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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

out to work. The only servant who thought that his lord was a hard man was he who did nothing in his service. Those who pour out their lives for God find His service a delight, and love springs up fresh each day in their hearts.

Fear, duty, love—these are the three motives. But the greatest of these is love.

CENTENNIAL CELEBRATION OF THE CHURCH OF NOTTOWAY AT BLACKSTONE, VA., NOV. 30, 1924.

ADDRESS BY REV. W. W. MOORE, D. D., LL. D.,
President of Union Theological Seminary.

This address was delivered in the Blackstone Presbyterian Church, but our readers are to remember that the oldest of the now existing congregations in Nottoway county is the church at Nottoway Court House, of which the Rev. W. W. Bain is pastor. From that church have grown the Burkeville Church, the Pryor Memorial Church at Crewe, and the Blackstone Church, all of which were represented at the centennial celebration by their pastors and other officers.—Editor.

On the grounds of Union Theological Seminary at Richmond there are two new apartment houses for students, one called Francis Makemie Hall and the other Samuel Davies Hall. They are named in memory of the men who were the founders of the Presbyterian Church in Virginia. Francis Makemie, a native of Ireland, began his work on the eastern shore of Virginia and Maryland in the latter part of the seventeenth century, and the churches he organized there two hundred years ago are still active and flourishing.

Forty years after the death of Makemie, that is in 1748, Samuel Davies, a native of Delaware, arrived in Virginia and settled in Hanover county twelve miles from Richmond. He was one of the most richly gifted ministers this country ever produced. Patrick Henry said of him that he was the greatest orator he had ever heard. Day before yesterday in Rich-

mond over one hundred school children of Hanover county presented a pageant of the salient features of that county's history. The three outstanding men depicted were Samuel Davies, Patrick Henry and Henry Clay, and the episode in which Davies figures is his call for volunteers to defend the colony in the time of the French and Indian Wars—the address in which, with prophetic ken, he said: “I may point out to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service.” Davies rose to eminence in various ways, and died as president of Princeton College at the early age of thirty-six. His work in Virginia was even more influential and far-reaching than that of Makemie. It was not confined to Hanover; some of the seven congregations which he developed were in Henrico, Caroline, Louisa and Goochland. Not only so, but his influence reached to other counties as well.

The Statement of Dr. James Jones.

In an interesting statement prefixed by Dr. James Jones in 1844 to the first volume of the Records of the Presbyterian church of Nottoway, Dr. Jones says: “As far back as the time when the Rev. Samuel Davies was the pastor of the old Pole Green congregation in the County of Hanover, there lived in that part of Amelia county (then called Nottoway *Parish*, now Nottoway *county*) several families which were composed in part of members of the Presbyterian church, whose origin as such grew out of their having heard some of the sermons preached by that eminent divine in his excursions through the country, which he frequently made. One of these families lived immediately on the spot where I now reside. Their name was Wilson. Another lived a little way off on a tract of land which is now a part of the tract I own. . . . A third resided about two miles from these last mentioned. . . . The male and female heads of these three families attended the sacramental seasons at old Pole Green church in Han-

over." The African preacher, Jack Stewart, familiarly called "Uncle Jack," a biography of whom was published by the Rev. William S. White in 1848, and who, he says, was in many respects the most remarkable man he ever knew, told Dr. Jones that, whenever the sacramental season came round, he had seen the women, as well as the men, mount their horses, completely equipped with saddle, saddle-bags and bundles swung to the pommels, as well as to the hind parts of their saddles, and then they would go in high spirits to the meeting of their church in Hanover. Dr. Jones says that Mr. Tanner, the head of one of these families, was alive at the time he settled at Mountain Hall in this county. But he adds that every vestige of Presbyterianism in the county was removed by the extinction and emigration of the families mentioned. It was many years after this that Mr. James Henderson and Mr. Robert Fitzgerald, Sr., with their wives, united with the College church at Hampden-Sidney, then under the care of the elder Moses Hoge. These two gentlemen had for a very long time conducted a mercantile concern as partners near Nottoway Court House, beginning immediately after our Revolutionary War and ceasing about the time they joined the church. Through their influence there was occasional preaching by Presbyterian ministers either at the Court House or at old Rowlands church. Mrs. Henderson was the only survivor of these two families whose name appears on the roll of the first organization in the county. The venerable Mrs. Shore (widow of the late Dr. John Shore, of Petersburg) and her son, Dr. Robert Shore, had removed to this county a few years before this period, and their names also appear on the first roll.

