

THE Union Seminary Magazine.

Vol. XIII.

APRIL—MAY, 1902.

No. 4.

I. Literary.

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

II. Missionary Department.

THE ABOUNDING RESOURCES OF THE CHRISTIAN CHURCH IN THE EVAN- GELIZATION OF THE WORLD.¹

BY MR. ROBERT E. SPEER.

The history of the world is in a real sense just the story of the widening sovereignty of man. On any theory of his origin, he began quite simply; and the centuries have just watched the gradual but uninterrupted expansion of his power. It is as though God himself had felt an increasing trust in man, and had attested the increase of his trust by increasing man's power, by admitting him, so to speak, to a fellowship in the divine might and authority. That may seem a bold way of putting it, but there is a saying of our Lord's which justifies it; and it is evidenced enough by the obvious fact of history that this increase of power has been in the hands of the nations who believe in God and in God's Son, Jesus Christ, our Lord.

I am not concerned this evening, though, to speak of the historical significance of the immense resources of the Christian nations; we are asked to consider their prophetic significance; not how it came about that the Christian powers possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian church by our possession of these vast resources calling us to effort commensurate with our powers.

Let us begin on the very lowest plane of all, and think, first of all, of the abounding material resources of the Christian church. And that we may think accurately and not too generally, I am going to ask you to confine your thought this evening to the immense resources possessed by the four countries which are doing to-day nine-tenths of the missionary work of the world,

¹ Delivered at the Fourth International Convention of the Student Volunteer Movement, Toronto, Canada, March 1, 1902.

and on whose shoulders the chief burden for the world's evangelization must rest: I mean Germany, Great Britain, Canada, and the United States. How can we get an adequate idea of the material resources of these four great lands?

It may seem an odd way to begin, but I suppose most people would begin by asking, first, how much these lands were in debt; for, after all, their indebtedness is an indication of their credit, and there is perhaps no better way to know how they stand among the nations than to estimate, first of all, the obligations that they bear. I am going to use the term "billion," in the figures I shall give, not in its English, but in its French and American sense, as signifying a thousand million.

The national debt of these four countries is \$7,006,000,000. If all the countries in the world now contributing to the missionary enterprise should give every day for one year what they are now giving in a year, they would not at the end of that year have given as much as the debts of these four nations.

The annual exports of these four countries are \$4,134,000,000—nearly one-half of the exports of the whole world. The revenues of these four countries amount to \$1,774,000,000—more than twice the revenues of the entire heathen world; and the bank deposits in these four countries alone aggregate \$9,032,000,000, an amount equal to three-halves of the revenues of the entire world, and to the missionary gifts of the entire Protestant church for more than four and a half centuries.

I think I can put these resources a little more strikingly still. In the first eleven months of the last calendar year the bank clearings of the United States were \$108,000,000,000. It would take the Christian church, giving at the present rate, 6,300 years to give as much money for foreign missions as the bank clearings of the United States alone were for the first eleven months of the last calendar year.

On the 30th day of April of that year there were dealt in on the floor of the New York Stock Exchange 3,281,000 shares of stock, representing about \$300,000,000. The stock transactions of that one day amounted to more than all the contributions of the Christian church for the world's evangelization for more than fifteen years.

You may say that this is simply dealing in credits. Well, the deposits of national banks alone of the United States last year

amounted to \$2,937,000,000—more money than all these four countries combined give to foreign missions in eighty years.

Let us turn aside now for a moment from this method of estimating the resources of these lands, and think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men, costing every year \$694,000,000 to maintain these armies. More than the Christian church gives to foreign missions in thirty years is buried every year in the maintenance of the armaments and the armies of these four countries alone. Great Britain has spent already on the war in South Africa \$620,000,000, is spending now four and a half million pounds a month; and the United States spent during the three years of Spanish and Philippine wars \$509,000,000. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 40,000 missionaries on the foreign field for more than an entire generation.

