. A. K. Gessler, D.D.
- Mosaic Code, The Sanitary Provisions of. 1883. G. H. Fox, M.D.
- Municipal Government. 1890. Rev. Francis Bellamy; Hon. A. S. Bacon; Rev. Leighton Williams.
- Music, Public Worship in Relation to. 1884. Robert Lowry, D.D.
- Negroes. See Race Problem of the South.
- Newspapers, Religious. 1887. H. L. Wayland, D.D.
- Newspapers, Secular. 1887. Robert J. Burdette, Esq.; G. W. Lasher, D.D.
- Organizations for Christian Work. See Church.
- Organization of the Young People. See Young People.
- Parochial Schools versus Common. 1888. P. S. Moxom, D.D.
- Philosophy and Theological Thought as Influenced by Philosophical Methods. 1884. Prof. Heman Lincoln, D.D.
- Philosophy, Greek, in Education. 1884. E. B. Andrews, LL.D.
- Politics, Christianity in. 1883. A. S. Woodworth, Esq.
- Political Reform, The Pulpit in Relation to. 1892. H. H. Peabody, D.D.; C. R. Henderson, D.D.; Rev. Thomas Dixon, Jr.
- Prayer, Place of, in Public Service. 1884. Rev. S. H. Greene.
- Press, The Religious. 1887. H. L. Wayland, D.D.
- Press, The Secular. 1887. Robert J. Burdette, Esq.; G. W. Lasher, D.D.
- Profit Sharing. 1887. Prof. W. Moncrief.
- Probation, Future. See Future Life.
- Prohibition. 1888. H. A. Delano, D.D.
- Prohibitory Legislation, Ethics and Expediency of. 1884. Prof. A. A. Hopkins.
- Prohibitory Legislation, as a Question of Method. 1884. J. W. Willmarth, D.D.
- Punishment, Future. See Future Life.

- Pulpit and Reform. See Political Reform.
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