

# The Religious World

**The Return to Christ** Principal Fairbairn has given currency to a phrase which contains in it more truth than most persons who have not studied the facts realize. For several years we have heard very much about the movement toward making our theology more Christological. That movement is beginning to show its results. More than any other period since our Lord was upon the earth are the closing years of the nineteenth century characterized by an appreciation of him and the principles to which he gave the emphasis of his life and death. The theological ages were ages in which the writings of the Apostle Paul and of the Hebrew prophets were studied more than the four Gospels. This may be called the age of sociology; the tendency to depreciate man has passed, and the recognition of the grandeur of humanity has taken its place. The doctrine of the immanence of God is just beginning to make itself felt in ethics and politics as well as in speculation. Our Lord emphasized fatherhood and brotherhood, and these two doctrines are now at the front. Theology is now written quite as much from the standpoint of the need of humanity as from the recognition of the divine sovereignty. This fact finds illustration in many ways in our time. Dr. Josiah Strong has just published a book entitled "The New Era," and by that new era he means the one of brotherhood, in which Jesus Christ is the controlling and inspiring force. There is an unprecedented interest in all attempts to ameliorate the human condition, and wherever Mr. Barnett, of Toynbee Hall, Miss Addams, of Hull House, Chicago, or Mr. Woods, of Andover House, Boston, speak concerning the application of Christianity to social subjects, they are listened to with eager attention. At Chautauqua there has just been organized the American Institute of Sociology. Dr. Richard T. Ely is its President. This Institute is largely supported and conducted by Christian ministers and Christian workers, and is another instance of the truthfulness of Principal Fairbairn's now famous phrase. The General Assembly fights over Professor Briggs, but the great mass of the people smile at the antiquity of those who do not know that a new day has dawned, and that Jesus Christ himself, and not Turretin or Calvin, Hodge or Breckinridge, is the Lord of the Church to-day. It is really amazing how swiftly and with what unanimity the great masses of Christian workers are gathering about the Christians' Master. They are not wasting much time over discussions concerning his person, and still less concerning speculations in infinity and eternity (of which only a few people in the vicinity of Boston and Kentucky presume to know very much), but they are, with an intensity and consecration unparalleled in the history of the Church, following in the footsteps of Christ in the service of man. Notice how almost all the popular works of fiction, the addresses at great gatherings which attract most attention, the sermons of the preachers who are most eagerly heard, have relation to subjects which are suggested by the Sermon on the Mount, the Law of Love, the Parable of the Good Samaritan, the Intercessory Prayer, and the Cross on Calvary as the symbol of the sacrifice to which all men are called that their brethren may be saved. This is indeed the age of "The Return to Christ," and the age in which Christ is manifesting himself as never before in the lives and ministries of his disciples.

**Two Unitarian Meetings** We find announcements of two meetings of Unitarians soon to be held which promise to be of much interest to the denomination. The first is the Grove Meeting at Weirs, Lake Winnepesaukee, N. H., which extends from July 29 to August 7. Among the names of speakers we notice the Rev. Francis S. James, of China; Mrs. Laura Ormiston Chant, of London; Mr. William M. Salter, of Philadelphia; the Rev. F. B. Hornbrooke, of Newton; the Rev. William R. Alger, D.D., and the Rev. E. L. Rexford, of Boston. Among the subjects are: "An Evening with the Poet Whittier;" "The Opportunity and Mission of United Liberal Christianity;" and "The Religious Outlook." This is evidently to be a kind of Unitarian

camp-meeting. The other meeting of which we have just seen the programme is that of the International Congress of Unitarians to be held in Chicago September 16-23, the Rev. E. E. Hale, D.D., presiding. The subjects of the various meetings are as follows: "The Unitarian Movement—in Theology, in Literature, in Philanthropy, in the Growth of Democracy;" "The History of Unitarianism;" "Unitarianism in Europe;" "Unitarianism in America;" "Pre-Transcendentalism," "Transcendentalism," and "Post-Transcendentalism;" "Unitarianism in Non-Christian Development" (this subject will be presented by a representative Jew, by Mozoomdar from India, and by a representative Mohammedan); "The Religious Doctrines of Unitarianism;" "Unitarianism and Modern Thought;" "The Promise of Unitarianism." The speakers are selected from all parts of the world, and comprise many men who are not only representative Unitarians, but among the noblest workers for humanity. If this Congress realizes its ideal, it will be one of the most interesting and helpful of all the Religious Congresses to be held in connection with the Columbian Exposition.

