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## A FOREWORD.

The world will never again be what it was before the war. There have been vast social, political, commercial and geographical changes and the end is not yet. Has the war affected the Church and the progress of Christianity? Will the Church have to change some of her methods of work and some of her forms of organization? Are there any lessons which the Church can learn from the war? These and similar questions are to the fore at present and are insistent. It has therefore seemed wise to the editors to issue a special number of the Union Seminary Review on The Church and the War. In this number we have articles from men who have been thrown into the closest touch with our soldiers and men who are leaders in the Church.

Dr. Edward Mack was for a number of months director of religious work at Marines' Camp, Quantico, Va. Incidentally we may add that Dr. Mack studied at the University of Berlin and is familiar with European history.

Dr. Macfarland traveled all over France and had the most intimate conferences with the political, military and religious leaders of France and Belgium.

\*Dr. J. Wilbur Chapman has preached all around the world and since the war has been thrown into the closest touch with our soldiers. At present he is one of the leading spirits in the New Era Movement of the Presbyterian Church, U. S. A.

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\* Since the above was written Dr. Chapman has been called to his reward. There will be many stars in his crown. The Southern Presbyterian Church will miss him greatly.

OUR CHURCH IN THE RECONSTRUCTION AFTER  
WAR.

BY THE REV. EDWARD MACK, D. D.,

*Professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Va.*

The great war, so recently and so fortunately ended, had no apparent religious beginnings. That is to say, it was not a war of creeds, nor of world-religions. Mohammedan was not attacking Christians for the glory of the Crescent; nor was it a strife between Catholic and Protestant.

On the contrary, adherents of various world religions and members of all Christian sects were found fighting side by side in all armies on all fronts. Mohammedans of India and Arabia fought under the Union Jack against Mohammedans of Syria and Turkey under Ottoman and German flags. Catholics of Italy fought Catholics of Austria. Protestants of Britain fought side by side with Catholics of Belgium; while at the same time North German Lutheran, West German Reformed and South German Catholics were dying together for the same fatherland. In the American army camps, Y. M. C. A. hut, and Knights of Columbus building stood side by side, and served in a common cause without friction. Cardinal Mercier, the aged and heroic Roman Catholic prelate of Belgium, has been revered in all lands and by men of all faiths without stint or difference.

While it is true that no religious jealousies nor any matter or matters of controversy had any part in the origin of the war, it is not to be supposed for a moment that the war itself is without religious elements, meaning or consequences. Issues fundamental to religion and morality have been involved in its conduct and outcome. Righteousness, kindness, compassion and all Christian attributes and graces have been en-

dangered by primitive barbaric methods of might and cruelty. The ancient seats of European Christianity, where early missionaries preached and strove for Christ, where early churches and colleges were built, where believers sang the angels' song of Peace on Earth, and prayed for the universal reign of peace, have been swept by the horrors of the most inhuman war ever known. The aggressors and invaders in this war, although nominally Christian, many of them lineal heirs of the German Reformation, have consistently denied the Christ, taught hatred of others to their children, and exalted the might of paganism above the gentleness and love of the gospel. So that while externally the war did not seem to have religious origins, in reality fundamental Christian truth was always threatened, and the causes which led up to its unexpected and fearful outbreak were fundamental to the existence of religion. Indeed, men were accustomed to say, in the early days of this war, which seemed to threaten or deny the truth of our faith, that the Church had failed, and Christianity was in the passing.

The war has further had religious significance in the number and effectiveness of the Christian agencies, which were called into service in army camps and on battlefronts. The Y. M. C. A. and the Knights of Columbus have been thoroughly organized among the various military units, to conduct religious services and to undertake manifold religious enterprises. The Salvation Army has contributed liberally and heroically to the spiritual and moral needs of the soldiers in France. Ministers of ability and consecration have been commissioned as chaplains. And under these agencies representing the Church it is probable that more men have been brought under gospel influence and into Bible study, than ever could have been possible in peace conditions. The clergy of French Catholic and Protestant churches proved themselves heroic in defense of country and faith, and won for their faith the reverent esteem of all their comrades in arms. The combined religious agencies, denominational and interdenominational, were so affective in our American camps, that the aver-

