

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

THE
BIBLIOTHECA SACRA.

ARTICLE I.

MISSIONARY CULTURE.¹

BY REV. JAMES G. VOSE, D.D., PROVIDENCE, R. I.

THE great work of Foreign Missions is now receiving unusual attention from all classes. The progress of the work excites astonishment, and its results can no longer be treated with contempt. In forming an estimate of the value of missions, an important element is to be found in the character of the missionaries themselves. Any great work, for society or for the nation, requires a lofty type of excellence in those who plan and execute it. While it may be true of many of the founders of great systems that "they builded better than they knew," it is no less true that their work was a part of themselves. The ideal is ever in some respects loftier than the achievement. The efforts of philanthropy must lower their expectations in view of the difficulties to be encountered. The aim of the leaders is loftier than can be made to appear from the result. This is true in education. While we boast of the diffusion of knowledge in modern times, the highest interest centres about the great educators, who have inspired others. We see in the men themselves the model of what they would accomplish. So it is in all Christian leaders. We are first

¹ The substance of this Article was delivered as an Address before the Society of Inquiry at Brown University, June 13, 1875.

attracted by their work, but if it be great and genuine we always find something greater in themselves. We form an idea of what can be done for the race by what is seen in the individual. When Christianity was founded our Lord came himself into the world to show what he was in his own person. So when he commissioned his apostles, it was not only that they might bear a message for the rescue of mankind, but that they might attain with every step of their work a loftier manhood. The true Christian missionary in all ages has exemplified more or less in himself the power of the gospel to glorify mankind. It is the purpose of this Article to consider missionary culture in its most important aspects.

I. *Spiritual Culture.*—In those engaged in missions we observe two especial features. These are faith and loyalty to Christ. While faith is always set forth in the Scriptures as the entrance to the spiritual life, the meaning of it is never so distinctly shown as in efforts to advance Christ's kingdom. Whatever dispute there may be as to the amount or quality of faith essential to salvation, there can be no question as to its necessity in all great achievements. Our Saviour himself showed his exalted faith in his methods of conveying truth to all conditions of men. None were too low to be beneath his sympathy or his prayers. And the same is seen, in humbler measure, in the case of Paul. Whoever may think that Paul exaggerates the importance of faith as a principle, cannot deny its immense power in his own life. It carried him through all dangers and conflicts, and made him equally fervent whether he preached on Mars' Hill or to the little company of women by the river side at Philippi.

In our age the missionary work has, in like manner, developed the power of faith. It has brought distant things near, by making men sympathize with the misery and degradation of the remotest tribes. Judson and Newell could not sleep when they thought of the moral condition of those for whom Christ died. Faith also overcame the disparity between means and ends. It overleaped all barriers — want of

money, ignorance of languages, difficulty of treating with hostile governments, opposition alike of friends and foes. No greater derision could have been excited when David chose five smooth stones out of the brook, wherewith to assail the mailed champion of the Philistines, than when our early missionaries sailed for an unknown coast with every earthly probability against them. Truly had they need to remember Christ's saying, "My kingdom is not of this world." Nor did their faith encounter its main obstacles at the beginning. It was developed by trials, that for years seemed to increase at every step. It was developed too by successes. For as steel is tempered by plunging alternately into heated baths of mercury or oil and into cold water, so the early champions of the missionary cause passed, like David, through alternate straits and deliverances that brightened faith on every side. It was developed both by God's answer to prayer and by his delays. The power of prayer was taught them, both by extraordinary escapes wrought by the hand of God, and by the complete sweeping away of their hopes when they were tempted to trust too much to the favor of men. They learned with the Psalmist how "to tarry the Lord's leisure." They learned with Paul, how to be abased and how to abound. Thus has the great principle of faith, the rock on which Christ built his church, been glorified afresh in the advance of Christian missions.

