



THE  
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THE

# FOREIGN MISSIONARY.

For the Foreign Missionary.

### Compositions of Indian Children.

TIME IS SHORT.

WE know not how time flies away; it goes away very rapidly indeed, and often we hear of sudden deaths around us. It is not very long since we heard of the death of Mrs. Morrison; she was married only on Christmas night, and was living at Spencer Academy. She had been quite sick; only a week from yesterday, that she started down to Doaksville. She was riding on horseback, and she felt so sick that she told her husband she could go no farther; he made a pallet on the ground for her, and she lay down; there was nobody with her but him. As some Choctaws passed by, he made them understand that he wanted a carriage sent for them. It was very late when they came with the carriage, and it seemed as if she grew worse every minute. They came to Pine Ridge in the night, but she did not live but a very few minutes after. We have heard of the death of Mr. Roby; he was killed very suddenly by some one, they do not know who; but God saw, and he knows. I will remind you of Col. McCane; he died two or three weeks ago, and when he started from home he did not think that he would not see it again, but God met him by the way. These deaths should make us feel solemn, and we should prepare ourselves for death, because we do not know when our turn may come; it may be very soon.

Feb. 12, 1851.

SOPHIA PERRY.

BIBLICAL HISTORY.

We have begun this study this year, and it is a very interesting one; we all love to study it, for it tells us about Adam and Eve, how they ate of the forbidden fruit which God commanded them not to eat; they sinned, so all have sinned, and lie under condemnation. About Cain, Adam's son;

he murdered his brother Abel, because his offering was not accepted of God, but his brother's was. Of Noah and his family, who were saved when the rest of the world were destroyed by a flood of water; God told Noah to build an ark to save himself and his family from the flood, which he would send upon the people for their wickedness, because they would not believe on him and serve him; and about many other things which we have not studied yet.

Jan. 30, 1851.

R. PITCHLYNN.

[These papers were written by Choctaw girls, in the school of the Rev. Mr. Buyington, and forwarded by him to a Sabbath school in Memphis, Tenn., as specimens of their composition. They were written "in a very round, clear hand, and without a single mistake." But for the Mission school, these little girls might have been as ignorant and wild as are many other Indian children. Now they are under Christian training; soon they will occupy stations of the greatest influence as Christian women; and at length, as we trust, they will join the company of Christ's redeemed people in heaven. Christian missions surely bestow on a heathen people the greatest blessings.—ED.]

For the Foreign Missionary.

Letters from the Rev. A. W. Loomis,  
of the Ningpo Mission, China.

No. VII.

*On the Education of Females in China.*

In China females are not taught to read. It is not regarded as an accomplishment in a lady to be learned, or even to be able to read, while amongst the men the literati occupy the first rank. Occasionally we may meet

## A P P E N D I X .

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# ST. PAUL A DEBTOR. A SERMON

BY THE REV. GEORGE POTTS, D. D.,

MINISTER OF THE CHURCH ON UNIVERSITY PLACE, NEW YORK.

PREACHED ON SABBATH EVENING, MAY 4, 1851, PRECEDING THE ANNUAL MEETING OF  
THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AT THE  
REQUEST OF THE EXECUTIVE COMMITTEE OF THE BOARD, IN  
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“I am a debtor both to the Greeks and to the barbarians: both to the wise and to the unwise. So, (accordingly,) as much as in me is, I am ready to preach the Gospel to you that are in Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.”—ROM. 1 : 14, 15, 16.

INSPIRED principles, and an inspired exemplification of those principles,—to possess these as guides to our course—would seem to make the path of duty plain, and leave us no excuse for failure. This is the case with the Christian church of the present day and of all former and succeeding times, in regard to a great duty of which it is my privilege to remind you this evening, viz: the propagation of the Gospel. We are not left to abstract principles alone, or to inferences drawn from those principles—but we have the clearest exemplification of them in the actual conduct of those who announced them: we see how they understood them by the manner in which they applied them.

