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THE

Protestant Reformation and Its Influence

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**THE SERVICE IN THE CENTRAL BAPTIST
CHURCH, REV. W. A. HEWITT, PASTOR**

William H. Scott, elder in the Market Square Church, Germantown, Pennsylvania, President of the Board of Publication and Sabbath School Work, a commissioner to the General Assembly, and a member of its Committee on the Celebration of the Four Hundredth Anniversary of the Reformation, presided.

The addresses were delivered by Henry Sloane Coffin, D.D., pastor of the Madison Avenue Presbyterian Church, New York City, and Associate Professor of Homiletics in the Union Theological Seminary, and by Frederick W. Loetscher, Ph.D., D.D., Professor of Church History in Princeton Theological Seminary.

THE INFLUENCE OF THE REFORMATION

BY

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SOME decades ago a supposedly genuine and previously unknown picture of Martin Luther was found in an old church in the city of Leipzig. It represents the Reformer as he was in the year 1532, when the main work of his life had been accomplished. The portrait is not authentic, but its double inscription is quite suggestive. The Latin title, translated, reads, "Doctor Martin Luther, Restorer of the Liberty of the Gospel." Above the title are two flaming suns, with the legend, "The Voice of God the True Light." It would be hard to frame two formulas of like brevity that would more adequately express the genius of the man and the character of his achievement. For Luther gave back to the western world evangelical liberty through the Christ of Holy Scripture.

There are doubtless other points of view from which this mighty revolution in the thought and life of the sixteenth century may be considered. By the Roman Catholic it is still regarded as merely one of many revolts against the authority of the one and only true Church. Others find in this great movement little more than an endeavor to readjust the political situation in the Europe of Charles V, Leo X, Henry VIII, and

Francis I. A whole school of modern historians would have us believe that this epoch-making event was due chiefly to the social and economic conditions of that age. And indeed, when we consider the variety and the magnitude of the issues involved, it is not strange that even after the lapse of three centuries there should still be room for debate as to the significance of the Reformation and its place in the history of human progress. But there can be little dispute about one fact, and that fundamental and decisive: Though we may not be prepared to say that the Reformation has given us the final presentation of Christianity, we must admit that the movement proceeded primarily from a new and better understanding of evangelical truth and that it produced a new and freer life throughout the western world.

First of all, then, let us look at some of the characteristic effects of the Reformation on our distinctively religious life.

Principal Fairbairn once said, "Man's thought of God, of the cause and end alike of his own being and of the universe, is his most commanding thought; make it and you make the man." The history of religion is sufficient proof of this statement. There have been, we may say, four generic answers to the question concerning man's relation to God. Paganism, chronologically the oldest and still one of the most important attempts to solve this problem, teaches that God is immanent in the works of his hands in such wise that he may be worshiped in the creature. The Infinite exists only in the finite, and hence divine honor may be given alike

to animate and inanimate objects. Islam is the contradictory opposite of this view: There is and can be no communion between God and man. Hence fatalism, with its blind submission to the iron decrees of necessity, becomes the crowning glory of the devout Mohammedan. Then in the Middle Ages the Latin Church with her fully developed hierarchy, proclaimed the absolute need of the human priesthood; God transacts with man only through the proper dispensers of the sacraments. Romanism puts the Church between God and his people as an indispensable medium of communication. As early as the third century Cyprian had ventured the assertion that outside of the Church there is no salvation; Thomas Aquinas and Boniface VIII, at the height of the papal supremacy, made submission to the Roman pontiff a condition of eternal life. Over against these three types of religious theory and practice, Protestantism places a principle of its own, as profound as it is far-reaching in its consequences. It does not, like every form of paganism, confound God and his creation; it does not, like Islam, separate God from his children; it does not, like Romanism, require a human mediator or visible church for the transaction of all business between God and the sinner; but it declares that God, highly exalted though he is above all finite existence, can and does enter into immediate communion with his people. The true Church is the congregation of saints, the company of believers, who, through Christ and the Holy Spirit, can go directly to God himself and abide

in constant fellowship with him as the infinite and eternal Father.

