

# World of Missions

For Dominion Presbyterian.

## Designation of Rev. J. J. Wright, B.A., to Dawson City.

The designation services in connection with the appointment of Rev. J. J. Wright, B.A., to mission work in Dawson City, were held in Christ Church, Lyn, on Tuesday evening, the 8th inst., and were of a most interesting and impressive character. The church was crowded to its utmost capacity by the people of the different sections of the charge, Lyn, Calntown, and Mallorytown, as well as many belonging to other denominations.

Rev. Dr. Warden, acting Convener of the Home Mission Committee, presided, and after devotional exercises, addressed the congregation, giving a most instructive sketch of the Home Mission work of the Church, with special reference to the Yukon, and speaking in high terms of Mr. Wright's fitness to be a worthy successor to Rev. A. S. Grant, who is returning from Dawson. Rev. Dr. Campbell, Moderator of the General Assembly, then addressed the missionary-elect, speaking words of counsel and encouragement, which were very helpful to Mr. Wright and the people he is leaving. This was followed by an address from the Mallorytown portion of the congregation, which was read by Rev. Mr. Strachan, of Brockville, who added a few kindly words of his own.

Dr. Lane, of Mallorytown, then read an address to Mr. Wright on behalf of the united charge, at the same time presenting him with a purse of \$320. Brief speeches were then made by Rev. Messrs. Potter, of Peterboro; Hunter, of Baltimore and Cold Springs, and Dr. Stuart, of Prescott. Mr. Wright replied in fitting terms to the address and presentation, thanking the congregation for their unvarying kindness during the ten years of his pastorate, and bidding them an affectionate farewell.

The severance of the pastoral tie is keenly felt by the whole congregation, as they were devotedly attached to Mr. Wright, who had endeared himself to them by his kindness, wisdom and tact, as well as by his ability as a preacher. They are worthy of all praise for the spirit of sacrifice which they have manifested in giving up their pastor at the call of the Church, and it is earnestly hoped that they may soon find another who shall faithfully lead them in Christian work. Mr. Wright left Peterboro on Saturday last for Vancouver, and expects to reach Dawson by the end of the present month.

## Preaching and "Palaver."

The Assembly Herald, official paper of the American Presbyterian Church North, has the following interesting letter from Rev. St. N. Milligan, formerly stationed at Angom, now at Gaboon, West Africa. The Mr. Marling, mentioned in the letter, has relatives in Toronto, and was, we believe, a nephew of Rev. Dr. Marling, formerly of that city, but now pastor of a Presbyterian church in New York.—Ed. D. P.

"My fellow-missionaries of this station and others from whom I heard by letter so strongly urged me to leave Angom and come to Gaboon, that I felt constrained to yield

to the judgment of so many, and am now living at Gaboon. But I am still working among the Fang, who are rapidly moving toward the coast, and have now several towns within a few miles of this station, while all along the river their towns are numerous. I am very happily situated here, and, not having much work at the station, I shall be constantly engaged in this work of itineration, both on foot and by boat. I shall also visit Angom once a month while Dr. Bennett is absent. Some of the Fang towns around Gaboon are very hard to reach, and there is much incidental exposure. Last Sunday I went to a town three miles distant. Many times on the way I waded water waist deep, sometimes stagnant and foul. My appearance at the end of the journey was more startling than picturesque, and some of my ministerial friends in America would have been shocked if they had seen me preaching to a considerable audience with my trousers rolled above my knees and wet from the waist. But it was well worth while for the opportunity of preaching Christ to a large number of people, utter heathens, who, however, gave me good attention. When I spoke of the two ways, one leading to life, the other to destruction, the chief, interrupting, said: 'Now, tell me plainly, whether when I die I am to take the road to the right or to the left, and I shall remember it.'