In the passage before us, which occurs in the opening of the letter addressed to the Romans by the great apostle—he states the principle of his ministry in respect to his fields of labor—*I am a debtor both to the Greeks and to the barbarians*. He then declares himself ready so far as it lay with him, to apply it by coming to preach the Gospel in Rome—*accordingly, I am ready, as much as in me is, to preach the Gospel even to you that are in Rome*—in Rome, the mistress of the world, the centre of power

and authority, where was the overbearing throne of the Cæsars; in Rome, at that time the stronghold of heathenism, philosophy, luxury and profligacy, of whatever was great and vile in the world: even *there* he was ready to preach the Gospel:—and he then gives a reason for this readiness, *I am not ashamed of the Gospel, for it is the power of God to salvation to the Greek as well as to the Jew.*

At present, I propose to fix your attention principally upon an expression which is well worthy of examination, as conveying the strength of the apostle's sense of obligation to propagate the Gospel. He does not say, it would *please* me to visit Rome, but "*I am a debtor to the Greeks and to the Barbarians—to the wise and unwise—and on this account I am ready, as much as lies in me, to preach the Gospel in Rome also.*" My object in this discourse will be

I. To consider in what sense Paul held himself a *debtor*, in the matter of preaching the Gospel.

II. How he understood the *extent* of his indebtedness: and then to examine

III. The force of his example upon us.

I. In what sense did Paul hold himself a debtor to all men? The original word, like our own English term, is used to convey the idea of pecuniary obligation, which, with all persons of refined and honest feeling, is, you know, a strong obligation—and then, as in our own language, it is employed to mean the obligation of any moral duty. "He is a debtor to do the whole Law," meaning, he is imperatively bound to render a perfect obedience.

But what was the source of this feeling of obligation in *his* mind? Had his fellow creatures, whether his own countrymen or others, such an attractive excellence about them, or had they treated him in such a kindly manner, as to lay him under obligation to labor and suffer for their benefit? Review his career from the very beginning, and mark their distrust and hatred of him, nay, their absolute persecutions, and we may easily see that this was not a case in which labors and trials were endured in order to discharge those obligations which kind, generous and noble treatment imposes upon a man of sensibility. Forty stripes save one, feet made fast in the stocks, and similar kindnesses, can hardly be said to lay a man under the obligation of a debt to the

bestowers of such favors. It must therefore be from some other source, that this feeling of indebtedness to Jew, Greek, and barbarian arose.

(1.) It was to his Lord and Master that he owed the debt, which he thus sought to repay. He was bound like a debtor to Greek and barbarian, because he was a Christian, bound to obey Christ's will, as well as to receive Christ's favors. When arrested by the Lord on his way to Damascus as a *missionary persecutor*, he was converted not only into a Christian, but into a *missionary Christian*, an agent of the Lord, to preach anywhere and everywhere, but especially far off among the Gentiles, the faith which once he destroyed. His conversion and his appointment to do this work were simultaneous in point of time, and harmonious in point of design—so that he was obliged to say not merely “Woe is me if I *believe* not the Gospel,” but “Woe is me if I *preach* not the Gospel.” A special command was laid on him, enforced by the grace of our Lord toward himself. He felt that no matter what such a Lord commanded, he was bound, as by a debt, to obey it. He looked upon the blood shed for sin, not only as the sign of Christ's love for him but of Christ's right to him: and thus he became a debtor to those to whom Christ directed him to go. Moreover,

(2.) What pleased the Saviour, pleased him. He obeyed, not only out of regard to Him who commanded, but *out of regard to the thing commanded*. It was not altogether love for Christ which imposed the bonds of a duty—for there grew up in his soul, side by side with his love for Christ, a love for man. He could not understand Christ and Christ's love for him, without finding himself under the power of principles which *obliged* him, as it were, to sympathize with Christ in the plans of salvation. He could not but feel that the same hand which threw around his neck the silken bonds which were to hold him to the Saviour, threw around him also ties which bound him to his fellow sinners. How could he ever feel what he personally owed to the redeeming grace of the Saviour, without feeling that such grace was equally valuable to others who stood in the same relation of guilt, ignorance, and danger? How could he ever stand by faith on Calvary, without remembering that it was not for him alone that Christ died? In what was he better than they—more deserving than they? The cross was not only a symbol of salvation to himself,

but a symbol of brotherhood—and the moment he felt its power by comprehending its meaning and intention, his love for others assumed the character of an obligation to mankind, and he at once acknowledged himself the debtor of all. Not only did his Jewish partialities and detestation of the Gentile reprobates give way, but whatever of personal selfishness had contracted his heart gave way also, when he felt that Christ was the Lord and Saviour of others as well as himself; and to bring them to Him, and persuade them to taste the same grace, became a ruling passion with him.

In these two respects principally, I conceive, we are to understand the strong expression “I am a debtor”—a debtor to Christ, and, through Christ, a debtor to those whom Christ would save. I beg you to bear them in mind while

II. We consider how he understood *the extent of his indebtedness*. I do not mean to refer to the general character of his laborious ministry—to the unceasing but quiet energy with which he gave himself to the philanthropic labors and sacrifices of his work—to the solitudes, the fidelity of warning and rebuke, the tenderness, meekness and disinterested sympathy, the forbearance, charity and self-denial, in which he came nearer than any other human being to his Lord,—I do not allude to these things when I speak of the *extent* to which he carried his feeling of indebtedness; my subject leads me rather to speak of the extent of the field which he felt bound to enter and occupy.