age moral and religious state of the men has been far above the average among the men of our cities. The experience of soldiers in France has been a marvelous quickening of religious life in the dangers of battle and in the constant presence of eternal realities. The birth of faith in H. G. Wells and Harry Lauder, as they faced the sorrows and mysteries of an awful war, are better known than the religious awakening of countless soldiers, but they are no more real, and they are far from exceptional. War tends to brutalize; but with the allied soldiery the remarkable effect of this war has been to quicken religious conviction. I do not mean to convey the idea that all have been brought to saving faith; but it is undoubtedly true that the strange experiences and perils of this great war have made men think of the unseen realities, and have brought them nearer to God. In this sense it might be considered a religious war.

But the scope of this paper is intended to reach other phases of the religious effects of the war. It is concerned with the relation of the radical changes in the nationalities and governments of Europe, as the churches of Jesus Christ will be affected by these changes. The national and civil revolutions of the past months have gone beyond the wildest dreams of the most revolutionary fanatic. In all the countries and nationalities concerned the Church is necessarily involved, because in nearly all of them the Church has been a recognized factor in the State. We must take stock of these changes in order to understand the needs of the new and strange day which has dawned so suddenly on Europe, and also to realize, as we must, our duty to our European brethren in our new age. The land of Luther is in chaos. The provinces of France, where once the Huguenot served God and fellowman so well are an indescribable desolation. The land of Calvin, Condé, Coligny has been the prey of the Hun; Austria, the most loyal of Romanist states, has been dismembered. No more can she dictate the election of pontiffs. Even the pope himself, whose predecessors were wont to dictate the terms of war or peace in Europe, has been voiceless and ignored in this disaster, which

has involved so many of his own loyal adherents. The most conservative of Catholic nations, Russia, is politically and religiously adrift. It is a time to meditate on the marvelous providences of the present time, and to inquire the right and sure way into the future.

An interesting development in the religious phases of the war has been the revival of Roman Catholic nations, or at least such changes in the boundaries and influence of the European nations as to make Roman Catholicism stronger and more to be reckoned with, than it has been for generations past.

France has experienced a revival of faith; and France is a Catholic nation, although that Church is no longer a State institution. The courage and patriotism of the Roman clergy have won the respect of French soldiers for their Church. Not only as chaplains, but in the ranks and as officers they have won and have deserved admiration. The destruction of the ancient churches and cathedrals of Northwestern France by the Germans has served to quicken the love of Frenchmen for their ancient church. If scepticism and disestablishment had threatened the hold of Catholicism on France since the republic was established forty-seven years ago, the dangers and sorrows of the war have changed the drift of these religious currents, and have renewed and strengthened the ties that have in other days held France and Romanism in close relationship. What effect will revival of sympathy for Romanism in republican and more powerful France have upon the religious destinies of Europe?

The heart of the whole world has been with Belgium in her sufferings, and in her heroic struggle to reclaim her territory from the oppression of an insolent invader. In the general and sudden crash of thrones and kingdoms, which has been so amazing, Albert has nothing to fear. His people have received him back to his throne with one heart and mind. In like manner the Catholic Church of Belgium, in the loss of its churches and the persecution of its clergy, has had the consideration of all men. No nation of Europe is more Catholic

than Belgium, only ten thousand of her seven millions of people being Protestant.

Next to Belgium, Serbia has been regarded with most admiration and sympathy for her sufferings at the hands of the German allies. The story of her oppression and the injustice done her by Austria-Hungary are much older than this war. She was driven from every square mile of her own land. War and disease have taken as their toll fifty per cent. of her population. Victory for her has its pathos, restoring only a remnant of her impoverished people to a devastated and wrecked homeland. America especially has held Serbia in sympathetic regard, sending her own sons and daughters to stay the plagues and feed the hunger of the Serbian people; and our President evidently had Serbia primarily in mind in his appeal for the right of determination by every nation. The victory of the allies brings as one of its first results the probable erection of a Serbian, or Pan-Southern-Slav, state, reaching from the Adriatic to Bulgaria, having a territory of a hundred thousand square miles, and a population of thirteen or fourteen millions—the most influential by far of all the reconstructed Balkan states. But it must not be forgotten by us that the Serbians are the most narrowly Catholic, partly Roman and partly Greek, of all the South European peoples. Italy, Greece and Bulgaria have been much more receptive toward Protestantism than Serbia.

