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THE FUTURE OF THE REFORMED CHURCH.

*An Address on the Occasion of the Fiftieth Anniversary of the
Pan-Presbyterian Alliance, St. Giles Cathedral,
July 6, 1927, Edinburgh, Scotland.*

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2 Cor. 3:12: "Seeing then we have such hope, we use great plainness of speech."

Every man who preaches the gospel in our generation must have reasons within himself; he must develop a philosophy for going on in the face of whatever he has to meet. We do a great deal of talking to ourselves, and it is out of the heart then that I must speak. I ask you to consider with me the future of the reformed faith, for this has long been the burden of my thoughts. I have, like you, been compelled to ask whether the reformed religion as we hold it has a mission in such a world as ours; I can do no better then than to disclose some of these reflections to you, and I am turning first of all to the Pauline principle of my text. It is indeed a great gain to believe that one is right; that because what one believes about Christ and the gospel is true, he may preach it without misgiving and with the whole heart. So thoroughly had Paul considered the relation of Christianity to the old faith, he could speak frankly of it to others. Believing that all things had been fulfilled in Christ, that a new and final stage of spiritual history had begun; that the Advent was the end of all legalistic

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relations to God, and the beginning of the reign of redemptive love, he can use great plainness of speech.

Greatly daring, I take courage from Paul's example, and raise a question that is in many minds, whether the Reformed Church has any future. Anniversary occasions are usually devoted to reminiscence. It would have been a delightful task, had I been fitted for it, to revive the glories of the past, and discourse of ancient worthies. It would have been more appropriate still to have given an account of the solid achievements of the Alliance during the past fifty years. But the necessities of the case have compelled me to assume the more difficult role of prophet, and discuss the future of the Reformed Church.

This is not an idle inquiry. A direct challenge comes from the heart of our time to justify our reformed faith. Some say that the reformation has had its day, that, although effective in its own time, it is now a spent force. It is the habit of impressionistic minds to suggest in plausible journalistic sophistries that Protestantism is breaking up; while others make bold to assert that perhaps the reformation was a mistake, that the position of religion would be better today, had there never been this unfortunate separation from the parent church.

The present day church is full of strange inconsistencies. Some rigidly refuse to modify or change one jot or tittle of reformation doctrine. Some would cast aside every trace of reformation influence, while others are much taken up with a colorful mediaevalism without God, a kind of high Sacramentarian atheism. What are we to make of such things? For myself I cannot find it in my heart to apologize for the reformation, nor to be ashamed of my spiritual heritage. But such a position carries with it the obligation to justify it, not by referring to the solid achievements of the past, but by showing that the principles of the reformed faith have validity for the modern world. That is why I am raising the question. If we are adequately to meet the subtle suggestion that it is time to abandon our distinctive position in favor of a larger synthesis of religious forces, we must be able to show that what is dis-

tinctive of the reformed faith is as vital for our time as it was for the sixteenth century. I firmly believe this and propose to offer some reasons for this conviction.

I.

Let us begin by asking what was the distinctive principle of the reformation? That principle will be found, I apprehend, in the meaning of the term Protestant. This term was intended not only to deny but to affirm something. The reformed protest was not confined to saying that some things were false, but also that some things were eternally true. Following the teaching of Dr. Hastie on this point, it would appear that the Protestant principle as held by Luther differed from that of Zwingli and Calvin. That whereas the protest of Luther was aimed at Jewish elements in the old faith, and his principle that of justification by faith, the protest of Zwingli and Calvin went deeper, and aimed at the pagan elements in the old faith, and made the conception of Divine Sovereignty in Salvation the fundamental principle of the reformed faith. And this latter, beyond question, is the essential theological principle of the Reformed Churches throughout the world today. The protest of the reformers was against the creature in place of the Creator. It was frankly designed to keep man in the place to which he belonged, not only as a product of nature, but as a child of grace. For when you accept without misgiving the fundamental truth that God alone is sovereign, you assure man his supreme place in and over nature. By this faith he attains victory over the world, becomes a king and priest in God's house; and such a faith at once arouses that deep and inspiring fear of the Lord which is the essence of worship; makes humility the chief characteristic of man's inner life, and at the same time guarantees to him, in face of whatever there is to be met, the mastery of the world. It was such an experience of liberation that made Protestantism the parent of civil and religious freedom, and produced that type of character which, because it feared God so much, feared not the face of man.

