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# The Bible

and

# Foreign Missions.

BY

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**“Ye are my friends, if ye do whatsoever  
I command you.”**

# OBJECTIONS TO GOING ABROAD.



## I.—DISTANCE.

- Acts i. 8      "Ye shall be witnesses . . . .  
                    unto the uttermost part of the  
                    earth."
- Luke xxiv. 47      "Repentance . . . . should be  
                            preached among *all* nations."
- Rom. xv. 19      "From Jerusalem . . . . unto Illy-  
                            ricum, I (Paul) have fully  
                            preached."
- 2 Cor. x. 16      "To preach the Gospel in *the*  
                            *regions beyond.*"

We cannot urge distance as an excuse until we get beyond "The uttermost part of the earth." Paul was "ambitious" to go as far as possible. To him Spain

was what Central Africa is to us ;  
it was the land's end. Think of  
the distance Christ has come.

## II.—RACE.

- Rom. i. 14 Debtors to "Greeks and barbarians."
- Rom. ii. 11 "No respect of persons with God."
- Acts xi. 9—17 "What God hath cleansed call not . . . . common."
- Acts xv. 8—11 "God . . . . put no difference between us and them (Jews and Gentiles)."
- I Cor. xii. 13 "By one Spirit are we all baptized into one body, whether Jews or Greeks."
- I Thess. ii. 14—16 "The Jews . . . . please not God, . . . . forbidding us to speak to the Gentiles, that they might be saved."
- I Thess. iii. 12 "Abound in love . . . . toward *all* men."
- Acts viii. 14—17 The same John who would have (compare John iv. 9, and Luke ix. 54) called down fire from heaven to consume the hated Samaritans,

later prays for them "that they might receive the Holy Ghost."

### III.—FEAR OF PHYSICAL SUFFERING.

- Gal. iv. 13 "Through infirmity of the flesh (Paul) preached."  
 2 Cor. x. 10 "Bodily presence is weak."  
 2 Cor. xi. 23—27 "In weariness and painfulness."  
 Acts xx. 24 "Neither count I my life dear unto myself."  
 Phil. ii. 27—30 "For the work of Christ he was nigh unto death."

### IV.—LACK OF MONEY.

- Prov. xiii. 7 "There is that maketh himself poor yet hath great riches."  
 Ps. xxxvii. 25, "Yet have I not seen the righteous forsaken, nor his seed begging bread."  
 2 Thess. iii. 8, 9 St. Paul had no salary.  
 Phil. iv. 11, 12 The great foreign missionary was "instructed both to be full and to be *hungry*."

- Matt. vi. 25—34    “Your heavenly Father knoweth that ye have need of all these things.”
- 2 Cor. vi. 10    “Having nothing, yet possessing all things.”

## V.—PARENTS.

- Eph. vi. 1    Obedience “*in the Lord.*”
- Matt. xii. 46—50    Spiritual relationship stronger than blood relationship.
- 2 Chron. xv. 16    God first, mother second.
- Matt. iv. 21, 22    “They immediately . . . . left their father.”
- Gal. i. 15—17    “I (Paul) conferred not with flesh and blood.”

## VI.—CANNOT SPEAK.

- Ex. iv. 10—16    *Moses* —“I am slow of speech.”
- Jer. i. 6—10    *Jeremiah.* —“I cannot speak.”
- Matt. x 20    *Apostles.* —“Spirit of your Father which speaketh in you.”

1 Cor. i. 26—29 *Disciples*.—"God hath chosen the weak things."

1 Cor. ii. 1, 3 *Paul*.—"And I . . . came not with excellency of speech."

2 Cor. x. 10 "His speech contemptible."

2 Cor. xi. 6 "Rude in speech, yet not in knowledge."

Secret of success was in 1 Cor. ii. 13, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

## VII.—HAVE NO SPECIAL CALL.

Acts viii. 5 Philip "went down to the city" of the hated Samaritans (John iv. 9; viii. 48). What was Philip's call? He was appointed "to serve tables" (Acts vi. 2—6), menial service. Yet we find him preaching in Samaria, and no evidence of a "special call."

Acts viii. 26 He required a "special call" to take him from a great work to a small one—from a crowded city to one individual. But when the

eunuch had been baptized, Philip goes at once to the large work (viii. 40). So we should go and labour where the unsaved are most numerous, unless specially called to stay at home with the few.

Acts xiii. 2

Paul's call.

Acts xi. 19-21

*Territorially* considered there were foreign missionaries before the time of Paul and Barnabas; but they reached chiefly the Jews. Hence Paul was sent to the Gentiles.

Gal. ii. 7, 8

Paul's call was *racial*, not territorial.

