

THE  
UNION SEMINARY MAGAZINE

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NO. 1—NOV.—DEC., 1894.

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I.—LITERARY.

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THE OFFICERS OF THE APOSTOLIC CHURCH.

In the preceding paper we saw that the membership of the Apostolic church was of two sorts, that on the one hand all adult believers in the Lord Jesus were of right members of the visible church, and that, on the other, the infants of believers were also of right members of the same body. This was shown to be the manifest teaching of the New Testament. But if New Testament teaching indicates with clearness what classes are of right members of the church, it is no less clear in setting the church forth *not* as an aggregation of units merely but as an organic thing, all its parts being, ideally at least, in vital and living union with one another.

The *organic* feature of the church is distinctly taught and emphasized in manifold ways in Scripture. Christians are represented as a growing temple : Paul wrote to the Ephesians, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together groweth unto a holy temple in the Lord ; in whom ye also are builded together for a habitation of God through the Spirit." Peter says likewise, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house." The Apostles felt that the ordinary house, a thing without vital connection between its parts, was an insufficient object to illustrate the body of believers, and so they spoke of a house of living stones growing together

### III.—MISSIONARY DEPARTMENT.

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#### HOME MISSIONS.

An Address to the Students of Union Theological Seminary, Va., by Rev. Egbert W. Smith, D. D., delivered April 30, 1893.

From the fact that you have requested a Synodical superintendent of Home Missions to address you I infer that you wish to hear something about the religious condition and claims of our own country. I do the more cheerfully answer to this call because I am deeply interested in Home Missions, because I am convinced that in the past this cause has been sadly neglected by our church and that we are now eating the bitter fruits of that neglect, and because my personal record as pastor and Seminary student will enable me to speak strongly on this subject without incurring the suspicion of the least lack of sympathy with the great cause of church extension abroad.

Foreign Missions was my first love. That love abides in my heart today as fresh and fervent as when I trod these halls and looked forward to missionary service in Japan. One of the closing incidents of my Seminary life I recall to-night with an indescribable mingling of gratitude and sadness. On my graduating day a student of one of the lower classes came to me and said that before I left he wished to tell me for my encouragement that it was an address delivered by me from this platform that under God had finally decided him to be a Foreign Missionary. You can imagine how the grief that thrilled the heart of our Southern church brought an added pang to me when six years later the news came that in the far distant valley of the Congo, under alien stars and among strange faces, Samuel N. Lapsley had laid himself down to die.

Leaving the Seminary I took charge of the Greensboro Chapel that soon became the Westminster church. On the day that the last dollar of our building debt was paid we broached our cherished scheme of having the congregation support a Foreign Missionary and his wife. In a few weeks more than the necessary amount was cheerfully pledged by

that little church, the youngest church that ever in our Southern assembly undertook so great a task, and by the inspiration of whose example, as Dr. Du Bose told me, between ten and twenty thousand dollars was that year brought into the Foreign Mission treasury.

#### THE PAULINE POLICY OF MISSIONS.

Foreign Missions, I say, was my first love, and it is no different or second love, but the very same longing for the world-wide extension of Christ's kingdom that has led me into my present paths of missionary activity. How is the world to be evangelized? Paul answers the question. "How can they hear without a preacher, and how can they preach except they be sent?" According to the Bible, then, two things are necessary, preachers and senders; and the man who gives his life to multiplying the senders may have as single a missionary aim, as self-sacrificing a missionary spirit, and be doing as grand a missionary work as the man whom the senders send.

Many years ago the American Home Missionary Society of the Congregational Church, aided by Presbyterians was organized. The results of its first 61 years of work were 2500 self-supporting churches, representing more communicants and more Sunday School pupils than are found on the rolls of the Presbyterian Church South. In 61 years there was thus created and built up as strong a power for Foreign Missions as that of our whole Southern church. The Congregational church pursues the Pauline policy of Missions, and to its tremendous increase of the sending power at home is largely due its almost unrivalled preeminence among American churches in mission work abroad.