The missionary work has also developed loyalty to Christ. To march under the banners of a victorious prince is easy, but to follow one who is despised, and whose progress is marked by scorn and insult, is a keener test of loyalty. We cannot estimate the pains endured by the missionaries of modern times, men and women alike, in the cause which they held so dear. Suffice it that this experience has brought out their love to the Master. Livingstone, after painting what has been well called a Pauline picture of the sufferings he had endured, says, "I do not mention these privations as if I considered them to be sacrifices, for I think that the

word ought never to be applied to anything we can do for Him who came down from heaven and died for us." And one of the English missionaries¹ to the South Sea Islands, describing the sort of men he would like to have sent out as fellow laborers writes: "A man who takes the sentimental view of cocoanuts and coral islands is, of course, worse than useless; a man possessed of the idea that he is making a sacrifice will never do; a man who thinks any kind of work beneath a gentleman will simply be in the way." Such loyalty has been awakened among missionaries who, like the knights of the Middle Ages, have counted no service degrading that has been required by their liege lord. Thus have they been brought near to Christ. They behold his life, and enter into the compassion with which he looked upon all the wants of humanity.

Here, too, is revealed with intense vividness every man's need of Christ. The ambassador to the heathen goes forth with this absorbing thought, that Christ came as a light to all the nations of the earth, and that without him every man is in darkness. In this manner Paul read his first commission to the Gentiles, "to open their eyes, and to turn them from darkness to light" (Acts xxvi. 18). The whole work of missions is a restatement of every man's dependence on Christ. In his own words, "Without me ye can do nothing." This is the declaration carried equally to the educated Hindoo and the sensual Caffre. This is the truth newly impressed on Christendom as well. Repentance and conviction of sin are the same in every land. Peace is brought to the soul by the application of redeeming blood as truly in the most distant nations as in the soil of New England. And with every man's need of Christ appears also the truth that Christ has a right to every man. Henry Martyn, laboring for years in India and Persia, with no visible results from all his toils, had no less faith in what the future would bring. Under date of April 30, 1806, he writes: "How easy for God to do it; and it shall be done in due time; and even if I never

¹ Life of Bishop Patteson, by Miss Yonge (Eng. ed.), Vol. ii. p. 29.

should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries. But what surprises me is the change of views I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen; but here the sight of the apparent impossibility requires a stronger faith to support the spirits.”¹ To him the people who rejected his Master none the less belonged to Christ. He felt the claims that Jesus had on them. It was not for their sake only, but for his Master’s, that he was willing to live and die to plant the gospel in the East. Those vast countries in which no ray of light appeared were Christ’s by right, and should one day own his sway. The crusaders firmly grasped the idea that the holy places must be reclaimed for Christ; but to the missionary all places belong to him, and all hearts must be made holy by his presence and indwelling. Such loyalty to Christ is here learned; and piety has never appeared more genuine or more fitted to inspire confidence since the days of Paul, than that which has been witnessed in the life and death of these faithful disciples.

II. *Moral Culture.* — The moral training of the missionary is no less to be admired. By this is meant that clear perception of the value of the moral law and of its indissoluble connection with the Christian religion which the missionary, beyond all other men, learns and enforces. In all the world’s history there is a persistent tendency to dissolve the connection between religion and ethics. Although we cheerfully admit that in all systems of religion there are excellent precepts, such as if faithfully followed would greatly improve the life, yet practically there is a divorce between worship and virtue. The sacred books of the Hindoos and Chinese contain precepts rarely applied to life, and of which the world would know little by the results that are patent to the eye. While the Mohammedan code of morals is very defective, the Mohammedans themselves admit that they do not follow even

¹ *Memoir of Henry Martyn* (Tract Society edition), p. 161.

their own standard of duty, and that the most zealous religionists are by no means models of virtuous living. It is a saying among them, "If thy neighbor has made one pilgrimage to Mecca, avoid him; if two, do not speak to him; but if three, move out of the same street."

Now, it may be replied that Christianity illustrates the same discrepancy — that the maxims of Christ find but a very partial response in the lives of his professed disciples, and that the greatest abuses have been practised and defended under the name of religion. We cannot deny this; although we may safely claim that under the guidance of Christianity the world has made far greater advances in brotherly love than under any other system. Popular oratory may draw a bold picture of the superior virtues of civilized heathens; but there is undeniable proof that under Christianity a better type of character has been developed, and a higher condition of manhood and womanhood, than elsewhere throughout the world. But it would be strange if the same tendency which exists in the case of other religions should not exist to some extent in Christianity also. The human mind is the same everywhere. Everywhere man desires to make himself accepted of God without a life corresponding to the law of love. Christian morals have never reached, in all respects, the standard of purity exhibited in Christ, and will only approximate to that, until he himself comes to reign triumphant in every heart.