The religious complexion of the German Empire is likely to be changed completely. If radical socialism does not extirpate all established religion, the balance of influence may be changed to favor Catholicism. This may be an unexpected freak of the great war: that the former nominally Protestant empire, which ostracized the Jesuit, should now turn back to Rome. Austria once had the veto power in the election of popes, of which she was deprived only after the difficulties attending the election of the predecessor of the present pope. Now, in the dismemberment of the Austro-Hungarian kingdom, Austria proper, being entirely German and also Catholic, is asking for admission to the German confederation of

states. Her near neighbor, Bavaria, the second strongest of the German States, is almost wholly Catholic. In close sympathy with these are the Rhine provinces, which are more strongly Catholic than either Lutheran or Reformed. Prussia, which, with her many annexed provinces was the strong Protestant factor in Germany, stripped of these provinces east, west and south, is to be reduced from having been two-thirds of Germany to being only one of German States. Will the land of the Reformation under Luther now revert to dominant Catholic influence? Nor can we pass over the fact that Alsace-Lorraine, about whose restoration to France both England and America have been justly insistent, is a land of Roman Catholic shrines and history, and is today strongly Romish.

American people have been intensely interested in the formation of the Czecho-Slav republic from the Austrian provinces of Bohemia and Moravia. This interest is due, in part, to the recruiting of Czech legions in this country and to the brave struggles of the Czech army in Siberia, formed from prisoners taken by Russia and equipped from America, which saved Siberia from the Bolsheviki. We remember also that the Protestants of Bohemia were the first sufferers in the thirty years' war, that John Hus was a Bohemian, and that Moravian Protestant missions have gone into all the world. But the new Czech republic is to be formed of people no longer Protestant; for these were driven out by the Hapsburgs. Over ninety-five per cent. are now Roman Catholic; so that this is another State at least nominally and numerically Catholic in the new reconstructed Europe.

Poland is yet another restored Catholic nation. Before its gradual dismemberment in the 18th century it was thoroughly and loyally Romish, and we have every ground for belief that the old religious bias will return with the enthusiasm of restoration. In the heart of Europe, at the gateways of Russia, and by the side of the Czecho-Slav republic with its six or seven millions of Catholics, will be this new Poland, stretching from the Baltic Sea almost to the Carpathian Moun-

tains, with a Roman Catholic population of ten or twelve millions.

These peculiar shifts in the map of Europe, along with the infamy and humiliation of Prussia, the leading Protestant State of Europe; the increased territories of Italy; and the prominence and assertiveness of the American Romanists in our own military forces, seem to indicate that while this has not been in any strict sense a religious war, yet Roman Catholicism has reason to take encouragement from its share in the results.

However, it is not a time for pessimism. These Romish gains may be little more than surface gains, and far from lasting. They are offset by many evident considerations. For the first time in the history of Europe, the pope of Rome has been virtually ignored in the adjustment of the territories of his adherents, and in the determination of their destiny. More than once, feeling his utter isolation, he has tried to push his way into the counsels of cabinets and armies, only to find himself an unwelcome intruder. Up to this date the heartless allies have not yielded to his earnest desire for a seat at the peace table. Doubtless Peter's self-appointed successor has never before been so impressed with his own impotence. That is a clear gain. It is probable, moreover, that the new democratic nations of Europe will grant liberty of faith and worship to all of their peoples, with an open door and a warm welcome for the Protestantism of the western nations, to which the new republics must own a debt of gratitude. It is further probable that Romanism, as an organized church, must face the same dangers attending her absolutism, as are now overwhelming the absolute and despotic States of Europe. For us it is not a time for discouragement, but of rejoicing in the possibilities for the spread of true Christianity through the new and free States, and of holy purpose that in America we will send our men and our means for the spread of free religion, as we also sent them to save democracy.

