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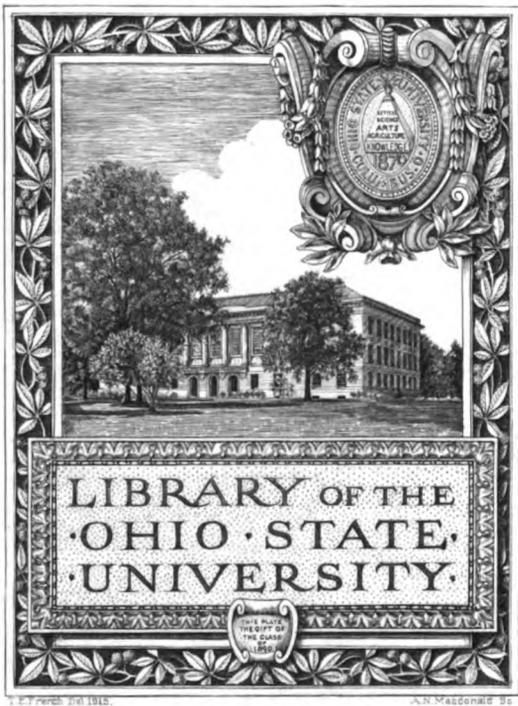
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FIFTH ANNUAL SESSION  
OF THE  
BAPTIST CONGRESS,  
FOR THE  
DISCUSSION OF CURRENT  
QUESTIONS

HELD AT  
THE EUTAW PLACE BAPTIST CHURCH, BALTIMORE, MD.

NOVEMBER 16th, 17th and 18th, 1886



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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. This 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 meeting 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 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.
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 Conference 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 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.



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PROCEEDINGS  
OF  
THE BAPTIST CONGRESS.

1886.

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**First Day.**

EUTAW PLACE BAPTIST CHURCH, BALTIMORE, MD., Nov. 16th, 1886.

*Afternoon Session.*

THE President of the Baltimore meeting, Rev. W. E. Hatcher, D.D., of Richmond, Va., called the Congress to order at 2 o'clock P. M. The Rev. S. H. Greene, of Washington, D. C., opened the session with prayer, after which Dr. HATCHER made the following remarks:

It becomes me to render thanks to the Executive Committee for the honor done me in calling me to preside at this meeting of the Baptist Congress. It is a position for which I am not fitted either by nature or experience, and I bless the friends who have erected across this pulpit this floral barricade behind which I can blush unseen over my imperfections. Only once before did I ever attempt to preside on an occasion like this, and then I was branded by one discomfited brother as a melancholy specimen of the petty tyrant. By the principles which guided me then, and achieved for me such unhappy celebrity, I must now rule you, and in that task I confidently ask your support.

But let me say in all seriousness that in the work upon which we now enter, the duties of the presiding officer will be of small moment. Those who are to take part in these discussions will be the real masters of the assemblies. They come to discuss great problems and are burdened with their themes. My simple part will be to present them to you, and then join you in reverently receiving their messages. I gladly greet the great audience now before me, and welcome them to the feast.

I am sure that in the discussions now about to begin we may confidently anticipate a deep intellectual and religious quickening. We cannot touch such full and earnest men, nor feed upon the fruitage of their thought without being exalted and

refreshed. We must see to it that we blend with these high and stirring debates the spirit of true devotion. You must not be surprised if now and then I call you away from the scene of discussion and invite you to prayer and praise. Above all things, let us covet the presence of the Holy Spirit, that we may be better prepared to receive the truth that is to be spoken.

It only remains for me to add that I am requested by the local Executive Committee to extend a warm fraternal greeting to the visitors. Dear brethren, the Baptists of Baltimore hail your coming, and stand ready and eager to serve you.

The Rev. G. D. B. PEPPER, D.D., President of Colby University, Waterville, Me., was then introduced by the President, and read the following paper on

### INSPIRATION OF THE SCRIPTURES.

THIS Congress exists primarily for the mutual edification of its members. We seek the clarification, rectification, amplification and unification of our own views. In substantial agreement as to the Christian system as one whole and as to the principal doctrines of the system, we yet, along with this agreement and within it, have also our differences, more or fewer, greater or less. This which is true as to our view of other doctrines is also and perhaps specially true as to our view of the inspiration of the Bible. This fact, taken with the significance of the doctrine and with its prominence in current discussion, justifies its consideration by this body, while its natural and logical relation to the other doctrines of the Christian system give to it the first place on the programme.

Fortunately in the handling of this subject by the eminent scholars and thinkers who have given to it their attention much has been settled never to be unsettled. Important results have been satisfactorily formulated and established. These results we accept, and waste no time in their re-examination. At some of them, however, we may fitly cast a glance, in order to assure ourselves of the secure footing which has been gained for us.

Not the least important class of these results is the removal of certain damaging confusions. This has been effected by drawing clearly certain valid distinctions, by constantly insisting upon them whenever they affected discussion, and so by making them an integral part of current theological language, and consequently of current theological conscious thought. In particular it has been made impossible for us to mistake what is meant in this question by Scriptures. It has taken time to make utterly familiar even to thoughtful and scholarly men the distinction between the Scriptures as originally penned and the Scriptures as transcribed and transmitted in their original languages, as also the distinction between the Scriptures as thus transmitted and the same Scriptures as translated. The power of association holds the mind to that with which it has been perpetually familiar, even after the connection has by reflection been occasionally broken and has been seen to be misleading, and so, accustomed as we all were, to think and speak of the Scriptures, which from childhood we have read and heard, it is not quite easy in discussion to modify the thought. For the same reasons it has been hard to keep quite clear the distinction between the Scriptures and the interpretation of them which has always passed as valid and unquestionable. And thus it is that discussion has easily glided away from inspiration of the Scriptures to inspiration of this, that or the other interpretation of them. Contestants become red in the face and strike, not at each other,

but at an illusion. So long as the question respects the inspiration of the original writers of Scripture only, and not of transcribers, translators and interpreters, it is easy to expose these confusions however hard it may be utterly to escape them. The same cause precisely has led to a blending and so to a confounding of the question of the canon with the question of inspiration. They are indeed intimately connected. If once we admit that nothing belongs in the canon save that which was written by inspiration, then one must decide what writings were thus written before he can decide either that all that has found place in our canon belongs there, or that something ought to be there which is not there. The question of inspiration and the question of the canon, though closely connected, are yet two questions, not one. Connection is not identity.

Of still more importance is the distinction established between inspiration and revelation, for at this point the peril and the evil of confusion are both extreme. Inspiration and revelation both denote primarily divine acts, and divine acts which are supernatural and for the communication of truth. The act of revelation makes known to men the truth. The act of inspiration prepares some men to make the truth known to others. Revelation is immediate when God makes known to men truth without the intervention of other agency than his own; as in dreams, in visions, in direct communication of the divine with the human spirit. Revelation is mediate when men who have revealed truth pass it on to others. Truth made known by men under inspiration of God is strictly revealed truth, and yet as passed on from man to man it is by a mediate revelation. Inspiration is always immediate, a divine agency within, upon, and for certain men to fit them the better to make known to others the truth. Revelation is more currently used in a secondary and passive sense to denote the truth revealed, whether as immediately or as mediately made known. In this sense all truth communicated by men under inspiration becomes thereby revelation. Inspiration also, in the more common and current use of the term, is not the inspiring act by which men are prepared for the communication of truth to their fellow men, but rather that characteristic of their spoken or written words which is consequent on that preparation. That characteristic of the Bible which has been given it by the divine agency working within and upon the writers, in order that they might make known the mind of God, is exactly the inspiration of the Scriptures. Nothing more, less or other is that inspiration. He who denies any divine agency in the writers by virtue of which their writings have been affected thereby denies inspiration. He who reduces to a minimum or who raises to a maximum that agency, in the same measure and manner affects the affirmations to be made respecting the Scriptures.

With these positions well established it has also been made clear and sure that the denial of the inspiration of the writers of the Bible, and so of the Bible itself, is not a denial of revelations as made known in the Bible. Persons in the ordinary exercise of their natural powers might make a record of supernatural events, might write the history of a supernatural person, might announce the knowledge which they had received immediately from the Most High. The Scriptures, as we know, are in large measure a history. There is a long succession of supernatural events, a continuous supernatural shaping of a long course of events organically connected together and culminating in the completed life, words and work of Christ, and in the founding of the church which immediately followed. It is these events themselves, rather than the manner of their announcement, that constitute the immovable foundations. It is the truth made known rather than the manner of its communication that is the gospel. Inspiration is not the gospel. In itself and for itself alone, it has as little value as a bank check on the rudder of a vessel. If without it we

could have received and been assured that we had received the truth we could have no use for it. Men who deny inspiration may yet hold fast to the gospel as contained in Scripture, may believe that, with only here and there an error, the Bible is the truth.

But though we grant all this, it still holds that we of this Congress agree in our belief that in the writing of the books of the Bible the writers had a special divine inspiration by virtue of which the Bible is quite another book than but for this it would have been. This common conviction on our part expresses itself in the very terms of our theme. So explicitly and emphatically do the writers claim for themselves and for each other such a divine influence and so explicitly and emphatically and constantly attribute it to the writers of the Old Testament, at the same time so express is Christ's promise to those who were to write the New, that we cannot doubt or deny its reality.

We thus arrive at a point where we meet the question: What then was that special inspiration of the writers? What was its effect upon the writings? And must we here part company, or can we still walk on together? Doubtless we must now separate if we are to give at once a complete answer in one statement. But if we can divide the answer into constituent parts, we may agree upon some of them, and hence bear each other concordant company a while longer. Let us not declare war until the resources of peace are exhausted.

However variant and antagonistic our views, we yet all regard the writers of the Bible as strictly authors. Each one wrote as freely, naturally, humanly, originally, from himself, as did Homer, Shakespeare, Dickens, Macaulay. Each one's writing is his own. The whole book is truly, utterly the production of its writers. In it beats a human heart. Its throbbing life blood is warmly, purely human. Its eyes, its voice, its mien, its power, all are human through and through. Each of the separate writings has within it its own writer's spirit; has upon it the stamp of that writer's individuality. David is always David. Jeremiah is never Ezekiel, and neither of them can be confounded with Isaiah. So too is Paul, with his pluripotent genius, as unlike to Peter as are both to Matthew, Mark, Luke or John. No sane man can hold that the writers were merely amanuenses and the matter given them by a sort of divine dictation. If by verbal inspiration is intended some such a view, we shall all energetically disclaim it, if for no other reason certainly for this, that the view excludes inspiration proper and leaves only revelation. A mere copyist needs no inspiration.

Agreed in discarding the notion of mere dictation we must also be agreed that this notion is not an essential element of the doctrine that God is strictly and fully the Author of the Scriptures. To this witnesses our very name as Christians. The Christ who gives to us this our distinctive title was the Son of Man—human truly, completely, archetypically, human in body, soul and spirit; in intellect, sensibility and will; in thought, feeling and action; in word and work, in life and death; no other more so, no other so purely and genuinely human. It is by virtue of this that he became incorporate in the race and becomes the head of a new humanity incorporate in him, "the Second Adam." This precious element of our Christology we can no more call in question than we can our existence. But do we, because of it, hold any less tenaciously and lovingly to the full, perfect and genuine divinity of Christ? With Thomas we gather about the Man Christ Jesus, mark the evidences of his frail humanity in the prints of the nails in his feet and hands, in the place of the spear thrust in his side, and with Thomas reverently bow, exclaiming "My Lord and my God;" evidences of humanity and divinity blended as even the humanity and divinity themselves. The human does not exclude the

divine nor the divine the human. The divine makes perfect the human and the human makes near and clear the divine. God manifest in the flesh, utterly divine, utterly human, God, man, the God-man. Now, when once we have accepted this view of our Lord and Saviour Jesus Christ, and surely we all have accepted this view, we cannot but admit that it is at least possible that in the written word of God there should be a union of the divine and human elements not less perfect than in the personal Word; and here also the human element need not exclude the divine, nor the divine the human. The one need not limit the other. So then the authorship may be truly and fully human; may also be truly and fully divine; the human element everywhere, the divine element also everywhere. Whatever may be the fact this is clearly possible, and is in absolute harmony with that which in our Christology we undoubtedly accept as fact. They proceed on an unchristian assumption who present the human element of Scripture as in itself the sufficient evidence that in so far the Bible is not of God and not clothed with his authority.

Equally indisputable is it that to attribute to all scripture, alike and equally, divine authorship, is not to attribute to all alike the same rank and value. Distinctions of rank and value we draw in the divine works. The human body is a peerless piece of divine mechanism, yet this body has organs that are vital and parts that are subordinate. To the integrity of the body each part is essential. It is a whole only when all the parts are present. Yet how unlike is the function of the heart to that of the hand. When we must choose between the loss of hand or of heart, we spurn the hand and save the heart. Were we to spurn the heart we could not save the hand. As between the spirit and the body we subordinate body to spirit. The body is the spirit's organ, its instrument, yet both alike and equally are of God. So is it also in the realm of truth. The truth of the gospel is truth, the truths of modern science are truth, and these stand together in living union and perfect unity. Both are of God, the source of all truth; but the doctrines of the Gospel are not therefore co-ordinate with the truths of Natural Science—the same in grade and rank. The Gospel is by way of eminence the truth, first in rank, supreme in value. If we must choose between them for ourselves or for our children, we choose the gospel, we pass by the sciences. Better die in ignorance of this world than in ignorance of the God and Saviour of this world and of all worlds. So, too, as we take our place within the truths of revelation themselves, we find the same distinction of rank, and though all be of God, Jesus Christ is there centre as he is also centre in the whole universe; and his words, as the adequate expression of his own mind, the immediate manifestation of his own conscious life, do and must have a centrality, an integrality, an ultimateness, a comprehensiveness, a sphericity, that can belong to none others. They are the globe of solid white light, while the words of all others are as isolated rays or broken reflections. The opening verses of the epistle to the Hebrews assert this, and the whole scope of Scripture implies and reveals it. But to give to Christ's words this unique rank and worth is not to deny to the other words of Scripture a divine origin and divine truth. A ray of light is as truly light as is the globe of light from which it comes. Why should not a divine revelation constitute a living majestic organism and have at once central organs and subordinate instrumental parts? Why should there not be the provisional and the final, the temporary and the permanent, the shadow and the substance, the scaffolding and the building? Why not? Can any one tell?

If we are at one in thus admitting that we can recognize gradations in value in writings of which God is author, we shall, perhaps, be equally at one in our view that this does not imply gradations in the authority of those various and

variant writings. Authorship imparts authority, and a divine author gives divine authority, within which there are no degrees of higher or lower. And just here emerges the true significance of our question. It is in the last analysis simply a question as to the authority of the book. A speculative and philosophical interest does indeed attach to inquiries respecting the precise nature of the divine agency in inspiration, its relation to human agency; the peculiar features of human consciousness as affected by such agency. Such like speculations have their place. They may be so handled as to contribute to a correct solution of the problem in hand. But they are none the less aside from the problem, which may be solved without them. The one question is this: Were the Scriptures, as originally penned, truly and fully of divine authority, as having God for their author truly and fully?—and he who says yes has one theory of inspiration, and he who says no has an opposite theory of inspiration, and he who doubts and can say neither yes nor no has not yet framed his theory of inspiration. To these differences all others are subordinate. As men take one or another of the three positions, they take their position on the doctrine of inspiration and find their classification.

Such of us as affirm a full divine authority based upon a divine authorship are not unaware of the objections urged against our position, and of the arguments in favor of the opposite doctrine. Upon that beaten track of argumentation and counter-argumentation there is not time or need to enter. The discussion has purposely been shaped so as to avoid that track. It may serve a better purpose to indicate in the closing words of this introductory paper what is the manner in which this question should be answered.

It is obvious that this question, like the question of the divine origin and nature of Christianity, is a great and broad question, and should therefore be treated in a great and broad way. There are in respect to both different but converging lines of evidence. Neither question admits of solution by ready, off-hand texts and experiments, by neat little demonstrations from fractional premises, by snap judgments of any kind. The peril of false and arbitrary assumptions as to the miraculous, as to laws of thought, of speech, of life, of nature, as affected by the miraculous is equally great in both and is at the bottom of many an errant treatise and theory.

In discussing inspiration one should make far more of the general tone and tenor of the Bible along its whole extent and in all its books than of occasional passages and turns. Reason demands that one should rather find and adopt the fair, plain, natural meaning of Christ's references to the Old Testament, interpreting them in the light of their immediate form, the use made of them, the way in which his hearers would be likely to understand them, than to search for some other and possible meaning. The claims which the writers either explicitly or implicitly make for the authority of their own and of each other's writings should be treated in a like spirit. The impressions made by the writings on the men addressed by them is a weighty consideration, a line of evidence to be traced with care and candor. If the writings were received and treated in such a way as they would naturally have been if regarded as of God, if in particular they were carefully separated and kept separate from a mass of other writings of the same time, it is easy to see that such a fact must have its explanation, and that its true explanation will serve as evidence in the inquiry. With this, as scarcely separable from it, is that line of evidence furnished by the general attitude of God's people and the Christian Church toward the Scriptures from the date of their origin. Here is a wide and fruitful field. How in the general have the Scriptures been received, regarded, treated by the devout? Especially in times and seasons where their

influence has been most pervading and salutary, most deep and permanent, in changing and making individual and social life, in giving character to institutions, laws, civilization, have they been taken and treated as the very word of the living God, or, instead, has a doubtful, critical, rationalistic method of treating them prevailed? The question is its own answer, and the significance of that answer is weighty and obvious.

We must concede that the concordant testimony of these and the like great lines of evidence for the divine authority of Scripture might be counterbalanced or even reversed by internal evidences of a contrary import if such existed. But do they exist? Whether one looks at the manner or the matter of the Bible, if his look be clear, and fair and comprehensive, he will hardly find himself borne toward a conclusion contrary to that favored by the lines of evidence already noticed. Surely the manner of the Bible, in its speech and in its silence, is throughout signally unique and characteristic rather of the omniscient God than of a succession of ordinary men. The structure of the book betokens one mind with the architect's wisdom, seeing from the beginning the completed plan, and giving to every stroke of work and every piece of material its place in carrying to final completion in continuous advance and unbroken harmony and unity the erection of the structure. It stands before us an organic whole, a sublime development from a sublime beginning to a sublime conclusion, incomparable among all the productions of the ages, as unlike all as are the starry heavens of God to the artist's heaven of paint upon the ceiling of a cathedral. The fact and nature of the unity and integrity of the work attest the fact and nature of the One Mind originating them.

But even such evidence as this would go for naught at last were it to be found in the progress of scientific investigation that the Bible, in its teachings, was at war and not at one with the facts of the world, as discovered and known, in contradiction of the truth of nature or of history. But when the question arises as to harmony or conflict between the Bible and science, let it be known that this is a great question to be treated in a great and fair way. Such treatment it has too often failed to have alike from the friends and from the foes of the Old Book. Let one distinguish adequately between the Bible and its interpretations, between the teachings of science and the theories of scientists, and then ask concerning the alleged collision and conflict. In the general does it exist? Has the influence of the Bible been against science? Has the advance of science been against the influence of the Bible? Have the Christians who have become leaders in science been driven to abandon faith in the full divine authority of the Bible? To these questions let him say yes who can and who dare, and having said yes, let him make good his answer. The facts are everywhere against him. Profound is the harmony between the Bible and universal science. This in the main. That with this general harmony there should be manifold collision at points and as to points, is what must be in such a case. There is and must be a like collision at many a point between one and another science, between one and another division of the same science. Are then the sciences at war with each other? Is each science a kingdom divided against itself? No man reasons thus. Why then adopt such spurious reasoning when the question respects the relation of the Bible to science?

Such a harmony as that which exists between that collection of books written in successive generations and centuries, but one in a divine unity of structural completeness and integrity, is perfectly intelligible if we admit that their authors were guided and controlled by a plenary inspiration of God. And why not admit

this? We believe in revelations and a consummated revelation of God, special and supernatural. We confess this faith in whatever way we consent to be called Christians. But inspiration is not only completely analogous and conformable to revelation, but obviously correlative, complementary and essential to its permanent security and end. Besides, if the writers were not thus inspired, why the sudden and permanent difference between their writings and those of all successors—a difference affecting those marks of divine origin which in them attest divine authority? The ground of difference cannot be solely subject matter, for all successors have access to the subject matter of Scripture and to all that has besides become accessible.

Why this outline of argument on which the common mind rests and which the critical mind passes? Not because it is forgotten that this body is composed of the critical and scholarly, but to emphasise the fact, quite too much forgotten in these days, that in the wisdom of God that method of settling and keeping settled the question of the authority of the Scriptures which is alone available to the mass of men is also the method which is most logical and sure even for the critic, and will serve to secure the truth forever against attacks from honest and dishonest scholarship which, working on special lines and with special predisposition born of the nature and method of such scholarship, forgets to take the larger view of common sense and to hold itself amenable to the results of such a view. When criticism gets so high as not to touch the solid earth of solid fact it may well enough be turned over to the prince of the power of the air. When views become so broad as to be flat an upright man need hardly stoop to examine them—at least with a microscope. And surely we who hold to the name and person of Christ do well to keep ourselves clear from all complicity with that form of faith or no-faith whose underlying assumption is that the supernatural is a species of the untrue, and that all advance in human life is by purely natural evolution. This assumption is certainly at the root of the current denial of the full authority of the Bible as the pure word of God. This stream of denial is one on which one launches his little boat of theory only at the peril of going with it over the falls into the gulf below.

The Rev. O. P. EACHES, D.D., of Hightstown, N. J., then presented the following paper on the same theme :

### INSPIRATION.

PROFESSOR JOWETT uttered an enormous untruth in saying that the word inspiration is but of yesterday. Even if the word were of yesterday the thing signified thereby was not. The creed of the church is, and has been, that the Old and New Testaments are inspired. What Jesus and the New Testament writers think of the Old Testament is evident from the terms used. The early centuries did not attempt to form a theory of inspiration. It was centuries before the church was called upon to define the person of Christ. Practically the Scriptures were the supreme guide in life and in creed. An age of discussion, doubt, denial, is an age of definition. Not until the Reformation did discussion arise concerning theories of inspiration. Since that time it has remained a living question.

#### *Is an Inspiration possible?*

The possibility of it can be denied only by persons who deny any supernatural power among men. If miracles in the realm of nature, if prophecy in the realm of

knowledge be swept away, then inspiration must go. But if one hold to a personal God who rules over nature, a personal Spirit who can influence minds in regeneration, to him inspiration is neither impossible nor irrational. Matthew Arnold says: "One of the very best helps to prepare a way for the revelation of Christ is to become convinced of the liability to mistake in his reporters." There is no common ground for discussion between Matthew Arnold and the church.

If God's Spirit can touch and influence the human spirit, then two widely divergent theories of it may be held within the limits of faith. The two extremes are these: The one is verbal inspiration—simple dictation, so that the lips of prophets and the pens of the New Testament writers are but mechanical organs moved by the Spirit of God. The other is no more than an exaltation of the natural faculties by the same spirit—an exaltation such as all holy men have received, whereby Bishop Butler and Andrew Fuller wrote their works. Between these two are many intermediate views.

*How does Inspiration differ from genius?*

Robertson compares the Excursion of Wordsworth with the Corinthians of Paul—an inspiration differing in degree. The Christian must recognize John's teaching that the Logos is the light of men. Genius has a fatherhood in the Holy Spirit, whether it recognizes him or not. And yet there is an unbridgeable chasm between the two. Moses, Isaiah and Paul were men of genius before the Spirit touched them with his special touch. Genius is a word of the brain, inspiration of holy heart. The one is a word of literature, the other of redemption. Burns was a genius minus holiness. David was a genius plus inspiration. Christianity recognizing the universal sovereignty of Jesus Christ may fittingly speak of the inspiration of Shakspeare.

*How does Inspiration differ from the Spirit dwelling in the hearts of all believers?*

Are we to believe that the Holy Spirit, who is the inspirer of all wisdom, by regenerating the heart, purifying the soul, exalting the affections, and quickening the intuitions of the mind, gives to some men, more than to others, an insight into things heavenly, and so enables them, in all ages of the church, to be the exponents of the divine will? In this case the written word is no longer the final court of appeal in controversies concerning creeds. The Church of Rome finds an infallible interpreter in that divine Spirit who ever dwells in the church. The Mystic has an infallible interpreter, in his own bosom, who not only opens his mind to understand the Scriptures, but communicates truth directly to the soul. In answer we say, the Apostles were and would have been good men if they had received no special endowment. They were good men, made so by the Spirit, with a something added. Tertullian said: "All the faithful have the Spirit of God, but not all are Apostles." The word inspiration may be used concerning God's ordinary indwelling in the heart. In the English Prayer Book the word inspiration is used only five times, and in every case of that indwelling in all believers, whereby the thoughts of the Christian heart are cleansed and believers are enabled to think the thoughts that are good. Professor Ladd, in his recent "Doctrine of Sacred Scripture," says: "The revelation and inspiration which are claimed and enjoyed by the Apostles are the same in kind with those of all believers." Further: "It must be concluded, then, that the dogma which assumes to separate the Bible from all other books, by defining the inspiration of its writers as specially different from the inspiration of other believers, fails entirely of its purpose." Two facts from the New Testament smite this theory. First.—Jesus Christ did separate the Twelve

from believers of that age, by enabling them to work the "signs of an Apostle." Second.—One element of that spiritual endowment, by which Jesus separated the Twelve from the believers of after ages, was the faculty of remembering his words spoken to them.

*What does Inspiration guarantee?*

Whatever theory we form concerning inspiration, whatever view we hold of its range, we must go first to Jesus Christ and ask him what he says. Jesus turning toward the Old Testament puts over it the mantle of his authority; turning toward the New Testament, not yet built up, he puts under it a foundation. There are four words of Jesus:

First.—Matt. 10: 19, 20. When he instructed and sent them forth, and forewarned them of being brought before governors, he promised them for their guidance an objective influence; it shall be given you; it is not ye that speak; take no thought; extending to matter and manner, what and how. The "take no thought" does not exclude thoughtfulness, the using all stores of information and powers of reasoning in their own behalf; but throw aside distraction. If objection be made that this is only a promise for certain occasions, the answer is two-fold. 1. It is a promise for supreme occasions, the most difficult; and 2. Rests on a general commission of complete authority. If it be said that this is an inspiration of spoken words, not of written words, the answer is, it is neither; but is an inspiration of the men that were to speak or write. The essential part of all inspiration is found in this promise of Jesus.

The second foundation word of Jesus is found in Luke 21: 12-15. "Settle it, therefore, in your minds not to meditate beforehand how to answer; for I will give you both mouth and wisdom." Here is a promise including both thought and utterance.

The remaining foundation words of Jesus are found in

John 14: 16, 17;

John 15: 26, 27;

John 16: 7, 13, 14, 15.

Those promises, made most sacred by being uttered in the shadow of the cross, affirm five things:

1. The indwelling presence of the Holy Ghost, a spirit of truth, more important for them than the personal presence of Jesus.
2. Whereby they should remember the words of Jesus.
3. Whereby they would be taught truths which the Master had not taught them, because of their inability to know them.
4. A constant communication to them of the things of Christ and of God, and a leading into all the truth.
5. All this co-operative with their own personal knowledge. "He shall testify of me and ye shall bear witness of me because ye have been with me from the beginning." Jesus did not propose to build up an inspired teacher by tearing down the man.

The promise, "will bring all things to your remembrance," makes a foundation for the four lives of Christ. The promise, "will guide you into all the truth," makes a foundation for teachings additional to those of Christ for guiding the churches, for writing the Epistles. Concerning these promises of Jesus we may notice:

1. That they do not make these inspired men omniscient. Paul, with Augustine, may have denied the existence of the Antipodes.

2. Nor do the promises of Jesus make them impeccable in life. No one may affirm that Matthew was a better man than John Bunyan, or John than Adoniram Judson. In mental and moral stature those inspired men may have been surpassed by believers in the common ranks.

3. Nor were they made infallible in judgment in matters outside of that sphere for which they were chosen. Paul may have made a mistake in reference to the vow at Cenchrea. He may have erred in refusing to take John Mark on the second missionary journey.

4. The words of Christ do not prevent a growth in knowledge of doctrine, in having larger views of God's plans, in the relation of truths to each other. The world recognizes the worth of that book—Bernard's *Progress of Doctrine*. It is a teaching of immense importance that God's truths do not come into the world full-grown. There was a development whereby Paul uttered larger, completer teachings in his later years than in his earlier. It was in accord with the word of Jesus that supplementary teachings would be given. It would be in accord with reason that a larger-mindedness would give birth, under God, to a larger thoughtedness. Dr. A. H. Strong says: For evidence of a similar progress in the Epistles of Peter compare I Pet. 4:7 with II Pet. 3:4. There is a growth in Paul's mind in prophecy, in doctrine, in polity. It is a misfortune to the church that the books of the New Testament are not arranged in a chronological order, whereby this development would be made apparent.

5. Those promises do not give assurance that the Apostles would have personally a full, complete knowledge of the truth. Paul, though he does not affirm it to be certain, yet has a hope that he may live to witness the second coming of Jesus. No one can read II Cor. 5:4, without feeling that Paul hoped to put on the spiritual body over the present without death intervening. He does not teach so explicitly. This hope was dissipated in the later years of his life. As to the Old Testament also, the personal view of the prophecies uttered by them may have been incorrect while yet the prophecy was inspired.

6. This promise as to guidance into all the truth cannot be pressed so as to assert that each Apostle would at once, personally, be led into all the truth. The promise may be to them in a collective capacity, for the plural is used. Professor Stevens emphasizes the force of the plural in the *Baptist Quarterly Review*, January, 1886. This view is strengthened by the words of Jesus, Matt. 18:19, "If two of you agree," &c. He is here, according to Meyer, speaking to the Apostles alone. The guiding into all the truth may have been reached, in time, in the case of each Apostle; was true of them collectively at once and all the time. Whatever theory of inspiration we hold we must form it so as to deal honestly with all the facts. In Gal. 2, Paul declares that Peter did not walk uprightly. The Scripture writers, we are told, were perfect teachers, but not perfect men. The Saviour never promised them exemption from error in conduct, we are told. Is not this a jugglery with words? Did not Peter teach error at Antioch? Did he not teach error by his conduct? Was not the whole conduct of the Apostle Peter having a disastrous effect upon the doctrinal soundness of the church? Even Barnabas was carried away. Can we think that Peter did not defend his course when we remember (1) that this continued for such a time that a large part of the church was influenced by him; (2) when we remember that Peter's thoughts and Peter's lips were always close together? It would be an impossibility for Peter to have kept quiet. If the Romanists hold up an infallible pope we throw the second chapter of Galatians at the image and break it. If any one say that the words of Jesus Christ secure each of the twelve, at all times, from all erroneous or imperfect

teaching, we place against that assertion Paul's record in Galatians. Peter, at that time, had such imperfect conceptions of the old Judaism and the new Christianity, of the relations of Jew and Gentile in the kingdom of Jesus Christ that there was needed a Paul, who had thought these matters clearly over, to rectify Peter's imperfect teaching, and to present the complete truth. If, humanly speaking, Peter's partial truth had not had Paul's larger truth to stand alongside of it, it had been a disastrous day, not alone for the church at Antioch but for all the Christian ages. There would have been begotten a Christianity which was only an improved Judaism. But God's Providence and the promise of Jesus Christ gave the church a Peter plus a Paul.

Peter, at the Council, affirmed the truth—Peter at Antioch, by his whole life, taught incompletely and differently. It is not sufficient to say that Peter did not formally retract what he had said before. Peter, the Apostle of Jesus Christ, gave a perverted view of the truth of Christ, and injured the beliefs of men. Here an Apostle, by the momentum of his life and conduct, was undoing his former teaching, and thus merited and received the public rebuke of Paul. This chapter of Galatians is a commentary upon the promises of Jesus, in reference to inspiration, not a contradiction.

7. These promises are not decisive as to any theory of inspiration. They do not affirm that the Apostles would be conscious of the special working of the Holy Spirit in them. In regeneration the Spirit works effectively—but no man can distinguish the work of the Spirit from the working of his own mind. No fence can be put up in the soul dividing the human from the divine. Hence Paul did not say, "Now the Spirit moves me to write to Corinth—I feel its irresistible might." Rather may we suppose that he worked in a manner perfectly natural, so far as he was concerned, but the Spirit working in and through and with him in a manner supernatural. Here was an occasion calling him to write—he felt he was the man to write—he did write. There was also an unconsciousness of writing for future ages. It was not so much the Holy Spirit working through Paul as Paul working, moved by the Holy Spirit.

And, therefore, by analogy, there may have been an inspiration working unconsciously in little things. If there be a providence and a guidance concerning the minute things of life, whereby the hairs of the head are numbered, why may there not have been a guidance in the case of the cloak? Paul was old, in a dungeon, in winter time. He sent for the cloak in Troas; why may there not have been, even alongside of his absolute need of the cloak, the underlying unconscious suggestion of the Holy Spirit, whereby the future church might learn lessons such as these? Even an apostle did not always have control of miraculous power—even God's saints are in need—even inspiration cannot supply cloaks. These are negative views of inspiration.

*As to theories of Inspiration :*

The verbal theory cannot hold its place as explaining the Scriptures. The passage, 1 Cor., 2:13, will not bear the weight put upon it. The word "didaktōis," Meyer says, excludes everything mechanical. The word "logos" used here, Liddell and Scott say, never means word in the strict grammatical sense. It denotes, rather, propositions. The verbal theory cannot explain the divergence of Scripture. Mark says: "Thou art my beloved Son." Matthew says: "This is my beloved Son." This marks no divergence in sense, is explicable on any dynamic theory, but is fatal to a rigid word theory.

The verbal theory cannot explain the quotations from the Old Testament.

Of the 275 passages quoted from the Old Testament there are 53 in which the New Testament and the Septuagint agree accurately with the Hebrew ; 76 in which the New Testament, by differing from the Septuagint, differs yet more widely from the Hebrew ; 99 in which the Old Testament, Septuagint and New Testament vary from each other. The inspired writers of the New Testament teach us to prize and reverence the message delivered—not the words; the main thought—not the verbal expression.

The verbal theory cannot explain the waste in the means used in constructing the New Testament. Luke lays emphasis upon this—that he inquired of those who were eye-witnesses. In the case of Balaam, where the Almighty made a man bend to his purpose, there was verbal inspiration. "The Scripture writers appear to have been so influenced by the Holy Spirit that they perceived and felt even the new truth they were to publish as discoveries of their own minds and were left to the actions of their own minds in the expression of those truths, with the single exception they were held supernaturally back from the selection of the wrong word, and when needful were provided with right ones."

The *theory of illumination* must be rejected if it claim to be the only method of inspiration. In some cases illumination is practically inspiration. But it will never explain revelation, the unfolding of new truth. The doctrine of inspiration is too large to compress into any one defining word. God hath spoken in divers manners—"polutropos." It may be superintendence, suggestion, illumination, revelation.

As to the *natural theory* denying any supernatural inspiration, against it stand the moral character of Jesus Christ ; the claims of the Apostles who certainly were good men ; the prophecies that have come to fulfilment ; the whole uplifting and sanctifying power of the Book.

The *dynamic theory* remains, the union of the divine and the human, working together, interpenetrating each other, a divine inspiration working through human minds, coming in human words. Every emotion bursts through, irony, argument, tender appeal, a storm of thoughts in the soul breaking over the laws of grammar. Paul forgets how many he baptized at Corinth, 1 Cor. 1:16; regrets that he sent the letter to the Church in Corinth, 2 Cor. 7:8; lays upon the church not a command but gives his counsel, 1 Cor. 7:6.

Jesus Christ is not a God plus a man, but is the God-man. The New Testament is not a divine book plus a human book, but is a divine-human book.

#### *What is the purport and range of Inspiration?*

Professor Park gives this definition of inspiration : "Inspiration is such an influence over the writers of the Bible, that all the writings which have a religious character are trustworthy." Is there infallibility in the entire record or does that pertain only to the part containing the doctrine, the way of life? We are not prepared, prior to an examination of the records, to know how God will give a revelation. It is often argued, from the alleged necessity of the case, from God's character or man's need, that God, in his communication to man, must or must not have followed certain methods. We must accept the wise statement of Bishop Butler : "We are not in any sort judges beforehand by what methods or in what proportion it were to be effected that this supernatural light and instruction would be given us."

Farrar says : "The widest learning and acutest ingenuity of scepticism have never pointed out one complete and demonstrative error of fact or doctrine in the Old or New Testament." But what if we were to find an acknowledged error in

some minor point, what if Paul left his cloak at Miletus, not Troas ; what if he baptized twenty more at Corinth than he remembered ; what if there were a conflict in some detail ; would it follow that Jesus Christ is no higher than the Buddha ? that there is no supernatural revelation ? Assuredly not ; they would remain undisturbed in their everlasting fixedness. The proper place for beginning the study of the Scriptures is with their genuineness, authenticity, their trustworthiness. Dr. A. A. Hodge, in his *Outlines of Theology*, committed the enormous blunder of discussing the question of inspiration before proving the trustworthiness of the Scriptures. This is erecting a building by beginning at the top and building downward to the foundation.

It is conceivable that a revelation, a supernatural religion might exist, and trustworthy Scriptures be written, even if there had been no promise of inspiration. If any one holds these books as on no higher level than Bancroft or Motley, even then he must believe in a supernatural Jesus Christ, and is under obligation to accept him as the Saviour. All the history, and even all the great doctrines of the Gospel, might be capable of proof, and hence deserving of credence, though we were obliged to adopt almost the lowest of the modern theories of inspiration. All the arguments of Butler and Paley are independent of the question—what is the nature and degree of inspiration ? Paley proves the truth of Christ's resurrection and of the Gospel history on the principles of common historical evidence. He treats the Apostles as twelve common men, of common honesty and intelligence. Hence, if we are driven to take the very lowest view of inspiration, we are not forced to throw away the great beliefs of our faith.

That pastor, or teacher, or church is using a perilous untruth that asserts that Christianity is lost unless a high theory of inspiration be held, or that makes inspiration and Christianity in any way synonymous. The Church must speak ten words to the young man—the enquirer—upon the trustworthiness of the Book, to one word on inspiration. For, in a true sense, inspiration is a question internal to Christianity, and cannot be used in any argumentative form until these writers have weight as honest and intelligent men. Professor Patton says: "It is not good generalship in the debate with scepticism to put forward the argument from inspiration, and then affirm that Christianity stands or falls with it." Dr. Hodge, on the other hand, affirms: "If that Bible has no more authority than is due to the writings of pious men, then our faith is vain, we are yet in our sins." In my judgment, no man outside the pale of belief could put forth a statement more full of peril to the enquiring mind, and more likely to beget infidelity than this.

#### *Are there mistakes in the New Testament ?*

In commenting upon Acts 7, 16, Hackett says: "According to the present text Stephen appears to have confounded the two transactions, representing, not Jacob, but Abraham, as having purchased the field at Sychem." Dr. Meyer says: "Stephen, from whose memory, in the hurry of an extemporary speech, this statement escaped, has here evidently fallen into a mistake." Even if it were granted that the mistake is not that of a copyist, but occurred in the excitement of Stephen's address, in a matter not vital to any doctrine or the force of his speech, shall we, therefore, deny the personality of the Spirit, or the divinity of Jesus Christ, or the truth of Christianity ? No ; it would rest upon us simply to enlarge our theory of inspiration. We will say to Dr. Meyer, who asserts the existence of mistakes in several passages in the Acts: "Dr. Meyer, if you prove the mistakes are here, we will frankly admit them. If you prove they were there from the first, we will frankly admit it, and then we will hold fast to the inspiration of the New Testa-

ment, based upon the promise of Jesus Christ ; we will make our theories conform to the facts." Ellicott, than whom no better scholar or reverent man exists, says : "The Holy Ghost was so breathed into the mind of the writer, so illumined his spirit and pervaded his thoughts, that while nothing that individualized him as a man was taken away, everything that was necessary to enable him to declare divine truth, in all its fulness, was bestowed and superadded." And then he adds this : "In the case of the written word, viewed on its purely human side, and in reference to matters previously admitted to have no bearing upon divine truth, we may admit therein the existence of such incompleteness, such limitations, and such imperfections as belong even to the highest forms of purely truthful human testimony, but consistently deny the existence of mistaken views, perversions, misrepresentations and any form whatever of consciously committed error or wrong." As to mistakes in minor points, the Church should not think it or put it in its creed, that even admitted mistakes imperil or destroy the whole scheme of divine revelation. But the Church may stand in her conscious strength, with the book in her hand and say to all gainsayers : "Prove your mistakes first." If the Church shall affirm that one admitted mistake in one minor matter renders the whole book untrustworthy, the effect will be to make the Church unconsciously an agency for begetting infidelity. If a young man, to whom a time of doubting comes naturally, shall hold fast to the infallibility of the doctrinal part, but not feel the same assurance concerning all other parts, the voice of the Church, branding him as an unbeliever, will, in all probability, make him an unbeliever. "And here," says Richard Baxter, "I must tell you a great and needful truth, which ignorant Christians, fearing to confess, tempt men to infidelity. The Scriptures are like a man's body, where some parts are for the preservation of the rest and may be maimed without death. The sense is the soul of Scripture and the letters but the body."

*Were the Apostles always inspired?*

As to the question whether the Apostles were always inspired, so that all they said and did was suggested by the Holy Spirit, the answer must be, in a general way, No. They were endowed with the power of working miracles, but they did not always have this endowment under the control of the will. They were not inspired to catch fish, or make tents, or say "Good morning." They were inspired to represent Jesus Christ in church-building, in the development of the truth, in guiding men. Whatever they formally said, or did, or wrote, in a general way, we would place under a superintending power.

It is impossible to draw a sharp dividing line between what was natural and what was supernatural in their lives. We cannot do this in our own minds. We cannot distinguish between what is our own and what is suggested below the level of our consciousness. Much less can we do this in the case of the Apostles. For this reason it is possible for any one to ask questions concerning this border line which no one can answer. From the nature of the case they cannot be answered. There was in the order of revelation, first a living Jesus Christ, and then, upon his departure, a spoken New Testament, and then, under the guidance of that same Spirit, a written New Testament. The speaking Christ, and the spoken and written Testaments, are authoritative in all matters of creed and conduct. Under God's guidance these New Testament men helped to make that book of which Heinrich Heine said : "With right is this named the Holy Scripture ; he who has lost his God can find him again in this book, and he who has never known him is here struck by the breath of the Divine Word."

The discussion on the papers was opened by the Rev. E. H. JOHNSON, D.D., of Crozer Theological Seminary, who said :

*Mr. President.*—Some one must break the ice, and if I make a great splash you will all the better know that the ice has been broken. I have no criticisms to offer on the admirable papers to which we have listened, but would call attention to the fact that orthodox opinion on the subject of inspiration is undergoing a change, and views are now admitted which, not longer ago than my student days, were regarded with alarm. The explanation is obvious. It was the interest of Protestantism, in opposing the authority of tradition, to exalt the authority of the Bible ; and Protestantism did it so thoroughly that presently every word was accepted as dictated by the Holy Spirit. Orthodoxy stood firm against attacks by philosophy and by physical science on matters only incidentally treated in the Scriptures. But at length scientific literary criticism began a study of the structure of the Book, and has forced us to accept certain of its decisions. To a student of literature the characteristics of the Bible are as significant as the characteristics of any other book.