It is the glory of the Missionary work that it develops, by its Christlike character and purposes, a higher union between these two than is elsewhere seen. In a civilized country, where the forms of society are fixed, where public opinion demands a servile deference, and often usurps the throne of conscience; where also the appeal to self-interest is strong among all classes, morals may tarnish and private virtue depreciate. The missionary work tends to combine the forces of religion and morality in a united onset upon heathenism. The missionary cannot hold the decalogue in abeyance, until he has made numerous converts. Moral

obligation must be preached, as Christ preached it, side by side with penitence and pardon.

The missionary occupies an independent position. What cares he for public opinion? He has come to overthrow public opinion, and place in its stead the law of Christ. In this country men speak of the bondage of the pulpit and, perhaps not always unjustly, charge ministers with preaching a doctrine palatable to the average sentiment, and not likely to disturb the conscience. The missionary does not preach in that way. He is confronted at once, not only with a false religion, but a false morality. Systems of vice and oppression, like polygamy and caste, are before him; and with the story of the cross he must interweave the plain demands of the law. The words of Christ stand out in their original force: "If thine hand or thy foot offend thee, cut it off, and cast it from thee." Thus the servant of God on foreign shores preaches a gospel like that of his Master, in which love to God and love to man are one.

Dogma and precept are united again, as they were by Christ himself and his apostles. In Christianity there are, and must be, both dogma and precept. In the language of Ullmann, in his "Essence of Christianity," "The moral and the religious are not absolutely identical, but they are so inwrought that in a sound development neither can be conceived without the other. True morality has its ground in piety; living piety its expression in morality; and both give us, in their complete interpenetration, the idea of holiness, so far as it is attainable in a human sphere."¹ But even in Christian lands there is a tendency to separate dogma and precept. One is often exaggerated at the expense of the other. We have seen the time in our own land when the tendency was too strong toward the development of abstract doctrine. We have seen also a reaction to the other extreme of mere outward excellence, as if it were to be assumed that there is nothing in religion but good behavior. The missionary enterprise has taken a larger view of human wants. It has

¹ *Das Wesen des Christenthums* (4th ed.), p. 94.

taught us that religion is something more than doctrine, and also that it is something more than good behavior. Men cannot be converted from heathenism by a one-sided gospel. They must be told of Christ and his sufferings. The whole story of his life and death and his lofty claims must be set before them, while, at the same time, they hear his uncompromising demand, "If thou wouldest enter into life, keep the commandments." The plain commands of the law are set side by side with the life of the gospel. The doctrine of Paul's Epistles is not dissevered from his appeal to the conscience. Doubtless, Christian congregations might hear more frequently with profit such exhortations as Paul gives without flinching to the Ephesians: "Wherefore putting away lying, speak every man truth with his neighbor. . . . Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

It has been the high office of the missionary to bring together dogma and precept. It is not possible for him to preach either mere morality or, what is worse, mere religion. He sees all about him the systems of mere religion, whose hollowness he must show in order to crush them. In contrast with these he is to set forth not only the elemental truths of Christianity, but its power to mould and beautify the daily actions of men. The missionary spirit, the same in recent as in earlier times, has brought out the life-giving power of Christianity. Its grand object is, not to enforce a system or a ritual, but to convey new life to human souls. The morals of Christendom have felt the influence.

It is not too much to claim that the system of slavery in England and America was overthrown by the influence of the missionary spirit. Wilberforce, the champion of freedom in England, was the champion also of the cause of missions. And if the slave-trade is ever to be abolished in the heart of Africa it will be through the labors of Christian missionaries, and by the new view of duty inspired by their toils and sacrifices. They are not merely to bear the hope of pardon to

individual men, but to develop a Christ-like life throughout the whole world. Set free from self-interest, trying on lofty heights the moral questions of the world, and taking, as it were, a bird's-eye view of the condition of all countries, they have come to a higher and broader comprehension of ethics than any other class of men. They have a more vivid sense of purity and truth than is elsewhere found. We might well appeal to the records of this century. Although no longer under the restraints of home, and surrounded by strange customs, who has made good any accusation against them? What class of men, not only so lofty in purpose, but so stainless in character, so worthy to be examples to the Christian church? Who has ever fastened upon them the charge of cupidity, of license, of injustice? Who has not seen in them the highest exhibitions of that virtue which appeared in Christ and which won the approval of all sorts of men? The Christian world may point with a just pride to the impartial testimony borne by the Indian government to "the blameless lives and self-denying labors of their six hundred Protestant missionaries."

