

THE UNION SEMINARY MAGAZINE

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I.—LITERARY.

THE DIVINE ORIGIN OF THE SCRIPTURES.

The fundamental question of the christian religion is the origin of the Scriptures. It is fundamental because the answer we must give to almost all other religious questions depends on the answer we must give to it. What we are to think about God and his attributes ; about the law and its penalties ; about sin and its consequences ; about Christ and his salvation ; about life and its duties ; about death and its issues ; about the future that lies beyond death, and the destiny that awaits the righteous and the wicked ; what we are to think about these and number of other subjects, is determined by the conclusion at which we arrive as to the source whence the Bible has come. If it originated with men in the exercise of their own unaided powers, its contents are merely human speculations, having no more authority than human reason can confer. But if it came from God, and, in all its parts, is a record of divine truth, its teachings on all subjects come to us with authority that precludes all debate, and that demands immediate obedience.

A very important question, then, is, how may the ordinary reader of the Book, who has no acquaintance with its original languages, and who has no time for protracted study of books on the evidences, come to a satisfactory conclusion as to its divine origin, so that he may be able to rest upon its teachings all the weight of his eternal interests without any misgivings that his hopes will at last go up as dust.

III.—MISSIONARY DEPARTMENT.

THE DIVINE PLAN AS REVEALED IN SCRIPTURE OF ESTABLISHING NATIVE CHURCHES, THEIR NOURISHMENT AND SUPPORT, AND THE EVANGELIST'S RELATION THERETO.

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I. THE DIVINE PLAN AS REVEALED IN SCRIPTURE OF ESTABLISHING NATIVE CHURCHES, THEIR NOURISHMENT AND SUPPORT.*

“Upon this rock I will build my church.” Mt. 16:18.

What is the missionary idea? What is the ultimate object of the missionary enterprise? What is that object which, when it is attained, ends the work of the missionary and enables him to say, “My work here is done?” There are many means to the ultimate aim, but I contend that there is only one end which, when it is accomplished, enables the missionary to say, “My object has been accomplished in this place.”

It is not preaching the gospel, not gathering converts, not baptizing believers, not instructing and training Christians, but it is planting the Church. This is what Paul did everywhere he went, and it is what other apostles did, so that we read of Churches as the result of their labors. And as it was the result we may be safe in regarding it as the object of their labors; after which they went on to new fields. Every missionary should have before him the ultimate object of establishing a Church with its officers all appointed and the various departments of Church work in operation. Then he may say that his work in that particular place is accomplished, and he may move on to some new field, and turn that work over to the Church with its pastor and session. The mission field has become the home field. But until the organized Church has been established the missionary cannot be dispensed with, and he cannot move on to the new fields. Suppose that there are a great many

*Read at a Conference of the Southern Presbyterian Mission held in Shanghai, September 2-5, 1895.

converts—1000 if you please—but no organization has been formed and they are held together only through their relation to the missionary. Now if he should leave them or be providentially removed from their midst what would become of that work? It is possible that the Christians might rise to the occasion and organize themselves into a Church, but if this should not take place, it seems to me that all history and experience go to prove that the work done there would soon crumble away, and the benefits of it would terminate on the generation that received them. There would be no handing down of the benefits, no continuation of the Church. There is no doubt in my mind that ten Christians, organized into a Church, would be more efficient in extending and perpetuating the blessings of the Gospel than a thousand Christians who have no organized existence.

Indeed it seems preposterous to speak of Christians and not think of their being organized into Churches. When they were born again they were born with Christian instincts, which prompt and require them to come together and to form organizations. We all are brethren. There is a common Father and a common Master. The first demands of the Christian nature are fellowship, union, communion. Love is the underlying principle of each one, and it brings all to a common basis and into unity of thought, desire, purpose and action. Wherever in all the world and in all the ages the Gospel has been preached and has brought forth fruit there the Church has been planted. From the days when Paul and Barnabas ordained elders in every Church (Acts xiv. 23) these same Christian instincts have shown themselves in demanding and effecting organization into Churches. So we read of the seven Churches in Asia, the Church in Jerusalem, in Antioch, in Babylon, in Judea, &c. There can be no doubt, as it seems to me, that the ultimate end of the missionary to the unevangelized parts of the world is to plant the Church.

