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I.—LITERARY.

YOU SHOULD BE MISSIONARY.*

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Brethren, do you understand the importance of missionary effort on the part of the church? Do you feel its importance? Do you feel that you are fully awake on this subject? Have you determined to be missionaries yourselves?

We ought all to be missionaries whatever be our local spheres of labor. Whether we are pastors, or evangelists, or professors, or editors. We ought to be missionary in heart, aiming to spend our lives as to spread the Gospel most rapidly and fully throughout the limits of the earth. Many of us, perhaps, ought to labor on the foreign field. "My brethren, I am ashamed that there are so many of us here in this christian land. We must go to the heathen," said Dr. Wm. Armstrong to the ministers and churches of Richmond, Va. in 1833. † And Dr. Armstrong was right. He was simply awake to a great and momentous reality. There are too many ministers at home in proportion to the number in mission fields.

When Gossner said, in Berlin, in 1844, to young men starting for India, "Up, up, my brethren! The Lord is coming and to every one he will say, 'Where hast thou left the souls of the heathen? With the devil?' Oh, swiftly seek those souls and enter not without them into the presence of the Lord," ‡ he was making an exhortation tame in comparison with the requirements of the case.

* A part of a lecture from the course in Missions, 1897.

† See Thompson: Foreign Missions, p. 7.

‡ Thompson: Foreign Missions, p. 6.

But it is not my purpose, to-day, to try to help you decide your spheres of labor ; but to exhort you to have a missionary spirit.

My brethren, I feel too impotent for the work that should be done this hour. I have nothing but what is found in God's word to give you on this subject. That you know already. My only hope is that as we repeat some of the truths from the Word, bearing on our subject, God's ever-blessed and Almighty Spirit may apply that truth anew to your hearts and fix each of us in the resolve that henceforth it shall be our chief aim to spread the truth from pole to pole and make disciples of all nations , that henceforth we will go anywhere and do any right thing, as we have light, to accomplish this end.

REASONS WHY EACH ONE OF YOU SHOULD BE MISSIONARY.

1. *You are a representative of a universal religion.*

Christianity is not in fact universal but it is universal of right, as really as conscience is of right queen of the faculties of the human soul ; and we know that christianity by destiny is the universal religion. The stone which Daniel saw cut, without hands, from the mountain was to fill the whole earth. In accord with that prophecy we believe as the Psalmist asserts, "That all the ends of the world shall remember and turn unto the Lord ; and all the kindreds of the nations shall remember and turn unto Him" (Ps. 22:27) ; that the day will come when "they shall not teach every man his neighbor, and every man his brother, saying, know the Lord ; for all shall know Him from the least to the greatest."* The Church, as the kingdom of God, began a grain of mustard seed ; but it grows.

As a representative of this universal religion it is your part to carry it directly or indirectly to those who do not have it. As a representative of this religion you are accustomed to pray, "Thy kingdom come. Thy will be done." To suppose that you formally pray for something for which you have not sufficient interest to work, is to suppose that you are a hypocrite.

2. *You are under an express command to help disciple all men.*

"Go ye therefore and disciple all nations,"† etc. "Go ye into all the world and preach the Gospel to every creature."‡

*Heb. 8:11 ; Cp. Rev. 14:6.

† Matt. 28:19.

‡ Mark 16:15.

Taking these commands in the light of each other and of the genius of the whole gospel, they appear to be exceedingly far-reaching :

The command is to give the Gospel to all nations ; and not to all nations in several mass ; but to all of all nations— not to Korea, and China, and Japan, and India, and Africa ; but to all the Koreans, all the Chinese, all the Japanese, all the Hindoos, and all the Africans, etc.

The command is to give the Gospel to every rational creature who has not the Gospel in possession, whether he be found among the Hindoo coolies, or high caste Brahmins, among the upper four hundred of New York city or the lowest hundred thousand denizens of the same great Babylon. And it is not simply to preach the good news in their hearing ; it is *to make disciples of them*, to put them into personal, individual relations to Christ, like those of the pupil to the revered Jewish Rabbi. The command may seem great, but it *is ; it is ; it is* ; it has been spoken. The command, "*Go ye*" has been given.

Now, were the command not so express, fidelity would still say, *be missionary*.

We have received the Gospel and all our other Christian gifts and graces on trust to be imparted to others. God's truth is for the whole world. The oil and the wine of Jesus's teaching is ours, not for ourselves alone but for our neighbors wherever under heaven they may be found. The bread of life may not be withheld. It belongs by the bequest of God to the world of men to whom we have not yet given it. The light is not exclusively ours and God *of right* demands that we give it to our poor heathen brethren who now moan in conscious misery, or, what is sadder, rollick in jolly madness.