III. *Intellectual Culture.* — Scarcely was it thought, when the first missionaries went forth in this century, that they and their successors were to stand among the most broadly cultivated men of the age. But the fact is now everywhere admitted. We have sent men to heathendom, amid all privations, restricted in means, and exiled from civilized countries, to attain to a scholarship which they would have sought in vain at home.

Of course, they have had great advantages in respect to language. If there be any truth in that saying of Coleridge, that "he who learns a new language doubles his own range of thought and expression," or in that other saying, that "he who knows no language but his own knows very little of that," what shall we say of men who have learned familiarly several languages, not in a general and superficial way, but to master their every peculiarity, and to use them with power and eloquence? Nor could these men allow

their knowledge of the ancient languages to grow dim. They must study the text of the Bible with careful diligence. Like Judson they pored over the Scriptures with patient industry and freedom of investigation. The discussions of Hebrew grammar found in the correspondence of Bishop Patteson unfold the deepest questions of philology. He had studied Arabic and Hebrew while in Dresden, and read large portions of the Koran.¹ But when he became acquainted with the languages of the Pacific Islands he felt that a flood of light was thrown upon the construction of Hebrew. "It is very hard," he says, "to render Greek into a Melanesian tongue; but the Hebrew runs into it naturally. . . . Unless we learn, by years of experience of uncivilized life among a people without books, to divest ourselves of our artificial modes of thought and speech, we cannot approximate to the mind of the Hebrew of old."² His remarks on the Hebrew tense are deeply interesting, and deserve the attention of all students of that language.³ Our missionaries have studied the literatures of India and China, so as to be able to controvert the learned, and so as to translate hymns into poetry that should not offend fastidious ears. Few have confined themselves to one language, but have become masters of several, in the prosecution of their varied labors.

These statements are not made on partial testimony. "No body of men," says the Indian Government, in a passage quoted in the London Quarterly Review," pays greater attention to the study of the native languages than the missionaries. With several societies it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been that all who have to deal with natives who do not know English shall seek a high proficiency in these vernaculars. The missionaries, as a body, know the natives well; they have prepared hundreds of works suited both for schools and for general circulation in the fifteen most

¹ Life of Bishop Patteson, Vol. i. p. 88.

² Ibid., Vol. ii. p. 504 sq.

³ Ibid., Vol. ii. p. 475.

prominent languages of India, and in several other dialects. They are the compilers of dictionaries and grammars; they have written important works on the native classics and the systems of philosophy; and they have largely stimulated the great increase of native literature prepared in recent years."

In frequent instances, missionaries have made themselves familiar with the European languages, that they might the better discourse with fellow-laborers from those countries and that they might exert more influence at courts. An incidental remark of Judson illustrates this, while it shows also the comparative difficulty of Oriental languages: "I have now been engaged two years and a half in the Burman; but if I were to choose between a Burman and a French book to be examined in without previous study, I should, without the least hesitation, choose the French."¹ What was very extravagantly said of Theodore Parker by one of his admirers, that "he made no more of learning a new language than of eating a big apple," may be far more fitly applied to some of our modest missionaries, who have made themselves familiar with many languages and dialects, that they might carry the gospel to the lost. Sir William Martin says of John Coleridge Patteson that "he could speak not less than twenty-three of the languages of the Pacific Islands, and that he had prepared elementary grammars in thirteen of them, besides copious vocabularies of several others."² And most beautifully does this missionary illustrate the philosophy of language, when he describes to us the mode of conveying the ideas of repentance and heartfelt confession in dialects in which these ideas do not exist. "By degrees," he says, "the language is made the exponent of such ideas, just as in English all religious ideas are expressed by words now used in their second intention, which once meant very different and less elevated things."³ He thus enjoins his pupils: "Do not attempt to use words as [assumed] equiva-

¹ History of American Baptist Missions, by Wm. Gammell, LL.D., p. 27.

² Life of Bishop Patteson, Appendix ii.

