

VOLUME XXXIV.

NUMBER 3.

... THE ...
**UNION SEMINARY
REVIEW**

A PRESBYTERIAN QUARTERLY

APRIL, 1923

TABLE OF CONTENTS

"BIBLE AND SPADE" — A RE- VIEW.....	<i>P. P. Flournoy, D. D.....</i>	185
THE DELIVERY OF THE SER- MON.....	<i>A. W. Blackwood, D. D....</i>	200
EFFECTUAL PRAYER.....	<i>A. F. Carr, D. D.....</i>	212
THE CHURCH AND ITS YOUTH...	<i>P. B. Hill, D. D.....</i>	220
COMPANIONSHIP WITH CHRIST..	<i>J. T. Taylor.....</i>	225
THE SPOKEN MESSAGES OF PAUL, III.....	<i>B. R. Lacy, D. D.....</i>	233
THE ETHICAL MESSAGE OF THE OLD TESTAMENT.....	<i>Edward Mack, D. D.....</i>	240
ROMANISM: SOME REASONS WHY IT SHOULD BE STUDIED.....	<i>J. P. Smith.....</i>	255

EDITORIALS

BOOK REVIEWS

RICHMOND, VA.

UNION THEOLOGICAL SEMINARY

W. TALIAFERRO THOMPSON, D. D., *Editor-in-Chief*

F. E. MANNING, *Business Manager*

Published October, January, April, July

\$1.50 a year; Foreign, \$1.75; 40c a copy

RICHMOND PRESS, INC., PRINTERS

Entered at the Post Office at Richmond, Va., as second class matter.

THE UNION SEMINARY REVIEW

Vol. XXXIV

APRIL, 1923

No. 3

"BIBLE AND SPADE."

*A Review of "Bible and Spade," John P. Peters, Ph. D.,
Sc. D., D. D.,*

BY REV. PARKE P. FLOURNOY, D. D.,
Washington, D. C.

This book has a very attractive title, especially to those who have learned that the spade of the archaeologist has done much in establishing the historical accuracy of the Bible. Many a keen-minded theological student, or minister with a limited library, on seeing it, will be likely to say to himself, "Now, here is just what I have been wishing for. Here, in one volume, I shall have what is written by an archaeologist about the bearing of discoveries upon the Scriptures—an archaeologist who has conducted important excavations, and can speak with first hand knowledge and authority."

The book was put into my hands, and on opening it, I was instantly reminded of the heated controversy between Dr. Peters and Dr. Hilprecht, several years ago—a controversy which, as it proceeded, became so warm that each antagonist had the gratification which Job so much longed for (Job 31: 35). Each wrote a "book," in refutation of the contentions of the other.

I think that every thoughtful reader of this book will conclude that, however accurate as an observer of things discovered in excavation the author of *Bible and Spade* may have been, (and as an examiner, he seems skilful) he was wonderfully imaginative as an interpreter of them, especially as to

ROMANISM—SOME REASONS WHY IT SHOULD BE STUDIED.

BY REV. PROFESSOR JAMES PORTER SMITH,
*of the Faculty of the Presbyterian Theological Seminary,
Campinas, Brazil.*

There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church.—Macaulay.

The words cited above from the essay on Rankin's history of the popes are not an isolated incentive to an examination of Romanism. The same student of history says:

"It is impossible to deny that the policy of the Church of Rome is the very masterpiece of human wisdom. In truth nothing but such a policy could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved the policy to such perfection that among the contrivances which have been devised for deceiving and oppressing mankind it occupies the highest place."*

Another note challenging us to study is struck by Dr. B. B. Warfield.

"...The Church of Rome, while existing in the twentieth century, is not of it. As Yrjö Hirn crisply puts it: 'The Catholic Church is a Middle Age which has survived into the twentieth century.' Precisely what happened to the Church

*The quotation is from Lady Trevelyan's complete edition of her brother's works, vol. VI, p. 476. The writer is not aware that the modifications of the last sentence which, in some more recent editions, have robbed it of its reproach, were ever authorized by Lord Macaulay.

of Rome at that epoch in the history of Christianity which we call the Reformation, was that it bent its back sturdily to carry on with it all the lumber which had accumulated in the garrets and cellars of the Church through a millennium and a half of difficult living. It is that part of the Church which refused to be reformed; which refused, that is, to free itself from the accretions which had attached themselves to Christianity during its long struggle with invading superstition? Binding these closely to its heart, it has brought them down with it to the present hour.¹

But it is the great political and religious system centering in the Vatican itself and not learned opinions upon it, which demands the careful consideration of any student of the life and history of Christianity. Its range of action, its power, its inclusiveness of doctrine and character, and its unbounded claims to dominion over mankind in our own day, and within our own land, even though we should close our eyes to its past, not only warrant, but exact a close scrutiny of its character.