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It is beyond question true, that the reformers had no misgivings about the Eternity and Onliness of God; how could they in face of their reasoned faith in the gospel of Reconciliation? That which justified their separation from the old church was the ambiguous conception then prevailing concerning this most vital of all truths. God alone was Sovereign; God alone was Great; God alone was the Author of Salvation. Faith in this truth was the guarantee to man of his spiritual singularity, his mastery over nature, and his ultimate self-realization as a Son of God.

Such then is not a truth of time, but of eternity. It is not something that is attached to changing circumstances, but enters into the heart of reality. If then a tendency to put the creature in place of the Creator, or to put it otherwise, to found salvation upon a diluted idea of God, and an exaggerated importance of man, justified the reformed position in the beginning, it follows that whenever in the course of human events thought movements arise which tend to dilute the conception of Deity, and over-emphasize the importance of man, then shall the protest which lies at the root of our reformed faith, and the positive principle which animates our religious convictions, be needed. In meeting adequately this imperious necessity, we shall find justification for our mission.

Surely I need not labor the question with you, but simply state it, that a far more formidable phase of creature worship has arisen in our modern world than that which justified the reformed position in the sixteenth century. That against which the reformers protested was creature worship within the church. The difference between the old church and the reformers was a difference well within the territory of religious faith. The present day form of idolatry is not a matter within the church, but an opposition not only to the church, but to the very idea of God itself. It is not as with the reformers a difference between a paganized Christianity and its New Testament type, but a setting up against religion of something that is not religious at all; something secular and earthly. It is the spirit of the world against the spirit of God. Mark this well, that

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wherever the reformed principle has been understood it has been unpopular; but its unpopularity is proof of its reality. It is and ever will be an uncompromising protest against every form of creature worship. It is naturally hostile to the modern trend of a man-made God, whether it be the corpuscular theory of the Pluralist, or the pale projection of a human image on the screen of eternal mystery, from the dubious regions of the sub-conscious mind. The supreme problem still, and none knows it better than the reformed theologian, is the problem of Theism; and we are confident of our faith because we have known the God and Father of our Lord Jesus Christ. I believe then in the future of our reformed faith; not only because it effectively purged the idolatrous elements from the church of the middle ages, but also because it is more needed now as the chief opponent of the debasing and soul chilling secularism which has grown out of the very forces which occasioned the reformation.

Let us now proceed to inquire how this conflict between secularism and a spiritual view of the world influences the environment in which the modern church must do its work.

History shows God-centered ages, and man-centered ages; ages of providential arrangements and ages of human instrumentalities. This distinction appears in the Old Testament contrast between the men of the tent and the men of the town; between the Godly, pilgrim, separated life and the earth-centered life. The original heathman was naturally religious, while the city man tends towards unbelief and irreligion.

Vast changes issued from the Renaissance of the fifteenth century, which appear in the contrast between the man of the middle ages and since. In the middle ages man was the crown of nature, God's son. Religion was the mother of the arts, the source of all cultural inspiration. But the revival of learning began a long drift from a spiritual towards a secular view of the world, and humanism gradually takes the place of religion. The rise of science displaced the classical tradition, and slowly but relentlessly developed the tyranny of the machine over mind; of organized material energies over creative

personality. The climax of this movement was reached in the nineteenth century; and the consequences are well suggested in the phrase of Oswald Spengler when he said that all evils of the modern world had come upon us because "we have descended from the perspective of the bird to that of the frog". It is an age of departmental knowledge. The expert has taken the place of the philosopher, and through absorption in the particulars, we have lost the vision of the ends of life. Religion has ceased to be the mother of the arts; and we now have science for science sake; knowledge for knowledge sake; art for art sake, and the cultural children of religion are trying to sustain themselves apart from the mother, in some phase of self-satisfying humanism. The culmination is the familiar one of the rise of the big-city mind: earthly, unbelieving, irreligious. This is the climax of the secular trend which began with the revival of learning in the fifteenth century; and it is in this environment that the modern church must carry on its work.

The threefold influence of the tendency towards secularism:

1. *An Enormous Increase in Man's Importance.* The mechanical equipment of science laid the kingdom of the world at man's feet; with the result that the center of interest shifted from God to man. Man's creations became symbols of his importance and power over nature. Organized around the imagination of the big-city mind, the complex of material forces, the enormous increase of wealth, the growing command through scientific adjustments of the mysterious powers of nature, seem to suggest that the universe is under new management. It became in a sense "Modern" and so breaks off from the past, as something new, different and self-sufficing.