What is the Church? A very simple answer is, "It is the people of God," "a company of believers." But this is not the highest idea of a Church. The ideal, perfect, complete Church is a living active organic body of believers. It is able to exist, to work and to grow. In the ideal Church which we are to strive to plant there are three essential features which are to be required in each case before it can be called a completely organized Church. It must be self-supporting, self-governing and self-propagating.

I. Self-supporting.—The first requisite that we should look for in

point of time in our ideal Church is the ability to support itself. While it lacks this ability it is still an infant. It depends on external help and has no more right to be called a Church than a minor dependant on his parents has to be called a man. A company of believers which is not able to support its own ordinances, to pay its own running expenses, is still in its minority, and is not entitled to be called an ideal church. It is an infant Church. If it has a large membership and is still deficient in the duty of self-support, it may be likened to a large overgrown clumsy infant. Every organic being intended to survive in the race of life must have in itself the principle of self support which is to be developed into the ability of self-support as soon as a period of minority and tutelage has been passed through. "The young lions roar after their prey and seek their meat from God." Ps. 104:21. The whole animal creation is organized on this principle by the divine creator, and all the institutions invented and operated by man are also based on this principle. There is no place in nature, and no place in social, civil or commercial life for the perpetual infant. Everything brought into existence is allowed a certain period of minority and dependence; after that it comes to its majority and must assume its own support. It must support itself or go to the wall. It must prove its right to exist by maintaining its existence. It is the law of the survival of the fittest. This natural law has been stamped on the very nature of the Church. It must support itself or perish. Those companies of believers which are yet not able to support their own ordinances may be called Churches, because they have the principle stamped upon them, and in course of time will become self-supporting, but they really are infant Churches and have no right to be called ideal Churches. How is the idea of self-support to be promoted, and how is the desired object to be accomplished? Well, I think that one great point is to begin early to train the converts to give. Begin with the first inquirer who attends the Sabbath services. There are four recommendations that I would suggest:

1st. Give them instruction on the subject. Show how it was enjoined upon the Israelite in the Old Testament and how he was blessed in practicing it. Then show how it was elevated in the New Testament to a privilege by the tender reminder of the great apostle in his address to the Ephesian elders that our Lord said, it was more blessed to give than to receive.

2nd. Give them an opportunity to contribute.—The Christians should be taught that giving of their substance is a part of the wor-

ship of God. I like to see the collection plates go around the congregation at every morning service at least. None should go up to the Lord's house empty-handed. We ought not to fear that the people are too poor to give, and that they will be frightened away by the collection plates. And we need not fear what the outsiders think. It is well enough to be prudent and avoid making any false impressions if there is danger of that, but it is also all important to be plain and let them know that it is first their duty and then their privilege to contribute of their substance in obedience to His command who gave them all things that they possess.

3rd. Give them an object.—This may, at first, offer some difficulties. The missionary does not want it to go to his support, as we go forth, according to the apostle John, "taking nothing of the gentiles." The sum at first will be so small that the Christians may advocate the plan of laying it up until it grows into a sum worthy to be used for some important object. I have had to contend with this idea, which recommends itself to the native mind so strongly, several times. It is an unscriptural and of course therefore an unwise plan. The Lord puts money into our hands to use, not to lay up. The way to lay up is to use it. But on what object? If there is a native helper by all means use the greater portion of it in his support. Those who minister in holy things should find their support as far as possible from those to whom they minister. Then if there are any poor among the Christians their needs should be attended to as far as possible. This is in accordance with the teaching of the Master and also with the practice of the apostolic Church, and recommends itself to the Christian conscience. Then the running expenses of the Church, the lights, the sexton hire, etc., are all legitimate objects. Or put before them some evangelistic work among their neighbors and friends—as the purchase of tracts or the renting of a chapel. Let it be some object that recommends itself to the native Christians who are the givers, as well as to the missionary. But let it always be a legitimate object. It is the Lord's money, and must be used in a way that the Lord will approve. Also I would repeat, Let it be *used* and not laid up. Let it be used in support of the ordinances of the Gospel, in the line of self-support.

