

CHRISTIANITY TODAY



A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING
AND FURTHERING THE GOSPEL IN THE MODERN WORLD

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Editorial Notes and Comments

JESUS CHRIST IS LORD

Wherefore also God highly exalted him, and gave him a name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians 2: 9-11.

IT IS fundamental to the religion we profess that the Jesus portrayed in the Gospels had not only had a pre-existent life but that He has a post-mortem life. Had He not been consciously alive prior to His birth in Bethlehem we would be compelled to see in what is called the Incarnation merely the birth of the greatest of the sons of men. Did He not today possess a post-mortem life He could not be our present Lord and Saviour.

There is a true sense, of course, in which all men possess or will possess a post-mortem life. But while those other than Jesus do not pass out of existence at death they cease to be active in this world's affairs. Those who remain are no longer conscious of their presence and such influence as they continue to exert in this world's affairs is but the after-effects of what they did or said previous to death. It is otherwise, however, with Jesus. He is still active in this world's affairs and while abiding the same yesterday, today and forever continues to exert a direct and molding influence over the thoughts and activities of men similar to but much greater than that which He exerted in the days of His flesh.

It is the fact just related that makes the New Testament the most modern, the most up-to-date of all books. It is a book which in the nature of the case will never become a book of merely historic interest. And that because the Person with whom it deals is one who can truthfully say: "I am He that liveth and was dead and behold I am alive forevermore." The New Testament tells us not only of what Jesus was but of what He is; not only of how He thought and felt some nineteen hundred years ago but of how He thinks and feels today; not only of the supernatural power

He wielded then but of the supernatural power he wields now. To you who read these lines He speaks as truly as He spoke to those who were His earthly contemporaries saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls."

We are particularly concerned on this occasion to stress the fact that Jesus exists today as "King of kings and Lord of lords." This is recognized and acknowledged by all branches of the Christian Church—as was to be expected in view of the manner in which this truth is spread over the pages of Scripture. But while Roman Catholics and Protestants are at one in acknowledging Christ as Lord they differ somewhat radically in their conception of the manner in which He today exercises that lordship. Roman Catholics would have us believe that He has appointed the Pope as His vicegerent on earth; and so that He exercises His lordly authority through the instrumentality of another. It is no doubt conceivable that He should have thus delegated His authority to another. We believe, however, that there is no valid reason for supposing that He actually has. We hold, therefore, with the whole Protestant world that the Pope presumes to exercise an authority that does not rightly belong to him and that we are directly responsible to the Lord Jesus Himself.

Obviously the lordship of Jesus is widely ignored. Everywhere there are those who say by their actions if not by their words that they do not recognize His right to rule over them. It is necessary, therefore, to distinguish between His *de facto* and His *de jure* rule, i.e., between the obedience that is actually yielded Him and the obedience that is His by law and right. According to law and right Jesus is entitled to universal obedience. As a matter of fact only a relative few render Him the homage and obedience that is His due. We may be sure, however, that things will not always remain as they are in this respect. Jesus being what He is we may be confident that He will make good His claims and that the time is coming when all men, willingly or unwillingly, will acknowledge His lordship. Let no one suppose that Jesus' right to rule rests on the consent of

The Press Peeps at the Parsonage

[An Address delivered by Rachel K. McDowell, the Religious News Editor of the New York Times—great Grand-Daughter of the Rev. Dr. William Anderson McDowell, Moderator of the Presbyterian General Assembly in 1832 and a "Fundamentalist Presbyterian"—before the Ministers' Wives' Association of the New York East Methodist Conference in the Hotel Granada, Brooklyn, May 14, 1937.]

By Rachel K. McDowell

MADAME President, Madame "Incoming" President, Mrs. "Bishop" McConnell, Mrs. "Bishop" Flint, other officers and other ladies—I feel it a great privilege to speak to you today at your delightful May-Day luncheon.