How did the Reformation come to make this contribution to our religious freedom? The gift came, as is commonly the case in similar crises, through a man, a man specially prepared to be a prophet of the Lord to his day and generation. No doubt some of the later leaders, especially Calvin in the Reformed Church, gave more adequate expression to the new spiritual ideas and values, but to Martin Luther belongs the unique honor of being not only the commanding originating genius, but also the popular hero of the struggle for evangelical liberty. In his experience, better than anywhere else in that day, we see writ large the formative principles of the Reformation. His life, in that springtide of religious revival, was an epitome of the whole movement.

Born a peasant's son, and trained in home and school and university in the traditional piety of the closing decades of the fifteenth century, Luther was peculiarly sensitive to religious impressions of all kinds. He was precisely the sort of youth who would follow the familiar path that led to the monastery as the best nursery of sainthood. "Oh, when will you ever become pious," he asked himself, "and do enough, that you may obtain a gracious God?" It was a faithful question, the very form of which involved him in those intense spiritual struggles that made his life in the Erfurt convent first of all a faithful transcript of the hopes and fears of the preceding millennium of monastic history, but then

also the dynamic illustration of those three creative ideas that were destined to bring forth the new evangelicalism.

The first was the truth which his followers soon proclaimed as the article of a standing or a falling Church—justification by faith alone. The future Reformer had exhausted every means of the monastic discipline to attain peace of conscience, but all in vain. “If ever a monk gained heaven by his monkery,” he later testified, “I must have done so. All the brethren who knew me will bear me witness. For I should have martyred myself, if I had kept it up longer, with watching, praying, reading, and other labors.” He finally secured the sense of the forgiveness of his sins when, by simple trust in Christ and acceptance of the mercy of God promised in the gospel, he won, on the battle field of his own soul, his new conviction that saving faith is what he called “a believing in God, which means that I put my trust in him, give myself up to thinking that I can have dealings with him, and believe without any doubt that he will be and do to me according to the things said of him.” In the light of this discovery he at once brushed aside many of the sophistries and much of the rubbish of the outworn scholasticism. Then, in 1519, in the memorable debate with Eck, the champion of the medieval traditions, he was driven to take another momentous step. His opponent cleverly forced him to confess that the famous Council of Constance that had condemned John Huss to death had made a mistake. The admission had terrified him, but he stood immov-

ably firm on the second great principle of his new-found freedom: the supremacy of Holy Scripture above all ecclesiastical traditions. The bitter controversies that followed led him to assert the third fundamental principle of Protestantism, which now completed the doctrine of the universal priesthood of believers, namely, that every Christian is in duty bound to exercise his right of private judgment in his interpretation of the Word of God. In quick succession in the year 1520, he published epoch-making treatises that illustrated in the boldest fashion the consequences of these three fruitful ideas: justification by faith alone, the supreme authority of the Word of God, and the right of individual interpretation of the Scriptures. Soon his experience of religious freedom was sealed for himself and for a host of followers by three mighty deeds. The first was his burning of the papal bull of excommunication, together with a copy of the canon law of the Church. The second was his even more dramatic testimony at the Diet of Worms, where, summoned at the peril of life to answer for himself, he confounded his enemies and achieved a signal triumph for evangelical liberty by his immortal words: "Unless I am refuted by testimonies of the Scriptures or by clear arguments (since I believe neither the pope nor the councils alone, they having often erred and contradicted themselves), I am captivated by the Holy Scriptures quoted by me, and my conscience is bound by the Word of God; I cannot and will not recant anything since it is unsafe to do aught against one's conscience." And then, to crown his victory, he wrought

the greatest labor of his life, the work that revealed the noblest powers of his religious genius: he gave his fellow countrymen a translation of the Bible from the original languages into German, and thus helped to secure for them their own emancipation from the dominance of the Roman Catholic Church in western Europe.

Meanwhile Zwingli, in German Switzerland, and later, in the second generation of the Reformers, Calvin in France and French Switzerland, Cranmer in England, Knox in Scotland, and a host of fellow laborers in the other lands of Europe, made themselves heirs of this spiritual legacy of the Wittenberg leader. Within a few years the evangelical cause blossomed and bore fruit, as with the swiftness and luxuriance of a tropical plant, in its own characteristic confessions, theological systems, church organizations, discipline, cultus, and life. From that day to this Protestantism, in spite of all its defects and its many reverses, has kept on producing seed after its own kind. Its three creative ideas have never ceased to exert their beneficent influence in behalf of the freedom wherewith Christ has made us free.

