

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

L XLIX.—NO. 51

FREDERICTON N. B., DECEMBER 18 1901

WHOLE No. 2533

NOTES AND GLEANINGS

The four hundred thousand of school age in Kansas 120,000 do not attend school.

Large numbers of Russians are crossing the border into Turkey escape religious persecution. Life in Asia for the poor is, in some cases, worse than Turkey.

Professor Zimmer, of Berlin, who is investigating the matter, says Germany, Switzerland, Austria, Russia, one in every eighty-five found in asylums for insane is a school teacher.

The smallest exhibit at the Exposition was the flag wasp of California. It can be seen only under a microscope. The insect is an aid in producing the fruit, the United States government pays \$16,000 in establishing it in the region.

North Dakota, two new laws into operation on the first of which are decidedly in the line of good morals. One of them makes it a misdemeanor, punishable by fine and imprisonment, to disparage the character of a person in the hearing of another person; the other prohibits the marriage of persons within three months of the date of the divorce.

Number of Stundist immigrants in America is surprising. It is estimated to be about two hundred thousand of these a part are in Canada; the rest are mostly in the Dakotas. They are industrious, peaceable, and they are people of piety. They are mostly of the German, Russian, Presbyterian or Baptist faith, and, unlike many immigrants, are a happy influence.

Noteworthy discoveries are being made in Egyptian territory. The discovery will give fresh impetus to Egyptian history. Particulars of the discovery are scanty. The other discoveries are not less interesting from an Egyptian point of view. Explorers have by the diligent use of shovel unearthed Nebuchadnezzar's throne-room—a building, 160 feet high, 60 feet wide. The door is at the end, and opposite it, 160 feet, is the niche where of old the proud conqueror sat in a blaze of gold and pearls.

THE WORK LAST YEAR.

The twenty-seventh annual report of the British and Foreign Bible Society is a most interesting and instructive document. The B. and F. Society is the principal agency for the circulation of the Scriptures. In giving our readers a summary of the contents of the report, we use a summary prepared by the Presbyterian Witness.

Of last year the venerable Earl of Harrowby, and the Marquis of Northampton, have been called to take the report. The report refers to the "greatest queen" who was in nothing greater than that she lived and died, a true, Bible-loving Christian.

Applications for the year were: 1,591; New Testaments 1,100; Portions 2,769,586;—Total 4,460,777.

In China reduced the circulation by more than a quarter. Out of every 100,000 copies, 17 were Bibles, 27 were Portions, and 56 were Scriptures, chiefly Gospels or Psalms. The Bible House in Shanghai for the year ending March 31, 1901, issued 872,798 copies—a decrease of 100,000 on the previous year. The "khaki" English Testament gospels were specially issued. The total issues of the Bible House for the ninety-seven years of its foundation in 1804, amount to 544 copies.

Years were employed in selling and distributing Bibles during the year 1899 were employed

but their work was only for seven months—the other months having been dark with disaster. Colportage sales exceeds 1,600,000 copies. In the East, both in India, China, Syria, Egypt, etc., the effective circulation is largely effected by women. The income during the year amounted to £211,553. Increase over the previous year £10,000. The amount expended in translating, revising, printing etc., exceeds £108,000.

Action was taken during the year in regard to no fewer than 150 different languages, and dialects. 31 of these belonged to Europe, 59 to Asia, 38 to Africa, 6 to America and 16 to Oceania. Editions for Ireland, for Greece, for Jews of different countries, for different regions and races in India and China, for the Tagalogs, for a number of African countries, are now in press or in preparation for the press.

The partnership between the Society and every Foreign Mission of the Reformed Churches grows closer and more intimate year by year. Two typical examples may illustrate what is equally true of the rest. The Bible Society supplies missionaries of the S. P. G. with Scriptures in fifty different languages; and Presbyterian Missions throughout the world use about fifty of its versions. And thus, beyond almost any other institution, the Bible Society can claim the proud title *servus servorum Dei*, (Servant of the servants of God.)

As a rule, books for the Foreign field are granted on "missionary terms," i. e., the books needed are sent out free, and carriage paid, to the missionaries, who remit proceeds from copies sold after defraying expenses of circulation. In most cases only a small fraction of what the society expends on the preparation and delivery of these missionary versions come back to it as the result of such sales. In this way, the Bible Society, alike in its translations and its distribution, forms a lively bond of Union between Christian workers of diverse types. To quote Bishop King, of the S. P. G. Mission in Madagascar. "It is the Bible which gives unity to the teaching of all English Missions, in spite of certain differences in the presentment of the truth."