³ Ibid., Vol. ii. p. 145.

lents of abstract ideas, nor devise modes of expression unknown to the language in use. Everywhere our Lord gives the model. When a lawyer asked him for a definition of his neighbor, he gave no definition; only he spoke a simple and touching parable."¹

The late Dr. Jonas King was Professor of Oriental Languages before offering himself to the American Board. In the course of his long life he became familiarly acquainted not only with the European languages, but with Arabic, Syriac, and Modern Greek. He pursued the study of Arabic in Paris, under the celebrated Orientalist, De Sacy.² Pliny Fisk, whose whole missionary life was finished in less than six years, was still more remarkable for his linguistic attainments. "All men who could comprehend French, Italian, or Greek were accessible to his powerful admonitions. In the first mentioned language he conversed with ease, and in the last two performed with perfect fluency the common public services of a preacher of the gospel. Even the Arabic he had so far mastered as to commence in it a regular Sabbath service with a few of the natives."³ Just before his death he was about completing an English and Arabic dictionary. These examples are but selected from a multitude. This species of culture has extended to women, as well as men; and it may be safely affirmed that the missionary families in Constantinople and in other places have been, in many instances, more accomplished than the best educated families in Christian lands.

Thus has Christianity been able to take into itself the learning of the world, and to lift man to the highest culture. Oriental societies have found some of their most useful and honored members among missionaries, and no class of men have done more to extend the knowledge of comparative philology. The time would fail us to recount all that they have done for the various departments of physical science. Our cabinets are enriched with their collections; and our

¹ Life of Bishop Patteson, Vol. ii. p. 191.

² Anderson's Oriental Churches, Vol. i. p. 16.

³ Ibid., p. 32.

best knowledge of geography and the results of the most valuable and boldest explorations may be traced in large part to them. The following tribute to one of the early missionaries is from the pen of a writer who has long resided in India, and whose testimony is as impartial as it is clear :

“The kirk of Scotland had shortly before [referring to the date of his own arrival, in 1834] sent out a man who will be remembered among the Christian apostles of Western India. Dr. John Wilson possessed in an eminent degree all the typical excellences and powers of a highly educated Scotch clergyman. He neglected no branch of human learning which came in his way. Classical and Oriental scholars, philologists and antiquarians, geologists and politicians all lamented that he did not pay exclusive attention to their own favorite branch of study ; but none could complain of him as negligent or indifferent. All his human learning, however, was devoted to the missionary cause, and mainly to education, which he believed was to be the chief handmaid of missionary work in India ; and all his proceedings were directed with a prudence, judgment, and consistent perseverance which is rare in any profession.”¹

We are permitted here to allude to a volume, now in course of preparation, on the connection of missions with science, which will detail these facts at large.² In the missionary work the gospel has shown itself able to grasp and to assimilate all the knowledge of the world. Here Christianity asserts its right of eminent domain over all that ennobles manhood. There have been times when Christianity has been deemed antagonistic to culture. The history of modern missions disproves it, not merely by the results gained, but by the fact that they have been gained in the direct line of efforts

¹ *Indian Missions*, by Sir Bartle Frere, reprinted from “*Church and Age*.”

² Provision was made for the preparation of this work, by the munificence of Alfred B. Ely, Esq., of Newton, Mass. Its aim is to give a statement of the contributions of the Missionaries of the A. B. C. F. M. to science, especially in the departments of Philology, Geography, Archaeology, Literature, and the Arts, and the value of their influence in controlling or hopefully shaping the “*Destinies of States and Communities*.”

to spread the gospel. Nor have these heralds of the cross turned aside to worldly pursuits ; but, like Paul, the great missionary, they have made all human learning subsidiary to their lofty aim, and illustrate his assertion : “ All things are yours.”

IV. *General Culture.* — There is a species of culture recognized in our day, and much talked of, which cannot be included under either or all of the above heads, and must be described by itself. It belongs not to any one department of our nature, but traverses the entire manhood. No list of qualities can comprehend it. It is elemented of many, and yet exceeds them all. The whole range of active and passive virtues, so wonderfully brought to light by our Saviour, has been illustrated among those sent to distant nations as nowhere else in the church. One might have thought that men exposed to hardship and peril, obliged to associate largely with the ignorant and the repulsive, might themselves become rude and harsh ; but instead we find such exhibitions of patience, of hope, of submission to trial, as astonish us. We have learned that work among the lowly does not degrade. Among those who have the advantages of wealth, and are trained in the etiquette of society, will be found far less of deference and sensitiveness to the happiness of others than among men and women who have devoted their lives to the rescue of the lowest of their race. The missionary work has taught us, if I may so say, the beauty of the gospel as manifested in human life. It has freshened the meaning of Paul, when he says to the Philippians : “ Whatsoever things are true, whatsoever things are honest [worthy of honor], whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.”