Of the early colonists of North Carolina nine-tenths are said to have been Presbyterians. They were grandly aggressive in freedom's cause, but not in the cause of Home Missions. The pastoral arm of the church they developed, but (to use an impossible metaphor) the Home Missionary foot of the church by which they should have marched into and taken possession of the good land the Lord had given us, they almost starved. In our own patrimony we let ourselves be outstripped four to one by both Methodists and Baptists. Now mark, if to our early and immense advantages of every kind we had added a Home Missionary spirit equal to that of these other denominations, then to-day the North Carolina Synod instead of sup-

porting, as it does, nearly one-fourth of all the missionaries of our Southern church would alone be strong enough to support them all.

The work of the Moravian church abroad is of unparalleled magnitude when compared with the feebleness of the church at home. But even in foreign work the Moravians of all christendom are now distanced by the Methodists of England alone, although the latter entered the foreign field half a century behind the Moravians. Let the Moravian zeal be our inspiration and the Moravian policy our warning.

To gather fruit in the shape of ministers and money from what churches we have at home for the extension of Christ's kingdom abroad, is an imperative duty. May God lay it upon every christian conscience. It is a glorious work. God speed it. But to be so absorbed with the fruit as to neglect the diligent and constant planting of more seed, the only seed that can produce this fruit, is a mistaken policy, contrary to both Scripture and common sense, and just as surely as it entails upon us weakness at home, so surely it condemns us to weakness abroad.

#### AMERICA AND THE WORLD'S FUTURE.

But a larger consideration demands our attention, viz : this, that the religious consideration of our own country, as determined by these years that are now upon us, is the pivot on which will turn the moral future of the world for centuries to come. This is the unanimous conclusion of the profoundest Christian thought of our time. Says Dr. Strong, "Our plea is not America for America's sake but America for the world's sake." Says Prof. Phelps, "As goes America, so goes the world, in all that is vital to its moral welfare." Says Prof. Park, "If America fails, the world will fail." Says Prof. Hoppin, of Yale, "America christianized means the world christianized."

A thousand causes, racial, geographical, civil, religious, have combined in the providence of God to give our nation a unique and controlling influence upon the destiny of the world, an influence that is well-nigh certain to go forward until all nations have received the American impress. Already that soaring needle at Washington is eagerly gazed at from every quarter of the globe. What is to be the character of this American die that is to stamp the nations? What the mean-

ing of this vision seen from afar? Is this American civilization that is going forth conquering and to conquer to be hard, material, godless, or spiritual and christian? To decide this question is to determine the world's moral future.

So swift is the rush of events that in all probability you and I shall see with our own eyes the issue of this deadly conflict now waging between our American Protestant Christianity on the one hand, and on the other the allied forces of a blatant infidelity, an anti-christian scientific culture, a colossal and godless money power, an omnipresent liquor saloon, an all pervasive and irreverent secular press, a growing looseness of family discipline and the marriage bond, a steady stream of depraved immigration, a national greed of gain that fears not God neither regards man, and added to these and other influences hostile to our Protestant church the gigantic growth of Romanism plotting without, and the poisonous growth of heresy spreading within. Whether our American Sabbath and our Protestant Bible are to be the victors in this conflict, stamping their image and subscription upon this civilization that is to stamp the world, we may know before we die. Says Dr. Strong, "we of this nation and *this generation* occupy the Gibraltar of the ages that commands the world's future." "I believe it is fully in the hands of the Christians of the United States," he declares "during the next 15 or 20 years, to hasten or retard the coming of Christ's kingdom in the world by hundreds or perhaps thousands of years." This man who has studied this whole subject as no other man has, insists that during this present crisis Christian work is unspeakably more important in the United States than anywhere else in the world. "For," says he, "If this generation is faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin."

