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# THE

# MISSIONARY SURVEY



JANUARY, 1924

## To The New Year

One song for thee, New Year,  
 One universal prayer;  
 Teach us—all other teachings far above—  
 To hide dark hate beneath the wings of love  
 To slay all hatred, strife,  
 And live the larger life!  
 To bind the wounds that bleed;  
 To lift the fallen, lead the blind  
 As only love can lead—  
 To live for all mankind!

—James Whitcomb Riley

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD



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## EDITORIAL

### A NEW YEAR CHALLENGE

BY MARGARET SLATTERY

There they stand at the door of the year that is *new*—Hate—Hope—and *You*. Hate mocks you, laughs at your few years; scorns what he terms your helpless courage. Hope calls you—the need of all the suffering world is in that challenging call. Answer it. Determine in your strong young souls that you will hate neither man nor nation because of differing color or language, differing names of God or ways of worshipping him; that in your own town, your school, factory, office, farm or shop—you *will not hate*—that you will be just and fair and try to understand. Believe the cry of Hope that only you can save the world from reaping for untold years the harvest of seeds Hate has sown. Promise her that you will work and study, read and travel that you may learn to know your fellowmen. Knowledge is the clear light which Hate finds hard to meet. Turn your back upon all cheap and shabby shams that will not help you stand the test. Keep your lips pure, your body clean, your heart brave and unafraid. God will help you. Christ will stand with you.

Hate—Hope—*You*—the great needy world—and the New Year. How can you fail? You will not fail.

—Wellspring.

### ROME AND SCRIPTURE

J. PORTER SMITH.

**T**HREE of the seven mission fields of our Church are in lands dominated by Romanism. To understand the nature of this system and the problems confronting Christian work in all papal countries it is necessary to understand the attitude of the Roman Church towards the Bible. Once we perceive it, many things become clear, both in the belief and in the practice of that church. The attitude is fundamental to the system, and marks a separation between Evangelical Christianity and Romanism, so deep and permanent as to bankrupt the easy-going complacency with which not a few are prone to look upon the Vatican and its ramifications.

The Church is the fundamental conception of Romanism, the Church supreme; and upon earth—and beyond—

mistress of human life. This forces the Bible into an inferior position. The Church assumes control over it, establishes a tutelage over it, and in practice treats it as its own property. She teaches that what authority Scripture may have is derived from the Church; that, at best, it is only a partial rule of faith and practice, tradition being equally binding; that it is worse than worthless without an authoritative interpretation, and that this interpretation is her exclusive prerogative.

This control over Scripture manifests itself in various ways. If the Church desire, for reasons of her own, to withdraw the Bible from the people at large, she does so. No evidence can be found that an Italian Bible was printed within the borders of Italy between the years 1567 and 1773, 200



years and more! (Hist. Cat. of Printed Bibles, No. 5605). All are familiar with conditions, say in South America, where the Bible is a closed book to the vast majority of the reading public.

Did not his cardinals give Julius III the following, as their most valuable advice:

"To permit the reading of the Gospel as little as possible, especially in the common tongue in all those countries under your jurisdiction.

"Let the very little suffice that is usually read in the Mass and let no one be permitted to read more.

"So long as the people will be content with that little, your interests will prosper, but as soon as the people want to read more your interests will begin to fail.

"This is the book which more than any other has raised against us the disturbances and tempests by which we are almost lost.

"In fact, if anyone examines diligently and compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will see that our teaching is very often different from it and still more frequently contrary to it.

"And if the people understand this, they will never cease challenging us till all be divulged, and then we shall become the object of universal scorn and hatred.

"Therefore, it is necessary to withdraw the Bible from the sight of the people, but with great caution in order not to raise tumults." (Nat. Library Paris: Fol. B, No. 1088, Vol. 2, pp. 641-650. Bible House, Los Angeles.)

Here Rome recognizes the danger of an open Bible. Tradition and the Bible can not be made to agree. The safe procedure is that advised by these cardinals, and the practice in Romanized lands has been just this.

Protestant editions of the Bible are frequently burnt. The August Survey printed a photograph of a recent case occurring in the public square in front of the Romish Church, in a town in

Columbia. The priest stands in the centre of the picture.

The same thing is said to have occurred in April, 1921, in Texas: "Two priests collected and burned publicly New Testaments and Portions, in the presence of about one hundred people."