Among men and women who have exiled themselves for Christ's sake, these graces of character have been exhibited in the most striking degree. For culture does not consist in mere knowledge, nor in facility to acquire languages, nor

in power of generalization, but rather in the beauty of human character, which combines all these with gentleness and grace. Nor will it be possible to find any better illustrations of culture thus viewed than are afforded in the missionary work. Whoever has been acquainted with missionaries has found in them courtesy and refinement, favored, it is true, but not originated, by their extensive knowledge of mankind. Indeed it is not a very bold assertion, that our American manners might be improved by a touch of Oriental deference. And to some of our modern missionary heroes, while much of course, is to be granted to differences of temperament and early training, may be applied *mutatis mutandis*, the words which Dean Stanley applies to the Apostle Paul, that he was a thorough Roman citizen, and a thorough Eastern gentleman.¹ Those who have had the good fortune of familiar intercourse with missionaries, must have observed in them those qualities of ease and deference which at home are not always associated with piety.

One thing may be said of them without fear of contradiction, that their religious earnestness is free from cant. Competent judges will bear witness to the simplicity of their piety. They have exhibited to us the happiness of the Christian life. They have shown that the most earnest work and true self-sacrifice are consistent with child-like joy. They have an open eye to all that this world can afford of knowledge and beauty, and know how to make it do service for Christ. John Foster wrote an Essay many years ago, to show why Christianity was often distasteful to men of letters. In it he suggested the problem of religion and culture, so much talked of in our day. In it also, he showed the repugnance which educated men might be expected to have to set phrases and meaningless repetitions. But in the work of missions there is a grand escape from cant. He who preaches the gospel in many languages will not be likely to fall into stereotyped phrases. He who has heard narrations of religious life from men of other tongues will not be likely

¹ Introduction to Prof. Max Müller's Lecture on Christian Missions.

to view it in any stiff mould. And hence it is that Christian life has gained a vast enlargement in beauty, simplicity, courtesy, and in all that Paul includes in what is "lovely and of good report."

These are men who have stood before kings, who have been preferred on delicate errands of diplomacy, who have been interpreters between governments, and who, like Christ, have explained the greatest truths to ignorant men and women by the wayside. Thus they have passed between the highest and the lowest orders of society, and have derived hence a breadth of manhood beyond that of the most favored lands. And, therefore, it is not strange that they have challenged the admiration of the most eminent men, nor that Professor Max Müller should thus speak of John Coleridge Patteson, of whom, till of late, the world had scarcely heard. "It has been my privilege to have known some of the purest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled, than by that of that true saint, that true martyr, that truly parental missionary."¹

Comment is needless on such testimony as this; but who can fail to be impressed by it, coming, as it does, from that shrine of learning, fragrant with the memory of England's greatest names, where now, too, repose the bones of Livingstone,

"With kings,

The powerful of the earth — the wise, the good,"

and where the highest learning brings its garland to the missionary, and admits that here is found as bright an example of true culture as the world has ever seen? And who that has read the life of Reginald Heber, or seen the glimpses of it that appear in the exquisite memorials of the Hare family; nay, who that has seen face to face the missionaries of our day, will not be ready to admit that examples

¹ Lecture on Christian Missions, delivered in Westminster Abbey.

are not rare among them of the highest culture mingled with the deepest piety ?