One of the first facts which arrests attention, and which constitutes one of its proud boasts, is *the widespread distribution of the Church*. There is no continent and no nation of importance where its presence is not felt. It is not possible to realize this characteristic of Romanism without recognizing that such an institution merits serious attention. A few facts and figures may help us to understand the extent of its influence.

How much in excess of the actual facts the usual statistics of Romanism may be, for example Rome counts all her baptized population, we do not pause to examine. McCabe, in his "Decay of the Church of Rome," and Carroll, in his studies of the statistics of religious bodies in the United States, have clearly pointed out corrective data which must be borne in mind when these statistics are studied. One may instance the fact that it is usual to speak of such a country as Brazil as entirely Roman Catholic. Any one, however, who is familiar with the religious life of that land, knows that it would be alto-

¹"Counterfeit Miracles," p. 73.

gether incorrect to suppose that there are 30,000,000 of even nominal Romanists in that republic.²

Let us, for the moment, accept at face value the figures as they are now quoted by Romanists. The Church claims in Africa, two million; in Asia, five and one half; in Oceania, nine; in South America, thirty-six; in North America, thirty-seven; and in Europe, one hundred and eighty-four million of followers, a total of two hundred and seventy-three million, five hundred thousand souls. If these figures were exact, Confucianism alone, with about three hundred millions, would be more numerous. It is supposed that the three large bodies into which Christendom is divided amount approximately to five hundred and sixty-six millions. If so, Romanism claims nearly one half of the total.

World wide missionary activity in the Church of Rome enrolls an army of about twelve thousand priests, aided by about three thousand lay brothers, twenty thousand nuns and thirty-four thousand lay catechists.³ The body of converts in the mission fields is estimated at seventeen million. On these fields there are seventeen hundred schools with eight hundred thousand pupils.⁴ Between 1910 and 1920 Rome has established twenty-nine prefectures, the first stage of a missionary church, forty-one vicariates, the second stage, and seventy-one new dioceses, a total of one hundred and forty-one territorial units added.⁵

²The Brazilian jurist, Dr. V. F. B. W. Araujo, who is held to be "an ultramontane foursquare," speaking of his own people, says that it is "a population wholly Catholic," and "An apparent unity of belief may exist with no religious spirit," and again, "There is no more Catholic a people than the Brazilian, *nor one less religious*. In its behaviour it acts as though it were atheist." Protestant Sects," pp. VII, 18 and X.

³If these statistics are compared with those in "The Catholic Encyclopedia," s. v. "Missions" (Vol. X, 276, 177), it will appear that the figure 12,000 refers probably only to priests (who alone are to be termed *missionaries*), sent to the field and that the number of missionaries, or priests, should be increased by about 6,000, to include the native missionary priest.

⁴Rt. Rev. J. Moyes, D. D. (Roman Catholic) in Ency. Brit., supplementary Vols., s. v. "Church History; Roman Catholic."

Within the past few years the Church in the United States has ceased to be reckoned a missionary province, and is in turn becoming an increasingly powerful factor in the missionary activity of the whole. Ten years ago, or thereabouts, Cardinal Gibbons wrote (*"Encyclopedia Britannica,"* vol. 23, p. 500a), "The Church in the United States conducts no foreign missions." The July issue of the *International Review of Missions*, in an article by K. S. Latourette, professor of Missions at Yale University, reviews the present status of foreign missionary activity in the Church, and lists at least seven organizations, or groups, which are actively engaged in this work. One of these, a Dominican establishment, has sent out over one hundred emissaries in the last eight years to oriental lands. A very substantial contribution was also made in money to the "Propaganda Fidei" in Rome.