**The Theological Seminary at Louisville** The new Theological Seminary of the Presbyterian Church South, which is to be situated in Louisville, Ky., is perfecting its plans, and will soon be ready for work. The following persons have been elected members of the Faculty, and have accepted their election: The Rev. William Hoge Marquess, D.D., Professor of Old Testament Exegesis and of the English Bible and Biblical Theology; the Rev. Charles R. Hemphill, D.D., Professor of New Testament Exegesis; the Rev. T. Dwight Witherspoon, D.D., LL.D., Professor of Homiletics and Pastoral Theology and Biblical Introduction; the Rev. Frank R. Beattie, Ph.D., D.D., Professor of Systematic Theology and Apologetics; the Rev. T. M. Hawes, Professor of Elocution; the Rev. Edwin Muller, adjunct Professor of Church History and Church Polity. The course of instruction will be different from that in most seminaries, and will be distributed among distinct schools. Graduation in all the schools will require three or four years, according to the ability and constancy of the students themselves. In connection with the regular course, arrangements will be made for the accommodation of those who desire to fit themselves for various kinds of Christian work. This will, therefore, be not only a theological seminary, but also a training-school for Christian workers. No charge of any kind will be made to the students for tuition, and it is expected that other expenses will bring the advantages of the Seminary within the reach of all. The sessions for study will begin on October 2, and continue for seven months, with a vacation of only one day, and that at Christmas. It goes without the saying that a theological seminary of the Presbyterian Church South, and especially in the State of Kentucky, will have no place for any teaching not strictly Calvinistic, and that it will offer not the slightest hospitality to the Higher Critics, or to those who believe in progress in theology. It will be ably equipped, and, no doubt, admirably conducted. Its weak point in this age will be the fact that it will represent those phases of thought which have no outlook toward the future. But this, in the nature of things, can be only temporary, and we have no doubt that in due time this new school of the prophets will exert a large and beneficent influence.

**The Summer Vacation** It may interest our readers to know where the pastors in the vicinity of New York are spending their vacations. It should be remembered, however, that vacation does not always mean a closed church. Many churches are always closed and many never. The Roman Catholic and the Episcopal churches, we believe, are always open; and even when those who usually attend are absent, combinations are arranged for the accommodation of the few remaining behind, and for those who are usually non-church-goers. The idea that the vacation time means a suspension of church services is all a mistake. In most instances it means that the ministers are exchanging for a long period of time; the city ministers going to the country, and the country ministers coming to the city. The New York "Tribune" publishes a list of ministers on their vacations. We

select from that list a few concerning whose whereabouts our readers may like to be informed :

Protestant Episcopal: The Rev. Dr. D. H. Greer, St. Bartholomew's, New Canaan, Conn.; the Rev. Dr. Morgan Dix, Trinity, West Hampton; the Rev. E. W. Warren, Holy Trinity, Yellowstone Park, etc.; the Rev. Dr. H. Y. Satterlee, Calvary, Adirondacks; the Rev. Dr. W. R. Huntington, Grace, Maine; the Rev. Dr. W. S. Rainsford, New Brunswick. Presbyterian: The Rev. Dr. C. H. Parkhurst, Switzerland; the Rev. Dr. John Hall, Europe; the Rev. Dr. Henry van Dyke, Europe; the Rev. Dr. C. L. Thompson, Wisconsin [with the Rev. W. Gray]; the Rev. Dr. W. Merle Smith, Europe; the Rev. Dr. R. R. Booth, traveling. Baptist: The Rev. Dr. H. M. Sanders, White Mountains; the Rev. Dr. J. M. Bruce, traveling; the Rev. Dr. R. S. MacArthur, traveling; the Rev. Dr. W. H. P. Faunce, Massachusetts. Reformed: The Rev. Dr. D. J. Burrell, Maine; the Rev. Dr. W. J. Harsha, Massachusetts; the Rev. Dr. E. P. Coe, Wamscott, L. I.; the Rev. Dr. Peter Stryker, Chicago. Other ministers: The Rev. Dr. H. A. Stimson, Gloucester, Mass.; the Rev. Dr. S. H. Virgin, Massachusetts; the Rev. Dr. Eaton, New Hampshire; the Rev. Dr. B. B. Tyler, Chicago; the Rev. Dr. J. C. Bliss, Norfolk, Conn.; the Rev. Dr. J. R. Day, Maine; the Rev. Dr. H. M. Field, Stockbridge.

It is gratifying to note that the University of Dublin has conferred upon the Rev. Dr. John Hall, of New York, the honorary degree of Doctor of Laws. In introducing Dr. Hall to receive the degree, Professor Palmer made the following remarks: "I next present to you the Rev. Dr. John Hall, who has recrossed the Atlantic to receive at your hands the honors which his fervid eloquence has earned. It is now more than twenty years since the Americans called away the Chrysostom of Dublin from us, and we have scarcely even yet learned to forgive them for it. But if our Western cousins have more need than we have of a moral teacher, we must give them pardon for this reason, if for no other. But twenty years have not obliterated the memory of the man with us. Still lives, and long will live here, the voice of the strenuous champion of the Christian faith, and the piety, and the very features and the character of a man who was equally beloved by all classes in Dublin." Americans of all denominations will take great pride in the fact that the degree of Doctor of Laws has been conferred upon Dr. Hall. We know of no man more admirably adapted, both in mind and physique, to bear with dignity lofty titles and degrees than Dr. John Hall; and while we condole with Dublin in no longer possessing him, we congratulate ourselves that for twenty years we have had him with us, and trust that we may still have him for twice twenty more.