As between revelation and inspiration we now see that the Bible lays claim chiefly to revelation, and that the evidence for inspiration is largely inferential, yet conclusive. Moses and the prophets claim that the truth was revealed to them. The Apostles all knew Jesus, the embodied truth ; and Jesus promised that the Holy Spirit should further reveal the mind of God. One or two texts declare that the Holy Spirit inspires, or aids those who have received revelations to transmit their knowledge. But for the most part inspiration is to be inferred from considerations such as these : thought and language are so revealed that impartation of ideas by the Holy Spirit involves impartation of aid in expressing them ; since the truth was revealed to any man for the very purpose of making it known through him to others, it is hardly conceivable that the Holy Spirit would withhold any aid needed for a safe transmission of the message.

We now ascribe to illumination, or that insight which the Spirit confers on all spiritual men, an important office in the production of the Scriptures. Formerly orthodoxy was afraid to admit that illumination was part of the process of inspiration. Illumination is the only inspiration which Quakers recognize, and in effect all that the New Theology claims. If it were admitted that prophets and Apostles came into knowledge of the truth by the same process which we employ, the authority of the Bible, it was feared, would be undermined. This is the very thing the Hicksite Quakers did. They trusted the inner light, which they enjoyed, in preference to the obscurer light, which they thought the Apostles enjoyed. But we now feel sure that reflection on truth furnished the Apostles, like ourselves, with deeper insight. We see the significance of our Saviour's promise that the Holy Spirit should bring his words to remembrance, and so lead his Apostles into all truth. The words which could not be understood when he uttered them were now recalled, because their meaning could now be seen in the light of the completed mission of Christ, a service distinctly of illumination. So far as we know, it was by illumination only that the Apostles reached their doctrine of the atonement. You will find no trace of the process. The book of Acts does not afford any. The doctrine of expiation by the cross is never mentioned in that book, except by Paul to the Ephesian elders at Miletus. Peter's sermons always spoke of the crucifixion as a crime, of the resurrection as a triumph, and of forgiveness as assured by the mercy of the enthroned Messiah. Paul at Antioch, in Pisidia, announces justification by faith, but does not especially associate it with the crucifixion. The epis-

bles, however, both of Peter and of Paul, fully declare the doctrine of expiation. Apparently it was reached by fuller insight into our Saviour's words, that he must give his life a ransom, and by growth of the feeling that all he did and bore must have the highest value which can be attributed to it. Illumination seems, therefore, to have rendered to the Apostles a service of highest moment.

The human element in Scripture is now cheerfully recognized. To do this is a safeguard to the authority of the Bible. It would not be safe to charge upon the Holy Spirit the purpose of authoritatively teaching that windows were opened in a solid firmament in order that water might pour through them and deluge the earth, or that the sun actually rises and sets. To deny the human element not merely in words, but in those current ideas of an elder time, which furnished an intelligible medium of divine ideas, would be to put a weapon in the hands of the adversary, and is just as inadmissible as to concede that the Bible contains errors. To say that the sun rises is of course an error in form, but no more an error in substance when declared by a Biblical writer than when you or I say it.

The critical faculty was formerly ruled out of Biblical investigation. But now we recognize that it cannot be excluded. If there is a human element, aid of the critical faculty is indispensable to prevent us from mistaking form for substance. It alone justifies us in saying that God did not actually repent of bringing Israel out of Egypt, and once more repent of the punishment he inflicted on his people. God cannot make a mistake and be sorry for it.

The critical faculty must be exercised on the Bible as on any other book. But we may insist that it should be exercised fairly.

The Rev. NORMAN FOX said:—As we say there is genius in a picture, though, in fact, the genius was in the artist, so we may speak of the inspiration of the New Testament writings, though, strictly speaking, it is not the writings which were inspired, but the Apostles who wrote them. And the Apostles were inspired in writing only as they were inspired in acting and speaking. There is no text of Scripture which asserts or implies that the Apostles had an inspiration and infallibility in their writings which they did not have in their acts and spoken words. Our ablest Baptist theologians, as, for instance, Dr. Pepper and Dr. Lincoln, in the *Baptist Quarterly* for January, 1886, assent to the thesis: "The Apostles' writings were inspired just so far as their acts and oral utterances were inspired; no less, no more." In other words, our ablest Baptist teachers declare that just so far as the Apostles were liable to error in their acts and spoken words, just so far they were liable to error in their writings. On the other hand, as, in spite of liability to minor errors, the Apostles' acts and oral utterances were a sufficient guide to the early churches, so their writings are to-day a sufficient guide to eternal life, a glorious exposition of the way of salvation.

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In the absence of the Rev. W. H. WHITSITT, D. D., his paper on Faith Cures was read by the Rev. T. D. ANDERSON, of Baltimore, as follows :

#### FAITH CURES.

Divers aspects of the subject of healing disease by faith have been presented and considered, but there is still one aspect of a certain amount of importance which has not been sufficiently regarded. The facts of Mormon history have not been duly set forth in their bearings upon this topic. It shall be the purpose of

the present paper in some degree to supply that defect. It is hoped by this process to offer a modest contribution to an induction of particulars, upon which, when it shall be once made out, every safe conclusion must be founded.

The first item that requires attention is that within our own country and century the Mormons are entitled to be designated as pioneers in the enterprise : they were the earliest to announce the doctrine and to enter upon the practice of faith healing.

The Biblical argument in favor of healing by faith was elaborated by Mr. Sidney Rigdon, the editor of the Book of Mormon. The first redaction of that work was performed between the first of January, 1823, and the 22d of September, 1827, and in it the outlines of the argument were delivered. The second redaction was performed in the months of May and June, 1829, where the treatment which had been previously awarded to faith healing was much extended and improved. The Biblical exposition as contained in both of these redactions taken together is almost complete; few improvements have been suggested by any of the multitudes of ingenious writers who in recent years have given their thoughts to the topic.

The Book of Mormon lays the heaviest stress upon the passage at Hebrews 13, 8: "Jesus Christ, the same yesterday, and to-day, and forever." It is repeated to weariness in all sections and connections of the work. An illustration of the argument that is builded upon it is taken almost at random from Mormon 9, 7-11.

"And again I speak unto you who deny the revelations of God, and say that they are done away; that there are no revelations, nor prophecies, nor gifts of healing, nor speaking with tongues, and the interpretation of tongues. Behold, I say unto you, he that denieth these things knoweth not the Gospel of Christ; yea, he hath not read the Scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, to-day and forever; and in Him there is no variableness, neither shadow of changing. And if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then ye have imagined up unto yourselves a god who is not a God of miracles. But behold I show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is the same God who created the heavens and the earth, and all things that in them are."

An inspection of the above citation will exhibit the circumstance that James 1, 17, is mentioned in connection with the selection from the Epistle to the Hebrews. This passage—"The Father of Lights, with whom is no variableness, neither shadow of turning"—is employed almost as much as the preceding. Both of them are commonplaces in Mormon theology, and must bear almost equal stress in this relation. The following words will show the method in which Mr. Rigdon was wont to employ James 1, 17:

"And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the Apostles. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold, I say unto you, he changeth not; if so he would cease to be a God; and he ceaseth not to be a God, and is a God of miracles." (Mormon 9, 18-19.)

Without making any sort of reference to its disputed genuineness, the Mormons derive another favorite argument in support of healing by faith from Mark 16; 17, 18. That passage is rendered as follows in the parlance of the Book of Mormon:

"For behold, thus saith Jesus Christ the Son of God unto his disciples, who should tarry; yea unto all his disciples in the hearing of the multitude. "Go ye into all the world, and preach the Gospel to every creature, and he that believeth

and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe ; in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick and they shall recover ; and whosoever shall believe in my name, doubting nothing, unto him will I confirm my words, even unto the ends of the earth." And now behold who can stand against the works of the Lord ? Who can deny his sayings ? Who will rise up against the almighty power of the Lord ? Who will despise the works of the Lord ? Who will despise the children of Christ ? Behold, all ye despisers, and wonder and perish."

The above argument was welcome to the literalizing passion of the Mormons, For a like reason Mr. Rigdon had much pleasure in an argument that was based upon 1 Cor., 12; 8-11. It is brought forward as follows :

" And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many, and they come from the same God. And there are different ways that these gifts are administered ; but it is the same God who worketh all in all ; and they are given by the manifestations of the Spirit unto men to profit them ; for behold to one is given by the same Spirit of God that he may teach the word of wisdom ; and to another that he may teach the word of knowledge by the same Spirit ; and to another exceeding great faith ; and to another the gifts of healing by the same Spirit. And again to another that he may work mighty miracles ; and again to another that he may prophesy concerning all things ; and again to another the beholding of angels and ministering spirits ; and again to another all kind of tongues ; and again to another the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ ; and they come unto every man severally according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ, and I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men." (Moroni 10:8-19.)

Considering the industry of Mr. Rigdon in this interest it is matter of surprise that he should have overlooked the passage at Matt. 8:17, " Himself took our infirmities and bare our sicknesses." This expression has become popular with several advocates of the faith cure enterprise who reside beyond the limits of the Mormon fold. But Matt. 8:17, is a poetical expression, and its teachings in their application to the ills of the bodily frame are by confession a trifle obscure. The touch of the Mormon leader was too vigorous to be gratified by anything but the most apparent and undeniable literalism.

It is also a singular circumstance that people who are so grievously afflicted with the evils of false literalism should exhibit comparatively small favor for the passage at James 5:14, " Is any sick among you ? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." These words are not cited anywhere in the Book of Mormon, nor can they be remembered anywhere else in Mormon literature. Moreover, there is no place in Mormon history where the flask of oil plays any public figure. Possibly this neglect is due to the fact that the faithful always found it easier to administer to the sick by the imposition of hands, than it was to bear about the oil which James unquestionably enjoins. Therefore, while Mr. Smith is studious to require the presence of the elders of the church he omits to require that they shall exhibit the oil of sacred writ. (Docts. and Covs., 42, 44.)

A negative argument of which Mormon theologians, like other advocates of healing by faith, are never weary, is that no suggestion has been left on record to the effect that a time would ever come when miracles should cease. It is conveyed in such words as follows :

“ And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you with power and great glory at the last day that they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last or the earth snall stand, or there shall be one man upon the face of the earth to be saved?” (Moroni 7:35, 36.)

It is easily possible to find numbers of works composed by respected authors who favor the practice of healing by faith, where the exegetical argument is delivered with an amount of learning and elegance that is superior to anything in the command of Mr. Rigdon; but few of them have handled it with more of directness, circumspection and effect. It is not intended to assert that these worthy persons are under any sort of obligation to the editor of the Book of Mormon; nothing else is claimed than that they have made no improvements. Perhaps in some instances they have not been able to attain to a like standard of excellence.

It has been claimed above on behalf of the Mormons that in developing the Biblical argument for healing by faith, they have fairly obtained a position of precedence; it is now further affirmed that in the actual business of healing by faith they were the earliest performers within the limits of our country and century. Their first miracle—a case of dispossession—was performed by Mr. Joseph Smith in the month of April, 1830, upon the person of Newell Knight at Colesville, Broome County, N. Y. It may be conceded that beyond the ocean, the peasant Martin Michl, of Wurzburg, in Bavaria, had been employed that way a number of years prior to the date suggested. In the year 1821 Prince Hohenlohe acquired the art from Martin, and excited considerable remark by means of it. But this departure from the usage of the Catholic church, which has long been wont to provide shrines and altars and other means by which such marvels may be wrought, was not approved at Rome; in the year 1824 the proceedings of Hohenlohe were disowned and himself was warned to cultivate the grace of humility. Notwithstanding the fact that these two operators were rebuked in the house of their friends, it is not denied that they were enabled to accomplish as large a number of genuine cures as are commonly awarded to the faith and diligence of Protestant operators.

It is not in the least degree likely that Mr. Rigdon could have been moved to the course that he adopted in the Book of Mormon by any tidings that might have reached him from Bavaria. On the contrary, sentiments of this color were in the air, and were likely to be expressed in any quarter. It was in the year 1830 that Edward Irving restored the gift of tongues in London and likewise suggested the feasibility of faith cures.

If precedence in the order of time has been claimed for the Mormon enterprise of healing diseases by faith, to them must likewise be conceded the palm of pre-eminence in the order of success. They have accomplished a much larger number of cures than any others who have laid their hands to this business; possibly they have healed as many as all other parties combined. Scarcely a page of Mormon history anywhere but will record the assumed miraculous recovery of people from the most varied and desperate forms of disease. No malady in the

catalogue is too hard for the saints. If the cases were all collected it would require volumes to recite the details of them.

While the cases of healing and dispossession among the Mormons have been more numerous than those reported elsewhere, it is also true that individual instances of healing have been more remarkable. There is nothing in the literature of the subject that is worthy to be compared with the feat that was enacted by Mr. Joseph Smith on the 22d of July, 1839, at the town of Nauvoo, Illinois.

It is easy to suggest that the accounts which have been rendered touching Mormon miracles may not be entirely trustworthy. Nothing is more readily conceded; but on the other hand it must be claimed that to all appearances these accounts are just as trustworthy as any that come from other quarters where miracles of healing profess to be performed. People who have a liking for that class of literature are desired to compare a collection of Mormon miracles with a similar collection performed under the agency of a person who is prominent among the leaders of the faith healing movement in Boston. The Mormon miracles may be consulted in a paper by Mr. Orson Pratt, entitled the "The Book of Mormon Confirmed by Miracles," which is bound up in a volume of his writings that was reprinted at Salt Lake in the year 1884. The other collection appears in a well-known tractate by Dr. Charles Cullis, under the title of "Faith Cures; or, Answers to Prayer in the Healing of the Sick." It is conceived that the miracles which Mr. Pratt brings forward are often more considerable and almost always better attested than those which Dr. Cullis has presented. Numbers of the incidents reported in either instance must relate to histories of real relief from painful affliction.

But the chief merit of the Mormons does not lie in the precedence as respects the time and the thoroughness with which they have developed in our country and century the Biblical doctrine concerning healing by means of faith; neither does it consist in the preeminence of their success in practicing the art in question. The chief merit of the Mormon position must be sought in its consistency; the Saints are thorough-paced and stalwart literalists. They will neither strain nor stickle at any labor that may be laid upon their shoulders. In this particular they are much more admirable than the average advocates of faith healing.

The latter, for instance, are distressingly capricious in the use which it pleases them to make of such a text as Mark 16: 17, 18. They are glad to rely upon it in behalf of the practices of healing by faith and of casting out devils, but it contains several other provisions that are less to their liking. In addition to casting out devils one of these verses affirms that believers shall "speak with new tongues." The faith healers, unlike the Mormons, do not appear to be grateful for that concession. What right have they to insist upon the letter of the message as regards the first, unless they are solicitous to embrace the letter of the message as regards the second charisma?

Nobody can deny that the 18th verse of Mark 16 declares that believers shall "lay hands on the sick and they shall be healed;" but it likewise affirms that "they shall take up serpents." The Mormons have been ashamed to claim the first without also verifying the second of these points. When the expedition that is known by the name of "Zion's Camp" was on the way to Missouri, for the purpose of carrying military relief to the saints of Jackson county, Mr. Martin Harris, in the presence of all who cared to witness the ordeal, took up a couple of serpents one after the other, with the design of testing this promise. (Howe, History of Mormonism, pp. 158-9).

It was on the same expedition that Mr. Smith imparted to the brethren cer-

tain instructions relating to the bearing which it was becoming for them to observe towards the whole family of serpents. The narrative affirms that "on one occasion some of the brethren, while pitching Joseph's tent, saw three rattlesnakes and were about to kill them, but Joseph told them to let them alone \* \* \* He asked them how the serpent would ever lose its venom while the servants of God possessed the same disposition and made war upon serpents whenever they saw them."

Not long after this pious exhortation had been pronounced, the excellent Mr. Solomon Humphrey, who was a half brother to Heman Humphrey, the famous President of Amherst, falling asleep by chance upon the ground, perceived at his waking that a rattlesnake was coiled up about a foot from his hand. Some of the brethren desired to slay the creature, but Mr. Humphrey interposed and defeated their preparations. If any point had been made of it, Mr. Humphrey was entirely capable of "taking up the serpent" in order to demonstrate the value of the promise.

The verse under discussion likewise affirms that if the disciples should "drink any deadly thing it would not hurt them." At this point, also, the literature of the Saints shows no sign of weakening. In the month of May, 1832, Mr. Smith was sojourning in the tavern of a certain Mr. Porter, of the village of Greenville, in Clark county, Indiana, where it fell out one day that poison was administered to him in his food. Almost immediately he raised quantities of blood and of the poisonous substance, but he escaped unharmed through the efficacy of the imposition of hands by his traveling companion.

This story may be placed at the side of one that is related concerning the German missionary Nommensen in the Island of Sumatra. One of the natives is given out to have privily placed a deadly poison in the rice which Nommensen was preparing for his dinner, but the missionary did not experience the slightest inconvenience. Most likely there was no poison at all exhibited in either instance.

In few words, it is unfortunate that the friends of faith healing should be so far behind the Mormons as relates to the several items set down in the two verses that have been discussed: the latter insist upon all five of the promises, while the former are usually content to test and plead for only two out of the five.

As suggested above, Mormon faith is not wearied in the least by a literalistic interpretation of the promises recorded in the disputed passage at Mark 16: 17, 18. It traverses, in the same sturdy fashion, the entire list that is recorded at 1 Cor. 12: 8-10. With reference to the first article in that catalogue, Mr. Joseph Smith, on the 27th of February, 1833, obtained a revelation, which was denominated "the Word of Wisdom," which has ever since been a fine occasion of pride and triumph to his people (Doct. & Covs., Sect. 89). Next in order comes the "word of knowledge," but it never was within the reach of Joseph or any of his theologians to attain to such a height. After the "word of knowledge" the apostle mentions in their order the gifts of faith, and of healing, and the working of miracles, which, all three, appear in the character of a matter of course in the Mormon system.

Prophecy occupies the sixth place in the above enumeration, and here the consistency of the Mormons far transcends that measure of the same article which the advocates of faith healing are in a situation to display. At the outset of the Mormon movement all of the Lord's people were prophets, but in order to check a rivalry that would have utterly destroyed him, Mr. Smith was early constrained to abrogate to himself the exclusive prerogative to prophesy. But the inconsistency

of this attitude was too apparent to be accepted; Joseph accordingly made a compromise to the effect that it was within the compass of any of the Saints to prophesy by the movings of the Spirit; on the other hand it was to be reserved to himself as the leader of the Church, of Christ, to set down in writing such prophecies as might be bestowed upon him for its behoof and direction. To the balance of the faithful it was left to speak forth their prophecies by word of mouth alone, provided that in no instance they should undertake to command and direct either Mr. Smith or the church over which he presided (Doct. & Cov's, 28:1-7).

In this connection were likewise developed trances and visions as a further escape-valve for the pent up enthusiasm of the Saints. Good Biblical authority for both of these was obtained from the experiences of Peter on the housetop of Simon at Joppa. It was also forbidden to record the countless visions that befell; yet, though left unrecorded, they were often an inexpressible relief to the feelings of the brethren. An exception was made in favor of a celebrated vision that was given to Joseph and Sydney at the village of Hiram, Ohio, on the 16th of February, 1832, which was employed as a vehicle for the purpose of adding certain tenets of the Swedenborgians and Restorationists to the creed which the Mormons had previously professed. (Doct. & Cov's, Sect. 76.)

The seventh gift in the list that has been set down in the 12th chapter of First Corinthians was the "discerning of spirits," a charisma that Joseph assumed to possess in perfection. Whether that claim was just or otherwise, there can be no question that it was of the first advantage to him in many exigencies of his extraordinary career.

Allusion has already been given to the "divers kinds of tongues," a benefit that stands here in the eighth place, but which in practice has often occupied the favorite station in the assemblies of the faithful. Last of all comes the "interpretation of tongues," which is a necessary postulate of the preceding. It is frequently bestowed in satisfactory measure, and is naturally very highly valued.

Finally, as if with a purpose to confer "good measure, pressed down, and shaken together, and running over," the Mormons have added to all the above freaks of a "preposterous imitation of Christ," the other still more preposterous freak of daily witnessing and conversing with the angels of God. The Saints are liable at any moment to be visited and comforted by these heavenly messengers; it therefore became natural and necessary for Mr. Smith to bestow upon his people for their protection against the angels of his Satanic Majesty, "Three Grand Keys, by which Good or Bad Angels may be known" (Doct. & Cov's, Sect. 129).

By means of the above representations it is conceived to be apparent that the ground occupied by Mormon theology is in every way more consistent and defensible than that which is occupied by the ordinary promoters of faith healing. It will now be in order to remark that the Saints are also a deal more thorough than the faith healers. The latter are a harmless sort of people, whose chief fault is spiritual pride of the milder type. They speak of the church as a dead or a sleeping church, conceding however that it is still a church.

The Mormons, on the contrary, have the full courage of their convictions. The faith healers consider the absence of their brace of specialties to be the mark of an incomplete church; the Mormons affirm that the lack of any, even the smallest, of all the above mentioned charismata is the mark of a complete apostasy. The presence of a faith that is strong enough to work miracles of every kind is in their view a sort of *sine qua non*, without it there can be no church at all. Respecting this point Mr. Rigdon has expressed his sentiments in the following terms:

“ And now I speak unto all the ends of the earth, that if the day cometh, that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe unto the children of men if this be the case; for there shall be none that doeth good among you, no, not one; for if there be one among you that doeth good, he shall work by the power and gifts of God. And woe unto them who shall do these things away and die, for they shall die in their sins, and they cannot be saved in the kingdom of God; and I speak according to the words of Christ, and I lie not.” (Moroni 10:24-26).

Here is the main secret of Mormon confidence and conviction; the Saints believe that their church alone corresponds in every jot and tittle to the institution that was set up by Jesus Christ. But they have had a deal of difficulty with the item of raising the dead to life again. In the early period at Kirtland this feat was attempted with much assurance, but it proved a failure (Howe, p. 190). It has never been a success under any circumstances; nowhere in the limits of Mormonism can it be boasted that “ women received their dead raised to life again.” This is a sad joint in their harness; upon the principle of Mr. Rigden, just announced above, the failure of the brethren in this single item demonstrates the fact that right faith does not exist even among themselves, and, by consequence, that they are themselves no church of Jesus Christ, whether of Former or of Latter Day Saints.

In his treatise on “ The Book of Mormon Confirmed by Miracles,” Mr. Orson Pratt is about as studious as the leaders of the faith cure enterprise to point out the venerable distinction between “ two kinds of miracles; first, those wrought by the power of God; and second, those wrought by the power of the devil.” He insists that genuine miracles were performed by Moses and false miracles were performed by the magicians. Scripture is also cited to show that “ there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect.” Doubtless it would give Mormon theologians much pleasure to suggest that the modern faith-healers were undeniably predicted by the above passage from our Lord’s great prophecy in the 24th chapter of Matthew. The charge would likely be retorted with considerable industry and warmth, and it is easy to perceive that by bandying compliments of this complexion, the issue might degenerate into a form of controversy in which the Saints are famous for being able to take care of themselves. In case any of us should be called to observe the progress of this debate, we should likely conclude that both of the parties to it were more arrogant than they were well entitled to be.

In conclusion, as long as the friends of faith healing shall occupy the present position, their inconsistency will be so glaring as to render their cause a hopeless one, and themselves comparatively harmless. But in case they should advance to claim and exercise the gift of inspiration, and assume to make an addition to the volume of revelation, the business might become so serious as to excite inquiry whether it would be proper to extend them toleration within the bosom of our churches.

The Congress then listened to the following paper by the Rev. F. H. KERFOOT, D.D., of Midway, Ky., on the same theme :

#### FAITH CURES.

*Mr. President*—Coming, as I do, second in this discussion, I have no need to lose my time or to waste yours with introduction. Only allow me to say, that it was a very singular providence which made it necessary for me to give this question a

somewhat earnest and prayerful study; and that I desire yet to be regarded far more as a searcher after truth than as a positive proclaimer of doctrine. The aim of this address will be to present, and maintain as far as possible, what may be "the soul of good" in this, which so many agree to call "evil."

I. First of all, *let us define the "Faith Cure" theory.* As far as I can understand it, when stripped of its various accretions and resolved into its ultimate principle, it is only the proclamation of a somewhat fuller and more glorious gospel than orthodox Christianity is wont to receive. It holds that in this life, for the body as well as for the soul, "the Great Physician now is near," that he not only forgiveth our iniquities, but also healeth our diseases.

There is no disposition on the part of the better class of "Faith Cure" believers, as many suppose, to juggle with supernaturalism, or put the world to gazing at marvels. They are not even anxious to claim the power of "working miracles." Many of them expressly avow that the Bible itself makes a distinction between the "gift of healing" and "the gift of working miracles." All they claim is that God, in answer to the prayer of faith, comes in contact with men's bodies for healing as he does with their souls for cleansing. The one is no more, and need not be any less supernatural than the other. At the same time, if, as many insist, their belief really involves supernatural or even miraculous interposition, they say, "Be it so." "The God they believe in has not in any way straitened himself in the use of his power." "He has always claimed the right to interpose in the affairs of his universe as seemed good to him. And if occasion demands it, he will do so still." The only difficulty that any Christian ought to have with such a doctrine, so stated, should be simply as to the matter of proof, and possibly the further difficulty that it seems almost too good to be true.

With this central idea of the "Faith Cure" theory, however, very many incidental ideas have allied themselves, resting, as most of them do, upon far more dubious proofs, and some of them suggesting strongly the charge of delusion and even fanaticism in those who hold them. Of these I can take no account to-day. Again, if this central idea is true, many practical questions arise incidentally. For example: Is there now a special gift of healing for a particular class? Or is the answer for all who offer the prayer of faith? Does the prayer of faith for healing rest upon any basis that differs from that for all other prayer? What are the proper limitations to the prayer for healing? When not efficacious, is it due to lack of faith, or to the sovereign decree of God? Does the theory of divine interposition justify the ban which "Faith Cure" believers put upon the use of all means, when God himself so honors means almost everywhere else, and has put in nature so many known specifics for diseases? These and many other points may be raised which the limit to this discussion gives us hardly the time even to mention. We are compelled to confine ourselves strictly to the central and fundamental idea, namely, that *Jesus Christ, the same yesterday, to-day and forever, is willing now to be our physician for the body as well as for the soul.*

II. Now let us try to outline the proof upon which it is claimed this new or revived evangel rests.

1. As has been already intimated, the true Christian conception of God raises no *a priori* or antecedent probability against the idea that God interposes, either mediately or immediately, for the healing of the body. The antecedent probability is rather that God will hear and answer prayer for the body, sometimes at least, just as he does for the soul, by a direct interposition of divine power.

2. With this view of the antecedent probability, accords, it is claimed, the obvious teaching of the Scriptures. Even in the Old Testament God closely con-

nects his promises of spiritual blessings with promises concerning absence of disease, and concerning bodily healing. The idea of God himself being the healer of disease is a common one. Then Isaiah 53 : 4, in the plain reference to the atonement, says : " Surely he hath borne our sicknesses, and carried our sorrows ;" showing, unless this be all figurative, that Christ's atonement laid as certainly the basis for our putting our sicknesses as for laying our sins upon him. That this teaching is not figurative but real, seems absolutely settled by Matthew 8 : 17, where the passage is quoted without any reference whatever to a spiritual or figurative meaning, and with a direct and emphatic application to the idea that at least a part of Christ's mission on earth was to heal men's bodies. Matthew says : " He cast out the spirits with a word, and healed all that were sick ; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

It is hard to believe, as some do, that an inspired commentator could have made so pointed a misapplication of a passage as this would be if the fact is not as Matthew declares it. And besides, this supposed teaching of the Scriptures here seems clearly supported by the facts in Christ's ministry.

For from the record it seems clear that the healing of the sick was really a co-ordinate part of Christ's work on earth. He does not appear as any more concerned to preach the Gospel of Salvation for men's souls than he was to heal men's bodies. The idea that he only healed the sick in order to testify miraculously to his divine mission does not seem at all to accord with the facts in his ministry. And when we come to his commission to the Twelve and to the Seventy, we find, that, in each case, he made the command to heal the sick co-ordinate with the command to teach and to preach. " As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils ; freely ye received, freely give " (Matt. 10 : 7, 8). Luke says : " He called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to *preach the Kingdom of God and to heal the sick* " (Luke 9 : 1, 2). Likewise, when he sent out the Seventy, his commission was : " Heal the sick \* \* \* and say unto them the Kingdom of God is come nigh unto you " (Luke 10 : 9). It has been said, the Apostles did not go extensively into the work of healing. But that they made the healing of the sick a very considerable portion of their work in connection with their preaching is seen in the fact, that wherever Peter went, " they even carried out the sick into the streets, and took them on beds and couches, that as Peter came by, at the least his shadow might overshadow some of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits ; and they were healed every one " (Acts 5 : 15, 16). And so in reference to Paul's work, we read, " God wrought special miracles by the hands of Paul ; insomuch that unto the sick were carried away from his body, handkerchiefs and aprons, and the diseases departed from them. And the evil spirits went out." This all certainly looks as if healing was a very prominent part of their work.

But was not this only for that particular period ? The passage in Mark 16 : 17, 18, if it be genuine, seems to settle that point when it declares, that these signs should follow them that should believe the preaching of the Apostles.

In the present state of text criticism, however, it is perhaps best for neither side to build strongly on this passage. But for the continuance of at least the power to heal the sick through the prayer of faith, the undisputed passage in James 5 : 13-15, seems to bear very strong testimony, unless its obvious and nat-

ural meaning is to be explained away. That passage is addressed to all Christians of the Dispersion. It gives specific direction concerning the way to seek recovery from every form of sickness. It makes no recognition of any medicinal means,\* or "formula constructed from the elements of the human mind," or from the laws of nature. It enjoins the calling of the ordinary elders, not the Apostles or the Seventy. It suggests prayer and the symbolic anointing with oil. It declares that the efficient means is the prayer of faith; and that the Lord, that is, Jesus, is the efficient cause. It gives no hint that this was to be limited to Apostolic times. But from the evident universal application of the immediate context it is natural to suppose that this too is intended for all times. This is certainly the obvious meaning of the passage, and in accordance with the general rule of appropriating Scripture universally, unless clearly precluded from doing so. So much now for the special and direct teaching of the Scriptures on the subject. Besides this, it is claimed that the analogy of Scripture teaching is in accord with this interpretation of these particular passages.

The special teaching of the Saviour concerning the answers that might be expected to the prayers of genuine faith would alone seem sufficient to warrant the most confident expectation of immediate divine interposition in answer to the prayer of faith, not only for the healing of the sick, but also for everything else that could be consistent with the divine will. There is no hint anywhere of any intention on the part of God to restrict himself to ordinary laws of nature. The Scripture teaching, too, concerning the God appointed sanctity of the human body as the temple of the Holy Spirit; and concerning the connection of Satan and sin with bodily sickness; and concerning bodily sanctity in connection with spiritual holiness; and the terrible spiritual consequences of bodily unholiness; all this would seem to be in keeping with the idea that the Gospel of Jesus is, even here upon earth, for men's bodies as well as for their souls.

3. The testimony of history seems very strong also for the continuance of "Faith Cures," at least into the third century, after the days of the Apostles. Many indeed are disposed to disparage this testimony, and undoubtedly great caution is needed as to most of it. And yet a distinguished professor of church history, whose special business is to decide upon such matters, recently said: "If we can not believe in miracles as late as 235 A. D., I do not see that we can accept any testimony to any miracles whatever." I will not recur to this point again, and will here only say that, if this be true, if even one century after the Apostles there were still these wonderful occurrences, then the whole theory that miracles belong only to periods of new revelation, and to specially inspired messengers falls to the ground. And the strongest objection to modern "Faith Cures" falls also. If possible ever, they are *possible* now. If probable a century after the Apostles, they are *probable* now. If we can believe them actual then, we may believe them *actual* now.

4. Again, it is claimed that the observed facts of modern times are in full accord with this special and general teaching of Scripture, and of early history. Thousands of cases are appealed to in proof of the claim that the prayer of faith does yet save the sick, and raise them up. I cannot, of course, speak now of any special cases. But nothing is better established by evidence than that which Dr. Buckley, in the

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\* It is a palpable absurdity to hold that the expression "anointing with oil" was a medicinal direction. For the expression is as clearly settled in Scripture usage, and in the practice of the Apostles (Mark 6: 13,) as are the practice and formula of baptism. And besides, who can suppose that the inspired Apostle would recommend as a medicinal agency for all forms of sickness, internal and external, this one single remedy, the outward application of oil. To hold this would be to condemn him as a quack.

June number of the *Century*, admits. He says: "After all deductions have been made, the fact must be admitted, that most extraordinary recoveries have been produced, some of them instantaneously, from diseases in some cases generally considered to be incurable by ordinary treatment, in others known to be curable in the ordinary process of medicine and in surgery only by slow degrees."

5. To this line of proof may also be added the internal experience and conviction of many of those who have been healed, that God has actually come in contact with them in answer to prayer.

III. It remains for us now to consider whether this position is, in whole or in part, a tenable one. Let us take up the line of proof in reverse order.

1. As to the internal conviction of having come in special contact with God. This is not a kind of evidence which can be of great value "in the plane of science;" nor of very great value to any except to the party professing to have felt it. And it is evidence as to which mistakes may easily occur. And yet it is a belief of all spiritual Christians, that God does come in such contact with the human soul as not to leave the consciousness altogether without evidence of his presence. This is held concerning conversion, concerning spiritual guidance; and giving due credit to the person testifying, it may count for *something* when one professes to have had this experience of God's presence. One thing is very certain, if many of those who have been healed can not rely upon having felt the presence and power of God with them, then there is no experience possible to their souls, either in conversion or otherwise, when they can say: "Truly God is here."

2. As to the alleged facts of "Faith Cures." It is greatly to be wished that some one, who is sufficiently in sympathy with the "Faith Cure" theory to do justice to these facts, would so collect and arrange them that they could be submitted to the closest scientific scrutiny. Such discredit has been thrown upon the actual cases of healing that at present it is very difficult for one who really desires the truth to tell what to think about them. Only recently Dr. Buckley has arraigned these facts in the following strong language: "The claims of Christian Faith Healers to supernatural powers are discredited by three facts:

1. They can exhibit no supremacy over pagans, spiritualists, magnetizers, mind-curers, etc. [To these my honored friend, Dr. Whitsitt, has just added the Mormons.]

2. They cannot parallel the mighty works of Christ, or the work of the Apostles.

3. All that they really accomplish can be paralleled without assuming any supernatural cause; and a formula can be constructed out of the elements of the human mind, which will give as high average results as their prayers or anointings."

No one can read these statements without feeling that, if they are true, Dr. Buckley has struck a hard blow at the "Faith Cure" claim as to facts.

And yet Christian people may hesitate, I think, to believe that such an attack sweeps away altogether the foundations of facts upon which the "Faith Cure" believer relies.

1. For, first of all, the hard epithets, such as "pitiably superstition" and "quackery," and the evident dislike shown for the theory awaken a suspicion that the facts may not have received full justice.

2. The counter theory, suggested to explain the acknowledged facts, is about as hard to receive as is the "Faith Cure" theory.

3. The plan of bringing the "Faith Cures" under a formula constructed from the elements of nature would furnish a plan also for explaining away nearly all the

wonderful works of the Apostles, and the great bulk of those of Christ himself. For the healings then were mainly the same as the healings now. And this formula which can explain these could certainly possibly explain those. And it is to be feared that the small residuum of wonderful works which could not be so explained, and all the internal evidence besides, on which Dr. Buckley relies to save *his* faith in the miracles of Christ and the Apostles, would hardly be sufficient to keep out the chilling suspicion that perhaps after all some formula may exist that may rule out supernaturalism altogether.

4. And, finally, Dr. Buckley's argument against the efficacy of the "Faith Cure" prayers is equally subversive of faith in the efficacy of any prayer. He says that the "Faith Cure" claims are discredited because their facts can exhibit no supremacy over those of spiritualists, magnetizers, mind-curers, etc. Yet he says the prayer that seeks God's blessing on the use of means may, and, he believes, does secure divine interposition. But are there no healings by godless agents which can parallel the best results of those prayers that the Doctor believes in? The most orthodox prayers cannot exhibit any supremacy at all over healings that are secured by the most godless of practitioners upon the most godless of patients, where no help is invoked outside of the formulas constructed from the laws of nature. Surely if godless parallels discredit the prayers of the "Faith Cure" believers, no feat of logic can save these godless parallels to orthodox efficacy from discrediting the orthodox prayers also. Dr. Buckley's arraignment of the "Faith Cure" facts seems to have proved far too much. And, as may be seen, it brings even the Doctor himself painfully near to the verge of actual disbelief in the efficacy of prayer. He says: "The Christian in his personal religious experience may believe that his prayer was the element that induced God to interfere and prolong life. Assuming that there is a God who made and loves men, none can show his faith irrational or unscriptural; but such testimony can be of no value to demonstrate to others a fact in the plane of science," etc. To what chilling conception of prayer does this scientific coolness and rigorous logic lead us? How different from that conception which the Great Teacher gave when he said: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (John 16:7). How different from that conception of prayer given in James: "The supplication of a righteous man availeth much in its working" (James 5:16). Assuredly there is something antisciptural and wrong in the arraignment of the "Faith Cure" facts that leads to such a view of prayer. And even better seems the view of the perhaps unscientific and over credulous believer in "Faith Cure" than the view which leads us through such sloughs of skepticism up to such cold and dizzy heights of science, above such deep and dismal abysses of infidelity. Dr. Buckley, it seems to me, has so far overshot the mark that he leaves us almost as much in need of a really scientific presentation of the "Faith Cure" facts as if he had not written upon the subject at all. It is to be hoped, I repeat, that some one, who has at least some sympathy with the "Faith Cure" theory, will, ere long, do full justice to these facts. Until some such person will do this the facts must stand, as they now do, greatly *discredited* as divine interpositions, but not *disproved*.

*Let us now review the Scriptural proof.* It must, I think, be admitted that the believers in "Faith Cures" contend, as to their main passages, for the simple and most obvious meaning of the language; and that those who oppose them are as uniformly contending, that the exigencies of the case demand some other than the natural, obvious meaning. This does not of course settle the matter. But according to the canon that demands *the obvious meaning where this is possible*, it gives the "Faith Cure" believer the more desirable attitude toward the Scriptures. The

opposition to their views has to base itself mainly upon the preconceived conviction that "the days of miracles are past," and that "' Faith Cures ' involve miracles." Yet neither of these positions can be reached by Scripture exegesis. Out of fifteen letters recently received from as many leading theological professors, in answer to the direct question whether "the New Testament can be regarded as settling the question as to the continuance of ' Faith Cures ' after the days of the Apostles," not more than two held, that it can be regarded as having settled the matter. And these reached their conclusions only indirectly. The almost invariable answer was: "I do not think the New Testament settles the point." The " Faith Cure " believers think that it does and quote with great confidence the proof texts. It must be said, however, that while these passages do seem very strongly to support the main " Faith Cure " idea, and while they may be, I think, justly regarded as laying the basis for expecting far more of direct divine healing than Christian people generally dare to believe in; yet, as it seems to me, the " Faith Cure " people are mistaken in insisting that their belief is so absolutely and unmistakably taught in the Scriptures as to stand out in anything like equal prominence with the doctrine of the forgiveness of sins. Christ as the mediator for sin is the whole burden of Scripture teaching, and the confident conviction of Christendom. Christ as the ever-ready healer of men's bodies is as yet, scripturally and otherwise, only the dawning of a " larger hope."

3. And now, finally, a word in reference to *the antecedent probability that God would continue the gift of healing*. This in the mind of most persons is their very weakest point, because it seems squarely to go in the face of the general conviction referred to, that "the days of miracles are past." But it seems to me that this is their one position which is less assailable than any other. The conception which this belief has of God, and of his relation to his believing children, seems not only more Scriptural but even more scientific and philosophical than that conception which dares not believe or hope for anything except what can come through the existing formula of natural law. It is a sad feature of Christ's religion to-day, and no good omen for its power in the future, that Christians, generally, have shut themselves up to the idea, and are resting in it as the best order of things, that God no longer interposes in the affairs of the world, except as he may enter through the avenues of established natural law. Science has so long been permeated with the feeling that God would be "an interloper" if he should come any other way; and the dogma of non-intervention has been so dogmatically proclaimed, that Christians have come to believe it as if it were written in the Bible; and everywhere we hear, as the result, "The days of miracles are past." And now the devoutest, humblest believer scarcely dares to ask God to make him well from sickness, or to do anything else in his behalf, without adding the suggestion that "certain means are being employed, and may it please the Lord to bless the means which are used." *As if God had no other means at his command, and were powerless to help in any other ways than those which we suggest !!* And this goes on, until Mr. Drummond comes with the preface to his brilliant and powerful book, and says: "In a transition period like the present, holding authority with one hand, and the other feeling all around in the darkness for some new support, theology is certainly to be pitted." And, in order to help theology out of this sad predicament, he finds it exceedingly important to establish God's "Spiritual laws upon the solid ground of nature, to which the mind trusts, and which builds for aye." And Christian people take heart again, because now their faith, even in spiritual things, can rest upon the laws of nature. Well has it been said, that "Calling the God we prove a personal being, and meaning it with good faith, we yet find ourselves living before

causes and looking for consequences. We only half believe in prayer." "Though professing Christianity in the most orthodox manner, we yet live in natural theology, half-way on the road to Pantheism."

With this state of things existing, and tending to cut, the nerve and paralyze the power of Christian faith, it is refreshing to see a class of devoted, deeply pious, and wonderfully consecrated people, as most of the "Faith Cure" believers certainly are, stand out before the world, and, in the face of contempt and obloquy, say they believe that the God of heaven and earth has not bound himself by any green withes of natural law: that his arm is not short that he may not help, either naturally or supernaturally, as seemeth good to him.

Whatever at last becomes of the rest of the "Faith Cure" theory, it is, I think, greatly to be hoped that this conception of the prayer-hearing and prayer-answering God may maintain itself until Christian people will again believe that *Faith*, which is first lowly enough, and submissive enough, to catch the ear of the King, and then bold enough, and prayerful enough, and expectant enough to claim the answer, may "ask what it will and have it done unto it."

In the discussion following the papers the Rev. A. J. ROWLAND, D.D., of Baltimore, said:

I must confess that I occupy a somewhat negative position on this question of Faith Healing. I do not doubt, nor do I think does any orthodox Christian, that God is able and willing to answer the prayers of his people. But that, as I understand it, is not the precise question intended to be discussed at this time. The phrase "Faith Healing" has grown to have a definite meaning. There are certain people who make special claims for themselves, as to possessing peculiar power with God in the matter of healing disease. These people tell us that sickness and sin are about identical; that when a person is sick he is possessed with a demon which needs to be cast out. By faith they profess to have obtained from God the power to work miracles, in precisely the same way as, in olden time, they were wrought by the Apostles. I must confess I am hardly prepared to accept all this. I can understand why it was necessary for our Lord and His disciples to have the power of working miracles. I can understand also how it was that the same power was allowed to linger through the first and second Christian centuries. But to make the claim to work miracles, now, seems to me to open gates for imposture and fanaticism.