Nor must we forget the crowning grace of all, the charity which has marked their intercourse. In India have labored together no less than thirty-five distinct missionary societies, and yet the Indian Government attests the fact that "their missionaries, though belonging to various denominations of Christians, have been led to think rather of the questions on which they agree than of those on which they differ, and that they co-operate heartily together." Nor is this a mere outward union. Personal attachment grows strong in kindred service. An honored missionary of the American Board, recently in this country, wrote to a fellow laborer of the Church of England in Constantinople, that an alarming disease had fastened upon him, requiring a difficult operation whose anticipated results awakened more fears than hopes. Weeks after, he learned that in the crisis of danger, since happily passed, special prayers had been offered for him, in the public services of that church, as a brother beloved. Thus does the work of the gospel make men forget minor differences. When they feel the presence and hear the voice of Christ, they cannot quarrel about trifles. And thus charity has been taught us at home. To this point Sir Bartle Frere bears emphatic testimony: "Active mission work, whether in our own or any foreign country, stimulates the inmost life of any missionary church. It can hardly fail, also, to foster the spirit of Christian charity. Many a man whose existence has been embittered by the internal discords of Christendom may learn in mission work how all-important are the points on which all Christians are agreed, how comparatively trifling are the questions which often in this country divide us from each other."¹

The victories of the cross are our victories, by whomsoever gained. The heroes of Christian labor are all one. Sects are forgotten, and must be forgotten, when men are heartily

¹ *Indian Missions*, p. 85.

at work for Christ. There is a Turkish proverb, which Archbishop Trench has thus happily translated :

“Sects seventy-two, they say, the world infest ;
And each and all lie hidden in thy breast.”¹

When men have leisure to please the whims and follow the fancies of their own hearts they may magnify the differences among Christians. But when they stand in serried ranks before the hosts of heathenism they forget all controversy in their love to the one leader. “One is your Master, even Christ, and all ye are brethren.” We share together in all the missionary heroes of every land. Heber and Martyn, Judson and Boardman, Winslow and Eli Smith — we claim them all ; “All are yours, and ye are Christ’s, and Christ is God’s.”

This theme, while evidently admitting of much larger illustration than the limits of a single Article can fairly contain, will find its truest endorsement in those subtile and personal evidences to which we cannot directly appeal. The claims of missionaries to be considered men of comprehensive culture are not likely to be pressed by themselves, and will be fully accepted only by those who have come into contact with them, and have observed their labors with a sympathizing and appreciative eye.

From reflection on this subject, we are impressed anew with the value of missionary work to the church. Indeed, the missionary spirit is an integral part of Christianity. We might judge so from its origin, and from the early triumphs of the gospel. But the events of the present age have brought it out afresh. Through and through the religion of Christ is a missionary religion. This age may well ponder the words of such a man as Professor Max Müller : “The Christian religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary.”² Different sorts of culture are produced in different fields ; but here we have a combination of them all. The consecration

¹ Poems, by Richard Chenevix Trench.

² Lecture on Christian Missions.

to Christ which produces such a lofty type of character on heathen shores develops the same in those who possess it here; for it contains the germ of all benevolent effort. It is sometimes said that "Charity begins at home"; but that is both false in theory and in fact. True charity does not inquire whether the sufferer be near or far off; it takes no note of distance. Jesus taught this, once for all, in the parable which he uttered to him who, willing to justify himself, asked: "And who is my neighbor?" Every suffering child of man is neighbor of ours, even though he live at the ends of the earth. And hence it is literally true that from the missionary spirit have sprung up all benevolent efforts at home. The care of our own poor, the protection of the orphan, the reclaiming of the vicious have resulted from the labors and example of men whose charity has embraced the world.

This theme suggests to us the value of education for all Christian workers. While it has often pleased God to make use of men for great service whose early advantages were of the humblest sort, yet the worth of culture as an instrument is always recognized in their history. The teacher in any department of knowledge is better fitted for his work by any and every addition to his resources. The day is past when people believed that even a little child can be safely taught by one of narrow mind and small attainments. In every art or science he who can best teach the rudiments is he who can grasp the subject as a whole. Our Lord himself gave evidence not only of his condescension, but of his faith in the powers of the human mind, when he explained the loftiest truths to plain men and women. In Christian work every faculty and resource come into play. While the servant of Christ continually derives new culture from the work assigned him, he finds that nothing can be lost of all that he has previously gathered. Such is the artless testimony of Bishop Patteson, very early in life, which he lived to illustrate in most unexpected ways. "Whatever we have acquired in the way of accomplishments, languages, love of

art and music—everything brings us into contact with somebody, and gives us the power of influencing them for good, and all to the glory of God.”¹ The effects of missionary culture have been, and will be, to raise the standard of theological education at home. The work which began in this country almost simultaneously with the improvement of theological education will quicken and adorn it in proportion as the church imbibes and fosters this spirit.

