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Giving information about the Presbyterian Church in the United States.

Articles written by leaders of that denomination.

While all the details and the *ipsissima verba* of these doctrinal symbols are not enforced, "the system of doctrine" does bind, and is enforced. For example, the statement found in chapter 25, article 6, that the Pope of Rome is "that anti-Christ, that man of sin, that son of perdition, that exalteth himself, in the Church against Christ and all that is called God," would not disqualify the great Charles Hodge for membership when he says, "It does not follow that the Papacy is the only anti-Christ" (Vol. III p. 822). There may be other and even worse anti-Christ to come.

The system of doctrine which binds is the accepted creed of evangelical Christendom, representing the *Communis sensus* of God's people, to which is to be added the consistent and generous Calvinism of the Confession and Catechisms. The evangelical creed of all branches of the visible Catholic Church cannot be briefly stated. It is embedded in the thirty-three chapters of the Confession, beginning with the Holy Scriptures and ending with the Last Judgment. It is found in the 196 questions and answers of the Larger Catechism, which is the most complete statement of Christian and Biblical belief ever found in Church history. It is found in more brief and simple form in the 106 questions and answers of the Shorter Catechism. Of course, the virgin birth, the literal resurrection of the body of Jesus from the grave, the second coming of Christ, are here, along with the still more central doctrines of the Trinity, of Christ the Mediator, the new birth, justification, the final estate of heaven or hell, and others of necessity involved in these majestic universal beliefs.

But there must be added, and the consistent practice of the Southern Presbyterian Church does add, the distinctive creed of so-called Calvinists, or Augustinians. Judged by the test of common consent during the whole course of Church history, this has been the most widely-accepted creed of Christian believers. It includes, of course, the sovereignty of God in the realm of salvation, which bears the scriptural name of election. This view satisfies Scripture, and the Christian heart as well, because it commits the question of salvation to the only being in the universe marked by infinite love, mercy, grace, and compassion, and He will make it embrace as wide as infinite wisdom, justice, and love will permit.

This system also includes firm belief in the scriptural statement that men by nature "are dead in trespasses and sins." They are alive physically, mentally, and morally, and can do

many things required and commanded, but they are spiritually dead, and can render no real spiritual service until raised from the dead. They can recognize, as men often do, their death in this supreme realm, and cry for mercy and life, which they will certainly receive.

The atonement and satisfaction of Jesus the Christ has merit sufficient to secure the salvation of all, and it does secure for all the delay of just punishment, while a sincere offer of salvation is made to all men, but it avails certainly and efficaciously for those whom His Father has given Him, His own sheep or people, as He calls them.

The grace of the Holy Spirit is given to all men, for the Logos is the "Light which lighteth every man that cometh into the world," and this common grace is sufficient to convince every man of sin, and renders him without excuse in not applying for divine forgiveness and mercy. But the efficacious and irresistible grace, which raises the spiritually dead, gives the new birth, and makes a "new creature in Christ Jesus," is reserved for those whom Christ calls "My sheep," "those whom the Father hath given Me," and who are thus distinct from the world amongst whom they live.

The final perseverance of the saints is due to their final preservation by Him who said, "My sheep hear My voice and I know them and they follow Me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand."

The Westminster Standards as interpreted by the U. S. Church allow one to be a post- or pre-millennialist, a traducianist or creationist, a believer in mediate or immediate imputation, and other divergences along the line of scholastic differences, which they do not attempt to settle; but a true Biblical evangelicalism plus a generous and sincere Calvinism represent the doctrinal *status*, and the proposed union with the United Presbyterian Church awakens a thrill of genuine enthusiasm, because most of our people are convinced that both Churches stand side by side on this safe, sane Biblical platform, and thus a true National Presbyterian Church may come to be. The hope also burns that the other Presbyterian communions will awake to the discovery that their heritage, history, and mission call in no uncertain tones for the same historic and scriptural basis of Presbyterian work and service.

The Foreign Missionary Work of the Presbyterian Church in the United States

BY S. H. CHESTER, D.D.

