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## I. LITERARY.

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### THE EVOLUTION OF THE "NEW INSPIRATION."

PROF. HENRY ALEXANDER WHITE.

There are some among us who first turned the pages of the Bible to see the color and pictured form of men and things whose story was already familiar from parental lips. From picture to print we passed and found the narrative there recorded in exact agreement with the stories told us in childhood. Again and again we sought the printed pages only to find all these stories linked together in one great history. The "Father in Heaven" of our daily prayer was found to be the speaker, in his own Divine Person, on many pages of the sacred book. Character by character the nature of His Personality was unfolded to us. The Creator of the opening chapter was declared to be the Moral Governor in the chapters immediately following; then, by degrees, he was set forth as the Father, the Redeemer and the Comforter of those people whom He had before selected. Yet in all these varying manifestations of His character, He was declared to be 'the same, yesterday, today and forever.'

Closely interwoven with the web of these statements concerning the character of God, we found also a history of human character. Nations and individuals were described with reference to the relationship existing between them and the Invisible God. The character of men was always measured by our infallible standard—the character of God. Hence,

education of ministers. No doubt we shall soon find it expedient, nay even necessary, to offer them at Tuscaloosa Institute a much wider training. We now have well laid plans for sustentation and evangelistic work. It is a fact beyond all doubt that we are actually reaching them and bringing them into our church. The support of the ministers is very meager and insufficient. But they are doing God's work successfully. Some of them are hungry and ill-clad because of the unfaithfulness of our church. Splendid fields for work invite our entrance on every side. But this great and successful work is in danger of disaster simply and only from the lack of money. The treasury is empty and has been practically so for some time. If the church will supply the money this work, will go forward very rapidly ; if not, it will stop.

Tuscaloosa, Ala.

A. L. PHILLIPS.

## THE BIBLE ARGUMENT FOR FOREIGN MISSIONS.

### PART I.

In attempting to trace this subject through the Bible, we must begin at the beginning ; for we shall find, as we proceed, that the Bible is full of the subject, and that, like every other great doctrine of the Word of God, it develops more clearly and fully the farther we read on.

We begin by laying down this proposition, viz.: That the revelation of the true God to man, together with the blessings that flow from this revelation, were, from the first, and all along, desired to be world-wide.

Let us now look briefly, first, through the Old Testament, then through the New, to see whether their teachings establish the truth of this proposition. As a general introduction to the whole argument, we may refer to that vague but comprehensive promise made to our first parents after the fall. There is in this promise no hint of limiting the blessings promised to only a part of the race. Notice the following points :

1st, It is "the seed of the woman" in the most universal sense of this expression—all the seed—that is to get the victory over the tempter. This is the promise. To limit it to the work of the Savior who was then yet to come, and whose coming had not been previously even hinted, is arbitrarily to limit

the full contents of the promise. Rom. 16:20, "And the God of peace shall bruise Satan under your feet shortly."

2nd, The evil inflicted by the serpent in "bruising the heel" of the woman's seed is beyond all controversy universal. Strange if the remedy promised were not as universal as the curse inflicted, limited only by man's unwillingness to accept the offered salvation. There was at that time no part of the race preferred above or before the other. All were on precisely the same footing, and the promise applied to one as well as the other.

But let us now go into the subject more particularly and notice its various aspects more in order.

1. When God called Abraham to leave his native land and his kindred to go into the land that He would show him, He closed the interview with Abraham in the words of this remarkable promise, "And in thee shall all the families of the earth be blessed," or, "bless themselves," *i. e.*, avail themselves of the promises and blessings vouchsafed to Abraham. Notice here

1st, That the speaker is God himself, the omnipotent Ruler of all men and all their actions. We are thus led to conclude that this declaration is not merely a prediction of what men are going to do, but it is a decree of Almighty God which He will certainly bring to pass in His own time. The fulfillment of this promise does not depend on the fickle will of fallen man, but on the "determinate counsel and foreknowledge of God," who "cannot lie."

2nd, This promise is rendered *important* and *emphatic* by its *frequent repetition*. Again and again did God renew this promise to Abraham, Gen. 18:18, and repeat it to Isaac, Gen. 26:4, and to Jacob, Gen. 28:14. Thence it was carried over to the New Testament, where it is twice quoted and at least once referred to, Acts 3:25, Gal. 3:8, Rom. 4:13. Thus is indicated the *prominence* which this promise held, both at the time of its first announcement, and afterward in the history of God's revelation to man.

3rd, In selecting and blessing Abraham, God had the good of the whole race in contemplation. The descendants of Abraham, *i. e.*, the visible and organized church, were designed to be the medium through which the whole race is to share the blessings promised to Abraham by Jehovah, the God of revelation. "IN THEE AND IN THY SEED shall all the families of the earth be blessed." Thus was the church of

God from its first organization destined and constituted to be a *missionary* church.

Thus early in the history of redemption are we taught

(1) That all nations and races are to share the true religion with its blessings.