Besides, I see precisely the same effects wrought, without faith, or even prayer. I remember very well the wonderful cures made twenty years ago by Dr. Newton. The Mind Cure can boast of as remarkable cases of healing as those effected by means of faith. In view of the results thus attending other forms of non-medicinal treatment, can one be blamed for entertaining the idea that the curative power in all the forms, Faith Healing included, lies in some subtle force, transmitted in some at present unknown way, from mind to mind? Perhaps we are not yet in a position to pronounce definitely one way or another about the matter. In my judgment we had better wait for more evidence. Meanwhile, it will be wise for us to pray, as our Master did in the garden, both for ourselves and our friends "Not my will but Thine be done."

The Rev. M. MACVICAR, LL. D., of Toronto, Ontario, spoke as follows:

*Mr. President*—It seems to me very unwise to dogmatize upon this subject. The whole question is yet under investigation. All the views now held may prove

to be partially or wholly wrong. Science has made and is making important revelations in the line of this discussion. Science, however, is yet far from giving us a clear light upon this and allied subjects. Scientists as well as others find it exceedingly difficult to give God his right place in carrying on his own work. With many *natural law* is practically deified. It takes the place of God. Professor Drummond's "Natural Law in the Spiritual World" has given this tendency an upward impulse. Notwithstanding his very imperfect and, in some cases, even crude representations of God's methods of work, his book has captivated many minds and has led them to suppose that natural law is an efficient working force, through which results are accomplished. This whole view is simply a fiction. There is no power in law. Natural laws never have been, and never will be, the efficient cause of anything. The so-called natural laws are simply God's uniform modes of doing his own work.

Now, what I suggest is this: Scientists have already formulated a wide range of God's uniform methods of doing his work, but is it not possible that much remains yet unformulated and that just here belong the so-called "Faith Cures?" In taking this position the faith and prayer factors are not in any way depreciated. God in his infinite wisdom has seen fit to condition the exercise of his own power in other things as well as in this. The growth of a plant, for example, is the product of the immediate exercise of God's power; yet this exercise takes place only when certain definite conditions are present. He will not create the plant out of nothing, although even this is within the reach of his power. No. Seed, soil, moisture and air must be supplied in order that he may exercise his power in building a perfect plant. So I am disposed to believe that God has seen fit to condition by faith and prayer the immediate exercise of his own power in building up a healthy body, or restoring it to that state. It is generally admitted that God works uniformly in building up plants when the necessary conditions are present. Why should he not do the same in restoring the human body to a healthy state, when the conditions which he has himself prescribed are supplied? There is no more mystery in the one case than there is in the other, neither is the one any more miraculous than the other.

The Rev. W. C. VAN METER, of Rome, Italy, then said :

I stepped upon an orange peel—fell; injured my spine; was paralysed; lay abed; grew fleshy; went about on crutches; had the best of surgical treatment; was taken to Paris and treated there; then to Italy for change of climate; then to the hot baths of Wildbad in the Black Forest of Wurtemburgh; then back to be treated in London.

Soon after my arrival in London the papers were much occupied with accounts of "Miraculous Cures by Faith and Laying on of Hands." I regarded it as a delusion and a deception, and proposed to Rev. Dr. Smith, Editor of the *Standard* in Chicago (we were boarding in the same place), that we call on the "Healer," let him try his hand on me, and I would expose the deception, and he would have something for his paper. We entered the reception room and in a few moments the man entered; placed his hand on my spine; offered a word of prayer that sounded like presumption. In less than one minute the pain was gone. I was dumfounded. He said: "Run up and down stairs." I did so. "Leave your crutches and go." I did so, and that day walked more than four hours, without pain or inconvenience.

The next morning, to my surprise and embarrassment, there were glowing accounts of the "miraculous healing." I replied at once that the statement was

unauthorized by me; that I was simply relieved of pain, but not at all ready to say cured. In less than a week I returned to my crutches and sent for the "Healer". He charged it to my unbelief and "healed" me again.

In two or three weeks the pain returned. I took a cab one night; drove to his boarding house; got him out of bed. He placed his hand on my spine and "healed" me again. For six weeks I was free from pain. I returned to New York and the pain returned. I again took to my crutches. Hearing of a gentleman who possessed strong magnetic power I sent for him. He placed his hand on my spine and did not pray, but the pain left me and I stood my crutches in the corner. At least twenty times he visited me and I grew stronger, and though I still suffer from the fall I go without crutches. I believe in prayer for all men, the sick as well as the sound; but I do not believe faith and prayer healed me. You may account for it as you please.

The Rev. GALUSHA ANDERSON, D. D., LL. D., of Salem, Mass., made the following remarks :

*Brother Chairman*—I wish to offer a slight criticism on the part of Dr. Kerfoot's paper, which he did not read, but of which he gave us the gist. I refer to the Scriptural proof advanced, in which, it seems to me, he did not clearly enough distinguish what the Apostles did, who, under the inspiration of the Spirit, wrought miraculous cures, from the cures claimed for those who were not so inspired. Setting aside what the paper attributes to the Apostles, concerning which we shall all agree, there remains, if I remember correctly, but a single passage quoted from James : "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Now, it has been suggested by some scholars that as oil was frequently used in the East as a medicine, James here refers to its use medicinally; if this observation is correct, then we have here the means, and prayer for the Lord's blessing on the means.

In one thing I am sure that we are all agreed, and that is, that God hears prayer on behalf of the sick. That comes within the experience of many of us. But when we come to so-called faith cures, we find that there are many cases that must be ruled out. The advocates of these cases cannot raise the dead; I believe that they do not pretend to do so. If a man fractures his skull, they do not attempt to heal him by faith. If a man breaks his arm or leg, they do not attempt to cure him by faith without the help of a surgeon. A deep-seated heart disease, a genuine case of consumption, I believe, they have not been known to cure. Dr. Cullis, of Boston, who thoroughly believes in faith cures, I understand has never cured an undoubted case of consumption. But if cases are effected by simple faith in the Lord, why must we rule out any diseases? The Lord has the power to cure a broken limb, or to heal a consumptive.

But the diseases which we are told are cured by faith, many of them have been overcome, apparently, by will power. We may not be able to explain it, but the fact is sufficiently attested that a stronger will acting on a weaker often has a seemingly marvellous effect. I had my attention once called to such a case as this. A lady had long been unable, as she thought, to rise from her bed. A physician becoming acquainted with her, said that he could cure her. Coming to her bedside, he felt her pulse, asked her some questions, and then told her, with firmness, that she must get up and dress herself. She did so. He told her to go down stairs. She obeyed. He soon insisted she should go out of doors. She did so, and after-

wards lived with apparently good health. This was as wonderful as the cure wrought in the case of our brother Van Meter, which he has just related to us, and there was no pretense of faith about it. Perhaps most, if not all, of faith cures may be fairly accounted for by the real, though mysterious, action of one mind and will upon another mind and will.

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### *Evening Session.*

At the appointed hour, 7:30 P. M., a large audience filled the church. After singing prayer was offered by the Rev. A. G. Lawson, D. D., of Boston, Mass. The President then introduced the Rev. P. S. MOXOM, of Boston, who presented a paper on

### THE LABOR QUESTION.

The greatness of this question makes any adequate treatment of it, in the time allotted to me, impossible. The most that I can attempt to do now is to suggest some elements and phases of this vast and growing problem: how to adjust the industrial and commercial relations of men so as to secure the greatest good to society as a whole. We are beginning to see that the labor question is a very great question, and that an adequate discussion of it involves not only a study of the entire social, political and industrial history of man, but also a searching criticism of moral ideas and customs. It is even more a question of ethics than it is a question of economics; unless, indeed, we assent to that view of human life which admits of nothing higher than economics. The labor question is not merely a question of more or less money in the hands of laborers or capitalists. A social and political philosophy underlies and penetrates the whole labor movement of our time. That is *socialism*. "Scratch a Russian and you find a Tartar," is scarcely more true than, scratch a labor reformer and you find a socialist. The socialism of the "labor reformer" is not always conscious, but it is real. A strong current of thought in modern society is setting with increasing breadth and force toward socialistic ideals of the state and the world. Anarchism is a transient, malignant phenomenon. Socialism is a rapidly extending philosophy of political and economic life. Can one look seriously at "the signs of the times" and not yield to the conviction that in the evolution of human society we are approaching a crisis that must result in great political and industrial modifications? It is not a time for panic alarms. Still less is it a time for stubborn and unreasoning conservatism. There is great room for improvement in the present organization of society. Even "Triumphant Democracy" has not yet ushered in the millennium. The enlargement of material enterprise, the wide diffusion of knowledge, and the increased cultivation of the moral sense in the people, which this century has witnessed, make changes and readjustments in society not only inevitable but in the highest degree desirable. Socialism is a spectre of "horrid front" to many minds that have not looked deeply into the real meaning of socialism in its purest forms. I may prejudice my whole argument in your minds, at the outset, but I venture the assertion, that the atheistical and materialistic socialism, which has so many advocates to-day, is but a caricature of a true socialism inspired by Jesus Christ and organized about him,

toward which human society inevitably tends. Christianity is not individualistic but socialistic. The brotherhood of man, if it be not a fanciful and impracticable ideal, involves ultimately such an organization of society as will cause selfish competition and class strifes and antagonistic interest of every sort to dwindle and disappear before the crescent triumph of that love, which centuries ago cast before the swine's feet of human selfishness the priceless pearl: "Whatsoever ye would that men should do to you, do ye even so to them."

The poet's dream of

"The parliament of man,  
The federation of the world,'

was a prophet's intuition, if Christianity itself be a solid reality.

It is impossible, then, for us to consider the labor question with any adequacy, unless we see that question in its relations to the organization, tendencies and ideal of human society as a whole.

The spirit in which we approach this question will largely determine our conclusions.

1. The *laissez-faire* spirit which has so long prevailed in economic discussions, and which is so intimately related to an essentially materialistic philosophy, is heartless and selfish. It involves a practical denial both of human liberty and of the supremacy of moral law. It cuts the root of fundamental moral obligation. It is a form of anarchism. Some one has said that Cain was the first anarchist. His question, "Am I my brother's keeper?" was the first recorded expression of the *laissez-faire* spirit. When men say that "natural laws," such as "supply and demand," "the struggle for existence" and "the survival of the fittest," interpreting these phrases on the plane of the material, are irrefragable; and that any attempt to modify these so-called natural laws is a hopeless and quixotic tilt against the constitution of things; they forget or ignore the higher laws that hold sway in the realm of the spirit. There is a higher philosophy than that which says that "the weak must go to the wall," and that men, either individually or in classes, owe nothing to each other. He who shuts his eyes to this higher philosophy subjects himself to a blindness as complete and as fatal as the blindness of the French nobility before the Revolution.

2. The indolent, optimistic spirit is as foolish as the *laissez-faire* spirit is cruel. It is all very well to say that Christianity will solve every difficulty; that the law of Christ will make the social and industrial life of the world what it ought to be; but it is as idle as the prattle of children unless Christianity is applied. It is true that the teaching of Christ affords the principle of perfect social organization. It is true that the law of Christ is designed to make human life what it ought to be. But to attain this end Christ's teaching and law, both as theory and praxis, must be applied by men and women in all spheres of life, in public office and in private thinking, in social customs and in business, in legislation and in individual conduct. Every real advance in social life is a moral achievement. The evolution of society is a process wrought out through the intelligent endeavors of men. The evolving force, under God, is the awakening conscience and enlarging mind and right-growing will of man. We ought to cherish hope, with respect to the future of society, if we have faith in God and a worthy conception of human nature; but the solvent of social problems which is given us in Christianity as the ground of rational hope, is given to us that we may apply it. We *must* apply it or ourselves be dissolved by the storm which through indolence we fail to avert. There never was a time, perhaps, when there was greater necessity than there is now that men

should seek not only to attain wide knowledge and clear ideas of social and economic questions, but also cultivate just sentiments, and strive to broaden their natures to the breadth of great moral ideals.

To-day a large part of society is divided into two tolerably well-defined classes known as employers or capitalists on the one hand, and employés or laborers on the other. These classes are drawing apart and assuming a hostile attitude toward each other. It is scarcely too much to say that we are witnessing a great social war, or, at least, an armed truce that is continually broken by skirmishes which presage a gigantic struggle. Laborers are rapidly organizing with a method and on a scale that have no parallel in the history of the world. A new consciousness is waking in the great body of wage-earners, and a higher degree of intelligence is giving a marked definiteness to their aims and endeavors.

Laborers are organizing in order that they may have power to secure their ends by force of numbers and unity of purpose. Amidst the confused debate that attends this process of new and enlarged industrial organization, two ideas appear to be settling in the popular mind into definite convictions. One is, *the right of laborers to organize for the protection and advancement of their interests*. The other is, *the necessity that laborers shall organize for their own protection as long as the principle of unrestricted competition prevails in commercial and industrial life*.

To the unprejudiced observer it becomes clearer every day that the labor question, largely viewed, is not merely

1. *A question of more or less wages.*

If one knows anything at all of the spirit and desires of those who constitute the conservative and controlling element of the wage-earning class, he surely understands that the present unparalleled industrial movement (not to call it revolution) is not inspired simply by a desire to increase the price of labor. Many people commit the crass error of thinking that if working men have bread to eat and clothes to wear and roofs to shelter their heads, they ought to be content. If working men are men, or even candidates for manhood, they will not be content. They ought not to be content; for there is no divine ordination that men shall perpetually be mere drudges. They *are* not content because, little by little, they have been growing in intelligence, and enlarged sentiments of justice and humanity are swelling in their hearts. The great army of manual laborers are beginning to perceive and to cherish social ideals, and their discontent, unreasonable as it often may seem to us, passionate and blind and selfish as it often is, is yet prophetic. Deep down under the cry for more wages is the demand, daily growing stronger and more intelligent, for less toil, less drudgery, and more life. In rude, rough ways men are saying:

" 'Tis life whereof our nerves are scant,  
O life, not death, for which we pant,  
More life, and fuller, that I want."

Undoubtedly there are many who care only, or chiefly, for the gratification of their immediate physical wants; but these do not represent the really powerful, and certainly the best, element among the laboring men.

Nor is the labor question merely

2. *A question of the more equal division of wealth.*

It is true, the feeling is wide spread that there is an unreasonable and even wicked inequality of possessions among men. The contrast between the man who only by unceasing toil and thrift and sobriety is able to keep his family in tolerable comfort, and the man who spends the income of \$100,000,000, can not now

exist unnoticed, nor escape sharp criticism, as once it could. The same influence that has opened the eyes of the scholar to new views of truth, and impelled him to question as never before the authority of long established dogmas in philosophy and theology, has affected many besides the scholar. The people are questioning political dogmas and social customs that, to them at least, have been, till now, like a king that a divinity doth hedge. The social order is under cross-examination. Intelligent laborers understand that mathematical equality of material possessions is as unattainable as it would be unreasonable. They are not insensible to the significance of Rothschild's act when visited by two desperate men. It is said that the great banker was called upon in his office one day by two stalwart men who, with rough speech and menacing looks, told him that he was rich and they were poor; he had millions and they had nothing; such inequality was unjust, and he must divide. The banker calmly looked his two visitors in the face and said: "Very well; how much do you think I have?" "Sixteen million dollars," they replied. "And how many people are there in this country?" he questioned. "About thirty-two millions." "Exactly," continued the banker; "Then here is your share;" and he handed a sum equalling fifty cents to each man. The burly social philosophers were so confounded by this ready answer to their demands that they took the pittance offered them and departed without a word. Intelligent laborers know that the ends which they seek cannot be reached by any new and arbitrary division of capital. The aggregate wealth of this country in 1880 was \$43,642,000,000. If this wealth, much of which exists in shape unavailable for daily needs, were equally divided among the 50,000,000 people in the country, there would be but \$873 for every man, woman and child. And if the division were made to-day, inequality of possession would reappear to-morrow. Intelligent laborers know this, but they feel, and reasonably, too, that the social organization which produces or permits the extreme inequalities now existing is seriously defective. There is a growing perception of the truth that social customs and the laws have been and, though in lessening degree, still *are* favorable to capital and unfavorable to labor. For many years English law practically embodied the monstrous conception that property had a higher claim to protection than manhood and womanhood. Material wealth was encircled with the aura of a divine right, while human flesh and blood and mind and soul were counted as of little worth.

There have been numerous changes for the better, both in laws and in social sentiments. But the thoughts of many laboring men are outrunning the slow process of social amelioration. There are ugly facts in the best state of society, for example, that in America, which provoke question and stimulate inventive thought on industrial problems. There are room and resources enough in the world for all the race. There would be room and resources enough were the present population of the globe multiplied many times. Yet the truth stares us in the face that annually many children are born only to find on the earth no foot of ground where they may stand unquestioned and draw from the source of all wealth the means of subsistence. The earth is preempted. Much of it is held by men who use it solely or keep it unoccupied solely for private and selfish ends. Much of it is held by the dead hand of a perished generation. In this land of plenty there are thousands of men who must beg for work in order to keep off starvation, and take such work as they can get at a wage which is determined by a gigantic system of competition that is as cruel as polar frost. If we leave out of count the dissolute and lazy and improvident, there is still a large number of honest men and women who cannot, for long intervals, get work at any price that shall furnish them with bread. There are evil and exasperating features of our economic life which, like symptoms

of disease, show that the social organism is not healthful and sound. While many men struggle for bread, others pile up colossal fortunes by monopolies that bear the manifest marks of fraud and unscrupulous selfishness, or by creating and perpetuating a vast system of dealing in fictitious values. It has been said (as in the last *Andover Review*\*) that those who deal in fictitious values prey only on present accumulations of capital and do no harm to the interests of wage earners. Nothing could be more superficial than this statement. The virus of financial iniquity is not confined to the diseased member, but penetrates with damaging influence the whole economic body. The plague-spot in Wall Street sends disease and pain into every center of manufacture and trade, and hurts every operative as well as every merchant in the land. Friction in any part of a machine affects the action of every wheel. There is friction in the social machine. Those who feel it most have been slowest to think about it, and to ask questions and to seek remedies. They are thinking and asking and seeking now. If many come to hasty and unwise conclusions who can wonder? Ominous as the present discontent of wage-earners is, it is also a sign of increasing life and is full of promise. The ideas of the few far-seeing laborers reach toward not a forcible and arbitrary division of already accumulated wealth, but toward a better, more just and more humane social and industrial order.

Nor is the labor question merely

3. *A question of the control of industry by the working men.*

Certain features of the industrial struggle through which we are passing naturally give the impression that the wage-earners aspire to rule the wage-payers. There have been many examples of dictation to employers that seem to justify this impression. In many instances labor societies have sought to suppress or usurp the rights of those who own capital. Often there has been unjust dictation by these societies both to employers and to laborers. False moral and economic ideas have possessed, and still possess the minds of many working men. Demagogical leaders have made fools and tools of the more ignorant followers. This is not surprising. The surprising thing is that, on the whole, the awaking mass of laborers has been so conservative and so little disposed to violent and revolutionary action. A few men with brazen throats and desperate purposes make a deal of noise, and impress the susceptible public with the idea that anarchists and incendiaries are the moving spirits in every labor society. But it is not so. The vast majority of wage-earners are conservative in their instincts and thoroughly disposed to be law-abiding citizens. They are accessible to teaching and argument. They are ignorant of many things, but they do not deliberately wish to be unfair. They do feel, however, that the relation which they sustain to employers as a class is not a right relation, and they are groping, sometimes with blind impatience and occasionally even with criminal disregard of other's rights, toward a better relation.

(1.) There is a very deep feeling, which many employers share, that the relation between employer and employé ought not to be and must not be a mere cash relation. Many people sneer at the "sentiment," as they call it, which more and more is entering into the discussion of economic questions. They say that the relation of the workman to his employer is a purely business relation; that the workman brings his labor into the market on a level with all other commodities; that when he gets the market price for his labor he should be satisfied; and that there is no obligation on either side beyond that comprised in the formula: a fair day's

\**Andover Review*, November, 1886. Article on the Labor Question, by A. L. Wheeler, Esq., page 477.

work and a fair day's wage. But it is wrong and suicidal for men thus to eliminate the sentiment of human brotherhood from industrial relations. That men are bound to each other by ties of mutual obligation is God's truth, which will get itself embodied in practical life, or get the repudiation of itself avenged in prolonged and ever-deepening social disorder. It is too often admitted by professedly Christian men that the Sermon on the Mount is unpractical and impracticable. Men are brothers before they are employers and employés, and however artificial and even accidental their relations as workers may seem, they are members of a common household and partners in a common enterprise. A mere cash relation is no true relation, but a denial of divinely established relations.

(2.) There is also among laboring men a feeling that labor is inequitably divided. It is a primary truth that men must work. They must continuously produce the means of human sustenance. The world lives from hand to mouth. Twelve months of idleness would exhaust all our stores. The supply of material needs does not demand the continuous labor of all hands, especially in view of the increased power to produce afforded by modern machinery; but all men are bound to labor so much and in such ways that no man shall be a hopeless drudge, chained to the treadmill of toil through all his waking hours. A more equitable division of labor in producing material values would leave breathing space and leisure for the production of other and higher values. Many men, it is said with some truth, are fit only for "hewers of wood and drawers of water;" but all men ought, as fast as possible, to be made fit for something else. There is no divine decree that some men shall be always and only machines and drudges. A superficial glance at society makes apparent that there are idlers in the highest (mis-called highest) as well as the lowest social strata. Multitudes of people live in luxury who add nothing to the material or mental or moral resources of the community. The tramp in the slums has his counterpart in the salons. There is need because there is great lack of clear discrimination here. Many men produce values which are not appreciated by the poor and the ignorant. Many who do not labor with their hands are so laboring with their brains and hearts as continually to make the lot of the poor more tolerable. But there is sufficient reason for the feeling that labor is inequitably divided to explain that feeling, if not wholly to justify it.

(3.) There is an impression, also, which widens every day, that there is a vast amount of unpaid labor. Much of the talk by socialists on this point is hopelessly unreasonable. But it is true that labor is often not only ill-paid but even unpaid. Karl Marx's formula of the labor and wage problem has never been, to my knowledge, effectually and entirely disposed of.\*

Let a line  $a-b-c$  represent one day's labor;  $a-b$  represents the labor necessary to produce the laborer's sustenance, that is, the amount of wages which he receives;  $b-c$  represents unpaid labor productive of surplus value. The longer the whole line  $a-c$  the greater will be the surplus value produced, which surplus goes to the employer. Naturally enough, then, laborers seek to shorten the whole line  $a-c$ , while employers as naturally seek to lengthen it. The effort that wage-earners are now making to reduce the hours of a working day is traceable to these two causes: *First*, to their belief that the line  $b-c$  is unjustly long; and *second*, to their desire for the leisure which permits mental culture and social enjoyment. The evil of unpaid labor is traced, not to the disposition of any single man or any single class of employers, but to the present

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\*Laveye has shown with great clearness the error in Marx's definition of "value," but even Laveye has not disposed of the fact which Marx emphasizes that much labor is unpaid.

economic organization, and especially to the prevalence of unrestricted competition.

The labor question is thus a question of a great social and industrial readjustment. Its solution is looked for in a social order that shall modify by political as well as moral forces the pitiless operation of so-called "natural laws" of trade; that shall reduce the sphere of selfish competition to the minimum; that shall give no man artificial and exceptional advantages in the race of life; that shall make it possible for every man who will work to receive the full product of his labor by a more equitable division both of labor itself and of the fruits of labor; and that shall make life sweeter and richer for all the people, so that the privileges of intelligence and culture shall not depend solely, or chiefly, on the individual possession of wealth.

Beneath the clamor of the anarchists and the demands of the socialists, and slowly working through the discontent of the great mass of laborers into clearness of idea and definiteness of speech, is the strong aspiration of sober and earnest though, of necessity, ill-instructed and often misguided men for a larger manhood, a freer life, and a higher realization of noble and reasonable hopes. The remarkable indifference which workmen, both in England and America, show to the immediate economic loss caused by strikes is explicable only by the existence of this large aspiration.

The mission of the true leaders of society to-day is to recognize and rightly to interpret this aspiration; and so to guide it, as it swells into resolution and pours itself forth in action, that it shall attain fulfilment in a more just because more humane social and industrial order.

The most dangerous men to-day are not those who gather in saloons to drink and carouse, and who utter incendiary sentiments in maudlin speech; but, *first*, the terribly earnest men who see the real evils of our industrial life so vividly that they see nothing else clearly, and who, with their half-truth thoroughly believed, are committed to a persistent, passionate and tireless crusade against the present social system; and, *second*, the men who, possessing wealth and prestige and power, resolutely shut their eyes to social evils, turn with contemptuous indifference from every suggestion of change in the present order of society, and seek by measures of stern repression to silence every cry that comes up from beneath the juggernaut wheels of selfish competition, and to crush every hand that is stretched forth to check their advance.

The former must be met, not by force, save as zeal breaks into lawlessness and crime, but by argument; not by rebuke, but by patient instruction; not by contempt, but by candor and fairness; not by hasty and timid concessions, but by steady justice and by such enactment and execution of law as shall impartially guard individual rights, correct evils and restrain the wrong-doer wherever found, whether he be a hod-carrier or an alderman.

For the latter there should issue from voice and pen such warnings as shall pierce the most pachydermatous selfishness or conservatism, and such advocacy of the cause of the weak as shall draw from the august court of public opinion a swift and sufficient judgment on all who grind the faces of the poor and make gain out of the flesh and blood of living men.

Little by little men are coming to the point where they see that righteousness and humanity are inseparable; that where either is wanting both are wanting; and that when both are wanting in great degree the society so deficient trembles to its fall. Social progress involves not the elevation of a class, but the elevation of all the people. The ideal society is organized about Jesus Christ and reveals the

morality of the Sermon on the Mount incorporate in the whole life of the people—in its laws, its industries and its commerce, as well as in its poetry and its creeds. What the higher order of social organization that now forms in the matrix of the near future shall be, whether it shall be socialism as defined by its purest, most spiritual exponents, or not, few thoughtful men will be willing to foretell. But of one thing we may be sure, and that is, that, under the law of Jesus Christ, no man has the right, and according to the spirit of Jesus Christ no man will have the desire, to make selfish gain of any other man's ignorance, any other man's weakness, or any other man's need. The application of this principle to the society of to-day would topple over many fortunes and confound many schemes; but it is the ideal principle toward the realization of which society must move if human progress be not an idle dream.

The HON. JAMES BUCHANAN, of Trenton, N. J., read the following paper on the same subject :

### THE LABOR QUESTION.

*Mr. Chairman*—Years ago, in Munich, a man already somewhat noted for his inventive genius, announced that he had discovered the secret of perpetual motion, and had perfected a machine embodying the principle. In the centre of a large hall stood an open frame; hung within this frame was a wheel, curious and complicated in its construction, which revolved steadily without any apparent motive power. Hours lengthened into days—days grew into weeks, and weeks ripened into months, and still slowly but steadily round and round went the wheel. The fame of the inventor spread rapidly, thousands flocked to see the wonder, and wealth poured in upon the inventor. Mechanics and scientists sought in vain to solve the wonder, until, one day, one more curious than the others, struck with his cane one of the supports of the frame. It gave back a hollow sound. He struck it a heavier blow, when it burst open, and revealed a cavity within, concealing a cord which passed through another cavity in the frame and around a small pinion on the axis of the wheel, concealed within the journal. Tearing up the flooring, the now excited crowd found the cord passing underneath to the end of the hall, and then stretching upward behind the wainscoting. Enraged by the imposture, nothing could stop the excited crowd, and story after story was searched, and still the cord stretched upward, until in the attic they found it passing around another wheel, to which was attached a crank, and there, too, clothed in rags, and emaciated with hunger, they found wearily turning that crank the own brother of the inventor.

Two weeks ago, to-day, nearly sixty-eight thousand men marched up to the polls, in the leading commercial city of America, and cast their ballots for Henry George as a candidate for the highest executive office in that city. Many of these had no sympathy whatever with the views of their candidate upon the land question. Thousand of others were earning their daily bread by their daily toil in the great workshops of that city, and did not agree with his views as to the laws which should govern the trade of this country with other nations. The movement was without the aid, with the exception of "Irving Hall," of any of the old "machines." No trained band of "workers" stood ready in each election district to man the polls, distribute the ballots, and get out the voters. Money, influence, regular nomination, the prestige of success, the support of the great metropolitan

press—all these others had, and he had not. His candidacy appealed to no fattened ring of thieves and plunderers. It looked for support to no corporation or aggregation of capital. It was urged by no franchise-monger, no trafficker in official position, and yet sixty-eight thousand ballots fell from the hands of sixty-eight thousand voters and citizens into the ballot box—that ark of American liberty—in his behalf.

No event more significant has occurred in recent years in the political history of our country. It was not an endorsement of Henry George simply as a man. It was not an endorsement of his theories of political economy. It was not a momentary enthusiasm, so often aroused by the mention of a name unhackneyed in politics. Its significance was deeper than all this. It aims a protest, strong and emphatic, against the greed of Mammon and the selfishness of the strong. It was a rebuke to the gamblers in the property of widows and orphans. It was a cry of "halt" to those who speculate in the people's bread at the exchange. It was a warning to those who toil not, and yet are arrayed in more than a Solomon's splendor. It was a great cry for right against years of accumulated wrong. In short, it was an appeal in behalf of the brother turning the wheel in his lonely attic.

The labor question is here. In the phrase of the day, "it has come to stay." It cannot be ignored. It cannot be suppressed. It must be met and solved in accordance with the eternal principles of right and justice.

A great discontent fills the land. Coal combinations, railway pools, and oil monopolies have sought to restrict production, depress wages, limit competition, and raise prices of freight and produce at the expense of the people until they have provoked counter combinations by which thousands may act in concert to accomplish a given object.

More than this, this discontent has prepared the way for the work of the destructionist. I clip this item from my daily paper of Saturday last:

"A Minneapolis, Minn., dispatch says: Col. Platt B. Walker, a prominent lumberman, states that a syndicate of Canadian lumbermen, with partners in this State, have acquired the title to almost 500,000,000 feet of pine timber in north-western Minnesota, and are arranging to gobble up the rest of the vast timber tract on the northern slope—an area including almost one-half of the entire State."

"A Pittsburgh, Pa., dispatch says: Upon the arrival at Dubois, Pa., of the mail train north on the Buffalo, Rochester and Pittsburg Railroad to-day, the car inspector, while passengers were getting on the cars at the depot discovered three dynamite bombs and caps fastened under the springs of the rear coach. The bombs were carefully removed, and there were many pale faces among the passengers when they learned the terrible fate they had so narrowly escaped. \* \* \* \* \* Thirty-four persons were in the coach, and had the accident occurred as intended the loss of life would have been very great."

The malignant spirit which would lure innocent passengers to death needs but short discussion. Law already exists to punish such crime, and, upon conviction, that punishment should be speedy and certain. But who will deny that such a spirit always rears its head the highest in troubled and discontented times? It thus becomes the work of philanthropy, as well as statesmanship, to devise, if possible, a remedy for undoubted wrongs, and one which will allay this discontent. How shall this be done? This is the problem. It is difficult of solution. We must begin at the bottom. Confidence in the methods by which business is done must be restored. In short, business must be made honest, and the masses must be assured

of such honesty. The laborer will sell his toil at a given sum, without murmur, if he knows that such sum is all that the business, honestly conducted, will yield to him. But let the wages, say of a miner, be reduced, and the next week the coal syndicate raise the price of the product of his labor, and he feels wronged, and justly so. The horse-car employee who suffers a reduction of ten per cent. in his wages and then hears of an increased dividend, is not in a position to reflect calmly upon "vested rights." How shall this confidence be obtained? I offer no beautiful theories, but with some diffidence suggest a few concrete propositions. Collectively they mean that the business air must be purified by some legislative lightning.

First.—Stop, by enactment, providing means for its own enforcement, all gambling in stocks, grain, and provisions. Let "futures" and "options" and the hundred devices by which those who never owned a pound of produce can raise the price to the actual consumer, be made offences against the law. By the old law these contracts were not enforceable. Latterly, the tendency seems to be to relax this stringency somewhat. Let all such contracts be not merely voidable, but let their making be made a crime.

Second.—Forbid a common carrier, chartered as such, from carrying on any other business. Let it be a carrier and nothing else.

Third.—Compel each common carrier to carry the goods of each one offering them at a price uniform to all, and without favor, discount or drawback to any, and make it impossible for such carrier to recoup by over-charges on local business the losses suffered by means of low through rates.

Fourth.—Protect the minority owners of shares against the "wrecker," who, by the aid of the machinery of the courts, receiverships, and forced reorganizations, would wreck and then steal their property.

Fifth.—Stop the further issue of watered stock, or excessive amount of bonded debt, and compel the retirement, as rapidly as possible, of all over-issues, so that in no case shall capitalization exceed actual cost.

Sixth.—Withdraw the protection of the law from syndicates which violate all rules of honesty and fair dealing.

I realize something of the practical difficulties which would attend the formulation of some of these suggestions into actual statute law, but I am persuaded that it is upon these lines that reform must come. To these I would add a

Seventh.—Return to the national domain every acre of unearned land grants, and reserve the public lands exclusively for small homes for actual settlers.

Thus for general legislation. To this must be added legislation bearing directly upon the condition of labor. Some of this has already been secured; child labor laws, factory inspection laws, arbitration enactments, and the like, already find a place upon the statute books, and no one opposes. But we must go still further. In other countries, and under other forms of government, the sovereign power is lodged in the reigning potentate. Here it is lodged in the people. It is needful to the perpetuity of our free institutions that each depositary of that sovereign power should be able by fair and honest toil to support himself and family, to give his children an opportunity of acquiring at least a common school education, and to clothe them decently and comfortably. When he can not do this, then the "iron enters his soul." I will not stop to discuss any protection or free trade theories, but will lay down three propositions.

First.—So long as millions elsewhere are eager to labor for a sum less than what is required to meet the wants already named, counteracting circumstances must be created by other means than the simple law of supply and demand. In

other words, aid to our workers must be afforded by legislation against the product of the cheaper worker.

Second.—Such aid, to be effective, must not only be sufficient to cover the disparity in the conditions, but as permanent in its character as such disparity may be.

Third.—The worker must receive the benefit of such aid. It is afforded for the purpose of enabling him to do better by himself and family than others can do in other lands, and it fails in his object if it does not reach him in its effect.

The statesman who enacts such legislation, and the employer who secures its benefits to his employees, each serves the nation well.

Passing from legislative remedies for the causes which give rise to this discontent, let us advert to one or two others, not legislative. Rent is the canker worm in the poor man's purse. Speaking the other day to a laborer in one of our iron mills, I asked him what were his earnings. He said \$1.20 per day. To the question what rent he paid, he answered \$10.00 per month. Nearly one-third his earnings go for rent, and yet the house he lived in was only fairly comfortable for his family of seven. The rent goes on, whether the mill is busy or idle. It goes on though idleness comes, and the wages cease. A rented house is not a home. It is simply a place where the family stay. If we would have contentment in all its fulness and permanence we must have ability on the part of labor to provide from the fruits of its labor a sufficient saving, year by year, to gradually pay for a home for its dependent ones. In my own city many have done this through the aid afforded by the Building and Loan associations. In this way, too, Philadelphia has done a good work. The installments are small enough to be paid from the weekly wages. Knowing that they must be paid, extra efforts at saving are put forth, and, eventually, the home is free from debt and the visits of the landlord vex no more. True, in many of our cities land has become so valuable for business purposes that it can not be taken for the erection of houses of small cost. A growing population always congests in the larger cities. In such cases the suburbs must be utilized and transportation reduced to a minimum. Already such reduction on intent called "working-men's" trains has taken place on some lines running out of the City of New York, and other lines promise the same. But such relief can only be partial. The crowded tenement house, with its constant visitants, disease and misery, will remain until the condition of the laborer is made such that he will not longer inhabit it.

Still another matter—for this talk is meant to be suggestive rather than an exhaustive review of the question. The acquirement by labor of these means of contentment, so far as non-legislative remedies go, can be materially aided by the cultivation of habits of providence, sobriety and morality. As to providence, I will call attention to but one feature. The man who works for the lowest wages is compelled to buy his household stores in the smallest quantities and at the highest rates. A quart of potatoes almost always retails at a sum greater than the thirty-second part of the cost of a bushel. Co-operative associations can remedy this by adopting a rule that small quantities should be sold at proportionate rates. As to habits of sobriety and morality, these can be strengthened by aid from others. I talk to an assemblage composed largely of ministers of the Gospel. I do not hesitate to say that many of these are, and have been for years, regarded as among the leaders in a denomination next to the largest in the United States. Let me ask a plain question with all frankness and in all kindness. Does the church of to-day reach down a helping hand to the struggling ones as it should? Noble charities are endowed; but these men want, not charity, but recognition,

sympathy, encouragement. Noted instances of such sympathy occur to us. The essay to which we have just listened evinces an intelligent sympathy on the part of the writer with his subject. We turn instinctively to the work of Edward Judson, and of Potter, and feel that the Master's Spirit is, indeed, upon some of his disciples. We go with some gentle soul, from the home of plenty, down to the back streets and alleys, and watch her in her ministrations of love, and we thank God for so much of tenderness and sympathy. But having done this, we turn to the stately temple, with its luxurious pews, renting for a sum, in some cases, equal to the annual wages of a mechanic, and we look in vain for any place within those walls where the humble brother may find a welcome. In intellect, in education, in all that goes to make a man, that humble brother may be the peer of any one there, but he has fallen behind in the hot race for worldly goods. He has the proud spirit of a man and he will not go where he meets with no sympathetic welcome, and so, eventually, he drifts away into the bitterness of soul which breeds anarchists. Not all churches are such, but many are, and none should be. The Church of Jesus Christ is the repository of his Gospel. That Gospel is for all. It teaches the absolute brotherhood of man. It ever reaches out a helping hand to the weak. It was the climax of the Master's account of his ministry that "the poor have the Gospel preached to them." Any modern system of worship which does not compass this object is faulty, and not in line with the Master's will. We need a modern John the Baptist, preaching anew in the wilderness of fashion, repentance to the modern pharisee. We need to re-learn this Gospel, not as it comes in the stately discourse, faultlessly arranged, with scholarly taste and culture, but as it fell, warm with love, and tenderness, and sympathy, from the lips of the Master himself. His ministers must, many of them, get closer to the hearts of the masses. They must bear this Gospel of equality and helpfulness to earth's toilers, with sympathetic hearts. The Master did this. He walked and talked with the fishermen of Galilee, and the dwellers on the Judean hills. His great sympathetic heart took in their cares, and His loving lips dropped words of tenderest cheer.

The Gospel of Christ is peculiarly a Gospel for the poor. Its principles are principles of the purest justice. "Whatsoever ye would that men should do unto you, do ye even so unto them." Its spirit is essentially the spirit of love, helpfulness and brotherhood. Did these principles obtain, did this spirit prevail, all injustice and oppression would cease, and want and misery be unknown.

And so, as we re-survey the field, we find need for the legislator, the economist, the philanthropist, the Gospel, with their combined efforts and influence, to solve the problem. Either, alone, can do but a partial work, but combined they can lift up humanity, soften the conditions of existence, ennoble the lines of toil, and supplant despair with hopefulness and cheer. It is the duty of every one who loves his country and his kind to lend his active and intelligent aid to the attainment of such ends, and if aught that has been said to-night shall awaken new thought or intensify it, upon this subject, the discussion shall not have been in vain.

The Rev. G. T. DOWLING, of Cleveland, Ohio, addressed the Congress, as follows on the same theme :

*Mr. President, Ladies and Gentlemen.*—I, too, with those who have spoken before me, recognize the darkness of that night which has settled down over the home of many an honest workingman in this land of ours. I, too, rejoice, that out over the mountains I can discern the gray streak of the morning. But, to my

mind, the first requisite for him who would see the culmination of great events is a sublime genius for waiting. In this respect every strong man is like God, who, we are told, "is great in power, and slow to anger." And he who eliminates this element of time, and looks for an industrial revolution in this year, or this decade, or perhaps this generation, will, I believe, get a wrong answer to the problem, because he is leaving out one of the factors. That is, revolution, in its popular significance, that of a social convulsion, in which relations shall be changed at the trumpet's sound, in a moment, in the twinkling of an eye. That is what men mean when they use the term, but that is not the real revolution. That is only the revelation of a revolution, which has been quietly, through long years, gathering into a cyclone while men slept.

This is God's way of working. Men seek to stay the current of progress by throwing some artificial dam across the stream, and shutting up the sluice; and because no lightning shaft cuts the clouds, they fancy they have hoodwinked God. And he waits; but the waters creep upward. Still he waits; and with him a thousand years, in their unbroken continuity, are as one day.

But at last the bell strikes. Suddenly in the roar of the flood his voice is heard. That pent up power breaks its artificial boundary, and too late men cry, "Help!" God's waiting time is over. Events rush forward. *One day is as a thousand years.* Then we have a French Revolution.

Now, I have great hope for this country; because, men and women, I do not think God's waiting time is up.

What shall we do? To-day begin to take down the artificial dam, which greed has built across the stream. And let the broad river of human right flow on, as God intends it shall. But you say, this is very general; and if what you tell us is true, now is no time for generalities. What shall we do?

That is just what I wish to answer if I can. I wish I had more time for elaboration, but in twenty minutes I can only briefly suggest the thoughts which are in my mind.

Our first pledge for safety must be found in *Agitation*. I do not think the man is living who can give a full solution of this question. Every effort, for the present, must in a large measure be tentative. But we come together and we get into discussion, and we grow heated, and our discussion sometimes results in concussion, and "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" and then we learn that this is a broth which cannot be spoiled by too many cooks, because everybody knows more than anybody; you and the wisest philosopher together more than either you or the wisest philosopher alone.

So that while we may lose patience with the ignorant—"jawsmith"—as he mounts his stump, and calls himself an anarchist or communist; watch him, that he does not incite to murder or riot; but up to that point, let him alone. If he is unreliable, the solid sense of this American people will find it out. Generally the best way to expose a fool is just as you would expose an old decrepit horse, let him open his mouth.

If he goes beyond that point, and comes demanding plunder with the torch and the bludgeon, then let our government show the stuff it is made of. For my part, I can see no reason why a criminal for inciting one man to murder should be arrested, and another criminal, after inflaming a multitude in some public assembly, should go scot free. I think that is liberty of speech run to seed.

But within proper limitations we are not to be afraid to have tongues rattle, though they may swing like the clapper of an empty bell, for the safety of society is never found in repression—it is that which is laying dynamite under Russia—

but in expression ; it is that which has formed a substratum for our republic. In fact, you must have it in any government composed of men instead of slaves. You might as well attempt to stop a Charleston earthquake by legislative enactment. And this agitation will lead more and more to the second pledge of our national safety : *Combination*.