#### OUR TRUST.

That portion of America embraced in our 13 Synods is our trust. By planting us here and giving it to us for a home God has made us responsible for its moral character and influence as we are responsible for no other spot on earth. How are we fulfilling our trusts? Are we sowing this territory broadcast with the seeds of divine truth? Let us see.\*

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\*The statistics for this review of the states were gathered in the spring of '98.

Inside of *Alabama* there is a section as large as the whole state of *Massachusetts*, comprising ten of its most fertile and populous counties, upon whose moral character and destiny our church is exerting no influence whatever,—no Presbyterian church or minister anywhere. In eighteen other counties we have but one church to a county, most of them so small that all their number brought together would make scarcely more than two good churches. So that upon one half the state of *Alabama* our influence for God is practically unfelt.

The Synod of *Mississippi* embraces all of *Louisiana* and the greater part of *Mississippi*. The recent pamphlet published by the Synod reports one third of all the counties and parishes in this vast territory as destitute of Presbyterianism. In five parishes of *Louisiana* there is no evangelical church of any denomination.

Inside of *Tennessee* there is a great section as large as the state of *West Virginia*,\* comprising one half of the counties of *Tennessee*, over whose moral character and destiny our church is exerting no local influence whatever,—no Presbyterian church or minister anywhere. Adding the counties in which we have but one church, we find that throughout two thirds of *Tennessee* our influence is scarcely felt.

In *North Carolina* there is an area as large as the state of *Maryland* altogether untouched by our church.

Inside of *Missouri* there is a territory equal in size to the state of *Ohio*, comprising 64 counties, in which the Southern Assembly has neither church nor minister. Adding the 21 counties in which there is but one church to a whole county, we find that upon the moral character and destiny of three fourths of the state our Southern church is exerting no influence or next to none. The 24 counties that are filling up most rapidly, almost doubling their population within the last ten years, are counties that have neither Northern nor Southern Presbyterian churches or missions.

Inside of *Georgia* there is a great section, equal in area to the states of *Maryland* and *Massachusetts* combined, comprising 48 counties, toward whose moral and spiritual development we are doing nothing whatever,—no Presbyterian church or minister anywhere. By adding the 41 counties in which we

\*By this form of expression which is frequently used I do not mean that the counties destitute of Presbyterianism *lie together*, but their *aggregate* area equals the area of *West Virginia*, or *Massachusetts*, &c.

have but one church, averaging less than 50 members to a whole county, we find that throughout two thirds of the state our influence for God is practically unfelt.

Inside the state of *Kentucky* there is a section as large as *Massachusetts* and *Delaware* combined, comprising 30 counties, in which we have neither church nor minister. Some of these counties are without a church building of any denomination. Add the 32 counties in which we have but one church to a whole county, and we find that upon the moral development of one half the state of *Kentucky* we are exerting as a church little or no influence.

In the state of *Arkansas* there is a vast region half as large as *Pennsylvania* in which we have no church or minister. Combining other facts we find that more than two thirds of the state of *Arkansas* is without Presbyterian preaching. A leading minister there writes me, "The state is languishing for, longing for, panting for the pure blessed gospel as it is preached by our church."

In *Texas* there are 125 counties, a territory three times the size of *New York* state, upon whose rapid development our church is exerting no local religious influence whatever. In many parts of the state German rationalism, and Ingersollian infidelity, and godless greed of gain are so rampant and powerful that Christianity is in imminent danger of being distanced in the possession of the land. In many places it has already fallen far behind through lack of Christian workers. In two letters recently received from prominent ministers in *Texas* the cry was reiterated in capital letters, "WE NEED MEN," and the prayer was added, "May God open the hearts of the young men to come over and help us."

Our survey has been not quite complete, but the following statements are within the truth. They throw light upon the question that started this examination, How are we fulfilling our trust?