Only a few moments ago Mr. Fox was speaking of what it had cost the United States to abolish slavery. My friends, nobody knows what it cost. Hundreds of thousands of lives, scores of millions of dollars, during the four years that that struggle was waged, not to count the immense wealth that was wiped out and not estimated. The Northern States alone spent on the maintenance of that struggle something like four and a half billions of dollars, which, added to the rest of the money spent during the last century on the army and navy and pensions, has made the expenses of the United States for war alone, during the nineteenth century, \$9,500,000,000. In other words, the United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year for what she spent on her army, her navy, and her pensions alone.

Let us turn away for a few moments from figures that not one of us comprehends; it will ease our minds just to pick out a few great wasteful items of expenditure. The *New York Sun* estimated that on the Yale-Harvard foot-ball game in 1900 the amount spent was greater than Denmark, Finland and the Netherlands contributed in that year for the world's evangelization. The Protestant Episcopal Church is building a great cathedral in New York. I have no objection to their building a cathedral. The architecture is not good, but it is a good and useful thing, provided other things are not left undone because of it. The

\$15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years, or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building.

It cost, in the last municipal election in New York city, to poll 670,000 votes, just \$1.08 for every vote. The whole Protestant church did not manage to give that much for the world's evangelization during the entire year; and municipal expenses of the city of Philadelphia alone were fifty per cent. greater than the entire gifts of the Protestant church throughout the world to the cause of foreign missions.

Let us come back again to the larger figures. Will you think of one great corporation, like the United States Steel Company, with a capital of \$1,500,000,000, and actual profits last year five times as great as the entire foreign missionary offerings of these four countries? The gross earnings of the railroads of the United States last year were \$1,487,000,000, and the net earnings more than \$525,000,000. There is one life insurance company in the United States which actually paid to its beneficiaries last year forty per cent. more—that one life insurance company—than the entire world gave to the foreign missionary enterprise during that year; and the income of that one company was three times greater than the income of all the foreign missionary treasuries of the world combined.

You say that all this is selfish money, money that would never be available for great benevolent uses. I would remind you that last year alone, \$107,000,000 were given to education in the United States, and two persons gave \$61,000,000 of that amount—\$30,000,000 of Mrs. Stanford's to the university that bears her son's name, and \$31,000,000 of Mr. Carnegie, not counting his great gifts to the Scotch universities;—three times as much given by these two individuals for education in one year as the entire church throughout the world gave for the fulfilment of the last passion and command of Jesus Christ.

Let us go back once more to the larger figures. The entire debt of the world last year was \$31,000,000,000. The United States might have paid it three times over, and the United States, combined with the other countries of which I have spoken, have actual wealth enough, if any such gigantic transaction were possible, to purchase the whole heathen world.

You say that I have been speaking of the money that belongs to the great powers, and not of the money that belongs to the Christian people in these lands. Well, let us come to that. The united population of these four countries is 178,000,000. The communicant Protestant church membership is more than 31,000,000—more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is \$200,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth, they have \$33,000,000,000 in their possession. We have not counted their children, or the great mass of people in Germany and Great Britain who are esteemed as Christian people, though they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands—\$66,000,000,000; and the amount that they gave to foreign missions last year was $\frac{1}{3,500}$ of their wealth, or assuming that their annual income was five per cent. of their wealth, $\frac{1}{175}$ of their income. I can state it more exactly still for the United States. The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth of the population of the country. The estimated wealth of the country was \$93,000,000,000; it had increased every year during the ten years between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they had added to their wealth last year \$725,000,000. And what they gave to the foreign mission cause was one-fourth of a tithe of a tithe of their wealth; was one-twelfth of a tithe not of their income, but of what they saved out of their income last year, after all expenses of life were paid, after all their luxuries were indulged in, after all their waste. The Protestant Christians of the United States added to their capital last year \$725,000,000. If they had given one-tenth of what they saved last year out of their income they would have multiplied 1,200 per cent. what they gave to foreign missions. And if you had added to that last year the income of the church of England, five and three-quarter million pounds from its investments, and seven and a half million pounds from free will offerings—\$66,000,000—you would have gathered from

the Church of England alone and from the Protestant Christians of the United States, giving a tithe of what they saved, five times the amount necessary to provide a force for the evangelization of the world, so far as that task can be accomplished in a single year. The Christian church stands possessing material resources so great that they would not feel the expenditure of what would be necessary for the evangelization of the whole world!