And that is all right. Men get tired of talking, and they say, "Go to, let us do something." So they join hands. My friends, the leaguings together of working men is one of the most hopeful signs of our times. The simple truth is, that the combination of capital was becoming so formidable in this country that it had to be met in this way. I rejoice in it. Only the great mass have yet to learn the reason why they league together ; but they will. Not for the purpose chiefly of conducting strikes ; that were as though a government should organize simply in order to declare war. But the very end of government is to prevent war, and secure for every man that place which he could not secure if it were not for organization. And yet I think it is safe to say that nine out of ten who have joined labor societies during the last three years have done it with this thought uppermost. But they are moving out of this first stage into another and a higher one. They are learning that while it is legitimate as a last resort to strike, under any other circumstances it does not pay ; that when \$200,000,000 are wasted in Great Britain alone in sixteen years, through strikes and lockouts, the real sufferers are the working men themselves.

The ultimate form which these labor unions shall assume I think it is yet too early to predict. Surely, I can see no reason why they should not culminate in industrial partnerships, in such a manner as largely to supersede the present wage system. Our very republic itself is an example of successful co-operation. If an establishment like this, consisting of fifty millions of partners, can succeed, why shall not smaller establishments succeed likewise, under proper conditions, which shall manifest themselves in the natural evolution of sociological thought ?

However, that lies in the future. We are scarcely ready for it yet. Before that time comes, agitation and combination must evolve a larger *Education*.

Now, I presume, there are many working men here to-night. I hope there are ; and I want to say to you that in everything which moves towards your real uplifting, I am with you every time. But I will tell you what I am afraid of, especially when I read, as I did in this morning's paper, of the foolish and tyrannical methods which have been recently adopted by your organization in Chicago, and by your labor unions in New York State, in their contest with the knit goods manufacturers.

A certain manager of a menagerie died, and word was sent to his native village that his remains would be brought home for interment, and that they would be accompanied by a member of the troupe. When the box arrived, however, the friends noticed that it was very large, as large as a table, and exceedingly heavy. So they thought an investigation ought to be made, and they opened the box. What was their amazement to discover the carcass of a great lion. So they called the man having it in charge, and asked, "How is this? We received word that the body of the manager was coming, and instead of that we find only the carcass of this great dead lion." And he answered, "Well, that's just it. Him's the feller what ate up the manager. The manager's inside !"

Your labor organization has become a great lion. Its roar is heard shaking two hemispheres. But you are its manager ; and I am afraid the lion will eat that manager up. Then it will be killed, and you, too.

It is possible for your trade union, under the inspiration of ignorant and bois-

terous men, to become more tyrannical towards you than any capitalistic corporation ever was. Always remember that the legitimate purpose of a labor organization is not to get you into trouble, but to get you out. When it does the former, and persistently fails to do the latter, you had better run from the lion, for he is straining his chain.

I wish I had time to tell you something which happened to me the other night on my way to this city. I would if I were not afraid of that bell. Well, I think I'll do it anyway, and run the risk. As I was coming through on the sleeper, I occupied a lower berth, and under my pillow I had my vest, in the pocket of which I carried my glasses. In the middle of the night I awoke thinking of those glasses. I knew I should have to ride all the following day, and knew also that if they should become broken or cracked my day would be wasted. So I aroused myself from slumber, and crawling out from my berth, I climbed up and dropped them very carefully into a coat pocket. Then I returned to rest and slept sweetly. In the morning I was full of peace. The sun shone in at the windows as the car rolled onward, and I was happy in view of an uninterrupted day. But alas! soon my peaceful serenity received a shock, for when the passengers had dispersed at Pittsburg, and I knew that I could not call them together again, I discovered that I had carefully dropped my glasses into the pocket of another man's coat, and that he had vanished to parts unknown. To you working men I say, that if you would accomplish what you seek, your effort must be characterized not simply by good intention, but by a wide awake intelligence. As a class you are too easily duped. Unless you refuse to slumber when great interests are at stake, I am very much afraid that when the train has reached the station, and it is too late to rectify the mistake, you may find that you have been dropping your treasures into the pocket of some other man's coat.

And yet, take it all in all, friends, it is not strange that certain excesses should have accompanied this movement. In the history of the world's progress it has always been true that force and violence have always preceded dispassionate judgment. And much on both sides, which we passionately attribute to malevolence, is simply the result of undeveloped thought.

But all this fermentation means education, more and more so, for you can no longer keep this question out of politics, and this whole nation will thus be sent to school once every four years to hear these topics thoroughly discussed.

But after the great and strong wind, breaking in pieces the rocks before the Lord, after the earthquake, after the fire, there shall come the still small voice, and the Lord shall be in the voice. And that voice which shall speak after agitation and combination, and education shall have cleared the way, shall have a divine message to deliver to this people, and it shall be: *Reformation*.

On the one hand the working man will learn that even combination cannot enable a bad workman to receive equal wages with a good one; that even agitation cannot permanently empower him to dictate to the capitalist as to how he shall employ his own capital; that, strictly speaking, there are no such things as societies nor society; there are people; and the only way for any man to reform society is to begin by reforming himself; and that underlying all this hoped-for progress there must be the development of a personal character.

He will learn that he, and the rest of us in these United States, cannot afford to pay in one year 505 millions for bread, and 900 millions for intoxicants, 303 millions for meat, and three times that amount for drink. He will learn that in any large sense manhood means money; that a man succeeds, as a rule, in just so far as he rises above the level of a mere machine; that "he who thinks will

rule the man who toils." On the other hand, his employer will learn that power and wealth are not his as a right, but as a sacred responsibility.

That—

" O it is excellent  
To have a giant's strength, but it is tyrannous  
To use it like a giant."

And man shall come at last to walk in the footsteps of him, who in the moment of his highest consciousness, "knowing that all power was given unto him in heaven and in earth;" when he might have summoned a thousand thunderbolts to do his bidding, and caused millions of men to fall in terror at his feet, then, in that hour, "took a towel and girded himself, and washed the disciples feet; and said unto them, he who would be greatest among you, let him be servant of all."

" So let us pray, that come it may—  
As come it will for a' that—  
That sense an' worth, o'er a' the earth  
May bear the gree, an' a' that,  
For a' that, an' a' that—  
It's comin' yet for a' that,  
When man to man, the world o'er  
Shall brothers be, for a' that."

In the discussion the Rev. ALBERT G. LAWSON, D.D., of Boston, said :

Through the past year, more than ever in my life, have I been made to see the hindrances and the helps to effectiveness in dealing with the labor question, and some of the directions in which it is as certain that we must move as it is certain that we cannot move too quickly.

We must commend when we can. Have capitalists, in forming clubs, companies, or associations usually forbidden membership to liquor dealers? But this the Knights of Labor have openly done. Every one joining the order signs his name to a declaration of principles in which this is a fundamental feature. Mr. Powderly has not been known heretofore as a temperance leader, but after the election at Richmond, last October, he, with his associate officers, openly pledged themselves to total abstinence during their term of office. In my judgment the bulk of the workingmen through all their organizations mean to do what is right. They are often misled by their leaders as were the rank and file of both armies during the war.

We must remove every just ground for complaint and Christians are worshipping in church edifices and have the use of church property, untaxed, worth not less than five hundred millions of dollars. If the casting vote were mine I would put some tax upon every bit of it, yet not so high as upon ordinary real estate, for it is not so salable. A tax of one half of one per cent. would represent a contribution of two and a half millions from the people at large.

The common people, therefore, ought to be first provided for. The friends of the present system say that we form a moral police, worth a thousandfold more to the State than it would collect in taxes. Very good—though this fact would not be less by the width of a hair, if the property were taxed—very good, then, let the moral police then be increased among those who most need them and go first to such. In all our cities the poorer sections are being deserted and sometimes the very church edifices are removed. Yet the poor, who must live in these down-town

districts, not only have souls, but are actually carrying the heaviest burdens. They pay the highest rents and rates for the meanest values. Plundered in quantity and in quality alike, they have served to them the poorest goods, in the worst measures, at the highest prices. For the sake of justice we must do the more to relieve their burdens, since we hold these properties from the State. But again, from among these neglected classes spring great perils to the State; hence also to protect its interests, and be true to "the lost," we must be faithful to the poor. Surely they need the Christ to whom our churches are dedicated.

We must go to them with the best we have to give. The day is gone when we may expect them to come to us unless we change our methods. To aid those who put themselves in our way, or when we come upon them suddenly, as the Samaritan came upon the stricken man beside the Jericho road, is well. But if we follow our Lord we will also go out of our way to find them; we will search for them and dig them out of the darkness. We will not only go by twos to bring them into the light, but four at a time, to carry them, if need be, to Jesus, as they did the palsied man.

We must give them the best we have. Hear the blunt speech of many neglected wage-workers. We simply want fair play. Build us churches, send us ministers and music, but do not palm off on us men and women you would not listen to yourselves. Old clothes are not at a premium even in a mission.

We must go all the way to them. A multitude among the laboring classes do not love churches or ministers. We may not agree as to the causes, but we probably do agree as to the fact of deep-seated prejudice controlling thousands. How shall we deal with it?

Our Lord said: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." It is not for us to talk of meeting them half way. We are strong, they are weak; we have the altars and the offerings and the command of our time. It becomes us to go to them, and to go all the way, and to go repeatedly, until they are assured that we have simply a purpose to do them good.

A notable example has been set by the Boston Baptist Social Union. It is engaged in a work which, if followed by other similar bodies, and by more of our churches, would go very far toward putting an end to the labor troubles. Its Committee on Christian work—one editor, one lawyer, one judge, six merchants—all in active business, direct their labors to sections of the city where the poorer classes live. Beginning their efforts with one of the down-town churches, old Harvard Street, they are aiding this year four churches. They aim to emphasize three things: first, that the Gospel is the best remedy for the ills from which men suffer; second, that the Gospel must be given freely and faithfully to the poor; third, that Jesus commends a gospel which provides for the entire being of the man. He is to be made both safe and sound. Hence they plan for the body and the mind, as well as for the moral and spiritual nature.

Sermons, prayer-meetings and missionary visitations, as in other, and more often than in many, churches. Beside, there are lectures illustrated by the best instruments and pictures, addresses especially designed for working people, and special efforts made to organize the youth into religious and literary unions. Then there are classes in music, in temperance, in sewing and mending, in cooking and housekeeping, together with reading rooms, employment bureaus, medical dispensaries, food and fuel depots, flower funds, etc. If every Social Union, with such arms of aid, and every church, were directly in contact with the poor, by heart and

hand, to lift them up, as did Peter the cripple in Jerusalem, we would hear less of labor troubles.

This labor question is no small factor in the problem of our cities. Here they herd together and here the battles of passion or of principle are to be fought out. But in these very cities we have our ablest ministers, our strongest churches, our Bible schools, and chapels, and missionaries in the greatest numbers, and in every way the best facilities for reaching the people. With men and money in abundance, let the old Gospel run again in the old methods of apostolic days.

The Rev. NORMAN FOX said :

Honest workmen are assaulted in the streets, stoned, clubbed, knocked down, stamped on and nearly killed simply because they have presumed to work without permission of the officers of a trades union. And such outrages call forth hardly a word of indignation from the pulpit or the press. The most pressing "labor question" to-day is the question whether a man has a right to work for a living without first asking permission of a trades union,—whether he has a right to work for such wages or on such terms as he thinks best. I believe in free trade and I believe in free labor. I believe in the "let alone policy." Men denounce the wage-system, but what is it? It is the system which insures to the laborer a certain amount, whether there be any profits or not. If any workman had rather be paid for his labor in stock of the company rather than in fixed wages he could generally be accommodated. He would get more for his labor if the company's profits were large but nothing at all if there were no profits. The fact that employees, from superintendent to the lowest boy, prefers a fixed rate of wages, a certain compensation, to a percentage of the profits, which would be uncertain, shows that the wage-system is not oppressive but beneficent. We hear of "selfish competition." But what is competition? It is a man's striving to make better shoes, or otherwise, to do better by the public than others are doing. The successful competitor benefits himself only by benefiting the public. The law of trade is "Thou shalt love thy neighbor as thyself." The successful business man is the one who has done most for the public. The let alone policy is the best for workingmen and all other members of the community.

At the close of the evening session the President announced that he was authorized to invite the Congress to Richmond, Va., next year.

**Second Day.***Afternoon Session.*

In the absence of the President, the Vice-President, Rev. Franklin Wilson, D. D., of Baltimore, was in the chair. The Scriptures were read and prayer offered by the Rev. L. A. Crandall, of New York.

Prof. NOAH K. DAVIS, of the University of Virginia, was then introduced. He read the following paper on

**RELIGIOUS INSTRUCTION IN STATE EDUCATION.\***

In May, 1885, the Secretary of State at Washington officially rebuked the Austrian Government for declining to receive our appointed minister because his wife was a Jewess. In the letter of censure he says: "Religious liberty is the chief corner-stone of the American system of government, and provisions for its security are imbedded in the written charter, and interwoven in the moral fabric of its laws."

This is the boast of America. Moreover, religious liberty is her own contribution to the science of government. For, until ours was formed, there had never been a government in Christendom which was not a crude alloy of the gold of Christianity with the iron of civil power. The reformers did not reform the adulterous union of Church and State. There is not a creed or a confession of faith framed by them that does not give to the civil magistrate coercive authority in religion. The proclamation of religious liberty attracted to America the exiles of every land.

Yet the dissenters who sought freedom here would hardly permit dissent. William Penn established "free soil for Christianity" only. Lord Baltimore tolerated only theists, and allowed only Christians in office. The charter of Roger Williams proposed to propagate Christianity and under it Jews were denied citizenship. Still, it is the glory of Rhode Island that, for a century and a half before the Federal Constitution, she maintained a system of religious liberty which was, of all that the world had ever seen, the nearest to perfection.

The sovereign Convention of Virginia framed and adopted unanimously, June 12, 1776, the famous Bill of Rights. This enactment, far surpassing *Magna Charta*, laid the foundation of all American government, both State and federal. Sections 15 and 16 read as follows:

"No free government, or the blessings of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles.

"Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according

\*We are indebted for permission to publish this paper to the Forum Publishing Co., to whom the copyright belongs. It also appeared in *The Forum* for February, 1887.

to the dictates of conscience ; and it is the duty of all to practice Christian forbearance, love, and charity toward each other."

Mr. Jefferson, as one of the committee to revise the laws of Virginia, wrote the "Act to Establish Religious Freedom," which was passed December 16, 1785. From the original text of the long and grand preamble we quote a few select clauses :

"Well aware that Almighty God hath created the mind free, and manifested his supreme will that free it shall remain, by making it altogether insusceptible of restraint ; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord of both body and mind, yet chose not to propagate it by coercion on either, but to extend its influence by reason alone ; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical ; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of liberty ; that the opinions of men are not the object of civil government, nor under its jurisdiction :

"We, the General Assembly, do enact, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief ; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities. . . . And we do declare that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right."

The Constitution of the United States, as originally adopted in September, 1787, contained no guarantee of religious liberty. The only reference to the subject was in Section 3, Article 6, in these words: "No religious test shall be required as a qualification to any office or public trust under the United States." But the First Amendment, which was proposed by Virginia, and adopted because of her insistence, explicitly declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." And so the stone which the builders rejected, the same was made the head of the corner. Thus perfected, the Federal Constitution was ratified by all the then existing States, and to-day every State, old and new, has a similar provision in its own organic law. So it is that "Religious liberty is the chief corner-stone of the American system of government, and provisions for its security are imbedded in the written charter, and interwoven in the moral fabric of its laws."\*

It is very evident in the light of these well-known facts that any religious exercise whatever in a State school is a violation of religious liberty, for it is essentially of the nature of a religious establishment, consisting of religious observance ordained by civil law, and conducted by a ministry whose pay is furnished by general taxation. Religious instruction is necessarily sectarian ; for, though the law may not prescribe the doctrine, yet if it prescribe or even permit a teaching, it gives its sanction to what is taught, and thereby maintains a certain, yet very uncertain, form of doctrine. It is impossible for any instructor in religious matters

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\* So far I am much indebted to the admirable address of Hon. Wm. Wirt Henry, of Richmond, Va., before the American Historical Association, 1886.

to teach what will be approved by all ; his teaching will inevitably be colored by his own adopted views. Thus, in many of our State Schools we have a sectarian establishment, and citizens are taxed to sustain religious observances which in conscience they disapprove.

The sort of horizontal reduction enacted in some States, that the Bible be read without comment, is a concession that is a confession. Shall the pedobaptist be forbidden to enlarge on household baptisms ? That were hard. But what is the Bible ? Does it exclude the Apochrypha ? The Romanist says No. Does it include the New Testament ? The Jew says, No. The concession stops short of justice.

But, says some shallow casuist, education with us is not compulsory; the objector need not patronize the public schools. It is sufficient to reply that the question is not concerning patronage, but concerning taxation. Yet observe : by ordering the school so that the objector cannot in conscience patronize it, you rob him of the share in free education to which his tax entitles him. Equally shallow is the proposition to make the religious exercises elective. Then, indeed, the objector, availing himself of the other courses alone, may get all he wants, for himself or his children, free and untainted. But the crying fact remains; the spot that will not out. He is taxed to maintain a teaching for others which he believes to be false and injurious.

We, the great majority, enact ; they, the small minority, must submit. And so, the tax. We, the wise and powerful majority, are orthodox, no doubt ; they, the foolish and weak minority, are guilty of shocking heresy, no doubt. Then why not also the rack ? To the chivalric and just, the feeble are sacred. And therefore our fathers proclaimed religious liberty, made it organic law, imbedded it in State and Federal Constitutions. What is a Constitution but an ægis of the minority to shield them from the tyranny of the majority ? Only within its provisions may the majority rightly overrule. Nevertheless, we, the boastful heirs of a freedom which proclaims that there shall be no religious observance established by law, go about and establish a religious observance by law.

Oh, that some Hampden should arise in this far nobler cause, and resist even to imprisonment an impious impost, and bring the Supreme Court to pronounce upon the constitutionality of a law imposing a tax in support of religious teaching.\* Were the law to give its sanction to the teaching of "the priestly power of the keys," or even of "the new theology," and lay a tax in support of it, I fancy there would be at once on hand a host of Hampdens. Then, indeed, we should see very clearly that the opinions of men are not the object of civil government," and that "to compel a man to furnish contributions of money for the propagation of opinion which he disbelieves, is sinful and tyrannical."

Monsignor Preston writes an article on "What the Roman Catholics Want."† A reply says : "All they can get." Perhaps so. Well, let them have it. And let us give them, moreover, what they are too feeble to enforce, immunity from taxation in support of a Protestant establishment under any disguise. It concerns us not what their spirit may be, what they would do had they the power. It concerns us, who have the power, to be honorable and just. It concerns us to be consistent and truthful, and not to make a boast in a broken law. Let us rise to the sublime height of pure and simple righteousness in this matter, and, with a blush for the

\* See "Arguments in the Case of John D. Minor *et al.*, v. the Board of Education of the City of Cincinnati *et al.*, before the Superior Court of Cincinnati, with the opinions and decisions of the Court." Cincinnati, 1870.

† In *The Forum* for April.

past, wipe out of our code completely and forever the last traces of ecclesiastical tyranny.

But religious liberty is violated, not only in the person of the citizen, but, what is worse, in the persons of his children, of our children. Religious toleration has spread over the Old World, and there the laws requiring attendance on the services of the established religion has ceased. But in the New World, the natal home of freedom, mediæval order still holds. In nearly all our schools there is compulsory attendance on devotional exercises, and in some Biblical studies are enforced, in direct violation of the statute that "no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever."

Is the conscience of childhood and youth less sacred than that of manhood? Indeed, may either be constrained? The Maker has put the human will beyond the reach of any power in the universe. Therefore the rules, supported by pains and penalties, which compel a student to frequent religious worship, are a mixture of wrong, folly and imbecility. For, not only do they violate civil statute, but they attempt to violate divine statute. Necessarily, their purpose fails. They easily constrain the external form, but never the internal reality. The attitude of devotion may be forced, but true devotion is essentially voluntary, and cannot be forced. But, though subjectively a failure, they are not subjectively fruitless; for they "tend to beget habits of hypocrisy and meanness," or else, in nobler minds, they cultivate scorn.

The general conclusion from the premises is clear. In all State schools, high and low, created or supported, in whole or in part, by general taxation, all religious exercises, whether of instruction or devotion, maintained as a part of the established school system, ought to be prohibited by law. This would restore religion to its ordained position, and would leave its interests to be cared for by the voluntary efforts of its devotees, who should be free to exert in its favor the influence of example and persuasion, and thereby to bring students and teachers to a voluntary attendance on divine worship and religious instruction, sustained by a free gift of time and money, entirely apart from the regular and established school system.

Is any one shocked by this pitiless clean sweep? Let him remember that great principles are at stake, and that passion is a blind guide, even religious passion. It is better to follow reason than sentiment, to be governed by syllogism than by metaphor, to confide in cold logic than in heated rhetoric. Does any one tremble for the consequences? They matter not; let the heavens fall. If a religious doctrine cannot live without the help of civil law, let it die. "Who," asks Milton, "ever knew the truth put to the worse in a free and open encounter?" Oh, for faith in the independence of religious truth!

Gloomy forebodings of dire results may be allayed by considering the following facts: "The Father of the University of Virginia," in pure and simple consistency with his "Statute for Religious Freedom," made no provision in its system for religious instruction or for religious exercises of any sort. For sixty years it has been doing its work without any change of plan in this respect. To the School of Moral Philosophy, however, was originally assigned the proofs of the existence of God, of his attributes, and of religion. Accordingly, lectures were formerly given on the evidences of Christianity, but the present professor has had the audacity to omit them, so that for a dozen or more years nothing of the kind has been taught in that school. The course in ethics is held on strictly scientific grounds, borrowing no support from revelation.

What, now, are the results of this absolute putting away? What to-day is the

religious status of the university? There is no skeptic among the professors, and nineteen-twentieths of them are members of evangelical churches. One-third of the students belong to the college Young Men's Christian Association, the oldest in the world. A chaplain, supported by the voluntary contributions of the professors and students, gives his entire time to the religious interests of the university. He holds regular Sunday services, weekly prayer-meetings and daily morning prayers. The strictly optional attendance is fairly good. Large Bible classes are taught by several professors, and many students engage in Sunday-school work. Last session three special series of services were held by invited evangelists, and a month or two ago the delegates to a State Christian Conference were entertained at the university, and held their meetings in its halls. This is enough. Can Yale or Brown or Princeton show a better record?

Here, then, we have the experiment fairly and fully tried through sixty years. While, just now, other colleges are timidly groping their way toward freedom in religious exercises, as well as toward elective studies, as though these were untried and dangerous experiments, there, the elective system throughout, and absolute freedom from any religious constraint, have long been constantly practiced, with such results that no intelligent observer has ever dreamt of a wish to restore mediæval shackles, either in education or religion. Virginia is a slow old State, they say; not making much progress. It may be so. But it would seem that, in some things, before pushing on farther, she can afford to wait till the rest catch up.

A strong advocate of views contrary to those here maintained argues in general thus: "The religious instruction of a people is indispensable, not merely to their welfare, but to their very existence. The undertaking is of such transcendent importance to the State that it cannot afford to leave it in any other hands than its own. Hence the State should provide religious instruction, for its own preservation."\* This is rather an argument for the reunion of Church and State, and against religious liberty; for the more simple and comprehensive, yet equally logical, conclusion would be: hence, the State should provide a religious establishment. The argument concludes: "If the conscience of its subjects approve, well; if not, the State will be cautious, but courageous also, and, if it is wise, it will not falter." There is a breath of Torquemada in that.

Very remarkable is the statement, from an equally high source, that "While it is agreed that the fundamental rules of morality should be universally taught to the youth of the community, nobody has yet shown how it can be done apart from the sanctions of religion. There is no such thing as a science of ethics. If morality is to be taught, religion must be taught with it. Nobody knows how to teach morality effectively without religion." From the day of Socrates until now, men have thought that there is, with modifications, a science of ethics apart from religion, which can be taught. But it no more teaches virtue than the science of optics teaches vision. If it must use religion as a crutch, it is a pseudo science, and should be dropped. "Virtue is knowledge," said Socrates, and therefore it can be taught. The antique whim seems to linger obscurely in the heads of schools. But virtue is not a science, much less is religion a science, and neither can be taught at all.

What, then, is meant by religious instruction in schools? Chiefly the teach-

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\* "Should the State Teach Religion?" In *The Forum* for July, by the President of Amherst. See, also, the debate before the Nineteenth Century Club, February 3, 1886, between the Presidents of Harvard and Princeton; and the "Report" of the President of Brown, June 17, 1886.

ing of Biblical truths. "Is there any reason why we should teach the life of Julius Cæsar in our schools, and not the life of Jesus Christ? Are not the Gospels as proper a text-book as the 'Commentaries?'" Yea and nay. The Gospels make demands of the most absolute sort upon character and conduct. They appeal far less to the understanding than to the conscience. Therefore the study of them should not be enforced by pains and penalties. I may use the rod to make my child a Latin scholar, but not to make him a Christian. Sinners are not converted in that way, and the object of the Gospels is to convert sinners. Moreover, I would not soil the Holy Gospels by vulgar handling. I would not so degrade them. I would not level St. John with Plato, or St. Paul with Aristotle. I would not compare the "Memorabilia" of Xenophon with those of St. Luke. The attempt so to impress them would fail.

President McCosh observes that "of late years a great change is going on in many of our American colleges, as to the place allotted to religion;" that "some of them are abandoning one position after another, until now little is left." He greatly laments "the descent down this sliding scale," and thinks that "unless Christian sentiment arrest it, religion, without being noticed, will disappear from a number of our colleges." President Eliot thinks "this gradual transformation an inevitable and blameless process," and rejoices that the colleges are beginning to avoid "imposing religious opinions upon the susceptible and unfledged mind." We sincerely hope that the apprehensions of the former may not be realized, and confess to a sympathy with the latter. The principles involved are of vast and far-reaching importance. The religious bodies of our country are looking on with deepening interest, and are questioning the matter. It would be beautiful, indeed, if they should comprehend the situation, head the prospective reform, and sweep from their schools every vestige of compulsion in religious things, in accord with the ruling of Him who alone could, but never would, compel homage. But this, perhaps, is too much to expect. More probably the movement will first cleanse the State schools, and then, very soon, the pressure upon others will become irresistible.

The Rev. GALUSHA ANDERSON, D. D., LL. D., of Salem, Mass., followed in a paper on the same subject :

### RELIGIOUS INSTRUCTION IN STATE EDUCATION.

It is important in discussing the question, as to whether it is practicable for the State to undertake the work of teaching religion, to keep clearly in mind what a State is; yet it is not necessary that we carry in our minds an exhaustive definition of a State. Its attributes of sovereignty, which must be clearly apprehended when we discuss the relations of States to each other, have little or no relation to the topic in hand. But we must in this discussion clearly discern what makes up the State; that it is the inhabitants, occupying a given territory, controlled by laws self-imposed for the purpose of securing for all the ends of justice; that government is simply the instrument by which the State or body politic, secures and maintains its rights; that the ancient idea of a State that the people are to be used for the convenience and aggrandizement of the government has passed away from the minds of all English-speaking peoples, and, in fact, from almost all European nations; and that the idea which springs from the importance and sacredness of the individual is now regnant in the most advanced civilization, viz: that government is the servant of the people, and its only claim to continuance is that it bene-

fits them. The people, therefore, are bound to insist that the clearly apprehended, confessed rights of none shall be infringed by the government; the lowest as well as the highest, the feeblest as well as the strongest, the minority as well as the majority, shall be inviolably protected by the government in all acknowledged rights.

Foremost of all rights are unquestionably those of conscience; we use the term conscience as it is most generally employed, to designate not simply the discernment of the everlasting difference between right and wrong, but as including also moral judgment. Here is a domain into which human government has no right to intrude. If moral judgments are so distorted as to lead to open immorality, the act which breaks the law that must be enforced for the protection of persons and society, the government is bound to punish and repress, but beyond that it cannot legitimately go. When Roger Williams, whom John Quincy Adams regarded as conscientiously contentious or contentiously conscientious, leaned over the fence of his corn field at Salem, and maintained in friendly but earnest debate with his neighbors, that government could not lawfully enforce the first table of the decalogue, he was making, in that early day, a brave stand for the rights of conscience. The truth that was then struggling for recognition is now wrought into the thinking and literature of Europe and America, and is rapidly becoming dominant even among Asiatic nations. At last it has come to pass, that that government which lays so much as the weight of a hair on the conscience in order to bind it, is universally regarded as tyrannical. Can a State teach religion without sooner or later striking down the rights of conscience? Can a question of graver import be put? Let us see what the answer must be.

First, what is meant by "religious instruction" or by religion? The term is popularly used in a very vague sense, so that it is necessary to define it, at least in a measure, in order that we may know when we use it just what it includes, and no more. Probably those scholars are right who find its radical significance to be, to bind back, or to bind again to God those who have revolted from him. Such binding includes all our obligations to God, all duties that we owe to him distinctively. So that religion comes, secondarily, to designate a system of doctrine, such doctrine setting forth with greater or less distinctness the means by which men are bound back to God, and all duties to God which flow forth from such a relation.

If now we also include in religion, as is often done, the ordinary duties of man to man, as set forth in the second table of the decalogue, without offence to any, without infringing the rights of conscience, a State might teach those duties. Without entering into the methods by which this may be done, it is safe to say that here is a work that greatly needs to be done and which the State ought to share. All—pagan, Jew and Christian, could unite in teaching that men should speak the truth and lie not, that they ought not to steal, or murder, or harbor in their hearts hatred, which is incipient murder, or commit adultery, or swear falsely; that they should adopt, not as a sentiment, but as a law to regulate their conduct towards each other, the golden rule.

But if the State should attempt to teach the distinctive doctrines of religion out of which these morals spring, and in which they are nourished, it would meet with insuperable difficulties. Let us see if we cannot point out some of them.

In the first place, the State must determine what it will teach. Teaching always implies that there is something to be communicated, and learned, and whatever that something is, it must be formulated. But who shall formulate the doc-

trines to be taught? Shall the respective legislatures of these States be called upon to do such sacred work? There is little or no fitness in these legislators, some of whom are not even moral, for such a task; and so far as they may have well-defined religious views, these views are utterly discordant. Shall the people then elect from their respective districts an ecclesiastical body, that, with solemn deliberation, shall formulate the doctrines to be taught in their schools? Such a popular vote would bring together a strange medley of men. Sitting side by side would be Baptists and Episcopalians, Presbyterians and Unitarians, Methodists, Roman Catholics and Jewish Rabbies. If met to do some philanthropic work, or to rebuke some flagrant immorality, they should sing:

"From whence does this union arise,  
That hatred is conquered by love."

It would be an inspiring sight; but met to formulate what of religion a State may teach, it is to be feared that love would be conquered by hatred elicited in hot debate, and that such an ecclesiastical conclave would find that it had undertaken an impossible task. But if it were possible for any body of men elected by the people to formulate a religion which the State shall teach, then such teaching must be enforced. A law without enforcement is only advice. Any teacher that should refuse to give the prescribed religious instruction would be guilty of the infraction of law, and such disobedience must be punished. But such enforcement of the law would override the conscience in matters of religion. Many teachers could not conscientiously teach the formulated doctrines; a minority could not, from conscientious scruples, put their children under such instruction, yet they must submit to such manifest injustice, or forego the advantages of the State schools; and even if they should withdraw their children from those schools, they would still be compelled to support, by the payment of taxes, that which is contrary to their moral judgment.

I am aware that Hon. Julius H. Seelye, President of Amherst College, has said, in the July number of the *Forum*, that the "question of conscience has no relevancy to the matter before us," and that "we delude ourselves when we bring it forward," and having maintained, as it seems to me, with much sophistry, that the State must teach religion or perish, he closes his article with this significant sentence: "If the conscience of its subjects approve, well; if not, the State will be cautious, but courageous also, and, if it is wise, it will not falter." This is the grim old doctrine that fed for so many years the fires of Smithfield, and under which were enacted all the enormities of the Spanish Inquisition. If the honored President, who has restated it, as a doctrine of sound statesmanship, were in the minority in his Massachusetts home, while the Roman Catholics were in the majority, and had control of the government, and should enact that a Papal Catechism must be studied as a school book under pains and penalties, he would speedily become an earnest convert to the notion that the question of conscience has a most emphatic "relevancy to the matter before us."

It is, however, urged that the State must teach religion for its own preservation. This position is fortified by the declaration that the teaching of morals apart from religion has no power to purify the lives of men. The last proposition is doubtless true, the history of men and nations certainly seems to confirm it. But the first proposition is not true, that a State must teach religion for its own preservation; even though it be true that the people, which constitute the State, must be taught religion, else the State will perish under the weight of its multiplying immoralities. But the State is certainly not the sole teacher of religion; it is doubtful if it can,

under any conditions whatever, successfully teach religion at all. In all the history of the world thus far, whenever it has attempted it, it assuredly has had no better than a ghastly success, the attempt always having ended in the punishment, and often in the judicial murder of those that dissented from its teachings. In the past the only remedy that the State has had for outraged conscience is disabilities, arrests, fines, imprisonments, racks, hangings, burnings. A means of teaching religion that has always led to such dire issues must be wrong. By its fruits we know it.

But if the State does not teach religion, will it be taught? President Seelye, in his article already referred to, thinks that it will not. He says, "unless you give it," that is, the work of teaching religion, "the ubiquity and the power of the State, the Church neither will nor can do it." Well, he and all who stand with him in this, strangely ignore the wisdom of our divine Lord. With one mighty stroke he cleft Church and State asunder, when he said, "Render to Cæsar the things that are Cæsar's and to God the things that are God's." And then, without the slightest hint that his followers were, in their distinctively religious work, to expect any assistance from human governments, he said to them, "Go ye into all the world and preach the Gospel to every creature." Did he summon them to do an impossible task? The sooner the church ceases to expect aid from the governments of the earth, and goes earnestly to the work to which he who made no mistakes has sent us all, the sooner will all nations become Christian. And from and in that Christianity morals will be nourished which will not be mere abstractions, but which will be transmuted into the life of the people.

In fact, in a country like ours, where religion receives no aid from the State except protection, and where the prevailing religion is Christianity, admitting all deficiency in propagating it and failures in receiving it, Christianity has nevertheless permeated our whole national life. Daniel Webster, in his argument on the Girard College case, declared that Christianity was the common law of the land; that law, springing from the general notions of justice in the minds of the people, finds expression largely in the decisions of our courts before it has been incorporated, by legislative bodies, in written statutes. The truths of the Gospel have been diffused silently as the light, and have been received, often unconsciously, by the great mass of the nation, until public thought and public morals have been shaped by them, far beyond the highest conception of those who look merely on the surface, so that the courts, always following public opinion and incorporating it in their decrees, have been so impressed, and it may be, unwittingly, controlled by Christianity, as to make it possible for a great and profound lawyer to declare, without any danger of being successfully contradicted, that Christianity has already become the common law of this nation. And all this without any attempt on the part of the State to teach religion.

But it has been said, ought not the State at least to compel the reading of the Bible, without note or comment, in its schools? If all were agreed in this, so that by so doing the State would do no violence to the conscience of any, such a course would be desirable; but we know that no such universal agreement exists. To do this for the avowed purpose of teaching religion, when men, however mistaken they may be, are in conscience opposed to it, is to strike down by the power of the State the doctrine of religious liberty, for the establishment of which so many of our Baptist fathers poured out their blood like water. It is matter of doubt whether the perfunctory reading of the Holy Scriptures in our schools would do much toward educating the nation in religion; but whether it would do much or little,

we have no right to do the great evil of violating the conscience in matters of religion that good may come. An apostle has declared that the condemnation of those who do evil that good may come is just.

If this position be correct, what must the inevitable conclusion be? Let the schools of the State impart to the children and youth of our nation intellectual discipline and secular learning. This is a great and necessary work. If in any of these schools the Bible can be read, or religious instruction imparted, without giving offence to any, let it be done. Let Christian teachers in State schools commend the Gospel by manly, Christ-like lives. Let Christian students, just as they are now doing, form associations in such schools, for the purpose of bringing all who are being educated in them, so far as possible, under the influence of Gospel truth. Let all such schools be regarded as hopeful fields for Christian effort. Then beyond all these schools, let us found our distinctively Christian academies, colleges and seminaries, and teach in them, not only science and language and history, but also the religion of Christ. And while we do this, let us make the churches understand, if possible, that they need to put forth tenfold more effort in Sunday-schools and in evangelistic work in order to carry the Gospel into every family of this great Republic; that this is not only a Christian, but a patriotic duty. Both love of Christ and of country should impel them to this grand work. While we have in such work God, the divine Spirit, for our Helper, we do not need the influence of the State. Just in those countries where Christians lean on the State and the State undertakes to teach religion, just there is most of formalism and infidelity; to the State churches of Europe it may be truthfully said, in Paul's words, "the name of God is blasphemed through you;" while in those countries where the State meddles least with the work of teaching religion, there is most piety, most downright godliness, there Christianity is most aggressive.

Whatever others may do, I am sure that Baptists, who have, in times past, suffered so much from the State for conscience' sake, will never cry out for the cast-off fetters of their fathers.

#### DISCUSSION.

In the absence of Prof. T. J. MORGAN, D.D., who was expected to address the Congress on this subject, the Rev. W. SCOTT was appointed to fill the vacancy. He said:

If it is one of the State's functions to educate, then why not commit secular instruction to the State and let the Church give itself with increased energy to its chief work, evangelization? The modern educational movement clearly had its origin in a strong religious impulse. The Sunday School under Robert Raikes; Ragged Schools under John Pounds, Thomas Guthrie and others; the New England district school and similar enterprises, began in the desire of Christian people for the uplifting of society. They are the streams which have flowed together and created a great system of public instruction as we find it in our country. Now, if society is thoroughly aroused to the necessity of this work, may not the Church be thankful to turn to other things, so far as a specific work in secular education is concerned? What need is there to-day of the Church undertaking primary secular education? Does not the State conduct it better and in a more comprehensive way than it has ever been done before? And where the State institutions command the favor and confidence of the people, as in the University of Virginia, of Georgia,

of Michigan and others, why should the Church seek to provide higher secular training?

The Church should hold what it has already gained, and sustain and foster institutions which it has planted, but it is a question whether its policy in new fields should not consider the changes in educational agencies which have occurred in the recent history of this country. They who claim the school necessary as an agent to impart religious instruction, should remember there is no lack of agencies. The Church, the Sunday School, the home, the printed page, the living voice, voluntary associations, personal and individual effort, and the like, upon these, with the Divine blessing, the progress of our holy religion may safely rest. It is not more agencies that are needed, but the better use of those we already have.

But while we believe the Church may need to change its work in secular training somewhat, because large, popular movements have come quickly into the field, and a new profession, that of teaching, has arisen, yet the Church cannot safely be indifferent to this work. The Christian element is essentially the educational element in a country. Unchristian men may seize and for a time manage the machinery which has been created directly or indirectly by Christianity. But it cannot be for long.

Religion furnishes the soil out of which true education springs. It gives the undying motive without which human effort flags and fails. While the Roman Catholic idea of an organic connection between Church and school will not prevail, any more than an organic connection between Church and shop, or Church and commerce, yet Christian men must foster and leaven with their influence the State's work for higher as well as elementary training. It would be an obstacle to progress if the vast resources of the State for education were put into the hands of persons indifferent to religion to administer. As good citizens, patriots, Christians, we must provide that these high trusts be committed to those who will faithfully use them. Rally around the public schools, the higher institutions, the State universities, and make them pure and mighty factors in human progress.

How can a distinctively Christian influence be shed upon these higher and elementary schools of the people? Not so much by regarding the school itself, as by considering the individuals who compose it. Humanity is to be reached not in the mass but by individuals. Break it into units, lead them one by one to God. The local Church, the Young Men's Christian Associations, other agencies in university towns and elsewhere may give themselves to Christian effort for the child, the youth and the teacher.

The Church may need to yield to the State still more in the way of secular training, yet it will always have to provide religious instruction. Its theological schools and other agencies for imparting religious knowledge will increase rather than diminish. A great field is opened in these lines. The Church may also lead society to the solution of new and intricate problems of life, which involve the application of the law of God to the changes and new conditions of human society.

What is called voluntarism in education will continue to bring important trusts to the Christian Church. The events of recent years are significant. George Peabody, John F. Slater, Peter Cooper, Johns Hopkins, Matthew Vassar, and many others, have made more than princely gifts to education. This will continue and increase. Men of wealth will be convinced that riches are nowhere so productive as where they contribute to the advancement of knowledge and godliness.

The Church will be called upon to administer many of these trusts, and will have in this connection a permanent and important part in secular training.

The Baptist denomination, in its wealth of educators, its large constituency of perhaps 8,000,000, directly or indirectly connected with it, its clear views of the separation of Church and State, is fitted to become still more a potent and beneficent factor in American education. God has blessed it in the past. May its future be as the path of the just, which "shineth more and more unto the perfect day."

Rev. M. MAC VICAR, LL. D., of Toronto, said :

*Mr. President*—The subject of "Religious Instruction in State Education" is one of the most important of all the subjects discussed by this Congress. It is to be regretted, therefore, that the time given to each speaker is so very limited. But little can be said in ten minutes, either in confirmation of or opposition to the positions so clearly and logically set forth in the papers just read.

I am as firm a believer as the writers of these papers in the complete and absolute separation of Church and State. Yet I am disposed to call in question very strongly several of the positions enunciated, particularly in the first paper. And I do so simply because an experience of many years in State Institutions has led me to conclusions at variance with those positions.

In the first paper it is stated, as I recall it, as a fundamental principle, that "No person should be taxed for what he does not believe," and hence, that on this ground religious instruction must be banished from State education. Notwithstanding the sharp logic of the writer, I believe this position is entirely wrong. The principle stated is not and cannot be carried out in any form of State government. Men are and must be taxed for what they do not believe. As a citizen of the State of New York I was for many years taxed for what I did not believe. But suppose the principle to be applied, other subjects besides religious instruction must be banished from State education. History must go; philosophy must go; and even the colorless ethics, of which the writer spoke, must go; for there are certainly a great many taxpayers who do not believe in the way in which these subjects are taught in State institutions. But more, higher education as a whole must come to an end, for it cannot be gainsaid that there is a large class of taxpayers who do not believe in higher education in any form maintained out of the State treasury. The position of the writer covers too much. If carried into effect I fear that the University of Virginia and all such institutions would have to be closed.

But, again, the writer of the first paper stated that "Religious instruction should be prohibited by law." This position I regard equally as untenable as the tax position. Laws may be enacted prohibiting formal religious instruction, but this will not exclude even the propagation of religion in State institutions. Such laws would simply substitute the religion of the skeptic and of the scoffer for the religion of the Christian. They would, in effect, put out of State Institutions the teachings of Christ, and put in the teachings of his enemies.

But, once more, it has been assumed in both papers that education consists almost exclusively in the acquisition of knowledge. This position, I believe, is fundamentally wrong. The acquisition of knowledge is only one factor and the least important in true education. Knowledge may, yea does, minister to the intellectual side of man's nature. But man is more than an intellect. He is a complex unit in which are inseparably bound together four factors, namely :

physical, intellectual, moral, and spiritual possibilities. True education is the symmetrical development of these four classes of possibilities. No one class of these possibilities can be properly unfolded without at the same time a corresponding unfolding of each of the other classes.

