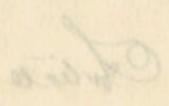


Archie

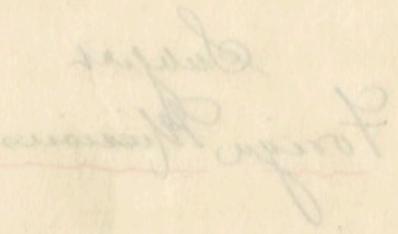
No 31

Subject  
Foreign Missions

Inches

1  
2  
3  
4  
5  
6  
7  
8

24



There appears to be a wide-spread opposition to Foreign Missions, not so much among our organized Christian people, as among the nominal Christians who constitute the assembly or congregation, and those in Christian communities who are not "professing Christians." These, more or less, help support the churches directly and indirectly. Pastors earnestly desire their full sympathy.

If you mention the Foreign Missions to any such an opponent, he says first: "I am not in favor of Foreign Missions at all. You should take care of the home-field first. You have not succeeded with your home-missions. Till you do so it is not common sense to send missionaries abroad."

A second declaration is: "There is so much suffering at hand, so much poverty, extending even to little children, that it is wrong to put benevolent money to other uses till the wants of these destitute ones are first met and relieved."

Il y a un moment où il faut faire face à la mort et à l'oubli. C'est alors que l'on peut trouver la paix intérieure. Mais pour cela, il faut être prêt à tout donner, à tout sacrifier. C'est une épreuve douloureuse, mais elle est nécessaire pour atteindre la vérité et la paix.

is gáirellus dom on ai exed?" :ai neitseidibh eadar A  
,mearbhla eileach agus earrach, agus beartach on díom,  
seas tuige of yenton fheileannad tuig of ghorta ai fi fáid  
ba feidhmeann eis agus eftaibh eadar le aithne ead illid  
"keveiller

A third declaration is: "that there is no unity in what makes up christianity- and in fact Bhuddism, Confucianism and Mehamedism are just as good for men as your anomalous Christianity."

The fourth decalaration is against the Missionaries themselves. "They are self-seeking, selfish men. They have really never accomplished anything. No Chinese, for example, are ever actually converted. To seek to change the settled convictions of such men is futile. They will pretend to a change in order to curry favor; make money, learn the English language or secure some other selfish end, but among them or the Indians there are really no bona fide conversions whatever."

If these declarations be true, Christian people are in great error, and ought to change their religious theories and their methods of dealing with their fellow men. Therefore let us examine with candor and care these declarations.

"You should take care of the home-field first."

There is, of course, a degree of self-love that causes

2

A priori classification is: "there is no society in which  
men do privatization - and in fact individualism, consumerism  
and the market are the best for men to have".  
"There is no society in which  
men do privatization".

The theory classification is always at variance with  
reality. They are self-seeking, selfish men. They have  
neither merit accumulation nor altruism. No Chinese, for ex-  
ample, are ever really converted. To speak of change  
is the best conclusion of such men is little. They will  
prefer a change of entity to some other self-interest  
than the changing jargon of some other entity.  
One, put some time to the latter there are really no  
such like conversionists,  
in the society of this, classification beside the in-  
terest of others, and nothing to change their position  
and their mission to satisfy their fellow man,  
Therefore for example with another and the same sec-  
ondary, a series of self-interested consumers  
"you should take care of the same-life limit".

you to help your own family, your own community, your own State, or your own countrymen prior to others; but the largest humanity exemplified by Christ did not make the limits so narrow. The neighbor most approved was a stranger of another nation. Behold our practice and see if it is not right even according to the mere enlightened self-love. Every christian man, who endeavors to obey his Master, propertians his missionary gifts. He remembers, first, the home-church then in order the home-sunday-school, the home-mission in his neighborhood and the home-mission for the country. These are his first care. He not only gives of his money, but what is as precious, he gives thought, time, prayer. Some christians work as teachers, some as singers and some as scholars. New York City is full of these self-denying workers. Other cities abound in them, and country districts rejoice in their unfailing presence. The large proportion of what the christian can spare from his business he does devote to these blessed and effective home-missionary efforts.

the first place where I have been able to get a good view of the country. The first place I stopped at was a small town called "Cochabamba". It is a very poor place, with no water or electricity. The houses are made of mud and straw, and there is no paved road. The people here speak Spanish and Quechua. They are mostly farmers and miners. The weather is hot and humid, with temperatures ranging from 20°C to 30°C. The landscape is rugged and mountainous, with many rivers and streams flowing through the valleys. The sky is often cloudy and overcast. The air is filled with dust and smoke from the nearby mines. The people here are very friendly and welcoming. They are used to tourists and are happy to help us. We stayed at a small hotel called "El Dorado". It is a simple place, but clean and comfortable. The food is delicious and the service is excellent. The price is reasonable. We had a great time here and I would definitely recommend it to anyone looking for a unique travel experience.