Certain consequences have followed this notion:

i. *It has made self-assertion, rather than humility, the dominant mood of the modern world.* With less justification, he might use the words of LaPlace who when asked what he would do with God in his scheme of things, replied: "I have no need of that hypothesis," for if man could work out his material destiny and fling its symbols in stone and steel into the air, in

the form of great towns, why could he not also work out his spiritual destiny without Divine aid?

ii. *This multiplication of important interests and vocations developed a non-religious motive for living*; which enabled men to find within some secular pursuit the same emotional and intellectual satisfactions that were once supposed to be derived only from religion itself. Thus it has come about that many highly gifted and useful men are able to render to society large forms of service, without apparently associating their motives with any specific form of religious belief; they gain an inspiration to serve from the ideal of humanity, rather than from the vision of God.

iii. *The effect on the popular conception of religion*. The sense of dependence is still there, but it seems to turn more readily towards the world than towards God; has led to adaptations, to accommodations and adjustments to the secular trends of the time; and while spending its energies in this dubious process of adjustment it has grown very negligent in centering its message in the tremendous idea of redemption. It seems almost an impertinence to suggest that so splendid a world as ours requires to be redeemed; for has it not written its claims to perpetuity upon the very face of the sky? The modern man does not keenly feel the need of God; that is why we hear so much of service and so little of worship; why we exalt the Golden Rule and are so shy of the Cross; why our churches become collections of human activities, rather than develop into congregations of the righteous and sanctuaries of God. And as the Kingdom of God in the popular estimation has been secularized; has been too often identified with a very earthly type of civilization, the sense of a life as a pilgrimage fades from the mind, and man thinks himself circumscribed by visible and measurable horizons; and so finally loses himself in a network of mechanical relations, instead of being lured to aim beyond the world by the light that shines for minds of vision and of faith.

2. *The Development of a New Fear*. The vague feeling for God which the secular trend has left us has deprived the mod-

ern man of the salutary fear of the Lord which is the inspiration of worship, and which gave confidence amid the swift changes and disappointments of this mortal life. Such a fear was founded on knowledge of God, the apprehension of His goodness and mercy, has ever been the inspiration of man's noblest thoughts, because it was a stimulating fear founded upon love and loyalty. But the fear which at present is the Lord of the modern heart is entirely different. It is a fear which paralyzes rather than inspires, because it is founded upon hate and dread, rather than upon love. Science has taken away the ineffable sense of living in a universe of providential arrangements, where personal intimacies and spiritual communions are the natural outcome of religious faith, and given in exchange a highly organized universe of material forces, which surrounds man's soul with an iron-bound necessity through which it cannot break, to commune with that which it still dimly feels is its life.

Emerson predicted this years ago:

"There are two laws discrete,
Not reconciled—
Law for man, and law for thing.
The last builds town and fleet,
But it runs wild,
And doth the man unking."

Thus has it come about that the modern man has lost the fear of God, with it too, a sensitiveness to spiritual appeals; but at the same time finds himself increasingly burdened with a dread of material tyrannies; being more conscious of dependence upon the machine than upon the living spirit of the universe, he in a sense worships that, and bows down before his tools and burns incense to his drag. Thus theology has given place to the demands of economic rationalism; the expert has displaced the philosopher, and the captain of industry the prophet and the seer.

The net result of this sort of thing is to make material success the sole criterion of character and importance. I believe

that the supreme fear of the modern man is the fear of failure. This will explain the growth of what a recent writer has called "asceticism within the world", wherein all priceless experiences, such as health, the society of wife and the love of children, the cultivation of the mind and the service of God—all are sacrificed for the sake of business success. That is why we are building the ugliest and most expensive cities in the world; why with each increase of ability to live well we create new forms of discontent. In brief, the trend has been to remove God from man's immediate concerns, and to confront the soul with an increasing slavery to the machine; to subject man's personality to a tyranny of organized secularism, and cast aside with brazen scorn all the higher capacities of the mind, since these forsooth have little economic value; until a dreadful sense of the emptiness of life makes the soul a fruitful breeding ground for all kinds of discontents. The utter weariness and boredom of modern business suggest to many the futility of living, except as one may find an escape in some form of animal indulgence, in which life defeats itself in the effort to derive durable satisfactions from some phase of physical excitement.