Let us turn, in the second place, to their resources in life. I said the population of these four lands was 178,000,000 of people; that they had enlisted in their armies 1,148,000 men, one out of every 150 of the population. I don't say that one out of every 150 of the population ought to go out to the mission field; but it does seem to me that if we can spare one out of 150 for our armies, we ought to be able to spare one out of a thousand for the armies of Christ. That would send out a missionary host of 200,000; or, if the Christian church would send out from her ranks as large a proportion as that of the citizens enlisted in the armies of these four countries, it would supply a missionary host more than twenty times the size of the entire Protestant missionary body now at work in the world. The United States alone has 77,000 soldiers to-day in the Philippines. The number of soldiers of Great Britain in South Africa on the first of January was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times that many in South Africa.

You say that not all of this proportion of the general population would be qualified for missionary service. According to the *Statesman's Year Book* there are now in the colleges and universities of these four countries 161,000 young men. About 40,000 of them will go out every year: 1,200,000 in a generation. One per cent. of them would be 12,000. If I understood Mr. Jay correctly the other morning, he said that about four per cent. of the present university population of Great Britain was enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world—48,000 missionaries within the term of one generation alone. The Christian church has ample resources in life.

Will you think, in the third place, of the resources of the Christian church in the matter of agency, instrumentality and equipment. Think of her knowledge of the world! Where could she not go now, knowing perfectly the conditions she must confront, the minds of the people with whom she was to deal, the problems she was to meet? The whole world has swung within the last hundred years under the control of Christendom. Why was China not partitioned last year? Because of any power in China? Not in the least! Why does the Ottoman curse still rest on lands where since it first came it has been a barbarian, a law-breaker and an outlaw? Not because of any virtue or power in it. The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political control of the nations dominated by the Christian church. It lies not alone under their political, but under their industrial control. Who owns the immense fleet of shuttles all over this world, weaving the fabric of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think again of the actual missionary equipment of the church. There are 558 missionary societies, 306 of them in these four countries, with more than 7,000 mission stations, more than 14,000 organized churches, more than 1,550,000 converts in these churches; with 95 colleges and universities with a student population greater than that of Germany, and almost as great as the combined university population of Canada and Great Britain. I hesitate to speak of the immense mass of machinery that has grown up under the control of the Christian church: schools with an attendance of children larger than the standing armies of these four nations; hospitals treating every year more patients than the entire population of the Dominion of Canada; 64 missionary ships belonging exclusively to Christ, traversing every sea and furnishing Christian missionaries, even if other ships were lacking, with the means of bearing the representatives of the cross to every land under the sky.

I have spoken of these things to get rid of them, not that I have any great interest in them at all; for I haven't the slightest interest in the money of the Christian church, or the number of men in it, or the immense machinery of it. I mention them to be rid of them once for all. I would rather stand on the side of

one truth than have all these other resources at my side. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian church? I mean for one thing that vision of right which the Christian church alone possesses. I mean for another thing that sense of shame at seeing the right and not doing it, which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? Only as religion possesses moral power can it shame the heart of the man who dreams, but does not do.

I mean the stimulus, too, of splendid difficulty. It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward that problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom—but the Roman Catholic Church, since the days of Raymond Lull, has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women because it is the hardest work laid out for them to do.

I go back again and again to that line in the last chapter of one of Paul's Corinthian epistles: "I will tarry at Ephesus until Pentecost. For a great door and effectual is open unto me, and there are many adversaries." No, *but* for Paul, adversaries constituted his opportunity! The most splendid moral resources of the Christian church is the difficulty of its undertaking. It is not what man does that exalts his enterprises; it is the great thing that he *will* do.