Acts xxii. 21, 22

"I will send thee far hence unto the *Gentiles*. And they gave him audience unto this word (*Gentiles*)."  
What angered the Jewish mob was not Paul's preaching in other lands, but his offer of life to *Gentiles*. Surely we Gentile Anglo-Saxons need no special call to take us to other Gentile races! No more of a call is needed for foreign work than for home work. "The



field is the world." There are no boundary lines. By insisting upon a special call do we not make a distinction not found in the New Testament?

### VIII.—NEED AT HOME.

Matt.xxviii.17—19 When Christ said, "Go ye therefore, and teach *all nations*," He was not ignorant of the need at home.

Prov. xi. 24, 25 (1) Reflex influence of foreign missions.

(a) The Epistles; most of them are foreign missionary's letters to foreign missionary churches. Think what these letters are doing for the home church at the present day.

(b) Home churches inspired by news of success abroad.

Acts xv. 12 "Declaring what wonders God had wrought by them"

Acts xxi. 17—2 "And when they heard it, glorified the Lord."

Acts xv. 3      "They caused great joy unto all the brethren."

(c) New and broader views of the scheme of salvation.

Gal. ii. 3 - 9      "They gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen."

Acts xv. 13 - 29      Makes evident what are the "necessary things."

Rom. iii. 29, 30      "God of the Jews . . . . Gentiles also."

Rom. iii. 28      The doctrine of justification by faith we owe to a foreign missionary. "A man is justified by faith without the deeds of the law." "Who hath saved us . . . . not according to our works." #

Titus iii. 5      "According to His mercy He saved us."

I Cor. xiii.      This wonderful chapter on Love was written by a foreign missionary who loved all men and worked for all men.

(2) Paul did not argue thus: +

“Antioch is the third city in the Roman Empire, there is plenty to do here. We must save Antioch to save the world.”

- (3) If this argument had been used in olden times Europe would never have heard of Christ.

## IX.—IF GOD WANTS MEN IN THE FOREIGN FIELD HE WILL SEND THEM.

Mark xvi. 15

- (1) He has. “Go” is not “stay.”  
 “Preach the gospel to every creature” does not mean stay in a country where every one can hear the gospel, while two-thirds of our race have not heard it. We have no right to stay unless providentially hindered from going.

Matt. xxviii. 19, 20 If the command in verse 19 is too general to apply to you, the promise in verse 20 is also too general to apply to you. You cannot claim the “Lo” unless you are willing to obey the “Go.”

(2) According to this view God is responsible for the darkness which rests over two-thirds of our race! According to this view more men have not gone abroad because God has not sent them there! And He has not sent them to foreign fields because He has not wanted them there. *Awful!* God has done *His* part. Christ has suffered and has risen from the dead. *Our* part is not done. "Repentance and remission of sins" has not been preached "among all nations." Can we say, We did not go to help these lost ones because Thou didst not send us? For eighteen centuries He has cried, Go, Go, Go.

2 Cor. v. 18—20 "He has given to *us* the ministry of reconciliation."

Acts i. 8 He has said, "Ye shall be witnesses . . . unto the uttermost part of the earth."

Rev. xxii. 17 Do we emphasize the last clause? We must equally emphasize "He that heareth let him say, Come" to everybody.

- Isaiah vi. 8      (3) God wants *volunteers*. After Isaiah volunteered, God said "Go." In work and warfare throughout the Bible, we see that God prefers volunteers to drafted troops.
- Ex. xxxv. 5, 21, 22, 29      "Whosoever is of a willing heart, let him bring . . . . an offering."
- Ex. xxxvi. 2      "Every one whose heart stirred him up to come."
- Judges v. 2, 9      "The people willingly offered themselves."
- Judges vii. 3—8      God called those who were so eager that they could not stoop down on their knees to drink.
- 1 Sam. xvii. 26—32      David volunteered to fight.
- Psalms cxxxii. 1—5      David volunteered to build a temple. God did not permit him to build it, yet He was pleased because David offered to do so. 2 Sam. vii. 1—17.
- 1 Chron. xxix. 5, 9, 14, 17      The king, princes, and people "offered willingly."
- Acts xv. 38 ;      *Mark.*—God did not compel the  
xiii. 13      young missionary to continue

the tour. He "returned to Jerusalem." Mark found it possible to keep out of the foreign field, but this does not justify his returning to Jerusalem. He must have seen the mistake, for later we find him willing to go. He was at *Rome* (Col. iv. 10; Philemon 24). He was at *Babylon* (1 Peter v. 13). (Lightfoot maintained that "Babylon of Assyria is intended.") He was at *Ephesus* (probably) (2 Tim. iv. 11). But there is no evidence to show that God compelled him to go to Rome, Babylon, or Ephesus, any more than He compelled him to continue the tour mentioned in Acts xiii. 13. We are free moral agents after conversion as well as before conversion.