Some years ago, when a new highway was made in London, a number of old buildings were cleared away, leaving the ground beneath exposed for months to the sun and air. Presently a remarkable sight drew men of science to the scene. Some portions of that soil had not felt the breath of spring since that far-off day when the banks of the Thames echoed the tread of the Roman legions. But now all sorts of strange flowers sprang up. Many of these were unknown in England. They were

evidently plants which those first conquerors from the mainland had brought over with them before the Christian era began. Buried under the mass of brick and stone, lying as if in the sleep of death during all those centuries, those seeds needed only the light and warmth of a summer's sun to make them disclose their latent life and beauty.

"Truth crushed to earth shall rise again—
The eternal years of God are hers,"

and the three basal principles of the Protestant Reformation often as they have been buried beneath the errors and misconceptions and prejudices of men, have ever manifested anew their indestructible vitality and power to bless the race with the truth and grace of the gospel of Christ, whether in the Pietism of the seventeenth century, or in the evangelical revival and the great awakening of the eighteenth century, or in the world-wide Christian missions of the nineteenth and twentieth centuries. That every believer is a priest, who, having direct access to God and being capable of transacting with God for himself, because he is justified by faith alone, can feed his soul on the life-giving Word and interpret the sacred revelation for himself—this is the very essence of evangelical liberty, and for this boon we are indebted, in the good providence of God, to the Reformers of the sixteenth century.

Let us look next at the influence of the Reformation upon our civil and political life.

Our historic phrase, "Church and State," aptly indi-

cates the position of honor and power held by the medieval popes in their age-long struggle for supremacy over the German emperors and the kings of Latin Christendom. Gregory the Great and Gregory VII clothed the idea of papal absolutism with flesh and blood, and Innocent III, not shrinking from the title, "Vicar of God," made his will supreme throughout Europe from Constantinople to Iceland. Under him and some of his ablest successors the despotism of the Church in the religious realm was equaled only by its despotism in the political realm. As the Christian was taught that he existed only for the Church, so all peoples and their rulers were deemed subjects of the bishop of Rome as God's vicegerent on earth.

In the political as in the spiritual emancipation of Europe in the sixteenth century Luther was the pioneer. The trammels of the traditional scholasticism could not be broken without shattering at the same time the ecclesiastical fetters that bound the nations in helpless submission to the Roman Curia. From the very first, therefore, German patriotism rallied to the aid of German piety in the fight for deliverance from the yoke of the Italian oppressor.

But the most thorough and effective work in this sphere was done by Calvin and the Calvinistic churches. To be sure, they, too, carried the treasure of civil and political liberty in earthen vessels. We cannot forget the burning of Servetus, or the drowning of the Swiss Anabaptists, or the persecutions of the Roman Catholics in England, or the exiling of Roger Williams from

Massachusetts Bay Colony. Truly, state toleration of religious dissent has been a plant of slow growth. But we must insist that we ought not to judge a system by what it has in common with its predecessors, but at least mainly by that which distinguishes it from these. Now Calvin's principles of ecclesiastical polity were such that they necessarily tended toward the establishment of an ampler civil liberty. He demanded autonomy for the Church, that is, the right of the Christian congregation to govern itself under the sole headship of Christ. He proclaimed the parity of the clergy against the prelatical hierarchy, and thus mightily furthered the principle of democracy in the Church. Above all, he secured an adequate participation of the laity in the government and discipline of the Church, and thus gave free play to that representative principle that has made Calvinism the mother of political liberties in most of those lands of the western world which enjoy these blessings. Bancroft has well said, "The fanatic for Calvinism was a fanatic for liberty, for in the moral warfare for freedom, his creed was a part of his army, and his most faithful ally in battle."