Think, in the fourth place, of the moral resources of the adaptation of Christianity to meet the absolutely irrepressible needs of life. No other religion can provide a moral sense with which the Christian can live, except Christianity. Think of this as equipping the church with a new moral power. Our influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employ, went out as John Lawrence

went, as Herbert Edwards went, as Chinese Gordon went, as Sir Mortimer Durand and hundreds of others went, who by their passion for truthfulness, by unsullied purity, by Christlike unselfishness, commended wherever they went Christ to the hearts of men.

Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. You have seen during the last forty years a movement in Japan testifying to that power of ideas to work out a transformation in the character of a nation that is going to force us to restate all our conceptions of ethnic psychology. Nobody knows the power in a great and true idea. I believe we need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. The men from Brown University here to-night will recall the incident that led to the election of the great Wayland as president of Brown, when he preached, that stormy night in Boston, his sermon on "The Moral Dignity of the Missionary Enterprise." There is no other enterprise that compares with it, from the point of view of its moral power alone.

I have mentioned that, too, to pass it by. May I speak, last of all, of the spiritual resources of the Christian church? Let money and men and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian church escape our thought, and let us turn, last of all, to think of the indescribable spiritual resources of the Church.

First of all, God is with us. I do not mean that only in the ordinary sense that God goes with the men who go with the gospel. Of course, that is true, but I mean it in a greater sense than that—that beyond the reach of our furthest effort God is at work, God is at work in this world, and all history is only the orderly unfolding of his perfect and irresistible will. I confess it is hard at times to put things together, and make all this clear to one's mind. I do not understand why the Tai-ping rebellion should have failed. I do not understand what the will of God meant when it allowed the splendid opportunity that that Tai-ping rebellion presented to the Christian church to pass away. Mr. Fox will remember; there are others here who will recall

those days, how that great rebellion swept up from Kwantung to the Yangtse Valley, and from there to the sea, and obliterated every vestige of idolatry, so that the idols came down off their pedestals, and the waters of the rivers ran with the bodies of Chinese gods down to the Yellow Sea. The Christian church might have gone in and built a Christian church on the ruins of every dismantled temple, and set up a Christian preacher on the pedestal of every overthrown god. It seemed as though the very sun in the heavens stood still to give the church her opportunity. But it passed by. The temples rose again upon their ruins, and the idols came back to their pedestals and leered down again upon the faces of their worshippers. And I do not understand why the Lord allowed the Boxer undertaking to sweep hundreds of missionaries and thousands of Chinese Christians off Chinese soil. But I know that back of all the things the living God is ordering his world, and that in this attempt to evangelize the world, you and I are not setting out on any mad human enterprise, but are simply feeding our life into the great sweep of the orderly purposes of God. God is with us.

I mention, in the second place, the spiritual resource of prayer. "If ye shall ask anything in my name," said Christ, "I will do it. Whatsoever ye shall ask in faith, believing, ye shall receive. If ye have faith to say unto this mountain, Be thou removed, it shall be done." Do we believe that Jesus Christ was dealing sincerely by us when he spoke these words, or were these the lies of a deceptive man? How many of us are there here to-night who place our confidence in Christ and in the words of Christ about prayer? I suppose there are many of us who find no place for faith in it in our lives. Illogical, we call it. Mr. Huxley, the great scientist, would not go so far. "I would not say for a moment," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical; for if the world is governed by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical, it is not prayer that is deceptive, it is not prayer that cuts across the orderly workings of the forces of God. It is the want of prayer that is deceptive, and that distorts the plans of God. Years and years ago, when He outlined the development of human history, He arranged the place that the force of prayer should play in it. It is not the

exercise of that force that now conflicts with His will; it is the failure to exercise that force that interrupts the orderly workings of the plans of God, and that fractures His will here in the world. I believe in prayer as the great force in life. I believe in prayer itself as a life, I believe in prayer as a passion, as an entreaty, as the utter longing and engulfing of the will in great achievement. We have side by side with God the power of prayer.

