

# Missionary World.

## HOME OR FOREIGN MISSIONS.

BY REV. M. P. TALLING, LONDON.

"What this country needs most is good roads."

"What this country needs most is the Gospel."

British Columbia the birthplace of one sentiment, China of the other. One "home," the other "foreign." "Good roads and the Gospel." What a difference! Bad roads and idolatry! Is there any similarity? Certainly. Both are obstructions to the progress of the Truth. The missionary's battle in China with the "many-headed monster thing" is so great he forgets the roads. The missionary's opposition from the deathly coldness of semi-familiarity with Christianity in the home field, thrusts the inconveniences of bad roads upon him.

More missionaries are offering for the foreign field than funds to send them there! Fields are vacated by missionaries in British Columbia, why? "The hardest missionary work in the world is done in the home field." (Rev. A. Findley). There is more glory in a contest with idolatry in a foreign tongue than with spiritual deadness and physical trials in a prophet's own country. Colossal men are needed for mission work. A man filled with God is colossal. Hudson Taylor looks like an ordinary man, till you see the "divinity" in him. Is the home field to become foreign? God forbid! All missions will soon become home missions. Distinctions? Let them be abolished. The God of all missions is the Power in all fields.

## THE INTERNATIONAL STUDENTS' CONVENTION.

The *Presbyterian Messenger* of Pittsburg thus sums up the principal points emphasized throughout the International Students' Missionary Convention held lately at Detroit.

(1) First of all, true-hearted, whole-hearted consecration, a willingness to take God at His word and step out on His promises with the utmost fearlessness.

(2) A burning zeal for souls begotten of a love for God and an appreciation of Christ's atonement.

(3) Thorough knowledge of the Bible; not an intellectual grasp of its contents merely, but a living knowledge of the Word, heart to heart with God.

(4) A broad culture and a practical knowledge of all the arts and trades essential to Christian civilization. All-round men are needed on the mission field as nowhere else.

(5) Practice in the art of soul-winning. For this there is nothing better than work as a home missionary during vacations, especially in the slums of cities. The missionary must have a way of impressing men favorably and making himself attractive to all classes of society. The man who fails in this regard at home cannot hope for success abroad.

(6) Good health: The change of environment to which a foreign missionary is subjected, together with the arduous duties imposed upon him, demand a good physique to start with and careful attention to laws of health while at work.

(7) "The field is the world." The terms "Home field" and "Foreign field" are simply used for convenience. It is all the Master's work, and the question for the sincere Christian is simply as to where he can do the greatest service—the genuine missionary will work wherever God places him. But when we compare the relative proportions between Christian workers and non-Christians in our own land with that in Asia, Africa, or South America, certainly the presumption is in favor of our going to the latter.

(8) Consecrated enthusiasm is a good thing to have, but fanaticism must be guarded against. There is no difference in God's sight between the conscientious worker at home and on the foreign field, and there are just as earnest, just as self-sacrificing, just as consecrated men and women at work in our own churches as on heathen soil. Volunteers should see to it that no superiority is assumed over students or others who have not declared their purpose to become foreign missionaries.

## AN ILLUSTRATION FROM PERSIA.

This is the way Mohammedanism deals with Christians where it has the power. Baron Aghajan, an Armenian, a member of the Presbyterian mission in Urumiah, Persia, was set upon in broad daylight, in his own shop, by a mob of furious Moslems. Without one note of warning, and while chatting with his friends, he was seized, thrown down the steps, kicked and beaten and dragged along the street to the Juma Masjid. On the way every hound that could get at him cuffed him, spit on him and heaped indignity upon him. The head Mullah saw that the man would be killed and put him into what is called the "Bast," or sanctuary. When one, no matter what his offence, has once sought refuge in the "Bast," it is against all the laws of justice and codes of religion to touch him. The surging mob had now grown to immense proportions, filling the yard of the mosque and the adjoining streets and covering the roofs that looked down into it, and all clamored for blood. Around the victim some few were making an unavailing attempt to defend him. Although the Governor's men were soon on the spot, resistance was in vain, and a pack of Sayids demanded their victim. A rush was made upon the doors, which crumbled against the attack, and poor Aghajan was dragged out. He was offered his life if only he would pronounce the "Kalema Shadet," or Moslem creed; but he would not thus deny his Lord, and while asking for a moment in which to commend his spirit to God, with curses upon his religion, daggers were thrust through him again and again, until he had received over forty death-blows. A rope was then tied around his neck, and he was dragged through the streets for over a mile, and thrown into a filthy pond near the city gate. Two hours after the attack all was over, but mob rule reigned, and all Christians who had shops or were in the city, hastily closed them and fled to the villages. There might have been a general massacre of all the Christians in the city, but the Governor, acting with promptness, sent guards to the mission quarters near the Christian community. In the afternoon aid was invoked from the Governor and a few weeping friends and relatives went to get all that remained of their loved one. Naked, and so horribly bruised and disfigured as to be unrecognizable, the remains were borne to a neighboring village and given a Christian burial.

