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(Synopsis of Address delivered by Rev. Dr. Anthony at Marysville F. B. Y. P. P. L., 1903. Reported by Miss Julia Pugh, Fredericton).

What is foreign? Any person who is away from home we call a foreigner, providing his home is his native land. I often think if we could transport ourselves from earth to heaven we would find language was used very differently up there. When we speak of a "foreigner" we carry with the word some little disparagement, sometimes a little contempt; I do not mean to imply that you think that of me, but is true in some cases. I doubt if the vocabulary of heaven uses that word foreign as we do, or thinks of a man who may be on any spot on the face of the earth as a foreigner. I believe if we knew the thought of God, and we do know it pretty well, we would find that God does not think a man who is away from home any less human than if he were at home; I do not believe that God thinks any less of a foreigner than he does of a native; I think God loves any foreigner that you can name just as much as he loves you. I believe God loves all men, whether they are at home or away from home, natives or foreigners. I do not believe he has these narrow boundary lines and these narrow distinctions and feelings that we have sometimes. I believe that in the sight of God the idea of foreign vanishes; it is out of sight with him, if I may think it reverently. Missions is all one; there is no such thing as home missions or foreign missions, it is missions; no such thing as a foreigner, it is Man; no such thing as little boundary lines and custom houses and flags; these things are good; but it is Man, the World, the needy human heart.

Now I wish when we come to the subject of foreign missions we could think in the vocabulary of heaven, think of humanity, think of needy men, think of souls regardless of color or race or language, or whether they are at home or not. Now the customary way to think of the word foreign is to think of some land distant from ours, not thinking of the man who has come to our land, now away from his home, as a foreigner. Missions carried on as foreign missions are those conducted in some land not our own; there is a good missionary field over yonder in the United States. There is no distant place on earth to God. Have you ever lived far away from home, 2,000 or 3,000 miles? I lived at one time in the heart of Europe for a little over two years. I had my home with me, my little family, wife and

child, but I was away from all the home people; and there came over me then, as I never realized it before, a sense of nearness to the Homeland by the way or heaven. A cable message could go under the ocean in the space of some minutes, but a often thought that when I spoke into the ear of God, that same ear at the same time could hear communications from my loved ones on this side of the Atlantic. There is no such thing as distance in his sight, there is no such thing as foreign to him. If one of you were to go to India, you would be as close to God there as you can be near to him here; you would be under his love just as much there as here. This idea of foreign in connection with missions is something that is purely human in its device.

Work in a heathen land must be carried along four lines: There must be preaching, there must be teaching, and it is found very essential that there should be medical work. Some may go as scholars to prepare the literature, or as mechanics to set the type so that books may be distributed. These are ways of working in the distant lands, in India, where our own missions are, and in other lands, too, where missions are at work.

I want to lay hold, if I can, upon the great motive for missions. Why send missionaries to far away places, what is the real motive? Why should we be interested in this subject, and why has the Christian church organized herself into missionaries, and maintains at great expense a large number of men and women in distant places, calling upon them to sacrifice home and native land, ease and comfort, prospects of gain and promotions in their professions, and go out where they are sometimes despised, and sometimes subjected to martyrdom? Why all this expenditure of men and means, and lives even? What is the use? In times past, various reasons have been given. Not many years ago it was supposed when theology was taking on a new form of thought (?) in certain places, and there was a new theology, it was supposed that the nerve of missions had been cut. To my own thinking the nerve of missions never can be cut; there is no system of theology that can take away the reason for missionary work, for sending out missionaries to the distant lands where the heathen are.

I am not to preach upon the subject of what will become of the heathen by and by, but suppose one of the five views was accepted concerning the hereafter, and I can think of but five distinct possible views that men may hold concerning the fate of the heathen in the hereafter: First, they may hold that the heathen and all wicked suffer endless torment. Men who hold that view would say immediately, "We must preach the gospel." That is a good motive, but there are other motives which would not be affected even if this view were not held. Here is another view: Some men hold that the wicked are to be annihilated, and sin will bring finally an extinction of their personality. Only those will live in the hereafter who believe in Jesus Christ; eternal life is only for the Christian, all others shall know no resurrection. I told you I was not to debate this subject, which in my judgment does not affect in one iota the true reasons for missions. Here is another view: They think, some do, that the wicked, the heathen, and all sinners, are finally, after a period of punishment, a kind of purgatory, to be restored to God's favor, and that all are to be saved, a kind of final restoration of the wicked,

