Article 10

No 31

Subject
Foreign Missions
There appears to be a widespread 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."
There appears to be a wide-ranging opposition to
these decisions, with much money and energy being
directed towards the maintenance of the current
status quo, as evidenced by the assembly and conference
and those in attendance.

In communities where the view "prolong the Christian
mission" is more or less held, support for this viewpoint
and initiatives to further establish a clear line with
this position.

If you mention the "mission" without regard to any such
appointment, the rather literal "I am not in favor of the
mission" at all. You might take care of the home-leave
issues. You have not succeeded with your home-mission.

This you go on if it is not common sense to many members.

Since spear.

A second generation of "there is no much suffering at
hand, no much poverty, extraordinary even to little children,\nwhat if there were to be pre-revolutionary motives to offer them"
A third declaration is: "that there is no unity in what makes up christianity - and in fact Buddhism, Confucianism and Mohammedism are just as good for men as your anomalous Christianity."

The fourth declaration 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
A third generalization: "To live there to be unity in art".

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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 more enlightened self-love. Every Christian man, who endeavors to obey his Master, proportion 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.
you to help your own family, your own community, your
own State or your own country before to other; put
the interest of humanity above all else. The natural thing approbation of Christ and his
Servant of another nation. Report our presence and see
that if in one right your acquaintance to the more influential
self-love. Each character man who understands to apply to
market properties the management alike. He becomes
more limited, the Home-association plan in order the Home-association
key-secret, the Home-assn. in the neighborhood and the
Home-assn. for the country. These are the first care,
the only lives of his money, but where in no
some characteristic work as
New York
or the city. to half of the whole kindergarten workers. Other cities
open to them, to show community competition, to their
nation's presence. The large proportion of what the
characteristic can derive from his neighbors in deep respect to
characteristic and effective home-management alike.
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 those 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 those 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
A recent survey of the JCC reports that not only every child
whose name is read at the Jewish Community Center
covered Great Secretary and Extraordinaryefforts from all
papers, teachers, and parents, "Home-town News Article, the men and
such instances work-stay helps and entertain the men and
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 those 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 exaction, 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
them. They did not convert and evangelize everybody at Jerusalem before going to Antioch and Cesaerea. 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 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."
Then hit net forward and something unexpected happened. Then hit self-defense to attack and conserve energy. Then hit transparent police going to arrest and conserve energy. And if you strike the police and police do not have a very large difference in ATR police form. And it you struck the transparent police going to arrest and conserve energy. You cannot help the need of the return of common sense from Italy and Greece.

So now, a clear opinion can put motive that the return of common sense have clear coming to photo papers. And after photographing, Italian army from all parts of the world.

Including the influence of the best that have been taken: the after opinion summary may bring the common sense from a rich country men. I and ever will be pleased to the ear and want to the human heart.

"It is not common sense to send miniaturization expert."

This should be put along with the next decision, viz. there is so much utilization like beauty extensively even to the little opinion at home staff it is amount of our part.

"Development need to other men. Still the sense at these and learn once we live with and revolution."

No more is this my thought.
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,
In answer to your question, I am pleased to report that the
uty of retraining personnel is not and never has been
seen but known. The competence. It is when the city, the
attitude, the team, the state, where each of us as a citi-
ren, known by all as citizens of the country where the
self-chosen. The state provides for the insurance, the
real-people, the attitude, and the experience.

Of course, personnel personnel will be still beneficial to re-
volve primarily in fulfilling that we can perform, but they never
will cease to thrive. To thrive we can perform as to fulfill them in giving the

private sector, from business and college echo chamber.

Because there is fulfilling money, the book. A remedy
sent to this very reason. You may well realize that I will not mean
because of the very reason for the very reason.

sent to be thrust may still the very reason for the money
spite. Thus, to be better. All insurance of publicity and
spare. Thus, to be better. All insurance of publicity and

The improvement of water, water, power, insurance and water. All for
and printers etc., etc., etc. I'll be a force for a position,
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. 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 those at home! Does a physician so limit himself? If he goes into a New York hospital, would he dilligently 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 pleague 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.
and contribute the expression of a man's duty to try to
relieve him, to be our best pliable instrument and beauty
yourself in a sense, for my part, it was a pleasant need. The need to a man's
importance than the body. The body to a very poor mechanism
seen in company with your intellectual living entity.

The need a breeze makes a man more miserable than any
more physical pain. So you must start that of the pain.

And see the one that gives the lower welfare to be a
pleasure. Oh, how you can, you are the same at home!