All workers in papal lands know that the faithful local priest may be expected to follow the colporteur, and to destroy all copies he can corner. We know how he will ferret out a Bible or Testament from the home of a reader, and demand it be burned or surrendered.

Is this ignorant fanaticism merely? It is of the fibre of modern Romanism, as the following proves: In May, of this year, it is reported that Hon. Sr. Congolani, a deputy in Rome, who is alleged to be very active in endeavoring to secure government intervention against Protestant educational work on Mt. Mario, gathered a batch of immoral books and Bibles of Protestant edition and burned them "in the presence of a cheering crowd." The particular point in this instance of Rome's enmity to Scripture lies in the fact that the well known vatican paper, "Osservatore Romano," took up the case, and comments upon it so clearly that a way-faring man, though a charitable Protestant can understand. "We believe in intolerance.

When we consider that it was from the Protestant Bible—not from the Holy Bible—which excludes every authentic interpretation, that sprang up the rebellious doctrine . . . we think that no one can accuse of irreverence the pyre which destroyed with the origin of such blasphemies the sources which curse purity and morals. (See "Converted Catholic," Oct., 1923, p. 297.)

The comments are from the Vatican "Osservatore." The Romish Church in the city where the engine of the Vatican should throb loudest must burn Bibles, which are evil because they are "Protestant," in the interests of purity and morality; for one of her strongest claims is that we have no right to publish the Word of God. Here she acts



as the United States government when it destroys counterfeit coin, or reduces to pulp its own notes, the designs of which have been tampered with in the stamping.

Cardinal Bellarmine, the towering Roman controversialist, is quoted to have said—and he stands on the firmest ground in his Church: "We maintain that the Scriptures ought not to be read publicly in the vulgar tongue, nor allowed to be read indifferently by everybody. (*De Contro.* Tom I.; 70, Prag. 1721).

Strong, even violent opposition to the circulation of the Bible is, therefore, no local outburst, but a part of a settled policy, which is only modified where an uncontrollable environment imposes different tactics.

This, however, is not the worst development of this theory of surveillance and suppression of Scripture. The Church has fostered a strange growth of spurious doctrines and practices, under the claim that tradition is equally authoritative. This immense accumulation of man-made teaching has been superimposed upon the truth, till the latter is almost completely obscured. S. J. Hunter, in his *Outlines of Dogmatic Theology* (Vol. I., 153), says, speaking of his own Church: "The Church could dispense with the Holy Scriptures, but cannot dispense with Tradition." Today this tradition is the religion of really papal lands, and leads, not to Christ, but to the priest, to the altar, and to Mary, "making the word of God of none effect through your tradition." Mk. 7:13.

Missions in Romanized lands face a

subtle and powerful system, which has not scrupled to close the Bible, and to build other approaches to the throne of grace than Christ Jesus alone, and this system demands absolute surrender of the moral personality upon pain of everlasting death.

"Howbeit in vain do they worship me teaching for doctrines the commandments of men." Mk. 7:7. Was the Pharisee any more the slave of tradition than Romanism is in the lands South of us?

It is a glorious privilege to preach Christ, not Tradition, in those fair and promising lands. Every door is wide open, come over and help us.

*Campinas, Brazil.*

"The law represents the voice of the people. Behind it, and supporting it, is a divine sanction. Enforcement of law and obedience to law, by the very nature of our institutions, are not matters of choice in this Republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance, in which is revealed the life or the death of the American ideal of self government."

As was to be expected, the Governors of Maryland and New York offered puerile objections to sharing in the enforcement of laws which were put upon the statute books, in response to the demand of the enlightened conscience of the American voters.

The Church and the individual Christian owes an obligation to his country, his Church and his God, to let it be emphatically known on which side he is enlisted in this great battle for the preservation of a Christian civilization.

#### PRESBYTERIAN PHYSICIANS' MISSIONARY MOVEMENT

**A**N ORGANIZATION which is destined to mean much to the progress of the work of the Southern Presbyterian Church in the foreign fields is that of the Presbyterian Physicians' Missionary movement, which was perfected at the recent Southern Medical Association at Washington. It is composed of Southern Presbyte-

rian physicians, who are interested in missions, and who wish to interest others in medical work in some one of the seven foreign fields in which our Church has established mission stations.

The organization was sponsored by Mr. Rowland, of Athens, Ga., who called the doctors together, and had