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EUGENE C. CALDWELL, *Editor-in-Chief*

F. E. MANNING, *Business Manager*

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F. E. MANNING, Business Manager

J. C. WOOL, Asst. Business Manager

Each contributor is solely responsible for the views expressed in his article.

THE CHRISTIAN EDUCATION OF AMERICAN CHILDREN.

BY REV. LUTHER ALLAN WEIGLE, Ph. D., D. D.,
Sterling Professor of Religious Education, Yale University.

This article has been made up by combining portions of two lectures selected from a series of eight lectures delivered by Dr. Weigle the last of January, 1925, on the James Sprunt Foundation. All eight lectures are soon to appear in book form under the title, "The Christian Education of American Children." This book, we venture to predict, will be accepted as a leading authority on the vital subject it discusses with such remarkable breadth and penetration.—Editor.

The issues involved in the mutual relations of religion and education confront the present generation with a problem that is world-wide and of the utmost significance. The growing divorce between education and religion is in the judgment of many clear-sighted and responsible men one of the primary causes for the present distraught condition of the world. They

spirit of a true minister, and whom we may confidently expect to continue the notable succession of ministers with which God has blessed this congregation. With equal sincerity and heartiness I congratulate the congregations at the Court House, Crewe and Burkeville on the devoted men who in those places have continued to this good hour the same evangelical succession.

(The second instalment of this address will be published in the next number of this REVIEW.)

THE WORK OF THE CHURCH.

BY REV. THOMAS CARY JOHNSON, D. D., LL. D.,
*Professor of Systematic Theology, Union Theological Seminary,
Richmond, Va.*

I. *What is the work to which our Lord has called our Church?*

1. A part of this work is our bit in making disciples of all the nations of the earth. Our Lord said to the Church in the last great commission: "All authority in heaven and earth is given unto me. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is plain from these words that our Lord looked on the disciples present as representatives of the Church of all time down to the end of the world; and that he was imposing this burden of discipling the world on this church of all time. For he says: "Lo, I am with you always, even unto the end of the world." He was commissioning the Church of the ages to win the world for him; and in that work he promised to be with the Church till he come again to judge the quick and the dead. If our Church is a part of the Church of Jesus Christ,

a part of the work which he assigned that Church is the work of our Church.

This is no unimportant part of the work of our Church for the Lord. It is a vast work. A few years ago representatives of the evangelical churches got together and apportioned heathen territories with their populations to the various denominations. They assigned to our Church, populations aggregating now 35,000,000, to be disciplined by it. Our Church of 438,818 members has laid on its average member the duty of endeavoring the evangelization of more than seventy-nine and one-half heathen.

And these are not the only people whose discipling rests under God on our Church. There are millions of people in this country and in other nominally Christian countries in other lands whose discipling will be required of our communion, and a due proportion of them required of each member. Some of these people are in our own homes.

Both these and the heathen ought not only be won by us to discipleship, but be built up in Christian character. It is the business of the visible Church to gather in and build up the elect.

Hence the need of hospitals to open the way for evangelists, and the need of schools and colleges and seminaries in which to train representatives of the Church to be leaders and examples in Christian living, that at length the whole body may be made strong in the knowledge of the Lord and in a life according to his will.

2. It is a part of the Lord's work for the Church at large to preserve the faith once delivered to the saints, in its purity, against all attacks and to hand it down to succeeding generations. Our own communion cannot rid itself of its proportionate responsibility with reference to this part of the work of the Lord—it cannot rid itself of the responsibility of handing down the true doctrine of Holy Scripture, the true doctrine of the one God in three persons, of the eternal and sovereign purpose of God, of his creation of all things, of his providence, of the fall of man, of sin and its punishment, of the incar-

nation of the Son of God, his life, death and resurrection from the dead, of his prophetic, priestly and royal offices in man's behalf, of man's freedom and responsibility as a moral agent, of the graces of effectual calling, justification, sanctification, faith, repentance unto life, good works, of God's preservation of his saints, of assurance of grace and salvation, of the moral law as of perpetual obligation as the rule of life, of Christian liberty, of liberty of conscience, the true doctrine of the sacraments, of the spirituality of the Church, the doctrine of the sufficiency of the Scriptures as a rule of faith, government and worship, of the state of man after death, of the resurrection of the dead, of heaven and of hell—of the totality of Scripture doctrine.