For the United States the *Official Catholic Directory* for 1922 (published by P. J. Kennedy & Sons, N. Y.) presents the following statistics: Total constituency, 18,104,804; in the archdiocese of New York alone 1,473,291; there are two living cardinals, until recently three; 17 archbishops; 93 bishops; and 16,026 secular and 6,023 regular clergy, or altogether 22,049 priests; total number of churches 16,615; 113 seminaries with 8,698 students; 222 boys' colleges and 718 academies for girls; and 6,258 parishes with schools. At the Plenary Council of Latin America, held in 1899, it was reported that their statistics gave 18,000 priests in Latin America. There is only one cardinal for the whole of South America and he is resident at Rio de Janeiro.

We should not, however, lose sight of the fact that the growth of the Church in the United States is admittedly very largely due to immigration. Cardinal Gibbons, no mean Roman, acknowledges this (s. v. "Church," 11th edition of the *Encyclopedia Britannica*). The fact is quite generally conceded.⁶ We find the Roman Catholic periodical, "The North-

⁶"The main source of growth has been immigration." See also s. v. "United States:" The immigration from Catholic countries would easily account for (though this does not prove that it is the only cause of) this great increase of the Roman Catholic body," i. e., relative to Protestant increase since 1890—Vol. 27, p. 639-a.

western Chronicle," of the 7th of October, 1922, writing: "Since 1890 the majority of the immigrants have been Catholics. Since 1900, excluding the Jews from the count, nearly two-thirds of the immigrants have been Catholic. The Catholic population, as estimated from year to year, has increased slightly less than the total Catholic immigration of the year.⁷ This fact has once more been confirmed by the recent very slow growth of Romanism coincident with reduced immigration. It should be borne in mind that at the present moment the authorities of the Church are very active in their concerted endeavor to remove the causes of the grievous losses suffered in the United States and are systematically converging the energies of the very powerful machinery at their command upon the conservation of all the Romish population which Europe transfers to our shores. It would be unwise to suppose that the losses of the past will continue in anything like the same proportion.⁸

Notwithstanding its irreparable losses in this country the Church of Rome would claim over twenty per cent of the Church membership of such a State as Texas, and just short of seventy of that of New England.

The organization whose range of action is depicted by these facts is not contained under a bushel. Should it escape our careful notice?

The *power* wielded by Romanism is so great that upon this count we should be foolish did we fail to reckon with it as a *living force* in the world, or close our eyes to its nature.

Proof of its power and vitality is abundantly furnished by the facts already cited, but other evidence is not lacking.

The most cursory glance at the system as it stands today reveals it to be a powerful and living organization. Macaulay,

⁷See the whole editorial transcribed in "The New Menace"—28th Oct., 1922.

⁸"The Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local co-operation." Christian Observer, Louisville, Ky., 20 Sept., 1922.

in the citation at the beginning of these pages, singles out the *polity* of the Church. Perhaps it has no rival as an organized body, even if we consider with it corporations far less extensive and complex. In this particular Romanism has secured the admiration, however reluctant, even of its adversaries. Slight familiarity with the system reveals the strongest centralized government, claiming implicit obedience, as the embodiment of Christ's infallible authority in "faith and morals," of every subordinate portion, or individual, within the whole. This centralized authority, whose unimpeachable dominion was affirmed as late as 1870, is governed by well formulated general principles of statecraft and exerts its force through an elaborate mechanism reaching to its remotest confines. Its system is the complex play of diverse elements. In the person of every priest the world over is incorporated the authority of the bishop in as far as the functions of the former demand, and the latter is very directly related to the one supreme head at Rome, as his canonical visits *ad limina Apostolorum* prove. The result is that the private members of the Church stand potentially in an almost immediate relation to the pope. History has proven the efficacy of this device.

Other elements in the organization are to be found in the hierarchy itself, in the curia, in the network of ambassadors and *nuncios*, constantly present at centers of civil government to represent the pope in all matters in which he may decree the Church concerned.

To some extent collateral with the secular priesthood stand the great orders of the religion. They have been the "royal guards" of the papacy, faithful contingents ready to be thrown into the breach for the good of the Church, or, if powerful and ambitious enough, not too modest to seize the reins of power and control the policy of the whole. They are an incentive to and a check upon the secular clergy. Ever since St. Benedict and the sixth century in the West they have done some of the heaviest work of their lords, especially when the times were *horae novissimae et pessimae*.

The correlation of these parts has not been left to fate.