#### SUMMARY.

Combining the counties in which we have neither church nor minister, we find they aggregate\* a vast territory equal in size to seven great states of *New York* laid side by side; a territory in which could be laid down the whole of *Great*

\**Maryland* is not taken into the count. It belongs rather to the territory of the Northern church.

Britain and Ireland, and the whole of New England and the whole of Pennsylvania, Ohio, and Illinois, leaving a margin all round the border. Upon the moral character and moral future of this vast territory we are exercising no local religious influence whatever. Add, now, all the counties in which we have but one little church to a whole county, and they would form a territory more than half as large as the first. That is to say, our influence as a church is almost unfelt throughout more than 60 per cent of that portion of America that God has committed to us, and for whose moral development we are responsible as for no other spot on the globe.

#### UNDREAMED-OF DESTITUTION.

In many parts of our great home field there is sore spiritual destitution. The religious instruction supplied is altogether inadequate to the pressing needs. The men best informed on this subject are invariably the men most impressed with this fact. The first fruit of almost every Home Mission effort is the discovery of unsuspected destitutions. Last spring a Home Missionary was sent into a country where Presbyterianism was unknown, and almost the first thing he came upon was a well-settled region of over 200 square miles in whose whole extent there was not a church or Sunday School of any denomination. In a few days' visiting he found 40 white families without a professing Christian among them. The Missionary's report was an utter surprise to strong town churches that for years had been worshipping within 30 miles of this destitute section.

A Synodical Superintendent once asked an intelligent man, who had been born and raised at the county seat, and was Ruling Elder of a Presbyterian church there, whether his county did not need missionary work. He immediately answered, No, that the county was full of Methodist and Baptist churches. Against his advice an explorer was sent in who soon came upon a well-settled section of 300 square miles, in whose whole extent there was no Sunday School and but one church, a Primitive Baptist, of a dozen members, where preaching was had about five times during the year. Dense ignorance and destitution abounded. In one little settlement of seven families he found only two Testaments and but two people that could read.

Instances of this kind could be multiplied indefinitely. My



own decided conviction is, that the amount of actual religious destitution within our various Synods is undreamed of by the great majority of our people.

Even where religious instruction is given, it is often instruction in name only. In the Old Testament the false prophets usually outnumbered the true. In the New Testament our Saviour was perpetually warning the people against blind leaders. His warnings have a far wider and more painful application in our own borders than many people are willing to believe.

A year ago a lawyer and Ruling Elder of our church told me that he had recently attended court in a certain village where Presbyterianism was almost unknown. There were two churches there, he said, in which preaching was had about once a month, but the intellectual character of the preaching and the moral character of the preachers were such that the churches had lost their hold upon the people, and not only religious indifference but immorality and infidelity were alarmingly on the increase in the town. One of the citizens, not a professing Christian, said to our elder when he left, "If you Presbyterians have any better style of religion, for God's sake send it up here."

Now as a church of the Lord Jesus Christ we are debtor both to the Greeks and to the Barbarians, both to the mistaught and to the untaught.

#### NOW IS THE ACCEPTED TIME.

What we do we must do quickly. The South is entering upon a career of unprecedented development. Into our Southern states is pouring an increasing tide of population, of enterprise, of new ideas and beliefs, submerging old landmarks, and sweeping away old traditions. Financial panics may arrest it but only for a moment. That hackneyed term, "the New South," is but the popular expression of a fact that ought to thrill every Christian heart with a vivid sense of responsibility and the realization of a present crisis. It means that in this home land of ours right under our eyes a new civilization is forming that will probably fix the moral future of the South for generations to come and tell with power upon the moral future of the world. To meet this responsibility, and shape this future for God, our beloved church must lay aside every weight and throw herself into the work of Home Missions with

a singleness of aim and an energy of action to which the past affords no parallel.

We need no new system of doctrine or of government. *The Presbyterian system is the best possible system for Home Mission Work.* My assurance of this is more absolute than I can express. But in my judgment we do need three things and need them now.