Again, we are told, in effect, in the first paper, that State education should be conducted so that nothing is imparted to the student but pure science. Every subject must be presented in such a manner that the work of the student is reduced to the acquisition of colorless and powerless knowledge, so colorless and powerless that it can have no effect of any sort whatsoever upon the being or possibilities of the student's nature, except to add to the sum of his information. Even the study of ethics must, according to the writer, be conducted so as not to affect in any way the moral and spiritual nature of the student. All this may appear very plausible in theory, but it is impossible in practice. No teacher can impart such colorless and neutral knowledge. Nor can he himself come before his classes in a colorless and neutral state of mind. Such a thing is impossible. The fact is that every teacher imparts to his pupils knowledge permeated with what he is himself as a man, and with the views and beliefs which he holds, and which control his life. This is true in giving instruction, even in such abstract sciences as mathematics, but it is peculiarly true of the physical sciences, philosophy and ethics. But if the opposite of this were possible, no parent should place his son or daughter under the instruction of such a teacher. An education that might be given as well in hell as on earth is not that for which Baptists should contend.

Rev. L. A. CRANDALL, of New York, said :

Is it possible to avoid teaching religion in a secular school? If the subject taught is geology, zoology, or biology, how can religion be avoided? Some theory of the universe must be taught, whether theism or no God. Into what department of education does not religion enter? If we turn to history, this is full of religion of some form. Man's life is permeated with religion, whether pagan, Jewish or Christian. If we read the classics we find religion there. The matter of conscience is urged. But I have a conscience. Christian men have a conscience. If in a State Christians are in the majority, why should only the conscience of the minority be regarded? For himself, he will send his boy to a school where religion is taught, where that kind of religion is taught which he has accepted; the religion of Jesus Christ; where religion is taught not only in deed and in life, but in precept and in word.

Rev. Dr. WAYLAND HOYT, of Philadelphia, said :

The subject is difficult and intricate. A vast amount of erroneous religion is being taught to our youth. Must the child never be spoken to of any one to whom he owes allegiance of conscience and life? A republican State cannot exist except on the basis of intelligence. It seems to me that it is a good old maxim that the majority ought to rule. If the majority are Christians they can say to the minority of unbelievers, "We shall do as the majority will, and if you do not like it, you can start schools of your own." The Jew or the skeptic can either submit or look out for himself.

The Rev. P. S. MOXOM, of Boston, followed :

He thought that in a republic like ours the time might come when it can be trusted to say all that shall be taught. In the present condition of things, he does

not see how the State can legislate in the matter of religious teaching. We are to see that proper persons are selected as teachers. Education is of the home as well as of the school. There is call for denominational schools, for the State does not and can not provide for the education of all the youth. The multiplication of colleges is not so great an evil as has been thought. This also multiplies the benefits of the contact of teachers and pupils.

The Rev. A. J. ROWLAND, D.D., of Baltimore, said:

With very slight modifications I agree most heartily with the papers just read. I do not see how we can come to any other other conclusions. Nor do I understand how, as Baptists, we can desire to take positions different from those advanced by Prof. Davis and Dr. Anderson. We have always stood for a complete severance of Church and State, and we should cheerfully accept the legitimate inferences to be drawn from this time honored doctrine.

In discussing questions of this sort, we should make a clear distinction between religion as a system and religion as belonging to the individual life. There is a great difference between a teacher's being appointed to teach some particular form of faith, and a teacher's living a consistent Christian life before his or her pupils. To the latter no one but a fool would make objections. But to the former there are objections of the gravest sort. For, if the State undertakes to teach religion, it must proceed definitely to explain what it means by religion. In other words, it must adopt some creed statement, and, if consistent, enforce conformity to that. This would not only work the grossest injustice, but bring back again the Middle Ages.

The truth is, also, that the formal countenance given to religion by the reading of the Bible in our public schools may defeat the end had in view. I remember during the contest on this question in Cincinnati, twenty years ago, a German teacher's saying: "Well, gentlemen, if you force me to read the Bible and do not specify exactly what portions I shall select, I will still defeat your purpose. I will read the Genealogical lists in the Chronicles, and the indelicate parts of the Song of Solomon, and the difficult passages in Paul's Epistles. So instead of securing from the children a love for the Bible I will get them rather to hate it." I confess I do not see how the State could prevent such a course by an unbelieving teacher, unless it first made religious tests to keep such teachers out, or inaugurated a kind of religious star chamber before which to bring such transgressors. But how could the State lay tests or descend to details without favoring some special scheme of religion? And what then becomes of religious liberty? The wiser way is to hold with our Baptist fathers that the State is simply society organized for purposes of justice, and that it has no business whatever to touch religion. The best way to secure a Christian State is to bring men individually to Christ. This is the work of the Church.

The Rev. ALBERT G. LAWSON, D.D., of Boston, said:

A minister once said: "The first thing I do after choosing my text is to take my dictionary and see if I know what the words mean." This course would often save us from saying things which, at least, are not clearly defined. The papers read gave us definitions as clear as they were accurate.

Religious instruction means orderly and continuous religious teaching—in a word, some system of doctrine. A teacher must hew to some line; certain

doctrines, fixed as to order and proportionate worth, must be in his mind whether his particular system, in skeleton form, bone joined to his bone, is held before the school or not.

State education in our republic, logically reduced, means whatever the majority of the citizens voting may ordain. Shall the town meetings decide what shall be taught through the year as they decide what amount of money shall be expended?

Close observation long ago satisfied me that the Bible might be read in our public schools so as to make the pupils hate it and a given system of doctrine taught so as to provoke rebellion. Illustrations come from unlooked for sources. The Romanists opened a certain parochial school in Brooklyn, New York, into which hundreds of boys and girls from the public schools were forced. Soon large numbers began to come back. One day an Irish woman bringing her boys gave this reason for their return: "The childer don't want to be going to Sunday school every day in the week."

We have a widely known and justly honored college president who does not deem it necessary to have an academy as a wing of his college. But let a state normal or other prominent school lose its principal and he is at once alert. Ere long, some who may have slept wake up to find one of his boys at the head of such academy or school, and naturally a harvest of pupils is sent to the college of which our active friend is president.

The personal character of the teacher is the important factor. I am in the ministry to-day largely because the district school, where my first years were spent, was for a time in charge of a gospel minister. He took such hold upon me before I was nine years old that it was my dream of life to be like him when I became a man. A daughter of one of our most honored pastors was a teacher in the public schools of Brooklyn. Her personal influence led many girls to call upon her at her home with the question, "What must I do to be saved?" She led them to Jesus, and some of the number I baptized while pastor of the Greenwood church.

Remember that at the core of every legal, not to say moral and religious action, is voluntariness. God loves a cheerful giver. Remember again that the power is in the teacher oftener than in the thing taught.

The Rev. NORMAN FOX said:

If the rights of conscience demand that the State schools be entirely secularized, then all departments of the State should be secularized. We should have no chaplains in prisons or in the army, no prayers in the legislature, no proclamations of fast or thanksgiving days and no public document should be dated, "in the year of our Lord." The logic of Dr. Davis and Dr. Anderson would demand that we adopt the platform of the National Liberal League of which Robert Ingersoll is president. But so long as we continue to have prayers in Congress and on Inauguration Day, may we not have them in a State university also?

Certainly we may teach history in State universities—the history of human thought. But Christianity is a part of history. To tell who Jesus of Nazareth was and what his doctrine has done in the world is just as legitimate as to tell what the feudal system was or what effect the Napoleonic wars had on the condition of Europe. It would be legitimate to tell students what Mahometanism is, what is the secret of its power and any good it has done in the world. So it will be proper for a professor in a State university to tell a class of students who Christ was, why

he has exerted so great power in the world, and whether a nation is better off for adopting Christianity. Let Christian citizens see that the boards of management of our State schools are composed of Christian men and these will appoint Christian instructors, and without any infringement of any one's rights of conscience the teaching in the State schools will be directly favorable to religion.

JAMES C. WELLING, LL.D., President of The Columbian University, Washington, D. C., said :

*Mr. President*—I have abstained until this moment from sending up my name as that of a volunteer in this debate, because I have been expecting that the views I entertain on the topic in hand would be better expressed by one or another of those who should participate in the discussion. It so happens, however, that some opinions which I hold in the premises have not found expression in spite of the wide diversity of thought revealed by the course of the debate. Yet in now adding a few words I hope that I shall appear rather as the reconciler of divergent opinions than as suggesting a new point of difference.

In any discussion concerning the relation of the State to education it seems of primary importance to settle the relations with which the State, as such, is called to deal. As I understand the matter, it is the function of the State to preside over the jural order of society—*over relations in justice*, not over relations in religion or over relations in ethics except so far as may be required by universal justice. And in this view I find myself in entire accord with the logic of the two able papers to which we have listened. Indeed, so far from complaining that the logic of either is too "sharp," I may say that the logic would have pleased me better if it had been even more trenchant and had hewed still closer to the line along which we must look in gauging the true dimensions of this question. The religious aspect of public education is only part and parcel of the wider aspect of public education viewed in the light of universal justice.

Everybody sees that the State cannot rightfully teach the tenets of any particular religious creed, whether it be Jewish or Christian, agnostic or atheistic. Public education supported by public taxation must needs be colorless in point of religion if it is to escape cavil from infidels and agnostics. But what if the Christian taxpayer should feel that *he* is not rightfully taxed for a species of colorless education which ignores the highest of all Truth and the truth which, as he conceives, is most vital to the welfare of the State? How are we to reconcile this complexity of religious opinions comprised in the figure of society?

The answer seems easy. Public education, in order to escape the charge of injustice, whether it proceeds from one quarter or another, should be confined to that modicum (it may be stated either as a maximum or minimum), which must be universally imparted in simple respect for the common defense and the general welfare, and which, therefore, it is every child's right to receive and every taxpayer's right to have dispensed with universality and without partiality. Beyond this point the State, as the dispenser of education on the basis of taxation, is an intruder and usurper. For we have here to deal not simply with abstract rights, but with concrete relations—with concrete relations in justice, springing from the differentiations of opinions, pursuits and cultures in modern society. Nor is it difficult to fix the point at which the State should stop in dispensing public education. It should stop at the point where any form or phase of education becomes more valuable to the recipient than to all the people.

And this plain principle of public justice leads, as I conceive, to a simplifica-

tion of the problem before us. In the broad field of elementary studies it concedes to the State a necessary and lawful territory which may be occupied without prejudice, while at the same time leaving full scope for the free play of the voluntary principle in all that diversified education which must be supplied in order to meet the diversified opinions, pursuits and cultures of civilized society. If any form or phase of education shall seem to be rather of special interest and value to its recipient than of equal interest and value to all the people, it should be paid for by those who are willing to make sacrifices for it, and who expect specially to profit by it. The State should not be charged with these specialized forms of culture, and the long strides taken in this direction have already made our systems of public education top-heavy with multiplied studies which lie beyond the lawful province of the State.

The eminent Professor who read to us the first paper on this topic might find just cause of personal gratulation if, in the public schools and universities of Virginia some great artist should be trained by special studies to rival the exploits of Raphael and of Michael Angelo. Such an artist would indeed bring a revenue of glory to the State, but who will contend that the people of Virginia, from the poor man in his cottage to the rich man in his palace, may be rightfully taxed for the special training of such an artist? The rule of right seems as plain as it is simple. The State may justly preside over all that education which equally concerns its own safety and the common right of all the people. Beyond that point it has not a scintilla of right to proceed, and beyond that point we must look to *voluntarism* for our institutions of learning. Let us, then, multiply our voluntary institutions of learning according to the real demands of those who are able and willing to support them, and let us surround them with our benefactions, our sympathies and our prayers according to our individual sense of right and duty.

The afternoon session closed with prayer by the Rev. W. R. L. SMITH, of Lynchburg, Va.

## Second Day.

### *Evening Session.*

The Congress convened at 7.30 P. M. The Rev. FRANKLIN WILSON, D. D., of Baltimore in the Chair. After singing, the Scriptures were read, and prayer offered by the Rev. E. D. SIMONS, of Bloomfield, N. J.

A paper by the Rev. J. F. ELDER, D. D., of New York, followed on the subject :

## SABBATH OBSERVANCE : ITS SCRIPTURAL GROUNDS.

Have we a Sabbath ?

By custom, yes.

If only by custom, no.

It was a suggestive picture that the writer saw, on Sunday last, as he crossed the Hudson from Jersey City to lower New York. Across the sparkling waters and under the bright mid-day skies, lay the chief business part of the magnificent metropolis, a noble panorama of jutting wharves and solid warehouses and palatial offices and innumerable factories and shops. Conspicuous among them were the imposing tower of the Produce Exchange, the handsome front of the Standard Oil building, the stately Post Office, the headquarters of the Western Union—home of the spider who has flung her iron web over a continent—the lordly Equitable building, and in the background the massive tower of the Brooklyn Bridge, itself a triumphant rival of the majestic work of art which, just below, lifted its torch 300 feet above the waters of the bay. It was a picture of enterprise in the concrete, the flower and crown of our nineteenth century civilization.

Yet over all this array of commercial and industrial achievement was a spirit of repose, in striking contrast with the unceasing energy which had built these monuments of wealth and progress. The wharves were deserted, the hum of traffic was hushed, the great chimneys were smokeless, the lofty piles of offices were empty, and the exchanges closed. There was only the minimum of motion needful to preserving the life and comfort of a great city ; for the heart must beat and respiration go on though the tired muscles and exhausted nerves may rest in slumber. The giant Labor was reposing, as though beneath these heaped-up piles of brick and granite, and his peaceful breathings gave no hint of the mighty throb and roar that would accompany his working on the morrow.

But what is the power that has stilled these cyclopean forges and extinguished their fires ? that lays its hand of authority on the throbbing temples of enterprise in this feverish, competing age, and bids her rest each seventh day ? that dares not only ask, but command, Pilate to take from the crosses of their cruel toil the wan sufferers from heartless greed, till they have rested the self same number of hours which the carpenter of Nazareth spent in Joseph's tomb ? Is it the statute law of the land ? Then are we at the mercy of the majority, and the institution made by statutes may by statute perish. Is it ecclesiastical tradition ? Ecclesiastical tradition has bitter and untiring foes in this free age, and her claims will be challenged at every turn. Is it custom ? The fashion of this world passeth away, and our Sabbath rest is as unstable as the cut of a summer coat. Yes, we have a Sabbath as a matter of fact, but unless it can be proved to rest on something more than human law of tradition or habit, we have no Sabbath beyond to-day. To deny a " thus saith the Lord " as its authority, is to deprive it of all authority, for men are as little likely to give up one-seventh of their time as they are one-tenth of their income, unless something more than expediency or custom can be urged for the denial. In contending, therefore, for the permanence of the obligation for all men to work six days and rest one in regular alternation, I plant my back squarely against the cliffs of Sinai, and put on for a breastplate the tablets of stone, hewn from its rocky summit, with every jot and tittle of their contents traced by the finger of God.

First, then, the Decalogue is adequate authority for the observance of the Sabbath.

Unquestionably this is the prime reason in the popular mind for its observance. The million keep Sabbath and feel bound to keep it simply because God has said, "Remember the Sabbath day to keep it holy." In defence of the popular notion we insist that the Decalogue is homogeneous.

Of its ten precepts nine are confessedly moral; they ground themselves in the nature of man and the attributes of God. They represent constituent and immutable principles in our being and in human society. But the Fourth Commandment is declared to be positive. It finds no adequate ground, it is said, in the fundamental instincts of our natures. By the very constitution of our being we recognize the necessity and fitness of the requirement that we should not kill or commit adultery. But we do not feel the same inner response to the law that bids us give one day in seven to rest. Hence it is not of the same obligation with the others.

But can it be that we have one paste jewel in a necklace of unperishable gems? Is the Fourth Commandment a seam of chalk in the granite shore to be washed out by the surging centuries, and leave only a yawning and a sullen chasm? Are the Ten Commandments like the ten toes of Nebuchadnezzar's image, part of iron and part of clay? When Moses flung down the tables in his wrath, did the fracture of the one table occur at its weakest part? Who, forsooth, is to pronounce what is wholly moral and innate? That depends somewhat on the moral elevation of the judge. A man was sentenced the other day for exchanging wives with an other man, and begged the mercy of the Court because it was the first time he had ever "swapped" his wife. Would the Seventh Commandment represent an innate principle to that man, or seem a positive and arbitrary interference with free trade?

It is a wonder that in man's fallen state any of the commandments should seem natural and innate laws. But for the effects of sin, we might find, perhaps, as ready a response from our inner consciousness to the Fourth Commandment as to any of the rest. There may have been a rhythmic element in man's nature, as God first made him, that would make the alternations of work and rest, in the proportion of six days to one, as necessary and as conducive to happiness as the regular beats of his heart. There may have been in Eden such correspondence between the Garden and the Gardener, that the Gardener instinctively ceased from his toil with six revolving suns—as God did from his—and the Garden have given some palpable proof of her sympathy with the return of the Gardener's rest. The gift, as we see it in the New Earth, yields her fruit every month; perhaps in the first earth she put it forth every week, and that it was Adam's hope and experience of immortality to turn from six days tilling of the soil and to gather from the tree of life his weekly portion of freshly ripened fruit. It has been suggested that there may be a wide distance between natural religion and what we have been able to discover of natural religion. So as between innate moral law and what we have been able to recognize as such, there may be a chasm which will be ample to include the Fourth Commandment, as representing a most profound and important innate moral instinct of man. Only that instinct has become deadened by sin till we no longer feel that Fourth Commandment to be an echo of our moral consciousness as we do the First or the Tenth.

That the Decalogue is permanent.

Some of its precepts, indeed, cannot, in form, be eternal, for the Seventh Commandment would have little place in a world where they neither marry nor are given in marriage; nor the Eighth in that land where thieves do not break through and

steal. There all these special precepts will be lost in the higher laws of unselfish love to one's neighbor. But for this present life the Decalogue is of perpetual obligation, and the Sabbath law shares in this permanence.

It cannot be overlooked that the Ten Commandments were graven on stone and by the finger of God. They are obviously distinguished by these marks from all the rest of the laws of Moses. "They are emphatically the laws of God," and partake of his own immutability. Sinai itself shall sooner pass away than those laws which were engraven on its stones.

But it is alleged that the Decalogue, like the ceremonial laws, is Jewish, and was intended to pass away with the Old Dispensation; that it was a part of that handwriting contained in ordinances which was against us, and which Christ took out of the way, nailing it to his cross. Such was the fate of those laws which told of robed priests, and bleeding lambs, and burdensome ceremonies, which were pain and weariness, laws written on perishable scrolls by Aaron's sons; but not the brawny arm of Roman soldier might drive the nails through those tables of stone that told only of enduring and imperishable moral duties. Paul indeed speaks of the ministration of death written and engraven in stones as done away; but Christ must interpret Paul. He himself said of this very Decalogue, on several of whose precepts he comments in the same connection, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." "I came not to destroy but to fulfill." To break one of these least commandments and to teach men so, was to forfeit one's standing in the Kingdom of God. Christ did do away with the law as a condemning principle; for he endured its curse and fulfilled its righteousness for us. But as a rule of life he only sublimated and applied it more vigorously to the consciences of men. He did, indeed, lift from our guilt-stricken and fear-crushed souls those heavy tables of stone, but he left the precepts there stamped in letters of unfading light. He took away the fear of the law, and gave us the fear of the Lord as a restraint. From an outward adversary the law became an inward ally. Love delighted in obedience where fear had before brought torment. And among the precepts in which the renewed nature finds the keenest delight, and from which it realizes the sweetest fellowship with God, is the command—which is more a precious privilege—to keep holy the Sabbath day; not to make all days equally sacred, which is likely to end in making all days equally common, but to keep sacredly apart for God one day in seven, and to use it as a very tree of life in the midst of a dying world.

The oft quoted words of Paul in Romans, with reference to esteeming all days, and in Colossians, about one's judging us in respect to the Sabbath, have no certain bearing against the perpetuity of the Sabbath of the Decalogue. In the former instance he may refer only to Jewish feast days; as we might have a controversy with the Romanists about their saints' days, or with the Episcopalians about their Christian year, while there would be no thought or mention of the Sabbath because it was not at all in dispute. So in Colossians, even if he refers to the Sabbath, the judging may be only as regards the manner of keeping the day and not as to the day itself; or yet, again, it may have reference to questions of conscience, as between keeping the seventh and the first day of the week.

The very silence of the New Testament on the Sabbath question is made to minister to the prejudice of the Fourth Commandment. Had any such law been insisted on, it is argued, there would have been more frequent mention of it or controversies over it, as between Jews and Christians, or Christians and Gentiles. On the contrary, it is said, when the Council at Jerusalem detailed the necessary

things for the Gentiles to observe, there is no mention of the Sabbath, only of abstinence from things offered in sacrifice to idols and from blood and from things strangled, and from fornication.

But neither is there any mention of baptism or of abstaining from stealing or murder. These were well known and self evident duties and required no mention. Indeed, the silence of the New Testament on this point is compatible with another and totally opposite theory, that the Sabbath was never called in question but observed like baptism as a matter of course; and so much so, that there was no need of urging or even mentioning it, or engaging in controversy over it, save that occasionally the old Pharisaic scrupulousness needed to be rebuked. The argument from silence is on a par with the testimony of witnesses who can swear that they did not see the criminal commit the deed.

Second.—I argue the authority of the Sabbath from its original institution.

It antedates Moses. The Decalogue itself bases it on a primal law. "Remember," begins the command, "Remember the Sabbath day;" "for," so the commandment ends, "for in six days the Lord made the heavens and the earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The law of the Sabbath is introduced, indeed, by Moses in connection with the gathering of the manna, but with a degree of abruptness which is not a little relieved, if we may believe that it was not altogether unknown, even if but little observed, by the Israelites hitherto. There is no more reason to suppose that God then first appointed the Sabbath than there is to think that the rainbow did not exist till God made covenant with Noah. Rainbow and Sabbath had been from the beginning. The latter, indeed, had fallen into desuetude to a great degree, and now God would revive it and make its observance a sign of covenant faithfulness on the part of his people, as the bow was a sign of his own faithfulness to the covenant with Noah.

God deems it wise sometimes to waive temporarily the enforcement of law because it is weak through the flesh. The Jews of his day, for instance, pleaded the Mosaic law in justification of divorce, but Christ replied, "For the hardness of your heart Moses gave unto you this precept, but from the beginning it was not so. Christ brushes almost rudely past Moses and hastens to the first marriage altar and its fundamental law, "They twain shall be one flesh." So in this Sabbath controversy we are to go back to the law of the beginning when the Sabbath was made.

Paul, too, like Christ, pushed past the Judaizers of his day and past the great Prophets and the Law, and found the salvation of Christ not in the Law, but in the promise to Abraham, four hundred years before. The abrogation of the Law, as a Jewish institution, even supposing it carried the letter of the Decalogue with it, could not abolish the universal obligation to keep every seventh day holy to the Lord, any more than it could annul the promises of God. The sabbath institution is a part of creation, its necessary complement and outgrowth. Eden was two-fold more a paradise because the Sabbath obtained there, and the banishment therefrom was less terrible because man was not denied the Sabbath rest when he went forth to conquer thorns and briars in the sweat of his brow. This law of the beginning brings us to a third argument for the perpetuity of the Sabbath, in Christ's own words.

Third.—The Sabbath was made for man.

Of course, as is generally done by candid interpreters, we do not lay the

emphasis of Christ's words on the bare fact as thus stated, but upon this fact as put over against the Pharisaic assumption that the man was subordinate to the Sabbath. Still the words are none the less true, in the Light of the Genesis institution, as a separate and independent statement. The Sabbath was made for man, not for the Jew, not for the Christian Church, but for man, and neither the coming nor the going of the Jewish economy could deprive him of his privilege or annul his obligation. Doubtless it was neglected to a degree in the days of Noah and Abraham and during the bondage in Egypt. But when God instituted the theocracy, and there was some better hope of maintaining this first great law in a God fearing and organized community, then he revived it and made it the sign of faithfulness and the condition of blessing to his people. It was never a complete success any more than were other precepts, both of the moral and ceremonial law, but Christ did not therefore abolish it. He cleared it from abuses and misconceptions. He reaffirmed it as man's primal heritage. He reconsecrated it as the emblem and memorial of a true rest and a higher blessing than when, as the eternal Logos, he finished making all things that were made.

I never weary contemplating the ineffable peace that must have filled the soul of Christ on that resurrection morning, as contrasted with the awful weight of woe under which he staggered on his way to the cross—the contradiction of sinners against himself, the agony of Gethsemane, the tortures of the crucifixion, the unknown and inexplicable horrors of those three hours of darkness in which he was forsaken of God, the possible terrors and conflicts of the spirit world to which he descended ere his work was done. But with the rolling back of that guardian stone a work had been accomplished compared with which the creation of the universe was child's play. If God might have paused at creation for contemplation and repose, how much more might Christ in his resurrection have inaugurated an eternal day of rest for himself and his people. The work to which he had looked forward from before the foundation of the world, and for which the world's foundations had been laid, was done and forever done. Henceforth he was to wait till his enemies should be put under his feet. If the seventh day of the week was a memorial of rest, how much more the first. Resurrection day led to a change of Sabbath, but so noiselessly that we can only note the fact and not the process. The New Testament Sabbath grew out of the Old, as the corn in the ear grows out of the seed that dies—the same, yet not the same. Both days celebrated rest, but the Christian Sabbath rest was for the soul as well as for the body—even the rest that is peace with God through faith in him who was delivered for our offences and raised again for our justification. In the tomb of Joseph the seed of the Old Testament Sabbath—during the Old Testament Sabbath—was germinating into the fuller rest day that memorializes a finished redemption and typifies the rest that remaineth to the people of God.

As Lord of the Sabbath Christ had the right to make the transfer of the Sabbath from the seventh to the first day of the week, and by his spirit and his providential guidance, perchance by his positive instructions, the change was gradually and effectually made. It is now the Lord's day, for the Lord of the Sabbath has made it the peculiar memorial of his nobler rest.

And in this title which he has assumed, and which none may deny, the Lord of the Sabbath, do we find our final argument for the perpetuity of his day—the Sabbath day of his Jewish childhood transferred, reconstructed and enriched, to the day of his rising. When Christ disputed with the Sadducees about the immortality of man and life beyond the grave, he drew a startling argument against them from the familiar title of their God, "the God of Abraham, and the God of Isaac, and

the God of Jacob." "This God," he says, "is not a God of dead people, but of living. God would be ashamed to be called their God if your fathers were not yet alive." And shall we believe that the Prince of Life would appropriate to himself that peculiar title, "Lord even of the Sabbath," if the Sabbath were a defunct institution? Is he the Lord of that which has vanished away? Would he set his seal to an institution which was merely the offspring of ecclesiastical tradition or the product of public expediency? No. If Christ is Lord of the Sabbath it must be the Sabbath that he instituted when the morning stars sang together, renewed amid the thunders of Sinai and reconsecrated by his resurrection from the dead, to be observed by his Church till he came. As Lord of the Sabbath, he is Lord both of it and us. And we may not set aside his ordinance, through false ideas of the Gospel liberty, without exposing ourselves to the condemnation of those who, though they keep the whole law, yet, offending in one point, are guilty of all. If we will say to him, "Lord, Lord," let us as loyal subjects bring forth the royal diadem and crown him Lord of all—"Lord even of the Sabbath."

The paper of the Rev. REUBEN JEFFREY, D.D., of Indianapolis, Ind., who was unable to be present, was read by the Rev. S. H. GREENE, of Washington. The theme was :

#### THE UTILITY OF THE SABBATH.

Whether the authority for a Sabbath, or weekly day of rest, roots itself in the sanctification of the seventh day of the creation week, or in the preceptive injunction of the fourth commandment; whether the authority of the original appointment has been transferred from the seventh to the first day of the week, or whether the Sabbath enjoined by Moses has been abrogated, and our present observance is the outgrowth of the inspirations and associations of the early Christians, are questions in regard to which there have been, and still are, differences of opinion.

This want of unanimity embarrasses all discussions regarding the value of the day. It deprives the plea for legislation in its behalf of much of the force with which it might otherwise be urged, occasions perplexity to all attempts to harmonize a legal recognition of the day with that feature of our government which guarantees equal rights to the varieties of religious opinions, and invigorates the opposition of those who would obliterate from our statute books all legislation on the subject.

While the great majority of our people agree in recognizing the first day of the week as a Sabbath, the Jews and Sabbatarians allege conscientious scruples in favor of the special sanctity of the seventh; and we know of no alternative between the abolition of all legal recognition of any day as a Sabbath and the application of the principle of the greatest good to the greatest number. The minority, in this case, however much the majority may regret the necessity, must consent to suffer the inconvenience which their scruples impose upon them.

In the presence of the facts that universal suffrage and the doctrine of the entire separation of Church and State have come here to stay, and will continue to increase in the power of their expression; and in the presence of that largely increasing class of our population who repudiate all religious respect for the day, it would seem that it behooves all Christian people to realize that it is the part of wisdom for them to abstain from urging legislation for the day on religious grounds and unite with all good citizens in demanding the enactment and enforcement of

laws establishing and preserving the Sabbath, on the simple ground of its utilitarian value as the grand conservator of the best interests of the people.

Let the religious claims of the Sabbath be reserved as topics appropriate to church instruction and home culture; and let all who love their nation combine their energies in the securing and enforcing of laws based upon the utility of a Sabbath as a benefactor of society.

In former generations the Sabbath was imposed upon the people by the dominant authority of the ruling classes; even the Puritan Sabbath partook of this character; and thus far American legislation on the day has been influenced more by a respect for these traditional views than by independent and logical interpretations of the spirit and meaning of the fundamental theses of the government itself.

But the American Sabbath of the future will take just such forms as the people, in the exercise of their elective sovereignty, shall see fit to impose upon themselves; and they will recognize only such kind of a Sabbath as experience shall prove to them is more conducive to the welfare of the community at large. In other words, the American people will demand that their legislators ask not, What are the religious sanctities of a Sabbath, but what are its civil and social advantages?

Legislation in behalf of such a Sabbath comes within the sphere of a government "of the people, for the people and by the people." Moreover, it would afford a significant illustration of the genius of Christianity itself. It would secure to the day that very recognition of its sacredness which the founder of Christianity claimed for it. When Jesus said, "The Sabbath was made for man," he doubtless shocked the sensibilities of those bigots who imagined that the secular welfare and comfort of man were to be subordinate to the demands of a ritual observance; but he uttered the sublime truth that ritual observances are sacred only as they minister to the well being of man; and are an abomination to God when divorced from human interests and insisted upon at the cost of those interests. Would that the friends and enemies of Christianity alike would come to understand that the Christian Sabbath derives its sanctity from its intention and power to become beneficent.

Nor need any fear that Christianity will suffer in its dignity or mission by pleading for a Sabbath on the ground of its utility. Christianity itself commends its observance to the regards of mankind, because of the blessings it confers. Nor are the blessings merely spiritual and reserved for the life to come. Christianity invites the scoffer to scrutinize and estimate its supernatural claims in the light of the practical benefits it bequeaths to "the life that now is." And if infidelity still refuses to acknowledge the divinity of its origin, Christian people can confidently abide the coming of the time when, judging it by its fruits, the skeptical philanthropist shall be compelled to confess that whether the Sabbath originated as a superstition or as a divine enactment, it is all the same a benefactor of mankind.

Explain the phenomenon as we may, there is a subtle and undeniable connection between the practical provisions of Christianity and the physical, mental and moral laws of the human constitution. The adaptation of the Christian system to meet the necessities of our being constitutes the high argument that the system is the product of the Being who created man, and a supreme proof of the benevolence of man's Creator. The secularist must come to admit that a disregard of the provisions of the Sabbath is a sin against the law of nature, and the Christian may

hold as a religious conviction that such a disregard becomes a sin against God, because it is a sin against nature.

Both classes agree, however, that the laws of man's nature require that he should observe a weekly day of rest. They can unite in the advocacy of such enactments as shall compel on that day a cessation from the ordinary pursuits of life and protect it from the incursion of such usages as shall operate to defeat the ends contemplated by its recognition as a law of the land.

What sort of a Sabbath then ought American legislation to enjoy? We answer, it behooves the people to demand the enforcement of the observance of one day in seven as a day of entire cessation from the secular avocations of the other six; and the prohibition of all methods of spending the day that shall tend to interfere with or defeat the ends for the sake of which the day is legally set apart.

In order, however, to make such a provision effectual the State must apply the principle rigidly, allowing of no exceptions, except such as are confessedly works of necessity or of mercy. With these limitations it must prohibit a prosecution of any business pursuit, or the performance of any style of labor, alike by individuals or corporations. Especially must the State see to it that unscrupulous capital shall not compel service, and that every employee and laborer shall enjoy an absolute immunity from those liabilities to loss which greed and competition would otherwise inevitably impose.

The law must be impartial and imperative in this respect. If it allows some forms of business why not all? And in making a discrimination it arms favored classes with a power to exact compliance on the part of the employee by the penalty of the loss of position on refusal. By such means the conscientious and intelligent laborer or clerk is put at disadvantage by being brought into competition with the unscrupulous and reckless, who care nothing for the well being of others, or the best interests of themselves.

Besides, such discriminations operate to compel all persons who are engaged in a similar line of business to continue their avocations on the Sabbath, though their consciences may protest, their judgments condemn and their preferences oppose it.

For example, multitudes of barbers desire to close their shops on Sunday, but are obliged to keep them open because some will insist on plying their avocation on that day.

This may be said even of the better class of liquor dealers. And how shall we emphasize the cruel wrong that is done by our system of Sunday travel? Surely if it were true that the interests of the community require that these modes of travel be operated on Sunday, the law, alike in the interests of equal rights and of human kindness, ought to insist that the forces employed should be so disposed of that no single man should be deprived of his rest during the whole of one day in seven. Withal the tendency of discrimination is undoubtedly to increase the number of Sunday avocations, so that at length one form of business after another would make incursion upon the restrictions of the day until the day itself would lose all its distinctiveness and cease to be a Sabbath at all.

The requirements of the Sabbath for which we are pleading does not, however, turn it into a mere weekly holiday. Doubtless occasional days given up to innocent amusement and secular recreation are desirable, but the recurrence of such a day as often as once in every seven would entail upon society evils which would go far to neutralize the advantages which the day itself is intended to secure. This is proven by the examples furnished in Europe and in some of our own communi-

ties. Such a use of the day converts it into a temptation to dissipation and riotousness, increases disorders and fosters violence and crime.

Facts are abundant already which show by reason of the lax administration of the laws we now have, the very suspension of labor on this day becomes the fruitful occasion for the increase on the Sabbath of instances of assault upon the sobriety of the individual, the peace of society, and the economy of the State. Multitudes thus become disqualified to resume work on the ensuing day. Habits are formed by such Sunday associations as ruin health, characters and homes, burden society with criminals and paupers; rob communities of the products which industry would have wrought and impose taxation upon the State. The toleration of such methods of spending the Sabbath turns a provision that is meant for a blessing into a calamity and a curse.

Still further, it is to be noted that the observance of a holiday Sabbath requires the prosecution of numerous business avocations, and these are understood to be more remunerative on that day than on any other.

It is lamentable that this is just such a kind of Sabbath as multitudes of people insist on securing. Whether or not they will ultimately gain their end depends, not so much on the vigor and cogency with which Christians insist upon a legal recognition of a religious Sabbath, as upon the energy and unanimity with which they and all good citizens demand that the observances of this day shall be only of such a character as will render it a contributor to the greatest well-being of the commonwealth.

And in this connection we venture to remark that, in our opinion, the inauguration by a class of Christian people of Sunday excursions in behalf of religious services is fatal to the maintenance of an orderly Sabbath, and has been influential in breaking down the safeguards which need ever to be thrown around the day.

It is needless and on this occasion impracticable to enlarge upon the benefits which the kind of a Sabbath for which we plead would ensure. These have already been dwelt upon at length by numerous writers, and it is presumed that they are familiar to all in this audience.

Suffice it for us briefly to say :

First.—A Sabbath securing an entire cessation from business avocations is demanded by the necessities of the physical constitution. Experience has fully demonstrated that the bodily and mental powers cannot endure the continuous strain of activity and toil. The verdict of physicians and physiologists is that every man requires absolute rest one day in seven. Those Jews who are strict Sabbatarians are said to gain an average of ten years of life over the masses of other populations in the same community. In seasons of epidemic the children of Israel have indicated a singular exemption from the ravages of disease. It is well known that men are not as able to accomplish as much and as well during the closing hours of working days, and that Monday is the best working day of the week, especially for the laborers.

I have the testimony of an eminent physician that in malarial districts the people suffer more during Fridays and Saturdays; and he accounts for the fact on the theory that as they approach the Sabbath the labors of the week have so far told upon their physical vigor as to render them more susceptible of attack.

In those countries where the laborer is obliged to work on Sunday physical stamina is impaired, diseases are multiplied, life is shortened, and the stock of the vitality of succeeding generations is degenerated. In fact, one important explanation of the numerous instances of death in infancy and of enfeebled constitutions

is that these are children born of parents whose vitality has been impaired by the strain of unremitted toil.

If this physical consideration were the only argument for a day of rest it is of sufficient importance to enlist the earnest combination of the employees of the land in demanding in behalf of themselves and families an entire cessation of business pursuits on one day in every week. If they deem it important to dictate the hours of daily labor, why is it not of equal importance to dictate a day of weekly rest? If boycotting is ever in order let the working men of the land boycott the firms that exact labor and the men that sell their brain and muscle on the Sabbath day.

Second.—Akin to this consideration is the effect of a recurrence of a weekly day of rest on the animal spirits. The pleasures of anticipation alleviate much of the drudgery of life. The knowledge to the toiling masses of the weekly return of a Sabbath becomes of itself an inspiration which mitigates the burden of daily toil. Imagine the condition of a community doomed to the rigors of unceasing labor. The effect of such a condition is to give to industry the element of slavery, and to the laborer the sadness of despair. The work shop is but another name for a prison. But just as the weary foot-traveler is nerved to surmount the fatigues of his task in the conviction that every step is bringing him nearer to a place of rest, so the toiling laborer finds an inspiration to endure the depression of lassitude, of weakness and of strain, induced by his daily round of work, in the anticipation of finding a respite of twenty-four hours as each Saturday night brings him to the threshold of the welcome day. And what recuperation comes to the tired husband and father in the society of wife and children, in the interchange of social converse and the restful services of the house of God!

The restriction of the period of daily labor to ten or even eight hours is not a substitute for a seventh day of entire rest. The complications of our business pursuits, especially in rapidly increasing populations, render the removal of homes to greater distances from the scene of business a necessity to health, convenience and economy. Multitudes of business men are compelled to spend so much of each day in passing to and fro as rarely to find opportunity to enjoy the society of their families and friends. The business man or laborer reaches home in the evening to find his children in bed, and in the morning he must leave before they are awake; his wife must perform the double service of attending to the wants of the children and the supper and breakfast of her husband; and so husband, wife and children find their chief solace for their daily deprivations in looking forward to the peaceful associations of a Sabbath day in which to enjoy the companionship of each other. This source of comfort is none too great; and alas for the poor worn-down and oppressed creatures who have not even the comfort of expecting the rest of a returning Sabbath.

Third.—Sabbath observance has also an economic value. Confessedly the most prosperous people have been those who have kept the Sabbath. The average diffusion of the elements of secular prosperity has ever been in proportion to the strictness with which the majority have observed it. In the first place, Sabbath keepers have usually constituted the most orderly, healthy and industrious classes. In the second place, a Sabbath-keeping people have been in conditions of physical and mental vigor which have qualified them to produce better articles of workmanship. Experience attests that workmen do better service on Mondays than on Saturdays, and in the morning than towards evening. It is well known that our most successful business men carefully refrain from negotiating important transactions when their physical and mental energies are in need of rest.

In the third place, Sabbath labor, while yielding inferior work, tends to over-production, and both these factors serve to bring about a reduction of cost, and thus a reduction of wages. The doing away of the Sabbath would be equivalent to the throwing into the market of one-seventh more laborers, and at the same time flooding it with a proportionate increase of the supply above the demand. Or if the supply was kept down to demand, society would be burdened with an increase of paupers and criminals, made such from inability to find employment.

Again, there would result an additional lessening of demand for the products of labor, especially of the better class, for the reason that lacking inducements to cleanliness, and the opportunities of reasonable recreation, the vast majority of the laboring classes would lose the motives of interest and self-respect to supply themselves with articles that minister to good taste and comfort in their personal and home environments.

What need, for example, would the masses of imbruted laborers feel of new suits for themselves and new outfits for their wives and children?

Fourth.—The utility of the Sabbath is seen again in the opportunity it affords for mental and moral culture. It gives time for reading and study. It fosters habits of sobriety, cleanliness, courtesy and good will. It imparts strength of character from the culture of conscience and the feelings of devotion.

It is true many would doubtless neglect to avail themselves of such privileges and abuse their opportunities; but multitudes would so occupy themselves as to receive accessions of mental and moral wealth, and thus qualify themselves to become exemplary citizens. The Sabbath is the best conventional agency to secure these results. And who will deny that the morality and intelligence of a people are essential factors of national prosperity?

An adequate presentation of the utilities of a Sabbath would require a consideration of its influence in imparting sanctity to our homes, stability to our free institutions, and right conception of the meaning and value of liberty.

Our limits, however, do not allow a discussion of the subject, but simply an outline of the argument.

We pass on to say, in conclusion: The Sabbath is of inestimable value in the cultivation of Christian graces. Of course no one should be legally compelled or required to attend church; and it is folly to talk of legislating piety; yet it is undeniable that the masses of church-goers comprise the best citizens of the republic.

Moreover, the spirit and letter of the constitution guarantee the liberty of religious worship, and in order to make this guarantee effectual, the law is bound not only to protect religious assemblies, but also to guard a conscientious people from such hindrances to exercise of their convictions as the prosecution of business would impose.

It is no reply to say, no one is compelled to work on that day. Neither, for that matter, is anyone compelled in this sense to work on any other day. But every man has the right to demand that the law shall guarantee him immunity from the necessity of choosing between the demands of his enlightened convictions and loss of position. You do not assail a man's liberty by forbidding him to get drunk, or abuse or neglect his family, or disturb his neighbors; but you do invade his liberty if you leave him exposed to the necessity of choosing between the convictions of his conscience and his means of gaining a livelihood.

But the designation of a Sabbath day is the grand agency for cultivating the religious life of a people, the dissemination of the highest forms of the statements of truth and the performing of deeds of charity. The services of Sabbath wor-

ship enkindle the noblest sentiments, awaken the purest desires and give strength to the holiest of purposes. They minister comfort to the sorrowing, strength to the weak, courage to the tempted and hope to the despondent. Moreover, who can estimate the vast amount of service which Sabbath worship contributes in helping men to better lives, in ministering to the varied classes of sufferers, in quickening the intellect, and in disseminating throughout communities, and even distant nations, those principles which contribute to a pure and an enlightened civilization, and lift mankind to higher planes of earthly living, by the enkindlings which come from faith in God, and the hope of the Sabbath that remains to be enjoyed beyond the confines of this temporary and burden-bearing life.