In my heart I feel there are two reasons why I may perhaps be a little qualified to talk for a few minutes on the subject "The Press Peeps at the Parsonage." One is that my own precious Mother, who has now been in Heaven for sixteen years, was reared in the Methodist Church South. She grew up in Fernandina, Florida. Another is that for two years in the early days when I worked in New York City as a religious news editor, I had a furnished room in a Methodist parsonage.

This was the manse of the Rev. Dr. and Mrs. Arthur Thomson, now both gone to their reward. And I want to testify that in those two years I never heard one member of that family say an unkind word to another member. And they were all so kind to me that their kindness has sweetened my life all down through the years.

Your gracious chairman, Mrs. Hubert D. Jones, thought there was a third reason why I might have something to say. It was because my work for twenty-nine years as Religious News Editor—first of the New York *Herald* and for the last seventeen years of the New York *Times*—has brought me into contact with ministers' wives of all the faiths in which the clergymen are permitted to have wives.

It is probably true that I know more preachers' wives than any journalist living or who ever has lived. The ministers' "better halves" are lovely God-fearing women and it is a privilege and a joy to know them. They have to put up with a great deal from outsiders and my experience is that they bear up bravely.

This is not a sermon. It is advice. It is just the passing on to you of some observations gleaned in these twenty-nine years.

A Presbyterian minister told me on hearing I was to give this talk that when he left a certain city to accept a call elsewhere the daily paper came out with a big headline—"MRS. C— was an ideal Minister's wife," which made him very happy.

Another preacher-friend in New York inquired what I was going to say here today. I told him I thought I had better make it supplementary to an address I delivered some weeks ago at a Clergy Club dinner in Philadelphia in which I had said I did not think ministers should accept fees for funerals. This was published in a religious periodical and was taken up by other papers, as some of you have probably seen, with the result that I have received letters from ministers from all parts of the country. While they were nice letters they virtually one and all took me to task for that opinion.

Not a few pastors asked me if I felt the same way about wedding fees. So I want to take this opportunity to say that I approve most heartily of the giving of wedding fees. And the larger the fees the better, because I know every normal minister gives these to his wife.

When young people are getting married and the bride has to buy a wedding gown and the bridegroom has to purchase a ring and they have flowers and music and caterers—followed by a honeymoon and the renting of an apartment—well, they ought to give the parson a generous fee for tying the knot.

Ministers' wives tell me in confidence of the use they make of these "tips," and it seems they use them very seldom for themselves. One dear friend, the wife of a Presbyterian minister, told me that the wedding "tips" formed a reserve fund of her own from which she gave to women who came to her for financial help.

"And it has never failed when I have given away a sum to some poor woman that before the week was out my husband did not have another wedding from which I got as much as I had given away," she said.

One dear old bachelor minister, the late Rev. Dr. George Alexander, pastor of the First Presbyterian Church, Manhattan, put his wedding fees all his life, I am told, into his foreign mission mite box.

Speaking of wedding honorariums reminds me that I am quite often asked, if, as I know ministers, they are better off married or single. My observation is that all clergymen whose Church permits them to marry, are much happier and hence more successful workmen if they have a wife, children and a home.



Miss Rachel K. McDowell

For Catholic priests who in order to administer the last rites must go, if necessary, where there are epidemics, must attend fires and even crawl under a wrecked airplane to administer the same—it is better that they should not have a wife and children—they could not do their duty by their Church and their family, too. I often think as I see their heroic lives that it is too bad in a way that their goodness cannot be perpetuated in generations to come.

This reminds me of what the Rev. Dr. Christian F. Reisner has often pointed out—"Who's Who in America" shows that a very large per cent of the men who shape the destiny of this and other countries are the sons of a manse. We all recall that Woodrow Wilson was the son of a Presbyterian minister and that his first wife the daughter of a Presbyterian minister.