4th. Appoint a deacon.—When the time comes, and it should come soon, appoint an acting deacon to attend to the finances. Let the people become accustomed to this office, and let him undertake to discharge its duties as far as advisable. When the time seems ripe, let the people elect their deacon, but be slow to lay hands on

him. Lay hands suddenly on no man, applies with special force to the deacon in China, and there is also another scriptural injunction regarding him, "And let these also first be proved; then let them use the office of a deacon being found blameless." I Ti. iii. 10. It should be a part of the deacon's duties to keep the Church informed on the subject of the treasury and as to the expenditure of their contributions. Let the people know from time to time what disposition has been made of the funds, what are on hand or what are needed. This will tend to keep alive and to stimulate their interest in the state of the Church finances. Then I think it a good plan to keep hymn books and Testaments and Bibles on hand for sale. I would caution against the policy of giving books of any kind when they are able to buy them. Better let them suffer a little inconvenience, yea loss, from the want of them than to have their education in independence and self-support retarded by too much help from the foreign missionary.

II. Self-governing.—The next requisite in our ideal Church is self-government. The ideal Church can manage its own affairs, govern itself, administer discipline upon its members. Of course the Lord Jesus is the Adorable Head of the Church, its supreme Ruler and King. But he has deputed the details of government to those whom the Holy Ghost has made overseers over the flock. And the people should seek out among themselves those who are able to bear rule among them. Then it may be called a complete Church when it is able to take the government of itself into its own hands. Otherwise it is an imbecile, and it is under governors and tutors unable to manage its own affairs. When Moses led the children of Israel from Egypt he had full control over them. But the time came when he said, "How can I myself alone bear your cumbrance and your burden and your strife? Take you wise men and understanding and known among your tribes, and I will make them rulers over you." Deut. 1:12-13. The missionary evangelist has full control of the infant Church until the time comes when he sees that the Church ought to take wise and understanding men and make them rulers over them. Then the Church passes from the state of infancy to that of manhood. This ought to be a day of joy and gladness to the missionary when he can turn over the details of the management of the Church to a bench of native elders. This is the end that he ought to aim at from the beginning. This was the practice of the apostles who ordained elders in every Church. Acts 14:23. The great Apostle Paul left Titus in Crete that he should ordain elders

in every city. Tit. 1:5. He gave particular directions to Timothy and to Titus regarding the qualifications, the duties, and the appointment of officers in the Church. There can be no question about the propriety, the advantage, the necessity, and the divine warrant for Church government. How can it be an organization at all? how can it maintain existence? how can it prosper? how maintain integrity and purity without the power of discipline and control over its members? The Divine Master himself committed this power to His Church when He said, What ye bind on earth shall be bound in heaven, and what ye loose shall be loosed in heaven. Mt. xviii, 18. Paul was continually calling on the Churches to exercise discipline. He said, "Put away from yourselves that wicked person." I Cor., v. 13. "Obey them that have the rule over you." Heb. xiii. 17. John says, "Thou sufferest that woman Jezebel." Rev. ii. 20.

What are the steps to be followed in promoting self-government?

1st. Take the first converts into your confidence and advise with them. Let them take some part in the management of affairs as far as advisable. A little congregationalism will not hurt. Of course all the power is in the hand of the missionary evangelist, but he should look to the converts for advice and help in all matters of government and discipline before there is a session.

2nd. When the time comes appoint and in time elect deacons and ordain them. Those who have exercised the office of deacon will make good material for elders or for other spiritual work, as Stephen and Philip. This is a very common plan in the Church at home, and it has been followed in our little Church in Hangchow, and I think that it is a wise plan in general. Then the time will come after a while when elders should be elected and ordained. Of course the people ought to be instructed in the principles of Church government and taught the qualifications and duties of ruling elders from time to time. By taking the converts into his confidence and advising with them informally from time to time regarding Church matters the evangelist is training them for the duties of electing their own officers. They will thus become more interested in, and feel more responsibility for, the welfare of the Church, and they will be trained to take part officially themselves when the time comes to choose their officers. Then the qualifications of those who are suitable for elders will be developed and become manifest, not only to the evangelist but to the Church, so that when the time for election comes both the evangelist and the people will be able to discern who are best qualified for the office.

