

Missionary World.

KHAMA, THE ENLIGHTENED AFRICAN CHIEF.

While the career of African chiefs has generally been stained with vainglory, rapacity, and blood, it gives us pleasure to be able to point to one who is worthy of admiration for what he is as a man and for what he is doing for his people. I refer to Khama, ruler of the Bamangwato, in British Bechuanaland. He is about sixty years old, tall and thin, dresses in European fashion, and has a countenance expressive of great refinement and intelligence.

Shoshong, for many years the largest native town in South Africa, was his capital until lately. A Christian native first acquainted him with the great salvation. He was afterward taught by a Moravian missionary, baptized, and received to Church fellowship. But he is chiefly indebted to Rev. Messrs. McKenzie and Hepburn, of the London Missionary Society, for thorough instruction and faithful watchfulness. It is the emphatic testimony of those brethren that Khama leads a consistent Christian life and is always ready to co-operate with them in their work. He loves Christ's servants without regard to denominational differences, especially those who make sacrifices for the good of his race.

When F. S. Arnot, the brave young Scotchman, reached Shoshong, en route to the Barotsi kingdom, he was nearly destitute of means, but he found a true friend in Khama, who placed at his service a waggon, guides, and carriers. Arnot gratefully alludes to this in his published journals.

The father of Khama lived and died a heathen. He wished his son to become like himself. Purchasing for him a second wife, he said: "Take that woman." The son replied, "I refuse, on account of the Word of God. Lay the hardest task upon me with reference to hunting elephants for ivory, or any service you can think of as a token of my obedience, but I cannot take the daughter of Pelutana to wife." How unlike other African chiefs! Amid a political storm that occurred in which a succession to the chieftainship was involved, the father sought to slay his son; but Khama behaved wisely and humanely. At one time it would have been as easy for him to put out of the way his paternal adversary as it was for David to kill Saul in the cave of En Gedi.

On the death of his father he was joyfully welcomed to the chieftainship, and then commenced that legislation which has given him the name of "wise and brave Christian ruler." Trading and travelling on the Lord's Day were stopped. Natives were not obliged to attend divine service, but the chief showed by his example that he wished them to do so.

Education was attended to, schools were established throughout the country, and native teachers who were Christians were expected to conduct religious services in the school-houses.

But that which has distinguished Khama above all other rulers in South Africa is his prohibitory law. No ardent spirits are allowed within his jurisdiction. Unprincipled traders from without made one or two attempts to smuggle in rum, gin, and brandy, but were unsuccessful. Spies are stationed on the borders of the Bamangwato district, with orders to report at headquarters every attempt to evade the law. Here is "prohibition that prohibits." Would that all rulers in Christian as well as heathen lands were disposed to imitate this noble chief, and thus prevent the spread of intemperance! Khama has gone even farther. He has put a stop to the manufacture of native beer. He assembled his people, and said to them: "You take the corn that God has given to us in answer to prayer and make stuff with it that causes mischief among you. Make beer no longer." This command excited considerable opposition at first, for beer is the national beverage; but, so far as I can learn, it is enforced.

The seat of government has lately been moved from Shoshong to Palapwe, in the northern part of Bechuanaland, a place rich in agricultural resources, well watered, and in all respects better adapted to the natives. One of the acts of the Bamangwato on reach-

ing their new place was to build a sanctuary that will seat five thousand, at an expense of more than \$13,000, all contributed by themselves. This town bids fair to become a model African city, as its chief is a model chief.

British officials, especially Sir Sidney Shippard, Her Majesty's High Commissioner in Bechuanaland, have found Khama exceedingly helpful in their efforts to develop British South Africa, extend telegraphic wires, railroads, etc.

"Wise ruler," "perfect gentleman," "Christian and a hero," are expressions continually on the lips of traders, travellers, ministers, and others who have formed Khama's acquaintance. The religious enthusiasm manifested at the new capital has called forth the following from a missionary visitor: "Here are hearts beating with divine life under black skins. The Bamangwato are in dead earnest. The attention at service, the absence of anything like *cant*, the four hours' prayer-meetings, and the general demeanor of chief and people assure one of this." What a beautiful illustration of the power of the Gospel to elevate and bless we have in the life of Khama! That he may continue "immovable, always abounding in the work of the Lord," is our earnest prayer.