Again these voluntary efforts are put forth by every church. Each one has organized and extended from Canada to Mexico, from Maine to Alaska.

But you reply, you have not done enough yet. If these who stand back and complain, cry too little, too little of such home-work! Why not come in and take hold; give to it your hearts. Let these men of luxury who spend thousands upon thousands upon themselves, and seek in a myriad ways to promote their own pleasure - let them stop and reflect and come in with a changed purpose, namely to do what they can to plant and keep alive Christian schools, Christian associations and churches, to send forth and support, more and more, true and noble young men in their already promising labors. Such suggestions show how to lessen the complaints touching the home-field. We do earnestly covet great sacrifices and extraordinary gifts from all these who prefer the home-field. Time, prayer, personal labor, teaching, money. Home-missions need all these. Such mission-work always helps and enlarges the men and

and the first time I have ever seen such a thing. It was a very  
large crowd, and there were many people in the audience, and  
they were all looking at me. I was very nervous, but I tried my best.  
I think it was a good performance, and I hope you will like it.  
Please let me know what you think of it. I am looking forward to your  
response. Thank you again for your support.

women engaged in them.

But the declaration that we have not succeeded in the home-mission field is not a fair statement. It is the same as to say that a church has not been successful because all who have heard the word through that church have not been converted and saved. Some will hear and believe and some will go their way unchanged. Yet the true leaven is there and is working.

If there are in any church these who have not bowed the knee to Baal, i. e., if there is genuine spiritual life in it, there is the earnest of success; for there must have been seed-sowing and there has been or will be a harvest. As in a single church, so in the many, so in the entire field. In the home-mission field there has been abundant and faithful seed-sowing and in the future there will certainly be an abundant harvest. Had the exacting, now put upon us, of extraordinary results, as a test of the genuineness, been put upon the Apostles, the limited advancement of the first century would have condemned

.2

...and in knowledge whom

in behaviour ten years or four months old the  
in it .<sup>the</sup> moment when a ten or twelve month old child  
intervenes need ten and twelve a half year or so when the  
days of first childhood have all passed over and the  
beginning of life some .<sup>the</sup> when the mother need ten years  
old yet .<sup>the</sup> beginning when a child is one has evolved  
.<sup>the</sup> mind at the age of seven

old how old ten years or four months old in the  
child's knowledge when at the age of it .<sup>the</sup> .<sup>the</sup> of seven  
years old when to become old at the age of it ,<sup>the</sup> in  
the age of it is to need and over the years been need over  
it is ,<sup>the</sup> when old in the ,<sup>the</sup> child's signs a in the .<sup>the</sup>  
and over the child's behaviour when old in .<sup>the</sup> child's signs the  
extreme old in the years been until the the knowledge need  
old when .<sup>the</sup> knowledge when old in the knowledge of the  
a in the ,<sup>the</sup> when old in the to ,<sup>the</sup> now that the ,<sup>the</sup> knowledge  
old ,<sup>the</sup> when old now that need ,<sup>the</sup> knowledge need to that  
knowledge over time which was in the case when

*not true*

them. They did not convert and evangelize everybody at Jerusalem before going to Antioch and Cesaarea. They did not have a very large adherance in Asia before they had penetrated into Africa and Europe. And if you study the work of evangelizing Jerusalem alone, you cannot help <sup>that came</sup> feeling the need of the return currents from Italy and Greece.

So now, a close observer can but notice that the return currents of joy, peace and hope coming in by letters, by reports, by veterans visits, from all parts of the world (including the islands of the sea) that have been redeemed, stir up, nourish and bless the home-field. Good news from a far country was, is and ever will be pleasant to the ear and sweet to the human heart.

"It is not common sense to send missionaries abroad." This should be put along side the next declaration, viz: "There is so much suffering and poverty extending even to the little children at home that it is wrong to put benevolent money to other uses, till the wants of these suffering ones are first met and relieved."

Inches

8.0

for them. They did not get connected and exchanged information with  
the other members of the group at all. They did not tell us anything about their  
work or what they were doing. And it was a very large difference from the  
beginning of the project when they had been telling us all about what they  
were doing. And it was a very large difference between the two groups.  
And it was a very large difference between the two groups.