In Upper and Lower Austria the colporteurs of the Bible Society are not permitted to circulate the Scriptures either by sale or grant,—these regions being still under the sway of the reaction. In Tunis the French authorities, fearing to offend the Mohammedans, will not permit Bibles to be circulated. In Cochinchina the French authorities, instigated by other than Mohammedan agents, have forbidden colporteur work.

Turkish officials in like manner put difficulties in the way of Bible circulation. The Society encounters the "sleepless hostility of the Roman Church in all countries where it has power," but it still enjoys the "cordial co-operation of the Russian Church."

The outbreak in China was severely felt by the Bible society. One of its agents, Rev. W. T. Beynon, was among the slain. Large quantities of Scriptures were circulated among the troops of Europe and America on their way to China and while there. Last year 163,000 copies of the Scripture were circulated in France; in Belgium 2000; in Germany 311,000. German societies circulated over half a million copies. In Hungary Bible circulation is not only permitted—it is encouraged. The "away from Rome" movement has added largely to the demand for Bibles. In Russia over half a million copies were circulated. In India the circulation by sale reached nearly 165,000 copies. All the world over, the sower has gone forth to sow; the good seed is being scattered and the growth is in His hand who gives sunshine and shower as seems to Him best.

The work of Bible circulation is not left to the British and Foreign Society; there are worthy fellow-workers. For example, the Scottish National Society last year circulated 911,535 copies. The Irish Society issued over 46,000 copies. The American Bible Society issued 1,654,128 copies. Total issues of the American Society during 85 years nearly 69,000,000. Total languages in which the Scriptures have been issued, 363. Four have been added for the first time last year. Editions for the blind have been issued (in raised type) in English, Welsh, Gaelic, French, Dutch, German, Swedish, Italian and twenty other languages. All in all the work of the Bible Society is truly magnificent, and happy are the people who are privileged to take part in it.

THE WEEK OF PRAYER.

The following programme is issued by the Evangelical Alliance, in the hope that all Christian churches and families may comply with it so far as practicable:

Sunday, Jan. 5th, 1902.—Sermons, Christ Jesus the Head; our Prophet, Priest and King. Col. 1:18; Eph. 1:22; Col. 2:10-19.

Monday, Jan. 6th.—The Church Universal, Faith in our Lord Jesus Christ, and in God the Father who sent him to save.

Indwelling by God the Holy Spirit. Obedience to the Truth. True estimate of spiritual realities. The Church doing God's will and rightly representing Christ, always and everywhere. The clear recognition of all believers as constituting the one church, and of Jesus Christ as the Head.

Tuesday, Jan. 7th.—Christendom. Abounding errors in doctrine and practice. Needless divisions. Assumptions of infallibility. The Sabbath dishonored. Sacred Scriptures doubted, discouraged or forbidden. The Holy Ghost resisted, grieved, quenched. The Jews persecuted, and the world left largely unevangelized.

Wednesday, Jan. 8th.—Nations and Their Rulers. International relationship and action. Biblical principles and their application. Political and social action. Liberty of worship and teaching. The golden rule. All rulers acknowledging the one Supreme King. War. Drink. Opium. Slavery. Impurity. National exclusiveness and self-conceit.

Thursday, Jan. 9th.—Families, Colleges, Schools. Christian character and rule of life. Parental responsibility. Training the Young. Home example. Family prayer. School and college influence. Pure literature and amusements. Temperance and self-restraint. Godly ministers, professors and teachers. The spirit of Christ animating and energizing. God's Word studied, obeyed and applied to conduct.

Friday, Jan. 10th.—Non-Christian Races. Their exceeding need. Their claims. Efforts to reach and evangelize them by the power of the Holy Ghost. Missionaries—their preparation, sending and support. Their difficulties and dangers; hindrances and helps.

Saturday, Jan. 11th.—The Jews. "Jesus of Nazareth, the King of the Jews." The world's indebtedness to the Jew. Their presence in all lands. Their sins and sorrows. Their past and future. The relations of the church of Christ to them. Missions to the Jews. The whole Bible for the Jew in languages understood by them. Love of them for Christ's sake.

Sunday, Jan. 12th.—Sermons. The one Body of Christ. 1 Cor. 10:17; 1 Cor. 12:12, 13:27; Col. 1:17, 18, 24; Eph. 4:4-16.

The programme is accompanied by the request "Please pray daily for Missions."

WHAT HE WOULD DO.

Lord Palmerston was once chatting with a French general on the subject of a possible French invasion of England. The Frenchman for a time discussed the subject very quietly as a purely academic question; but gradually he warmed up to his work, and, forgetting his politeness, depicted the whole thing as he saw it in a very graphic way. He sketched out the sudden swoop upon the English coast of a great French fleet, the landing of 50,000 men, the dispersal of the hastily organized English levies, and finally the advance of the Gallic conquerors upon undefended London. "Then," he cried rising to a climax, "when our brave troops had entered your London, what would you do, you English?"