Paul was a Jew, and he might have said, “Let me confine myself to my countrymen. There is much work to be done among them.” How warmly his heart beat for his kinsmen according to the flesh, you all know from that energetic passage in which he speaks of his heart’s desire and prayer to God for their salvation; but, he did not confine himself to them. So, too, as it was near Damascus that he was first brought to know the Lord, he must have felt on that account a peculiar attachment to that city and the country which surrounds it—lovely almost beyond comparison even to this day—but he did not feel at liberty to say, “This shall be my field; I will preach here till all are converted.” No; the very nature of his engagements to Christ, made him a cosmopolite, a citizen of the world—that is, ready to lay down

personal inclinations and local attachments at the bidding of the Lord. Sometimes Christ's direct inspiration, sometimes his providence, guided him to this and that theatre of effort; sometimes as a mere seed-sower, sometimes detaining him long enough (as at Ephesus, Corinth and other places) to gather a part of the first fruits; sometimes carrying him from field to field by the agency of friends, sometimes at his own cost, sometimes by enemies. It is worth observing that when he says, as here, "So, as much as in me is, I am ready to preach the Gospel to you, Romans," he probably did not know certainly whether he should ever go to Rome, and much less that his declared readiness would be put to the test in so strange a way, and that when he did visit Rome, it would be under the charge of Cæsar's officers and as a prisoner. But, having made up his mind that he belonged to Christ, and through Christ to the world, it mattered not to him whither the spirit and providence of Christ should carry him to work out his obligations, even though in every city bonds and imprisonment awaited him. "I am ready," he said to the man of Macedonia, to the savage Lycaonians, to the arrogant Romans, to the conceited Athenians, to the profligate Corinthians, "for I am a debtor to Greek, barbarian, wise, unwise, bond and free."

You know how extraordinary is the history of his missionary travels. His were not errands of philosophy or military conquest. No Roman centurion ever penetrated into more distant or hostile regions than he; his purpose, to make known the unsearchable riches of Christ, and reveal the mystery which had been hidden from ages and generations. But I will not dwell upon his career. I take for granted your knowledge of its vicissitudes of suffering and success—its perils of all kinds—involving expense of money, labor and pain and even death. I refer to them not to eulogize this great soldier of Jesus Christ—but to bring distinctly to your recollection that his was an universal ministry; that, renouncing selfish, personal or national limitations, he devoted himself to working out that grand scheme of labor, the end of which is not yet; but which among the Jews commenced with the Pentecostal converts—and among the Gentiles with the conversion of the centurion Cornelius and his household. He and his associates who were in Christ before him, were thus following the divine command, which ran thus, "Go disciple all nations—beginning at Jerusalem." Their acts are the best commentary on that command.

That the apostolic acts are the best interpreters of the apostolic commission, will be still further apparent, by turning, in

III. place and principally, to the question, What force does this example carry with it as a model for future times—as an example to *us*? for it is to this practical point that we wish to bring the preceding remarks.

(1.) Need we affirm then, in the *first* place, that it teaches the church the *wide scope* which should be given to its labors and efforts. Does this need an argument? If this apostle (sharing in this respect the principles and practice of all his cotemporary Christians) understood the command of Christ literally, why should not we? I ask the question with my eye upon those who either openly or secretly deny the obligation of such broad attempts to evangelize—or who at least hold it to be a matter of voluntary choice—a something that *may or may not* be done at option; and not a something which is to be numbered among things that *must* be done, a *debt* we owe to Christ, and through him to Greek and Barbarian. What obligation rested upon this Paul that does not rest with as much force upon every one who owns the same allegiance to the Head of the church?