Most of the laymen who serve on the boards and commissions of the Protestant churches were reared in a parsonage. And it is largely from your homes, dear ladies, that the ministers and lay Christian workers of the future will come. And this leads me to say that while you no doubt all want your sons to enter the ministry do not grieve too much if they don't. There is a tremendous work to be done these days by Christian laymen and Christian women.

Not infrequently I have been asked if I were not "afraid to make personal friends of the ministers and wives of ministers of whom I write." It is true that virtually all my friends are ministers, ministers' wives, ministers' children and ministers' thirty-third degree cousins. No I am not afraid to go to luncheon and dinner in their homes, to spend my mid-week end under their roofs and to be their guest at their summer cottages.

I am asked, "Supposing the minister gets into some trouble, suppose he goes wrong—then you would have to write that up." To this I reply, "No, my friends don't go wrong."

If a preacher does go so wrong that he gets in the hands of the police then I do not have to bother about it—because the police reporter writes it up.

Quite often down through the years I have made a friend of the preacher's wife before I have known the preacher. In this way I have an advantage over a man reporter of religious news because he cannot well do this. When the preacher's wife is my friend the preacher is always my friend. With me a good illustration is your own Bishop and Mrs. Francis J. McConnell. I can't remember when both were not very good friends of mine.

It was my privilege to report the luncheon a few weeks ago at the Hotel Pennsylvania attended by one thousand Methodist women.

As I looked about the huge ballroom and saw that sea of good faces—every seat filled and then up into the boxes which surround the gallery and saw them crowded, too, it seemed to me Heaven must be something like that—one thousand women with no "decoration" on their faces, women who were not drinking cocktails or smoking cigarettes—women who were there with the one purpose of hearing of how to spread the Gospel of Jesus Christ. Well, I said something like this a few evenings later when mak-

ing an address at the First Presbyterian Church, Hempstead, Long Island. There were many men present in that gathering, and they straightway began to laugh. So I had to explain that I did not believe Heaven was a place in which there were only women.

You preachers' wives have a tremendous responsibility. You can be of the greatest help to your husbands in their church work—and you can be a hindrance.

Recently when I met the wife of a clergyman who had just come to one of the most prominent churches in a great thoroughfare of Manhattan (I had known her husband for some years) she shook hands and then said, "Well, Miss McDowell, I hope you will never telephone to our home late at night and I hope not any of the newspaper people will. In —, from which we have just come, the reporters had a way of telephoning to my husband at midnight—and I used to marvel at his patience."

In reply I told that lady there were not more than five hundred people in Manhattan who were important enough to be wanted by a newspaper at night and that she should be glad if her husband was in that number. I feared she would be peeved at me. But I have met her around a number of times since and she has been most cordial.

If you cared to ask me what are some of the virtues which I think are good for a minister's wife to have I would say: endless patience, tact, diplomacy, sincerity, sympathy, a love for every human soul and real "honest-to-goodness" religion.

Now I will close the way I do my weekly broadcasts—May Almighty God bless all that has been said here today. May it proved to be to His glory and honour. In the name of the Father, the Son and the Holy Ghost. AMEN.

The Crisis in Spain

(Continued from Page 28)

Catholic Church would be allowed to carry on under severe limitations. The younger generation of the Left is much more anti-religious, and we have grave fears for the future when they become leaders, unless in the meantime the country can be evangelized to such an extent as to nullify the anti-religious element.

Pray that men and women, especially Spaniards, filled with the power of the Spirit, may be raised up to carry the Gospel message to every part of Spain as soon as the country is open again, and pray that, whatever the result of the war, there may be an open door for the Gospel.

MY PEACE I GIVE

Every human heart wants peace, but not every heart wants this peace which the Lord Jesus gives. For not every heart is under the influence of the Holy Spirit so that the love of God dwells in it abundantly. And where the love of God does not dwell there can be no manly fight against sin, and where there is no struggle against sin, there can be no peace.

"Peace perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest."—J. J. DEWAARD.