No one may rightfully say: "It is the work of scholars alone to preserve and hand down in its purity the faith entrusted to the Church." God's people can never afford to leave this work merely to scholars. With the Word of God in their hands, God's people should test their leaders and see that they teach according to His Word. Acts 17:11.

Some of these doctrines are largely ignored. Some of them are overlaid with traditions of the elders. They should be brought forth in all their brightness and handed down unsullied to the next generation. It is a part of the work of our Church for which God will hold us accountable.

3. It is a part of the work which the Lord has laid on our Church, for its members to develop themselves into fine Christian characters as members of the family, whether as fathers, mothers, brothers, sisters, children; and as members of the Church, whether as elders, deacons, teachers, private members, officers or teachers or pupils in the Sunday School; and as business men or women—bankers, or clerks, or employers, or merchants, or manufacturers, or laborers. It is a part of the work of the Lord that we should make our daily vocations and relationships the altars of our high priesthood unto God. Every vocation except those essentially evil may be conducted as matters of service to God. Else the apostle had not written: "Let every man abide in the calling wherein he was called," and

then, a little later writes: "Whatsoever ye do in word or deed, do all to the glory of God the Father."

It is a part of the work of the Lord's people to consecrate their callings severally to the Lord. It is a part of their work to observe practically the whole moral law; to live by God's gracious help Christlike lives; and unless we honor God's law in our lives, we will fatally handicap our efforts to win the world for Christ and to hand down, unsullied, the deposit of faith once delivered to the saints.

II. *What the energy with which this work should be pushed?*

Paul, in I Corinthians 15:58, with the thought in mind of the Christian's resurrection to glory, and with the thought of the manifold work of the Lord, exhorts: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

1. Now what is it to abound in the work of the Lord? To abound in the discipling of all nations? To abound in keeping the faith pure and handing it down to the generations that are to follow? To abound in the effort to develop a Christlike character?

One thing is certain: To abound in this work of the Lord is not to do as little as we can, nor only as much as some neighbor does. It is to be thoroughly Christian in the home, in the State, and in the Church. It is to do our utmost to keep the faith pure, and to spread the gospel of Christ over the whole earth. It is, with regard to discipling all nations, to have the Spirit of a Moody, a Whitefield, a William Carey, or an Andrew Fuller, who held the ropes while William Carey went down into the dark well of heathenism. It is to have the holy daring which prompts "to attempt great things for God and expect great things of God." It is to undertake more than can be accomplished by human means, in faith that God worketh through us. It is with Paul to say: "I can do all things through Christ which strengtheneth me."

Are we, the members of the Southern Presbyterian Church, in possession of this spirit now? Are our leaders throwing

themselves into the work of discipling the world with this spirit? Are we, people and leaders, zealous in the maintenance of the doctrine of Holy Scripture; or, are we drifting with the current of the age? Adding to or subtracting from the inspired rule of faith and practice? Are we striving to go forward thoroughly Christian in life? In the home? in social and civic life? Are we conducting our business, or pursuing our callings in the spirit of him who said: "It is my meat and my drink to do the will of Him that sent me and to accomplish His work"?

2. The Apostle says: "Always abounding." Are the people always abounding in the work to which the Lord has set them? When we ask: "Are the people abounding?" we mean are the people and their leaders, for the officers of the Church are of the people, and remain a part of the people, while set in certain positions of special responsibility. Are our whole people of the Church, is the whole Church abounding always in the work of the Lord? Are they at the work of the Lord not only on Sunday and while at the Lord's table, but throughout the week, in the counting house, in the shop, while laying bricks and nailing on shingles, or doing house-work, abounding in the work of the Lord? Are they abounding in the work of the Lord in youth, in manhood, or womanhood, in old age? No member of the Church is too old to abound in the work of the Lord. No old man with any power left should leave the work of the Lord to younger hands, though he may leave certain forms of it to their hands. Suppose he have mind but no faculty of physical motion, he can pray for the advancement of the work.

We ought all to be abounding always in the work of the Lord. When we may, we should dash at it like charging cavalry. At times we should be fighting doggedly to hold what has been won, as men in the trenches. When attacks are made on the truth and right, we should say: "By the grace of God the attackers *shall not pass*," like the French at Verdun. When occasion comes for a forward movement and foes stand in the way and faint hearts beat a retreat, we should say: "God has

not put us here to retreat," as American boys declared at Chateau Thierry: "We did not come over to retreat." Those boys gave lives to make democracy safe for the world. We should give our lives fighting the good fight of faith.