Was his example beyond our reach, because he was an inspired apostle acting under a specific commission? Admitting that he was so—this was not the basis upon which he built his feeling of indebtedness—it only gave his labors a more decided and exclusive direction to the Gentile world. His indebtedness had a different source, which he thus describes, “for the love of Christ constraineth us,” the love of Christ, who “died for all,”—that is, not for any one class or nation—but for all classes and nations, and who directed that the panacea of the Gospel should be carried not to the Jew only but also to the Gentile—for, said he, “*there is no difference.*”

Moreover, that his example was not of special but general obligation, is proved by the fact that a multitude of co-laborers not inspired, not apostles, followed him—nay, preceded him in the work of general evangelization. Missionary efforts were made before Paul was specially separated to enter upon and devote himself exclusively to labor among Gentiles. All agreed in this—that the nations were to be taught, and that all were to take some share in the work: some as preachers, some as helpers by their



gifts and prayers. This was the grand characteristic of Christianity, that it was no longer to be limited and national, but universal or catholic. Salvation by the cross! it was *enough* for a world, it was *suitcd* to a world, it was *needed* by a world, and therefore a world must have it—and to a world, Scythian, barbarian, Greek, and Jew, they held themselves as debtors—for with the noble charity which is begotten by the Spirit, they saw that Scythian, Barbarian, Greek and Jew, were all *one in Christ Jesus*.

Is there any escape then from the question—whether what they held to be *their* duty, should not be considered by us *our* duty—whether *their* debt is not also *our* debt? What did they owe to the Saviour which we do not also owe? What did he do for them which he has not done for us? Did he love the sheep of that fold more than the sheep of our fold—did he promise them more—did he say “Lo I am with you,” you who hear me—and with you specially—did he not say, “I am with you till the world shall end,” implying that he meant the promise to extend to all ages, and to carry out his own prayer—for all who should believe him through their word?

Now, if there be a flaw in this argument, which even weakens its force, I am quite unable to detect it, though I have often studied it. Tell me where it is, all ye who look askance at the proposal when made to you, to take a share in this work, when Greek and Barbarian,—that is, when the uncivilized as well as civilized are to be the objects of your efforts. Tell me how you can escape the force of this example—how you can refuse the duty, except by refusing to say with the apostle—“I am a debtor both to the Greeks and to the Barbarians?”

But (2.) we affirm that the spirit of the apostle’s example is in force upon the *whole* church of God—not on a section of it—nor on any one class in it. I still have my eye upon the objector, when I say that the feeling of indebtedness to all men of every name and nation, so far as the way is open, is not to be considered as peculiar to believers of that age, or to Paul, or to the other apostles, or to preachers then, since, or now. It is simply a Christian spirit. It rests upon *Christian* grounds, and is not merely a *ministerial* obligation. I admit that a large and peculiar part of this indebtedness to the world rests upon those who, literally speaking, *preach* the Gospel. But not the whole of it. Why should it? Are they alone, I ask again, bound to

love Christ and regard his wishes? Do they owe to the Saviour what others do not owe? Is there any peculiarity in the salvation he secured for them? Ought the world to be more an object of pity to them, than to any other Christian who has a heart to feel that sin is ruining souls?

Let us look a little into the details of the method of procedure in the case of apostolic labors. Let us imagine the apostle passing from one country to another. Who bore his charges? who brought him on his way? who supplied him with necessary food and raiment? He boldly claimed these at the hands of fellow-believers who had not been called to go forth themselves; and he thus shows clearly that he regarded all, as well as himself, so far as debtors both to the Greeks and Barbarians. "Who goeth a warfare on his own charges?" said he: "wherefore it is ordained that they that preach the Gospel should live of the Gospel;" that is, be sustained by the assistance of those who have received advantages from the Gospel. In this way they were his fellow-laborers: they sent him on his warfare at their charge, and thus acknowledged themselves *debtors* in the sense we have described.

Nor is it at all inconsistent with these facts, that once, perhaps oftener, he deemed it expedient to refuse any other support than that which he could secure by his own hands. He chose to do this in order that his honesty and disinterestedness should not be called in question by the peculiarly suspicious and depraved Corinthians, who he hoped would more readily lend an ear to the truth when they saw this incontestible proof that it was not *theirs* but *them* that he sought to gain. But in his case, and that of the other laborers in the field, these were exceptional instances. He was never, except in these instances, unwilling to receive a gift that would help him to get to his various fields, and sustain him while in them. His allusions to such gifts are too plain to need specifying—and his reasoning on the subject, already referred to, conclusively settles the point.

Now change a few non-essential particulars—and such is the manner in which Christian ministers and members become co-laborers now. Some of the former, decided by various considerations of Providence, by their own ardent desire to go to the Pagan, and by the judgment of others as to their fitness, offer themselves to the church, saying, "*Here are we, send us!*" Nor ought

it to be forgotten by those who think the money more important than the men, that not a few of these men have given not only themselves but their property to the work—and that others have, in some favorable instances, sustained themselves in the work by their own labor. But where they cannot do this—what shall be done? Shall we tell them, wait till you have amassed enough to go on your own charges: wait till you are miraculously supplied? Shall a private Christian count it a small thing that a man or woman, just as well fitted as any, to live and enjoy the quiet and comforts of civilization—just as dear as any, to fathers and mothers, brothers and sisters of their own—just as liable as any, to the pains and sicknesses and dangers of distant voyages, savage tribes, and untried climates—shall we count it a small matter, I ask, that such a man or woman should give *themselves* to the work—and a great thing that we should be called to acknowledge *our* debt to the Greek or Barbarian in the form of a contribution which shall provide food, clothing, and shelter for them?