Tidings have lately reached us that his wife, who aided him many years in Christian and philanthropic work, has died. I am sure that deep and genuine sympathy will be felt for him in this bereavement.—Rev. Joseph Tyler, in *Missionary Review of the World* for Feb., 1894.

The annual meeting of the W. F. M. S. in connection with the Presbytery of Orangeville, was held in St. Andrew's Church, Orangeville, on Tuesday, Jan. 9th. Delegates were present from sixteen Auxiliaries and two Mission Bands. At the morning session Mrs. Crozier, of Grand Valley, who has been president for three years, retired, and Mrs. Campbell, of Cheltenham, was elected in her place. Mrs. Campbell then took the chair and the reports of the secretary and treasurer were read and adopted. A minute prepared by Mrs. Fowlie, of Erin, and Mrs. Elliot, of Hillsburg, expressing the great regret of the society at the loss sustained by the removal of our energetic secretary, Mrs. D. C. Hossack, was read by Mrs. Elliot, and the secretary instructed to transmit it to Mrs. Hossack. The money collected during the year, \$728.27, was dedicated to the Lord in prayer, by Mrs. Campbell. Mrs. Elliot read a very able paper on "Systematic Giving," which received interested attention. After a beautiful duet by Mrs. Geo. Aiken and Miss Jennie Clark, Messrs. Orr, of Mono Mills, and Harrison, of Dundalk, conveyed the congratulations of the Presbytery to the Society on the work done during the year. Dr. Robertson then addressed the Society on his work in the North-west. A large audience in the evening was edified and entertained by Mr. Elliot's address, the pastor of the church, Rev. D. MacKenzie, presiding over the meeting. Miss Turnbull rendered a solo, "Speed Away," with fine effect, and Dr. Marion Oliver delighted the audience with her address on "Signs of the Times in India."

The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Mission Seminary for \$50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She did the same thing six times. When more than sixty years of age, living in an attic, she took in sewing until she sent out the sixth preacher. She was truly a missionary in the highest sense.

The severe restrictions of the seraglio, the harem, and the zenana, forbid a man to approach eastern wives and mothers, even in the capacity of a physician.

There are 300 millions of Buddhist women, with no hope of immortality unless in some future transmigration they may be born again as men.

There are perhaps 40 millions of women, who if reached at all with the gospel, must be taught by Christian women.

No race has ever risen above the condition of its women, nor can it ever do so in the history of the world.

PULPIT, PRESS AND PLATFORM.

Dr. Momerio: Agnostics deny the existence of their souls because they cannot see their own eyes.

Christian Register: It is one thing to fill a vacant pulpit and quite another to fill a vacant congregation.

Ram's Horn: There is one instance of death-bed repentance recorded in the Bible—that of the thief on the cross—one, that none might despair; only one, that none might presume.

Christian Index: Man's strength may be stronger than woman's, but his weakness is weaker than hers. A strong man is stronger than the strong woman, but weaker than a weak woman is the weak man.

Herald and Presbyterian: We have known men whose greatest danger in discussion was not from the arguments of their adversaries, but from the recoil of their own over positive, rash or harsh utterances.

Archdeacon Farrar: Mr. Gladstone may add to his splendid service a crown of lustre, such as even he has not yet achieved, and leave his name as a standard of all that is good and righteous, by helping to deliver England from her deadliest enemy, her most intolerable curse.

Mid-Continent: Learned professors in colleges and seminaries teach the "Evidences of Christianity" very well indeed, but to a few thousand students. The churches of America have, this hard winter, the opportunity of opportunities to teach them to the whole land. Are they doing it?

Rev. Hugh Price Hughes: So far as men abstain from discharging political duties because that discharge involves annoyance or perhaps loss of business, or introduces some painful element into life, they are cowards. They are treacherous to Jesus Christ; they are deserting the post of duty.

T. Fenwick: "I have fifty years to live yet, for I have got a new lease of life," said Mayor Harrison. Instead of living fifty years longer he did not live as many hours. On a Thursday he uttered the words which I have quoted. The following Saturday Prendergast's revolver sent him into the presence of his Judge. What is your life?

Rev. E. B. Knowles: I am not ashamed to be found in the ranks of prohibitionists. To be on the side of prohibition is to be on the side of humanity, of patriotism and moreover of reason. The most eminent jurists, the most devoted clergymen, have been the advocates for extinction of this personal, domestic and national foe.