(CONCLUDED IN NEXT ISSUE).

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### INTER SEMINARY MISSIONARY ALLIANCE.

The Fifteenth Annual Convention of the American Inter Seminary Missionary Alliance met in the First Lutheran Church, Springfield, Ohio, Nov. 1-4. Fully two hundred young men were present, representing twenty-six different institutions and twelve denominations. The first day of the convention one of the delegates remarked to the writer "I can not tell who is a Presbyterian and who is a Methodist." May be he meant to give expression to this new idea that every church is as good as every other church; and that a happy day is at hand when the several denominations will stand for no distinctive teaching, but each will make to the others weak concessions rather than maintain a noble quarrel. But such an inference seems to be illogical. The Convention was not called to discuss points of doctrine but rather methods of work. It was made up of young men from all parts of the country, with all sorts of temperment, of all shades of evangelical belief. So diverse and yet so alike—All we are brethren and we have one master even Christ.

The first day they met at a reception tendered by the students of Wittenberg College—and learned to love one another; not by a mass of information touching personal history; but rather by the intercommunication of kindred hopes and purposes expressed in earnest countenance and enthusiastic speech. The last night in the city hall building at the close of the last session the full member arose in a circle and with clasped hands sang fervently,

"Blest be the tie that binds our hearts."

And during all the four days, in the consecration of their young lives, they discussed the progress of Christ's Kingdom

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I.—LITERARY.

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REPLY TO BISHOP SPALDING ON CATHOLICISM  
AND APAISM.

Another periodical ground-swell of public feeling against the Catholic Church is on the rise. It has happened before in this country ; it has happened in other countries—not only in those which are recognized as Protestant, but in those which are recognized as Catholic. It has happened in Mexico ; it has happened in France ; it has happened in Italy ; it has happened in Germany ; it has happened in England. A great English statesman in a once celebrated pamphlet called out by the Vatican Council said\* : “To quiet-minded Roman Catholics, it must be a subject of infinite annoyance, that their religion is, on this ground more than any other, the subject of criticism ; more than any other, the occasion of conflicts with the State and of civil disquietude.” “All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Non-Conformists, one and all, in the present day, contentedly and cheerfully accept the benefits of civil order ; never pretend that the State is not its own master ; master no religious claims to temporal possessions or advantages ; and consequently never are in perilous collision with the State. Nay, more, even so I believe it is with the mass of Roman Catholics individually. But not so with the leaders of their church, or with those who take pride in following the leaders.” “The

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\*Gladstone on the Vatican Decrees, pp. 9-10-11.

### III.—MISSIONARY DEPARTMENT.

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#### THE HOME MISSION CALL TO YOUNG MINISTERS.

##### II.

(Concluding portion of an address to the Students of Union Theological Seminary, delivered by Rev. Egbert W. Smith, D. D.).

One of the greatest Home Mission needs of our church is *greater consecration on the part of our younger ministers.\**

Ministers of the gospel are as a class, I believe, the godliest of men. Presbyterian ministers are as a class, I believe, the godliest of ministers. But we are none of us dead to self as we ought to be, and it is this obtrusion of the self-life in our service that is one of the great and chronic sources of weakness in our Home Mission Work.

In the Methodist system, where there are important Home Mission fields and outposts to be manned, the Bishops authoritatively appoint the men for the service. They take them, it may be, out of snug and comfortable berths, and send them, willing or unwilling, to the front of duty and difficulty. Now what in the Methodist church is done by episcopal authority, in our church is dependent solely upon individual consecration; and one of the open secrets why our church is not more rapidly winning new territory for Christ is, that it requires unusual consecration for a man whose gifts put other fields at his command to become a Home Missionary, or for any length of time in the face of other calls to remain one.