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EVERY member of the Presbyterian Church in the United States who believes in foreign missions—and this now includes practically our entire membership—is proud of the fact that our first General Assembly, meeting in Augusta, Georgia, in December, 1861, issued the following declaration: "The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfurls it to the world, in immediate connection with the headship of her Lord, His last command, 'Go ye into all the world and preach the gospel to every creature,' regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's promised presence."

Up to the close of the Civil War we had no access to any foreign field, but our Church conducted under its foreign missions committee a work among the Indians of the Indian Territory. This work was later taken over by our committee on home missions, and is still being conducted by that committee.

Immediately after the close of the Civil War we took over a mission in China which had been conducted by the Presbyterian Board of Foreign Missions before the Church was divided. The missionary in charge, being a man of southern birth and traditions, decided to come under the direction of the Southern Church, which arrangement was made and his sup-

port undertaken by our Church. This mission has now developed into our two China missions, the Mid-China and the Northern Kiangyin missions, which are trying to occupy and evangelize a territory lying along the Yangtse River and the grand canal, supposed to contain a population of about 18,000,000 souls. In this territory there are now working over 200 missionaries, at 12 main stations and 280 outstations. There are 13 hospitals, 250 schools, with 8,000 students, and 200 Sabbath schools, with about 10,000 pupils. The churches established by our missions in this field now have a communicant membership of over 10,000.

We have a mission in Brazil which was opened in 1869, in which there are working today about 50 missionaries, at 13 main stations and about 140 regular preaching points. In coöperation with the mission of the Presbyterian Church in the U.S.A. in this field, we have succeeded in establishing an indigenous church, entirely selfgoverning and increasingly self-supporting, of about 30,000 communicant members. We have three organized missions in Brazil, one working in the northern part, with Pernambuco as a center, one in the southern part, with Lavras as a center, and one in the east, with Campinas as a center. In these missions we are doing coöperative work with the missions of the Presbyterian Church U.S.A. in two

theological seminaries, one at Campinas in Sao Paulo, and the other at Recife in Pernambuco. We have a successful agricultural college at Lavras, which has been several times subsidized by the state of Minas Geraes in recognition of its valuable service in improving agriculture and stockraising in that section.

In 1892 we opened work in Korea in the provinces of North and South Chulla, containing a population of about 3,000,000. In this field we now have 98 missionaries working at 5 main stations and 508 outstations, 2 classical schools, and 5 hospitals, and are coöperating with all the other Presbyterian missions in the medical school at Seoul and the theological seminary at Pyeng Yang. The churches planted by our missions in this special field report a membership of about 10,000. These are all connected with the Korean Presbyterian Church at large, which has a membership of about 60,000.

Something over forty years ago we sent our first missionary to Japan. Pursuing what many felt to be a mistaken policy, we have not sent to that field its proportionate share of workers, and have done comparatively little in the line of missionary education. We have there today about 50 missionaries, working in 10 main stations. We have two excellent girls' schools, which are being conducted in coöperation with the native Church, and one theological seminary, with a student body last year of about 40. The majority of our missionaries in Japan have given themselves strictly to evangelistic work, and have pursued the wise policy of transferring the groups of believers which they have gained, as soon as they become strong enough to stand alone, to the care of the Japanese Synod. The constituency of our Japanese Presbyterian Church, known as the Church of Christ in Japan, has been drawn more largely from the upper and middle classes than was the case either in China or Korea. For this reason, perhaps, they have very naturally demanded, from the beginning, a larger share in the management of the work, and this has been cheerfully accorded to them. It is impossible to give accurate statistics of the work of the mission, for the reason that it is impossible almost to separate their work from that for which the native Church itself is responsible.

Our mission in Africa was opened thirty-seven years ago by the Rev. Samuel Lapsley, of Alabama, accompanied by a young colored minister, William H. Shepard, of Virginia. Mr. Lapsley died within a year after his arrival on the field, leaving Mr. Shepard alone to face what seemed insuperable difficulties, which he did, however, with a genius and discretion that has made him famous as one of the great missionaries of our Church.