How we hate unfaithfulness to trust ! How you despise that guardian of the orphan child, who recklessly squanders the estates of his ward, or allows them to go to nought through inconsiderate attention ! You mourn for the young Demosthenes ; and you would endow him, if you could, with the powers of impeachment of the great Athenian Orator, that he too might show the infamy of his guardian. But what are you if you are not missionary in life ? You are worse than Aphobus. He squandered the earthly inheritance of Demosthenes ; you destroy the possibility of a heavenly and eternal inheritance of the heathen from which you withhold God's truth.

Are we faithful to this trust? Are we doing all that we can to put the Gospel into the hands of the heathen? Are we missionary in life? If we are faithful, we must be; even though the command were not so express. But nothing could be more explicit than the command to disciple all nations. The word of our commander is, be missionary.

And we profess to be soldiers of the Lord Jesus Christ, profess to have enlisted under him unconditionally.

Jesus sets forth the terms of discipleship very plainly in the Gospels. If one will be his he must be his entirely. See Luke 14:25-35. If you are a soldier of the Lord Jesus, you are his unconditionally. Nor is it the soldier's duty to go his own way. It is his duty even when he sees no reason why to do what the commander bids. If you are Christ's soldier, your oath has been given, your solemn *sacramentum*. Will you basely break it? Or will you on to the battle? Will you supinely leave the work to others, or will you help with all your might to disciple all nations? The command of God is on you.

Yes, let us remember this, my brethren, the command of the perfect man who was also perfect God is upon us to be missionary. All knowledge is his. All goodness is his. This being whose excellences are complete in number and infinite in degree, who is therefore worthy of all dominion, has given the command. Therefore, we ought to heed it.

But not only so. This is the command of Christ as Mediatorial King. Christ has the right to lay this command upon us not only because of his perfections; but because of the compact which he has fulfilled. He purchased the Mediatorial Kingship by his vicarious toils and sufferings for man. When Christ had served God and man to death and through death, God "raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Christ our mediatorial king, our Redeemer God, bids us go.

His command should be final. "Ko-Chat-Thing, a Karen convert, when in this country was asked on one occasion to address a congregation respecting their obligation to send out

missionaries. After a moment of thought he asked with a good deal of emotion: 'Has not Christ told them to do it?' 'Oh yes,' was the reply, 'but we wish you to remind them of their duty.' 'Oh no!' said the Karen; 'if they will not mind Jesus Christ they will not mind me.' No indeed; if they hear not Moses and the Prophets, if they hear not him who has risen from the dead, whom will they hear?"*

You should listen to the command of your Mediatorial King.

Were there no other reasons this alone would be sufficient reason for every man's being missionary; but other considerations may be named. Hence we remark:

3. *You should be moved by gratitude to be missionary.*

We are ourselves the fruits of missionary effort. The civilization of European states and their offspring in America would have been very different but for the messengers of the cross. Paul and the missionaries who followed him to Europe have made us forever their debtors.

We owe a debt of gratitude to these missionaries and to that greater missionary, our Lord Jesus, who came as a missionary to this benighted world. Now how can we pay those early missionaries who brought the gospel to our fathers? Pass the good gift on to our neighbor. Those men came to us not because of individual liking for us above all men; but because we were men with immortal souls to save. They would go to others were they alive now. They would have us show our gratitude by passing the Gospel on. And we can express our gratitude to our Lord Jesus better this way than any other. He will count work of this sort as tho a favor done himself personally. He will say, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me."

If we have any gratitude will it not move us to spread his word. You remember that Gadarene demoniac out of whom Jesus cast a legion of devils. He told all the people he could how great things the Lord had done for him. Gratitude should move us as it did the Gadarene.

4. *You should be moved by self-sacrificing love for God and man to be missionary.*

We assume that we have some of this high quality. It is of the very spirit of Christ and we profess to be Christians. If we have not got it, we are no more akin to Christ than a hawk is to a dove.

* Thompson: Foreign Missions, p. 62.

And does not this love say, I am my brother's keeper? Does it not sympathize with Paul when he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church?"* Does it not say again with Paul, "For we have thus judged that in that Christ died he died that henceforth we who live should not live unto ourselves but unto him who for our sakes died and rose again?"

My brethren, love to our fellowmen alone ought to lead us to be missionary. That is the way heathen peoples think about it. The duty resting upon us to give the Gospel to the heathen is not "a recondite matter of obligation."