Then the time will come for the election of a pastor. The foreigner can never fill that office satisfactorily to himself or to the native Church. He is to be regarded simply as a stated supply as far as pastoral duties are concerned, and the people must be taught to have this object and desire before them from the beginning. They must be taught that it is not a complete ideal Church until it has its deacons, elders and pastor. When the native minister presides as moderator over the session, fills the pulpit as a preacher of the gospel and moves among the flock as their pastor then the Church is self-governing, and has a right to be called a Church that has reached its majority. It has passed from the age of infancy and youth and has stepped out on the platform of manhood.

III. Self-propagating.—When the Church has become self-governing then it has reached its majority, and is no longer a minor, but it has not reached its highest point of development, and it is not yet an ideal and perfect Church. If it should reach that point and stand there without making further progress it would not fulfil the end of its being, and it will soon begin to decay and in time will cease to exist. The end and aim of a Church is not simply the attainment of its growth, but self-propagation. It is born not simply to die but to live and reproduce. All nature abhors sterility and voices its desire in the words of Rachel, Give me children else I die. Gen. 30:1. When God created the vegetable world He gave to every plant that it should have seed in itself. The earth brought forth grass and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself. Gen. 1:12. When He created the beasts of the field He said, Be fruitful and multiply, and so He said to man. Sterility and barrenness have always been regarded as a shame and a reproach. It is the desire and purpose of God that the Bride and the Lamb should bring forth many children. The Church must be self-propagating, or the end and object of its being will be defeated, and it will itself soon pass out of being. This is the law stamped on its being, and when that law is ignored the being itself will cease to be. The missionary idea and aim then is to establish the self-propagating Church, and his efforts should be directed to this end from the beginning of his work in the field. How is this object to be attained? The same general plan is to be pursued with the first converts from the very beginning, as has been indicated regarding self-support and self-government. Teach the duty and the privilege of rescuing others. Lay on the very first converts the duty of being laborers in the Lord's vineyard and soldiers in His

army. I have heard that Spurgeon was accustomed to ask applicants for baptism, "What do you propose to do for the Lord?" This may well be our question also. Let them know that they are not saved simply to enjoy happiness but to work for the Master. But do not simply lay on them the *burden* but help them to carry it. Show them how. We can make use of the converts in evangelistic work in various ways. We can go to their homes and thus gain the ear of their family, the friends and the neighbors. We can go with them on short itinerating trips in their own neighborhood or to neighboring villages. Some of my pleasantest memories are of this kind of itinerating. I remember going in company with an old Christian gentleman to visit neighboring villages. He was known and respected, and everywhere we received a respectful and attentive hearing. In this matter we need to use discretion in several lines. First, we must not foster the idea of a paid agency. We must impress on them the duty of voluntary service for the sake of the Master and from pity and love for fellow-beings. We can with all safety, and it seems to me to be proper and right to defray any extra expenses that they may be put to. If a man goes out for the day it would be altogether proper to give him his tea and his dinner, I think. Let the rule be to bear his extra expenses but not to remunerate him for his services.

2. Another danger to be guarded against is the neglect of family or business obligation. It may be that a mistaken zeal for the Lord, or that a desire to please the foreign teacher may lead one to neglect duties which devolve on him. He might thus bring suffering on his family or entail injury on his employer's trade or business that would do more harm than his evangelistic labors would do good. The missionary must exercise his judgment and follow the dictates of common sense in such matters. It is a place where tact, judgment and common sense will find abundant opportunity for exercise.

3. Another danger to be avoided is that of fostering pride in the voluntary helper. He should not be put forward too much as in making addresses in the street chapel and on the streets, etc.

4. This danger will generally be counterbalanced by that which I note as the fourth, that is, of getting him into trouble, exposing him to persecution or the ridicule or the violence of his neighbors.

