

## Missionary.

### Africa.

BY REV. J. W. SAUNDY, B.A.

This wonderful continent, with its area of 11,500,000 square miles, and its population estimated at 200,000,000, is destined to be a diadem in the crown of Him "unto whom every knee shall bow." The day of Africa's redemption is already dawning. The changes that have occurred during the past one hundred years indicate at least something of the grand purpose God has for her and her suffering people.

From 1792 to 1852 she was little known. Africa was going through her period of ignorance and preparation. But 1798 saw the heralds of the Cross entering Cape Colony. Within ten years the frontier is passed, and by 1818 the work is pushed over into Madagascar. Moffat came as the forerunner of Livingstone and Livingstone's runner Stanley, 1871—a wonderful succession of apostles carrying Truth and Life. The period from 1852 to 1871 is one of discovery. The great lakes and the Nile, Lake Tchad and the Central Soudan, with all its needy races, are brought to the knowledge of the world. Meanwhile the evangelical churches were sending out their missionaries, and from 1814 to 1876 twelve or more societies were working in South Africa alone. The year 1868 saw 49,213 communicants. From 1877 to the present the work of Africa's evangelization has been expanding, and, although the work yet to be done amid its teeming millions seems to be endless, the God of Eternal Truth is carrying on His work until Africa's naked barbarity gives place to the white robe of righteousness. Livingstone's death at Ulala electrified the Christian Church. Stanley crosses the country, descends the great Congo River and opens up the interior of the "Dark Continent" to the gaze of the world. Christian societies are further stimulated in behalf of Africa for "the terrible sufferings of innocent victims of a slavery unsurpassed in horror even by the ravages of cannibals in the South Seas, or in its own impenetrable forests, have aroused the intense sympathy of Christian people and inspired them to marvellous devotion and sacrifice." By the year 1898 the Protestant communicants in Africa number 250,000—equal to the numbers of Christians in the world at the end of the first century.

The present problems, whose solution means "light to Dark Africa," are many and difficult. Geographically, it is the world's second greatest continent, it stands the second greatest contrast in the world with climates deadly to white men, especially in the western regions. Its races are many, for here can be traced the wanderings of Shem and Ham and Japheth. Its languages are numerous. Dr. Crust gives the number of languages as 438, with 153 dialects. These have to be reduced to writing. Grammars, dictionaries and translations of the Bible have to be made, for if these people have to hear the wonderful message of God to mankind they must hear it in their own tongue.

Even now there are in use twelve African Bibles, thirty-one completed New Testaments and ninety-eight versions. The many needs of this "once lost and hopeless continent" must be brought into the fold of Christ. We must see the glad sight of Christian Jews evangelizing the Hebrews, former Moslems seeking the Islamites, former heathen preaching the "glorious gospel of the blessed Lord" to the benighted pagan.

So promising is the outlook and so strong

is faith in the divine promises, that it has been said "in twenty-five years Gallaland, Somatra, Sahara and Soudan will be mastered, and can be not Christianized but—evangelized." The late successes of the Anglo-Egyptian army is indicative of one way in which the work will be done, but there must be greater response on the part of the Christian Church to Ethiopia stretching out her hands, before the work of "evangelizing" can be accomplished. Northern Africa, with its population of not less than 25,000,000 Mohammedans and only two hundred missionaries; the great Sahara Desert with its two and a half-million people and no mission; West Africa and the Soudan with about six hundred missionaries scattered around the coast region, but from the Niger sources across the continent to the River Senegal a vast region with 80,000,000 people and no missionary, present a somewhat extensive field to be evangelized by the Christian Church in this generation.