The real Home Mission service, by which I mean not the reaping work of the traveling revivalist, but the persistent digging, planting, and building work, by which alone new territory can be taken and held for God,—this genuine, pioneer, local-evangelistic, Home Mission service, upon which the territorial extension of our church entirely depends, is a trying work, and the man who deliberately chooses it, counting the cost, must be a consecrated man.

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\*In the last issue of the Magazine I stated that in my judgment there were three great Home Mission needs of our church. For fear of occupying undue space I print only my remarks on one of the three. E. W. S.

Only a consecrated man will select a post of labor so *inconspicuous* as that of the Home Missionary. By becoming a Foreign Missionary a man of even ordinary gifts is lifted into prominence. His letters from abroad are widely read and his name becomes widely known. When he revisits the home church, he is a person of mark. In every church court that he attends he is the man whom all delight to honor. His name of Foreign Missionary crowns him with the aureole of exceptional sanctity, and he stands upon his work as upon a pedestal commanding the admiring gaze of the whole church. This is as it should be. So too, the faithful pastor of an established town or city or country church has ministerial friends about him and a loyal congregation behind him. Their affectionate appreciation as expressed in word and in print is the pedestal that holds him in the public eye. How different is usually the case of the Home Missionary! His name, instead of suggesting exceptional sanctity, suggests to most people mediocrity, as of one whose small capacity condemns him to an obscure field. Like St. Paul he is made a fool for Christ's sake. Laboring solitary in a field apart, with no brethren at his side and no church at his back, he toils along for the most part unnoticed and unknown. The foundation work that he is doing compels the worker to put himself underground and out of sight. To be burned alive for Christ requires much consecration; to be buried alive requires more.

It takes consecration for a man deliberately to choose the *privations and toils and hardships* of the Home Missionary's life. Isolated from his brother ministers, with little or no congenial companionship, he is usually a sore sufferer from personal loneliness. The meagreness of his salary condemns him to pinching economy and habitual self-denial. The cultivated tastes of various kinds that his whole college and seminary life have nourished and made a part of him, must go ungratified, both from lack of funds and lack of opportunity. Often with no railway near, the buggy and the saddle must be largely his home and his study. Like St. Paul he has no certain dwelling place. His habitation, his bed, his fare, are ever changing, are often of the poorest quality, and exposure to all weathers is his lot.

One of our N. C. Home Missionaries once wrote me that during the preceding four months, including that fearful winter of '92-'93, he had ridden on horseback 743 miles, "part of

it," he said, "in as cold weather as I ever experienced." Now, deliberately to turn one's back upon a settled pastorate, with warm comfortable parsonage, cozy library, the still air of delightful studies, and for Christ's sake to embrace this strenuous life of privation and hardship, requires a degree of consecration that keeps the ranks of our Home Missionaries thin, and the territorial progress of our church slow.

For this relative fewness of men and especially of gifted men in our Home Mission fields our younger ministry is under God mainly responsible. As if to test their consecration and develop their manhood, God in his providence has made the Home Mission gate so strait that few others can enter it. The gate is so narrow that a man past middle life, or a man with a large family, or with a delicate constitution, or with a frail or timid or pleasure-loving wife, cannot well enter it. Nor can a man continue in the Home Mission as long as in other fields. In the ordinary pastorate there is no providential time limit. In our Foreign field a man's children may grow up and he labor fruitfully on into old age, like Dr. McGilvary of Siam and a hundred others. But in the Home Mission service efficient men are being constantly compelled to withdraw by the needs of their families or the decline of their early physical vigor. The number of our possible Home Missionaries is thus practically limited to one class. The term of possible Home Missionary service is thus contracted to one period of life. All the facts in this whole vital matter of the territorial extension of Christ's Kingdom point, therefore, as the finger of God straight to the younger ministry of our church at the divinely appointed agents to do this great work. Our town and city churches are all wanting young ministers, especially talented young ministers. But such churches have all the ministers of our church, of every age and condition, to choose from. Whether you accept their calls or not they will certainly be supplied. But the Home Mission fields must have *you*, or go unsupplied. Let me remind you again that what in the Methodist church is done by episcopal authority, in our church is dependent upon individual consecration. If you were a Methodist Bishop, how would you act, and whom would you send to the front?