## NOTES FROM MISSION FIELDS.

A recent letter from India gives an idea of the persecutions to which the Christian converts are subjected. A congregation in part of the Madura district was tempted in all ways by the heathen about them, the latter promising to give them employment, and to execute a bond that no trouble would occur in case they returned to heathenism. When this failed, a rich man one day ploughed over the boundary of his farm into the land of a Christian, and added to his own farm about a yard in width along the entire territory. Next they ordered the washermen not to wash for the Christians. Then the large landowners dismissed all the Christians who were working in their fields, and they declare that they will keep up these methods until they turn the congregation back to Hindooism.

Mrs. H. M. N. Armstrong, of Burmah, declares that Hindoo women are the real rulers of India. The customs of the country confine their thoughts to such a narrow channel that their whole life and ambition were centred on their power over their husbands and sons. They will do anything to prevent a change, especially a change that may weaken their own influence. If the women of India could be brought to Christianity, there would be no trouble about the men. Says Mrs. Armstrong: "The only thing a converted man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all; literally to run away, and leave with them his property, his house, his children, and everything he owns in the world."

In West Africa, near the Ogowe, lives an African girl named Myamgangi. This girl may serve as a model to many Christians, in one respect. She promised the missionary's wife that on the next day she would surely go to church, if she was alive. The next day she found that some one had stolen her canoe, and that she could not borrow one to go to church in. With no thought of breaking her promise, this African girl swam all the way. The current was swift, the river was deep, and fully a third of a mile wide. She swam diagonally, and managed to cross it.

A Chinaman who wished to be baptized, when asked where he had heard the Gospel, said that he had never heard it, but that he had seen it. A poor man in Ningpo, who had been an opium smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium, and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel, and I want to be a Christian too."

In the opinion of Dr. Pentecost India is the key of the missionary situation. Africa has 250,000,000 of people and China 400,000,000, but the intellectual supremacy of India, and the character of the races that inhabit it, constitute it the citadel of paganism. When India falls before Christianity, heathendom will have been conquered.

## EYES.

It happened not long ago to a friend of mine who has been very short-sighted all her life, to have her eyes "measured" for glasses which have given her a new sense of the wonderful world she lives in. The first time she went to church after the new glasses had revealed to her the manner of place the world was, she felt embarrassed at seeing so much and so clearly. Walking through the aisle to her pew, she beheld for the first time, though she had heard him preach for years, the clear-cut, keen and benevolent face of her pastor. She saw the choir, too, a fine-looking set of young people, and observed with pleasure the thoughtful faces of the elders and deacons.

The new glasses had introduced her to a new world, simply by revealing to her what had always been there. No change had been wrought in the world, and her environment remained what it had long been. But all was altered for her. Revelation had been granted, and she could almost say, "Whereas I was blind, now I see!"

Something like this happens when one who has never realized the loving-kindness of God suddenly awakens to a sense of it.

The spirit's vision was dim. Enlightenment being granted, there came a new comprehension of God's meanings, a new insight, a new and wonderful charm about all that surrounded the life. The groping step was changed to wing-like fleetness. The blind saw.

But God's dear love has been there all the while.—*Aunt Marjory, in Christian Intelligence.*

## WHY SHOULD YOU INSURE YOUR LIFE?

Because, in case of your early death, life insurance makes absolute provision for those dependent upon you, enables you to leave an estate that can at once be realized upon, and that cannot be taken from them; secures to your family freedom from privation and those distressing experiences which come to the destitute; provides the means to keep your family together, to educate your children and prepare them for the responsibilities of life; and to save your property or business perhaps from being sacrificed to meet the demands that come in the process of forced liquidation of an estate by strangers.

Life Assurance gives to a man a consciousness of safety in regard to the interests of his family which eliminates a large part of the wearying worry and carking care of life, and thus fits him for the free, energetic and successful prosecution of business.

It promotes thrift, cultivates habits of economy, and in the form of an investment policy enables a man, during the productive period of life, to provide a goodly competence for old age.

During your life you surround your family with reasonable comforts and even luxuries.

Are you willing, in the event of your untimely death, that your wife and children should experience a double bereavement in the loss, not only of a husband and father, but also of suitable means of protecting them from the privation, distress, and humiliating economics necessitated by poverty?

