

THE Union Seminary Magazine.

Vol. XII

FEBRUARY—MARCH, 1901.

No. 3.

I. Literary.

THE NEW THEOLOGY.

BY PROFESSOR G. B. STRICKLER, D. D., LL. D.

PART III.

ONE of the constant cries of the New Theologians is, "Back to Christ"; "back to Christ." "Back," say they, "behind the views of the Old Theologians of the present day"; "back behind the dogmas and creeds of the churches"; "back behind the mediaeval church"; "back behind the fathers"; "back behind everybody and everything to Christ himself, the supreme authority in religion." They make the startling charge that the true Christ has been lost; that the church, as it has come down through the centuries, has left him behind; that the Christ now found in the creeds and theology of the present day is very different from the Christ whom the apostles knew and whom they describe in the gospels; very different in his character, teachings, works, and ultimate purposes in regard to the human race. Of course this cry, at first view, is very plausible, very pious; a cry to which, in itself considered, nobody can object; a cry expressive of what every Christian must approve—supreme devotion to Christ, and complete submission to his authority as the great Prophet of the church, and the only trustworthy source of religious knowledge. It presents the New Theologians in the attractive and conciliatory aspect of religious teachers who wish to discard all human opinions and speculations, and to go back behind them all afresh

II. Missionary Department.

MISSIONS IN THE NINETEENTH CENTURY

BY PROFESSOR THOMAS CARY JOHNSON, D. D., LL. D.

This subject is a large one, and one impossible of adequate treatment in a single article. We shall take the liberty, therefore, of addressing ourselves particularly to the department of Foreign Missions; and in the treatment of this, the most beneficent, the most blessed and the most important, if not the most conspicuous movement of the century, we shall confine ourselves to the merest outline sketch. We shall look first at the increase of the volume of missionary effort in this century; second, at the results achieved; third, at the methods of work employed; fourth, at the inspiring motives in this humble, but high endeavor; and, fifth, at the increasing urgency of God's call to the work.

I. *The increase of the volume of the missionary effort in this century.*

When the nineteenth century began there were ten Protestant missionary societies in existence, viz.: "The President and Society for the Propagation of the Gospel in New England," which was incorporated by the Long Parliament; "The Christian Faith Society," founded by the celebrated Robert Boyle; "The Society in Scotland for Propagating Christian Knowledge," "The Moravians," "The Baptist Missionary Society," "The London Missionary Society," "The Scottish and Glasgow Missionary Societies," "The Church Missionary Society," and "The Religious Tract Society."

But the two first of these were not active in the year 1801; and one-half of them had been founded but a little before. Their representatives, laboring in the foreign field, were few in numbers, and commonly were of little culture and no great parts.

Now there are 249 societies directly engaged in conducting foreign missions, 98 other societies indirectly coöperating or aiding in foreign missions, 102 other societies or institutions indepen-

dently engaged in specialized effort in various departments of foreign missions; and in addition, 88 women's auxiliary missionary societies¹—making a grand total of 537 societies actively at work, with a total income of \$19,126,120, employing 15,460 missionaries (including wives, single women and laymen), 5,063 ordained missionaries, 77,338 native helpers, and having 33,818 stations and out-stations, with a total of 1,317,684 communicants.

The real growth of the volume of missionary effort is feebly indicated by the mere rise in the number of missionary societies from 10 to 537. For several of the 537 societies now engaged in missionary work, do, each, much more work singly than the whole *ten* did in 1800.

This growth has been quickened in every decade by the work already undertaken abroad, and by the accounts which the missionaries had sent back, and particularly by the spirit of some of the greater missionaries. This had been illustrated in 1795, in the founding of the London Missionary Society: "When Dr. Ryland, of the Baptist College, Bristol, received the first letters from Carey and Thomas, he invited two friends, who happened to be on a visit to that city, to come and hear the intelligence. These were the Rev. Dr. David Bogue, Presbyterian minister of Gosport, and Mr. Stephen. After reading the letters the three knelt down and prayed for a blessing on the Baptist mission. Dr. Bogue and Mr. Stephen then called on Mr. Hey, a leading minister, and received a promise of his support if they organized a missionary society for non-Baptists. Dr. Bogue then sent to the *Evangelical Magazine* the address to professors of the gospel, which appeared in September, 1794, calling upon all to subscribe "annually to maintain 'at least twenty or thirty missionaries among the heathen,' and to pray, converse and consult with one another. In England and in Scotland the effect on the spiritual men was instantaneous. On the 4th of November the first formal meeting of the evangelical ministers of all sects was held; in January, 1795, they issued an address and letter to many, which resulted in the foundation of the society, on the 21st of September, 1795."²

¹The statistics in this paper are mostly taken from Ecumenical Missionary Conference, 1900.