A story is told by a Calcutta paper which has a point that should be specially thought of in view of the praise of Hinduism that was celebrated in the late "Parliament of Religions":—"A young Brahmin came to the house of a missionary seeking an interview. It was, of course, granted and during the conversation that followed the Brahmin said: 'Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not.' What is that? the missionary asked. His reply was striking: A Saviour."

Mid-Continent: The heads of the New York police force are trembling. When they turned the scarlet women of the city "out into the streets to die," they expected to stir up public opinion against Dr. Parkhurst *et al.* But public opinion refused to be stirred that way. The police told these girls and women to go to Dr. Parkhurst; he must feed them. And he did feed them. They found in him and his associates true friends. What did they do in return? Just the thing the police authorities are quaking over. To wit: gave evidence to convict the police black-mailers and Tammany leaders.

Teacher and Scholar.

Feb. 11th } GOD'S COVENANT WITH ABRAHAM (Gen. 1894 } xvii, 1-9

GOLDEN TEXT.—He believed in the Lord, and he counted it to him for righteousness.—Gen. xv, 6.

Some time after Abram's entrance into Canaan, famine drove him to Egypt, where fertility is not dependent on the same conditions as Palestine. Here God mercifully preserved him from the consequences of his sinful concealment of Sarai's relationship. He soon returned to Canaan. Both he and Lot were so prospered that difficulty arose in finding pasturage. Quarrels arose between their herdsmen, which were the more unseemly and dangerous from the presence of Canaanites and Perizzites in the land. Abram proposes separation, and generously waiving his right, giving Lot the choice. Lot failed to reciprocate this generosity, but chose from considerations of worldly advantage, disregarding spiritual surroundings, and indifferently giving up his share in the promise which is again renewed to Abram. This choice soon involved Lot in the defeat and capture of the neighboring chiefs. From this he and they were rescued by Abram and his retainers, aided by three allies. The natural depression Abram might feel at having made enemies of the powerful eastern kings, is met by a further revelation, in which God ratifies the covenant, and makes known more definitely the migrations of his posterity and the limits of the promised land. After ten years' waiting, Abram instigated by Sarai, sought in his own way to hasten God's purpose, and for a time his hopes centred on Ishmael as the promised seed.

I. Renewal of the Covenant.—After a significant silence of thirteen years the Lord appears again to Abram. He is awakened to a sense of larger things in the promise than an Ishmael by the words, "I am God Almighty" (Ex. vi, 2, 3). The name carries with it all power and sufficiency. The resources of which it gives assurance are so inexhaustible that Abram has no need for anxiety, much less for taking the management of the case into his own hands. The brightest ideal that the words of promise can suggest is able to be realized by the Almighty. On the ground of this divine omnipotence, Abram on his part is called to walk before God perfectly. Such a walk carries with it the consciousness that God is unfailingly present, that everything in the life takes place under His personal inspection. But such a walk would be intolerable unless this were known as a loving, helpful presence, inviting the confidence of the heart. The perfection called for devotes through uprightness, all absence of insincerity. It is Abram's part thus to walk guilelessly before God, leaving with entire confidence the fulfilment of His promise to the Almighty, from whom the covenant comes as a gracious gift (lit. I will give my covenant.)

II. Change of the Name.—To aid Abram in realizing the terms of the covenant his name is changed. The name Abram which is found in Assyrian inscriptions probably meant "exalted faith." The new name "which is formed by introducing into the old the fundamental letter of the word Jehovah, means "father of multitude." It would thus keep ever before him the promise, "Thou shalt be a father of many nations." Since the change was divinely appointed to represent and witness a special grace and blessing, it became a permanent pledge that this would be bestowed. Even in a natural way the statement proved true. Many nations claim descent from Abraham. Paul teaches us to see a higher fulfilment in the innumerable company of believers, of which he is the father—Rom. iv, 16, 17.

III. Everlasting Duration of the Promises.—What is founded on God is enduring as His eternal being. So Abraham is reminded that this covenant, which is with his posterity as well as himself, is everlasting. The possession is to be sure forever to the seed. It may be long ere they enter on that possession. Their unfaithfulness may prevent the fulfilment taking the form they would actually look for. But not even man's unfaithfulness will prevent God from realizing His covenant. In the assurance, "I will be their God," is an intimation that all the resources of the Almighty will be used in establishing His promises to the covenanting people. That assurance, moreover, carries with it the crown of all blessing, "God tabernacling with men," whose realization was announced to the inspired seer of Patmos (Rev. xxi, 3).