(2) All are to share it **EQUALLY**. Notice, there is no distinction made between one and another. All are on an equality, and, at most, with the exception of Abraham's descendants, there is no priority as to the time when the various nations are to become sharers of these blessings. One has just as much claim to them as has the other. To all **ALIKE** and to all **AT THE SAME TIME** is what is implied here.

(3) This has been so decreed by God himself. He is the speaker.

(4) This is clearly and emphatically stated at the *first organization* of the visible church in the world. The true religion and the blessings that it brings always were, and are yet, designed to be as free and as universal as are the blessings of God's providence.

2. Turning over now to the second book of the Old Testament, we come to a further unfolding of this great subject. Not only had Jehovah God promised repeatedly and emphatically to Abraham, Isaac and Jacob that in them and their seed, the visible church, should "all the families of the earth be blessed," but in the book of Exodus the same God appears as the omnipotent Ruler of the most powerful heathen nation of antiquity, and He commissions His servants, Moses and Aaron, to enter in His name, into a contest with the idolatry of that nation. The history of the ten plagues and the victory of Jehovah over Pharaoh and Egypt has a far wider significance than merely the deliverance of Israel from Egyptian bondage. It means much more, too, than a lesson to the chosen people of God in all ages and a pledge of their deliverance. It has a lesson as well and as momentous to the whole heathen world. As Israel was then and there a representative of the church of God throughout her whole earthly career, so Pharaoh and Egypt then and there stood for heathenism throughout the whole history of the world. God's purpose in this contest with idolatry, as concerns the heathen, is clearly and emphatically stated in Ex. 9:16. Speaking through Moses to Pharaoh, He there declares, "But in very deed for this cause have I made thee to stand, for to show thee my power, **AND THAT**

**MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH."** Here Jehovah God declares that He rules and overrules the affairs even of wicked men—of heathen kings and nations—for the promulgation of His name, *i. e.*, His revealed character, to all nations and men, to Israelite and heathen alike. This same purpose of God appears in equally plain and strong language in other places as we turn over the pages of the Old Testament. In speaking of God's dealings with the children of Israel, Joshua tells them, "For Jehovah your God dried up the waters of Jordan from before you, until ye were passed over, as Jehovah your God did to the Red Sea, which He dried up before us, until we were passed over, **THAT ALL THE PEOPLE OF THE EARTH MAY KNOW THE HAND OF JEHOVAH, THAT IT IS MIGHTY, THAT THEY MAY FEAR JEHOVAH YOUR GOD FOREVER.**" Josh. 4:24. In his contest with Goliath, David tells him, "This day will Jehovah deliver thee into mine hand, and I will smite thee, and take thine head from off thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, **THAT ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL.**" I Sam. 17:46. In the dedication of the temple, Solomon prays thus, "Moreover concerning the stranger, that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake (for they shall hear of Thy great name, and of Thy mighty hand, and of Thy stretched out arm) when he shall come and pray toward this house, hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for, **THAT ALL THE PEOPLES OF THE EARTH MAY KNOW THY NAME, TO FEAR THEE, AS DOTHTHY PEOPLE ISRAEL,** and that they may know that this house which I have built is called by Thy name." I. Kings 8:41-43. In II. Kings 19:19 the pious Hezekiah prays, "Now therefore, O Jehovah our God, save Thou us, I beseech Thee, out of his (Sennacherib's) hand, **THAT ALL THE KINGDOMS OF THE EARTH MAY KNOW THAT THOU ART JEHOVAH GOD, EVEN THOU ONLY.**" "Jehovah hath made bare His holy arm in the eyes of all the nations, and **ALL THE ENDS OF THE EARTH SHALL SEE THE SALVATION OF OUR GOD.**" Isa. 52:10. In such passages of the Word of God as these it is clearly intimated that God in His dealings with His chosen people of that time had in

contemplation the good of the whole world. His great acts toward the children of Israel were performed, not for them alone, but for the heathen world as well, that they too might be brought to the knowledge of the true God. These are great object lessons to the heathen in all ages and places to show them that Jehovah is God alone.

Let us now examine a little more carefully Jehovah's contest with and victory over Egyptian idolatry—the great and veritable “battle of the gods”—of the one, true, living God with all else that is “called god or that is worshipped.” One great lesson designed to be taught to Egyptian and Israelite alike was, that Jehovah is God. Ex. 7:17, “Thus saith Jehovah (to Pharaoh), ‘In this thou shalt know that I am Jehovah: behold, I (Moses) will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned into blood.’” Ex. 7:5, “And the Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.” 8:10, “And he said (Moses to Pharaoh), Be it according to thy word, that thou mayest know that there is none like unto Jehovah our God.” 8:22 (God to Pharaoh), “And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end that thou mayest know that I am Jehovah in the midst of the earth.” 9:14 (God to Pharaoh), “For I will this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.” 10:2 (God through Moses to Israel), “That thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them, that ye may know that I am Jehovah.” 14:4, “And I will harden Pharaoh's heart, and he shall follow after them, and I will get me honor upon Pharaoh, and upon all his host, and the Egyptians shall know that I am Jehovah.” 14:18, “And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.” In such passages the purpose of God is clearly made known, *i. e.*, to convince one and all for all time that He, and He alone, is the only God, who rightly claims obedience from all alike. It may be noted further,

1st, That this grand drama, in which the gods were the ac-

tors and the world the spectator, was performed, not in an obscure corner of the world, where it would not be noticed, or become known, but in Egypt, one of the most famous nations of antiquity, and one that exerted a wide influence on the world at that time. The inference is clear, that it was designed to be a lesson, not only for that place and nation, but for the whole world.