Thirdly, we have the power of sacrifice. It has been proposed now and then that we should seek in our missionary board for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of ten thousand millions of money. There is no endowment so great as the endowment of the memory of sacrifice. It may be only imaginary, but again and again and again during the days of this conference there have risen up before my thought those faces that we have loved long since and lost awhile; those whom in the years past we saw here in these conventions, and who have gone now through sacrifice and suffering and the martyr's death, to the better service in the land where the servants of the King look upon the King's face as they serve him. Again and again and again Pitkin's face has come back to my memory, and the faces of the little children of other volunteers whom I knew in the earlier years of this movement, and who have passed away in the great floodtide of sacrifice and of loss out there in China only a year or two ago. I think of Simcox and his little children. The last sight the Chinese said they saw, as they watched the burning residences just beyond the north gates of the city, was Mr. Simcox walking up and down back of the flames, holding one of his children by either hand. I think of that old Manchu who came back when he might have escaped, to confess his faith in Christ, and die a martyr before his own dwelling, and of that old woman in one of our own missions in Shantung, who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips to murmur her faith in Jesus Christ. I think our movement will be a different movement forever because of the memory of its martyrs, of those who, through peril, toil and pain, climbed those steep ascents. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual

power that resides in glorious sacrifice is enough to call us out to complete the work which these began.

Last of all, we have the power of the Holy Spirit, too. I wish there was some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conceptions of him and lay hold on the very depths and sanctities of our life. I believe in the Holy Ghost as the spiritual resource of this movement enabling each one of us to be what, without his help, we can never be. I wrote to one of our missionaries in Persia just a few weeks ago, in response to an earnest appeal for more reinforcements, that we could not possibly send them; the Volunteer Movement talked enough, but it did not produce enough men and women to fill these places; that instead of quadrupling our numbers we should just have to quadruple ourselves, and allow in some way that Spirit of God, who has never been allowed to show what he can accomplish with a human life, to do with some of us what nineteen hundred years ago he was able to do in the Roman Empire with the Apostle Paul. I believe we have not begun as yet to test the power of that Divine Spirit, that can take even very unpromising men and women and give them a power beyond the power of man.

I do not minimize all those supernaturalisms, those mystical dealings of the Holy Spirit with our life by which he lodges the power of God in this movement, and in all the work of men for him; but if you ask how, in one word, he is to fulfil and realize this supernatural power in us, I answer, by the exaltation in every life of Jesus Christ, and the assignment to him of the pre-eminent, of the sovereign place. "He, when he shall come," said Jesus, "He shall not speak of himself, he shall testify of me; he shall take of mine, and shall reveal it unto you." By these secrets, which are his alone, the Holy Spirit is able to plant in each human life the loving and the supernatural Christ. After all, he is the great resource; the great resource, because he is the desire of all the nations in whom there is life; the great resource, because in him is all fulness and all treasure of knowledge and wisdom for us; the great resource, because it was his own lips that said, "All authority hath been given unto me; go ye therefore;" the great resource, because without him we can do nothing, and in him we can do all things. In Jesus Christ there is equipment enough, barring all financial resources and all

available life, equipment enough to enable this little band gathered here to-night to go out and, sooner or later, to evangelize this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in him also power to rouse us to accept this equipment for ourselves. You say the church is dead and asleep and cannot be wakened to any such great mission as this? Well, there were lines that were spoken of another land of another name, but they apply as well to this:

"I know of lands that are sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set those lands on fire.
Its sound is a brand, its letters flame,
I know of a name, a name, a name,
Can set these lands on fire."

If that name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice, that hand to clasp faster and tighter than any other hand, my friends, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom, might die out of our thought, and we fix our gaze for the last thing this day upon him, and hear his voice alone: "I am the Son of God. I am going forth to my war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after me?" Oh! my fellow-students, shall we not rise up to-night in the power that he can give, in answer to his appeal, and go after him?