It is not strange, therefore, that in three of the most notable revolutions of the modern period it has been Protestantism, and especially the Reformed section of it, that has brought liberty to honor. There was first of all the memorable throwing off of the Spanish despotism by the Netherlands, with the heroic defense of Leyden as the turning point in the conflict. Would you know the secret of this marvelous endurance crowned

with final victory? You may find it in that Calvinistic doctrine of predestination and the perseverance of the saints, which, it has been said, "lifted the individual above pope and prelate, and priest and presbyter above Catholic Church and National Church, and General Synod above indulgences, remissions, and absolutions from fellow mortals, and brought him into immediate dependence upon God." Then came the "Glorious Revolution" of 1688 in England, when the Stuart despotism was finally supplanted by more liberal constitutional government in the land which had already become the mother of parliaments, and which, in the Westminster Confession, had given classic expression to the secret of its greater freedom: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship." And what shall we say of our own Revolution? De Tocqueville gives us a suitable answer: "The greatest part of British America was peopled by men who after having shaken off the authority of the pope, acknowledged no other religious supremacy. They brought with them into the new world a form of Christianity which I cannot better describe than by styling it a democratic and republican religion." The roll of honor in the great struggle includes especially Congregationalists, Presbyterians, Reformed Lutherans, and Baptists: the Puritans in New England; more numerous, the Scotch-Irish in the middle colonies; the various Dutch, German, and French constituencies, notably

those of Calvinistic antecedents, scattered along the seaboard. Certainly we of the Presbyterian name may take just pride in the testimony given by Mr. Inglis, the Tory rector of Trinity Church, New York: "I do not know one Presbyterian minister, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the Continental Congress, however extravagant." The rector, indeed, is not quite accurate. For it appears that there were two Presbyterian ministers in the Synod of New England who were charged with being Tories. But if the whole truth is to be told, we must add that of these two clergymen one was suspended and the other was deposed.

To-day the fate of democracy throughout the world seems to be trembling in the balance. We who are the heirs of the Reformed faith and its political traditions cannot but believe that whatever territorial adjustments may have to be made at the close of this world war, the principles that throughout their history have fostered government of the people, by the people, and for the people, will have a still nobler part to play in the future than they have played in the past.

The traveler in the valley of the Chamoni is impressed with the fertility of the whole region. He does not know the secret of this rich verdure, until he learns about the many streams that flow down Mount Blanc, rising with its snow-capped peak fifteen thousand feet above the level of the sea. As we look abroad over the world to-day, we see here and there—alas! not every-

where—some nations in the enjoyment of a rich measure of civil and political liberty. We may not understand the reason for the differences, till we discover in what relation the peoples stand to those majestic mountain heights of revealed truth from which, as from the very throne of God, has flowed a river of water of life, bearing its largesses of blessing to the valleys. The right use of full evangelical freedom must needs lead to the possession and enjoyment of complete civil and political liberty.

Let us briefly consider, in the third place, the influence of the Reformation on the intellectual life of the world.

Here again the Reformation marks a new epoch, the beginning of what with good reason we call "the modern period." We do not forget in this connection the services rendered in their day by the famous medieval schools that flourished here and there under the fostering care of some worthy emperor, bishop, or abbot. Nor may we fail to mention the great debt the Reformers themselves owed to the universities in, which they were privileged, almost without exception, to imbibe the spirit of the new learning that had already begun to undermine the traditional curriculum and give the student a fresh interest in, and appreciation of, the ancient classics, the world of nature, and the present life. But after all, the vigor, the boldness, the critical acumen, and the ethical earnestness of the new intellectual life of Europe was due primarily to the fact that the leading Reformers, not content with the purely humanistic studies, put

themselves under the influence of that truth which not only makes the mind free but also stimulates it to the highest development, the truth that makes all things new to him who receives it.

As never before in the history of the world, the Bible became the Book of books. It was quickly translated into many of the languages of Europe. A single publisher at Wittenberg printed and sold within forty years about one hundred copies of Luther's version. A champion of Roman Catholicism complained that this German "New Testament was so much multiplied and spread by printing that even tailors and shoemakers, yea, even women and ignorant persons who had accepted this new Lutheran gospel, and could read a little German, studied it with the greatest avidity as the fountain of all truth." And of our own equally famous King James' Bible Taine has declared, "Never has a people been so deeply imbued by a foreign book, or let it penetrate so far into its manners and writings, its imagination, and its language."

The pulpit, meeting the greatly extended needs of the people, returned again to the best traditions in its history and Colet in London, Luther in Wittenberg, Zwingli in Zurich, Calvin in Geneva, Æcolampadius in Basel, used the expository method of preaching the gospel. The ministry magnified its teaching function, and the educational value of its work was incalculable. Especially was this the case in the later stages of the Reformation, when each denomination—often, no doubt, with more zeal than wisdom and charity—gave special

attention to the peculiarities of its highly articulated confession of faith.