Wherever he stands in the system the officer is bound to his superior by the most heart searching and exacting vows, *sicut ac cadaver*, and in turn the lay member is held in an iron grip, especially by auricular confession, which lays bare the soul defenseless and unclothed before the scrutiny of the priest, the aim being complete moral and spiritual surrender to the mandate of authority.

The degree and nature of this authority, which transfuses the whole ecclesiastical household, is revealed in the claims advanced for its head: Such expressions as "our Most Holy Lord the Pope," occurring in the oath of the Cardinals,⁹ or Leo XIII's, "We hold on this earth the place of God Almighty,"¹⁰ or "Our Lord God the Pope," in the late XVI century edition of Canon law¹¹, are the very fibre of the system.

Sanctions of the most weighty kind lie to hand for greater efficacy in the smooth working of the organization.

We need hardly remark upon the well-known political proclivities of this system as an evidence and factor of its power. Every reader of Church history, or of the secular evolution of Europe, is familiar with the irresistible temptation which politics, the wielding of secular power in the interest of the Church, has always exerted upon the life of the whole. Milton is quoted as having written: "Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, the one supporting the other."

A never to be forgotten example is supplied in the Exconation of the Jesuit Order by Clement XIV, when he abolished the Society of Jesus in 1773, a fact commemorated by Clement's medal, and in his brief indicted them as meddlers in government affairs in all the world. It was this penchant of theirs which led government upon government to expel them from their borders. Within our own day the experience of Portugal

⁹See G. O. Nations, ("Papal Sovereignty," p. 133, ff).

¹⁰The Great Encyclical Letters of Leo XIII, p. 304.

¹¹Roman Canon Law—Gloss on *Extravagantes* of Pope John XXII., Tit XIV cap. IV., Paris, 1585 *apud* Fishe "One Hundred Texts," Pp. XII and 150.

and of Mexico, not to mention other lands, may be cited to show that Rome is not unmindful of the power which may accrue from support by government.

This appeal to the temporal sword, so instinctive and constant in the annals of the Vatican, from which it has derived no small measure of its success, should arouse our interest in a state which has served as a model for those who would maintain separate that which is God's and that which is Caesar's. We would do well to remember the words of the dying Cavour, an echo of Jefferson, "*libera chiesa in libero stato.*"

Her long history and the accumulated experience of the centuries has developed a notable *sagacity* in Rome. There were master hands behind the system upon which Napoleon dealt heavy blows, which notwithstanding, was present in power, Metternich at the helm, at the Council of Vienna in 1815, weathered the revolutions of subsequent years, survived the *non possumus* of Pius IX and lived to promulgate his syllabus, and his late born infallibility, despite Honorius and all the heresies of evil lives in high places. There is power and vitality here.

Think again of the *intellect* which the Church has had at her service. Intellect is life and power. We need not evoke a remote past to recall such minds as that of Augustine, which contributed elements to the thought that is today Romanism, and Gregory VII's moulding spirit, or Anselm's and Aquinas' acumen, or the compelling eloquence and keen zeal of St. Bernard, who hounded almost out of life his fellow Romanist, Abelard. Pascal and Liguori and Lord Acton were of that faith and so was Leo XIII, and the end is not yet.

Her widespread domain and the vital power which she manifests are not her only titles to our attention. Consider her *inclusiveness* in the realm of belief and of character. Here we are confronted by so heterogeneous a mass of men and women that we can only find a binding tie in the fact that they all claim to be subservient to the Holy Mother upon the Seven Hills, whilst she seems to content herself with their obeisance. Recall the words of Aranjó, himself an ultramontane, already cited in a note: "An apparent unity of belief may exist with no religious spirit."

She called her own, as long as he was quietly in obedience and mental subserviency, *Savanorola*, though she burnt him—the bishop helped light the fire that extinguished the life of Joan of Arc, and today she is a saint to be venerated—and Alexander VI, who had that Florentine burned to ashes, and of whom Ludwig von Pastor, the great historian of his Church classes as a vicar of the Lord Jesus upon earth, though he admits that to his dying day he lived in open violations of the commands of God and the laws of men.