The Rev. Thomas Spurgeon, son of the late Charles H. Spurgeon, of London, has recently been visiting in this country *en route* to London. Mr. Spurgeon is a twin brother of Charles Spurgeon, who has a church in London. Several years ago he went to New Zealand, and built up in Auckland a large Baptist Tabernacle, modeled on that of his father in London. Whenever he has been in England he has been a great favorite in the Metropolitan Tabernacle. It was the writer's privilege to hear him there a few years ago, when he followed his father, making an address to one hearer quite as brilliant and impressive as that of the elder Spurgeon. It seemed to that hearer that he was the natural and inevitable successor to his father in the great church in London. On the death of Mr. Spurgeon, Dr. Pierson was invited to supply the pulpit for several months, and then Thomas Spurgeon was also invited to do so. On his return to England the old enthusiasm manifested itself. The Board of Deacons was generally supposed to favor the calling of Dr. Pierson to be the pastor, but the vast majority of the people were in favor of the son of their former pastor. After his engagement ceased he returned to New Zealand, and Dr. Pierson resumed his ministry for one year. Much as his preaching was enjoyed, the people could not forget the young man in New Zealand whom they loved, and a few weeks ago, by an overwhelming majority, he was asked to take the pulpit for a year with a view to a permanent settlement. Mr. Spurgeon is about forty years of age, and very unlike his father in personal appearance, but with the same bright way of putting things and the same methods of work in many respects. His preaching is imaginative and hortatory rather than argumentative and instructive. There is little doubt that he will be the permanent pastor of the Tabernacle, and in our mind as little doubt that he will well sustain the traditions of the pulpit. During his stay in this

country he has preached in many churches and delivered occasional lectures. His many American friends will wish him much success in the great and arduous work which in the providence of God he has been called to undertake.

**A Memorial to Phillips Brooks** Almost every year for many years Phillips Brooks visited England, and always preached more or less in the English churches. He was a great favorite of the English people. No American Episcopalian was ever so widely known or affectionately regarded. Dean Stanley was once asked who he considered the greatest preacher in the English Church. His reply was: "Without any comparison, Phillips Brooks." There was something in the freshness of his thought, the earnestness and splendid manliness of his spirit, that was very captivating to the English people. Nowhere was he more welcome than in Westminster Abbey, where he preached some of his noblest sermons, and in the little Norman church of St. Margaret, which is just under the shadow of the Abbey, of which Archdeacon Farrar is the vicar. When the good Bishop passed away, his loss was felt almost as much in England as in America, and it is now proposed to put a memorial window in St. Margaret's as a tribute of loving remembrance and as a mark of appreciation of his ministry in London. The project was first suggested by Canon Farrar, and its success is already assured. The memorial will consist of three panels of stained glass, and will give a pictorial representation of the command of our Lord, "Feed my sheep." In speaking of this project Canon Farrar said: "We are too much indebted to the Bishop, and we love his memory too deeply, not to perpetuate it. We also send a subscription of two hundred pounds to the Harvard Memorial, of which Mr. Lewis Dyer, of Balliol College, Oxford, is the Secretary."

**German Protestants and Socialism** The German Protestant Social Congress held its fourth annual meeting on the first and second days of June. The object of this Congress is the study of the social problem from the Christian standpoint. It combines all branches of Protestant Christians, since all are united in their desire to discover and practice the teachings of Christ concerning society, however widely they may be separated in their theological opinions. The Congress did not commend itself to the Social Democrats, as may be judged from the following extract from the report in their organ, "Vorwärts:" "At the close the Assembly sang something, listened to a prayer to their God, and then separated." This Social Congress has not by any means worked out a definite plan of social economy, but it is giving the best efforts of many of the wisest thinkers to the application of the principles of Christ to the problems of our time. Among the eminent men present were Professors Kaftan, Harnack, Pfarrer, Naumann, Pastor Stocker (ex-Court Preacher), Dr. Braun, of Stuttgart, and many others equally prominent. Many interesting utterances were made at this conference, and we select a few as suggesting the scope of the meetings. Professor Kaftan, a disciple of Ritschl in theology, spoke on the subject "Christianity and Political Economy." "The moral life as distinguished from everlasting life, on the one hand, and the mere satisfaction of temporal needs, forms the meeting-point between Christianity and political economy, and it is the duty of Christians so to fashion political economy that it may form a groundwork for the cultivation of the moral ideals of Christianity." This subject was discussed by many speakers, and at the end of the debate Professor Kaftan produced a profound impression when he said: "For my part, I must declare that my aim is to get nearer to the living Lord, to love and to serve him. This Lord is also fighting—certainly to-day he is fighting—against us, against that in us which is unworthy and does not comport with his word and spirit." On another day Dr. Braun spoke on the "Drawing Together of the Classes at the Present Time." This, he said, could never really be brought about until all Christian people were filled to the very marrow with the spirit of true love. The last subject of the conference was "Sunday Rest," and was introduced by Pastor Stocker. Such reports as we have received indicate that this meeting was full of interest, and when the prominence of the speakers is remembered it will be seen