²George Smith's *Short History Christian Missions*.

As this and a few other societies of the same sort were founded in the late years of the eighteenth century, so many societies were founded in the first quarter of the nineteenth century, as a result of the zeal enkindled by Mr. Carey and his devoted contemporary missionary workers. Some of these societies sprang up in England, some of them in Scotland, some of them in America, and some on the continent of Europe.

But something better was to come than this gathering together for missionary enterprise of the more spiritual men in the several churches of Christendom. The obligation rested on the entire church to be missionary. The obligation rested on every church member, as such, to be missionary.

Between 1825 and 1831, some of the churches of Christendom began to awake to the obligation. Some of the denominations began to see that the church of God is made missionary in its very constitution; they began to see that the *church* is God's ordained missionary society, and that it was ordained to be missionary.

The great Presbyterian Church of Scotland was the first of the churches to see this, and to declare it. This it did in 1829. The Presbyterian Church in the United States followed it in making a similar declaration in 1831. Since that time the churches with Presbyterian organization have been doing so quite generally. Dr. George Smith well says, "Presbyterianism supplies now, as in the time of the Acts of the Apostles, just the agency and machinery wanted for foreign as well as for home missions. The gradation of courts, in which the laity are equally represented, from the kirk-session to the General Assembly, which appoints the foreign and other mission committees annually, and annually reviews their proceedings, enables the whole church to act directly on the mission fields, while it summons every member personally to pray and give, and attracts missionaries from the front ranks of the divinity students and ministers. In the foreign field itself, as converts become formed into congregations, Presbyterianism—if honestly worked—enables them to "call" their own pastor, support their own machinery, and extend it around them as self-governing and self-developing communities." The same writer also says that "as the missionary enterprise of Christendom grows, it must tend to work less through societies and more through churches."

It is to be feared, however, that owing to the peculiar organization of some of the evangelical denominations, they can never take this view of the church. Their church's structure is such that it cannot be regarded as adapted to the work of missions; and until they modify their organization, the best that their members can do is to form themselves into voluntary societies for this work, and thus to push it. It is a great thing that that part of the evangelical churches which can do so is becoming more and more conscious of its missionary character by divine appointment. And it is somewhat to be thankful for, that along with this growing conception of the church as essentially missionary in our wing of the church, there is in the other an increase in the number and power of volunteer missionary societies; that there is an idea, now long grown, that every denomination, as such, must have some sort of device for conducting missionary operations, a man-made voluntary association, if nothing better can be had; that it is a shame to a denomination in any ordinary circumstances not to be using a missionary arm; that it is a shame for church members not to be missionary.

Though not ideal, because not the God-ordained missionary society, these voluntary societies, whether denomination or interdenominational, are far better than no missionary organizations.

Amongst the more noteworthy interdenominational volunteer movements looking to the increase of the missionary effort of Christendom have been, during recent years, the Students' Volunteer Movements; and amongst these the most conspicuous, perhaps, has been the "Student Volunteer Movement," so-called. This was established at a college students' conference held at Northfield in 1886, when one hundred of the two hundred and fifty-one men present pledged themselves to the foreign field, should Providence permit. Says Dr. E. M. Bliss: "The growth of this organization has been wonderful, until it has touched almost every collection of students in the United States and Canada. It has extended, too, to Europe, and, working in harmony with the Collegiate Young Men's Christian Association department, organized in 1895 the World's Student Christian Federation. . . . There have also been visits to the universities and colleges of Europe, Asia, Africa and Australia, which have opened up wide fields of work of great interest."

This movement has already been God's instrument for putting many good workers into the mission field, and directing many others to the same sphere, once their labors of preparation have been accomplished.