3. *The Outcome of This Trend Is Somewhat Encouraging.* Beginning, as we have suggested, in the pride of a newly-discovered power over the world, a self-assertiveness which had no need of God, and slowly passing through a period of readjustment, until grave misgivings prompted man to re-examine the foundations of his life, it has finally developed into a revolt against the tyranny of the machine and the sinister conclusions of economic rationalism. Science found man in the middle ages at the summit of nature, God's son, and by its inventions and methods put him in possession of his domain. It enlarged his outlook; it increased his control of natural resources; it steadily augmented his authority over material energies, until now in the twentieth century it seems to have given him complete possession of the world.

But somehow this has proved disappointing. Although science has built the great cities, although it has taught men

to outfly the bird, and outswim the fish; although it has opened the treasures of nature, it has finally suggested to man that perhaps, after all, he is no more important or enduring than the rest of the natural world. It has increased man's material holdings beyond the dreams of the imagination; but it has stripped the soul naked before the austere implications of the unseen universe. Such suggestions, whether they be made with the brutal frankness of the behaviourist, or in the more subtle terms of the humanist, offer little solace; for they appear to deprive the mind of the spirit of reverence, and man will not have it so.

There are evidences abroad which indicate that once more man is getting ready for a spiritual pilgrimage. Once again has he become aware of his religious needs; and is setting about it in his own way, in the hope of finding answers to the questions which require religion for their solution. These signs are not easily discerned, but if one rightly consider the large map before us, we shall see indications of them on every side.

Permit me to mention three of them:

I. *The breakdown of confidence in the non-religious motive for living.* The culture of the world which appeared to offer a real substitute for the moral and esthetic satisfactions formerly associated with religion is finding increasing difficulty in standing up against the trends of economic rationalism. The frog-philosophers at present have the ear of the unthinking masses, while the bird-philosophers are at a discount. The humanities are fighting a losing fight with barbarian efficiencies in the colleges; and educated men as fertile spirits are getting rare in University faculties. The economic trends of the time offend every sensitive element in the mind. This makes men with any sort of cultural desires feel lonely. Whitehead says, "religion is what a man does with his own solitariness". But why feel solitary and lonely in such a crowded and self-sufficing world, unless confidence in its motives is breaking down? The cry of the modern city man is, "*No man cares for my soul*". When the soul awakes to its solitariness it begins to travel Godward. Many fall into superstitions; there is a distinct trend
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in higher cultural circles towards Stoic or Buddhistic positions; some take the Road to Endor, but nevertheless this indicates the necessity of finding something above the interests which have absorbed and apparently contented the modern man. He knows now at least that he cannot wholly be at home in this world.

II. *The waning infallibilities of science.* Science has achieved wonders and produced some of the loftiest minds of our time. In the domain of the measurable and quantitative aspects of life it has naturally reigned supreme; but its very devotion to truth, regardless of consequences, a spirit often misunderstood by non-scientific minds, leads to a very remarkable result. It is this, that unless the totality of actual existence belongs to the phenomenal world—the world in which science gains its certainties, then it follows, should there be above and beyond this material universe a spiritual domain, that the passion for truth will finally lead science to the borderland where it will confront a universe entirely different from that in which it has won its gains. This is precisely what has happened. The spirit of science which established its certainties in the nineteenth century is operating to break them down in the twentieth century. This is not the weakness or failure of science, but its essential function, for *it is the perfection of science that it should finally destroy its own certainties.* It must reach the confines of the phenomenal world, and need the support of philosophy, which in time will also pass from logical probabilities to raise problems of faith, the end of which is to arouse in man the passion for fresh adventures, in which certainties give place to certitudes, and in which reasoning passes into adoration and awe.

III. *And this is responsible for the fresh demands being made upon the church as the custodian of religion.*

Dr. Whitehead has recently been saying some exceedingly important things about religion and the church. One is his just criticism that the weakness of the modern church has been in identifying religion with conduct and comfort; and ignoring the primary significance of worship which is confronting the