The future of Russia for Christianity is of as much concern and uncertainty as her political and economic future. It

is probable that the national church organization will dissolve necessarily with the breaking of the vast empire of the czars into states and provinces. But the Christian faith of the Russians will not dissolve away in the tide of revolution. No other nation of Europe is so intensely loyal to its own type and interpretation of Christianity. The Russian has always regarded with both disdain and alarm the rationalism of the German; and has cherished the hope of a mission on his part to save the pure faith of Europe. The Russian is a believer and an idealist without education or wide vision. What is to be the nature of the reforming of the faith and practice of the torn and distracted Russian church? For a long time Rome has regarded Russian Greek Catholicism as her great opportunity. Doubtless she has trained priests and workers ready to enter upon Roman Catholic propaganda in all parts of Russia, with Romish Poland as a good point of departure on so great an enterprise. But Russia is also an open field for American Protestantism. Our American marines on Murman coast and in Siberia are helping restore order out of her political chaos. Now is the hour for America to send men and women, who can guide the Russians out of spiritual chaos. Before the war good work was being done in Russian universities by Y. M. C. A. workers; and the native Baptist organizations were active and increasing, with aid from mission boards in other lands. What was done in small degree in the face of State intolerance, can now be done in larger measure under political and religious liberty. Shame and confusion of face must be ours, as we realize how little we are prepared to meet, with men and equipment, this religious crisis in a nation of nearly two hundred million souls.

The awakening of the "Near East" is a kind of first-fruits of the war, which began indeed in that part of the earth. We of the Occident have come to look upon the Bible lands as belonging to the distant East, and to the more distant past. Possibly the unreality of the Bible in the minds of some has been due to removal of the old world of the Bible days from close and vital contact with our modern life. The migration

of Abraham along the Euphrates and over the desert; the march of Israel from Egypt through Arabia; the journeys of Paul through Asia Minor and the Balkans, were too far away in time and from modern life to appeal to men as real; until this war brought them back into our every-day life. Marvel of history! The Balkans may now return from centuries of captivity in ignorance and hopelessness to the prosperity and culture of the days of Paul. Asia Minor may again be rich and cultured as were the provinces of apostolic and early Christian centuries. The desert of the Euphrates and Tigris may soon blossom as Sharon and Carmel. Palestine, after the crusades, prayers and longings of many centuries, is no more the land of the false prophet, but almost overnight has been given back into the care of Christians. General Allenby and his armies, if not actually fulfilling prophecies of the Bible, have certainly brought Bible days and truths into clear view by the recovery of Bible lands from neglect and obscurity. Many of Isaiah's prophetic words are being brought back to mind. His "highway out of Egypt to Assyria" has almost been completed, in the railroad out of Egypt to Jerusalem, and that from the country east of the Jordan through Damascus and Aleppo to the Euphrates River. Jerusalem is in the clear view of all nations. Soon the Bible lands, now deserts, will rejoice and blossom as the rose. As this reconstruction in Bible lands is now beginning, are we to have any part in their spiritual reconstruction?

All the world, through all its continents and islands, has been directly affected by a war, which can almost with literalness be called the "World War." Awakening and reconstruction will come everywhere. India, Arabia, China, Japan, Mexico can never be hereafter what they once were. But this reconstruction promises to affect most vitally, next to Continental Europe itself, the undeveloped and almost neglected continents of Africa and South America. A railway under the English Channel, through Paris and Spain, will bring London and all the capitals of Europe within a very few days' journey of all the west coast of Africa, and thence across the

narrowest part of the Atlantic Ocean to Brazil and all of South America. The million square miles of former German colonies in Africa will fall into wiser and better hands; and the world may expect marvelous developments. The resources of South America are only beginning to be realized, much less to be developed. The growth of that continent can control the markets of the world, and transform the political conditions of the Western Hemisphere.

I have hurriedly touched upon some of the many immediate and vital changes produced by the great war in the general conditions and, especially, in the spiritual needs of nations and continents, in order to challenge serious reflection, and to call for more thorough consecration, in view of them, to our duties as Christians and ministers. What can we do in this crisis of our day, when all the world is endangered, and needs us? It may easily turn back to its autocratic, materialistic, selfish past. It may plunge into the fruitless agonies of Bolshevism and class hatred. It may become more Romanist or more rationalistic. Nations and systems are in the white-heat fluidity of the furnace of war, heated seven times more than its wont. What will the molding and the crystalizing be?