Thus the volume of missionary effort has grown throughout the century. Nor should it be overlooked that, as the years have gone by, this increasing volume of effort has been directed with increasing wisdom. Experience is the best of teachers; and the experience of the devoted missionaries of the earlier decades of the century, the experience of the missionaries of distinguished abilities to learn from experience the lesson needed by their brethren to succeed them, and the experience of executive committees and boards, of societies and churches, have all wrought together for an increase of wisdom in the direction of the growing foreign missionary effort.

Moreover, owing to the work of the Evangelical Alliance and the daughter alliances, and owing to the growth of interdenominational comity, the representatives of the great missionary societies and churches have striven to avoid friction on the foreign field, and to approach toward a united onslaught on the heathen world.

In reviewing the increase of the volume of mission effort in the nineteenth century, and in remarking the greatness of its growth, we are filled with sadness, nevertheless, that this growth has been no greater. In view of the urgency of God's call to this work; in view of the superlative character of the motives to this work, and in view of the results achieved by efforts actually put forth, the growth should have been vastly greater; it should have included the energetic effort of every genuine child of God in the world—something of which it fell far short.

II. *Great results have been achieved during this century.*

We have already seen that there were in 1899, 1,317,684 communicants, and that amongst these converts from heathenism, many have shown, in a high degree, Christian intelligence, conviction and stability of character, so that from them a body of more than seventy-five thousand native helpers could be drawn.

It is an achievement, too, that those communicants have been organized, in considerable part, into self-governing and self-perpetuating bodies, under God; and that the soldiers of Christ

enlisted, in the converts on the foreign field, have in such large numbers deployed into battle-line alongside the mission workers of the home churches, in the effort to take the world for Christ, not only as native helpers, but by contributions. Though the converts in most cases need the help of the churches at home to maintain the Christian religion amongst them, they seem to be characterized generally by a spirit of self-sacrificing service to the general cause of Christ. That the London Missionary Society acknowledged, in its annual report for 1892, \$110,729 of its income for the year to have been from its converts to Christianity is an illustrative proof of this. The same year the Church Missionary Society received over \$65,000 from a similar source. In 1899 the native contributions amounted to \$1,841,757 toward "the support and extension of the gospel and for Christian education and philanthropy." Other proofs might be given, going to show that in winning these one million and a third converts to Christianity, our churches have won an effective addition to the mission force of the church of Christ.

In the missionary *plants* on the foreign fields we see another great achievement of the mission effort of our century. Think of the 33,818 stations and out-stations, of the more than 11,000 organized churches, of the over 15,000 Sunday-schools, with their over 770,000 attendants. Think of the universities, colleges, academies, theological seminaries and common schools—more than 20,000 of them—with over 716,572 male pupils, over 332,000 female pupils, more than 1,000,000 students of both sexes receiving a Christian education on heathen soil. Think of the Bible translations that have been made, and the Christian literature circulating to-day amongst heathen peoples as a result of missionary effort. At the beginning of the century the Bible translations numbered 47; at present the entire Bible is found in ninety or more languages, while parts of the Bible are found in 317 other languages, making a total of 407 full or partial translations of the scripture in use in the various mission fields to-day.

The Presbyterian Mission Press at Shanghai, as far back as 1891, had on the catalogue of its native publications over 700 works in the native tongue, and its issues for 1891 "amounted to 615,450 volumes, representing a total of over 41,000,000 pages." The Presbyterian Mission Press at Beirut had at the same date 483 volumes on its catalogue, and prints about 20,000,000 pages

annually. These illustrations do but scant justice to the immense achievements of this sort by all the great missionary societies and churches.

Think, again, of the missionary medical plant—of the 355 hospitals, the 753 dispensaries, with their more than two and a half million patients; and of the medical schools for natives. Think also of the industrial schools which have been established by missionaries particularly among the more degraded peoples.

We cannot dwell on any feature of what we have called the missionary plant. We can only call your attention to the fact that the missionaries of the nineteenth century have, under the good hand of God, been able to set agoing evangelical agencies, educational agencies, literary agencies, medical agencies, and industrial agencies, from which vast help toward the Christianizing the peoples amongst whom they have been established is expected in the future.

But amongst the results achieved in the nineteenth century we are to count not only the converts gathered, the missionary spirit engendered in them, and the missionary plant established, but the preparation of the minds of many not yet converts for a readier reception of the truth. The existence of about one and one-third million communicants implies a total of between four and five million adherents of the evangelical Christian faith amongst heathen people, and the existence of a still larger body of persons who have received a partial preparation for the reception of the gospel.