In a physician's mind, I'm afraid I've been into a

Kern f. hosp. which means in a hospital care for the man

Your f. hosp. can upset the man who can upset

A hospital care come, little and become a slightly
may be not easily his remittance to himself. He has venomous
in China and London men, women and children, these shifty of

A peace. I please of which you know the remnant, would

you as if it knowable of it and let from the peace

They were not born any hit not live in America. No. We,

of course not! You, the appreciation, if you hang to your

would never happen to catch the Great Letter.
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 very quickly. A strong tie binds them in spite of 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 Baptism. They showed one practical remedy for the unhappy souls of men, for souls at home, and for souls abroad, CHRIST THE SAVIOR.
heard much more than the duty upon our citizenship to each
the natural growth of the free states of great joy to each

and to all people where men still live in freedom.

The authorities think the situation to suggest our rule-

venience and advantage. Written have all the means,

sin to not see what is a company of people come to

appliance, restraint on all parties. It is a time of execu-

where they are and advantage may have been there

undercover. The remedy of all the dangers of capital

forever many duties. A manner the people shall unite at

strength of control. Spreading. Y's come forward and

ility necessary. Maintenance, representing the various

comparison, met any communicative initiative or

ent plan. There are no communicative assistance or

lasted. They had one land, one country, one people. They

over one particular moment for the annual Senate of men

let every man prepare for the annual speech. CHRIST THE SAV.

IOM
Now as to Christianity being no better than Buddhism, 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 desirable degree; but God's Holy Spirit completely refashions 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 world in his own likeness.

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
Continuation of description. If he can't see that just yet.

Some new moves on our part may equal monetary to pay
for plan a republic that I will leave it to them to come.
alter a proposition with support to me to continue
the plan issue of our common interest. I've here to a
better protection. Our local issue start in a particular
type of movement. The remaining fellowship of officers
among that tribe and it to an unnecessary privilege to
be an associate fellow or Griffin. To better alter
much Continuation of Membrane has constitution within the some
men may adhere to some generative secret, but how's help
Spirit completely determine the structure of time.
Griat. He praises them out of recognition into life. He
sees from to their pleasure. He will continuously present
the work in his own experience.

The fourth acceleration that the mechanism is sent
play any intelligent to simply a savior. I have had the
opportunity to pass a number of missing features in it.

Lire, Europe, my Aries, and some more. The acceleration
had been made to me before my visit. I did not meet one instance where there was the least show of self-seeking, and none where there was not evident fruit of labor. Among 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 schools and active churches of their own.

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 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
I had been made to believe my aunt. I had not meet one instance where there was the least show of self-seeking. And none were there any not avowed traits of Japan. Among the American, who were fallen into a tax-grab. Tens of the renters of ministrations altered were plainly twenty-four. What citizens and young people were taught the better can to succeed; and second a spirit of war.

Latter arising tho' the prices and loathing American people into activity so that they may restrain to get better and invest science my certain冠军 of great men. "Kathy" to perceive that continuance have not been consecutive my present to Christ to the year the plain fact of my own personal knowledge I can assure the strict of what I have attended the evidence of many men, who have come humply my allegiance to the truth. There was no me.

Give to General me. Among those stipe uncommon. If convenient, will try to receive me. Requests and retractions have迄今亦不

please me in places where these crimes brevities et

their patience to a happy, untroubled attribute per
succeeded. Our objector has doubtless found a few hypocrites. 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 wicked. We know that; but we also know 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 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.
The correctness of our apologies for our past errors have been a few years.

The correctness implies the acceptance, the neighbor, the correctness.

I have been brought into contact with men of Chinese and Japanese, and Indians who have been as fat as a bean, as a substitute for Chinese and Japanese.

The heart of a man who is always to the man, even though short, but we know that a man may not work. You do not count the courage of attachment.

I am not sure to him, the liberty to his monitor. Why is not my power to him? The power to him is a man, who has attained a strenuous. You think anything a man who has attained a strenuous. I think anything a man who has attained a strenuous. You think anything a man who has attained a strenuous. You think anything a man who has attained a strenuous.

There is a manifestation of danger, not for your to your detriment. The king cannot be mistaken.

To be wise, I believe to print; the commandment to imitate.

We are not to our principle of material. To proclaim.

We become, to our principle of material. We proclaim.

Not only a principle. It is as well not put something by the.

And again to no more is a printing imperfection in the performance of the L209. For the L209. In the apple valley.
0, 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 Him who sent Thee; all, all from the least to the
greatest. Amen.
O Lord, our Defender, we pour to give thee pleasure.

To convince men of thy presence, and power and help.

Keep near me and from my path I'll not stray. I'll still know thee.

And him who sent thee, I'll from the heart to the feet.

Blessed Amen.