The Rev. Lansing Burrows, D. D., of Augusta, Ga., who was expected to address the Congress on "How Sabbath Observance is best Secured?" was by imperative engagements detained in Augusta.

#### DISCUSSION.

The Rev. E. H. JOHNSON, D.D., said :

*Mr. President.*—The venerable Dr. William Hague declared a few years ago, in the pages of the *Watchman*, that once in a generation Systematic Theology needs to be called back to the Bible for revision. Systematic Theology is so intent on ascertaining the logical relations of doctrines that its tendency ever is to draw from Scriptural principles inferences which the Scripture does not warrant. Among these is the traditional belief that the authority of the Fourth Commandment is transferred to the Lord's Day. I am not a professional exegete, but hazard nothing in saying that a large part of the great exegetes—a professional exegete tell me that all the great exegetes—deny that the Fourth Commandment covers the Lord's Day. If this is at all the state of the case you must be prepared to find that many thoughtful students of the Bible, whose orthodoxy is unquestioned, will agree with me in placing the observance of the day exclusively on New Testament grounds. I am not a professional historian, but I know no record is found that the Fourth Commandment was believed to cover the first day of the week before the eighth century, and that such a view was then, for the first time, declared by Alcuin, the spiritual adviser of Charlemagne.

The Lord's Day rests on New Testament grounds. Our Lord's saying that the Sabbath was made for man was a revelation. No Jew would have dared to say it. The Old Testament never said it. According to the Old Testament the Sabbath was made for the honor of God, and observance of it was as significant of fidelity to the Hebrew religion as participation in the communion is significant of fidelity to Christ and the Church. All the time it was true that the Sabbath was for man, but this was not yet known. The claim of Christ to be Lord of the Sabbath was the assertion not of a permanent observance, but of the Son of Man's right to control the observance of a day which was made for man.

The Sabbath is serviceable to man because its observance complies with the laws embodied in our constitution. It is clear that religion requires a day. If we have no public worship we shall have no private worship; and public worship cannot be secured on secular days.

The laws of astronomy coincide with the laws of thought and emotion as well as of our physical functions. The earth enters a period of darkness every twenty-

four hours. Mind and feeling as well as body need rest by sleep during a similar interval. But that interval of sleep breaks into our mental and moral states. We sleep off our thoughts, our feelings and our resolutions.

Yes, I said to you last night ;  
 No, this morning, sir, I say ;  
 Colors seen by candle light  
 Do not look the same by day.

Continuity of mental or emotional interest can be secured only within two periods of sleep. If religion is to have part of a day, it must have the whole day. The expectation of other attractive employments would invade the hours of devotion. It will not answer for most men to go to church Sunday mornings and to theatre Sunday afternoon, as the pious Neander did. If there is not a whole day for religion the embarrassment known in New England, when Sunday ended with sundown, will be felt again. The children waited with too great eagerness for the hours of liberty in the evening. There is, therefore, no reason to hesitate when claiming for religion the need of a sacred day,

No induction has ever been made which justifies us in denying that the mind and body equally require rest on one day in seven. But experience of Christendom makes that conclusion highly probable. There would seem, then, abundant reason in our own constitution to place the day on our Lord's declaration rather than on the Fourth Commandment.

But what shall we do with these sayings of Paul? He told the Romans that, as to the observance of sacred days, every man should be fully persuaded in his own mind. He warned the Galatians that he was afraid of them because they had lapsed into keeping days and months and years. He bade the Colossians to allow no one to judge them in respect of meat or drink, or of an holy day, or new moon, or Sabbath. If anyone says that neither of these texts refers to the Lord's Day, I reply that precisely the considerations urged by Paul against making any other day one of obligatory sacredness lie against imposing the same character on the first day of the week. Unquestionably important as the Christian day of rest is to Christianity, Paul would not allow a ritual or formal character to be forced upon the religion of Christ.

Rev. E. D. SIMONS, Bloomfield, N. J., said :

There is no doubt that we are in danger of losing our Sabbath. The danger is two-fold, from without and from within ; from the world and among ourselves. The farther west we go the less do we find the Sabbath observed. On the Pacific coast it is a nullity. There the day is one of recreation and dissipation. A strong league exists there to oppose the election to a state office of any man who will not pledge himself against Sabbath laws. And as the sun in setting sends its rays eastward, and all the sky is aglow with light and color, so at the east we are feeling the influence and suffering from the effects of the western spirit. We cannot disguise the fact that opposition to the Sabbath from the world is based upon its Christian, Bible sanction. The worldling is not opposed to a day of rest ; he is opposed to the Christian Sabbath, because it is the Christian Sabbath. So we come back to the book. The day and the book are united. The Bible must remain our chief sanction for the day of rest.

I am a little surprised that those who plead so earnestly this afternoon for freedom of conscience did not spring to their feet to-night with a like plea against the

Sabbath; for the conscience of the Jew, of the infidel, of the German, of the saloon-keeper, of the Sabbatarian is against the Lord's day. But we need to remember the fact that this is a Christian nation; that when the foreign elements that now oppose our Sabbath came here, they knew that this was a land of the Sabbath and of the Bible. These are ours by priority of right. In becoming parts of the land the incoming foreigners virtually accepted the conditions; and now they would break the compact. It is not a question of adopting the Sabbath, or of putting the Bible into our schools; but of throwing out the Bible and destroying the Sabbath. But our greater danger is from within, among ourselves. How about the lines of travel patronized on the Sabbath by even Christian ministers? Possibly we are not guiltless here. Then possibly in our great desire to keep up with the times we have not been able to wait from Saturday night until Monday morning; but have admitted the Sunday newspaper into our homes. Within these we have opened books that might better have been left closed. The danger touches our very lips, as well as our hands and eyes; and the plummet may well be let down into our very hearts. The true ideal of Sabbath observance is found in the words of the great evangelistic prophet Isaiah. The last two verses of the 58th chapter of the book of Isaiah reveal at once the divine will concerning the day and the manner and measure of the blessing attending its true observance. Sabbath observance needs to be toned up in our homes; and in every way let that be guarded which has been the source of our strength and prosperity. Let us hearken to the voice of our ascended Master, who says: "Hold fast that thou hast—the things ready to die—that no man take thy crown."

The Rev. F. M. ELLIS, D. D., of Baltimore, said:

*Mr. President.*—The more I come to know of the Word of God the more it impresses me as free from all that is arbitrary and as being a divine revelation, answering the profound needs of this life, and as God's solution of the great problems that confront the soul. Jesus Christ has not only recorded in the words of his Gospel the fundamental facts and doctrines that concern this life; but he has left for his Church, and for mankind, three great ordinances—Baptism, the Lord's Supper and the Christian Sabbath. These are more than mere ordinances, they are living, vital symbols, syntheses of the cardinal facts of the Gospel. As in the Lord's Supper we have the "showing forth" of the sufferings and death of Jesus Christ, so in baptism we have the great object lesson of his burial. And as the facts of Jesus' death and burial have monuments in these two ordinances, so also is the fact of his resurrection memorialized and preached in the institution of the Christian Sabbath. As the first and second of these ordinances find their meaning and significance in the meaning of the Gospel, and derive their authority from the very essence of the Gospel, so the ordinance of the Christian Sabbath rests its authority, as the other two do, on the genius and essence of the Gospel. In the rest of Jesus, as he lay in the tomb of Joseph of Arimathea, was fulfilled the meaning of the Jewish Sabbath. On that day he rested from his finished work as the world's redeemer. It was as completely fulfilled by this act of our Lord as the typical sacrifices of tabernacle and temple were by his death on the cross, and when that day of rest was thus fulfilled the Lord of life and glory rose from the grave, and laying aside the napkin and cerements that bound him he came forth upon the first day of the week, in its dawning, the Lord of a new creation, the first fruits of them that slept. This fact of the resurrection underlies the very idea of the Christian Sabbath, and as an ordinance proclaims its perpetuation as truly and essentially

as the death and burial of our Lord are proclaimed by other ordinances. As upon two abutments, this ordinance of the Christian Sabbath rests upon the ordinances of Baptism and the Lord's Supper. From the cross and the empty tomb of Jesus the Christian Sabbath rises as a resplendent arch, crowning the finished work of him who brought life and immortality to light. I hold this as true, then, respecting the Christian Sabbath—it rests upon a broader base than a mere command. The fourth commandment is but one stone in the structure upon which Christ placed it. It rests upon the very genius of his Gospel; upon a base broad as the Gospel's meaning, and is, therefore, as precious to the Christian as is his Lord's resurrection. In its larger fulfillment Jesus thus enlarged the meaning of the Lord's day, or Christian Sabbath, as he did the meaning of all else. He fulfilled and appropriated and by his own example, as well as that of his immediate disciples, transformed and translated the Sabbath's meaning from rest to *service*. This idea is essential to the Christian Sabbath. This is the meaning of that Gospel upon which the Sabbath now stands, since the Gospel is a ministry of life and hence of service. Reference has been made to the testimony of exegetes who seem to favor the idea that Paul, in his letter to the Galatians, left the observance of the Sabbath, at least to them, as a matter of choice largely. I am, I confess, old foggy enough to give a good many conclusions of so called exegetes a wide margin; at any rate I am not in haste to accept any conclusion respecting the Sabbath that is calculated to loosen its hold upon the home, the church or society. It is God's golden chain that binds into a hallowed unity the Christian home and church, and woe betide us when, for any reason, we become a nation of Sabbath neglectors. Other governments may desecrate God's day and yet live, but the day when we, as a nation, shall discard this holy day, that fatal day, be assured, will mark the beginning of the era that will issue in this republic's complete destruction.

REV. WAYLAND HOYT, D.D., of Philadelphia, said :

If all the rest of the commandments are to be observed, why not the fourth commandment? Our Lord was most submissive to the fourth commandment, and you find him reverently observing the Sabbath. Paul must be interpreted by Christ, and not Christ by Paul. I know no greater disorganizer than the Sunday newspaper, and no Christian ought to read a Sunday newspaper, and I regret that the Chief Magistrate of this country is so ready to affront Christian people in easy travel on the Sabbath. Better the puritanical than the continental Sabbath.

The evening session closed with prayer by the Rev. E. A. Woods, D.D., of Cleveland, Ohio.

### Third Day.

#### *Morning Session.*

The Congress assembled at 10 A. M. The President, Dr. HATCHER, in the chair. The hymn, "Rock of Ages," was sung. Prayer was offered by the Rev. L. A. CRANDALL, of New York.

The first paper was presented by the Rev. E. B. HULBERT, D.D., of Baptist Union Theological Seminary, Morgan Park, Ill., on

#### CHRIST'S DOCTRINE OF ENDLESS PUNISHMENT.

Is the doctrine of endless punishment true or false? If true, can the reality be evinced? If false, can the fiction be exposed? Can the mind be as sure that endless punishment is a reality as that London is a reality? Or that endless punishment is a fiction as that a centaur is a fiction? A strong probability is exactly what the mind does not crave. It asks certainty, not likelihood. From what source can positive and trustworthy knowledge be obtained?

I. First, interrogate NATURE. Marshal the phenomena of this visible and tangible creation, such phenomena as can be tested by experiment and observation, the material elements of which the existing system of things is composed and the forces who have helped to make the system what it is; then strive to elicit a decisive word concerning the soul's hereafter. Let geology, chemistry, physiology and the rest dig into Nature's innermost recesses. What success attends the patient delver?

Many scientists, eminent in the domain of physics, each an adept in his own department concur in this, that a most real discovery has been made. To the inquiry about a coming retribution an answer, positive and unqualified, can be given. Punishment in another life is a figment of the imagination, for the conclusive reason that this is the only life there is—the subject on whom the punishment is supposed to be inflicted will not be there. The scientists tell us that their studies have disclosed that the soul is a product of the development of the brain, and that "everything ceases with the dissolution of the material fabric." "Physiology decides definitely and categorically against individual immortality, as against any special existence of the soul."—(Vogt.) The unprejudiced are "compelled to reject the idea of a personal continuance after death. With the decay and dissolution of its material substratum, through which alone it has acquired a conscious existence and become a person, and upon which it was dependent, the spirit must cease to exist."—(Büchner.) In Scripture terms: "That which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other; and man has no pre-eminence over the beasts." Such is the outcome of recent science.

Nevertheless, though stunned at first, a sober examination still leaves the mind in doubt. Detecting the groundless assumptions, unwarranted inferences, inconsequent reasonings, tentative statements, flaws and loopholes, and, withal, so many opposing evidences outside the narrow realm of physics, and so loud a protest from the heart and conscience, the mind, gaining again its poise, is neither silenced nor convinced.

On the other hand, the arguments drawn from Nature in favor of immortality and retribution are so imperfect and unsatisfactory as to leave the result a mere conjecture and surmise. Balance the probabilities in favor of the survival of the soul, and hence of judgment and awards, against the presumptions which point the other way, and suspense and not conviction is the issue.

Is the doctrine of endless punishment true or false ?

2. Secondly, interrogate REASON. As with Nature, so with Reason, the continuance of human personality after death must first be settled before the question of punitive awards can be approached ; but this is exactly what abstract rational speculation seems powerless to do. Selfhood is only seen by reason in the conjunction of soul and body. Separate the two, and reason loses sight of spirit. A living, bodiless soul is as difficult to apprehend as a living, soulless body. Of course instinct cries out for personal existence after death, but can the instinctive hope become a reasoned conviction ? Confidence in Reason's proofs is somewhat shaken when we reflect that they apply as well to brutes as to men ; and as well to the pre-existence of the soul as to its ultimate continuance. Moreover, as regards the special thought of retributive justice in the conditions under which men shall exist hereafter, that idea seems to be precluded, since, in that world, life before death may be as great a blank as, in this world, life before birth is now a blank, the soul being as forgetful after death of what transpired in this life as it is now forgetful of what transpired in a pre-existent state.

By way of pure speculation, holding himself in the grip of unyielding logic, Aristotle concluded that " the soul is special or individual, only so far as it exists in a determinate body, and that, therefore, as individual it is perishable." Plato, on the other hand, pledged in advance to the indestructible nature of the human soul, in reaching individual immortality together with the endless punishment of the incorrigible, was obliged to forsake the guidance of simple reason, and to appeal to that deep instinct in human nature which craves immortality, and to fortify his position with allegories and myths and the like ; while at last he finds himself in accord with Socrates, who says, " To affirm positively that the fate of souls is exactly as I have described does not become a man of sense. But that, either this or something of the kind takes place with respect to our souls and their habitations, seeing that the soul seems to be immortal, appears to me most fitting to be believed, and worthy the hazard for one who trusts in the reality. For the hazard is noble, and it is right to allure ourselves with such views as with enchantments." Cicero says, " Whilst I am reading his treatise, I assent to his reasoning ; when I lay down the book and think over the question myself my assent slips away from me." Cousin sums up all in the words, " Reason can show that there is in man a principle that cannot perish. But that this principle reappears in another world, and carries with it there the consequences of the good and evil actions which it has committed here, does not admit of rigorous demonstration."

Is the doctrine of endless punishment true or false ?

3. Thirdly, interrogate CONSCIENCE.

It has been said that in the conscience we find " the finite contacting point in man that corresponds with the infinite surface in God." Many suppose that, by reason of this, the decrees of retributive justice in God have been echoed in the decisions of this judicial faculty in man ; and that here, if anywhere, we are to get a specific answer to our inquiry. This supposition is in part correct. Without question, conscience, in its very nature, condemns wrong action. It distinctly affirms the demerit of sin. It definitely pronounces the guilty, ill-deserving. The wrongdoer ought to be punished. The selfish heart may wish the escape of the offender,

but the conscience insists on the infliction of penalty. Convicted of sin, it forebodes impending doom. It is not a stranger to "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." There is no sharper foretaste of the bitterness of the portion of the finally impenitent than in the gnawings of the remorseful conscience.

But while conscience with terrific energy insists that misery shall follow guilt, and up to the full measure of exact and rigid justice, its estimate of the claims of justice is only of the vaguest sort. Sin ought to be punished, and not less than its guilt deserves. But how much does its guilt deserve? How serious is the fracture of the law of God? How intelligent and abandoned was the act of transgression? How scarlet is the guilt in the eye of God? What amount of suffering would be an adequate compensation? These are questions to which conscience can give no answer. It can only say, let the culprit suffer all he ought to suffer. But until it knows God and justice and law and guilt perfectly, it can never fathom the depths of that word ought.

Respecting the duration of punishment, conscience distinctly affirms that as long as men are sinful they must be degraded and miserable, that endless sinning ought to feel the endless smittings of the rod. But conscience does not affirm that the transgressor will never cease transgressing, nor that for a single sin, or for a given number of sins, or for the sins of a lifetime, he will be punished eternally. It neither affirms nor denies. It is simply silent through ignorance.

Is the doctrine of endless punishment true or false?

#### 4. Fourthly, interrogate SENTIMENT.

Passing strange is it that on a question so grave as this men should arrive at a settled opinion, prompted thereto solely by the play of the sensibilities. And yet the delicate sympathies of the present age, voicing themselves in newspaper and magazine articles, in pulpit and platform addresses, in effusions of poetry, and in various other ebullitions of popular feeling, pronounce the doctrine shocking to the cultivated sentiment of the day in which we live. Believers in it are behind the times, and hardly worthy respectful consideration. At any rate, let them never smile, nor marry, nor beget children, nor enter cheerful society. It is sentiment's era, and let all who follow not with us be accounted villagers and rustics.

Yet, after all, this airy gratulation and assurance is as unsubstantial as the stuff that dreams are made of. Modern gospels of culture and humanity, modern rhapsodies about sweetness and light, modern dotings over esoteric Buddhisms, what have they to do with the awful question of eternal retribution? Omniscient sentiment in fact knows nothing. In every conclusion the wish is father to the thought.

Sentiment sees in God an indulgent Father, and in sin a sad misfortune, and in pain a sweet corrective; therefore, Jehovah and guilt and perdition are simply what sentiment pictures them.

A painful sensation thrills the diseased eye as it gazes into the noonday's sun; therefore, the sun is not a reality. The sinful soul recoils as it fronts the thought of retribution; therefore, retribution is a phantasm—disliked, and hence unreal.

But will our problem solve itself after this easy fashion? Is endless punishment untrue because a guilty and shrinking fear disowns it; untrue because it disturbs the deep repose and lethargy of carnal human nature; untrue because it breaks the dream of selfish human souls sepulchred in the senses; untrue because it sounds a note of warning in the ears of men mad in their search for gold and name and power; untrue because it seems a death's head at the feasts of drunken revelers; untrue because pleasure and business and fashion and society have raised

their voice against it? Not so easily can the question be disposed of. Sentiment can recoil, it cannot refute. It can disown, it cannot disprove. In light and flip-pant mood, it can play with the matter; it can give to no earnest, anxious man a solid standing ground.

The question is totally outside its range and sphere. Sentimentalism, in the nature of the case, must be ruled out of court.

Thus far it appears that in nature we find no clear and certain disclosure of the destiny of the soul; in reason nothing beyond conjecture and surmise; in conscience no measure of the turpitude of human guilt, and no knowledge of the kind, the degree, or the limit of the punishment which it deserves; and in mere sentimentalism no utterance which can reasonably shape the decisions of a candid mind.

Is the doctrine of endless punishment true or false?

#### 5. Fifthly, interrogate REVELATION.

Concerned as we are with a question of fact and not of speculation, our only source of positive and trustworthy knowledge is in the declaration of one who knows. Trustworthy and certain information comes solely through divine disclosure. Human deliverances are confessedly crude, conjectural, contradictory, often absurd, and always unsatisfying. If God has spoken, we can cast the whole burden of our reliance on what he has said. Otherwise, perforce, we become agnostics. We may be curious to learn the opinions of theologians, priests, schoolmen, scientists, philosophers, sentimentalists, and poets, but their opinions all together are not a feather's weight against a single sentence from the page of an inspired penman. We may be interested to know what Plato and Aristotle, Clement and Origen, Schleirmacher and Dörner, Foster and Farrar, Hegel and Huxley, Whately and Müller, "Andover" and Beecher, have written, but all they have written is lighter than the dust of the balance against one verse from the infallible revelation. The Word of God as contained in the Scriptures of the Old and New Testaments, in that alone can we trust implicitly. "What is not read therein nor proved thereby" concerning things to come cannot be positively proven nor certainly known.

But while every part of that Word is authoritative, and every disclosure stamped with the divine endorsement, we are less solicitous to know what Prophets and Apostles have uttered than what Jesus Christ himself has made known. Above all others is he qualified to speak on the issues of life. To his perfect intelligence, past, present and future are in open vision. From his perfect power no soul can possibly escape. By his perfect love a full salvation has been provided. He is himself Creator, Redeemer, and Judge; and he himself is to determine, declare, and execute the everlasting doom of every responsible creature.

Is the doctrine of endless punishment true or false? We reverently stand in his presence, and humbly listen to his words.

#### 1. First, Jesus Christ taught that SOME MEN WILL NOT BE SAVED.

Whatever is to become of them, it is simply certain that they are not to experience the felicities of heaven. The Master said to Nicodemus, "Except a man be born anew he cannot see the kingdom of God;" and again, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Unless, therefore, all are "born anew," "born of water and the Spirit," some are not to "see" and "enter" the Kingdom of God. In the same interview Jesus declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This night-visiting "teacher in Israel" must have understood that to "perish" would be the portion of

such as failed to believe ; even as John the Baptist says in the same chapter, " He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Of the same tenor are those sayings of Christ, " Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves." " He that eateth me, he also shall live because of me." " I said therefore unto you, that ye shall die in your sins : for except ye believe that I am he, ye shall die in your sins." " Whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it. . . . For what is a man profited, if he gain the whole world, and lose or forfeit his own self." Among his last words were, " Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved ; but he that disbelieveth shall be condemned." Most plainly is it taught that life is in Christ, and that rejection of him brings death to the soul.

" One said unto him, Lord, are they few that be saved ? And he answered and said unto them, Strive to enter in by the narrow door : for many, I say unto you, shall seek to enter in, and shall not be able." " Enter ye in by the narrow gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it."

In the treasury of the temple he said to the carping Jews, " I go away, and ye shall seek me, and shall die in your sins : whither I go ye cannot come." In the Sermon on the Mount he said, " Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven." As he journeyed to Jerusalem he declared that while patriarchs and prophets will be found in the kingdom of God, there are others who will find themselves " cast forth without." He further declared that when the master of the house is risen up, and hath shut to the door, to those standing without and imploring admittance, he will reply, " I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity."

Many of Christ's teachings were given in parabolic form, and the very pith of many of these parables is the solemn truth that some men will not be saved. In the parable of the Virgins he says that the wise " were ready," and " went in with the bridegroom to the marriage feast ; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

In the parable of the drag-net he says, " They sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world. The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire ; there shall be the weeping and gnashing of teeth." In the parable of the wheat and tares he says, " Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire ; there shall be the weeping and gnashing of teeth."

He himself is to preside in the final court of assize, and he has not left us ignorant of the transactions of that tremendous day. " The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth ; . . . they that have done ill unto the resurrection of judgment." In most explicit language

Christ declares, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And again he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. . . . Many will say to me in that day, Lord, Lord, did we not prophesy by thy name. . . . And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Before the throne of Christ's glory all the nations shall be gathered; "and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on the left hand, Depart from me, ye cursed, into eternal fire, which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment."

Whatever is to become of a portion of mankind, including Scribes, Pharisees and hypocrites, men of the Dives and Judas type, the wicked of Chorazin and Bethsaida, of Jerusalem and Capernaum, this much is certain, they are not to be saved, not to enter into life, not to enjoy the beatific vision.

2. Notably, Jesus Christ taught that the UNSAVED ARE TO HAVE THEIR PLACE IN HELL.

When he sent forth the twelve, he charged them, saying, "Be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." When the Roman centurion besought the healing of his servant, the Saviour marveled at his faith, and foretold that believing Gentiles will be saved, while unbelieving Israel, "The sons of the kingdom shall be cast forth into the outer darkness; there shall be the weeping and gnashing of teeth." In the mountain discourse he declared, "Whosoever shall say, Thou fool, shall be in danger of the hell of fire." For the wicked inhabitants of Sodom and Gomorrah there shall be no hope; and the fate of Chorazin and Bethsaida shall be even worse. "And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades." To reprobate Jews he said, "Ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more the son of hell than yourselves. Woe unto you, ye blind guides; . . . Woe unto you, Scribes, Pharisees, hypocrites! . . . Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

Christ says, respecting that wicked servant who beat his fellow servants and was drunken, "The lord of that servant shall come in a day when he expecteth not, . . . and shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth." The severest sacrifice must be made to escape the doom of the lost. "If thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having two feet to be cast into hell."

In many of Christ's parables this truth that the unsaved have their abode in hell is brought out with great distinctness. In the parable of the talents, respecting the wicked and slothful servant who hid the one talent in the earth, the Lord commanded, "Cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth."

In the parable of the King's Son, the king commanded to take the man "not having a wedding garment and bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and gnashing of teeth."

In the parable of the unjust steward, respecting the forgiven servant who was hard with his fellow servant, the master, being wroth, commanded that he should be "delivered to the tormentors till he should pay all that was due."

In the parable of the Rich Man and Lazarus, we read that, "the rich man died, and was buried; and in Hades he lifted up his eyes, being in torments."

Foretelling the events of the judgment day, Christ affirms that "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth."

The shepherd shall place the sheep on the right hand, but the goats on the left. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment."

3. Thirdly, Jesus Christ taught that IN HELL THE UNSAVED WILL BE PUNISHED. "These shall go away into eternal punishment." Consciousness characterized by suffering is to be the lot of the wicked. "He that believeth not shall be condemned." In hell this sense of condemnation shall take away all peace of soul. "He that obeyeth not the Son, shall not see life, but the wrath of God abideth on him." This abiding wrath, abidingly experienced, shall fill the soul with woe unutterable. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Divest that word "depart" of all the meaning possible, it still remains a word of dreadful omen, sealing the banished one to that home in fire in which the devil and his angels are tormented day and night forever and forever.

According to the Master's teaching, not to part with the hand or foot or eye that causes one to stumble is to forfeit entrance into heaven; is to cast one's self into hell, "where their worm dieth not, and the fire is not quenched." What could he have meant by "worm" and "fire?" And what could have been the import of those other words so often on his lips, "There shall be the weeping and gnashing of teeth!"

In what terrific imagery does the Saviour picture forth the agony of the lost in that account of the rich man who "in Hades lifted up his eyes, being in torments. Send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame." Send Lazarus to my brethren "that he may testify unto them, lest they also come into this place of torment."

4. Fourthly, Jesus Christ taught that IN HELL THE UNSAVED WILL BE PUNISHED ETERNALLY. "These shall go away into eternal punishment, but the righteous into eternal life. How long is this punishment to last? As long as the life of the righteous. One and the same word expresses the same thought when it is predicated of the punishment of the lost as when it qualifies the blessedness of the saved. "Both states are expressed in language precisely parallel, and so presented that we cannot exegetically make any difference in the force and extent of the term."—(Tayler Lewis.) If "eternal life" is to have an end, then "eternal punishment" will have its end. Christ makes a simple literal statement. Clause stands balanced against clause. The same word used to designate the duration of the happiness of the redeemed is used to designate the duration of the misery of the wicked. "The punishment and the life are represented as of equal and parallel duration, and both alike as strictly without end."—(Haley.) To discard this view is to philosophize, not to interpret. Commenting on the passage, Meyer says, "The absolute idea of *eternity*, in respect to the punishment of hell, is not to be set aside by a popular toning down of the word eternal, but is to be regarded as exegetically established by reason of the contrasted life eternal which denotes the endless Messianic life."

It must be remembered, likewise, that it is this same duration-word which is

used to express the ceaseless existence of God himself. The endless duration of the life of Christ and of the Holy Spirit is declared to us by means of this term in which "the idea of eternity is expressed with all the plainness with which the most perfect language ever spoken could give it."—(Boise.) If this word eternal does not fairly imply the eternity of future punishment then we may conclude with Prof. Stuart that the "Scriptures do not decide that God is eternal, nor that the happiness of the righteous is without end, nor that this covenant of grace will always remain, a conclusion which would forever blast the hopes of Christians, and shroud in more than midnight darkness all the glories of the Gospel."

In perfect accord with this authoritative and ultimate disposal of the question of the duration of punishment are many other sayings which fell from the Saviour's lips: "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into *eternal* fire"—"into hell, into the *unquenchable* fire"—"into hell, where their worm *dieth not*, and the fire is *not quenched*." "Then shall he say unto them on his left hand, Depart from me, ye cursed, into the *eternal* fire which is prepared for the devil and his angels." "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born"—a saying which is hardly true unless Judas is to be punished forever. To the unbelieving Jews Christ said, "Ye shall die in your sins: whither I go ye cannot come"—another saying, hardly true, if into his presence the unsaved are to come in peace at last, "When once the master of the house is risen up, and hath shut to the door," his answer to those standing without, "I know not whence ye are; depart from me all ye workers of iniquity," hardly comports with the idea that the exclusion is ultimately to end. The idea of fixedness and permanence seems to lie in those words which Christ puts into the mouth of Abraham, "Now here he is comforted, thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us."

As significant a saying as Christ ever uttered on the duration of future punishment is found in those words, "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness; but is guilty of an eternal sin." Eternal sin will surely merit and receive eternal punishment. The sin never ceasing, the infliction can never cease. There cannot be a rational doubt that Jesus Christ intended to teach the doctrine of endless punishment.

The Rev. W. H. ROBINSON, of Philadelphia, followed with a paper on

### CONDITIONAL IMMORTALITY.

The best form of the theory that conditions unending self-consciousness upon faith in Christ may be stated as follows: The soul's being is not inherently eternal. If without Christ, sin will work an end to its existence. Not at death, but after a conscious intermediate state of penal or reformatory pain, it will, at the judgment, be clothed upon with its resurrection body and cast into the eternal fire of a material flame, or of its own self-consuming passions, or of both. This fire will burn it up. The terrible consumption may take a shorter or longer time, perhaps ages, or ages of ages. That will be according to each soul's deserts. But the legitimate end and the certain result are extinction of conscious existence. The perpetual pyre may burn on forever as a warning or as a monument. But its work will be done. For all wicked souls and Satan himself will be extinct. Only as united to Christ

can the soul enter upon a literally endless conscious existence. It has therefore only a *conditional immortality*.

I.—*The Biblical Aspect* of this theory raises many questions. Does eternal fire mean ever-burning fire, or only differently burning fire? Is eternity itself in the Scripture an extension of time or is it rather something enveloping time but generically distinct from it? Is its true conception linear or circular? How could Sodom and Gomorrah "suffer the vengeance of eternal fire" when modern travellers in that region find no flames unquenched? How else can a "worm's" work issue but in devouring utterly? What else does even slow fire do at last but burn its fuel up? To all these inquiries one exegetical answer seems sufficient. "Never-quenched," "dieth not," and "tormented forever and ever" express ever-duringness. They may express much more, but if they do not include linear eternity all language is vain. But however answered, these inquiries are outlying. They are in the streets. The citadel question concerns itself with the interpretation of the term "death."

On this test matter, conditional immortality men speak somewhat thus. Adam saw animals die and disintegrate. Whether before or after the fall matters little. Death to his eye meant, or came to mean, decay, scattering, practical extinction. His centuries of observation would translate "Thou shalt surely die" into "Thou shalt go into nothingness and unconsciousness." That is the natural meaning. God is honest. He makes the inner world of mind answer to the outer world of phenomena. Can we without dishonesty impart a mysterious, heterogeneous sense to God's plain threat? Adam's body did perish and mix with the elements. Is it ingenuous to say his soul did the reverse? Words ought to have their literal meaning until the context requires a figurative one. There is no such compelling cause in any context of death. Fix the literal meaning in your mind, and then read through from Genesis to Revelation. No passage sounds unnatural or forced. Or if there are possible exceptions, what are they but eddies in the gulf-current? The word has doubtless gathered many accretions through the Biblical centuries. But they cannot be confused with, much less radically change, its essential core. Death has, of course, associated ideas of pain and misery. It may be sudden or it may be lingering. Killing the soul in Gehenna may be like consumption of the lungs, a long and agonizing process, but by nature fatal from the start. Or again, death may be spoken of proleptically. A man is "dead in sin" or "has no life in him." But this is simply because he is as good as dead. There is no figure in these expressions. Or if there is one, it is in the *tense*, as when we say "You are a dead man if you begin the opium habit," or as God said to Abimelech, "Thou art but a dead man because of the woman thou hast taken." Thus the literal interpretation need be no narrow one. It can expand to the compass of almost anything. It only requires that the end, far off it may be, but at last arriving, shall be extinction of consciousness. And the conclusion is that the dogma of eternal punishment would never have become current had not this plain word been tampered with, not simply by enlargement but by alteration of the *root idea* of its Eden meaning, thus braiding in a false thread through all the fabric of the Scripture system. Draw out this thread in all its length and filaments and all can read the legend clear from end to end: "No immortality without faith in Christ."

To all which I answer: Detailed dogmatizing is dangerous in the garden of Eden. Who knows just what was done where "high in paradise o'er the four rivers the first roses blew"? A mist still goes up from the earth to keep it green and make it poet-land. And in the mist many a shape looms large and questionable. Who knows the contents of Adam's mind? Was he a broad philosopher,

or a deep-seeing child, or neither? Precisely how much did he understand? Did he receive a great primal revelation quickly blurred and shrunk by his sin? We know not. We only know that the Scripture story begins in twilight and shines more and more unto the life and immortality of the perfect day of Jesus. What now we see in Apocalypse was then in Genesis. What the Eden words mean we shall best find by taking back to them the things of a later paradise. The second Adam is the true commentary on the first. Let us read the final between the lines of the primal. Nor is the procedure arbitrary. *Divine* beginnings, because they have sight of their goal and end, are seminal and germinative. We go back to the bud and *expect* to find the flower within it, because the two are one growth from God. What then are the final petals, unseen then and secret, but present? Some of them are these: "Eternal sin," "Worm dieth not," "Fire never quenched," "Tormented forever and ever." These are not plucked from any "Rose of the blessed." But surely they are clear-shaped. We cannot imagine Christ saying at the last judgment, "Come ye blessed, enter unending joy. Depart ye cursed into unending punishment." And then, under his breath, aside, "Unending, I mean as to its results. You will, however, be released finally by cessation of consciousness in blank extinction." Such a mental reserve would be enormous and critically misleading. For one endlessness would be endless and the other would be broken in the middle by a stupendous change, and nothing said. No, the old idea is the New Testament one. Death is, first and foremost, the separation of the soul from God. "Depart from me" is its essence. If now we take that thought back to Eden, we find it there before us. Here are two persons threatened that in the day they eat they shall die. The day of eating comes, but they do not die. They live on in conscious existence. What then has happened? "The man and his wife hid themselves from the presence of the Lord God." Estrangement from God is the real death. This is the bud of "Depart from me." Mark, I do not say that this was Adam's thought. If it was, I do not think that sin let him keep it long. Many a century must elapse before any one else should grasp it. But the fact that the latest idea of death finds itself waterlined in the earliest record is proof of the correctness of the idea. It is what we should expect in a divine genesis. Meanwhile observe how this spiritual conception of death is prepared for and journeyed toward by the slowly widening horizon of the word in the minds of the Hebrews. At first they hardly see more or further than physical death. Then they begin to conceive a shadowy realm into which all the dead depart. Enoch went somewhere when "he was not, for God took him." By Moses' day there are laws against seeking to the dead. By Saul's day they can be summoned up as Samuel was. Elijah's rapture gives yet greater vividness to the unseen world. Isaiah's prophecies find the idea of Sheol as an abode of the living dead so popularized as to furnish the *imagery* he uses as to the King of Babylon. Thus all through the Old Testament the life beyond life is widened and clarified until Christ at last gives it the clearness and unendingness of the New Covenant. The simple fact is that the idea of death unfolds progressively on lines parallel with the other great Bible ideas. As symbols are made less and less in steady progress from the pillar of fire to the untempled Jerusalem above, as the figure of Messiah grows from the seed of the woman to the glorified Christ, as the servant of Jehovah slowly takes form in the poetry of Isaiah till we reach the Fifty-third chapter; so is it with the thought of death. All the way from Adam to Jesus the death point keeps receding into the distance. When we read "In the day thou eatest thou shalt surely die," we naturally think of Eve as taking the mortal taste and falling dead, as from prussic acid, under the boughs of the deadly tree. But no, death is pushed

back all the hundreds of years she lived. Climbing higher, the horizon fairly leaps over into another world. And there it dimly widens away till life and immortality, and death and hell are brought to light. Then death reaches out endlessly. At first man said, There, just over there, in that field, is where the sky touches the earth. But as God took him higher up the mountains of revealed truth the sky dome became vaster till at last he got the idea of a distance beyond distance, and an effect was painted in his mind like one of Turner's pictures, and he felt that in the destinies of the soul, whether for weal or woe, the sky was infinite and never touched the ground. Then he was ready for the conception of death as spiritual separation, and taking the final back to the primal, could understand how the threat in the garden could unfold into the idea of an unending pang. As the temporal had at last widened into the eternal, so the visible had finally disclosed the spiritual.

II.—*A Scientific Aspect* also belongs to our question. The author of the Bible is the author of the book of Nature and the writer of that mystic scroll, the marvellous heart of man. The nature above us, the nature about us, and the nature within us will be found some day to meet in their ultimate utterances. The doctrines of the Word will be confirmed by the teachings of science and philosophy. Writers like Stewart and Tait, J. J. Murphy, and Henry Drummond, have been seeking to build Herbert Spencer and his school into the fabric of revealed truth. The results have been in some cases most interesting. My time will allow for a word only about these writers, and that relates only to the last of the three. Drummond teaches conditional immortality. He says that all life proceeds from life, that life is a correspondence with environment, that the correspondence of the soul with God is alone eternal life, and that it is started solely by faith in Christ. At the lowest place we have inorganic matter whose material vegetable life takes and rebuilds into a wholly new structure. Then the animal life may come in and build that vegetably living matter into a higher kind of life such as that of the ox. Man may eat the ox and build its material into his yet higher life.

Just so is there above the natural life of man a higher life imparted by Christ. As the soil is dead as regards the life of the plant, as the plant is dead as regards the life of the ox, as the ox is dead as regards the life of the man, so is the soul without Christ dead as regards his life. Each kind of life is dead as to that which is just above it. The natural man is strictly and scientifically dead, because the new birth is biological. Drummond does not make any figure out of the tense in Christ's words, "He that hath not the son hath not life," and "He that believeth hath passed from death into life." He can take it all just as it stands. The once born *are* dead, not will be. So far we may perhaps follow his fascinating lead. But we halt when he goes on to say that knowing God by faith in Christ is the correspondence which is to bridge the grave. He seems to mean that it is the only such correspondence. But how does he know that? The fact is his pellucid pools of thought are connected by some muddy brooks. I venture to carry out his thought according to his own principles. Here are certain men with no life in them. What then is their death? Plainly it is not the cessation of consciousness. There they stand disputing with the Christ, who tells them they have no life in them. Each one of them is not only dead while he lives, but alive while he is dead. His mind assimilates, reproduces, wastes. He has a life without Christ's higher life while here. What is to hinder his having it to all eternity? He has not the Christian's peculiar "correspondence" with God. But he has that general "correspondence" with him which every created thing has according to its nature.

His soul has a "correspondence" with God. When will that "correspondence" cease? When Christ's regenerating life is withdrawn? But that is not in him to be withdrawn. That relation has never been formed. How can it be broken? The unregenerate man has nothing to do with that one way or the other. But something is keeping his soul in action. When will it be taken away? When his body dies? To say "yes" is either blank materialism, or it is saying that by direct fiat God withdraws the soul's consciousness at the particular moment when the soul leaves the body. And that is purely gratuitous at least for science. There may be something self-destructive here or hereafter in the wicked working of the soul. That will be mentioned later. Meanwhile, note that admitting Drummond's principles does not prevent the soul from passing the Gibraltar of death. Going to pieces out in the eternal Atlantic is another question altogether.

III.—Our subject has also a *Philosophic Aspect*. The soul has for long been held to be inherently immortal. This has been inferred from the testimony of consciousness that the spiritual principle is one and indivisible,—that it is a monad. The ego is apparently never divided, but is present, the whole of it, in each of the acts and functions of the soul. Faculty is only the name for a kind of activity. All the faculties may act in one act. Let the mind be fastened upon the material atom. See how indestructible it is through all its transmigrations. Then turn to this invisible thing, the soul, and it is not difficult to conclude that it, too, will remain the same through whatever changes it may be called to pass. Yet the soul is such a mysterious thing and the mists hang so low over its workings that this argument "wakes no certain clearness" in the breast. It is too recondite and subtle to be apprehended with any great vividness.

There is a better philosophical evidence for the endless existence of the soul in the argument from correlation. In everything but man we find the nicest adjustment of organs and instincts to spheres and modes of action. The fin is matched by the water, the wing by the air, the migrating instinct by the sunny south. Can he be an exception to this all-prevalent law? He has the idea, not merely of a future, but of an unending future. Unendingness, illustrated for example in Sisyphus and Tantalus, is an integral part of his conception.

Here sits he shaping wings to fly,  
His heart forebodes a mystery,  
He names the name eternity.

He shapes the wings because there is a coming flight. He names the name because it echoes a fact. God has put eternity in his heart (Eccles. iii, 11) because eternity is his destiny. The Bible itself, for the most part, teaches natural immortality through this process of inference. It shows everywhere the presence and growing power of the instinct in the human soul, and in so doing assumes the correlated fact.

If now we turn to the workings themselves of the sinful soul, we do not find them showing any tendency to self-extinction. Dr. Joseph Parker says that he has been in high intellectual health one moment, and the next moment been thrown down by the invisible bolt of a wicked thought. It stunned his brain and took away its fine delicate power of moving with ease through difficult questions and high speculations. Its most delicate threads had lost their tension, and its bloom moldered and perished. But was this anything more than the disturbing effect of a thought morally foreign to his usual lines? Is it not the same experience reversed, when the swiftly moving plans of evil are paralyzed in a man's brain by the sudden thought of God, or of some pure face known in less sinful days? Let

Dr. Parker go on in the sinful thinking till his mind becomes a skilled worker in wicked thoughts, and the obstructing force will thin away and swift facility will be achieved. It does not appear that Goethe's aesthetic sense lost its delicate touch when he became willing for the sake of studying the reflex sensation, to soil the white petals of a woman's soul. It does not appear that Napoleon's military genius declined with the growth of his unprincipled selfishness. Satan himself appears to have lost none of his natural ability by reason of his milleniums of depravity.

Nor, if we take the varied powers of the soul, do we find that they are self-destroyed by sinful activity. Lying is the sinful use of memory. And lying will bring a man to that point that he cannot tell when he is lying,—deceiving and being deceived. I once knew a student who had reached this stage. Yet he stood very high in his studies, including those which required most from memory. Deceitful and disorderly working is not extinction. The imagination may riot in foul and sensual images, but enslaved as it is to them, it is an active slave and does its work as gaily and heartily as ever. As to reason, how acute are the arguments of those who have prostituted that faculty for years to the work of Jesuitic casuistry and have suborned its power to debauch men's consciences. Against what Bushnell has said in "Forgiveness and Law," we may put what he has said in his "Sermons for the New Life," of the undiminished mental activity of a wicked man: "His thoughts run as rapidly as they ever did, only they run low; his imaginations live; only they live in the style of his passions. It is not then annihilation that we see in him. Nothing is really annihilated but the celestial possibilities. A living creature remains,—a mind, a memory, a heart of passion, fears, irritability, will,—all these remain; nothing is gone but the angel life that stood with them, and bound them all to God. What remains remains; and for aught that we can see must remain; and there is the fatal inevitable fact. How hopeless! God forbid that any of us may ever know what it means!"