The work done, again, in converts won, in adherents made, in creating respect for Christianity in the minds of still greater numbers, in the circulation of Bible truth and Christian civilization through the missionary plant, with its evangelistic, educational, literary, medical and industrial arms, implies an enlargement of knowledge amongst heathen peoples and their material advancement, to an extent that we can hardly appreciate. These last things are incidental achievements of Christian missions, it is true; but they are of vast, while subordinate, importance.

The intelligent Chinaman, Japanese or Hindoo, who still clings to his old religion in a formal way, has in many cases *consciously* much to thank the missionaries for—much of his best new literature, much of what is best in the new school-methods of his land, much of what is best in his home (for the Christian

influence is pervasive), much of the improvement in the governmental methods, in the administration of law, in the improvement of commerce, and in the general advance of civilization as he knows it. Nay, more; while the missionary has been trying to substitute the worship of that which degrades by the worship of the only true God, he has frequently given to savages a civilization of advanced type, and to nations without an alphabet a literature.

In addition to these and other achievements on the foreign field, modern mission effort has been fruitful of results of measureless value to the *home field*.

Modern missionaries have made very large contributions to the advancement of human knowledge. Almost every science is indebted to them for some of its richest materials. Geography, ethnology, sociology and philology owe more to modern missionaries than to any other class of contemporaries. The Dark Continent was opened up by the greatest explorer of the century—the missionary, David Livingstone; and what Livingstone did in that quarter his “brothers of the cross” have done according to their measure in other quarters. They have furnished the most efficient explorers not only of Africa, but of Asia and the islands of the sea.

They have gone with or preceded the earliest forerunners of commerce. They have often *opened* vast regions to the exploitation of trade.

But amongst the results of a valuable part accomplished for the people at home are not only an increase in knowledge and the extension of commerce and the consequent stimulus to home industry, but the whole church has been quickened into vigor of life by the reproduction, in measure, of the Christ-life in the lives of devoted missionaries who have left homeland, home tongue, home ties—left everything dear to earthly man—in order to win the perishing heathen to God. The presence during the century, on the earth anywhere, of an apostolic man, like William Carey, or Alexander Duff, or John G. Paton, has served to quicken the zeal of the whole church; and the influence of these great missionaries has been reinforced not only by that of others equally or nearly as great, but by the general character of the missionaries, for single-hearted devotion to Christ and exemplary piety, for faithfulness through every hardship to death and

for heroic endeavor. Hence their influence upon the home churches has been one of their most blessed achievements, giving a church more missionary at home and abroad, more effortful and more consecrated in every line of proper ecclesiastical work than it would otherwise have been.

Moreover, in blessing the modern mission effort by the reclamation of so many heathen, Christ has given manifest proof of his presence with the church, manifest proof of the divine character of Christianity, manifest proof of its power to save the chief of sinners unto the uttermost. Thus modern missions have, in an age of doubt and manifold infidel tendencies, had a vast evidential value—have had as a most beneficent result the tendency to confirm the faith of the home churches in their belief in the verity of the gospel and its power.

It has been shown throughout the world to be the one adequate religion.

Thus in converts won, in the character given these, in the adherents won, in the preparation of mind to receive the gospel still more widely wrought, in the missionary plant established, in the gift of higher civilization to the heathen world, in its material advancement, in the civilization to savages and the literature to peoples without an alphabet, and in the increase of the knowledge which the Christian world has, especially as to geography, ethnology, sociology and philology; in the heightened spirituality of the home church, and in the confirmation of the home churches in their faith in the gospel, we see some of the achievements of the mission effort of the nineteenth century.

III. *The methods employed in mission effort in this century have in the main been commendable and biblical.*

The objectionable methods so generally employed in mission work by the Mediæval church, such, for example, as the paganization of Christianity to make it more acceptable to the heathen, the pretense of miraculous powers and the actual practice of jugglery in order to make an impression on the heathen, the application of civil and military force in order to secure the nominal profession of religion on the part of whole tribes, and even nations—have no parallels, so far as we know, in the evangelical missionary enterprises of our century, and naturally so.