Listen with John Eliot to the Indians at Natick as they inquire why the English have delayed so long to instruct them in the knowledge of God. Hear them say, "Had you done it sooner, we might have known much of God by this time, and much sin might have been prevented, but now some of us are grown old in sin!"§

Hear an aged warrior say to a missionary on the Manitonlin Islands in the year 1840, "I am the chief of a numerous people and I wish them to be instructed. We have heard that our brothers who are near the white settlements have received the Great Word. We have heard that the Great Spirit has told the white man to send the Great Word to all his children; why does he not send it to us? I have been looking many moons down the river to see the missionary's canoe, but it has not come yet."†

Listen again, to the African Sechele, chief of the Bakwains, as he says to Livingstone: "All my forefathers have passed away into darkness without knowing anything of what was to befall them; how is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?"‡

Go now to the Sandwich Islands, look on that aged woman moving about in great distress, beating her breasts and wailing as she looks at thousands of happy Christian children gathered at a great Sunday School Convention in Hilo. Hear

* Colossians 1:24.

§ Quoted from Francis's Life of John Eliot, pp. 98-99, in Thompson: Foreign Missions, p. 66.

† Quoted from Wesleyan Missions. By Robert Adler, London, 1842, p. 29, in Thompson's Foreign Missions, p. 67.

‡ Quoted from Livingstone's Cambridge Lectures, Lect. 1. 5., in Thompson's Foreign Missions, p. 68.

her explain her grief: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children, and not one remains of my flesh to rejoice here today. Oh, why didn't the missionaries come before?" §

The unenlightened heathen, my brethren, can teach us on this point. They see that simple love to man should move us to give the Gospel to them.

We do not expound properly to ourselves the command to *love our neighbors as ourselves*. There is a radical defect in most of the current Christian ethical teaching on this matter of our duty to our heathen neighbor. Does the hearer know of a single system of ethics taught in any of our colleges or universities in which any sufficient emphasis is laid upon our duty to our non-christian neighbors? In the ethical teaching of the great schools of christendom to this day, is there not a spirit, Pharisaic if not Sadducean? Is not duty to the heathen ignored? But according to the Scriptures, our neighbor is whomsoever we can help. He is every man on the globe that we can reach. And the Bible is explicit. Christ says, "Thou shalt love thy neighbor as thyself."

Love to God and man therefore—something which every christian *must* have—should move us to be missionary.

5. *You should be moved by the power of noble example to be missionary.*

Who among us all does not admire the missionaries, Paul, and Schwartz, and Wm. Carey, and Henry Martin, and Livingstone, and Moffat, and Mackay? Who does not admire the greatest of all missionaries the Lord Jesus Christ? There are *no names* on the pages of chivalry so bright. Profane history tells of no warrior with escutcheon so splendid. No man can without a sense of shame fail of generous admiration of such heroes. This recognition and admiration say, "Do ye likewise." It says to be otherwise is to be ignoble, base, mean, unworthy.

6. *You should be moved by humanity to be missionary.*

You deprecate and abhor inhumanity. When you read in Luke* of the priest and the Levite that turned away from the traveler that had fallen among robbers you despise and condemn their paltry souls. When you recall that wealthy Rus-

§ Quoted from Miss West's Romance of Missions, pp. 609, 610, in Thompson's Foreign Missions, p. 70.

*Luke 10:32, ff.

sian citizens, during the terrible famine which prevailed a few years back (about 1890) in that country were speculating on the very breadstuffs shipped into the country for the starving peasants, you rise in hot and holy wrath against such selfishness and brutality. When you hear that an able bodied man has given no help to a child lost in the darkness ; nor cared to give any ; you set him down as utterly inhuman if he had the power to help and would not help.

Ours is a humane age and a humane race. One of the most pleasing anecdotes related by Boswell of his hero Samuel Johnson is his story of the great man's carrying a poor and degraded woman whom he had found lying in a state of exhaustion in the streets to his own home and there caring for her till her recovery. Among the most touching stories of our Street Arabs are those of their humanity toward the weak and needy among themselves. Men generally are humane, in our time. We have all sorts of asylums for man and beast. Even the dogs and cats, if strays, are provided with homes.

Nevertheless, is there not danger of our turning out to be like the priest and the Levite? Is there not danger of our doing like the Russian speculator? Is there not danger of our doing far worse? They withheld from their starving fellows bread. We withhold that bread of which if a man eat he shall never hunger.

Yes, my brethren, there is danger of our not going to the help of God's lost children, some of whom are consciously lost and are crying for light and help, and more of whom are mad in their lostness and unconscious of it.

It is inhuman not to help to disciple all nations.

Don't deny that the heathen need the Gospel. Granting that there were a possibility of salvation for adult heathen men and women without the Gospel, it would *still be your duty to carry the Gospel to them*. Every reason which may be offered in behalf of giving it to the world at home may be offered for giving it to the world abroad. The man who will not help his neighbor who has fallen among thieves simply because that neighbor will not certainly utterly perish deserves to be despised. Much more we, if we will not give the Gospel to the heathen, even supposing that they have a chance of salvation.