IV.—One *Practical Effect* of this theory is to give an air of simplicity and common sense to the Scripture threatenings. It reads easier to take the literal signification. It sounds like one of ourselves. "If you disobey I will kill you. Now that you have disobeyed you are as good as dead. In the course of time you will not exist. Yet there is a hope. Unite yourself by faith to Christ and as he lives you shall live also." God is not to be thwarted by any of his creatures. When a thing will no longer answer the purposes for which it was made he destroys it like a sensible man. It is of no use, why keep it any longer? Adam and Eve have become useless. Let them go down to the dust and nothingness from which they sprang. The world of men, their descendants, is a failure. Drown it! It is the "first idea that would occur to a healthy mind." Save Noah and his family and away with the worthless remainder. So again at the final day. Gather the whole sentient crop together. Separate the wheat from the chaff. Save the wheat, but burn up the chaff, including all bad men and all bad angels and Satan himself, and let nothing be left alive in all the universe of God except good men and good angels and God the All-Holy One. All this, we say, has an air of simplicity and common sense. But alas, the world is not governed on that line. How many a thing, how many a man, is kept in being when all hope of betterment is past, when continued existence has become a curse, when extinction would be a boon. The principles of the divine government, so far as we can see, are not so simple. It is all very well to talk of the simplicity of the solar system. These definite revolutions, these limited years and periods are very well. But what of that profound, seemingly eternal, drift of the whole system itself? Mysterious as that drift is, is it not outlined, or at least indicated, on Christ's chart of the spiritual heavens? Will God's

organically holy nature ever cease to repel sin and by an act of annihilation at once lower itself and destroy its constitutional action? Such an act seems to me in the highest degree arbitrary and external. It does not take sufficient account of the awful momentum of an evil will, or of the eternal momentum of God's character. There is no such method seen in the life of the manifested God Jesus Christ. The Old Testament may have its sudden "annihilations," as of Korah, Dathan and Abiram. But Jesus never annihilated anybody. "He looked around about him with anger, being grieved for the hardness of 'men's hearts,'" He is the final revelation. Everything in him is eternal. His tears over Jerusalem fall forever. His terrible denunciations are forever proceeding out of his mouth. That face of combined grief, anger and love is the transient materialization of an eternal expression. We shall all see it at last, and see it forever. It will be as pure fire filling the universe. Every man will be in it as a bush burning but unconsumed. Some, like Daniel's three worthies, it will make radiant with joy. To others it will be an unquenched Gehenna. What maketh heaven, that maketh hell.

The theory we are discussing does not, in the last analysis, really afford that relief which doubtless has commended it to some minds. I mean it does not clear the character of God as the author of pain and suffering. If it be said that by conditional immortality all pain, whether for discipline or for punishment, will at last pass away, whereas to hold to eternal pain makes God unnecessarily cruel, I answer: If sin and the pain resulting from it in a limited form lead to good results and so are defensible, it may be that in an unlimited form they may lead to still richer results and so are more defensible. And, on the other hand, if inflicting great and eternal pains mars the character of God, so does inflicting lesser ones. In any case a limit seems to exist to God's power, or to his love. These terrible storms are to toss me to the desired haven. But why not bring me there by even trade winds over unruffled seas? This ascent of burning crags leads to the glad garden above. But oh, All Powerful, why not raise me along unfatiguing slopes of lawn? These furnace heats are to refine me as gold. Oh, use some process that does not burn so terribly. Fevers, neuralgias, birthpangs, insanity, remorse itself, why not push *them* over the brink of annihilation? The dark fact of *some* evil, of *any* evil, here and now, is what breaks the circle and affects us in the intellectual realm as any sin, however slight, would affect our hearts in the moral sphere of the sinlessness of Christ. It is the old agony. Conditional immortality does not relieve it. There is no relief, except in sheer and absolute faith. The cross means love. All else is trust.

At this point Rev. G. B. TAYLOR, D. D., on request of the President, led the Congress in prayer.

The Rev. E. H. JOHNSON, D. D., of Crozer Theological Seminary, then read a paper on

### FUTURE PROBATION.

The doctrine of future probation is endorsed to American Christians by a leading school of orthodox theology, and wins its way by virtue of a notable fitness to the present mood of religious feeling.

To Germans it does not seem violently heretical, and without doubt has been welcomed by many of them as a reconciliation of evangelical belief with the sentiment of humanity. In our country the cruder restorationism failed, indeed, of orthodox fellowship, but has silenced in large part the preaching of perdition, and

predisposed not a few laymen and some ministers in evangelical churches to favor a new phase of restorationism that comes so respectably commended. Any notion that jumps with the times claims attention, whatever we think of its merits. At a congress assembled for debate both sides of a question should be presented; but as it is unlikely that any Baptist will hazard an open advocacy of the doctrine before us, it would seem incumbent on one who begins a discussion of this doctrine to state the more important considerations in favor of it, even at cost of leaving, in large part, a review of such considerations to volunteer critics. The following statements, though entirely candid, can hardly be acceptable to friends of the New Theology. Condensed and formal argument is necessarily hard, colorless and quite lacks that engaging tone with which the New Theology appeals through the sensibilities to the understanding. And besides all this, is the difficulty of planting oneself exactly on another man's point of view.

The doctrine of future probation is that every man will have opportunity in the next life, if he has not enjoyed it in this, to accept or to reject Jesus Christ. Opinions differ as to what constitutes an opportunity here. All neo-theologians agree that infants, imbeciles and heathen miss their opportunity in the present, and will find it in the future. This is all that Andover usually affirms. But the late Dr. Dorner confidently extends a future probation to all who have not here fairly understood the Gospel, and does not hesitate to say concerning those who have knowingly rejected Christ, that "Human freedom, so long as it lasts, excludes any categorical, dogmatic affirmation that there certainly are damned beings; for so long as freedom of any kind exists, so long the possibility of conversion is not excluded, though it be through judgment and damnation to deep long woe." To the same effect the eloquent author of "The Freedom of Faith" stoutly insists "That character is not necessarily determined in any given stage of development. . . . Probation . . . ends when character is fixed, . . . and character is fixed in evil when all the possibilities of the universe are exhausted that would alter the character." Even the Andover professors, in the volume entitled "Progressive Orthodoxy," for once venture to write that, while "We do not dare affirm [that] any individual who has apparently become fixed in wickedness and unbelief under the full blaze of the light of the Gospel," may be capable of repentance after death, yet "the mighty working of the Holy Spirit in corrupt hearts has so often reversed our judgment that we have learned to despair of none." Our neo-theologians, however, are distinguished from Universalists in declining to teach the ultimate restoration of all men.

I. The capital argument for future probation is that Christianity is the universal and absolute, that is, the perfect and final, religion. How its universality requires that all men should be granted opportunity to accept it will appear in considering the various claims of Christianity to absoluteness and universality. Such rank is claimed for it on the ground

Primarily, that Christ is the complete revelation of God. This revelation emphasizes the moral attributes of God, holiness, justice, love, rather than power, wisdom, sovereignty. It is urged that "all in God is for love;" righteousness has its ground in love, and "justice sees to it that love is not deprived of its rights, and is not hindered in any of its impulses." Human destiny thus turns not on what man may claim, but on what God may be willing to give. But God cannot limit himself to offering mankind "a fair chance." He is Father of all, and a father does not expose his children to chance. He does not test, he trains his children, and if they go astray he seeks after them until he finds them. Christianity, then, as an ethical revelation of God, is universal, for the divine love embraces all, and, it

is said, will not allow any man finally to perish to whom God has not afforded the persuasive knowledge of his love in Christ Jesus.

Again, we are told that the incarnation involves "Christ's personal relation to the race as a whole and to every member of it." The person of Christ was constituted by a union of the Word of God, who was personal yet not a person, with a complete human nature, also personal but not a person. The Word of God is in universal relations because he is the Creator and the final cause of creation. The human nature of Christ is universal because it is the ideal human, free from individualizing peculiarities, and open to all human experiences. The union of divine and human in Christ is a fact of universal significance, because through union of the two natures their kinship is realized for all men, so that each nature can know itself in the other. In Christ the divine achieves complete self-expression, and so crowns the work of creation; in Christ the human makes God its own, and so attains its goal. Christ thus holds an organic relation to the race, which would be thwarted by God himself unless he allow every member of the race an opportunity, at least, to realize in himself that union with God which was consummated for all in the person of Jesus Christ. The philosophical postulates of this theory are, a realistic view of human nature, and the immanence of God.

Such a doctrine of the incarnation makes the person, not the work of Christ, central in the atonement; and the alleged universality of the personal relations of Christ guarantees universality both in the provisions and in the purpose of the atonement. The proposed doctrine of the atonement may be thus summarized: God sees man in Christ and forgives; man sees God in Christ and repents. But neo-theologians lay emphasis upon the man-ward rather than upon the God-ward effect. In fact, while the atonement does not secure repentance except through its offer of forgiveness, it is repentance that accomplishes reunion with God. That reunion is itself a removal of the gravest penalty of sin; for the rest the Christian must secure himself by a conquest of sin. The atonement, as essentially an exhibition of divine love through sacrifice, is essentially a moral influence, suitable alike to all men; and the purpose of the atonement is wide as the love which it exhibits. The Gospel is intended for every man, and we are thus assured that every man shall hear it, and his standing with God be fixed according to his reception of the Gospel.

Accordingly, in the next place, judgment is committed to the Son of Man, whose very person furnishes the criterion by which men are to be judged. But for this very reason we are assured that the relations of no man to God will be fixed except under the influence of a knowledge of Christ.

In view of the manifold universality of Christianity the Andover essayists thus defy orthodoxy: "To say that Christ is fitted by the foreordained constitution of his person to sustain a personal relation to every man, that he actually died in intent and purpose for every man, that he will judge every man, as he created and redeemed every man, and then to say that incalculable millions of these very men will never hear of the Gospel as a provision of mercy for them, will never have an opportunity to accept it . . . is worse than poor logic—it is an insult, however unintentional, to Christianity, and practically derogatory to its claims to absoluteness and finality."

II. Indispensable to the doctrine of future probation is freedom of the will, as familiarly expounded in the New England theology, and now extended by the New Theology into the intermediate state. Consciousness, it is claimed, assures us that, whatever motives we allow to be decisive, the will is able to reject them. It is this natural ability which makes us responsible for not overcoming the native propensity

to evil. Since, then, character is determined by personal choice, the possibility of repentance can not end until evil has been irrevocably chosen. But an irrevocable choice cannot be made against goodness until the most energetic motives to goodness have been repelled; and these are found only in a full knowledge of Jesus Christ.

The capacity of choice, it is said, will doubtless survive the separation of soul from body; because death is a purely physical event, and cannot determine moral character. Its effect may be even favorable to repentance, since in the intermediate state the disembodied spirit is incapable of action, and can only turn in upon itself. Thus, through deep self-contemplation, the period between death and the resurrection becomes purgatorial to the righteous, and offers opportunity for repentance to all who have not sinned against the Holy Spirit; that is, by resolute rejection of Christ steeled themselves against the most powerful motives to holiness. Until that fatal condition is reached, Munger promises that "Every human being will receive from the Spirit of God all the influence impelling to salvation that his nature can endure and retain its moral integrity."

III. Essential to the doctrine of future probation, and theologically altogether the most important element in the New Theology, is the claim of authority for Christian consciousness or religious feeling. Revelation in Christ is said to be accepted because it is intrinsically reasonable. In accepting this revelation the Christian finds in Christ a test of doctrine so intelligible and so authoritative that, according to Progressive Orthodoxy, "The humblest disciple of Jesus can to-day draw inferences as to the meaning of the universality of Christianity that exceed anything explicitly declared in the apostolic preaching or writings. . . . Such inferences are current and accredited respecting the salvation of infants, the obligation of the Lord's day, the doctrine of the Trinity," etc. "The present universal protest against the old conception of retribution is due simply to the fact that the Gospel itself has trained the mind to such a point of tender, humane and just feeling that it necessarily repudiates it." Thus the Andover essayists and Mr. Munger. Such authority may consistently be claimed for Christian consciousness by neo-theologians because they hold that not the Apostles "Alone possessed the spirit of wisdom and revelation. He is the spirit of wisdom and revelation in every soul in which he dwells." They regard "revelations as under a process still enacting, and not as under a finality." The New Theology does not feel obliged to find explicit texts for the doctrine of future, or, as it prefers to call it, Christian probation. It is held to be essentially scriptural and peculiarly Christian. Nevertheless—

IV. A few texts are thought to imply the doctrine, while an exclusion of it by other texts is denied. The burden is thrown chiefly on Peter's statements that Christ preached to the spirits in prison who were disobedient in the days of Noah, and that the Gospel was preached to them that are dead, so that they might be judged in the flesh and live in the spirit. These texts are understood to mean that in the interval between his death and his resurrection, Christ offered the Gospel to ancient sinners in Hades. Support is found in Paul's reference to the descent of Christ into the lower parts of the earth; in Peter's implication that the spirit of our Lord visited Hades, since it was not left there; in the Saviour's threat that sin against the Holy Spirit should not be forgiven in the world to come, which is taken as a hint that other sins may be forgiven there; some even suggest that the old worthies who died in faith, not having received the promise but awaited its fulfilment ere they could be made perfect, were actually kept in a happy limbo until Christ preached the Gospel for their release also.

I have now given the New Theology a hearing for three-quarters of my time,

and not without risk. A discreet friend forewarned me that "some lunkhead," as he impolitely called my suspicious hearer, may take me for a sympathizer with the New Theology. But I have sought to open ground for debate, and have done it the more cheerfully, because to attack at an assembly for discussion a notion which presumably no one present believes in, is to my feeling but a wearisome beating of the air. If there is any place where that show of battle becomes a farce, it is before the face of the ever orthodox South, to which the New Theology is only a Yankee abomination, almost as far away from hearth and heart as the sin of Achan, or the mouthings of the heaven-defying Rabshakeh. Barely time is left to sketch a reply to the arguments given above. I take them in inverse order, for orthodoxy is strongest where the New Theology is weakest, viz.:

1. In an appeal to Scripture. By Christ's preaching to the dead, Peter may not unnaturally be taken to mean a preaching by the Spirit of Christ, which was in the prophets to those who were then alive, especially as Noah gave to the people of his time that word which was sufficient to save himself and his house. Or, if we understand that our Lord visited the wicked dead—although on the cross he said he should that day be in Paradise—Peter does not tell us that any of the spirits in prison believed, still less that Christ through all future time is to continue the proclamation of grace to those who go into the next world without having heard the Gospel. A doctrine so momentous ought not to be drawn by indirection from a passage so unique. Some one well says that Peter, like Paul, could write things hard to understand, and which, we venture to add, the unstable may wrest into their own destruction. Against the supposed future probation stands the general teaching of Scripture, that after death is the judgment (Heb. 9, 27), according to things done in the body (2 Cor. 5, 10; Mat. 25, 41-46); that as many as have sinned without law shall also perish without law (Rom. 2, 12); that the heathen when most imbruted know the judgment of God, that they which commit such things are worthy of death (Rom. 1, 32). The work of the law being written in their hearts, their consciences bearing witness, and their thoughts the meanwhile accusing or else excusing one another (Rom. 2, 15); that even the ignorance of a reprobate mind is a ruinous judgment from God (Rom. 1, 28; Eph. 4, 18); that the Lord shall be revealed from heaven taking vengeance on them that know not God (2 Thes. 1, 8); and that between the rich man and Lazarus an impassable gulf was fixed. In a word, if the doctrine of future probation be so eminently scriptural, why are the scriptures so notably silent about it?

2. As to the claim that Christian consciousness may speak with authority, and that it authoritatively declares for a future probation, we admit at once that our ideas of moral goodness, true or false, necessarily color our idea of that Being who is the sum of all moral goodness. But we are equally certain that neo-theologians do not hold steadily in mind the distinction between the power and the competence of our moral judgments to influence religious belief. The moral judgment stands guard at the door of that chamber where our convictions sit enthroned. Room may be found in our professed creed for doctrines introduced on the supreme but external authority of the Bible; yet, plainly, no doctrine which fails to satisfy that grim sentinel, the moral judgment, can take a place among the ruling convictions of our spiritual life. But, alas, the sentinel is dull-eyed, though he never sleeps. He does not always detect a pretender, and he sometimes shuts the door on a revelation from heaven. The New Theology should remember that the dominant religious sentiment changes with the times, and that a novel claimant should be suspected rather than welcomed.

We cannot, however, admit that an appeal to religious feelings would be decided

against orthodoxy. However unwilling we may be that the heathen should perish without hearing of the historic Christ, every penitent sinner owns with David that he deserves any punishment God may inflict. Certainly no age of deep ethical feeling has thought the judgments threatened by the Bible too severe; and even now the tenderest hearts are the most furious against an extreme outrage upon society. If the modern Christian consciousness may justify its faith in the salvation of children, at all events this is not done against an ample scriptural teaching to the contrary.

3. Concerning the alleged continuance into the coming life of a freedom to repent, we need not resort to the venerable Calvinistic doctrine that probation is not individual, but a race probation, once for all, in Adam. It is enough for the present purpose that the will is not really, but only formally, free. Every decision of the soul is indeed voluntary, but necessarily conforms to character; could not conceivably be contrary to character; and, since human nature is so helplessly depraved that only renewal by the Holy Spirit can make it susceptible to prevailing motives toward righteousness, we cannot believe in the possibility of conversion after the Holy Spirit is withdrawn. There is no hint in the Bible that he strives with man after death. On the contrary, the present is the only offered opportunity for repentance. It is even probable that, when the wicked see the unveiled face of God, indifference will turn to terror, and self-will settle into hate.

4. Orthodoxy will not allow itself to be surpassed in claiming for Christianity perfection, finality, absoluteness, even in some sense universality. Orthodoxy sees in the atonement provision adequate for all, and a purpose both general and particular. It hears Jesus say, God gave his Son because he so loved the world; but also, "All that the Father giveth me shall come to me." With Peter we believe that God is "not willing that any should perish;" but also with Paul that "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." We are not then at liberty to infer from the purpose of the atonement that it will be explicitly offered to all.

Still less is it safe to depend on logical deductions from a divine attribute. The infinite is always the inscrutable. We cannot argue what love will win from God. Especially, since vengeance is forbidden to man, man is debarred from judging how far it should be carried by God. We know that justice to ourselves cannot demand, and that grace has not promised, a future probation. Precisely what the divine nature will lead God to, we do not guess; but we are aware what mischief sin works in us. Yet penalties do not disparage the love of God; they exalt it. The severity of the penalty measures the sacredness of law and the heinousness of the offence; the heinousness of the offence measures the forbearance of God.

We are at a loss to tell what proportion of mankind are to perish; and agnosticism here, even according to Andover, is a pious and reasonable profession. We do not feel bound to justify the ways of God to men, but are fully confident that, in the Great Day, when the Lord comes, he shall be "glorified in his saints, and . . . admired in all them that believe."

## DISCUSSION.

The Rev. W. C. VAN METER of Rome, Italy, said:

One cause is the deceptions practiced by religious teachers. I live in Rome, Italy, and have for many years. It is a common thing to see in *large* letters over

the church doors this sign: "*Indulgentia plenaria et perpetua pro vivis et defunctis.*"

Mr. President, I hold in my hand one of the Indulgences dispensed daily in the church of St. Augustine in Rome. They do not deny nor conceal this thing any more than did Tetzels in the days of Martin Luther. They vary in value from a few days to thousands of years. Some are *plenary*, discharging the recipient from all punishment.

In a church in Trajan's Forum is suspended: "Masses celebrated for the dead at any altar in this church. *One soul may be liberated from Purgatory* by privilege granted by Benedict XIV., September 15, 1741."

In the church of *Santa Croce* is this: "By celebrating the Holy Mass at this altar *a soul is delivered from Purgatory* by a Bull of Gregory XIII." In the same church by authority of Alexander VI. those who visit this "on the second Sunday in Advent may obtain 11,000 years of Indulgence and the *remission of all sins.*"

In the church of *St. Sebastian* is inscribed: "This is a most holy place, in which there is a true promise, and the *remission of all sins* and light perpetual and gladness *without end.*"

In one of the churches out at the "Three Fountains" is an inscription saying, he who performs service there liberates a soul from Purgatory. There is a contribution box with this over it: "For Masses to deliver souls from Purgatory."

These are true and fair specimens of the means Rome uses to delude her victims and *get their money.*

Another means for obtaining money is the exhibition of "*Holy Relics.*" In the church of St. John Lateran they boast of having the heads of St. Peter and St. Paul, though others claim to possess them. In the cloisters they show the *seamless coat.*

In the church of St. Praxede they show bones of Zacharias, John the Baptist, St. Luke, St. Bartholomew, a tooth of St. Peter, a finger of St. Philip, a piece of the *chemise* of the Virgin Mary, part of the *swaddling clothes* in which our Saviour was wrapped at the time of his birth, *three thorns* from his crown, one of the stones that killed Stephen, and *Moses' Rod*!

In the church of *Santa Croce* is a public list hanging up, and these are among the "Holy Relics" to be seen and adored: "The Title over the cross, one of the nails, tooth of St. Peter, veil and hair of the Virgin, piece of the stone upon which Christ sat when fasting in the wilderness, *bottle of Christ's blood* and a *bottle of the Most Blessed Virgin's milk.*" The precise words are: "Di un ampolla del prezioso sangue di nostro Jesu Christi. Un altra pienda di latte dell' B. ma Vergine."

By authority in Rome a Psalter has been published in which are such as these: Ps. 16:1,— "Preserve me, O Lady, I have hope in thee." Ps. 19: "The heavens declare thy glory, O, Virgin Mary." Ps. 34:1, "I will bless our Lady at all times and never shall her praise depart from my mouth." Ps. 84:1, "How amiable are thy tabernacles, O, Lady of virtues." Ps. 91: "He who dwells in the confidence of the Mother of God shall abide under her protection."

Add to these the means used by the Papal Church to compel men to accept her teachings and obey her decrees. Every mode of torture that fiendish ingenuity could devise and heartless unrestrained power employ has been used by the church of Rome. She has spared neither age, sex nor condition, and all this has been done in the name of the religion of Jesus Christ. She would do the same to-day

and in this country if she had the power. Do you marvel at the infidelity and atheism in Papal countries?

The Rev. P. S. MOXOM of Boston, Mass., said :

Oh yet we trust that, somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt and taints of blood ;

That nothing walks with aimless feet ;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete;

That not a worm is clov'n in vain ;  
That not a moth with vain desire  
Is shriveled in a fruitless fire,  
Or but subserves another's gain.

Behold we know not anything ;  
I can but trust that good shall fall,  
At last—far off—at last to all,  
And every winter change to spring.

So runs my dream : but what am I ?  
An infant crying in the night :  
An infant crying for the light:  
And with no language but a cry.

So did England's poet-laureate sing out the burden and prophecy and longing of his heart. These words express the deepest longing and sweetest hope of many a Christian heart to-day.

Does not the church perceive, with ever-deepening conviction, that the poet is also seer when he asks :

The wish, that of the living whole  
No life may fail beyond the grave,  
Derives it not from what we have  
The likest God within the soul ?

Mr. President, I am glad that we have raised this question here. It is one that very widely engages the attention of religious people at the present time. And there is urgent call for a restatement of the doctrine of future retribution that shall make it at once more accordant with the New Testament and more tolerable to the conscience and heart of Christians. We must perceive the fact that just as spiritual religion increases so does the dogma of eternal damnation weaker its hold.

This Congress is surely beginning to illustrate that spirit of toleration and fairness which ought to characterize all religious discussion. Too often, and still too widely, the man who diverges from conventional orthodoxy in the nature and expression of his views is looked upon with suspicion, and often his character is impeached by those who denounce his views as heretical. Here let Christian liberty be illustrated. Certainly on this platform candid men should have equal freedom and equal courtesy. Let me disclaim the purpose of making any appeal for myself. I ask no partial discrimination.

We should approach the discussion of such a subject as the one before us in no trifling or flippant mood. It is too solemn, too awful, too heavily freighted

with the gravest human interests. Life is not a simple problem. The sorrow and pain and ignorance of men must lie in mountainous burden on the sensitive heart. We have but to listen, and the "still, sad music of humanity," the heavy, stertorous breathing of sick life, comes to our ears through every door and window. He, whose heart is susceptible to the dark and perplexing conditions and experiences of humanity, even to-day and in the most favored lands, will not lightly assent to dogmas that add the horror of everlasting nightmare to the world's present pain, nor will he superciliously dogmatize on the fate of his fellowmen.

Let discussion on this theme be very tender and solemn, and marked by earnest endeavor to look at the subject on all sides.

The question, let me remind you, is not as to future penalty, but as to its everlastingness; not as to the fact, but as to the hopelessness of the doom of those who have not here received the Christ.

Three things I wish to call your attention to in the the way of suggestion.

The first is the necessity of exercising greatest care in our exegesis. Those passages in the New Testament which seem to teach everlasting punishment are almost wholly figurative. The language is not that of coldly definitive statement but of almost violent metaphor. This figurative element calls for extreme caution in exegesis that is to be made the basis of scientific dogma.

The second is, the important fact that the truth revealed in the New Testament was, of necessity, cast in the thought-forms of the age when the New Testament was written. Jesus himself was limited in his communications by the language, the conceptions, and the mental habits of those to whom he spoke. To his disciples he said: "I have many things to say unto you, but ye cannot bear them now." Possibly we, of this later age, cannot yet bear some of the things which Jesus, by the Word and the Spirit, seeks to communicate. We must strive to apprehend the truth that is often not so much revealed as hinted in the thought-forms of a long past age.

The third is the prevalence of a one-sided hermeneutics with reference to this question of future retribution. Certain passages, confessedly for the most part highly figurative, seem to teach the everlastingness of punishment. Certain other passages, quite as numerous, indeed *more* numerous, and in most cases distinctly not figurative, explicitly teach or unquestionably imply salvation ultimately of all men. What shall we do? Shall we say that the former alone are true and the latter must be modified and pared down in meaning to agree with them?

That is what too many interpreters have done. Many say, "our appeal is to Scripture." Very well; what does the Scripture teach? That is the very point at issue. It is abuse of the Scripture to ignore one class of statements and to put all the emphasis on another class. Against this abuse I protest. What did Jesus mean when he said in the very shadow of the cross: "I, if I be lifted up from the earth will draw all men unto me"? And Paul when, after describing in wonderful speech the *Kenosis*, he declared that at the name of Jesus *every knee* should bow, and *every tongue confess* with thanksgiving (see Lightfoot) that Jesus Christ is Lord? What does the Apostle mean when he speaks of God as "the Saviour of *all men*, especially of them that believe"? The passages that accord with these are very numerous, but in the common view of eschatology, these passages are emasculated, or practically denied. Now, on so weighty, so fateful, a question as this question of the future life of humanity there is urgent need of carefulness and fairness in our treatment of the New Testament. Certainly a one-sided hermeneutics will not lead us into the truth.

One of the speakers said: "Sentiment is ruled out of court." Did he realize

what he said? Love is a sentiment, and love is God. Perhaps, after all, that is the trouble. In our views of the future we have sometimes "ruled out" the God and Father of our Lord Jesus Christ.

The Rev. E. A. WOODS, D. D. of Cleveland, said :

We have listened this morning to three remarkable papers. Without doubt questions in eschatology are the living issues in theological discussion to-day. "Endless Punishment," "Conditional Immortality" and "Future Probation" are themes of deepest import, and among good men there is difference of opinion.

I am not a theological teacher or a professional exegete. I am simply a preacher of the Gospel, and as such I would speak upon this subject.

If I am what I profess to be, God has called me to deliver to men a message which he has given to me. But who am I that I should alter or explain away or add to that Gospel which he has bid me preach! That message is revealed to me in the Bible. In the Old Testament this Gospel is foreshadowed and partially revealed. In the New Testament it is revealed clearly and fully. Especially in the words of Christ I find God's final thought.

The Apostles may not at first have fully understood this message, perhaps their knowledge at best was partial, but Jesus was himself "the truth," and on whatever themes he has spoken clearly and definitely, his words must be accepted as final. These words should not be questioned, from them there is no appeal.

Christ has spoken of prayer, the duty and the blessed results of prayer, and his word is final. He announced a salvation free to all men, from which no one is excluded, save by his own refusal, and I would repeat his invitations. He spoke of the future state, of a day of judgment to which all will be summoned, and at which he will be the judge.

He declares that the human race shall then be separated into two classes, and to the one the judge will say "come," but to the other "depart." The one class will come nearer and nearer to God, will become more and more like him, and will dwell with him forever. This is Heaven. The other class will depart from God into outer darkness, will "go away into everlasting punishment." This is Hell. The one is announced by Christ as plainly as the other. The one is as endless as the other.

We may all thank Dr. Hulbert for the masterly manner in which he has grouped the words of Christ upon this subject, and also thank him for resting the case on the plain utterances of Christ.

I know of no good exegetes who have succeeded, or who claim to have succeeded in explaining away these plain and repeated utterances of Christ.

Now this Gospel which we preach is not a scheme of human thought. It is not a device of men. "He that hath a dream, let him tell a dream," but our Gospel is not a dream. He that hath a philosophy let him teach philosophy, but ours is not a philosophy. We may wish and hope and speculate, but when we stand up as Christ's heralds we must preach the preaching which he bids us.

And our message is a positive revelation from God to men. This revelation declares that Christ is now the world's Saviour, but that at his second coming he will appear as the world's judge, and will render to every man according as his works have been. Put the words of Christ concerning future punishment into the hands of a little child, an ignorant woman and a learned lawyer, and they will agree as to their meaning.

The Jews heard the words of Christ and understood their meaning. The

Church in all its history has accepted the plain teachings of Christ on this subject, and surely Christ would not have used language which would be misunderstood by his hearers, and by a large part of his disciples in all the centuries.

I would therefore find in Christ's preaching, in the doctrines presented and in the relative prominence given them, an example which I may safely follow.

Tenderly and lovingly, with a heart full of yearning and eyes moistened with tears, I would preach as Christ preached, not shunning to declare the whole counsel of God, and not toning down or apologizing for God's message to men.

There is place for a Christian agnosticism. There is so much which we do not and cannot know now. But I must not build my faith on what I do not know. A negation will not save men from sin and fit them for Heaven. Nothing is so sure as the words of Christ. Heaven and earth, science and philosophy, all human knowledge will pass away, but Christ's words will stand.

Much of God's thought and purpose we cannot understand. It is not necessary, it is not possible for us to construct a complete theodicy, and thus vindicate the ways of God with men. Children often misunderstand their parents; we may not fully understand God, but we need not misunderstand him.

There is much which we do not know, but our Father will yet make all plain to us. We know he is holy; we know he is love; we know the Judge of all the Earth will do right. And as he sends us forth to preach his Gospel, let us not give the world our wishes or guesses. Guesses will not do for a dying pillow.

The Rev. J. B. THOMAS, D.D., of Brooklyn, said :

*Mr. Chairman*—The doctrine of Future Probation seems to have become practically the article of a "standing or falling church" in the creed of the so-called New Theologians. But it is a doctrine which, as defined by them—that is unlimited in its application to those who have not in this life formally rejected Christ—has no practical outcome. Its acceptance does not, as they admit, affect our duty to human beings who are accessible to the Gospel, and it certainly cannot alter our responsibility to the inaccessible, whether antediluvians, infants, idiots, lunatics, or undiscovered heathen. These latter are not in our hands, but in those of the "Judge of all the earth." Since we know little and he knows all things, since we can do nothing concerning them, and he will, as we agree, "do right," why need we question further? Shall we, who find the narrowest questions of practical casuistry too complex for us, hasten unbidden to review God's judgments by some "bumble-bee's theory of the universe?"

The maintenance of such doctrines is not always harmless, even though they be urged only tentatively and be purely speculative in character, for

1. It encourages a tendency, inveterate in human nature, but never tolerated by our Lord, to project remote and theoretic questions in front of the immediate and personal. The Samaritan woman, probed concerning her marital relations, flew at once to the defense of Gerizim as against Jerusalem. We remember the pungent answers to the zealous questions, "Are there few that be saved?" "Who is my neighbor?" "Lord, and what shall this man do?" As quaint old Jacob Knapp used to say, "It is not God but the devil who sets men tanning a mosquito's hide on shore while a shipwrecked crew are perishing unhelped before them."

2. There is great danger here of reversing the whole emphasis and training of our Lord's testimony and message to men. He uttered himself, to be sure, in the

"thought-forms" of that time. He recognizes the fact that "Hades" had a definite meaning to the Greeks as had "Gehenna" to the Jews, and that each had in it an element of hopelessness. But these facts had an ominous reflection. These "thought-forms" were the net product of the interaction of nature, God and the human soul up to that day, and outside of Scripture, they have not essentially changed but only deepened since; for "agnosticism" is as thoroughly a "doctrine of despair" as heathenism.

Into this gloom which he formed upon man's soul concerning the destiny of the impenitent transgressor he cast not one alleviating ray. He used their own words, knowing the impression they must convey, not only without reversing or modifying, but even by the figures employed confirming and intensifying that impression. Would he who said, "If it were not so I would have told you," falsely and wantonly have left such harrowing ideas uncorrected, not to say deepened and made more dreadful by his divinely chosen words, if he could truthfully and wisely have softened them? He warned men that if they should "die in their sins," where "he is they cannot come," he wept over Jerusalem that "knew not her day of visitation,"—his parables were one thunder roll of warning against procrastination. Are Nineteenth Century teachers more prescient, more refined, more gentle than the living Son of God? "Was Paul crucified for you?" cried the indignant Apostle to the Gentiles.

3. The subtlety and treachery of human feeling when taken as a source or guaranty of doctrine, or criterion of interpretation, is abundantly recorded in religious history.

We ought to be very jealous, therefore, of any tendency of sentiment to enlarge itself into a recording faculty. The "fine frenzy" of poetry must not supersede nor neutralize the definite message of God to men. "An infant crying in the night" goads our sensibilities, but brings no new truth. "Hear a dream for a dream" said Plato. "So runs my dream," says Tennyson. Very well. "The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

The Bible is not a book of ecstasies. What Paul heard in Paradise we do not know. Our Lord was preeminently a "witness," and testimony ceases to be testimony when it becomes poetry. The phlegmatic straightforwardness of the Gospel records is characteristic. They are void of rhetoric and emotional heat.

Now the sentimentalism of to-day does not propose to ignore, repudiate, nor contradict these clear-cut utterances. It will not sublimate nor even reforge them, but only melt them in its furnace until their definiteness of outline is gone. The serpent in Eden did not deny, but only insinuated, and that by a plausible question. The current statement of the doctrine of future probation, cautious and limited as to its subjects as it is, would create little apprehension on the one side, and as little enthusiasm on the other, but for the appeal it makes to the testimony of the human heart as final arbiter. The consent to this last carries with it a penumbra of grave implications. If we are to decide by our feelings who shall be ultimately saved, we cannot excuse ourselves from malevolence if we exclude a single soul, heathen or Gospel-saturated. Nay, as the soft heart throbbing against a marble pillar will waste it away, our emotional instinct would, if left supreme, wear away the severe outlines of all law in this world, as well as the world to come. We must retreat from this treacherous quagmire. We must escape out of the land of the mirage, though tropical warmth be ever so genial.

Above all, in matters so critical and solemn, let us not stimulate presumption,

where he who knew men better and loved them more than we, taught them to fear, let us not send men out into eternity and there set them adrift upon splinters of eccentric Greek criticism, let us teach them to steer by the "Star of Bethlehem," and not by the fire-fly light of ephemeral and wandering emotion.

### Third Day.

#### *Afternoon Session.*

The Congress convened at 2 P. M. After singing, prayer was offered by the Rev. Harvey Johnson, of Baltimore.

The Rev. MALCOLM MACVICAR, LL. D., of Toronto Baptist College, read a paper on

#### POPULAR INDIFFERENCE TO RELIGION.

The real object to be effected in discussing the subject of popular indifference to religion, I suppose, is to elicit, if possible, views and facts that may prove helpful in removing this indifference. Taking this view of the subject, permit me to open this discussion by submitting for your consideration a brief, and hence incomplete answer, to each of three questions, in the hope that what I say I may call out from others, whose experience warrants them to speak with some authority, views and facts that may be helpful in the direction suggested. The questions are as follows:

I. What is the religion to which there is a popular indifference?

II. What are some of the causes or reasons of this indifference?

III. What are some of the means or instrumentalities by which this indifference must be removed?

First, then, let me answer the question: "What is the religion to which there is a popular indifference?"

My answer can be given in seven words; namely, it is the religion of the Bible. But some one may ask how are we to know what this is? Who is to be the judge, in view of the many "isms" which are called the religion of the Bible? I admit there is some force in this question, and hence state briefly what I am disposed to think will be accepted as the teachings of the Bible itself, upon this point, by all who have honestly and with an unprejudiced mind sought to know the truth by an earnest study of its pages.

The Bible, it seems to me, makes it perfectly clear that true religion, in its essential nature, is not merely a matter of the intellect, but chiefly of the heart. The intellect is of course concerned in the discernment and acceptance of the truth touching God and Christ and his redemptive work, and nothing can in this sense be more truly rational than Christianity. But this is not enough, knowledge alone is totally insufficient. This much the devil may possess and does possess. He knows and believes and trembles. He exercises a high order of intelligence, but he remains a devil still, an enemy of God, and off all that love and worship God.

So it may be, yea, so it is with many of his human followers. They possess a high order of intelligence, and are familiar with a wide range of religious truth. They are, in some cases, able to quote Scripture freely; and they hold tenaciously, as a matter of intellectual exercise, to the forms of sound doctrines. But, notwithstanding all this, they are destitute of the presence and power of true religion in their hearts. They are enemies of Christ. They belong to the same class with the intelligent Scribes and Pharisees to whom Christ said, "Ye are of your father the devil, and the works of your father ye do."

But, again, I think that the Bible makes it equally clear that true religion is not a mere compliance with empty forms, a submission, in the letter, to rites and ceremonies, while destitute of the spirit and power which these symbolize. Neither does true religion consist in the presence, occasionally or even constantly, of emotional frames of mind that are, in their nature, religious, and, it may be, very self-satisfying. It does not consist in the possession of special gifts, nor in great freedom in speaking on religious subjects, either in the meetings of the church or elsewhere. It does not consist in giving liberally to religious objects, or to the poor and needy. It does not consist in self-sacrificing devotion to the good of others even unto death. No, true religion does not consist in any or in all of these things. Yet these things are, of course, the necessary accompaniments of true religion. They may, however, exist, yea, they do exist, where there is an entire absence of even a semblance of true religion. The Apostle Paul states clearly in 1. Cor. XIII., 1-3, that the presence of these and even higher attainments profiteth nothing in the absence of love. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a tinkling cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; if I have all faith, so as to remove mountains, but have not love, I am nothing. If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

But, once more, I think the Bible is explicit not only on what religion is not, but also on what it is. The term religion is ambiguous. It is used in several senses. It is taken, for example, to signify a system of dogmas and forms of worship as the religion of Hindoos, of Christians, of Chinese; it is confounded with theology, or the scientific and systematic views of God which men entertain; it also designates what is purely subjective in the act of worshipping God. But for my present purpose I deem it sufficient to say that true religion, according to the plain teachings of the Bible, is the presence in the heart of saving faith in a crucified, risen and glorified Christ. It is the acceptance of Christ as a personal Saviour. It is the sincere recognition of the Triune God, Father, Son and Holy Spirit, the acceptance of him as the only object of worship and as the only being worthy of the best affection and implicit obedience of the heart. It is that state of the heart and mind which takes pleasure in everything that is God-like, which hates what God hates, which abstains from every form of evil, and which has its chief delight in meditating upon God and upon his revealed will. In short, true religion is a life of consecration and holy devotion to the service of God; a life guided, not by the maxims of men, but by the Holy Scriptures and the indwelling of the Spirit of God; a life modeled after the pattern of Christ's life, which, naturally and necessarily, flows out of living union with Christ—such as he himself describes in John XIV., 5: "He that abideth in me and I in him, the same beareth much fruit, for apart from me ye can do nothing." This, I believe, is the religion of the Bible, and this is the religion, and this alone, to which there is a widespread and popular indifference at the present time.

Having now stated somewhat definitely the nature of the religion to which there is popular indifference, we are prepared to consider properly the causes or reasons of this indifference. But before doing so, let me ask you to note that these causes or reasons and the animus consequent upon them, vary with the natural and artificial conditions of society. For example, the causes of indifference to true religion in the case of a native Chinaman are not the same as in the case of an educated American or Englishman; nor can they be the same in the case of communities in New England as in communities in the Western States; nor in churches in large cities as in churches in villages and rural districts.

Taking this state of things fully into account, it is evident that no general presentation can be made of these causes that will apply in any or every community or church. I propose, therefore, in answering the second question, to confine what I say to four of the causes that are operative, especially where education, refinement and intelligence prevail. These may be stated as follows :

1. The very nature of true religion.
2. The moral possibilities of an unregenerate heart.
3. The means or instrumentalities used to attract and interest both saints and sinners.
4. The dominating power of the world in the lives of God's children.

My allotted time only permits a very brief statement of the nature and effects of each of these causes. What I say, may, however, lead to a fuller discussion of them by others. First, then, let me ask you to notice that the very nature of the true religion is a potent cause of indifference, especially with the unregenerate.

True religion has nothing in it to attract carnal hearts. Christ to such hearts is a root out of dry ground—he hath no form nor comeliness, and when they see him there is no beauty that they should desire him. Their whole nature is opposed to such a pure and holy being. “The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be; and they that are in the flesh cannot please God” (Rom. VIII. 7-8). True religion is not intended to attract or interest such hearts. This is impossible in the very nature of things. As well suppose that a man who has been born blind can be attracted by and interested in the beauties of colors as to suppose that an unrenewed heart can be attracted by and take pleasure in true religion. No, such hearts cannot appreciate or even know what true religion is, for the “natural man receiveth not the things of the spirit of God; for they are foolishness unto him, and he cannot know them because they are spiritually judged” (1 Cor. II. 14). Just here we should note the folly, if not direct opposition to God and his Word, of the efforts so frequently made to modify religion so as to make it attractive and pleasing to the unregenerate and to the worldly-minded among God's children. This, from the very nature of true religion, cannot be done. The cross of Christ and all that it necessarily implies has been and always will be an offence to the carnal-minded, but more on this point hereafter.