2nd, The history of this contest with and victory over idolatry has been handed down in the purpose of God from age to age to be equally a lesson for all time, as well as for all peoples. And it is becoming more and more widely known every year as the Bible is being spread broadcast over the world. Nothing could be more convincing to a thinking, earnest heathen mind that Jehovah is God than the Bible account of this wonderful "battle of the gods."

3rd, In order that the victory gained might be more convincing and conspicuous to everyone, the magicians, the spokesmen of heathenism, were allowed the best of opportunity. They were permitted, in appearance, or in reality, to imitate the miracle of Moses time after time, until they were compelled by overpowering evidence to acknowledge "This is the finger of God."

3. Let us now proceed a step farther and glance at the divinely appointed and peculiar location of the church of God in the land of Canaan after their journey through and training in the wilderness. Taking into consideration only one feature of the land of Canaan, this is of itself quite sufficient to indicate that God, in planting the children of Israel in that land, had in view His purposes of grace toward the heathen world. They there dwelt "in the midst of the land." On the one hand, they were isolated from the surrounding nations by deserts, seas and mountains; on the south and east by the deserts of Arabia, on the west by the Mediterranean Sea, and on the north by the Lebanon range of mountains. Thus they might more easily preserve the purity of that religion which had been so carefully taught them and instilled into them during their desert life. This had been duly impressed upon them in the most solemn manner, and by frequent repetition, by their great leader, Moses. On the other hand, although separated by these natural barriers from their heathen neighbors, they were yet placed right in the midst of the greatest and most civilized nations of antiquity. On the southwest was Egypt,

and nearer still on the same side the Philistines; on the south-east were the Edomites and kindred peoples, great as enemies to the church of God, if for no other reason; on the north-west were the great and powerful nations which played, each its own part, in the drama of the ancient world, on the stage of the Mesopotamian valley. On the west was Greece with all her civilization, power and influence, while farther westward and later in history arose the great empire of the ancient heathen world—Rome.

Now, can we imagine for a moment that the true God, Jehovah, the God of providence, as well as the God of grace, had nothing in view in the location of His chosen people? Was it simply a settling them down in perhaps the most convenient place? Or, was Palestine chosen only because it was a "goodly land?" Impossible. The Old Testament church had precisely the same duty to perform as the New Testament church has, though in a somewhat different way, viz., the defense and the propagation of the true religion. While the children of Israel in the land of Canaan were so situated as most easily to preserve the truth from contamination with the surrounding heathenism, they were equally well situated also to propagate the truth to their surrounding neighbors. Israel was to be a great object-lesson to the heathen world around them, and a benefit to it. Deut. 4:6, "Keep therefore and do them" (*i. e.*, the commands of God); "for this is your wisdom and your understanding in the sight of the peoples, which shall hear all of these statutes, and say, 'Surely this great nation is a wise and understanding people.'" Deut. 15:6, "For Jehovah thy God will bless thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee." 28:12, "And Jehovah shall open unto thee His good treasure, the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow." 29:24, "Even all the nations shall say, 'Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger?' Then shall men say, 'Because they have forsaken the covenant of Jehovah, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt,'" &c. Thus was the church of God reminded, even in that remote period, of its relations to the other nations of the world. She



was to be an object-lesson to the heathen world; she was to be a blessing to it, to obtain the control of it, and to make known among the heathen the knowledge of Jehovah, the true and living God.

When the church proved unfaithful in its great mission to the world, the mission of preserving and of propagating the knowledge of the true God, He in after years scattered His people among these heathen nations, where they remained for a long number of years and whence many of them never returned, where they unwittingly and unwillingly became foreign missionaries, thus accomplishing God's gracious purpose toward those heathen peoples. Wherever these captive Jews lived among the heathen, they erected synagogues in which public worship was conducted, the law and the prophets read and expounded, Jehovah worshipped, and thus many of their heathen neighbors were made acquainted with the truth, some of whom, as in mission fields today, were led to embrace it. Finally, in New Testament times, these synagogues became the centres from which as starting points the gospel was first preached to the heathen in foreign lands, as is seen in the work of the great foreign missionary apostle, Paul.