So now, as I have explained, we put together a  
committee of people who have some kind of a  
background in the field, like the library,  
theater, or whatever, and they will bring in  
whatever need exists and help to develop the organization  
and do good. This is what the plan is for, but there is  
still a lot of work to be done now, so we will be  
working hard for a long time to come.

This is the first part of the plan, and the second part  
is to develop a more formal organization, which  
will be able to handle more complex issues and  
problems. There are many different ways to do this  
and we will be looking at several options to see which one is best for us.

However, there is still a lot of work to be done, and we will be working hard for a long time to come.

My answer is that the objection goes too far. The duty of relieving physical suffering is not and never has been put upon the churches. It is upon the City, the Village, the Town, the State, upon each of us as a citizen, upon all of us as citizens of the country where the want prevails. The State provides for the insane, the deaf-mutes, the disabled and the orphaned.

Of course benevolent hearts will do all possible to relieve physical suffering that meets them; but they never so construe their duty as to refrain from giving presents to their own children, or to keep their children from private schooling, from academic and college education, because there is suffering among the poor. A remedy sought in this way from men and women would not be practicable. You may allege that you believe that all money ought to go that way till the very poor are made comfortable. This is better. All insurance on buildings and lives, all money for public buildings and parks, all for the improvement of water-works, thoroughfares, as streets and bridges etc. etc. Well, if we admit this obligation,



and condense the expression of a man's duty to be, to relieve his fellows from physical suffering and poverty, Even then there is a paramount need. The soul is of more importance than the body. The body is a very poor machine even if embalmed without the intelligent living entity. <sup>The Body</sup>

The soul's disease makes a man more miserable than any mere physical pain. So you must admit that of two benevolent acts the one that gives the larger relief is to be preferred. Oh, yes! you say, for these at home! Does a physician so limit himself? If he goes into a New York Hospital, would he diligently care for the man born in New York and neglect the man from Cuba? A Japanese has come hither and become a skilful physician, may he not carry his remedies to Japan? Had you traveled in China and found men, women and children there dying of a dreadful plague of which you knew the remedy, would you withhold all knowledge of it and let them die because they were not born and did not live in America? No. No, of course not! You, the objector, if you had to beg the means, would hasten to carry the great relief.



How much more then is the duty upon us christians to send the heart-remedy, the glad tidings of great joy, to China, Japan and to all places where men still sit in darkness!

The objectors third declaration is against our differences and divisions. Families have differences, politicians do not see alike. If a company or body come to absolute agreement on all points, it is a sign of excessive tyranny or of approaching dissolution. But christian differences and divisions are much less than their enemies suppose. Two genuine followers of Christ understand ~~themselves~~  
each other very quickly. A strong tie binds them in spite of <sup>doctrinal</sup>  
shades of color.

Recently at Clifton Springs, N. Y., some hundred and fifty returned missionaries, representing the various churches, met and counseled together, and united in fervent prayer. There was no discoverable difference of faith. They had one Lord, one ~~Father~~, one <sup>faith</sup> Baptism. They showed one practical remedy for the unhappy souls of men, for souls at home and for souls abroad, CHRIST THE SAVIOR.



New as to Christianity being no better than Bhuddism, Confucianism or Mohamedism. It is easy to say just that. Some men among us say that an absolute monarchy is better than a Republic! I will leave it to them to demonstrate a proposition, which appears to me to contradict the plain facts of our common history. Now here is a better proposition. Our Lord Jesus Christ is a perfect type of manhood. The genuine follower of Christ approximates that type; and it is an unspeakable privilege to be an accepted follower of Christ. To pattern after Bhudda, Confucius or Mahomet has doubtless lifted up some men and nations to some desireable degree; but God's Holy Spirit completely refreshes the disciples of Jesus Christ. He brings them out of darkness into light. He sets them in high places. He will eventually present them to the universe,  
to the world in his own likeness.  
A

The fourth declaration that the missionaries are selfish and inefficient is simply a slander. I have had the opportunity to test a number of mission stations in Africa, Europe and Asia, and some where this declaration

now as of organizationally speak no better from which  
conclusion we may draw. It is very hard to say  
what is likely to lead us away from our  
present course of action if it does not lead us to  
some other course of action. I think a majority  
of us would probably accept a blockade  
as the best course of action. We have in a  
few days been given a brief  
outline of what our  
own course of action should be.  
Our early team spirit is a relief  
to those of us who have been  
involved in this situation. Our  
members, ourselves, and our  
friends all have been  
involved in this situation. We  
have been given a brief  
outline of what our  
own course of action should be.  
Our early team spirit is a relief  
to those of us who have been  
involved in this situation. We  
have been given a brief  
outline of what our  
own course of action should be.  
Our early team spirit is a relief  
to those of us who have been  
involved in this situation. We  
have been given a brief  
outline of what our  
own course of action should be.  
Our early team spirit is a relief  
to those of us who have been  
involved in this situation. We  
have been given a brief  
outline of what our  
own course of action should be.

had been made to me before my visit. I did not meet one instance where there was the least shew of self-seeking and none where there was not evident fruit of labor.