After perusing the above you should act at once, by communicating with the agents of some responsible life insurance company, and endeavour, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of death claims, and for liberal treatment to its members, is the one in which you should insure your life. The North American Life Assurance Company, of this city, has justly earned for itself a splendid reputation for the promptness with which it has paid its losses, and for the unexcelled success that has attended its financial operations. To-day the Company has assets of \$1,703,453.39, and a net surplus for its policy-holders of \$297,062.26.

## Teacher and Scholar.

May 1, 1874. JOSEPH'S LAST DAYS. {Gen. 1: 14-26.}

GOLDEN TEXT.—The part of the just is as the shining light that shineth more and more unto the perfect day Prov. ix. 12.

The news that Joseph's brethren were in Egypt soon reached Pharaoh, and pleased him well. He warmly seconded Joseph's invitation for Jacob and his sons to come down, and instructed that wagons should be provided for the transportation of their goods. At first Jacob could hardly be persuaded, and the sight of the wagons was needed to convince him that Joseph still lived. On his way to Egypt he again committed himself to God at Beersheba, and received there a new revelation. The genealogical register given, contains the names of those who became heads of families in Israel. At Goshen Joseph met with his father and afterwards successively presented representatives of his brethren and his father to Pharaoh, who at their request assigned them Goshen to dwell in. There they were nourished during the continuance of the famine. This pressed so severely on the Egyptians, that not only were their possessions given up, but they offered even their persons for bread. They, however, were afterwards made tenants of the land at a fair rental. Jacob lived twelve years after the famine ended. Before dying he specially blessed the sons of Joseph, giving each of them a position on a level with his own sons. Afterwards calling all his sons around him, he pronounced on each a prophetic blessing. In obedience to his repeated charge, his body was borne back to Canaan, and buried beside those of his forefathers and his Leah.

I Fear and Pleading of Joseph's Brethren. The fear of Joseph's hatred manifested an unworthy idea of him, but was not unnatural on the part of his brethren. Conscience made cowards of them. Their fear shows incidentally how deeply now they realized what their guilt had been. Even though forty years had gone by, it seemed to them that Joseph could hardly have brought himself fully to forgive them. Doubtless they felt that they could not forgive themselves. The proper realization of sin as dishonor done to God, will help us to realize how much grace there must be in Him fully to pardon. It is not probable the brethren thought Joseph had been maturing a purpose of revenge all through Jacob's later years, but in the consciousness of ill-desert, they could not but think his goodwill to them had largely rooted itself in love to his father. This had led them to speak to Jacob before he died, and now as their strongest hope, they presented his wish that Joseph would forgive them. Without extenuating their guilt, they make mention that they too are servants of the God of Jacob, and fall down before Joseph as his servants.

II Friendly Answer of Joseph.—The pleading brought back upon Joseph the memory of his father's death, so that his feelings overcame him. But also his tears were partly due at finding himself still misunderstood and mistrusted by his brethren. Their suspicions in the face of all his past kindness might well have excused coldness on his part now. But he has only pity and forgiveness. In respect to their crime as a sin against God, he intimates that it is not his place to usurp the divine prerogative. For forgiveness of their sin they must go to God. As regards the wrong done to himself, hard as it was to bear at the time, and ill as they had meant it, it was now plain that, by means of it, God had brought about a great purpose of good, both to Joseph himself and others. He had long ago freely forgiven them when assured of their penitence. The beneficial results did not change the moral character of their action, but enabled Joseph in a generous noble spirit, to look back on it from the divine side, and see a signal illustration of God's Providence. Every one had acted freely in the matter, yet all had wrought together to bring about the divine purpose.

III. His Dying Charge and Death.—In a few words the remaining fifty-four years of Joseph's life are passed over. He may have remained to the end a trusted ruler in the kingdom. He had the happiness of seeing around him his descendants to many generations, and attained the age of one hundred and ten years, the Egyptian ideal of a long and happy life. His dying charge showed his faith in the promise (Heb. xi. 22), and, notwithstanding all his honors in Egypt, his high estimate of its preciousness. Like Jacob he took an oath regarding the disposal of his body. Each expressed therein his faith. The difference in disposal suited the differing circumstances. Now, after seventy years' residence by Jacob's descendants in Egypt, the body of Joseph embalmed, coffined, unburied according to Egyptian custom, would, by its presence among them, best keep alive the truth that they were yet to go to Canaan. The fulfilment of Joseph's request is recorded, Ex. iii. 19 and Josh. xxiv. 32.