4. It is now time for us to consider the subject in another aspect. Not only had the ancient church of God thus a great and general mission to the heathen world, but heathen were always to be welcomed to the congregation of God's people on condition of embracing the true religion and conforming with its requirements. Both heathen and Israelite were to be received on precisely the same conditions. There was "one law for the stranger and the homeborn." This formula occurs again and again. Ex. 12:48-49, "When a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Num. 9:14, "And if a stranger shall sojourn among you, and will keep the passover unto Jehovah; according to the statute of the passover, and according to the ordinance thereof, so shall he do; ye shall have one statute, both for the stranger, and for him that is born in the land." Chap. 15:14-16, "And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will make an of-

fering made by fire, of a sweet savour unto Jehovah ; as ye do, so shall he do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations : as ye are, so shall the stranger be before Jehovah. One law and one ordinance shall be for you, and for the stranger that sojourneth with you." Thus did not even the ceremonial law of the Old Testament exclude strangers from the congregation of Jehovah, the church of the true God, but always welcomed all that were willing to come and admitted them into the church on precisely the same conditions as it admitted the native born Israelite. This ceremonial law was like the doctrine of election ; it excluded none, but included all that came, and that on the very same conditions. It was not exclusive so much as it was inclusive. Thus at a time when one might think that God had passed by all the other peoples, had confined His grace and mercy only to the few Israelites, He was always willing to extend the same mercy and grace, on the same conditions to anyone of any race or nation that was willing to accept it. The blessings which He was then extending to one race, He had also in readiness for all nations. None were excluded, except perhaps a few temporarily for special reasons, a circumstance which establishes, rather than invalidates the general truth here stated.

5. If we look into the Christian life of the Old Testament saints, we find that they were habitually hoping and praying for the time when the name of Jehovah should be known and acknowledged by all. Their sympathies and desires went far beyond the narrow limits of their own nation. Of course, there were exclusive spirits among them, as there are among Christians now, but this exclusiveness was not a characteristic feature of the most godly of that age any more than it is of our own time. Let us quote some of their language : I. Sam. 17-46 (David to Goliath), "This day will Jehovah deliver thee into mine hand ; and I will smite thee, and take thine head from off thee ; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; **THAT ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL.**" I. Kings, 8:43, "Hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for ; **THAT ALL THE PEOPLES OF THE EARTH MAY KNOW THY NAME TO**

**FEAR THEE**, as doth Thy people Israel." Ps. 66:4, "All the earth shall worship Thee, and shall sing unto Thee ; they shall sing unto Thy name." Psalm 67 ; &c., &c.

Every genuine worshipper of Jehovah was longing that all men might worship Him. Every true child of God had, even at that time and under that dispensation, a living missionary spirit. The true expression of the piety of the Old Testament saints is found in the Psalms, and these abound with references, in one way or another, to the universal spread of the true religion.

6. In accordance with this true missionary spirit, the people of God are frequently exhorted by their contemporary writers under the Old Testament dispensation to publish far and wide the name—the revealed character—of Jehovah God. I. Chron. 16:24-5, "Declare His glory among the nations, His marvelous works among all the peoples. For great is Jehovah, and highly to be praised ; He also is to be feared above all gods." 16:31, "Let the heavens be glad, and let the earth rejoice ; and let them say among the nations, 'Jehovah reigneth.'" Ps. 9:11, "Sing praises to Jehovah, Who dwelleth in Zion ; declare among the peoples His doings" (marg.). Ps. 96:10, "Declare His glory among the nations, His marvelous works among all the peoples." Vs. 10, "Say among the nations', Jehovah reigneth.'" Isa. 42:10-12, "Sing unto Jehovah a new song, and His praise from the end of the earth ; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit ; let the inhabitants of Sela sing, let them shout from the top of the mountains. Let them give glory unto Jehovah, and declare His praise in the islands." Jer. 31:10, "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off." Such are a few of the exhortations to herald abroad, even in that day, the revelation of the true God, Jehovah.

7. Still further, in accord with the same spirit, the heathen peoples are exhorted, invited and warned to yield obedience to the true God. Deut. 32:43, "Rejoice, O ye nations with His people." Ps. 2:10, "Now therefore be ye wise, O ye kings ; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that put their trust in him."

Ps. 96:1,2,7,8,9, "O sing unto Jehovah a new song : sing unto Jehovah all the earth. Sing unto Jehovah, bless His name; show forth His salvation from day to day. Give unto Jehovah, ye kindreds of the peoples, give unto Jehovah glory and strength. Give unto Jehovah the glory due unto His name ; bring an offering, and come into His courts. O worship Jehovah in the beauty of holiness : tremble before Him, all the earth." 33:8, "Let all the earth fear Jehovah : let all the inhabitants of the world stand in awe of Him." Ps. 49:1, "Hear this, all ye peoples ; give ear, all ye inhabitants of the world : both low and high, rich and poor together." Ps. 117: 1, "O praise Jehovah, all ye nations ; laud Him, all ye peoples." Isa. 34:1, "Come near, ye nations to hear ; and hearken, ye peoples : let the earth hear, and the fulness thereof ; the world, and all things that come forth out of it." Thus also are the nations called upon to witness the doings of Jehovah with His people and with their enemies. Jer. 6:18, "Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth : behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words ; and as for my law, they have rejected it." 31:10, "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, 'He that hath scattered Israel will gather him, and keep him, as a shepherd doth his flock.'" 52:2, "Declare ye among the nations and publish, and set up a standard ; publish, and conceal not : say, 'Babylon is taken,' ' &c. Thus is forcibly shown that the heathen nations, even at that time, were not to be idle and disinterested spectator's of God's dealings with His chosen people, and that they too might have a share in the blessings of the chosen race. Jehovah was already then declared to be the God of all the earth.

