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I. LITERARY.

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BENJAMIN MOSBY SMITH.

The Rev. Benjamin Mosby Smith, D. D., LL. D., Professor *Emeritus* of Oriental Literature in Union Theological Seminary, died at the home of his son-in-law, Rev. John W. Rosebro, D. D., Petersburg, Va., on Tuesday, 14th March, 1893. He had attained the ripe age of eighty-one years and six and a half months. He was venerable for his years, abilities, attainments and great usefulness, and his death removes a familiar and conspicuous figure from the history of our church.

Dr. Smith was born the 30th of June, 1811, at Montrose, Powhatan County, Virginia, the family seat of his father, of an ancestry honorable and useful. Bereaved of his father at a tender age, he found in his mother a wise and helpful friend and counsellor as well as a loving pious parent. The struggles of the lad for an education, the self denials of those early years, form an interesting preface to the story of a laborious and efficient life, and give promise of the successful career with which the church is familiar. His early instruction was secured at home at the hand of various tutors. His diligence attracted the attention of Rev. Dr. John Holt Rice, who afterwards took the profoundest interest in the young student, a near relative by marriage. He graduated at Hampden-Sidney College with the first honors, and at the age of eighteen took charge of an academy at Milton, N. C., where he taught successfully for two years. Then entering Union Seminary, before completing its course he was chosen Assistant Instructor, serving from April, 1834 to April, 1836. Licensed in April, 1834, and ordained in October, he supplied during this term

### III. MISSIONARY DEPARTMENT.

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#### HOME MISSIONS.

By REV. J. W. ROSEBRO, D. D.

A good deal has been said and written in the last few months on Home Missions *versus* Foreign Missions.

Advocates for Foreign Missions, burdened with the woes of millions of heathen, press on the church with intense zeal the Savior's command, "Go ye into all the world." Advocates for Home Missions, seeing the immense need for laborers and money at home; the vacant churches without a Shepherd; the many noble men working on starving salaries; the fine opportunities to plant churches at hopeful points, lost for lack of men and money; cry out earnestly, "begin at Jerusalem."

The impression has been made on many that the success of one means injury to the other.

This, no doubt, caused the discussion in the Synod of Virginia, in Lexington, on the resolution offered that it was unscriptural to compare and distinguish the two. The field is the world and the work is one, was the claim.

Some comparisons have been made in an unscriptural way. Yet the church has always distinguished between the two; not only for convenience and the more efficient discharge of her duty, but also to follow apostolic example.

We remember Paul's great desire to preach Christ to his own people, to be a Home Missionary. But the Lord appointed him to work far hence among the Gentiles. So also after his year's successful work in Antioch, the Holy Ghost commanded the Antioch church to "separate me Barnabas and Saul for the work whereunto I have called them." Thus the Lord and the Holy Ghost each divided the one field into two parts.

Beginning at Jerusalem, the church was to labor in the field white for the harvest at her door; but the need in Jerusalem and Judea was not to absorb her zeal and labor. Begin at Jerusalem, but do not end till the uttermost part of the earth has been reached.

Surely it is unwise and unscriptural to let the home work

suffer. No general can neglect his base of supplies without inviting disaster. The Moravians were the first of Protestants to establish Foreign Missions. They have ever remained in the front rank for their missionary zeal. But their Home mission work was not pushed with the same energy and they have fallen far behind other Protestant denominations.

If any church is doing too little for Home Missions, the remedy is not to be found in retrenching the foreign work, but in exalting the home work to the same honor and interest with the foreign.

The Home Mission work calls for as true soldiers as the foreign field. Let the church give to each her best. Barnabas and Saul are needed for the difficult, arduous and self-denying labors in the home field. In the earlier days of missions, the dangers were great and the hardships severe. The missionary had to face the cannibals of Africa as well as its fevers. The Sepoys put life in peril in India. Now, even in Inland China and in the heart of Africa life is comparatively safe. There are no dangers to life to throw a halo of romance around work in the home field. Yet the demand for self-sacrifice and arduous toil is just as great. The brave men and heroic women who are faithfully and patiently standing at their post are often forgotten. The church ought to delight to honor them, and thus show that she justly prizes these foundation labors. These toils are not borne for the praise of men; nor do the cultured wives perform menial duties that they may be considered martyrs; nor do they try to remain in the work on the pitiful salaries paid, that they may appear unto men to fast. They are moved by heroic love for the Lord and for His kingdom, and shame on the church that does not recognize and prize and glory in such men!

Undoubtedly, the grave dangers which beset the church make this part of her work of absorbing importance. See Mormonism entrenched in Wahsatch mountains, sending its missionaries into our borders. See the enormous immigration growing worse in quality as it increased in volume; Roman Catholic, largely, in religion and thus a menace to all liberty. We are feeling the effect in our own part of the land, of the teachings of anarchists, socialists, and atheists. They bristle with danger. Yet the outlook is bright with promise. Here at our doors are fields golden and waving with grain ready for the reaper. Some are along the mountain sides above the

whistle of the locomotive and too remote to feel the tides of progress, yet giving rich returns to the patient reaper. Some are in sections so trampled under war's iron heel that they yet lie prostrate; yet how pathetic the appeal that comes from their very need. Some at points where capital has touched with magic fingers, and the earth has opened its treasures, offering there a hundred-fold to those who early put in the sickle.

The question for the church to settle is, shall we be equal to our opportunities? The church that moves slowly now is left behind.

Electricity is the symbol of this age, so rapidly does material progress advance. Every worldly enterprise quivers with activity. The church cannot move at a snail's pace. When a crisis comes, then is the time for the church to nerve herself as never before, and like a compact army, in self-abandoning loyalty to her Leader, throw herself into the struggle. We must not retreat.

Let our noble young men in our seminaries learn to look on this work as worthy the highest effort and most consecrated talent. He who goes to it, is going to work as great as any, and if the Holy Ghost has separated him to it, he stands on the same high plane that he occupies who is separated for the foreign field.

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## PREPARATION FOR FOREIGN MISSIONARY WORK.

By C. C. OWEN.

Before beginning to treat of actual preparation for the foreign field, a few words may be said as to the call. It is worse than vain for a man to go abroad as the messenger of God, if God has not sent him, or even called him to this work. Some of us are prone to feel that the call must come as a special revelation from God. One may have waited for such a revelation, not knowing exactly what to expect, but, at the same time, tarrying for some heavenly vision or some overpowering impression. The call comes in different ways. It would be interesting and instructive for "candidates in waiting" to compare notes and learn how the call came to each one. For my own part, after a time of indefinite waiting, I was led to see that the command of our Master, "Go ye into all the world, and preach the gospel to