Continuing his narrative, Dr. Jones says: "Some time in the year 1823 or 4 the Rev. Mr. B. H. Rice, in company with Dr. Hoge, called on me and spent the night at my house. After much conversation on the state of religion in this county, they concluded that a missionary from the Home Missionary Society might do good among us and that one should be sent forthwith, to be supported by the Society until there should be (if ever) so favorable a change among us as would lead to a

permanent establishment of the usual forms of pastor and flock. The Young Men's Missionary Society of Petersburg, at the instigation of Mr. Rice, soon procured the services of the Rev. Mr. Robert Roy from the theological seminary of Princeton by the aid of Dr. Alexander. Mr. Roy labored among us nearly twelve months before he saw fit to effect a regular organization of a Presbyterian church. This occurred in 1824 through the aid of Dr. J. H. Rice, principal of Union Theological Seminary in Prince Edward county, Va."

Accordingly the first entry in the regular records of the Presbyterian church of Nottoway is this:

"At Green's church on the third Sabbath of September in the year of our Lord 1824 the Nottoway church was organized by the Rev. John H. Rice, D. D., and John C. Hill, Robert Shore and Phil Holcomb were duly elected and ordained to the office of ruling elders in said church."

The missionary referred to, Rev. Robert Roy, was, for a time, the financial agent of the infant seminary at Hampden-Sidney, and the late Dr. Robert Burwell, who was one of the three students in Dr. Rice's first class, tells us that the Waverly Novels were appearing at that time, and, in view of Mr. Roy's activities as financial agent, the students of the seminary playfully called him *Rob Roy*. Dr. Jones says that Mr. Roy's labors were very successful in bringing the character of Presbyterianism favorably before the public mind, yet they did not escape the most decided opposition from sectarian jealousy and bigotry. To this he refers in very charitable terms, and then proceeds as follows:

"Let the sincere friends and admirers of our beloved Zion, who are from principle and conviction attached to her excellent doctrines and forms, gratefully and devoutly acknowledge a divine superintending agency in our behalf, when we look back and date the beginning of one of the most remarkable moral reformations that has ever occurred in the history of any community, from the time when the Presbyterian Church commenced its labors and operations among the people of Nottoway county in the regular organized form which it assumed

in 1824. But let us not deny that those of other denominations, however much opposed to us at first, were finally co-workers with us in this great work. Shortly after the time alluded to, they all commenced a new career of zealous action, besides a more regular systematic administration of the Gospel Ordinances than had ever been seen here before. The noble cause of temperance started up and has made gradual advances to the present time, and a set of buildings unknown before in the county as applied to the worship of Almighty God rose rapidly in different neighborhoods, until probably there is now no lack upon that score, either as to number or quality; but above all in point of value and importance is the disappearance from among us of the periodical Jockey Club meetings, the revelling ball parties, the barbecues, the card parties, and the drinking parties with a host of dissipations of the most grossly immoral tendencies, which had long existed and spread over the length and breadth of the county. All these met their overthrow when the churches did their duty and the Divine blessing rested on them."

Rev. William S. White.

Let us now glance at the manner in which this remarkable change was brought about. In the very month in which the Nottoway church was organized, September, 1824, a young man of twenty-four years of age by the name of William S. White graduated from Hampden-Sidney College. He was born and brought up at Beaver Dam, in Hanover county, about six miles from Richmond, where his father owned Ellerson's mill, which later gave its name to one of the bloodiest battles in the War Between the States. At nine years of age he was sent to Washington-Henry Academy, an institution established coterminously with Pole Green church under the auspices of Rev. Samuel Davies. While he was still a mere boy a first cousin of his, Hon. Joseph M. White, member of Congress from Florida, visiting at the house of young White's father, and, impressed with the lad's mind and manners, said to him:

"Don't vegetate here on the Chickahominy. Resolve to be something." This remark bore fruit. From that hour his purpose was formed to obtain an education. His father was the more ready to help him, because, like Sir Walter Scott, he was incurably lame in one limb. But notwithstanding this physical defect, such was the energy of his spirit that, like Scott, "he was very fond of field sports of all kinds, and to the surprise of everybody could out-swim, out-ride and out-climb any boy in the neighborhood." Delayed by various difficulties, he entered Hampden-Sidney in 1819. There he was converted. After only six months he was compelled by want of funds to suspend his studies for a year. He opened a school in Richmond, and had the singular good fortune to become an inmate of the home of Dr. John Holt Rice, then pastor of the First Presbyterian church in that city. It was through Dr. Rice's influence and the reading of the life of Henry Martyn, placed in his hands by Dr. Rice, that he decided to become a minister. After his graduation from college in 1824, the same year in which the Nottoway church was organized and the same year in which Dr. Rice began his work as Professor of Theology in the seminary at Hampden-Sidney, young White engaged to teach a limited number of boys on a fixed salary at Farmville. As there were but eight of these boys, he had leisure to begin his theological studies. He accordingly placed himself under the care of Hanover Presbytery as a candidate for the ministry, and went over once or twice a week to the seminary for assistance in his studies. In the following year he entered systematically upon his studies and took two full years at the seminary, and on the 30th of April, 1827, he was licensed to preach, in the Tabb Street church, Petersburg. Dr. Benj. H. Rice, then pastor of that church, became his special friend and adviser, and at his instance and sustained by the Young Men's Domestic Missionary Society at Petersburg, he came as a missionary to this county. He began his labors here in June, 1827. "All the Presbyterians that could be gathered in Nottoway and Amelia, with two or three in the upper part of Dinwiddie, and as many in the lower part of Lunenburg,

constituted what was called the Nottoway Presbyterian church. They amounted in all to eighteen, and lived over a region of country thirty miles long by twenty-five wide." In sending him to Nottoway, Dr. Rice said to the young licentiate: "The Presbytery has opened your mouth, and now I'll tell you what to do. I am going to the General Assembly, and, as I wish to stop at Princeton, I shall start next week. Go over to Richmond, visit your friends, come back to this place, preach two or three Sabbaths to our people, get you a horse, and when your time here expires, go to Dr. James Jones, of Nottoway; he will give you and horse your board, and with three other gentlemen assisting, will pay you \$200 in money. Then, go to work with all your might. You will find a good many Baptists, a great many Methodists and very few Presbyterians in that county. To other denominations be kind, fraternal, and strive only to *out-preach, out-pray and out-work* them."

What a sterling adviser Providence had given young White is further indicated by a long letter which Dr. Benjamin Rice wrote him immediately on his return from the meeting of the General Assembly. He said: "Take care of Christ's poor, and he will take care of you. . . . It is far better to suffer wrong than to do wrong. Do not complain. Do not talk of going away. You'll soon think that your preaching is like trying to batter down a stone wall with a cork hammer. But never mind. The walls of Jericho were thrown down by rams' horns. You'll find a famous race track and Jockey Club in Nottoway. *Do not abuse them.* Indeed, never allude to them in any public address. But so preach and so pray, so unfold the doctrines and provisions of the gospel, and so illustrate and enforce these by your whole deportment that people may be gradually brought to see that as a source of present happiness the gospel is infinitely preferable to racing horses."

Dr. White says the church grew slowly but surely. During the five years of his ministry in Nottoway that church increased to sixty members. A church had been organized in Lunenburg of twelve members, which had increased to forty or

more; and the little church gathered in Amelia had increased to about the same number.

He says that Nottoway county had long been celebrated for the politeness, refinement and hospitality of its inhabitants, but that they were deplorably irreligious. They had been afflicted with some of the worst specimens of the old English clergymen who were leaders in fashionable dissipation. . . . Card playing, horse racing and wine drinking were almost universal among the higher classes.

He says that when he began his ministry in Nottoway there was not a comfortable house of worship in the county. The few Presbyterians had begun one in the northern part of the county, but for want of funds it had not been completed. In the southwestern section there was a large old church edifice, built prior to the Revolutionary War for the use of the Established or Episcopal church. It had been utterly abandoned for many years and was almost in ruins. Still it contained a large amount of valuable building material. By removing rubbish and trees which had grown up so as to obstruct the entrance through the doors, he made it practicable to begin stated worship there in June, 1827. The question was soon raised, Shall we repair old Green's church or move some four miles lower down and build a new house? The aristocracy of the region, whose fathers and grandfathers had worshipped there, were strongly in favor of repairing the old church. The plainer and poorer people, who lived farther down where there was a dense population that had no means of riding and therefore could not attend the old church, were strongly in favor of building anew. Moreover, the repairing of the old church would cost more than the building of a new house. For these reasons Mr. White agreed with the latter view. At the same time, it was impossible to build without the pecuniary aid of the other party; therefore the matter was dropped, and he was deeply discouraged. But man's extremity is God's opportunity. He made a visit that fall to Richmond, and on his return home met a plain man in the road of whom he inquired the news of the neighborhood. He said: "All the news I know is that old