8. We have at least one book in the Old Testament that is entirely devoted to foreign missionary work—the prophecy of Jonah. This prophet had a special commission to a special field in the heathen world, the city of Ninevah. No foreign missionary of our age has ever had a clearer and more definite command laid on him than this prophet, and no doubt many in our day imitate his example in trying to escape a sense of duty, both as to going and sending. But surely such a command given to an Old Testament prophet shows most clearly that heathen nations were at that time under obligation to

yield obedience to the true God. Nor was Jonah the only prophet who had a message in person to the heathen. Jeremiah had somewhat of a similar commission. Jer. 1:4-5, "Now the word of Jehovah came unto me, saying, 'Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.'" Daniel and Ezekiel spent all of their prophetic lives among the heathen, and Daniel had much to do with some of the great heathen monarchs, and through him a knowledge of the true God was widely spread among heathen peoples. See how he exhorts Nebuchadnezzar to repent of his sins and turn to righteousness; Dan. 4:27, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquility." This same Nebuchadnezzar had blessed God for the deliverance of the "three Hebrew children" from the fiery furnace, and under the influence of that miracle made a decree "That every people, and nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort." Dan. 3:29. So Darius, when Daniel was delivered from the lions, "wrote unto all the peoples, and nations, and languages, that dwell in all the earth; 'Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end: He delivereth and rescueth, and worketh signs and wonders in heaven and in earth; Who hath delivered Daniel from the power of the lions.'" Shall we say that all this was by the way, undesigned, having no special reference to the point to be proved? Not if we believe in the ruling and overruling providence of an all-wise God.

9. But it is in the prophecies of the Old Testament that we find most frequent reference to the Gentiles' sharing the blessings of the gospel. Of course all these prophecies look to the future—generally to the New Testament dispensation—yet they show none the less clearly the *animus* of the Old Testament teaching and doctrine. These prophecies are so abundant as to defy anything like an exhaustive quotation, and only

a few can be selected as examples of the whole. They begin most clearly to utter their voice at the organization of the church in the family of Abraham, in the oft-repeated declaration, "And in thee—thy seed—shall the families—nations—of the earth be blessed—bless themselves," and continue more or less frequently throughout the whole volume. I. Kings 8:41-2, "Moreover concerning the stranger, that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy mighty hand, and of Thy stretched out arm.)" &c. Ps. 22:27, "All the ends of the earth shall remember and turn unto Jehovah: and all the kindreds of the nations shall worship before Thee. For the kingdom is Jehovah's: and He is ruler over the nations." Ps. 65:2, "O Thou that hearest prayer, unto Thee shall all flesh come." Ps. 67:7, "God shall bless us; and all the ends of the earth shall fear Him." Ps. 72:8-11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him." Ps. 86:9, "All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy name." Ps. 98:3, "All the ends of the earth have seen the salvation of our God." Isa. 2:2-4, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, 'Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.'" Chap. 45:22-24, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow and every tongue shall swear. 'Only in Jehovah,' shall one say unto me, 'is righteousness and strength': even to Him shall men come, and all they that were incensed against Him shall be ashamed." 66:23, "And it shall come to pass, that from one new moon to another, and from

one sabbath to another, shall all flesh come and worship before me, saith Jehovah," &c., &c. In the light of such accumulative proof, can anyone doubt the essential missionary character of the true religion, even in its Old Testament dress? Need we adduce any further testimony from those ancient oracles to establish the truth of the proposition with which we started out? It *may* be true that God's revelation to man, as given in the Old Testament, was not intended to be propagated world-wide *at once when it was given*; but even if this be true, it does not weaken the argument with reference to the design of its Author as to its final destination, to take place as soon as the world, in the providence of God, was prepared for the world-wide promulgation of this revelation. It was at least in the intention of its Author, designed to be world-wide from the first, even though the time for this may not yet have arrived. But, be this as it may, the essential missionary character of the true religion is clearly established from the Old Testament Scriptures.