Then, too, the minute study of the Scriptures and the controversial necessities of the day brought forth several new sciences—Biblical geography, archæology, and chronology—together with the much abused but quite indispensable discipline of textual and historical criticism, without which, indeed, Protestantism could not have come to the birth, and without which it cannot live.

Presently the circle of intellectual interests expanded to embrace the whole realm of the natural sciences. In the free and stimulating atmosphere of Protestantism men sought afresh to master the secrets of nature by learning how to obey her laws. The inductive method of investigation was popularized, and, literally, a new world was opened to view. Necessity became the mother of invention. In Holland, we hear for the first time of the thermometer, the telescope, and the microscope; in Italy, of Torricelli's barometer; in Germany, of Guericke's air pump. In Scotland, Napier applied logarithms to shorten mathematical operations; in England, Harvey demonstrated the circulation of the blood and Newton deduced the laws of gravitation. Römer measured the velocity of light; Kepler formulated the laws of the planetary motions; Horrocks for the first time observed the transit of Venus and Halley foretold the return of a comet. In the realm of theoretical speculation Descartes, trained in a Jesuit college, but dissatisfied with the results of scholasticism, inaugurated,

in the more congenial atmosphere of Protestant Holland, a new method of philosophic inquiry and earned for himself the title, "the father of modern philosophy." No doubt the Church in all her branches has much to be ashamed of and sorry for both before and since the Reformation, in her attitude toward men of science as well as toward many vain pretenders to knowledge. But, on the other hand, scientists of every name ought never to forget that among the forces that have contributed to their freedom in investigation the Reformation was one of the most important.

The whole history of modern education emphasizes the contribution of Protestantism to our intellectual life. Nothing was more characteristic of the outward manifestations of the awakening of the sixteenth century than its devotion to the cause of learning. Melancthon well deserved his title, *Praeceptor Germaniae*. At Zurich, Zwingli organized the Carolinum, the predecessor of the modern university of that city. Calvin, another born teacher, founded the celebrated Academy of Geneva. Knox, in the "First Book of Discipline," gave directions for the instruction of the youth in liberal learning as well as in distinctively religious studies. In our own land the true genius of the Protestant Churches has ever been manifested in their policy of building and endowing not cathedrals but colleges, and to this day these oldest daughters of the Church are keeping themselves well in the van of intellectual progress. But in this connection the greatest honor is due the Reformers, in that by their labors they made necessary and possible

a system of general or popular education, a system which, with reference to its influence in our own country, a distinguished authority has called "the most important and creative of our distinctly American ideas." Bancroft has called Calvin its founder; doubtless, it would be more accurate to call him its grandfather; for the system came to us indirectly from Geneva by way of Scotland and Holland. Suffice it to say that if we wish to understand either the worth or the perpetuity of the best elements of our American civilization we must ever gratefully remember that the men who laid the foundations of our institutions were reared in the noblest traditions of the Reformation concerning a well-educated ministry and an intelligent, self-reliant citizenry.

Lastly let us look at the influence of the Reformation on our moral life.

History knows nothing of any advancements in morals apart from new religious inspirations and sanctions. Likewise true Christian morality is but the efflorescence and fruitage of the root principles of our evangelical religion. We should naturally expect, therefore, that a deeply spiritual movement, such as the Reformation, would produce its own characteristic type of piety. As a matter of fact Protestantism has created and maintained the highest ideal of moral excellence known to us, an ideal that reveals its superiority the moment it is brought into comparison with some of our other historic ideals.

Take, for instance, the typical worthy of the Greco-

Roman world, whom Aristotle has portrayed for us in his picture of the "magnanimous" or "great-souled" man. He had, no doubt, his admirable traits; he had a sense of honor, cherished noble ambitions for his own development, and if need was, could endure hardness with Stoic fortitude. But he was proud, self-satisfied, absorbed in his own interests, capable of looking with lofty disdain upon those less fortunate than himself, utterly destitute of such virtues as humility, forbearance, sympathy, and charity. It is an outworn ideal. Protestantism can never be satisfied with it.