"While I was alone at Angom a serious 'palaver' arose which I presume I ought to mention to you. The Fang are noted thieves, even in Africa. Since Mr. Marling's death, the stealing at Angom has surpassed everything of the kind in the mission. When I was left alone at the station, in broad day, they stole some valuable goods from one of my workmen. These workmen are natives from the coast, and we are their only protection among the Fang. I therefore felt responsible for the goods; responsible also for the defense of my men against this treatment; responsible for our mission property and the contents of our store, which was becoming more endangered as they became more bold; and, above all, responsible for the impression of our character as Christian men, which admittedly had come into contempt by reason of our seeming weakness and cowardice, as they had interpreted our forbearance. This impression accounts in some measure, I believe, for the extraordinary indifference with which they hear the word that we preach—an indifference or good-natured contempt which makes that field the most hard and hopeless in the mission.

"On this occasion I followed strictly the native mode of obtaining justice, and that which they recognize as fair. When a few minutes after the theft a man from the same town to which the thief belonged passed through the mission premises, I ordered the men to watch him and take his gun. Then, letting him go, I said that I would return the gun as soon as they brought me the stolen goods. An hour later, some thirty or forty men, armed with knives and guns and shouting their war-cry, rushed into the yard. They did not realize that I was going to take up the 'palaver,' but thought they had only to deal with the workmen, of whom there were but three, and those unarmed. Their deliberate intention was to kill the particular man whose goods had been stolen, and who had captured the gun. I brought him quick-

ly into my house, but they followed him to my very door, and he had a narrow escape. Then I came out, and standing on the porch several feet above them, as soon as I could be heard I told them that the 'palaver' was mine, and that, in order to get the gun, which was in my house, they would have to fight me. One of them raised the cry, 'Let us kill the white man and take the store.' The cry became general, but one of their number then advised that if they attacked the white man and the mission, it ought not to be done by one or two towns, but that all the adjacent towns ought to be engaged in it so as to spread the responsibility. This advice prevailed, and they decided upon an attack that night, and sent messengers to two large towns some distance in the forest, telling them to come armed for an attack on the mission. I did not suppose at the time that we had a single weapon of defense except the old gun which we had captured; it was already loaded, but as far as I know we had no ammunition. I immediately set out to search the premises, and to my great joy found a rifle, which accidentally or providentially had been left there. We also found plenty of ammunition, both for the rifle and the other gun, which we had seized. I also ordered the men to catch any native that might come near the premises and to take his gun. They were greatly surprised when they heard the report of the rifle, and immediately recognized it as a 'white man's gun,' of which they have a wholesome dread. Moreover, I was very careful to conceal the fact that I had only one rifle, and they were quite deceived, supposing that I had a sufficient number for all of us. They dispatched messengers a second time to the forest towns, to tell them of our preparations. The result was that no attack was made, although they came together that night armed for the purpose, and shots were frequently fired. I brought the workmen to my house and one of them, armed with the rifle, walked before the door all night. This was 'Makuba,' the man from whom the goods were stolen. He is a Christian from Benito, a man of excellent character; in physique an 'Apollo Belvedere,' and in bravery a 'Hobson,' though unknown and untried. Some of the other men besought me to give back the gun and stop the 'palaver,' but Makuba shamed them out of their cowardice. I refused to open the store, and out off all communication with the people, until, after a few days, they returned the stolen goods, and the 'palaver' was finished.

"I have told you very briefly of this affair and have omitted much of it."

Mr. Milligan's modesty in relating his trying experiences is only exceeded by his admirable good sense and quiet heroism, yet he is a type of the godly men and women who represent the Presbyterian Church on the foreign field.

A writer in the Foreign Missionary number of the Christian Standard summarizes some important facts about India in the following paragraph: There are 500,000 lepers; 417,000 die from cholera every year; 15,000 die from snake bites and 3,500,000 die from malarial fever. The average term of life is twenty-six years. June and July are the months for cholera epidemics. September and October is the time when fever prevails. The people of India are very poor. Fifty millions have only one meal a day. They live mostly on rice. Some of the very poor people eat the carcases of oxen and buffaloes. A day laborer receives from five to ten cents. The average population per square mile is 184. M. Mozcomdar writes: As Christ's religion consecrates suffering, crowns sorrow, raises the fallen, heals the afflicted, it has a supreme message for the afflicted Hindoo.