

controlled. The only hope of Africa is in our Christian civilization.

But if missions are to prosper in the future, it will be important to promote a more just sentiment toward inferior races. The time should soon come when races like the American Indians, or the Maoris of New Zealand, should be allowed equal natural rights with Caucasians. The time should soon come—if missions are to be a success—when might shall not make right, but weaker nations shall be treated as one European nation would treat another. The time should soon come when treaties with a country like Japan shall not be made and enforced merely for the convenience or profit of the great Powers, but shall have the same regard for even-handed justice as if the Japanese navies were thundering at our gates. The time should come when all commerce shall be so regulated that it shall not curse the nations with which we have to do. We have often counted upon improvements in inter-communication as factors in the advancement of the human race and as agencies of Redemption, but of late we are sometimes rather appalled than cheered. For example, the fond hopes which we cherished five years ago in regard to the opening of the Congo, have been sadly clouded over. And the fact that the Congo State is under international control would seem to render it a proper subject of consideration in this International Conference.

Allow me to call special attention to this subject. Whatever may be thought of the propriety of discussing here the abuses that may exist in the colonies of separate European powers, there can be no doubt of our privilege and duty in this case. The Valley of the Congo is common ground, and moreover, it is a vast mission field. Directly across the path of our progress in the evangelization of the Dark Continent lies this gigantic evil of the liquor trade. At the very gateway of our missionary enterprise crouches this hydra, whose hideous proportions no flight of poetic imagination can exaggerate. I need not give the statistics nor discuss the details which have become so familiar, but success or failure in African missions is concerned in this issue. The toils and sufferings of our brave missionaries appeal to us. How can we continue to send our heroic Hanningtons, and Combers, and Parkers, and yet neglect the very first duty which we owe to Africa? The honor of the Christian name is at stake. Those who persist in ignoring the distinction between so-called Christian nations and the Christian Church, are arraigning the Church for neglect in this matter. They are parading the conservative influence of Islam as the best hope of Africa, and are cursing the day that our Christian civilization disturbed its reign.

It seems desirable to treat this question on broad grounds which will enlist the sympathies of the largest possible constituency. The issue before us is not the temperance question with which many of us are