Green's church is burned down." Without reflecting, Dr. White promptly replied, "I am glad of it." The man answered, "You'd better not say that, for a good many people say that you hired some one to do it and then went away to keep from being caught." This surprised him, of course, for, as he says, to be charged with burning a church was a serious matter to one of his age, profession and condition, but his comfort sprang from the hope that the leading people of the county had confidence in his veracity and would accept his denial of the charge as sufficient. With a large majority of the people this hope proved to be well founded, and the result was that they soon had the new church in the new place. This was Shiloh church, four miles east of Blackstone. Several years earlier an old woman, by no means noted for intelligence, amiability or piety, had gotten exclusive possession of the spring where old Green's church stood and was greatly annoyed by the use of it by the people. Some years later she became ill, and, in her alarm at the prospect of death, sent for a Methodist minister, to whom she confessed, among other sins, that of having burned Green's church, pleading, however, in extenuation, that she "had not been able to keep a water gourd at that spring since that young man had commenced preaching there."

Within a few hundred yards of Shiloh church was Jeter's race track. The wealth, style and beauty of Old Virginia assembled here from time to time. All the distinguished racers in Virginia attended, coming from the Blue Ridge on the west to the Chesapeake on the east and the North Carolina line on the south. All the surrounding counties poured out their wit and beauty to the races. Many days were spent in the most exciting forms of fashionable dissipation, such as cards, wine, balls and betting on the races. From 1822 to 1842 its evil influence was immense upon the morals of the land. It began to decline under the force of the truth preached by the ministers of the different churches, "who wisely abstained from abusing it in public." Its owner, Mr. Richard Jones, was converted and received into the church by Mr. White, as were also three of the presidents of the Jockey Club.

Dr. White relates an amusing incident of an outdoor service that he conducted in 1829 in Lunenburg, which indicates something of his powerful physique and especially his powerful voice. The congregation was immense, the wind was blowing in his face, and the tramping and neighing of the horses tied to the trees made it very doubtful whether he could be heard. To determine the question he fixed his eyes on a man who stood leaning against a tree farther from him than any other hearer, and concluded that, if he held his attention, he might be satisfied that the rest heard him. The man seemed so attentive that the minister was not only convinced that he heard him, but hoped that he heard to some good purpose. After the service, in riding away, he fell in with this very man and asked him if he could hear him, being so far off. "Oh, yes," he said, "I heard every word, and I'll tell you what I was thinking about. I was thinking all the time you were preaching that *your lungs must be made of white oak.*" Dr. White said to him, "I am grieved to find that you were thinking of my lungs and not of your own soul," and he adds that further conversation convinced him that the tree against which the man leaned had as wakeful a conscience as he had, and yet he seemed not to lose one word of the sermon. "Young preachers," he says, "are often sadly mistaken in the judgment they form of the interest manifested by their hearers in their preaching."

It is not my purpose to follow in detail the work of Dr. White after his five years in Nottoway, such as his pastorate in Scottsville, his agency for the Virginia Tract Society, his pastorate at Charlottesville, his school for young ladies there, his chaplaincy at the University of Virginia, his pastorate at Lexington from 1841 to 1861, where, among many others, he received into the church a quiet professor in the Virginia Military Institute, whose fame was afterwards to fill the world as Stonewall Jackson, and whose fidelity and zeal as deacon of the church and as leader of the work for the religious welfare of the negroes of the community evinced the same characteristics of decision and thoroughness that afterwards became so well known in the camp and on the field.

How highly his own people in Nottoway prized the precious gift God had bestowed upon them in their first pastor is well indicated by a letter written to him shortly after his removal from Nottoway, by that remarkable man and godly elder, Dr. James Jones. It contained these words: "The amount I contributed to your support during your residence with us was given for the sake of your ministrations in the gospel. I doubt not you are as actively employed in this work now as you were when here. I wish, therefore, to contribute to your support in your new field the amount I gave to you as our pastor. I have accordingly placed to your credit in the Farmers Bank of Virginia at Richmond \$1,000, the dividends on which will yield what I have been accustomed to pay you." "Thus," wrote Dr. White many years later, "is this faithful friend, though long since dead, generously contributing to my support to this day."