Religion with us is not as it was esteemed by the Mediæval church—a thing primarily external. They looked upon the

church as possessed of sacraments of saving efficacy. They regarded it as the great thing to baptize men, and so make heaven a possibility for them; to minister to them by the other sacraments according to their need, and so lift them to heaven. Granted that the Mediæval conception of the church, with its priesthood and sacrifices, was right, the Mediæval method of forcing men to profess Christianity and receive baptism would appear beneficent.

But Christians of the modern evangelical type have reverted to the New Testament view, that the church is simply the pillar and ground of the truth; that its business is to teach and guide men to God; that God desires no professions but such as are honest; that he desires to be worshipped in spirit and in truth; that external ordinances are valueless save as conveying truth as to the real relations between God and man, and expressing man's honest allegiance to, and readiness to obey God; that the only professors of Christianity, whom it is desirable to gain, are those who come honestly and freely.

The only method natural to the modern evangelical missionary, therefore, has been the New Testament method of bringing the truth of God to bear on the hearts of men by word and life. We, indeed, talk of five methods, viz.: the evangelistic, the educational, the literary, the medical, and the industrial. But our missionaries of the highest type generally, and, perhaps, universally, are agreed that the so-called educational method must have as the primary aim the application, sooner or later, of the word of God to the mind and heart of the pupil; that the so-called literary method, by the translation and publication of the Scripture and by the production of a needed Christian literature, must have as its primary aim the application of the revealed truth of God to the mind and heart of the reader; that the medical method is designed by creating favor for the missionaries through the relief of suffering, to open the way for the application of God's truth to the hearts of the sufferers and their friends, and that even the industrial method, which is employed amongst the more degraded peoples amongst whom missions have been established, is designed to assist such peoples to an appropriation of the truth of God, which they are at present considered to be incompetent to.

Mistakes have been made. The means have been unduly

exalted at times at the expense of the end. Our missionaries are not infallible, as they are not omniscient. But this much may be fairly claimed for the body of the missionaries from the evangelical churches of the nineteenth century, that they have held it to be their great function to preach and to live the truth of God to the heathen; to bring the truth of God and the power of God, through the truth of God, to bear upon the hearts and minds of those whom they have gathered. They have tried to do this—the wisest of them at any rate, such as Mr. Carey—in a way to create by the efficient power of the Holy Ghost, on whom they have relied, a solid, an enduring church in the heathen world, rather than a quicker, but mush-room growth. To the Baptists in Burmah, in 1816, Carey wrote: “We know not what your immediate expectations are relative to the Burman empire, but we hope your views are not confined to the immediate conversion of the natives by the preaching of the word. Could a church of converted natives be obtained at Rangun, it might exist for a while or be scattered, or perish for want of additions. From all we have seen hitherto we are ready to think that the dispensations of providence point to labors that may operate, indeed, more slowly on the population, but more effectually in the end. . . . The slow progress of conversion in such a mode of teaching the natives may not be so encouraging and may require in all more faith and patience; but it appears to have been the process of things in the progress of the Reformation, . . . and the grand result will amply recompense us, and you, for all our toils.”

Their purpose to build up a native church which should be able to maintain and perpetuate itself explains their several methods of bringing the truth of God to bear upon the mind.

The contrast between the methods of Mediæval missionary enterprise and those of the enterprise of the nineteenth century is great, but not greater than that between the motives to missionary enterprise, which prevailed in the Middle Ages and the motives which prevail now.

But this brings us to the consideration, in the fourth place, of

IV. *The inspiring motives in modern missionary effort.*

In Mediæval missions the dominating motive, of the nobler sort, was the “enlargement, the solidification and the glorifica-

tion" of the church, which had its centre at Rome; with this was coupled the desire of overcoming the great systems of heathenism, which opposed themselves to the church. At the same time Mediæval missionaries hoped to be counted meritorious in God's sight for every extraordinary sacrifice, and to save men especially from the consequences of sin.

The modern evangelical missionary, particularly he of the Calvinistic type, is moved primarily from a sense of duty to Christ, his absolute Lord. A recent historian says of William Carey and his successors: "His thought seems to have been directed primarily to the duty of the church to obey the divine command, and he went forth with no very clear conception as to just what it was that he was to accomplish. The same was true of most, if not all, of the pioneers of modern missions. There were the marching orders of the church. They had not been obeyed. They must be obeyed. As to what was involved in them they knew but little, but this troubled them not at all. They were to preach the gospel and disciple the nations. That was enough. The same thought filled those who, unable to go themselves, volunteered to stand by those who did, and see that they had the means necessary to enable them to preach and to disciple.