But no honest and candid interpretation of the Bible favors

the idea that adult heathen are saved without a knowledge of Christ. Missionaries know of *no case* of a man's having lived up to the light which he had in such a manner as to ground a hope of his salvation.

"The Scripture saith, whosoever believeth on him shall not be ashamed For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

Be human, be missionary.

7. *You should be moved by a sense of awful responsibility to be missionary.*

Our light is the amplest. The command of God to disciple all nations rings with unmistakable clearness. We have every opportunity. The world, with the possible exception of the central plateau of Asia, lies open to the missionaries of the cross. Communication is easy and travel rapid and also facile.

To whom the Lord giveth much of him will He also require much. Everything in God's past toward you that calls for fidelity, for gratitude, for self-sacrificing love; and those noble examples of christian living—each, severally lays a heavy responsibility upon you; and *unitedly* they lay an *awful responsibility* upon you to be missionary.

8. *You should be moved by a sense of right to be missionary.*

Righteousness says, don't be a hypocrite. Be faithful and loyal to the command of our Lord. Don't be ingrate but grateful. Don't fail of self-sacrificing love. Don't fail to emulate noble examples. Don't be inhuman but humane. Live up to your responsibility. It says, obey every noblest impulse. Do right according to your light.

In conclusion, will you remark:

That if you do not become a missionary in person, as a minister at home, it is your duty not only to be missionary in spirit but to make your people so.

Unless you inform yourself as to the obligations to missionary effort, of the opportunities for such effort and the world's needs, you can't be missionary; nor can you make your people so. You must therefore inform yourself and your people on the subject. Without definite knowledge of missions neither you nor they can be interested in them. Neither you

nor they can do any efficient work even should the desire be present, without such knowledge. You can make them a great missionary power by giving them the knowledge. Supposing they are really Christian, that is all they need of human aid in order to becoming a *power* in spreading the Gospel.

Let me exhort you to do your work well in giving them light on the missionary aspect of Christianity.

It will help them, it will give them an intellectual and moral quickening, making them look on all historic movements with greater interest and intelligence, adding tone and vigor to their whole mental life. You will have done no mean thing when you have lifted a congregation above a consideration of its own small personal and local matters and made it look upon its commission from the Lord Jesus as world-wide; when you have made it see that He has given it a glorious work—a work which angels might well aspire to do. Think of the peasant church of Hermansburg, Hanover, Germany, under the leadership of Louis Harnes, establishing a theological school for the education of missionaries, building a ship to carry its missionaries to Africa, planting eight vigorous colonies in that savage field, pushing missions over a wide field, “reaching from the Zulus on the coast to the Bechnanans in the centre, and from the Orange River to Lake Nyami.”* What a mental and moral growth must have taken place in that congregation! Moreover, if you will lead your people to active missionary work you will give them perhaps more comfort than if you preach ever so much on the consolations of the Gospel for all those who mourn. Hear the testimony of old Andrew Fuller on this question.

“There was a period of my ministry,” said Andrew Fuller, “marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them the more they complained of doubts and darkness . . . I knew not what to do nor what to think; for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the Gospel.

* Hoppin: Pastoral Theology, p. 553.

We met and prayed for the heathen; met and considered what could be done amongst ourselves for them; met and did what we could. And whilst all this was going on the lamentation ceased. The sad became cheerful and the despairing calm. No one complained of want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves, sir; that was the real secret. God blessed them while they tried to be a blessing.”*

Honest, genuine missionary work will give your people Christlike conceptions of truth, duty, to man and God; and Christlike habits of character. *Teach your people this. Teach them that to be Christians and to be happy is to be missionary.*

Show them that the very genius and spirit of Christ's life was missionary, so far as his attitude toward man was concerned. Show them that the exercise of this Christlike mode of life will be followed by growth in Christlikeness of character. Show them that to be anti-missionary in spirit is to be unchristian. Make them missionaries.

You will thus confirm their faith. As they thus throw themselves into line with one of God's great purposes they will come under the influence of a powerful persuasion of the truth of Christianity. There shall be applied in them that saying of our lord, John 7:17, “If any man will do his will, he shall know of the doctrine, whether it be of God.”

Finally, let me remind you brethren, that as you thus lift your people you will lift yourselves. You will enlarge your length and breadth, and height and depth. You will transfigure and transform yourselves by the power of the truth. And you will be walking in the footsteps of our blessed Lord.

*Quoted in Thompson's Foreign Missions, pp. 28, 29.