The second cause of indifference to true religion is to be found in the moral possibilities of an unregenerate heart. Such hearts can, and do, appreciate and execute certain excellent codes of honor. They can, and do appreciate and execute in many cases a very high order of morality. There are men of the world, in every community, and in every church, who can be pointed to as models in this respect. These men are indeed models as compared even with many professing to be new creatures in Christ. Far be it from me to condemn morality of the highest order; but I cannot shut my eyes to the fact that this is one of the potent causes

of popular indifference to true religion. The upright, honest, kind, devoted, sympathetic, and trustworthy lives of such men of the world are seen by all, and appreciated by the lowest grades of the unregenerate masses. This much their moral natures are capable of appreciating, but they cannot discern spiritual things, hence they can only compare the morality of Christians with the morality of such men of the world. This comparison leads them necessarily to regard the professions of Christians as mere pretenses, as a counterfeit of true morality; and hence its subjects as deceived or indulging in a species of hypocrisy. In such a case, in such a state of mind nothing else is possible but strong indifference when the religion of the Bible is pressed upon the attention.

But, again, the third cause of indifference to true religion is the means or instrumentalities used to attract and interest both saints and sinners. The name of these means in modern times is legion. Inventive genius has been taxed to the utmost in devising new means and methods of attracting and holding the people. This effort has reference to all departments of church work. It takes into account the public worship, the prayer meeting, the Sunday school, and the social gatherings of the church. It takes into account all shades of natural and acquired tastes, beliefs and habits. It takes into account all ranks and conditions of men, wise and unwise, learned and unlearned, high and low, rich and poor. It takes into account all the prevailing sharp lines of social life, which are almost as exclusive in Christian lands as the lines of caste in India. This inventive effort to devise means and methods to attract and hold the people takes all this into account. Yea, more, it seeks to bring together, and does bring together, all these classes and conditions of men in such a way as to retain in the church of Christ, in all its force, the spirit of pride, of self-exaltation and self-importance which prevails in the world, and necessitates in the church as well as in the world, sharp lines of separation, based upon social, intellectual and other distinctions. This necessarily involves the adoption and use of means and methods which range from low caricatures of God, of Christ, and his Gospel, to refined theatrical, operatic, philosophical and rhetorical exhibitions of human power. All this must be done by the church of God so long as it seeks, like the modern theatre, to attract and hold the people by arranging the performances so as to satisfy the tastes of all grades of society, from the most refined and intellectual to the basest and vilest of men.

Just here let me guard against the impression that I am opposed to the use of means. I am certainly not. On the contrary, I believe that the use of legitimate and efficient means is God's ordained plan of reaching the hearts of both saints and sinners. Men are to be saved through the foolishness of preaching. What I object to, in the means to which I refer, is the fact that through them God and Christ and the Holy Spirit and the Holy Scriptures are misrepresented, compromised and caricatured. Yes, through them, my Lord, my Saviour, the Crucified Christ is (if I may be allowed to use the expression) dressed up in such a way that only such phases of his nature, character and work are exposed to the public gaze as are suited to the particular tastes of the people to whom he is presented. This is not an overdrawn statement. Precisely this is what is done by many churches. In these churches means and methods are used such as I have described, to attract attention, to gather crowds, suited to the coarsest as well as to the most philosophical and refined tastes. And further, not only are these means used to gather crowds, but also to hold them together. The fact is, that so far is this dreadful evil carried, that some churches are almost converted into club houses, where a portion of the Lord's day is whiled away by congenial spirits who come together

to enjoy services arranged just to suit their tastes. These services must, of course, vary in different places and in different churches according as the tastes vary. God and Christ are not to be consulted in this matter. The services must be suited just to the tastes and social and other proclivities of the people, or else the crowds will scatter. Scatter certainly they will, for there is nothing to keep them together any stronger than keeps together the members of a social club. I need scarcely add that the state of mind and heart which this condition of things must develop cannot produce anything else but strong and positive indifference to the religion of Jesus Christ.

But, once more, the fourth cause of indifference to true religion is the dominating power of the world in the lives of God's children. Christians are necessarily in the world but they should not be of the world. This is conceded in a formal way by all who profess to have been born of the Spirit. To do less than this would be to reject what Christ explicitly states when he says, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. They are not of the world even as I am not of the world. As thou didst send me into the world even so send I them into the world." We have here clearly pointed out the relation of God's children to the world. They are in the world and must be in it, but they are not to be of it. This, however, leaves the world undefined. And just here is the difficulty. Loose views of what constitutes the world are gradually worked into the churches. Some, for example, take the world to mean a low degraded state of society in which all kinds of evil and immorality prevail, in various degrees. Others again, rising a little higher in their conception, hold that world not only includes all this, but such courses of conduct as are common, for example, among respectable politicians, respectable business men, who make the most they can out of the gambling practices of large commercial centres, or respectable citizens generally who are opposed to God and his Book. All these belong, without doubt, to the world, but they are not the world which Christians have chiefly to fear.

The world that dominates the life of true Christians rises above everything of this sort. These elements may enter into it but not as the influencing or controlling power. The world must put on a form different from this to do its deadly work among God's true children. It must approach them through deceitful workers who fashion themselves into apostles of Christ. "And no marvel for even Satan fashioned himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness." These deceitful workers have wrought themselves, if not always into the membership, always into the social life of the churches. They do their work thoroughly and successfully; their master is competent to guide them; he has had large experience in the work. He knows that he must not make a direct attack upon Christ or his religion if he is to be successful in producing indifference to either, in the heart of true Christians. He makes no such attack. His course is to instil gradually into their hearts by the aid of these deceitful workers his own views and principles of conduct. When this is done they will, of course, see the Christian life as he wants them to see it. Right has been transformed into wrong and wrong into right. They have now new light upon almost everything pertaining to the Christian life. Foolish amusements of all sorts and the use, in a social way, of stimulants and narcotics are now viewed, not in the light of God's word, not in the light of the abominations and soul-destroying consequences which necessarily accompany these things; but in the light of the views and principles that have been insidiously wrought into the heart. When this state of things prevails such scriptures

as the following will no longer be regarded as binding upon heart and conscience: "Have this mind in you which was also in Jesus Christ." "Abstain from every form of evil." "Follow that which is good." "Wherefore if meat maketh my brother to stumble I will eat no flesh forevermore, that I make not my brother to stumble." "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." "Bear ye one another's burdens and so fulfil the law of Christ." "They that are Christ's have crucified the flesh with the pleasures and lusts thereof." "Wherefore if any man is in Christ he is a new creature, the old things are passed away; behold they are become new." "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." When these plain and pointed utterances of the Spirit cease to affect powerfully the hearts and lives of Christians, these hearts must of necessity become indifferent to true religion.

The third question proposed claims our attention now, namely: "What are the means or instrumentalities by which popular indifference to true religion must be removed?" I have time only for a few words in answer to this question. What I state will, however, call attention to what I believe to be the chief, if not the only, means under God by which the end sought can be accomplished.

To remove effectually popular indifference to true religion requires the removal of the causes which produce this indifference. Hence the question to be answered is: How can causes such as I have named and others of like power be removed? The answer to this question seems to me to be very short and plain. These causes can be removed only by giving to the Bible the place which God intended it to have in the family, in the Sunday-school and in the pulpit. But to be more explicit upon this point, let me outline what I mean.

1. The right use of the Bible in Christian families should mean at least the following:

(a.) That pure simple Bible truth, not stories and theories about the truth, nor theological abstractions and difficulties, be made the subject of careful study in the family, and be wrought into the mind and heart of its members.

(b.) Let the Bible be made in the family not an hypothetical or fictitious rule of life, to which in practice no reference is ever made, but the sacred authoritative guide and standard to which every matter, small and great, private and public, is always referred.

When Christian parents will prove to their children, to their servants, to their neighbors and to the world the reality of their love and professions to Christ, by giving the Bible this God-intended place in the family, then I believe that popular indifference to true religion will largely disappear.

2. But, again, the right use of the Bible in the Sunday-school should mean at least the following:

(a.) That the Bible itself, not leaflets, extracts and helps of all sorts, be made the real text book of the school, and be placed in the hands of every pupil.

(b.) That the chief if not the only end to be accomplished by the study of the Bible in the Sunday-school is to place the mind and heart of each pupil in sympathetic and conscious relation to God, and to Christ and his redemptive work, and not to give a clear and comprehensive knowledge of Bible geography and history, of Bible psychology, or theological theories, dogmas and distinctions.

(c.) That to accomplish this end each book of the Bible should be read under

the guidance of teachers in such a way as to interest the pupils thoroughly in the book as a book.

(*d.*) That as the pupils become familiar with the subject matter of a book, its teachings, namely, that for which God has given the subject matter, be impressed upon their hearts and consciences in such a manner as to affect permanently their lives.

When the Bible will be thus used in our Sunday-schools, when the work of teachers will be done in such a manner as to centre the interest of their pupils upon the book itself, and not by all sorts of helps and exercises devised by human ingenuity, then I believe that more Sunday-school pupils than now will cease to be indifferent to true religion, and will cease to absent themselves from the preaching services of the churches.

3. Once more, the right use of the Bible in the pulpit should mean and should require the following :

(*a.*) That the Bible be accepted by ministers of Christ as containing his whole message to men regarding their present condition and their future destiny.

(*b.*) That ministers know their Bible better than any book extant, classic or otherwise, ancient or modern. That they know it both in the letter and in the spirit. That its teachings have taken entire possession of their hearts and lives, and hence have become to them much more than simply exquisitely beautiful presentations of God's ideal.

(*c.*) That, in setting forth these teachings, they are able to make them clear and impress them upon the hearts and consciences of their fellow men, by the use of the correct examples and illustrations contained in the book itself and prepared and given to them by the Holy Spirit for this very purpose.

(*d.*) That each time they present these teachings to saints and sinners they have a vivid consciousness that eternal consequences depend upon the way in which this is done.

(*e.*) That they speak, not with hesitation and doubt, but with implicit confidence in the message God has given them and in his willingness to make his own message effectual in the hearts of the hearers ; yea, more, that they speak with that power which comes from a personal experience of the reality of the solemn truths they present.

When the Bible is used in the pulpit with these conditions fully realized, I am disposed to believe that it will not be necessary to resort to the many human methods now practiced to attract and hold the attention of the people, or to remove popular indifference to true religion or the teachings of the Word of God.

The Rev. J. B. HAWTHORNE, of Atlanta, Ga., who was announced on the program to speak on this subject, was absent.

The Rev. JOHN PEDDIE, D. D., of Philadelphia, addressed the Congress as follows on the subject of

### POPULAR INDIFFERENCE TO RELIGION.

Nearly nineteen centuries have tested the enduring and expanding power of Christianity. In the realm of outward progress there are many signs that the kingdoms of this earth are becoming the kingdoms of our Lord. Nations which are the moulding factors in the world's civilization already bear his name, while the varying forms of worship are being colored with the crimson of the cross. But

within a Christian country, yes ! within the Church of God, as shown by the able paper just read, a widespread indifference to true religion exists. It is not, however, in the extent of man's neglect of God where the chief danger lies. Great wrongs can readily be righted when they look like monsters to human eyes. But evils which put on this glittering garb pictured by the poet : "Even when she erred she did it in *her own grand way*," fasten themselves most firmly to the soul. 'Tis its gilded sins, the follies which are fashionable, which are fatal to society. This is the thought of Christ in the parable of the supper. Not their bad clothing or vile conduct kept those first bidden away, for out of the depths of poverty and moral pollutions guests were gathered to crowd the monarch's tables, but respectable employments and enjoyments underlay their refusal. Similar reasons keep multitudes from coming to Christ to-day. It is of this indifference to religion, which in itself is popular, we desire to speak this hour. This indifference arises :

I.—IN DEVOTION TO THIS WORLD. This earth was made for man. Royal love never prepared his palace for his bride as God fitted up this world for man's dwelling place. Freedom was given to him to put himself into full possession of it, to gain new dominion over it with every passing hour. But not in doing this was he to realize the crowning joy of life. As it is the love of living hearts and not the finest furniture which really makes the home, so man's foremost good was to be found in fellowship with God. He is the answer to the human heart. The brightest garden below the sun can never give back the bliss of Eden without God. Well might the Bible come before us as a book of banquets—the Kingdom of God be spoken of under the figure of a feast, and Christ call himself "the living bread" from Heaven ! Whenever Jesus stands before the awakened hunger of the soul he will be sure to find his own as he did the woman by the well. His religion is related to the famine of the spirit every man must feel when he comes to himself. Like those shells of the ocean, which scientists tell us cling more closely to the rocks within the sea by reason of their emptiness, so it is the hollow in the heart this world can never fill, that makes men come and cling to Christ, the Rock of Ages. But many forget this fact. They strive for contentment in gain without godliness. They try to still the sighs of the soul for God and his service by driving their life into a deeper diligence to business.

This popular indifference to religion that grows out of the pursuit of worldly possessions is doubly dangerous, because it is often rooted in man's virtues instead of his vices. The viler pleasures of sin ruin but the poorer part of our race. Did the devil fling in the face of the higher types of manhood the foul temptations by which he drags down "lewd fellows of the baser sort," their indignant reply would be, "get thee behind us Satan." But he allures them away from God by his cunning grasp on their noble nature. In the accumulation of property, in the improvement of the conditions of existence, there is much to be praised. Along these lines philosophers and statesmen mark the progress of mankind. And if he is a benefactor who makes two blades of grass to grow where there was but one before, the more one adds to the world's wealth the more it becomes his debtor. Such ideas have the largest place in a land like ours. The maxim of the world is "early manhood to money-getting and to wealth and fame : declining days to reflection, religion and the preparation for death." So it seems to be with nations. Now as a country we are not yet in "the sere and yellow leaf." Peoples in the old world move midst institutions which are hallowed by age, creating something of the spirit of reverence all around them. But here young blood goes leaping through our national veins, making this the land of earnest endeavor, energy and enterprise. The men who came over in the Mayflower had a religious reason for

their immigration. They fled from the persecution of bigots for freedom to worship God. Their praise on Plymouth Rock revealed their intense spiritual nature. But the crowds coming to us now from other shores appear to be chasing only earthly fortunes. We lately unveiled the statue of "Liberty Enlightening the World;" but we doubt if in the thoughts of the Republic giving or the Republic receiving it, anything more was meant than the higher temporal blessings here to be enjoyed, and it does not stand to shine for that grander liberty from guilt wherewith God makes a people free. And as the riches of Canaan bound many of the children of Israel so closely to the ground that they lost the godward glances from the soul, so multitudes of our foreign and native-born citizens behold in this the "better country," and look no more for "the city which hath foundations, whose builder and maker is God."

Worldly possessions may be made to come between soul and Christ in another way. A prophet asked, "Will God be pleased with outward offerings, or can costly gifts atone for the sins of the soul?" Because many believe God is such a being they seek to make this bargain with him. They send God largely of their substance while they themselves stay away from him. They have great regard for religion, and freely contribute to its support. The price they pay for their pew in church and their outward interest in religion become the robe of respectability they place around their personal neglect of Christ and his claims on their inner life and love.

But there is a much more popular indifference to religion that grows:

II.—OUT OF MAN'S SOCIAL RELATIONS. We cannot stop to speak of his devotion to domestic duty and of his fidelity to the fellowship of friends, which are frequently presented as pleas for his forgetfulness of his higher and holier obligations. Sometimes, within the circle of dearest ties, will a pretended high regard for the religion of one become a pretext for the irreligion of another. Years ago I pleaded with a young man to give his heart to Christ. His reply was: "There is no danger that I will be lost; God will surely hear my mother's prayer, and I shall be converted some time before I die. But I am going to have first a good time in the world." And Oh! sacrilege of sacrileges! he wrapt his guilty soul around with the sheltering thought of those sacred supplications as he plunged on into deeper sin and shame. And he was not the only young man who has thus made a mockery of the holy of holies of the heart.

We call your attention to those broader social bonds by which men screen themselves from the claims of Christianity. They profess supreme attachment to the State. Patriotic duties demand their thought and time. They are intensely interested in the burning questions of the day. The cause of education, of temperance, and of better government, enlist their sympathies. They are so taken up with the ills that afflict "the body politic" that they can scarcely think of the much more terrible evils that infest their own and other souls. Now, while they are busy chattering about "reform," they forget that humanity's real need is REGENERATION; and that before this world of ours can ever be truly blest, its burdened cry on every hand to God must be for "the blood that cleanseth from all sin." As well think we could heal the gashes of soldiers dying in the darkness on the battlefield by the glare of the lamps that reveals their sad condition, as to cure the world's deeper wounds and woes by man-made reforms. As well believe we could make flowers of beauty bloom beneath the electric blaze, as to bring forth the heavenly virtues on the human heart without streaming in and over it the rays of his redeeming grace who is the light and life of men. The problems of society can never be solved by better houses, by inventions that lighten labor, or by more exalted conditions of existence, without an indwelling Christ. So neither for them-

selves nor mankind can our "great reformers" afford to be indifferent to religion. All earnest thinkers, as they stand before the world's wants, will exclaim ;

" All hail ! atoning blood !  
All hail ! redeeming grace ! "

These are the vital agencies which must work mightily in human story before, under the smiling heavens, there can ever be that "new earth wherein dwelleth righteousness."

Allow us to suggest a thought or two on the remedy for this popular indifference to religion. We are living in an age of adaptation. By it great progress has been made in science and art. By the use of best methods results are often reached in a day that once required the labors of a lifetime. God works by similar laws in the spiritual realm. Christianity has its principles of adaptation and advancement. To keep them before us we need to recall the way it took up its conquering career.

When Christ appeared the Jewish religion had lost its divine soul and earnestness, and wrapt up in the winding sheet of shallow rites and ceremonies, it was only fit to be carried to the tomb. Great nations, too, like Greece and Rome, were then without the living heart of heroism, and were having their being in the outward senses. Now, in such an age of moral and spiritual degeneracy and death, what did Christianity do? Some claim that to interest the masses in religion now we must have more splendid and attractive forms of worship, appealing to sight and sense. No! The more religion runs to ritual the more it loses its vital power and gets ready for its burial. In those days the harbinger of Christ came crying in the wilderness: "Repent, for the Kingdom of Heaven is at hand." This piercing voice awoke "Jerusalem and all Judea and all the region round about, and they were baptized of him in Jordan confessing their sins." "Repent" was the opening word of our Lord and Master's ministry. The pathway of Christianity lies along the line of man's consciousness of guilt. The Gospel, no doubt, is related to intellectual culture, But did it appeal to that alone, it could not belong to all. There are ignorant minds on whom its splendors of thought would fall as ineffectually as summer's sunshine on eyes that had never seen the light of day. But Christ before the conscience becomes the Saviour for mankind. We could trace this truth through all the great revivals of religion, and show that man's guilt and God's grace to meet it have been the thoughts on which Christianity has marched to her widest triumphs. By these truths Moody has thrilled the throngs for years that have come around him. By them the English evangelist made even worldly Wall Street pour its tides of traffickers into old Trinity Church for days at high noon, and tremble as he reasoned with them of righteousness and judgment to come. But alas! we often preach a religion of refinement instead of repentance. We think we must adapt our sermons to the fine sensibilities instead of applying them to the inner foulness and famine of the heart. And our very efforts to make religion pleasing and popular often make men indifferent to it. We must plant our pulpits closer to the conscience, and warn men with words which have judgment thunders in them before we can awaken the dead in sin and draw anxious crowds around us.

Again, we must hold up before the world a higher order of religious life and heroic devotion. Every man is affected by the air in which he lives. The heavy fogs of London will darken the philosopher's vision as well as that of the poorest beggar on the street. The sunny skies of Italy will cheer alike the heart of the peasant and the prince. Now, modern Christianity must make for herself a more

bracing and life-giving spiritual atmosphere if she would affect the hearts and lives of men. Paul speaks of those in his day who "hazarded their lives" for Jesus' sake. Christianity had to win her way when her martyrs made her worthy of the admiration of mankind. The Gospel could not help but move forward when its first missionaries counted not their lives dear to themselves, and were even eager to proclaim it in the regions beyond, even if upon them they found their lonely graves. But the Church of the present, instead of heroically consecrating herself to the work of a lost world's salvation, is often seeking to see how many compromises she can make with its follies, its pleasures and its sins. Wherever it is done Christianity is the loser. Instead of the Church reclaiming and sanctifying society, we find society secularizing and demoralizing the Church. I lately heard a prominent Presbyterian preacher say that while he was holding a series of meetings in a western town a noted citizen of the place at the close of one of his sermons attempted to rise for prayer. His wife, who was sitting beside him, caught him by the coat and held him down in the pew. Though a professor of religion herself, she was a woman of fashion. She knew if her manly husband gave his heart to Christ he would be a consistent Christian. Then farewell to her godless amusement and rounds of worldly pleasure! But she could not give them up, and so threw herself between his soul and eternal life. There are many professors who, by similar conduct, keep their dearest ones from God.

I close with a different illustration. Two years ago a young woman left her splendid home in our State to labor amongst the most ignorant colored people of the South. She said, as she sat Sabbath after Sabbath hearing her pastor preach to his elegant congregation without beholding any of the unconverted coming to her Lord, her heart burned to bear the glad tidings to those who were longing for them. Away she sped on her errand of love. In a few days the souls for whom she made such self-denial and sacrifice were earnestly listening to her story, and stretching out around her their sable hands to God. Her converts have been multiplied by hundreds. And I have thought, did we ministers and Christian workers turn sometimes, at least from the congregations who within our splendid sanctuaries so often treat our words as an idle tale, and go down to labor with those who are left neglected to perish by the lanes and lowly streets, there would be larger numbers coming to clothe themselves in Christ's righteousness, and getting ready to go into the marriage supper of the Lamb. And there would be a greater peace in our hearts here on earth and a grander joy in heaven.

#### DISCUSSION.

The Rev. A. C. DIXON, of Baltimore, said:

We need to return to Apostolic purpose, plan and power. Their purpose, as instilled by Christ, was to evangelize the world, to bring the Gospel in contact with the people. Their plan was to go. We build our fine churches and say *come*. The fisherman must go where the fish swim. It is hard to entice them out of their channels. In secular places and through the secular press we must preach the Gospel. A man in Australia gives a leading daily five thousand dollars a year for the privilege of publishing a certain amount of religious matter. Paul preached in the market places, because the people were there to hear. The Gospel, spoken or written, is "the power of God unto salvation," and men will not be indifferent to it, if it is constantly brought before them. They will not come to church to hear

it; then we must take it to them through such channels as are open, or can be opened.

A return to the Apostolic plan of raising money will do something to remove popular indifference to Christianity. By fairs, festivals, &c., many churches have made the impression that their main object is to get money out of people, and that they are not over particular as to the method. The world knows that the true mission of the Church is to minister, rather than be ministered unto, and no wonder such a caricature of Christianity excites their contempt. All this takes time. In some churches there is little time left for the direct work of soul-winning after the committees to raise money for this and that have finished their work. Instead of laying aside each week as God has prospered us, we fritter away time and talent, which ought to be given to reaching the people and winning them to Christ. We need, above all, Apostolic power. They trusted not in culture, in social position, in numbers, in money, but in God, and they expected sudden manifestations of this power. People could not be indifferent to their preaching. The world and the devil could not afford to be quiet when Paul was about. Some believed; others mocked and persecuted. Better mocking and persecution than indifference. The preaching that does not provoke opposition will not command respect. Is there not a tendency at this day to adapt our preaching to what is called the spirit of the age, that we may win the world by surrendering to it? "Sin is the transgression of the law," and death is its penalty. Worldliness is the transgression of the Gospel—its spirit and purpose—and weakness is its least penalty. A worldly ministry is weak, winning neither applause nor opposition. A worldly ministry is God-forsaken. A return to Apostolic earnestness and faithfulness would insure us Apostolic power and persecution. The world still hates Christ, whether in history or in us, and, if we will show in our lives and positions a true Christliness, they will not be indifferent. Some will be drawn to him, others repelled, but none with whom we come in contact could be indifferent.

The Rev. E. A. WOODS, D. D., of Cleveland, Ohio, said:

On my way from my home in Cleveland to this beautiful city of Baltimore, I passed through the region of natural gas. Along the banks of the Ohio, in Pittsburgh and the surrounding country, its light could be seen in every direction. This natural gas differs in two important particulars from common artificial gas. The latter is very light and volatile, and when it escapes rises in the air. It also has a pungent odor, which is always a warning-signal to us. But the natural gas is heavy and sinks to the ground, where it may remain and accumulate. It is also odorless, and thus gives no signal of danger. These two peculiarities render it somewhat dangerous. That there is among the mass of the people something—not of hostility—of indifference to religion must be admitted. What are the causes of this growing indifference? It is not because men feel no need of religion. It is not because religion has failed to do its work and keep its promises. It is not because men have found something outside of Christianity which does more for them. May we not partially account for this indifference in this way. In books and periodicals and, indeed, in some of the sermons of the day, there is much criticism and even denial of beliefs which have been considered essential to Christianity. The infallibility and authority of the Scriptures; the Divinity of Christ; the conversion of the soul; the fixedness of church ordinances; man's inherent immortality; the eternal rewards and punishments of the future life;—over all these an atmosphere of doubt and uncertainty has been thrown. And the result

is, that many among the common people are saying: "These religious questions are all without positive answers; men of learning affirm and deny; and, at best, these subjects are so remote and obscure as to be pushed aside and crowded out by the urgent practical and plain questions of this life. We know little or nothing of a future world. This world we do know. Its duties and pleasures and dangers we can see, and they fill our hands and our hearts. If there is another life we will meet its responsibilities when they present themselves, as best we can. We are busy here now. One world at a time is enough." Thus doubt becomes agnosticism and this in turn becomes secularism and indifference.

But what remedies shall we suggest for this kind of "Popular Indifference to Religion?"

1.—No man should preach or teach his doubts. The world does not need doubts or negations or denials. The world does need positive truth. Truth is the thought of God and the bread of life for men. He who has truth which men need has a divine message to them. He who has not has no message and no mission. Goethe has said: "If you have faith, share it with me; if you have doubts, keep them to yourself, for I have too many already." The Gospel of Christ is positive; it is based upon historical truth; it is not a system of negatives.

2.—There is a supernatural element in Christianity which should be kept constantly before the people. The Bible is unlike all other books. It is God's message to men. Christianity is not a philosophy, but a revelation. The religion of Christ is not one among the many religions of the world. It is divine in its origin and supernatural in its spirit and power. Christ is not one among the world's great teachers. He is divine. He is the God-man. He is a teacher and an example, but he is our Saviour and the fullest revelation of God to men. When Donatello, the Florentine sculptor, had completed his famous statue of Judith, which embodied his ideal of beauty, purity and truth, he was enthusiastic over the results of his labors. Gazing earnestly upon the almost breathing marble, he cried out in his ecstasy, "Speak to me, for I am sure you can." But there was no response; there was nothing in the statue but his own thought. But this historical Christ, this God-man, as we read his words and study his character, he does speak to us and tells us all that ever we did, and we can only reply, "Surely this is the Christ."

3.—Christianity's message to men is not merely an invitation to salvation, it is a command of the God of heaven, and obedience is demanded. The same God who said, "Thou shalt do no murder," has also said "Thou shalt love the Lord thy God with all thy heart." Christianity is not an invitation, which men may decline with thanks. It is a positive command which men must either willingly obey or wilfully disobey. Neglect is refusal. Indifference is hostility. There are and can be but two classes, those who are God's children and those who are not, those who serve him and those who serve him not.

The President, in announcing that the time for closing the sessions of the Congress had come, spoke as follows:

And now, dear brethren, the end has come, and the sad duty is upon me of closing this meeting of the Congress. I must congratulate you upon the order, harmony and dignity which have marked its proceedings. We must confess our obligations to the honored brethren who have borne service in this Congress. They have prepared their essays with masterly care; they have come from their homes

and they have spoken to us with a reverence, candor and power which cannot be forgotten.

Of the nineteen men whose names were on the programme, fifteen were present and thoroughly prepared for the work assigned to them. Of the four absentees, one sent his essay and a valid excuse; another favored us with his regrets; another had just had a skirmish with an earthquake and prayed to be excused, and the last was *non inventus*. Where so many did well, we can afford to be charitable toward those who failed. It is only just to say that the volunteer speakers added greatly to the charm and profit of the discussions. If any brethren felt afflicted because they were stricken down by the Secretary's bell, it may soothe them to remember that it was not a chestnut bell that was rung against them. It was not because they were uttering what we had heard before, or that we had heard enough from them, but simply that others had to be heard.

Our audiences have been truly magnificent—great, responsive and helpful. In what they have heard they have had a sufficient reward, and yet, in the name of the speakers, I thank them for their sympathy and encouragement.

Before we are dismissed I will take the liberty of asking Dr. Ellis to say a farewell word in behalf of Baltimore, and I will be obliged if Dr. Thomas, of Brooklyn, will respond in the name of the Congress.

The Rev. F. M. ELLIS, D.D., Pastor of the Eutaw Place Baptist Church, in whose house of worship the sessions of the Congress were held, made the following remarks :

*Mr. Moderator and Brethren*—In the closing moments of this interesting session of our Congress I have no wish to detain you with remarks such as I may be able to make upon the spur of the moment. I merely desire on behalf of my brethren and the churches of Baltimore to assure those of you who have participated in these proceedings of the high appreciation we have of the services you have thus rendered the Baptists of this city. It may not be generally known to you that our position, as a denomination, is not one of large influence here. This is not because our churches have not been taught or because our pulpits have not been represented by able men. For years such men as Richard Fuller and William T. Brantly were pastors among this people. And I am doing my brethren, the present pastors of these churches, but simple justice when I say they are able and worthy representatives of our ministry. But still it is true that in those respects in which we are distinguished from other Christian denominations we are but poorly understood. We who labor here, therefore, can understand more fully than you would be likely to understand the practical value such a meeting of our representative men as this has been has for our cause in this city.

Furthermore, I am inclined to congratulate the Congress for another reason : you have done a good work in coming south of the old and now obliterated lines that formerly divided our country into North and South. This distinction, so far as Baptists are concerned, exists no longer, and yet these fraternal gatherings where brethren from the North, South, East and West meet upon a common platform for the frank and manly discussion of current topics, of such vital moment in which we are all concerned, have the effect to bind us the closer and unite us the stronger. The large audiences that have gathered at the session of this Congress have testified to the interest our people have felt in the various discussions that have occupied your attention. I am sure I but poorly express the feelings of our

people when I say your discussions have been from first to last characterized by a freshness and manliness of thought, and treated with a breadth and ability of scholarship that reflects credit upon those who have participated and honor upon the denomination you represent. I would, therefore, express most earnestly the desire that the future sessions of this Congress may be as inspiring and helpful to others as this session, now closing, has been to those of us here who have enjoyed the feast of rich things you have so generously given. As you are to be the guests of the Baptist Social Union of this city at the banquet to be given this evening, where you will be greeted by the personal expressions of our people's appreciation of what you have given them, allow me to express, in conclusion, the hope that we who have here mingled so delightfully and harmoniously may be permitted to share this pleasure in many future gatherings of our Baptist Congress.

The Rev. J. B. THOMAS, D. D., of Brooklyn, Chairman of the Executive Committee, spoke as follows :

*Mr. Chairman and Friends*—In this critical and practical age it becomes every institution, if not actually born hat in hand and with deprecating words upon its lips, at least to stand for a time in an attitude of chronic apology, ready to explain its reason for existence. In the discharge of this not very enviable task I appear once more before you at the instance of the Executive Committee.

If I am asked by what authority this institution assumes to be, I can only answer, by none whatever. It has no more excuse for having emerged into form than a chicken has for breaking the shell—that is to say, a sense of compression, an instinct to get out, and a vague and alluring notion of boundless range and possibilities beyond, to be matched by sprouting wings. This particular egg was invented by Dr. Johnson, of Crozer Theological Seminary (Judge Buchanan suggests that it has never until now found an ideal *Hatcher*). He first "taught its infant feet to go," and still hovers over it with parental fondness, which is amply reciprocated. Our machine (to change the figure slightly) consists of two wheels and a crank. The great wheel is the General Committee, composed of leading men from the Baptist pulpit and pew throughout the country. Their authority is irrevocable and final; not even an Act of Parliament can override it. The little wheel is the Executive Committee. It revolves in the City of New York, and is the working factor which fashions the details of programme and proceeding. Then as to the crank. That is, as you know, a crooked and insignificant appendage, having neither music nor power in itself, but kept convenient to the touch of any adventurous hand that has an ax or a tune to grind. I am the crank, and therefore am here at this moment.

The service to be rendered by such a Congress seems to me obvious. The struggle for life is to-day no longer physical but mental. It is an age of discussion. Into that winnowing mill are cast all notions that claim allegiance, to undergo the ordeal of shaking and air blast. This ought to be a congenial time for us Baptists, who began the thorough championship of freedom of inquiry. We have no medieval fortresses of ecclesiasticism to be jostled on their foundations; no traditions whose cobwebs dread the irreverent broom; no rubrics to be shattered nor formularies to be strained. Our unity as a denomination is vital, not mechanical. We are not hooped together like a barrel, but grow together like a tree. Nothing can more effectually check the life of a tree than to hinder the free flow of the sap. Candid, patient, thorough discussion will give definiteness to our opinions and earnestness to our convictions, and the "things that cannot be shaken will remain."

The truth can never be hurt by light and air. Even collisions have their purifying services in the heavens; the roar may be tremendous but the lightning shaft is slender and does rare harm.

Neither the pulpit, the association, nor the National Convention affords leisure or a proper field for the consideration of many questions, as, for instance, those not solely religious, but lying along the border of ethical and political science, which are yet of great and immediate practical consequence. A wise use of the agency here provided may readily help us to a more sagacious use of our opportunities, and a more efficient service of our generation.

In furtherance of this aim our Executive Committee will gladly receive, through our efficient Secretary, suggestions from any quarter, either as to topics of present interest or the names of gentlemen qualified to participate in these discussions.

The Secretary read a series of resolutions, adopted by the General Committee at their business meeting, expressive of their thanks to the Baptists of Baltimore, the Press of the City, the Baptist Press throughout the country, and to all others who, by their presence and in other ways, had contributed to the success of the present session of the Body.

It was announced that the Officers and Speakers of the Congress would be the guests of the Baptist Social Union of Maryland, at the Carrollton Hotel, in the evening, at 6.30 P. M.

After singing, prayer was offered by the Rev. H. M. WHARTON, of Baltimore. The Congress then adjourned.

**ANNUAL PROGRAMMES.**  
**APPOINTED PARTICIPANTS, SUBJECTS, PLACES AND YEARS.**

PARTICIPANT.	SUBJECT.	PLACE.	YEAR.
ANDERSON, Rev. GALUSHA, D.D., LL.D.	Religious Instruction in State Education.	Baltimore.	1886
ANDREWS, Prof. E. B., D.D.	The Greek Philosophy in Education.	Philadelphia,	1884
ANDREWS, Hon. G. H.	The Taxation of Church Property.	Brooklyn.	1882
BALDWIN, Rev. C. J.	Church Architecture.	Boston.	1883
BARBOUR, Rev. T. S.	The Meditative Element in Christian Life.	Brooklyn.	1882
BRAISLIN, Rev. EDWARD, D.D.	Liturgy in Baptist Churches.	New York.	1885
BROADBODUS, Rev. J. A., D.D.	The Value of the English Bible in Secular and Religious Education.	Philadelphia.	1884
BROWN, Rev. T. EDWIN, D.D.	Christianity and Worldliness.	Boston.	1883
BUCHANAN, Hon. JAMES.	Divorce in the State.	Boston.	1883
"	The Labor Question.	Baltimore.	1880
BURRAGE, Rev. H. S., D.D.	The Divorce Question in the State.	Boston.	1883
BURROWS, Rev. J. L.	Church Edification—Practical Methods.	Philadelphia.	1884
CALDWELL, Rev. S. L., D.D.	Christianity and the Body.	Boston.	1883
CLARKE, Rev. W. N., D.D.	Phases of Theological Thought as influenced by Social Conditions.	Philadelphia.	1884
COLBY, Rev. H. F., D.D.	The Revised Version of The Scriptures; Its Practical use.	New York.	1885
CONANT, Rev. T. J., D.D.	Modern Biblical Criticism; Its History and Methods; Its Results and Practical Bearings.	Boston.	1883
CRANE, Rev. C. B., D.D.	Diversity of Opinion within Limits of Denominational Unity.	Brooklyn.	1882
DAVIS, Prof. N. K.	Religious Instruction in State Education.	Baltimore.	1886
DIXON, Rev. A. C.	Remedy for Worldliness.	Boston.	1883
DODGE, Rev. E., D.D., LL.D.	The Coming Ministry; its Chief Function.	Boston.	1883
"	Christian Art in Relation to Baptism.	New York.	1885
"	The Labor Question.	Baltimore.	1886
DOWLING, Rev. G. T.	Inspiration of The Scriptures.	Baltimore.	1886
EACHES, Rev. O. P., D.D.	Right Use of The Bible in Public Worship.	Philadelphia,	1884
EATON, Rev. T. T., D.D.	Sabbath Observance; Scriptural Grounds.	Baltimore.	1886
ELDER, Rev. J. F., D.D.	Edification—The Scriptural Idea.	Philadelphia.	1884
FAUNCE, Rev. D. W., D.D.	The Labor Question.	Brooklyn.	1882
FOX, A. J., Esq.			

## ANNUAL PROGRAMMES—CONTINUED.

PARTICIPANT.	SUBJECT.	PLACE.	YEAR.
FOX, GEORGE HENRY, M.D.	The Sanitary Provisions of the Mosaic Code.	Boston.	1883
GESSLER, Rev. T. A. K., D.D.	The Mormon Question.	New York.	1885
GIFFORD, Rev. O. P.	The Edification of the Church; Its Practical Achievement.	Philadelphia.	1884
GORDON, Rev. A. J., D.D.	Modern Evangelism.	Brooklyn.	1882
GOULD, Prof. E. P.	Christianity in Business.	Boston.	1883
GREENE, Rev. B. A.	The Spiritual Life as Affected by Social Conditions.	New York.	1885
GREENE, Rev. S. H.	The Place of Prayer in the Public Service.	Philadelphia.	1884
GREGORY, Rev. J. M., LL.D.	Charities.	Brooklyn.	1882
GREWELL, Rev. Z., D.D.	The Social Element in Christianity as related to Church Work.	Boston.	1883
HARRIS, Prof. H. H., LL.D.	Missionary Endeavor in its Bearing on the Social and Political Development of Peoples.	Philadelphia.	1884
HATCHER, Rev. W. E., D.D.	The Social Element: In Christianity; In Church-life; In Church-work.	Boston.	1883
HENSON, Rev. P. S., D.D.	Modern Evangelism.	Brooklyn.	1882
HIDEN, Rev. J. C., D.D.	The Coming Ministry: Its Supply and Preparation.	Boston.	1883
HILL, DAVID J., LL.D.	The Practical Bearings of Modern Biblical Criticism.	Boston.	1833
"	Socialism—False and True.	New York.	1885
HOPKINS, Prof. A. A.	The Ethics and Expediency of Prohibitory Legislation.	Philadelphia.	1884
Hoyt, Hon. J. M., LL.D.	Race and Religion on the American Continent.	Brooklyn.	1882
HULBERT, Rev. E. B., D.D.	The Future Life; Endless Punishment.	Baltimore.	1886
HUMPSTONE, Rev. John.	The Church and the Children.	Brooklyn.	1882
JOHNSON, Rev. E. H., D.D.	The Future Life; Future Probation.	Baltimore.	1886
JOHNSON, Rev. FRANKLIN, D.D.	Self-Help in Missions.	Philadelphia.	1884
KENDRICK, Rev. A. A., D.D.	The Spiritual Life as Affected by Intellectual Problems.	New York.	1885
KERFOOT, Rev. F. H., D.D.	The Meditative Element in the Christian Life.	Brooklyn.	1882
"	Faith Cures.	Baltimore.	1886
KING, Rev. H. M., D.D.	Worldliness.	Boston.	1883
LAMPFORT, H. H., Esq.	Current Expenses and Benevolence.	New York.	1885
LAWSON, Rev. A. G., D.D.	Historical Sketch of the Conference.	Boston.	1883
LINCOLN, Prof. HEMAN, D.D.	Philosophy and Theology; Phases of Theologic Thought as influenced by Philosophic Methods.	Philadelphia.	1884

ANNUAL PROGRAMMES—CONTINUED.

PARTICIPANT.	SUBJECT.	PLACE.	YEAR.
LOWRY, Rev. ROBERT, D.D.	The Conduct of Public Worship with respect to Music.	Philadelphia.	1884
LYON, Prof. D. G.	The Results of Modern Biblical Criticism.	Boston.	1883
MCKENZIE, Rev. W. S., D.D.	Missionary Endeavor in its Contribution to Human Knowledge.	Philadelphia.	1884
MACVICAR, Rev. M., LL.D.	Popular Indifference to Religion.	Baltimore.	1886
MERRILL, Rev. GEO. E.	The Economics of Foreign Missionary Effort.	Brooklyn.	1882
MOSS, Rev. LEMUEL, D.D.	Skeptical Drifts in Modern Thought.	Brooklyn.	1882
MOXOM, Rev. P. S.	Supply of the Coming Ministry.	Boston.	1883
"	The Labor Question.	Baltimore.	1886
NORDELL, Rev. P. A.	The Value of Roman Law in Secular and Religious Education.	Philadelphia.	1884
OSGOOD, Rev. HOWARD, D.D.	Modern Biblical Criticism; Its History and Method.	Boston.	1883
OWEN, Rev. A., D.D.	Divorce in the Church.	Boston.	1883
PATTISON, Rev. T. HARWOOD, D.D.	Tests of Admission to the Church.	New York.	1885
PEDDIE, Rev. JOHN, D.D.	Popular Indifference to Religion.	Baltimore.	1886
PEPPER, Rev. G. D. B., D.D.	Inspiration of the Scriptures.	Baltimore.	1886
ROBINSON, Rev. E. G., D.D.	Race and Religion on the American Continent.	Brooklyn.	1882
ROBINSON, Rev. WILLARD H.	The Future Life; Conditional Immortality.	Baltimore.	1886
SAGE, Rev. A. J., D.D.	The Church and the Children.	Brooklyn.	1882
SIMMONS, Rev. J. B., D.D.	The Social Element in Church Work.	Boston.	1883
SMITH, Rev. J. A., D.D.	Modern Biblical Criticism; Its Practical Bearings.	Boston.	1883
STRONG, Rev. A. H., D.D.	Economics of Foreign Missionary Effort.	Brooklyn.	1882
TAYLOR, ALFRED, Esq.	Tenure of Church Property.	New York.	1885
THOMAS, J. R., Esq.	Church Architecture.	Boston.	1883
WAFFLE, Prof. A. E.	The Church and The Children.	Brooklyn.	1882
WAYLAND, Hon. FRANCIS, LL.D.	Charities.	Brooklyn.	1882
WAYLAND, Rev. H. L., D.D.	The Indian Question.	Brooklyn.	1882
WESTON, Rev. H. G., D.D.	The Meditative Element in the Christian Life.	New York.	1885
WHUSITT, Rev. W. H., D.D.	Faith Cures.	Brooklyn.	1882
WILKINSON, Rev. W. C., D.D.	Diversity of Opinion Within Limits of Denominational Unity.	Baltimore.	1886
WILLMARTH, Rev. J. W.	Prohibitory Legislation as a Question of Method.	Brooklyn.	1882
WOODWORTH, A. S., Esq.	Christianity in Politics.	Philadelphia.	1884
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