"With the actual commencement of this work, however, and still more with its development, the missionaries came to realize that the general command involved many particulars, and these particulars, in varying degree, according to time and place, assumed the character of definite objects to be attained."¹ Hence, while they have ever been moved by a passion for disciples, they have also been moved by desires for an educated ministry, for the formation of a native church, for the increase of civilization, and for higher education, and so forth.

The Moravians sometimes make the claim that with them the great motive is the constraining love of Christ, and love for those whom Christ loves. Every man of genuine missionary spirit will perhaps find himself often the subject of a variety of motives, such as desire to glorify God in the salvation of souls, a passion to be instrumental in saving souls from death to life, and from the nothingness of false religions to the fulness of the riches of the Gospel.

¹ *Bliss: A Concise History of Missions*, pp. 231-2.

Some premillenists have been charged with having little desire for the conversion of souls along with great desire for the proclamation of the gospel to all of whatever race or land, as the condition of the Lord's coming.

However this may be in the case of some, the sense of obligation to keep Christ's commandments has carried the great missionaries of the nineteenth century on their heroic career. They have not waited for other motives. If they had them, it was well; but they responded, other motives concurring or not, to the command of their Lord, "Go ye, and make disciples of all nations." And this seems to be true, not only of our great missionaries, but of the most of our modern missionaries.

They have heard and responded to the call of God.

Let us notice last that—

V. God's call to this work has become more urgent with the passing years of the nineteenth century.

God's call through his word has, indeed, remained the same from the apostolic age to the present. The character of Christianity had then received the form of right final. The Christian religion was declared to be of right universal. It was evermore the duty of every Christian to try to make it universal. The Head of the church had given his command to his church to disciple all nations. Thenceforth every disciple was bound by his feeling of gratitude to Christ, to be missionary; bound to be missionary by his sense of the self-sacrificing love of God, bound to be missionary by the power of noble example, and by the dictates of common humanity, and by a sense of awful responsibility, and by a sense of simple, but absolute right. In all these ways God's call has been urgent upon the church through the centuries; but this call has come to the church of our time enforced by opportunities more abundant, by facilities more ample and complete, and by earthly resources more vast than any through which he ever urged a duty on the church before.

Let us take a glance at the openings God has made for the mission cause in this century: Japan, with its forty millions of people, has been opened up since 1856. Korea, long the hermit nation, with its twelve millions, has been opened up since 1882. China and her dependencies, with four hundred millions of people, was opened between 1842 and 1860. The islands of the Pa-

cific have been made accessible in the course of the century. During most of the century Burmah and Siam, with their fifteen millions, have been accessible; and the king of Siam has, since 1878, been moving fast toward religious liberty for his people. India, with her two hundred and seventy million people, has been, with the growing century, reduced to a part of the British empire, and laid wide open to missionary effort. The interior of Africa, of which nothing was known before 1849, has been laid open to the world through the huge labors of David Livingstone between 1849 and 1873. Mission work in Turkey made safer since the Crimean war in 1854, and the Russo-Turkish war of 1878; the movement toward religious toleration and even religious liberty growing in the Latin American countries since 1821. God calls loudly and urgently through these open doors—through these abounding, worldwide opportunities.

The urgency of the call to the church of our age through opportunities is vastly enhanced, too, through our increased knowledge of the needs of the heathen world; through our increased facilities of travel, in order to reach the heathen lands; through increased resources of present organization on the home fields and in the foreign fields; through international restraint resting on governments hostile to the missionary; through the help given to missionary enterprise by our newspapers, daily and weekly, secular and religious, and through the immense wealth of the Christian church, no inconsiderable part of which may and should be used in behalf of the mission enterprise.

There comes ringing down the ages the last command of the Head of the church ere he ascended to the *right hand of the Majesty on high*: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world." It comes to our age enforced by abounding opportunities, abounding resources, abounding facilities, and accompanied by the news of victory through the forces already engaged. How shall the church of the twentieth century adjust itself to this command thus urged?

God help us to give this question the kind and degree of attention which its importance imperatively demands! Amen.

Union Theological Seminary, Richmond, Va.