In a word, it may be said that the Old Testament as a whole is one solid, overwhelming proof of the existence and absolutely sovereign rule of the one true God, Jehovah, and of the universal obligation of all men to worship and serve him alone. This feature of that wonderful book is brought out more clearly when in reading we leave in the text the proper name, Jehovah, which unfortunately was not done by the translators. This is the revealed and divinely authorized name of the true God, and it is exceedingly strange that any missionary in foreign lands should ever have had any difficulty about finding a name for God, when this is given especially to distinguish the only true God from all others. The Old Testament, if properly handled, is the best weapon against idolatry in any land, that has ever been written.

A. SYDENSTRICKER.



# THE UNION SEMINARY MAGAZINE

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## I. LITERARY.

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### EARLY RECOLLECTIONS OF JOHN RANDOLPH.

[Since the publication of my Father's sketches of Major James Morton in *The Union Seminary Magazine*, Vol. IV., No. 2, (Nov.-Dec., '92) I have been so frequently asked if among my Father's papers there were any other memoranda of the men whom he knew in his early life, that I venture to send to you for preservation in a later publication, the accompanying article, giving his "Early Recollections of John Randolph." These recollections were published in the *Central Presbyterian* in 1859, and transferred from that paper to the *Southern Literary Messenger*, then edited by John R. Thompson, Esq. (June, 1859, pp. 461-466). On p. 471 of same number and volume, Mr. Thompson makes the following editorial comment:

"We transfer to the pages of the Messenger this month from the *Central Presbyterian*, some pleasant recollections of John Randolph of Roanoke, which were contributed to that excellent paper by one who knew the gifted and eccentric orator and politician. As contributions to a work as yet unwritten, a full and impartial biography of one of the most remarkable men of his time, these sketches have a permanent value and it is with the view of placing them within ready access, as well as of presenting them to our readers, many of whom do not see the *Central Presbyterian*, that we surrender the space for their insertion to the exclusion of original material. It is a part of the Messenger's mission, which we never overlooked, to garner up all that relates to the past history of Virginia in the lives of her distinguished citizens, and thus give to the whole series of the Magazine a significance not possessed by periodicals devoted entirely to the literature of the day."

I take it, that it is also the mission of the *Seminary Magazine* as of the famed journal from which the extract is taken, "to garner up all that relates to the past history of Virginia in the lives of her distinguished citizens, and thus give to the whole series of the Magazine a significance not possessed by periodicals devoted entirely to the literature of the day." And specially to do this with reference to all that concerns the



## THE BIBLE ARGUMENT FOR FOREIGN MISSIONS.\*

## THE NEW TESTAMENT ARGUMENT.

REV. A. SYDENSTRICKER.

In approaching this subject as taught in the New Testament, we are at once impressed with the difficulty of giving even an outline of its teaching on foreign missions, so full is the book of it. To those that read with unprejudiced minds, there is no possibility of mistaking its meaning.

But, to begin at the first, please observe :

In that grand exposition of the moral law, the Sermon on the Mount, in the first prayer which our Saviour taught his apostles, and the whole Christian church through them, nothing is more prominent than that the reign of the true religion is to become universal. Notice here,

1st. That this prayer is to be the model on which our prayers are to be formed. "*After this manner* therefore pray ye."

2nd. That the universal part of the prayer comes first, as being of the greatest importance. We are taught to pray that all may do the will of our heavenly Father before we are to pray even for the pardon of our own sins. It is *first* in importance.

II. Our Savior announces the very foundation for all subsequent teaching and practice on this subject in his wonderful declaration to Nicodemus during their conversation after nightfall : "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

III. After our Savior had completed the work of the world's redemption and had risen triumphantly from the grave, he gave the great commission to the apostles whom he had chosen and through them to all their successors—to every man whom he calls to preach the gospel—and, secondly, to the whole church, (Mt. 28: 18-20; Mk. 16:15). Let us notice what is embraced in this commission to the church.

1st. The heralds of the gospel are to preach it to all creation, (Mark 16:15). But this heralding is only laying the foundation of the work ; it is generally and mainly simply a prepara-

\*Owing to lack of space we were compelled to condense this article somewhat, but hope it is not too severely injured by the excisions.—Eds.

tion for further work. Very few in heathen lands are converted by this simple heralding of the gospel. Were the work to stop here, it would not only be very imperfectly done, but also it would be no more complete than is the laying of the foundation of a house the completion of that house. The greatest and most important part would be left untouched ; for we are commanded not only to herald, but,

2nd. To make disciples of all. "Go ye therefore, and *make disciples* of all the nations," (Mt. 28:19, R. V.). This implies much more than heralding the gospel. To make disciples is to make learners. A disciple is not necessarily a convert. To make a disciple of one is to bring him under the instruction and influence of the gospel. The disciple may, by God's grace, become a convert, and, as a matter of fact, in heathen fields the converts very generally come from among those who have been thus "discipled." But the point is that we can make only disciples ; we cannot make converts ; that is not our work ; God alone can do that. It is our part to instruct and influence to the best of our ability. It is God's part to convert a soul, and where we do our part of the work faithfully and persistently we may be sure that many of our disciples will become the subjects of the saving grace of God. On the contrary where little "discipling" is done, the ingathering of converts is generally meager in heathen fields. Hence it is, that the great majority of heathen, young and old, that are brought under Christian instruction and influence, whether in schools, Bible classes, or in whatever way, become converted and lead consistent Christian lives ; while so few of those to whom the gospel is simply heralded, without Christian instruction and influence, are ever converted. Thus is seen the transcendent importance of "making disciples," of bringing the unvangelized under the instruction and influence of the gospel.