After several years of very discouraging experiences, caused largely by the conduct of Leopold of Belgium and his Belgian ivory and rubber traders, the mission began to prosper under the leadership of men like Dr. W. H. Morrison, Dr. Vinson, and Dr. Bedinger, and is today entitled to be called the star mission of our Church. There are now 80 foreign workers on the field, with five main stations, 5 hospitals, 600

outstations, and 2,000 trained native workers. A native Church has been organized and manned largely by native evangelists, with a communing membership of about 15,000. About 13,000 day schools and 23,000 Sabbath schools have been established, and it is said that now every day, no matter how cold or raw the air, 25,000 people gather at 6 o'clock in the morning to offer to the true God their prayers and supplications. Many of these are truly converted people who have not yet been formally received into church membership.

Something over 30 years ago our Mexican mission was opened at Brownsville, Texas, just across the river from Matamoras, by Rev. A. T. Graybill, who served in that field for about twenty-five years, and whose name throughout all of northern Mexico is revered and honored by all who knew him, whether Protestant or Catholic.

In 1920, in order to carry out a plan of comity arranged in a conference at Mexico City between the missions of all the different Churches, our mission was moved from northern Mexico to the states of Michoacan and Morelos in the south, fields formerly occupied by the Methodist Church. We have now working in that field—in such activities as present governmental arrangements allow—26 missionaries at 6 main stations, one hospital, 34 day schools, and 41 Sabbath schools. The communicant membership of the churches in the field occupied by Presbyterian missions is over 20,000. We coöperate in Mexico City with the missions of the Congregational, Disciples, and Methodist Churches in the maintenance of a theological seminary. Our missionaries are confronted with many difficulties and perplexities in the present state of affairs, but are trying to adapt themselves to the requirements of the situation and observe the laws of the country, and, while not permitted to perform official clerical acts, have many opportunities of personal and private evangelism. They are in sympathy with the general purposes of the government, in its effort to improve conditions among the neglected masses of people. They, of course, are taking no part in the political discussions of the day, nor in the conflict that is being carried on between the civil government and the Roman Catholic hierarchy.

Our Church has made most encouraging progress in the last ten years in developing the missionary interest and the gifts of our people for the work. The total of our contributions last year was considerably over 1,000,000. We have an effective system of mission study and prayer carried on through our Women's Auxiliary. Last year there were over 40,000 women enrolled in study classes and prayer bands. In addition to the gifts of the women going through regular church channels, they make each year what is called their "birthday gift" to some special object. Last year their "birthday gift" contribution was \$37,000 to provide a building for the girls' school at Lavras, Brazil.

We have had a number of "forward movements" in our missionary work during the past twenty-five years, and are now waiting for another one, which we are very sure will come when the united prayers of our people are answered by an outpouring of the spirit of God on our Church.

Home Missions---Presbyterian Church, U.S.

BY S. L. MORRIS, D.D.

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PRESBYTERIANISM in the United States is the child of Home Missions, having been nourished and sustained during the Colonial period by constant supplies of ministers and funds from the mother Church in Europe, until it has now grown stronger than its parent, and upon its shoulders has fallen, as a mantle, the spirit of missions.

The very first meeting of the General Assembly (1789) determined "that the state of the frontier settlements should be taken into consideration, and missionaries should be sent to them." In 1802 the Assembly appointed a standing Committee of Home Missions, consisting of seven members, four ministers and three others, whose duty should be to collect information relative to missions and missionaries, designate places where missionaries should be employed, to nominate missionaries to

the Assembly, and generally transact, under the direction of the Assembly, the missionary operations of the Church. This was the beginning of the organized home mission work of the Presbyterian Church. In 1816 this committee was changed by the Assembly into a Board of Home Missions, "with full power to transact all the business of the missionary cause, only requiring the board to report annually to the General Assembly." It served the undivided Church for forty-five years; and its successor in the Presbyterian Church U.S. has functioned continuously for sixty years.

The Presbyterian Church in the United States "was born amid the awful throes of civil war. The growth of conflicting social and political opinions in the great commonwealth had caused a rupture between the North and South, across whose