The gigantic evils of slavery and the drink traffic must be abolished if Africa is to be saved. There are at least fifty millions of slaves in Africa at present. Under the Arab slave trader "never less than fifteen caravans, each bringing out ten thousand captives alive to tell the tale, cross the desert every year." It is estimated that five hundred thousand deaths are annually caused by the ferocious traffic. It is said that forty thousand victims fall in the pathway of these caravans, and "you cannot lose your way, the way is lined with human skulls." Under such ravages "where once there stood prosperous villages and plots of cultivated lands, now forest wastes remain, and only one-third of a former population." Well might Professor Henry Drummond call the traffic "the heart disease of Africa." While the hands of Ethiopia's children are waiting for the bread and water of Life, professedly Christian nations are flooding the land with more than 10,000,000 gallons of soul-destroying liquor every year. Under the lash of such a curse, no wonder that a Zulu church put in its by-laws that "No man shall be permitted to remain in the church who drinks the white man's grog." Under such gigantic evils truly "Africa is bleeding out her life-blood at every pore." But "God is not dead." The twentieth century will be a great crisis in the evangelization of Africa. By this it is not meant that all Africa will be Christian. Europe has had the influence of nineteen centuries, and Europe is not Christian, but the next hundred years will determine the pathway of Africa for future generations. Now the clarion call of this modern Macedonia is for the Christian Church to give her ablest children, her greatest wealth, to extend the work of missions which is the work of God.

Thirty centuries ago God led his people out of Africa by a pillar of fire and a pillar of cloud—to-day the last command of the Prince of Peace directs His people into this "great beyond" by the way of the Cross. Although two doors are closed to Christianity to-day in Africa—Abyssinia and the Moslem millions, yet "every African door thirty years hence will be open. If the Church provide the means, it will be feasible to announce Christianity in the Islamic mountain fastnesses of Sahara and Soudan, and Africa's native Churches will swell and strengthen the Church militant as the Congo freshens and feeds the Atlantic."

Medicine Hat, N.W.T.

A Chinaman, bound recently, with a sword held to his throat, when asked, "Are you a believer in Jesus Christ?" firmly replied, "Yes, I am a Christian." He begged death, and when asked afterwards how he could testify so boldly, answered that he had just been reading about Peter's denial.

## Mount Elgin Industrial Institute.

BY CHARLES W. BISHOP.

The incoming of the twentieth century marks the beginning of this institution. The history of the existence of this institution. The passing of the old century leads us to review the fifty years of its history, to gather some of the results of its influence upon the many Indian youth who have passed through its training.

A general result, which may rightly be claimed for the work of the institution, can be seen in a look at the reserves to-day. The homes of many have undergone a slow transformation, until a few approach closely the appointments and conveniences of their white neighbors, and many present a less marked suggestion of white civilization in dress, too, the change has been marked. While many of the older men are content with the rough and ragged clothes, the youth are showing a decided tendency towards the neatness and style of the white youth; and while many of the older women wear on all occasions the shawl and the handkerchief, the younger ones are developing a taste for modern fancies in dressmaking and millinery. The teaching of the English language to the children in the years past is gradually removing the necessity of interpreters in their churches, and the spread of commercial knowledge is making it easier to have business dealings with them.

But the most marked results are shown in individual cases, many of which have been followed with interest by those under whose influence they came in the years past. Three ex-pupils of the institute are now missionaries among their own people. One is an ordained minister of the Methodist Church, recently working among his people at Walpole Island, the Rev. Wm. Elias. Another, the Rev. John Oke, has been for some years stationed at Caughnawaga. A third, Rev. David Menomence, is laboring among his people on Manitoulin Island. There are also some who are doing good work as local preachers in their own churches. Several have taken positions in Indian schools, and become teachers of English to their own youth. Schools on six reserves have been occupied by ex-pupils. One ambitious young man went on for a course in medicine, and was completing his third year with honors, when he became the victim of a cruel murder, and his promising life was ended. Two young men are doing well as clerks in town stores, and one ex-pupil, who is a conductor on the Michigan Central Railway, was recently met by the principal of the school.

Many of the girls who have had special training here in cooking and housework have taken positions as domestic servants in good homes.

The aim of the institution is to get situations for these young men and women out of the reserve, for it is found that on the whole they do much better among white people than among their own.

We would all that there is to encourage in the work among these people, it has yet to be said that they have not made the progress in the reform of domestic life, and the raising of the moral standard, that might have been expected in the last half century.

The growth of the institution itself would be an interesting subject, which, however, time and space will not permit us to enlarge upon.

Muncy, January 4th, 1901.

WHAT are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, ennobling Jesus Christ in the hearts of men? —Joshua Strong.