3rd. To receive these disciples, when they give evidence of conversion by a credible and consistent confession of faith, into the visible church by baptism. This of course implies the organization of churches with all that pertains to this.

4th. To teach these converts to observe every command of our Savior.

IV. We come now to the final qualification which the apostles received to fit them for their work. They were already disciples of the Savior, they believed in him, loved and obeyed him, and had been carefully taught and trained by the Savior

himself for at least three years, showing that all these are essential in the herald of the gospel; but they lacked yet one qualification—the most important—and that was the baptism of the Holy Spirit. This last fills a place of its own. No amount of Christian training or experience or learning can take its place, important as these may be in themselves. After the apostles, in obedience to the Lord's command, had waited in Jerusalem "for the promise of the Father," *i. e.*, for the fulfilment of that promise, they "were all filled with the Holy Spirit," who appeared to them in the form of "distributed," fiery tongues and "sat on each of them," and they were thus at once able to speak to all that were in Jerusalem at that time, to each in his own native language. Thus was it most clearly intimated at the first reorganization of the church under the New Testament dispensation, that the gospel was henceforth and forthwith to be preached universally in every tongue used by man. At the same time, this manifestation of the Spirit was interpreted by the apostles as being a fulfilment of the old prophecy which had declared and predicted that God would pour out His Spirit upon *all flesh*. The preaching of the gospel in every tongue, so that all might be reached, and the outpouring of the Holy Spirit on all flesh are clearly indicative of the universal spread of the gospel, and this was, in fact, the inauguration of this great work under the New Testament dispensation.

V. We come now to a most interesting and important phase of our subject—the work of the New Testament church in carrying out the great Commission of the Savior. We shall attempt to bring out the leading points in this work.

1st. Foreign mission work was carried on by the New Testament church, not only in obedience to the command of Christ, but at every step under the explicit direction of the Holy Spirit. Let this be especially noted, while "prophets and teachers" in the church at Antioch were ministering to the Lord and fasting, "The Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Afterward we have it clearly intimated that the great foreign missionary apostle was directed as to where he was to labor, and what places he was, for the time being, to pass by, by this same blessed Spirit.

2nd. The foreign missionary work was carried on under the supervision of the church as an organized body. It was the

work of the church, not of a few individuals on their own responsibility.

3rd. Foreign work, as such, was begun *very early* in the history of the church. This is clear from a simple reading of the narrative. The preaching of the gospel was begun at Jerusalem in accordance with our Savior's directions; but that was simply the starting point of a world-wide enterprise, as every enterprise has to have a beginning. In fact, nearly all, or quite, all of the apostles left their native land sooner or later to carry the gospel to foreign countries, and also other preachers of their own generation. So widely had the gospel been already preached when Paul wrote his epistle to the Colossians, that he could say, that it had at that time "Come into all the world," and "Was preached in all creation under heaven." In Rom. 10:18, accommodating the language of the 19th Psalm to the heralds of the gospel, he says: "Their sound went into all the earth, and their words unto the ends of the world." Of course it may be objected that these expressions are hyperbolic. But, explain them as we may, they must indicate a very wide preaching of the gospel already at that early date—during the lifetime of the apostles. When we consider that the population of the world at that time was not half so large as it is now, and that a great part of the world was as yet unknown, these statements are not so hyperbolic as they may at first appear to be. In fact, it may be safe to say, that the world, as then known, was more nearly evangelized thus early in the history of the New Testament church, than it is now, as we know it, eighteen-hundred years after!

4th. The distinctively foreign work was begun by the apostles and their helpers *long before their own native land was evangelized*. When Paul and Barnabas were sent out, the vast majority of the Jews in Palestine were yet unbelievers. Nay, many of them had as yet probably never heard the gospel. The population of Palestine at the time was dense. Our Savior had preached only three, or three and a half, years before his crucifixion, and he was the only one, so far as we know, who preached the gospel regularly before that event. It is safe to say, then, that there were thousands and millions of heathen and unevangelized Jews in and around Palestine at the time when Paul and Barnabas were *by special divine command sent away from these to regions beyond*. Of course such considerations as these ought to be an effective

answer to the objection so often urged against foreign missions on the plea, that we have so much to do in our own land—so much ignorance and wickedness among our own people—so many heathen at our own doors, &c. These statements are true, yet notice that Paul made the unbelief at home no reason why he should yet remain there to preach to the unconverted, but *a reason why he went to those that had never heard the gospel*, in the hope that, by their obedience, his own unbelieving brethren might be shamed into obedience, (Rom. 11:14).