At this great distance there seems so little that the individual Christian can do. And, yet, with God's help, the world is in our hands for reconstruction. Our part we must do.

1. A believing, unselfish and consistent life is the highest service any one of us can render in the reconstruction of nations. God has given abundant cause for increased faith in His presence and wise purpose in the world. Such enthusiastic faith will run like a contagion through each community, and influence widening circles. Faith, sympathy and prayer cannot be limited locally, but are always spreading out into wider fields. The call to us from Europe is primarily a call to more faith, more prayer, more Christlikeness.

2. While conscious of weakness to meet separately and alone the present crisis, the Church is also conscious of the strength which will come to her with the union, or co-operation, of all denominations. The task of reconstruction is too great for any

one branch of the Church. Restoration of destroyed churches and schools; support of Protestant ministers and agencies; cheer and counsel to the dismayed congregations whose relation to the old order has been so suddenly broken, and whose support may be entirely gone; these and other duties would be beyond the capacity of separate denominations. But to intelligent and hearty co-operation they would be possible. To meet the duties of the hour, Protestant churches must draw more closely together. Whatever may be the form of such co-operation, the fact of it is a necessity. For the reconstruction of the religious life of Europe, and to meet the new demands of the free peoples for every kind of help in saving them from religious chaos, a united Protestantism is the only hope. Matters of theological deduction and of local polity, which loomed so large before the war, seem infinitesimal now in view of the demands of a chaotic world upon all Protestant Christendom for help in this most critical hour. Not the things in which we disagree, but the things in which we all agree, are the spiritual necessities of rent and perplexed Europe. A League of Nations for political restoration is no more necessary than a League of Churches for religious reconstruction. Christians with the sympathy of Christ and the vision of Paul must have open mind and heart toward the closer union of the churches in the cause of Christ, and for the sake of the world.

3. As our soldiers went to Europe to save the rights of men, so many of them have remained to guard, and to help rebuild, a torn and confused Europe. We can encourage them to give influence and counsel in helping the desolate, the defeated and the despairing to rebuild, in the fear of God and with Christian faith, what fell through pride and selfishness. We can believe that our brave men, who fought so well, and lived so true, in the fearful dangers of war, will be as strong and true in the duties of occupation and garrisoning. In coming years, as American Christians visit Europe, they may go, not in spirit of curiosity for sight-seeing, but with the mind of Christ, to witness and to cheer. It would be well, if already

there had been prepared in our country a host of Christian men and women to go into Europe, to aid in spiritual rebuilding, as the Red Cross and other agencies have hastened over there to heal the wounds and comfort the sorrows of every part of Europe. One or more denominations of America, with the far, clear, spiritual vision, have been preparing their finest young ministers for such work, through years of study among the peoples of central and southern Europe. But what are these few among so many? We can certainly pour our gifts and our enthusiasm into the work of our Committee of Home Missions, for the evangelization of the Europeans in our own land, in order that they may in turn go back to the spiritual aid of their own countrymen.

4. There is a duty of the hour which we can neither ignore nor escape: the evangelization of the two great continents, Africa and South America, so awakened by the war, and drawn in every way into close relations with our land. Our indifference to South America, in all these years of her need of us and nearness to us, is incredible. All her States, except Brazil, are yet untouched by our missionaries. We can send to her, in these days of world change and crystalizing, teachers, preachers, and even fully organized communities of Christian workers. It will require money, devotion, heroic sacrifice to do our part. But this is the time, the only and accepted time, to do it. Christ seems to have come to Europe to overturn, and then to reconstruct. We seem to hear him say, "leave all and follow me." "If any man WILL come after me."

These things we can do: we can live the gospel with enthusiasm and devotion; we can stand ready to help Europe back to Christ with every opportunity; we can multiply our gifts and agents to help the new continents, now building, to build on the sure foundation, Jesus Christ.