III. *What the hindrances to our doing this work?*

Factional spirit in the Church may be a hindrance. Spiritual lethargy is a hindrance, of course, wherever it exists. But Paul did not seem to have these hindrances particularly in mind as he wrote the exhortation to be always abounding in the work of the Lord.

He did have want of steadfastness and unmovableness of belief in the doctrine of sacred Scripture. There were nominal Christians in Paul's day who disbelieved, and other nominal Christians who doubted the cardinal doctrines of sacred Scripture. There were Unitarians who denied the Deity of Christ and taught that man is able to save himself. There were other men affected by Unitarian and other hostile influences, who doubted Christ's Deity and man's spiritual helplessness. There were others who denied the incarnation of the Son of God, babbled about Christ as a mere spiritual power, as an emanation from the Godhead, not regarding him as a person of the Godhead, of which indeed they denied personality, and there were people who denied the resurrection of the Lord Jesus Christ from the dead.

Those who denied or even seriously doubted such cardinal doctrines of Scripture as the Deity of Christ, or his resurrection from the dead, did not know the Lord, and naturally would not do his work.

Throughout the centuries a vicious theology has been hindering abounding in the work of the Lord. The sect, already alluded to, which denies the Deity of the Lord Jesus Christ and asserts that man can save himself has never been much concerned about discipling all nations. Nor have those who do not believe in personal immortality and the resurrection of the body been vigorous propagandists of Christianity among

the heathen, nor effective preachers of even Christian morals. They lack power to avail themselves of one great motive to moral living, i. e., fear of punishment in the world to come for evil done in this world, and hope of reward in the world to come for present well-doing. Pupils in school ought to study because it is right; but if they were made to believe that no reward in increase of power and no reward of any other sort would follow, they would not study. Men, no doubt, ought to do right—ought to serve God just because it is right to serve Him; but few would serve Him simply because it is right.

The Apostle exhorts to be steadfast, unmovable—not of one mind today and another tomorrow; but fixed in the truth of the gospel—in the truth which he taught—fixed in the doctrine of the resurrection. He preached, as he lets us know in the epistle to the Galatians, the absolute gospel, such a gospel that not even an angel from heaven could preach any other without bringing a curse upon himself.

When Christian people bend their convictions of gospel truth to every philosophy falsely so-called and to every theory of science; when they swing away from the teaching that Christ is God as well as man, that he rose from the dead, that the doctrine of the resurrection of the dead is true, that man is saved, if saved at all, by grace through faith; when they swing away from any true gospel doctrine, the work of the Lord is hindered—fearfully hindered.

There are people who change their beliefs as often as their clothes. This was true in Whitefield's day. He said: "You had as well try to measure the man for a suit of clothes as to try to tell what some people believe. They change their beliefs so often." The shifting of doctrinal positions is not peculiar to our age; but in every age it is a hindrance to the spread of the true religion when nominal adherents swing away from its teachings.

But the true religion is not a series of guesses at truth: "We speak that we do know, and testify that we have seen."

"Be ye, therefore, steadfast, unmovable, always abounding in the work of the Lord."

IV. *What the encouragement to doing the work of the Lord?*

Doing the right thing—abounding in the work of the Lord—will bring even in this life its own reward, the approval of a good conscience; and not only so, it will bring ultimately the crown of life which the Lord, the righteous Judge, shall give in that day. Christ lives. He assures us that we shall live, that this corruption shall put on incorruption and this mortal put on immortality. The believer in Christ is to live, serve and enjoy in a state of perfect bliss forever.

"I beseech you therefore, brethren, by the mercies of God, that ye be steadfast; unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

THE CHALLENGE OF THE COUNTRY CHURCH.

BY REV. HENRY W. McLAUGHLIN, D. D.,
Pastor of New Providence Presbyterian Church, Raphine, Va.

The 1923 General Assembly of the Southern Presbyterian Church appointed an Ad-Interim Committee on the Country Church composed of Rev. W. H. Mills, D. D., of Clemson College, S. C., as chairman, the writer as secretary, and Mr. F. S. Neel, of Charlotte, N. C. The General Assembly in San Antonio continued it for another year. We have been carrying on an investigation for more than eighteen months with a view to discovering the problems of the Country Church, and how they may be solved, the conditions now existing, and how they can be improved.

In the confines of this article we shall undertake to set down