Then in the Middle Ages the Latin and the Greek Churches popularized the ascetic ideal. The monk was the true saint. Flight from the world was the highest moral achievement. This conception, too, still has charms for many a contemplative soul, and as we see the ideal embodied in such lives as those of Anselm of Canterbury, Francis of Assisi, or Bernard of Clairvaux, or in so widely read and helpful a book of devotion as "The Imitation of Christ," by Thomas à Kempis, we cannot but admire the intense longing for holiness, the passionate self-abnegation, the eager devotion to the unseen and eternal. But taken as a whole the ascetic life is too narrow to be a true reflection of the mind of Christ, and we cannot but praise the Reformers for emancipating their followers from the fetters of monastic vows. The hermit of the desert and the begging friar represent an outworn ideal of manhood.

Nor does the merely utilitarian ethic of many a modern prudential philosopher satisfy us. Some of

Benjamin Franklin's maxims, for instance, "A stitch in time saves nine," or "A bird in the hand is worth two in the bush," are useful enough as hints for the young reader; but no Protestant can accept them as an adequate interpretation of duty; they lack spiritual vision and power.

Over against all such fragmentary and imperfect ideals the Reformers have taught us to put the New Testament teachings concerning sainthood and service. As early as 1520 Luther showed that the holy man is not the recluse in the monastery, but he who, accepting his providentially given place and task and relationships, does the divine will with the sincere desire of glorifying God. The disposition, the motive in the innermost recesses of the heart, life's aim and purpose—these, not outward circumstances and conditions, determine moral values. Our commonest toil, our humblest service, may be transfigured and transformed by the spirit of true worship. Doubtless, some of the social aspects of the Christian ideal have had to wait for our own day for a more adequate recognition, but the influence of the Reformation, upon ethical theory and practice alike, has been profound and pervasive.

Especially is this the case within the Reformed Churches, which from the first were marked by a higher appreciation of the moral necessities of the age and by greater attention to the matter of Church discipline. To be sure, there was often an undue interference with the rights of conscience, and there is some basis for the charge that Puritanism, at least, cared little for the

æsthetic values of life. But the critic of the Calvinistic ethic and of the Reformed type of piety has still to wait for a presentation of Christianity that can produce men and women of nobler conceptions of duty and higher attainments in morals. For a generation whose sense of the divine presence in human life had become dim, Immanuel Kant did well to make his readers rise with him from the "Thou shalt" of their own consciences to the thought of God as the Lawgiver. But more impressive and potent was the appeal of the great Genevan who, beginning with the sovereign majesty of the thrice-holy God, and lifting all our life to the face of the Eternal, made the revealed "Thou shalt" of the divine Lawgiver—as much an enabling act as a command—echo in the silent depths of the heart of the true worshiper. In his noble paraphrase of the great word of the Apostle Paul, Wordsworth has given us the secret of the stern yet joyous piety of those who have caught the spirit of the leaders of the Reformation:

One edequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

Upon us in this distant land and time the ends of the ages have come. In no other country of the world do the various streams of our Protestantism commingle

as they do within our borders. Ours is the high duty, the blessed privilege, of fostering the sense of historic continuity and solidarity by which alone we can estimate at their true value, and use in their just proportion, the diverse elements that have made our modern world what it is. And if we, by reason of our excessive denominationalism and the lack of efficient coöperation among the Churches, must bear the chief burden of the reproach of our Protestantism as a devisive principle in our modern Christianity, it behooves us to return for inspiration and guidance, as did the fathers in their day, to that same Christ in whom alone all contradictions are reconciled. And here, too, "History is the handmaid of Providence, the priestess of truth, the mother of wisdom." We must get back to that same Christ whom the Reformers by a fresh study of the Bible interpreted with such power and such beneficent consequences to their day and generation. Through that same Scripture we must rise to a higher unity of the faith that is in Christ Jesus.

The highest spot in southern Europe is the place where Switzerland, Austria, and Italy meet. At the very summit, ten thousand feet above the sea, there is a plain granite shaft. On the plains below the armies of these nations have often met in bloody battles. But up yonder, all is peace and serenity. It is even so with our sadly distracted Protestantism. As we contend in the lowlands of our faith, we lose the true perspective and dissipate much vital force in aimless strife. But as we ascend to the heights of revealed truth, and

especially as we draw near to Him who is the Truth and try to do his manifested will, we enter into fellowship with all who by faith and hope and love commune with him who is our Peace.