Then another plan to promote work on the part of the converts is to hold meetings at their homes—different homes on different nights of the week. And it is well to encourage them to adopt

special objects on which to spend their labors and their prayers, that is, assign a certain inquirer to a certain member and make him responsible for his progress in knowledge and conduct.

It seems to me also that the native helper should be encouraged to keep open house every night, and that the converts should be expected to come for instruction and prayer, and that they should be taught how to work, how to exercise their gifts for the benefit of others.

The Church at home is now waking up to the importance of young peoples' societies, the fundamental idea of which is to utilize the forces of the young people. Well, every missionary should wake up to this and keep awake to it. Only we should not stop with the young people, but consider the whole flock as young people, that is, as babes in Christ, who need to be trained and utilized in work. I have no hesitancy in saying that all the Christians should be endeavorers. I may also say here that for years we have been acting on these principles in Hangchow, though we have not considered it expedient to connect our work with what is popularly known as the Christian Endeavor Society. I think that the Church itself should be worked on these principles, and this is the way we have been doing in our Church for five or six years at the Great Peace Bridge chapel and for two or three years at the Mission Church. I wish to emphasize the thought that the Church itself should be the Christian Endeavor Society, at least in its infancy. I have no criticism to make on such societies in the Churches at home. But it does not follow that what is good for the old organizations at home is equally good for mission Churches. It seems to me much better to work the whole Church on those principles while we can, and not set up a separate organization either within or without the Church itself.

Later on when the Church has the financial ability it may be encouraged to employ missionaries of its own, and then it may be left to itself as the ideal Church in complete working order.

Now, these three principles of self-support, self-government and self-propagation should be impressed upon the Church in its very beginning, and should be carried on *PARI PASSU* to their full development in the ideal Church. Begin with the first convert and impress them on each additional convert with increasing force. The missionary evangelist will then see growing up under his fostering hand the self-supporting, self-governing and self-propagating Church. And when it is able to take care of itself he should bid it farewell and go to another field to plant another Church.

(TO BE CONTINUED.)

THE UNION SEMINARY MAGAZINE

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I.—LITERARY.

THE OXFORD MOVEMENT IN THE SOUTHERN PRESBYTERIAN CHURCH.

The Oxford Movement in the Church of England began about 1833. It was a reaction against liberalism in politics, latitudinarianism in theology, and the government of the Church by the State. It was, at the same time, a return to Mediaeval theology and worship. The doctrines of Apostolical Succession, and the Real Presence—a doctrine not to be distinguished from the Roman Catholic doctrine of transubstantiation—were revived. And along with this return to Mediaeval theology, Mediaeval architecture was restored; temples for a stately service were prepared; not teaching halls. Communion tables were replaced by *altars*. And the whole paraphernalia of worship was changed; so that, except for the English tongue and the mustaches of the priests, the visitor could hardly have told whether the worship were that of the English Church or that of her who sitteth on "the seven hills."

It must be admitted that there was some good in the movement. The Erastian theory as to the proper relation of Church and State is wrong. The kingdom of God should not be subordinate to any "world-power." No state should control the Church. And certainly such latitudinarianism in doctrine as that of Bishop Coleuso and others called for a protest. But the return to Mediaeval theology and Mediaeval worship was all wrong.

We have no good ground for doubting the sincerity of many of the apostles of the movement. Unfortunately, more than

III.—MISSIONARY DEPARTMENT.

THE DIVINE PLAN AS REVEALED IN SCRIPTURE OF ESTABLISHING NATIVE CHURCHES, THEIR NOURISHMENT AND SUPPORT, AND THE EVANGELIST'S RELATION THERETO.

(Concluded from Last Issue.)

II. THE RELATION OF THE MISSIONARY EVANGELIST TO THE NATIVE CHURCH.

“For this cause left I thee in Crete that thou shouldest set in order the things that are wanting.” Tit. 1:5.

1. He is to seek the lost sheep. The Lord has lost sheep in the wilderness and the evangelist comes as an undershepherd seeking for the lost. He turns his search-light on the great mass of heathenism seeking for the Lord's own sheep. Preaching in its various forms is the great method of calling the sheep and they will know the Lord's voice and will come. The evangelist is the seeker. He is to look intently, to scrutinize carefully for the Master's marks.