X.—POSSIBLY I CAN DO MORE ABROAD;  
BUT I CAN DO SOMETHING AT HOME.

Mal. i. 14

"Cursed . . . be the deceiver  
which sacrificeth a corrupt thing."  
If a man has not the perfect

male, God will accept the "corrupt thing." But if he has the "male" and withholds it, offering the inferior female, God's curse will rest upon him.

Lev. i. 3, 10      God wants the *best* of the flock.

Num. xviii. 29—32 "Out of all your gifts ye shall offer . . . . the *best*."

God still wants the *best* from us.  
If we can do the *best* work abroad, how dare we remain at home?

## XI.—IF FOREIGN MISSIONARY WORK BE SO IMPORTANT, WHY DID NOT PAUL GIVE IT GREATER EMPHASIS?

(1) He wrote to foreign missionary churches which had but recently been established.

(2) Paul's example.

Rom. xv. 18—24      Compare 1 Cor. iv. 16; xi. i.  
with 2 Cor. x. 16, "Preach in

regions beyond," and "I strived to preach . . . not where Christ was named."

- (3) His letters are full of foreign missions; *e.g.* Romans i. ; ii. ; iii. ; iv. 18 ; ix. ; x. 12 ; xi. ; xiv. ; xv.

## XII.—GOD HAS FITTED ME FOR HOME WORK, AND IS USING ME AT HOME.

*Barnabas.*—(Acts. iv. 36, 37 ; xi. 22.) Prominent in Church at Jerusalem.

Acts xi. 24—30     A leader in Church at Antioch, yet he was sent abroad. (Acts. xiii. 2, 3.)

Acts xv. 22     *Silas.*—One of two "chief men among the brethren" at Jerusalem, yet he goes into the foreign field. Acts xv. 40 ; xvii. 14 ; xviii. 5.

Phil. iii. 5—9     *Paul.*—Of tribe of Benjamin.

Acts xxii. 27, 28     Enjoying Roman Franchise.



- Acts xxii. 3      Brought up in Jerusalem.
- Acts xxii. 3      Instructed by Gamaliel "according to the perfect manner of the law of the fathers."
- Acts ix. 20—22, 27—29      A powerful preacher among his own people.
- Acts xi. 26      He worked a year effectively at Antioch, the third largest city in the Roman Empire, which was in constant communication with Cilicia, with Cyprus, and with all the neighbouring countries. The Jews were settled there in large numbers. It is a significant fact that Paul, the man best calculated for home work, and greatly used in the home field, was sent abroad.

### XIII.—NOT WILLING TO GO.

- Luke xiv. 33      "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."
- 1 Cor. vi. 19, 20      "Ye are not your own. Ye are bought with a price."

- Luke ix. 57—62    Unconditional surrender necessary  
in order to be followers of Christ.
- Matt. xix. 20—22    Christ insisted on his giving up the  
one thing from which he would  
not part. Keeping the command-  
ments was not sufficient; com-  
plete surrender was necessary.
- Rom. xv. 3            “For even Christ pleased not  
Himself.”
- 2 Cor. v. 15          Christians “should not henceforth  
live unto themselves.”
- 1 Cor. x. 33          “Not seeking mine own profit, but  
the profit of many.”



*Micah.*—Mic. v. 4.

*Habakkuk.*—Hab. ii. 14.

*Zephaniah.*—Zeph. ii. 11.

*Haggai.*—Hag. ii. 6, 7.

*Zechariah.*—Zech. ix. 10; xiv. 9.

*Malachi.*—Mal. i. 11.

## II.—FAILURE TO APPRECIATE THE CHARACTER OF OLD TESTAMENT DISPENSATION.

- PRECEPT. The *Stranger* is on a par with the Jew:—
- In Law. Lev. xxiv. 22.
  - In Ordinances. Num. ix. 14; xv. 15.
  - In Offerings. Num. xv. 14.
  - In Forgiveness. Num. xv. 26.
  - In the Water of Separation. Num. xix. 10.
  - In the Cities of Refuge. Num. xxxv. 15.
  - In Courts of Justice. Deut. i. 16.
  - In Receiving Love (divine and human). Deut. x. 18, 19.
  - In Sharing Alms and Charities. Deut. xiv. 29.
  - In Praise to God. Deut. xxvi. 11.
  - In Covenant with God. Deut. xxix. 11, 12.
  - In Learning and obeying the Law. Deut. xxxi. 12.

In the Assembly. Joshua viii.  
33—35.

In Receiving Answers to Prayer.  
1 Kings viii. 41—43

In Inheritance. Ezekiel xlvii. 22.

PRAYER.

“God . . . . bless us . . . . *that*  
Thy way may be known upon  
earth, Thy saving health among  
ALL NATIONS.” — Psalm  
lxvii.