These considerations, which we might amplify and enforce still farther, show in what way all Christian believers *may* discharge their indebtedness to the unevangelized Pagan—and therefore they leave them no room to deny the force of the apostle's example upon them. They cannot go themselves personally to Rome—that is, to any of the greater or less theatres for Christian labor among the heathen—but they can send: they can go by their representatives: just as the Thessalonian Christians went to distant lands by their representative Paul, when they helped him by their gifts and prayers—and for which he praises them.

But (3) the *simplicity of faith* and the *unquestioning obedience* of the apostle, are parts of his example in force now. Those who look at the magnitude of the work are sometimes tempted to entertain a feeling of contempt for the very suggestion of attempting to bring the world under the dominion of Christian truth by any means short of miracle. They count the attempt hopeless, and wonder that effort should be wasted on it. Now this, I conceive, is a wrong point of view from which to regard the subject. It is not for us to decide what amount of success should satisfy us, as an adequate motive and a sufficient recompense for labor in this field. If the apostle and his helpers had been governed by this view of their duty—viz., that they were

not to undertake it till they were sure of success, that they were not to begin till they were sure of having adequate means of success at command for the entire overthrow of the giant evils of polytheism,—they never would have begun. They formed no no such expectations of immediate and universal triumph. They went to the work, because they knew it should accomplish that which Christ pleased, and because Christ commanded. They seized every opening to sow the seeds of truth, and sometimes they did no more than sow the seeds. They left them to grow—they left the future with Christ—they knew not how long it might be before the Gospel should triumph, nor whether it would triumph in every place. That was not their business: that was a result hidden in the Divine bosom.

Is not our position the same—and should not our unquestioning obedience be the same? It may not be the purpose of Christ, to bring about that universal and total subjection of the world which he has promised, as soon as some sanguine minds may have expected—but that alters not the question of duty. We are not to dictate in our labors any more than in our prayers. Our business is to obey: it is the business of the church at all times. It is the business of the believer, when he looks at the giant evils to be overcome in his own heart, to begin, and little by little to put them down, although he knows that they will be effectually and finally subdued only by death.

There are many remarkable points of similarity in the experience of apostolic labors and the present experience of evangelism—which it would be well for our sentimental and enthusiastic Christians to ponder, but which we have not time to dwell on now. This, however, we will name, viz., that only a brief experience was necessary to prove to them that *they* were not to deal the final and death blow to sin and its progeny, and if that did not deter them from smiting and wounding it, neither ought it to deter us from pursuing the same work.

Still we are sure (and in this respect also our experience is like theirs) that any labor we lay out will not be lost, nay, will fully reward the laborer by its results. Let the past speak.

My brethren—I leave the truth, naked and simple, to operate on your minds. I have purposely abstained from all appeals to your mere sensibilities at this time, for the sake of reviewing in an argumentative form, the great principles which lie at the foun-

dation of evangelical labors among the heathen. I have not attempted to strike a balance between the claims of different fields, believing that that will be easily done only when the Pauline spirit which breathes in this passage is generally felt. Like the ancient laborers, let us begin at our Jerusalem, but let us not continue there, any more than they did—for now as then the command is, “Go ye into all the world.”

Before the Son of Man shall come in his glory, we are told that this Gospel of the kingdom shall be preached in all nations, for a testimony unto them. Each generation of the church has a share in this great work: we have ours. It is as much a part of our duty to Christ as prayer is—or thanksgiving, or a holy life. It is part and parcel indeed of a holy life: that is, a life consecrated to the service of Christ by covenant. We are his debtors for everything: life, happiness, hope—and one, and an absolutely necessary way of *discharging* a part of our indebtedness, is to bring our minds to imbibe the spirit indicated in the passage we have been considering. Every fragment of labor, contribution and prayer, we give to this object, is an acknowledgment of the vast debt we owe to Him who loved us and redeemed us by his blood. He who cannot or will not pay his proper proportion of labor, gift and prayer, denies this debt, and virtually declares himself bankrupt—bankrupt in Faith and Love.

May God bless the truth