Dr. Theodorick Pryor, his successor in this pastorate, says, "No man could have been more acceptable to the community. Possessed of a highly cultivated mind and of a genial disposition, he was a welcome guest in every household. His pulpit work was of a high order, very attractive and deeply impressive. When he commenced preaching in Nottoway county he found but few Presbyterians. When in the providence of God he was called away, he left a strong church, constituted of the very best elements in the community. . . . He was one of the *wisest* men I have ever known. Whilst firm and decided in his convictions and maintenance of the truth, he was pre-eminently conciliatory in manner. When called away from the county I do not suppose he left an enemy in it, or any one who was not kind and respectful in feeling toward him."

The qualities that have impressed me most, as I have read the history of Dr. White's work, are the two last mentioned by Dr. Pryor, his extraordinary good sense and wisdom and tact, and his conciliatory spirit and manner.

Rev. Theodorick Pryor.

Dr. White left Nottoway in 1832, and was succeeded by Dr. Pryor, who in the two periods of his pastorate, namely, 1832-1853 and 1867-1890, served the church for over forty years, besides a nine year pastorate in Petersburg, 1854-1863, and shorter periods at Baltimore and in Brunswick and in the Confederate army. His ministry is fresh in the memory of many members of the church and community, and it is, therefore, not necessary to review it in detail. He, like Dr. White, measured up fully to the Pauline description of a true minister in both character and capacity, being "a faithful man and able to teach others also." I was not acquainted with him, but had the pleasure of seeing him twice, once when he made an address at the Seminary at Hampden-Sidney, while I was a student there, on the occasion of the unveiling of the tablet to the memory of Dr. John Holt Rice, the founder of the institution, and again when he was moderator of the General Assembly at Lexington, Ky., in 1883. Through the kindness of a good friend in this community, the Seminary has recently come into possession of an excellent portrait of Dr. Pryor, and it has been placed in Watts Hall alongside the portraits of Dr. Moses Hoge, Dr. William T. Richardson, Dr. William Henry Foote, Dr. George D. Armstrong, Judge F. N. Watkins, and other Presbyterian worthies whom the church remembers with gratitude.

Rev. Edward Martin.

Dr. Pryor's first pastorate in Nottoway of twenty-one years ended in 1853, and he was succeeded by Dr. Edward Martin, who ministered to the church for twelve years, moving then to Piedmont and finally to the First church, St. Charles, Mo., where he died in 1885. In the records of the church during his pastorate we find this entry of date April 25, 1858:

"Arrangements were made to carry on the work of erecting a new church at the junction of R. & D. R. and S. S. R.

Messrs. William P. Dickinson, William C. Knight and J. A. Agnew were appointed to superintend the building of said church." This was at what is now known as Burkeville.

A single homely incident will illustrate what a worthy successor Dr. Martin was of Dr. White and Dr. Pryor in point of character:

"July 1, 1876.

The session received of Rev. Edward Martin \$5 in payment of a legacy of \$250 left to the church of Nottoway by Col. William Carter and paid to Rev. Mr. Martin in Confederate money a few weeks before the surrender, at which time it was almost valueless. In consideration of this fact, and duly appreciating the motive actuating Rev. Mr. Martin, the session ordered the \$5 to be returned to him, being satisfied that nothing is due from him to the church in Nottoway."

Rev. Theodorick Pryor Epes.

The next pastor, the Rev. Theodorick Pryor Epes, D. D., a native of Nottoway and nephew-in-law of Dr. Pryor, was a worthy successor of the first three pastors, as I know from personal acquaintance with him while a student in the Seminary. One of the vivid memories I have of this church is my participation, at his request, in the dedication of the present church building, in November, 1905. He served the church from 1891-1911, and was then succeeded by Rev. R. L. McNair, who was pastor from 1912-1922. As Dr. McNair was a boy in Swannanoa church in North Carolina when I was minister there, that being my first charge, and as he was later a student in my classes at the Seminary, I know him intimately and take pleasure in testifying that he also was a worthy successor of the men who have ministered to this church in holy things in earlier times. I had the pleasure of taking part in the service when he was installed in 1912.

I congratulate you further on having secured as your pastor now Dr. N. L. Dennis, who has shown in so many ways the

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,