It does seem to me that to a young man of health and energy, who loves the Saviour and whose limbs are free, there is no field so nobly attractive as the Home Mission field.

Its *greatest attraction* lies in the very magnitude of the privations and hardships and sacrifices required. Mary Lyon, the founder of Mount Holyoke Seminary, used to say to the young ladies of her graduating classes, "Girls, in choosing your fields of labor, *go where nobody else is willing to go.*" If God would put this spirit into every one of the graduates of our seminaries for the next ten years our church would be as if born again. In choosing your fields of labor, go where nobody else is willing to go, not where everybody else is willing to go, to the places where the privations are fewest, the society pleasantest, the worldly honor greatest, the salary largest. These places are certain to be filled. There is almost a rush for them. But do these places appeal to the heroic, the Pauline, element in you? Does the thought of giving yourself to them thrill you with the rapture of a more total surrender to Christ, and lift you to new heights of consecration?

What made St. Paul the man that he was? A snug parsonage? Agreeable society? Flattering parishioners? An abundant salary? Good men have had all these and remained good, but in spite of them. They tend not to supply but to sap spiritual power. St. Paul's training was in a different school. "Even unto this present hour," he says, "we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the offscouring of all things unto this day." "I beseech you," he adds, "be ye followers of me." This spirit that ye see in me of heroic endurance and utter self-denial in the master's service, I beseech you to imitate. In choosing your fields of labor, he seems to say, go where nobody else is willing to go.

You have no idea how sorely this Pauline spirit is needed in the Church of Christ to-day. I remember that shortly after leaving the Seminary, in a conversation with a popular young minister, of repute for consecration, I laid before him the case of a younger minister, who on a small salary was supplying several important mission stations, where the Lord was abundantly blessing his labors and his continued presence seemed indispensable. While thus engaged he had received overtures from a church in one of the largest cities of America, offering a three times greater salary. I asked him whether, if he were

the mission minister he would go. Almost springing from his chair he exclaimed, "of course I would go," with the distinct implication in his tone that a man would be a fool not to go. The next day he told me of a five thousand dollar call that a ministerial friend of his in another state had just received. I inquired whether he thought his friend would accept. I received the same answer as before, with a still stronger intimation in the voice of the folly of not accepting such a call or even asking such a question. The tone of these answers astounded me at the time, but I have since, in a rather wide and varied intercourse, been horrified to find to what an extent it is taken for granted among men, as a matter of course and indeed of legitimate self-interest, that a minister will accept the church that offers him the largest salary and the best worldly prospects. Now the call of Christ, and the call of the wealthiest church, may be identical, but they may not. One thing is certain, the extent to which they appear to coincide is not an edifying spectacle to a gainsaying world.

The men whom the world needs to-day, who exert the greatest spiritual power upon it, are the men whose lives make it plain even to the dullest that the selfish and worldly considerations that control other men are nothing and less than nothing to them; in whose lives this fact is not only capable of being seen, but incapable of not being seen; not only discernible, but sun-bright. Such men may lack polish and oratory; they never lack power. This was a main source of Paul's marvellous influence. At Corinth he supported himself with his own hands sooner than accept a salary. And why?—to compel men to recognize the spotless purity of his motives. This was the feature of his ministry in which he openly gloried. While asserting the right of the ministry to remuneration, he declared he would rather die than accept any himself. "The Lord," he says, "hath ordained that they which preach the gospel should live of the gospel; but I have used none of these things, neither have I written these things that it should be so done unto me, for it were better for me to die than that any man should make my glorying void." The true successors of St. Paul to-day, the heirs of his spirit and power, are the men who feel a divine joy in dissociating Christ's gospel of self-sacrifice from every carnal and sordid appearance, whose whole lives pour silent contempt on gold, who would rather die than have their ministry soiled with the foul suspicion of



self-seeking. In seeking work for Christ they do not pick for the popular places but for the neediest and most neglected. In choosing their fields of labor their preference is to go where nobody else is willing to go.