We are taught, also, that we can afford to wait with patience for the complete triumph of Christianity. If the object were simply to multiply churches, to enrol converts, to gain an intellectual assent to creeds, or submission to outward rites, we might look for more rapid gains. But when the whole nature of man is to be elevated, we need not be discouraged by apparently slow progress. We may rather wonder that so much has been done, and in so short a time. If we may interpret, according to his own teachings, the plan of the Divine Redeemer, it is not merely to save men for the life to come, but to impart to his disciples his own glory; to rear a body of Christlike men through whose influence the whole church shall be so exalted and prepared for his coming, that when he shall appear it may not be said again; “He came unto his own, and his own received him not.” Especially we may rejoice in the comparison of religions now going on before the eyes of the world. Different systems have met together in the old world and in the new, and their principles are compared and discussed by the most enlightened minds. Can we doubt that good will come out of this comparison? Can we fear for the triumph of Christianity, when its principles and its practice are distinctly set up before the nations? In India meet together the Mohammedan, the Buddhist, the Brahman, the Christian. Who can doubt that the gospel will ultimately bear sway? Many of the Brahmans have broken loose from tradition, and are studying with great earnestness the literature of Christian England. This movement towards an

¹ *Life of Bishop Patteson*, Vol. i. p. 187.

escape from the bondage of superstition is called by the great philologist, the Oxford professor already quoted, in language which would seem extravagant in other lips, "the most momentous in this momentous century."¹ The very sight of Christian men and women and Christian family life is working a wonderful result in all who behold it. The silent, yet resistless power of the spiritual in Christianity is well expressed by the saying of an African chief, who, when asked to send his children to school, replied: "I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do."²

Finally, the missionary work is peculiarly attractive to youth. In addition to the lofty motives that inspired the pioneers, there is now an accumulated impulse from their own character. Missionary biography affords delightful attractions. There is nothing more instructive in all recent literature, nor more worthy the attention of scholars, than the volumes which record their life and work. All classes of men may find absorbing interest in the life of Bishop Patteson, whose piety and self-devotion shine through every trait of his brilliant culture. It is for the youth of our day to study these inspiring examples. That is the period of life when spiritual forces take strongest hold. Then self-sacrifice is easy, and appears glorious. The mind is not bound by custom, nor hampered by suggestions of worldly prudence. The movements of this missionary age originated in the minds of the young. Youthful enthusiasm pressed them into life and efficiency when older men doubted and condemned. The twenty-five years which remain of this century are years of vast importance to the world. Those now entering upon life will doubtless witness remarkable changes, in which they may take an important part. Let them remember that with the missionary work all other Christian work is vitally connected. Let them remember that no church can be truly prosperous that does not

¹ Lecture on Christian Missions.

² Gammell's History of American Baptist Missions, p. 252.

stretch forth its hands to aid the diffusion of the gospel to the ends of the earth. Let them remember that Christ makes distant things near; that we ourselves are the children of those who were converted from heathenism by heralds from afar; that we are now living on the other side of the world from the birth-place of Christianity; and that the remotest pagans are more accessible to us than Italy and Spain were in the days of Paul. The coming generation of Christians may carry the triumphs of the gospel to every part of the world, and only on condition that they are faithful to this high calling can they expect to retain its power at home.

ARTICLE II.

AN EXPOSITION OF THE ORIGINAL TEXT OF GENESIS I. AND II.

BY REV. SAMUEL HOPKINS, MILTON, N. Y.

§ 6. LIGHT.

THE first potential act of creating is expressed by the divine word, "Let light be." We know no definition of light so complete, terse, and unexceptionable as that given by a Christian apostle: "Whatsoever doth *make manifest* is light" (Eph. v. 13). Without any philosophical pretension, it covers all applications of the word. We accept it. We are content with it—the more readily and perfectly, because philosophers themselves have so remarkably failed, differing among themselves in their own definitions. We say, then, that the light here introduced to our notice was the somewhat which made material objects manifest or visible.

"Let light *be*." In all languages the verb of existence is more often used to denote some qualified or some local existence than to denote it only in the abstract, or irrelatively. When the verb and its subject stand alone,—without surroundings, precedents, or sequences,—it then denotes