My little boy wrote me of his going to the pier in New York to see the great steamer, which brought his mother and his brother, come in. He looked intently at the mass of human beings that stood on deck until finally his eyes fixed upon two faces as those of mother and brother, his loved ones. They too were looking upon the sea of upturned faces on the shore until finally their eyes met and they recognized each other, and as soon as possible they rushed into each others arms. The mass of human beings had no interest for either party now after they had found out each other. We come to seek the Lord's people out of the great mass, we must scrutinize each face until we find the marks that prove one to be the Lord's.

2. When we have found one, then we gather it into the fold. We bring it under control and take charge of it. We separate it from the great mass and put him in the flock.

3. Then we feed. Feed my sheep and feed my lambs is the Lord's great command. Teaching them to observe all things whatsoever I have commanded you. The Lord has laid on us the very

important duty of instructing his people, and he has given us the text book to be used, the Holy Scriptures. Oh! what a text book and what a field for the exercise of the teaching talents which missionaries have. How much more satisfactory to teach those who are the Lord's own, than to teach those who either may become the Lord's and do Him faithful service, or who may remain the enemy's and turn all the arms and the skill they have acquired against the Lord's cause. And how much more satisfactory to teach an immortal soul divine and immortal truth than to teach knowledge which may perish with the world. It certainly is the duty and the high privilege of the evangelist to teach the Christians knowledge of divine things. As it is the duty of the parent to feed the young, so it is no less the duty of the evangelist to teach his converts, the children whom the Lord has given him, knowledge of divine things.

4. He must rule. This involves the organization, the government and the discipline of the church and its individual members. The evangelist bears rule in the first beginnings of the church. He is to reprove, rebuke, exhort, 2 Tim. 4:2. Rebuke them sharply, Tit. 1:13. The people are to obey those who have the rule over them, Heb. 13:17.

The duty and power of discipline in the beginning is entirely in the hands of the evangelist. He may advise with his helper or with members of the church in whom he may have confidence, but the actual power is in his hands. He may receive, baptize, dismiss and expel. He may exercise discipline in the various ways that belong to a session until the session has been formed.

It seems to me that when the whole power of discipline is in the hands of the evangelist and he is setting an example for the church to follow that he should make the standard of Christian lives high and the discipline strict. I know that we ought to be gentle and kind and long-suffering, even as a nurse with her children, because they are babes in Christ. But we are also to remember that they are children of God and should live godly lives.

Let us remember the quick and terrible judgments that the Lord Himself inflicted on the infant church in the beginning of each dispensation. Just after the Israelites entered Canaan that swift and irreparable judgment fell on Achan. And in the beginning of the Christian church that judgment upon Ananias and Sapphira. These examples in the very beginning of the church's existence are significant and these judgments are exemplary. We read that "great fear

came upon all the church and upon as many as heard these things," Acts 5:11.

Discipline is wholesome in its effect upon the heathen, teaching them that connection with the church depends on the moral character of the members. It has a wholesome influence upon the church in general and upon the offenders in particular. If the offender be a true Christian he will respond to discipline by repentance and new obedience, if not, it will result in his exclusion from the body and may be likened to the removal of a festering ulcer.

As a result of my own observation and experience I think that the high standard of Christian living and strict exercise of discipline have resulted in much more good to the church than laxity in these matters. I have never known of a case where delay in admitting a person to the church or the firm but kind administration of discipline has worked any injury either to the individual or to the church. It seems to me to be the duty of the evangelist to establish the principles and the practice of discipline in the church before the session has been formed, so that the way for the session may be laid out to a considerable extent. After the session has been formed it assumes the control of the church and the power of the evangelist to exercise discipline over the individual members ceases.