### III.—MISUNDERSTANDING THE LIFE AND MISSION OF *CHRIST*.

PERSONS AND  
PLACES.

Capernaum could not monopolise  
Him. Mark i. 38; Luke iv.  
42—44.

Canaanitish woman's request  
granted. Matt. xv. 28.

Samaritans received water of life.  
John iv.

Greeks came to see Him. John xii.  
20, 21.

African shared His cross. Matt.  
xxvii. 32

Coasts of Tyre and Sidon saw  
Him. Mark vii. 24—31.

MISSIONARY  
PARABLES.

Parables of the Kingdom; as, The  
Sower, The Tares, The Dr

Net, The Mustard Seed, and  
The Leaven.

Parables of Grace ; as, The Lost  
Sheep, The Lost Coin, The Lost  
Son, The Great Supper, and The  
Good Samaritan.

Parables of Judgment ; as, The  
Barren Fig Tree, The Wedding  
Feast and the Wedding Robe,  
and The Ten Virgins.

The Parables of Grace and the  
Parables of Judgment " were no  
less distinctive of Christ as the  
missionary teacher," than the  
Parables of the kingdom (Prof.  
Bruce).

OTHER  
MISSIONARY  
PASSAGES.

He "taketh away the sin of the  
*world.*" John i. 29.

He saves the *world.* John iii. 16 ;  
iv. 42.

He "giveth life unto the *world.*"  
John vi. 33.

He speaks to the *world.* John  
viii. 26.

He is "the light of the *world.*"  
John viii. 12.

He is "the propitiation for . . .  
the sins of the whole *world*."  
1 John ii. 2.

He sends us into the *world*. John  
xvii. 18; Mark xvi. 15.

During the forty days between the  
Resurrection and the Ascension  
He emphasizes two matters of  
supreme importance, namely, the  
power of the Holy Ghost, and  
the evangelization of the *world*.  
Acts. i. 1—8.

N.B.—Matt. xv. 24 is true. The  
message must be delivered to the  
Jew first. But compare John x.  
16.

#### IV.—MISTAKEN VIEW OF THE *GREAT* *COMMISSION*.

It means evangelization, not conversion, of the world.

CHRIST. Mark xvi. 16. In *every* country  
there will be some who believe  
not, however faithfully the Gospel  
is preached.

Matt. xiii. 30. In *every* country tares will remain among the wheat. We can evangelize every one; we cannot convert every one.

DISCIPLES.

Mark xvi. 20. They did not remain in one place until all its inhabitants were converted before going elsewhere.

PHILIP.

Acts viii. 5, 40. He did not remain in one city. He gave all the sea-board a chance. "He preached in *all* the cities."

PAUL.

Acts xiii. 49. It does not read, "The word of the Lord was *believed* throughout all the region."

Acts xvi. 6—12. He did not settle permanently anywhere.

2 Cor. x. 16. On to a place and then "beyond" it he went, whether they would hear or forbear; striving to evangelize even to Rome and to Spain (see Rom. xv. 24).

Romans xv. 19. "From Jerusalem and round about unto Illyricum, I have *fully preached* the



Gospel of Christ." Comparatively few in that vast district were converted. According to the current conception, was the Gospel "*fully preached*" in that district?

## V.—MISTAKEN VIEW OF THE STATE OF THE HEATHEN.

Without Excuse. Rom i. 20, 32; ii. 14, 15; iii. 19.

Without Hope. Eph. ii. 12; Rom. i. 24, 26, 28  
("God gave them up," thrice repeated); Rom.  
ii. 12; 1 Thess. iv. 13.

Without Peace. Isa. xlviii. 22.

Without Feeling. Eph. iv. 19.

Without Light. Eph. iv. 18; v. 8; Acts xxvi. 18;  
~~and~~ Col. i. 13.

Without Knowledge of God. 1 Thess. iv. 5; Gal.  
iv. 8; Rom. i. 28.

Without God. Eph. ii. 12.

Without Christ. Eph. ii. 12; Rom. xiii. 13, 14.

Without Inheritance. Eph. v. 5; 1 Cor. vi. 9, 10; Rev. xxii. 15 (Idolators = Heathen).

Without Freedom. Rom. vi. 17-20 (Greek, "slaves").

Without Life. John xvii. 3. (They have neither of the two requisites for eternal life.) Eph. ii. 1, 5; Rev. xxi. 8.

Result. Compare 1 Thess. iv. 5, with 2 Thess. i. 7-9. (Two classes, they "that know not God" [Gentiles] and they "that obey not the gospel," are to suffer "eternal destruction;" R.V.) Jude 7.

*A.B.—Our Responsibility.* Prov. xxiv. 11, 12; Ezek. xxxiii. 1-8; Acts xviii. 6; xxviii. 25-28.

**"The Holy Ghost, whom God hath given  
to them that obey Him."**

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