

# THE Union Seminary Magazine.

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Vol. XIII.

APRIL—MAY, 1902.

No. 4.

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## I. Literary.

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### SHOULD WE ASSERT IN OUR CREED THAT ALL INFANTS DYING IN INFANCY ARE ELECT?

BY PROF. THOMAS C. JOHNSON, D. D., LL. D.

First. The question is not whether the members and ordained rulers of our church *believe* that all infants dying in infancy are saved.

As a matter of fact, there is a general belief of this sort. Some of our people doubt it. Some of them do not believe that the infants of heathen and of ungodly parents are amongst the elect, and so amongst the saved. But that there is a general belief of this sort can hardly be doubted. If this belief, however, were universal, the bare existence of the belief could not give our church the warrant to put the belief into the creed. Something more than the universality of a belief is required to entitle that belief to expression in the church's creed. A few instances will show this. During the second and third centuries the doctrine of baptismal regeneration became an almost universal belief in the church. It crept into the creed. Who of you doubt that it was wrong to put it there? During these and the succeeding centuries the doctrines of the special priesthood and sacrifice, and the doctrine of transubstantiation, became almost universal beliefs and were made parts of the creed. Who here doubts that this was wrong? In 1861 the belief that all Presbyterians, North, South, East and West, ought to support the national government at Washington, became the belief of the majority of old school Presbyterians, and accordingly the General Assembly sitting in Philadelphia in May of that year, passed the

## THE MISSIONARY PASTOR.

REV. EGBERT WATSON SMITH, D. D.

The address to which we have just listened has shown us the pastor as a missionary teacher, informing and inspiring his people through the preaching of God's word. We are now to consider the pastor as a missionary captain, marshalling his church and leading it into active service.

1. His enthusiasm and success in this work will depend upon *his conception of what his church is for*. The true missionary pastor does not believe that missions are a good thing for his church. He believes that missions are the chief end of his church, the supreme purpose of Christ's organization of it, and the indispensable condition of Christ's promised presence with it. The true missionary pastor is not satisfied with having a missionary society in connection with his church, however active and liberal that society may be. Here are two last commandments of Christ: the last before his death, "Do this in remembrance of me;" the last before his ascension, "Go ye into all the world, and preach the gospel to every creature." To honor the one is not a whit more binding upon *all* Christians than to honor the other. The true pastor, therefore, realizes that his whole church, as such, is itself *the* missionary society, organized for a missionary purpose and consecrated to a missionary Saviour.

2. When this conception becomes fixed and glowing in the pastor's heart, at once his duty stands out clear and imperative before his eyes. And that duty is *to enlist not some, but all of his members in the imperial cause of missions*. To do this he will usually find it necessary to subdivide his congregation, organizing them into smaller and more wieldy groups, under the best leaders he can find, so that men with men, women with women, children with children, may study together, pray together, work together, and give together, for the evangelization of the world. With these societies the pastor will keep in sympathetic touch, encouraging effort, suggesting methods, and supplying them with the missionary literature most suited to their age and needs.

But however thoroughly the congregation be thus organized, there will remain many church members not allied with any particular group or society. Not one of these should be overlooked. An active committee should keep a list of all of them, and should endeavor personally to secure from each one, every year, a subscription to the great cause. The sum thus secured from these irregulars is often surprisingly large.

By the methods thus briefly outlined the pastor can enlist practically his entire congregation in the work of missions, and make his whole church what Christ intended it to be—one great missionary society.

3. One thing more the pastor must do, and that a vitally important thing: *he must set before his people some definite object of missionary endeavor and urge them to its attainment.* This object may be the support of a foreign missionary, or of a native preacher or teacher or student. It may be the building of a mission church, or hospital, or school-house. Whatever it be, it must be something definite, and something large enough to inspire enthusiasm and stimulate effort. Unless the pastor thus sets before his people some shining goal of missionary achievement, his previous organizing work will not be half utilized or his church's potential missionary power half developed.

Will you pardon a bit of personal experience? My first charge was a mission station in a North Carolina town. After a year's work the mission was organized into a church of eighty members, paying its pastor \$500. I may say, in passing, that the church being so small and easily handled, we organized no missionary society among the members, but habitually treated and preached to the whole church as itself the missionary society. We had not been long pastor when the thought struck us, why should not our little church have its own missionary representation in the foreign field? That was twelve years ago, when the South was still painfully poor, and when, in the whole State, I believe, only two churches, and they among the largest and wealthiest, had assumed a foreign missionary's support. But the thought had taken possession of us. We pondered over it. We prayed over it. We had visions over it. Night after night our room became a Troas, where in the darkness we could see men from China, Africa, India, Japan, praying us and saying, "Come over

and help us." We laid the subject before some of the brethren. Then the little church came together to consider of this matter. Every member determined to do his best. Each one took a slip of paper and wrote down how much he would give. And when, at the close of the meeting, the subscriptions were counted, they footed up more than \$1,300. We had our missionary. And our Foreign Missionary Secretary told us later that the example of that one little church had in twelve months inspired more than a score of churches to go and do likewise.

Soon after becoming pastor of our next charge, we proposed to the officers that we undertake the support of a missionary. As this involved a large increase in our annual missionary contributions, and the church was still in debt for its new building, some of the brethren were loth to assume a fresh financial burden. But they were willing we should make the effort. We laid the matter before all the various organizations in the church—the Sunday-school, the Boys' Club, the Woman's Missionary Society, the Young Woman's Missionary Society, the Children's Missionary Society, and so on—to find out how much each would pledge itself to raise for the missionary's support. The responses were glad and liberal. At the end of the year our missionary's salary was paid in full, and three years later our church was supporting three home and foreign missionaries and had paid off every cent of its debt.

I know of another church which had been giving less than \$100 to Foreign Missions. The proposal to raise \$800 to support a foreign missionary seemed absurd to every church officer except one. But the effort was made. A little circular, with a picture of the proposed missionary and a few words about him and his work, was sent to every member, with a subscription blank to be filled out and returned. The result was that nearly \$900 was subscribed, and to-day that church has its missionary on the field.

Another church's annual contribution to Foreign Missions had been \$140. The pastor urged upon his people the support of a missionary. Subscriptions were taken up, with the result that \$2,500 was at once pledged, and not one, but two, missionaries were sent to the foreign field.

So, I say, the pastor who would organize and develop his people to the highest missionary efficiency must set before them

some specific object, some definite shining goal of missionary endeavor, otherwise he will never know the possibilities of his own church.

4. One other thought: Amid all this society work, committee work, financial work, characteristic of a highly-organized church, is there not danger that machinery may supplant spirituality? I reply, there is no danger if the pastor makes it ever manifest and sun-bright that *all the organizations and activities of the church have their common centre and their common focus in Christ*. For him they all labor; to him they all look. Their supreme prayer and effort is, "*Thy kingdom come. Thy will be done in earth as it is heaven.*"

There is an old European town, it is said, which has in its centre a lofty marble building in the form of a cross. The town is so laid out in streets that at whatever corner you pause in walking through it, you obtain a view of that cruciform pile in the midst. Every rightly-organized church is such a city. The Lamb is the light thereof. And as you go through it, there is no corner of all its departments of life and labor whence you may not see this central radiance. It is ever, "Jesus in the midst."

[This address was delivered at the Fourth International Convention of the Student Volunteer Movement, held at Toronto February 26th to March 2, 1902.—ED.]