5th. The aim of the early church was to give the gospel to the whole race as soon as possible—to give it to all contemporaneously as near as might be, and to evangelize the world in their own generation. The apostles interpreted the commission literally, as laying on themselves personally the obligation to spread the gospel over the whole world.

At the apostles' rapid rate of evangelizing the world, was it any wonder that they so often spoke of, and constantly looked for, the coming again of the Lord? Judging from apostolic example and remembering at the same time, that they were constantly under the direction of the Blessed Spirit, it is not difficult for us to see that the church of this present generation is under the most solemn obligation to give the gospel to the whole world during the present living generation. There is no need for this generation to go down to the grave ignorant of the gospel. We at this time have immensely greater facilities for the speedy evangelization of the world than had the church of apostolic times.

6th. Let us now attempt an answer to a very interesting and intensely practical question. In what sense did the missionary apostle Paul, understand the great commission of our Savior to lie on the home church? Must the foreign missionary literally go in person to every unevangelized individual of the race and give him an intelligent knowledge of the gospel? Is the church at home to send out a vast army of missionaries sufficient to accomplish this stupendous task by their own personal labors? What did the apostle Paul actually do in the part of the world in which he labored? He traveled through Asia Minor gathering converts, establishing churches, and ordaining elders over them in every place. At the same time he was gathering around him a band of helpers, selected here and there as he seems to have found suitable men. He went over the same region of country two or three times, "confirming the

souls of the disciples," and remained two years or more in Ephesus because in that city "a great door and effectual was opened unto him, and there were many adversaries." But he had not gone over the whole of Asia Minor before he was called by the Lord in a vision to leave that part of the field and cross over to Europe, (Acts 16: 6-10.) In like manner, he went over Macedonia and Greece gathering converts, establishing churches, ordaining officers, and preaching the gospel as he went along to every one whom he met, assisted all the while by several helpers. Over this whole region he labored not more than twenty-five years at the farthest, when he said that he had "no more place" there and was ready for other fields. That he was not mistaken in his statements and plans of work is evident from the fact that he was constantly under the direction of the Holy Spirit. Now, that Paul and his few companions had, in that comparatively short time, preached the gospel in person to every creature over that wide, and at that time, populous district of country, is impossible to believe in the light of modern foreign mission history. The apostle Paul started the work, and put it on a firm, self-supporting, self-propagating basis, and then left it to the native churches to carry on and complete. How faithful at least some of these were in their work of propagating the gospel, is seen in the history of the Thessalonian church, (I Thess. 1-8.)

Another feature of the apostle's work is in striking contrast with a great deal that is being done at the present day in the prosecution of this work. Although the apostle frequently visited his own land and people, we have no account—not even a hint—that he ever asked for an increase of the foreign force. Those of our modern "missionary apostles" who make it a great part of their business to travel over Christendom gathering up more foreign missionaries, male and female, ordained and unordained, trained and untrained, however pure their motives may be, have not the warrant of apostolic example.

Now is Paul's example to be the pattern for us to follow in this work? Have things changed so much since that time that we must discard that example altogether and make our own plans? Hardly, if the Bible is the Word of God, given us that we may be perfect, "furnished completely unto every good work", (II Tim. 3:17), and since the rapidity with which the gospel was spread by this apostolic method was so great. In no modern field have two or three missionaries ever by any

other method been able to spread the glad tidings at anything like such a rapid rate as did Paul with his co-workers.

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## MISSION SCHOOLS.

REV. JOHN V. McCALL.

In the early days of mission work the single line of labour was that of the evangelist who went about over the country scattering seed here and there. This was the policy of Xavier in the 16th century as he journeyed through the greater portion of the far East. Of somewhat similar character was the method of Livingstone as he went to hundreds who had never seen the Caucasian or heard "the glad tidings of great joy."

The large amount of needless suffering endured among the heathen by reason of their ignorance of anatomy and bodily ailments, as well as their lack of knowledge of the proper remedies, and the influence obtained over the native mind and heart which had experienced relief at the hands of Christian surgical skill and knowledge, brought the church to see that in the effort to disarm the prejudice of superstition and break down the barriers of distrust, medical missions must play a prominent part. So true has this been, that the medical feature has become a regular part of the organized work in many lands. It constitutes a means of protection for the lives of missionaries and adds greatly to their efficiency in winning the affections of the natives.

Another question that very soon suggested itself was the advisability of mission schools. At first these were opposed by a great many people, who said that the chief object of missions was being overlooked, and money, ability and service devoted to what might bring the culture of civilization, but which was not directly connected with the salvation of souls.

It is true that an education gives no *assurance* that its recipient will become a more moral or upright citizen. There is no necessary connection between culture and morality. An educated man is, by no means, always a good man. The history of mankind shows us that some of the most highly civilized and best educated peoples have been notoriously licentious; and this fact is confirmed by observations of our own times.