The power of organizing the session belongs to the evangelist as a matter of course. He ordains the deacons and elders. He organizes the elders into a session and presides as moderator over their meetings until a pastor has been ordained and installed over the church. To the session is committed the whole government of the church. It exercises discipline over the members and over the officers of the church. A deacon or an elder may be tried and disciplined by the session for irregularity in his office. Then the evangelist has the power of exercising the powers of a presbytery so far as may be necessary to complete the organization of the church and carry out the principles of government and discipline of a church. A church without a native preacher to break unto it the bread of everlasting life is an incomplete church, so the evangelist has authority to license a probationer to preach the gospel, otherwise how will the gospel ever be preached authoritatively. The session composed of ruling elders cannot license a man to preach the gospel when they themselves have not that right. But the evangelist has this power and authority by virtue of his office, and each one of us who has a native helper has exercised that authority every time we have called on him to preach to a worshipping congregation.

It is all important that the native church should have a native pastor and the time will come when one should be ordained and installed over the church. This function belonging to the presbytery at home devolves upon the evangelist where there is no presbytery, and it is his duty to commit this office to faithful men who shall be able to teach others also. 2 Tim. 2:2.

But though he has the power to exercise this power alone, in my opinion, he should not do so when it is possible to obtain the assistance and co-operation of his brethren. It seems to me that it is altogether wise and appropriate to invite several—three or four, or more—of his brethren to act with him and to act as much like a presbytery as possible. When a pastor has been ordained then the church is complete in its organization and can be left to govern itself. The evangelist should withdraw from all immediate and particular care over it and devote himself to a new field of purely mission work, and bend his time and energies to the planting of two other churches.

After three complete churches, with their pastors, have been organized, then he is to assist them in forming a presbytery. When this has been accomplished then the authority of the evangelist within the limits of that presbytery come to an end and he should seek a new field of labor entirely without the bounds of that presbytery, in purely missionary ground, where he may begin to plant other churches and look to the forming of another presbytery.

But in the meantime, after there is a session with its pastor and before there is a presbytery, what is to be the relation of the evangelist to the church. In my opinion, he has presbyterial powers till the presbytery has been organized. He should always seek to exercise the powers in connection with three or four other evangelists, but he has the abstract right to exercise them alone and should do so if necessity was laid upon him.

The pastors and the licentiates are subject to his discipline directly. The church session and the private members are subject to his discipline by means of review, control, complaint or appeal. All power is in the hands of the evangelist from the time the first convert is baptized until a presbytery is formed to which he yields the power and authority by vacating the field and seeking work in purely missionary territory. If this be not true where does the power of discipline reside? Suppose that a pastor preaches heresy or is guilty of some moral offense, who is to try him and administer discipline upon him? The session has no right to try a pastor. It

has no right to discipline a licentiate as such. The licensure to preach was not conferred by the session, nor was the ordination of the pastor performed by the session and so the session cannot assume jurisdiction. The session has no right to invest a person with the pastoral office and so it has no right to divest him of that office.

Suppose an elder or a church member has been tried by the session and feels that justice has not been done him and no presbytery has yet been organized to which he may appeal or complain. Now it seems to me that it would be quite appropriate to let the case go before the evangelist under the same conditions as it would go before a presbytery in the home land. Though the right to complain or appeal is not so important that it cannot be dispensed with. But the power of discipline by the evangelist over the licentiate and the pastors before a presbytery has been constituted seems to me to be absolutely necessary. Otherwise you give a liberty to the native pastor of a day's standing greater than our hoary headed pastors or venerable theological professors in the home land. If you put the power of discipline in the hands of the evangelist and caution him to act jointly with several other brethren when it is possible, then you secure to the accused all the safeguards that the ordinary presbyter has as a member of presbytery.

So to sum up the relation of the evangelist to the native church, he is first the seeker and the finder and the organizer of the people into a church. Then he is the feeder to nourish and train the flock in the Christian doctrine and life. Then he is the ruler, having the power and authority to govern, to discipline from the time the first convert is baptized until a presbytery has been organized. Then he goes forth to seek new fields and new work.

THE EVANGELISTIC MOVEMENT.

Every well organized army consists of three branches of service, Artillery, Infantry, and Cavalry. No grand army can perform the highest effective service without these three. Artillery unsupported by infantry is of little force. Infantry without cavalry to follow up a victory can accomplish only small results. For aggressive warfare, therefore, the soldier in the saddle, is necessary. In our late war the force which brought about Appomattox quicker than anything else was