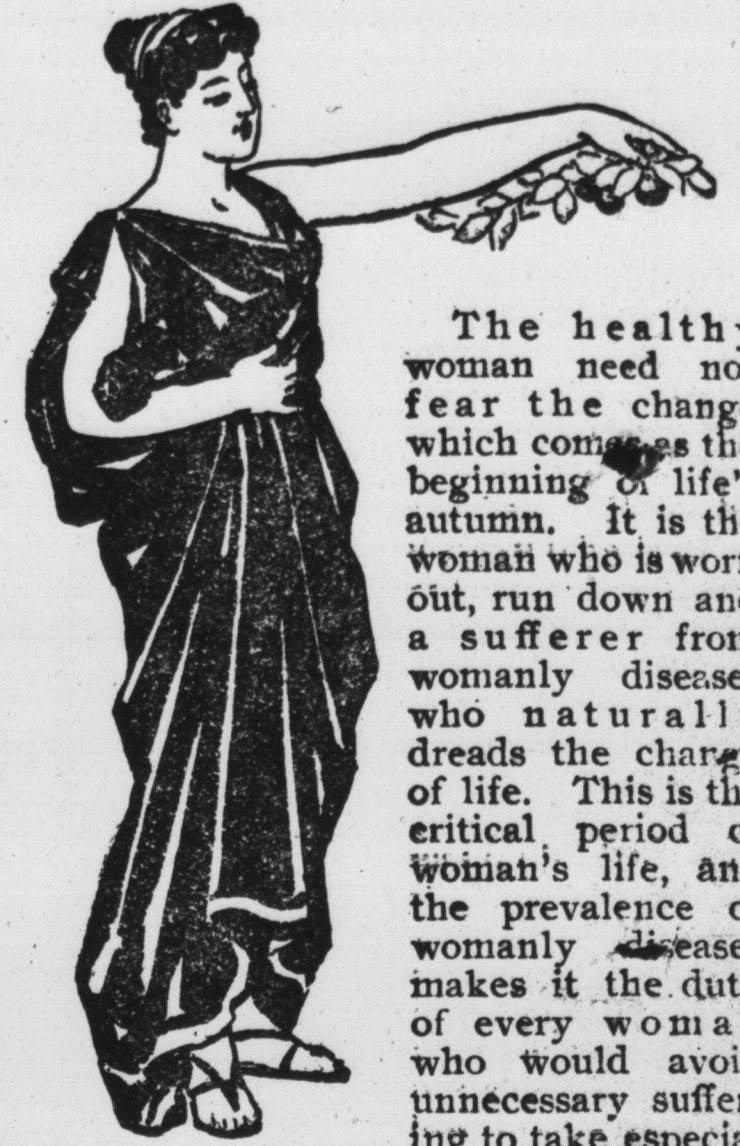
so that all souls will be gathered into the beautiful haven of rest. Now I am not to argue that point at all; that view, if held by any one here, in my judgment does not affect the real motive of missions, does not touch the nerve, does not cut the strength of the organization for missions. There are three possible views. Here is the fourth one: Concerning the hereafter we can know absolutely nothing; this is the agnostic decision; that does not affect the motive for missions.

But the real motive for missions is independent of any or all of these views respecting the hereafter. May I then proceed to give five reasons for missions, five reasons that in my judgment are entirely above and independent of these. Here are five reasons:

1. The great example of Jesus Christ. Independent of what might be the fate of man hereafter, Jesus Christ came to man for the sake of man, to reveal God to man; leaving glory, he came to earth, into the low sordid condition of Judea. He came for the sake of man; man, who was away from home, man who knew not God, man who did not understand the loving thought of God. Jesus came to earth . . . missionary example, sent out from the courts of heaven into this missionary field, the world. He came because of the love of God, and that is an example for us. If Christ thought it worth while to come to earth, to come to man to teach the gospel, we, his servants, ought to imitate him. Now there is no system of theology that can touch that reason; there is no view of the hereafter that will affect that consideration (?) one particle. Jesus Christ went forth as a missionary, the great missionary of all the ages and of eternity, the missionary of the cross, bearing the cross and counting not his own life dear that he might bring God to man and man to God. Talk about universal annihilation, everlasting punishment, agnosticism, these do not touch the fact that Christ our example went forth into the heathen, the Jews, his own people, the Samaritans, the women of Nazareth, all the world, men who were estranged from God and knew him not.

Another reason: It is the command of Christ. He gave us an example; he gave us also a commission: "Go ye therefore and preach the gospel to every creature." It is the commission of the church; it has been repeated here tonight. Judea and Samaria, and into the uttermost parts of the earth; it is his command. There is no system of theology that can weaken by one iota that everlasting command of Christ so explicit. I see in imagination a great field for military exercise, and the Church of Christ arrayed upon it as though for battle, with the army equipment and the accoutrements of war, and the Great Captain giving the command, "Go!" Can you see such a line as that and hear that command ringing? If you can, in your imagination look down the line and see the confusion that follows when the command is given. Do they all move forward at the word? It is a disgraceful sight sometimes to see the hesitancy in men who can go through all the movements except "March!" What do you think of a company of soldiers like that? There are persons in the Christian church who hear this command, and on hearing it turn to their neighbors and say, "I do not believe it is worth while; do you think it is best to go? I do not believe in missions anyway," and turn and look in the air as if watching humming birds.

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