At the meeting of the Inter-Seminary Missionary Alliance in 1885. at Rochester, N. Y., which I attended as the representative of this Seminary, I heard an address by the Right Reverend A. Cleveland Coxe, the venerable Bishop of Western New York. It was rather a rambling talk than an address, but one of the points that he made I shall never forget. He told us that the greatest spiritual danger of ministers and Seminary students lay in the natural and often unsuspected disposition to look upon the ministerial life as a professional career, the temptation to pursue it with the professional ambition of a keen student of law or medicine, the ambition to work up to the top, the top usually meaning, he said, a wide reputation and a fine city church. The faintest touch of this spirit he warned us against as demoralizing, degrading, and possibly damning. The ministry, he said, was not a career, but a service, a lifelong following in the footsteps of Him who declared "Whosoever among you will be chief of all, let him be servant of all," who Himself came not to be ministered unto but to minister, and to give his life a ransom for many.

In your early choice of fields I beseech you to consider prayerfully this fact, that it is possible for you, by one heroic decision at the threshold of your ministry, to reach at once a higher plane of consecration than years of ordinary life might enable you to attain. By one complete victory over self at the outset you may gain a spiritual power that otherwise you may never possess.

I have spoken of the sacrifice required as constituting a chief attraction of our Home Mission fields. Let me say in conclusion that their privations are not to be named in comparison with their *promise of fruitfulness*. A few years ago one of my Seminary friends, a man of fine literary gifts and training, resigned the Bishopric of a town church, and became Bishop of an entire county, a county where Presbyterianism had never penetrated and where there was sore need of intelligent moral and spiritual teaching. In four years he has accomplished a work that many men fail to do in twenty. He has built and organized churches, and established schools. He is rapidly multiplying his Christian teachers and helpers

of both sexes. Through all that section he is an unrivalled and steadily increasing power for good. As the man has developed the field, so the field has developed the man, mentally, morally, and physically.

Less than three years ago another man of good parts and devoted piety took charge of another entire county where Presbyterianism was unknown and lawlessness abounded. He has erected four buildings. He has five Sunday Schools and several day schools in operation. He has three organized churches, whose membership of nearly two hundred has already furnished two excellent candidates for the ministry. The personal Christian influence that he has gained throughout all parts of the county, of which the echoes are constantly coming to my ears, is something wonderful.

O for a thousand of these capable, consecrated County Bishops! I have not time to illustrate further, but I do not hesitate to say that our promise of wide and lasting and needed service for Christ on Home Mission fields are incomparably the finest fields of our church. An able and consecrated man, one with a vigilant eye to mark and a strong hand to grasp the possibilities they offer, may often in them accomplish a greater work for Christ in five years than he could accomplish elsewhere in twenty-five. And this I ask, Why should a young man in the abounding vigor of his strong young manhood throw himself away on a settled church that an older man and a weaker man could fill as well as he, when he might take possession of a whole county for Christ, a county where our church is unknown and where sin and ignorance abound, a county which he should enter with the full determination to there abide with God till he has made it a self-supporting field, able to stand upon its own feet, and reach out to the regions beyond?

If the church has not the money to send him, let him start out to raise his own salary. If his purpose is pure and his will strong, the Lord will surely open the way before him. He will remove obstacles or grant the strength to surmount them. He will make the crooked way straight and the mountain a plain. Be sure of this, if our wills are one with Christ's, we shall find ourselves baptized with power here as a preparation for glory hereafter. God help us to say deep down in our hearts, "For me to live is Christ," that the vanishing refrain of our last song may be, "To die is gain."