St. Theresa, with her neurotic ecstasies, and the worldly woman at dead and formal devotions, are daughters in regular standing. The Jesuit playing the roll of rigorist in the confessional, embodying in his attitude all the sternness of an uncompromising piety, as he sits in judgment upon some naked and contrite soul, is no more a son of the Church than he will be an hour hence when he judicially declares “Ego absolvo te” to the libertine who has thrust his rival through, or dismisses with the same formula the woman of society who has forgotten her marriage vows, as though these grave sins were peccadillos of the great. Fenelon and Antonelle, “unscrupulous, sinister, grasping.” Benevenuto Cellini and Loyola, Torguemada and Brother Lawrence are safe in the same fold, and so are Fra Paolo Sarpi and his monkish assailants. The virtues of Pascal did not make him infallible, nor did the infamy of John XXIII, or of Rodrigo Borgia rob them of pronouncing infallibly on morals while they were supposed to hold the place of “God Almighty on this earth.”

The men who flocked to hear the great preachers of the French Court, and accepted the doctrine with many a mental reservation, were hardly more, hardly less members of their Church than those who today in paganized worship and in ignorance dense and superstitious, bow down and worship wood and stone at such shrines as Capacabana upon the shores of Titicaca, or at Pirapara hard by the brilliant city of St. Paul in Brazil, or take part in the worship of the Decolati in Sicily, or stand stupefied before an arm of St. Peter or a bone of St. Anne.

This is an uncanny medley of the knave and the saint; the scholar and the Roman Campagna bandit; of the penitent and the utterly unrepentant!

The complacent and flexible inclusiveness of every type of character and of piety does invite analysis.

No organization in western civilization today pretends to control the individual and society as Rome does. This alone would be a most serious call for a painstaking understanding of the whole system. In this attempted control she follows a policy calculated to obtain universal supremacy.

"The Catholic Encyclopedia," discussing Canon Law, gives us clearly to understand that Canon Law is really God's law,¹² and as such must be obeyed wherever it is known on pain of dire spiritual results to the recreant or obdurate.

The life of the individual is reached directly. We find a cultivated lady, head of an important academy for girls in a well-known South American city, saying to a friend: "I do not concern myself about that (a point of conduct) I have given the priest power of attorney over my conscience. He will direct me."

Gladstone, exclaiming about the pretended narrowed limits claimed for an *ex cathedra* infallible pronouncement in that it only affects matters of *faith and morals* says:

"I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and only leaves us when we leave the light of life. So, then, it is the supreme direction of us in respect to all duty, which the Pontiff declares to belong to him, *sacro approbante concilio*; and this declaration he makes, not as an otiose opinion of the schools, but *cunctis cre-*

¹²Vd. s. v. "Law," Vol. IX, p. 58: "The ultimate source of canon law is God." It is "sovereign;" the Church "cannot modify it;" she can "interpret it," however.

dendum et tenendam."¹³ So the very dregs of individual life, its very tatters, are subject to the pope.

The family is directly involved, as the decrees upon marriage, e. g., *ne temere*, upon attendance at parochial schools, the confessional and other ramifications of Romish ubiquity demonstrate.

The nations fall within the scope of this world wide policy; witness the many concordats of history, the strong condemnations of the free Church and the free state, the attacks upon the concessions of the Magna Charta, upon the constitutions of 1832 in Belgium, of 1868 in Austria because of their liberal causes; the ambitious moves today in Palestine, Turkey, Russia, Poland, Ireland, the apparent neutrality during the World War, coupled with overt Romish resistance to the draft in Ireland, Canada and Australia.

We could hardly expect less if the greatest of modern pontiffs could write a brief time ago: "We hold on this earth the place of God Almighty." If the great Lignori could say:

"The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from slaves of Satan into the children of God. And God Himself is *obliged to abide by the judgment of His priests*, and either not to pardon or to pardon, according as they (the priests) refuse or give absolution, provided the penitent is capable of it."¹⁴

"A sceptre once put into the hand, the grip is instinctive, and he who is firmly seated in authority soon learns to think security and not progress, the highest lesson of statecraft."¹⁵

For such reasons as these and others which might be adduced we face an organization which challenges our understanding, and sharply condemns apathy, flabbiness and mental drifting in our moral and intellectual and political attitude towards her.

¹³*The Vatican Decrees," p. 38, N. York, 1874.

¹⁴"Dignity and Duty of a Priest," London, 1889. *Apud* "Double Doctrine of the Church of Rome," by Baroness Von Zedwitz, p. 41.

¹⁵"Mirrors of Downing Street."