soul directly with divine reality; and goes on to define worship as adventure for God. Such a mind that has moved through the tangled network of scientific concepts to the freedom of the upper air will not be content to confine itself to the commonplace imitations of secularism too long identified with the modern church's appeal; but will eagerly and gladly embrace a spirit of worship and praise and adoration, which confronts the soul with the eternal spirit of God. What our world longs for just now is not a God that must be argued for, but a God whose reality is felt in the higher aspirations of the soul; not a religion of perpetual problems, that requires forever to be proved, but a religion that can be enjoyed in the most rational experiences of the mind. This alone will give assurance of a communion with God that can lift the human spirit above that which changes and fades into relationships of permanent value. The world needs the living God. It will not come to a church whose activities suggest the secularism from which the soul turns with loathing and disgust; but it will again lift its tired eyes unto the hills when we have made the church a Sanctuary of God, and restored worship as the supreme religious act to its central position. This, at any rate, is my reading of the meaning of the environment in which we are called upon to do our work. If I am right, it indicates a spiritual awakening in the modern world of large dimensions; it suggests a fresh susceptibility to religious appeals; above all, it reveals a new opportunity for the reformed faith. There is spiritual discontent abroad today, as it was in Luther's time. The cry that rises from the world's tired heart is, "Lord, I believe; help mine unbelief". If it be true that the "fabric of a vision that worketh great marvels is the experience of common men", then beyond question our age is looking for those clear voiced leaders who can teach the stammering tongue to speak plainly; those far visioned spirits who can by sheer weight of personal influence compel the eye to see clearly; that all round this futile and disheartening secularity there burns the consuming fire of the eternal God, to agree with which and to confide in, leads on to deep and abiding peace.

III.

The fundamental principle of the reformers was a protest against creature worship in every phase; and to overcome this grave deformation of the old church it placed the emphasis upon the sovereignty of God in salvation and in life. To awake unto the reality of God; to experience Him in the deep emotions of the soul, was the essence of worship and the inspiration of creative growth. If the reformed church can bring to the modern world this tremendous and inescapable realization of God, it will do more than all other influences to call it back to the central sanctuaries of peace and power.

Theism is the inevitable and logical goal of all philosophic thought worthy of the name, but by itself it is not enough. We must bring home to the time a fresh realization of historical Christianity; an historic realism that has sustained itself from generation to generation in the spirit of the living Church.

In making this great truth clear to our time, it seems essential that the church itself should undergo a new reformation; a reformation in the interests of simplicity and intensification of energy. We cannot return to the elaborate systems or strange phraseology of the middle ages. We must stand ready with generous minds to receive light from any source; we should eagerly welcome all forms of new knowledge, fearlessly submit our inherited traditions to a sound criticism; exercise hospitality to new categories of thought, in so far as they make truth evident to our time. All this we must do, and at the same time hold with a profound and rational determination the conviction that God has once and for all manifested Himself in Jesus Christ our Lord, and strive to make the spirit of this tremendous truth evident in all human relations.

In recent years my own mind has been much occupied with a simplification of emphasis, in respect to many important positions; and in conclusion I ask you to consider three ideas:

1. It has seemed to me that while the first reformers thoroughly purged both Jewish and pagan elements from the traditional faith, the later reformers brought back a certain note

of legalism, so that the final effect tended to transform Christianity from a religion of invitations into a religion of demands. This later type of Protestantism has been too much occupied with legal terms, with forensic conceptions in theology, with codes of morals, with authoritative and dogmatic presentations of truth. This tended to externalize Christian thought, and exposed it to an easy accommodation to the spirit of the world. The simplified emphasis must be placed upon the outstanding New Testament fact that Christianity is not a religion of demands, but a religion of invitations. That while God alone is the author of salvation, He offers it to men of a certain eagerness of soul: "Unto as many as received Him, to them gave He power to become the sons of God." I should like to see our preaching preoccupied with the conclusion that Christianity is a religion of redemptive love; a love finally and adequately manifested in the life, death and resurrection of Jesus Christ. Once to accept the generous invitation is to impose an authority upon mind and spirit more potent and rational than any kind of external ecclesiastical demand. For the constraint of Christ is an inward constraint, the constraint of the Cross: "Ye are not your own, for ye are bought with a price." This is our gospel, our message, the inspiration of our ambassadorial authority. The outstanding characteristic of the great reformers: of Luther, Zwingli and Calvin, as indeed it was of Augustine and Paul, was not theological power, or reforming zeal, but downright simple piety. They were, first of all, religious souls; they were what they were by the Grace of God; this and this alone was the inspiration of their labors. Yet it is this that we have missed in the modern Church. We have been more conscious of our theological systems, our ecclesiastical institutions, our relation to the visible societies in which we live, than of God and the relation of the soul to the Redeemer. Yet the deep questionings of the modern mind, the pathetic hungers of the modern heart, are all tending to this very thing; to find "amid the flood of mortal ills prevailing" the healing ministry of Grace which shall lead the lonely home.