Ameng the Armenians, who ~~have~~ fallen into a lax christianity, the results of missionary efforts were plainly two-fold. First, children and young people were taught the better way with success; and second, a spirit of emulation stirred the old priests and leading Armenian people into activity; so that they were striving to get better and larger scheels and active churches of their own, <sup>and with evident success!</sup>

Finally, to declare that foreigners have not been converted and brought to Christ is to deny the plain facts of history. Of my own personal knowledge, I can declare that I have witnessed the <sup>confessions</sup> evidence of many men, who have come humbly and sincerely to the truth. There was no motive to deceive me. Among whole tribes drunkenness, licentiousness, fightings and riotings have entirely disappeared, and in places where these crimes prevailed all that belongs to a happy, enlightened christianity has

1. Yerushalayim is the name of the city where Jesus was born and grew up. It is located in the central part of Israel. The city has a rich history and is considered a holy site by Christians, Jews, and Muslims.

2. Jerusalem is the name of the capital city of Israel. It is located in the central part of the country. The city has a rich history and is considered a holy site by Christians, Jews, and Muslims.

3. Tel Aviv is the name of a coastal city in Israel. It is located on the Mediterranean Sea. The city is known for its modern architecture and vibrant culture.

4. Holon is the name of a city in the Tel Aviv District of Israel. It is located to the west of Tel Aviv. The city is known for its industrial base and modern infrastructure.

5. Rishon LeZion is the name of a city in the Tel Aviv District of Israel. It is located to the west of Tel Aviv. The city is known for its industrial base and modern infrastructure.

6. Haifa is the name of a port city in Israel. It is located on the Mediterranean Sea. The city is known for its natural beauty and its role as a major port.

7. Ashdod is the name of a city in the Southern District of Israel. It is located on the Mediterranean Sea. The city is known for its ancient history and its role as a port.

8. Beersheba is the name of a city in the Southern District of Israel. It is located in the Negev Desert. The city is known for its ancient history and its role as a port.

9. Nahariya is the name of a city in the Northern District of Israel. It is located on the Mediterranean Sea. The city is known for its natural beauty and its role as a port.

10. Tel Aviv-Yafo is the name of a city in the Tel Aviv District of Israel. It is located on the Mediterranean Sea. The city is known for its modern architecture and vibrant culture.

succeeded. Our objector has doubtless found a few hypocrites. <sup>Bush</sup> The counterfeit always bespeaks the neighborhood of the genuine coin. I have been brought into contact with scores of Chinamen and Japanese and Indians who have given as positive, as convincing proofs of discipleship, as any Christian to the manner born. The heart of a man ~~is~~ is wicked. We knew that; but we also knew that a man may be born again. You do not doubt the growing attachment of a dog, and believe in his fidelity to his master. Why then would you judge adversely a man who has attained a warm love to Christ and holds to this Master according to <sup>human</sup> his knowledge! There is a manifestation of tender attachment that cannot be mistaken.

To us who belong to Christ, his commandment is imperative. He sends us to sow beside all waters. He promises not only a harvest if we faint not, but somehow by his Spirit to be with us always even to the end of the world. And again to us there is a positive inspiration in the largeness of the field; for the field is the whole world.

81

13.

O, Lord, our Saviour, we long to have Thee hasten  
to convince men of thy presence, and power to help.  
Keep near us and them, day by day, till all shall know Thee,  
and <sup>know</sup> Him who sent Thee, <sup>Jesus</sup> all, all from the least to the  
greatest. Amen.

.81

O, Lord, our Saviour, we now at last present  
to you a man of thy presence, thy power of help.  
Keep dear on thy love, yea, till this world ends  
and at Jesus' feet lay him, <sup>dead</sup> ~~dead~~ <sup>wounded</sup> ~~wounded~~  
lest he meet <sup>you</sup> ~~you~~.

Besteet, your,

Inches

1

2

3

4

5

6

7

8