2. We must interpret the spirit of religion so as to set forth the inclusive character of spiritual life. The criticism has often been made that the reformation stressed the truth and goodness of religion, but neglected to cultivate the beauty of the world. This is often justified in the barren type of worship realized in many Protestant communions, to say nothing of the hideous architectural types achieved in association with the stern and lofty morality of the reformed faith. Yet has not religion ever been the Mother of the Arts? Shall we not discern in the expanding life of the soul a proper place for cultural disciplines? Christianity is not a religion of repressions and denials, but of affirmations: "I am come that they might have life, and have it abundantly." Its formula is, "Be not overcome of evil, but overcome evil with good; be not drunk with wine, but be filled with the Spirit". It aims to turn destructive forces into constructive forces: to beat swords into plowshares and spears into pruning hooks. I should like to see the gospel of redemption preached to our eager modern world in intimate association with an enthusiasm for all forms of genuine culture; and producing such fertile personalities as to penetrate secular activities with an unearthly sense of glory attached to spiritual values and experiences. By so doing we should summon back to the service of God the legitimate children of the religious spirit, now finding no home and no welcome amid the crowded ways of barbarian efficiencies, from the tyranny of which all refined dispositions are turning with loathing and distaste. Until intelligence returns to the Sanctuary of God to learn how to worship, and to brood and to dream, there is no hope of delivering man's mind from the plague of frog philosophers that now fills the great colleges with the repulsive odor of the swamp.

3. I should like to see the moral dynamic of Christianity rigorously applied without fear of consequences to the society of man. The church has been deplorably weak in its influence upon social trends, not always because it did not suggest interesting and true ways of dealing with them, but because it lacks a spirit to get its contentions listened to and respected. The

modern church has been too comfortable; too much at home in the world; too well fed and well housed; in a word, it has been content to dwell at ease in Zion. We have forgotten that our task is to set captives free, to open blind eyes, to visit the unfortunate in sickness and the criminal in prison; and, above all, to preach a gospel of deliverance to the poor. There is necessity that we simplify our baggage, for at present we are so expensive and so well settled that we are actually dependent upon the very world that we are supposed to redeem. The time has come to return from this Babylonian captivity, the occasion of our present infirmities, to resume the role of a pilgrim church, capable of living upon spiritual resources and asking of the world only the right to do our work well. We should seek to impose by sheer weight of spiritual singularity the moral principles of Christ upon a Godless industrial society; to change the modern conception of rights and values; to become the uncompromising opponents of war and of national aggrandizements; and so by growing in the timeless elements of our faith rise above the limitations of race and clan and country to a fresh realization that the church of Christ is a congregation of the righteous, and that the Kingdom of God is not of this world. Thus should we invite the social passion of the age to return to its ancient home a passion that has too long worked at cross purposes to the church, yet incapable of attaining its ends without a spiritual motive and a religious dynamic.

These are some of the thoughts that have sustained my faith in the midst of the sharp stresses and strains of our time: Christianity is not a religion of demands, but a religion of invitations; it is not a religion of exclusions and denials, but of inclusions and affirmations; it is not a religion that remains indifferent to the earthly lot of man; but must penetrate his societies with the ideal of the Divine Kingdom and derive its inspiration from its spiritual relationships: a communion of typical personalities, living above but emphatically within the world, to activate its natural virtues and cultivate its normal affinities through every means at its command.

Once again the human race is on its travels. If the consequence of the renaissance was to turn man from God to the world; the effect of the coming renaissance will be to turn man away from the world to God; for the hideous image of secularism—symbol of the material culminations of the renaissance—is tottering on its throne, and man again is in quest of God and trying to find his way home. What interpretation, then, shall best guide him on his way? Upon what kind of teaching will such a questioning mind nourish itself? Will it not be that conception of God which shall afford man an experience of religious reality in the deepest emotions of the soul? I am convinced with the utmost assurance, and I hope with becoming humility, that the type of religious teaching best suited to restore the modern man to confidence in the living God, is to be found in the fundamental principles of our reformed faith. I do not claim that this is suited to the majority of men. It is, and probably shall ever remain, the faith of a minority; but it has happened once, and will happen again, that from that minority have come the pathfinders for all the rest. The destiny of men is in the hands of their leaders; and the reformed faith has ever been the faith of directing intelligences, whether in the councils of nations or in the gatherings of the church.

THE GLORIOUS GOSPEL.

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*An Address Delivered to the Graduating Class, Union
Seminary Commencement, May 11, 1927.*

You are facing today the calling which is the highest, most romantic, and most essential vocation given to mortal men—the preaching of the glorious Gospel of Jesus Christ and the teaching of spiritual truth. Because it touches the supreme and fundamental needs of men it is the supreme and funda-