"Well," returned Lord Palmerston with a meditative air, "if they didn't behave themselves, I am afraid that we should be obliged to have them run in by the police."

Woman's Foreign Missionary Society

"Rise up ye women that are at ease Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

THE STORY OF A CONGO BOY.

[The story of a Congo Boy was written by Mrs. Clara E. Hill, a missionary of the American Baptist Missionary Union, in Lukunga, Congo Free State, S. W. Africa. Mrs. Hill, who is a daughter of Mr. John E. Gosline, Sussex, says: "The story I am sending the INTELLIGENCER I have written as it was told me by the young man himself. He is with us, working and going to school in order to have a better understanding of the Bible before going out to teach others."

We will be glad to hear often from Mrs. Hill.—Ed.

About twenty-five years ago on the northern bank of the great Congo River, a little brown-skinned baby boy first opened his eyes to the light of this world. While still a babe in arms his father having grown tired of his wife, drove her and the child from his house. She sought refuge in another village, leaving her unworthy husband and first-born son behind.

In course of time she married again, and a little girl came to the home (?) Some time after her first husband sought her out, and according to Congo custom in such a case, the children were divided between the wife and first and second husbands. The oldest son was given to the first husband as his share of the children; and the second son, the little boy of whom I wish to tell you, fell to the lot of the step-father, while the mother kept the daughter.

Years passed by, the little lad was nine or ten years old when, one day, the step-father, wanting some money, and having nothing else saleable, decided to sell the boy. He took him to the market not making known to him his intention.

A Congo market is simply an open space, generally under shady trees, where, on certain days in the week, the people come together for the purpose of buying and selling.

The step-father left the little fellow and sought amongst the crowd for a purchaser. Presently he noticed a number of men and the step-father a little distance from him looking at him sharply and talking together. He knew some evil was being planned, and his heart was filled with fear.

The bargain was made, the price paid—the paltry sum of \$4.00—the little fellow was taken to one side, tied and carried away a little slave boy. His cries and intreaties were of no avail, men hardened in sin and without any gospel light and knowledge have no hearts to be touched by the pleadings of the innocent and helpless.

He was taken to a strange village where he remained only a few months, when, one day, his master said to him, "I am going across the river (Congo) and want you to go with me." He went—a slave he dare not refuse though he knew too well what it meant.

His master wanted money, and he being a bright, good-natured lad probably quite a sum would be realized from him. After one and a half days march the village was reached where he again passed into new hands, his value having risen from \$4 to \$10.00. He served his new master faithfully and gained the goodwill of his mistress. One day he heard them talking together, his owner wanted to sell him again, but the wife protested and pleaded that he might remain with them, but the husband would not heed her words. He, with others, were going to Matadi, the boy was taken along a mere chattel to be sold to the first man who would pay a sufficient price.

On the desolate, lonely life of an African slave!

On the road they planned to sell him at Mbanza Manteke, but on their arrival could find no purchaser. The gospel light was beginning to shine

there, and no doubt it was because of its influence that they failed in their purpose. Finding no one who would buy, the boy was taken back to the village much to the joy of the woman.

There he remained and grew to be a young man. One day, having fowls to sell, he went to market. A number of State soldiers were there looking for men to go and fight the Kasi people who were then giving the State much trouble, and had killed a Belgium officer. They wanted to take him but he did not want to go, and fled from them, they pursued, the road was a mere foot path with tall, thick grass on either side so that it was not possible to see more than a few yards ahead. He stumbled and fell, there was no time to regain his feet so he threw himself into the grass, and the soldiers passed by. For a few moments he lay still, they passed on still in pursuit, and then hurried back to his village. Saved from the hands of those who would have carried him away by force. God's protecting care was over him, though he was ignorant perhaps even of his very existence.

Later he left his home to work on the railroad, then being constructed between Matadi and Stanley Pool. There, he with others from his village, first heard the word of God, but they were filled with anger, and resented the teaching until one day an official in charge of the workmen said to one of the number, one who had sought to lead the others into the light, "I want you to write down the names of all the men, and whether they work well or not."

This young man watched as the names were being written down, and was filled with amazement to know that it were possible for a Congo man to know how to write. He thought it must be because this young man had the Word of God in his heart. Perhaps his words to us are true, and from that time he became anxious to learn, but had few opportunities.

When his time was finished at the railroad and he returned to the village, his knowledge was very meagre, but the fire had been kindled, a desire awakened.

In his village (or rather the village to which he had been brought as a little slave boy) superstition and sin reigned supreme. The missionaries had attempted again and again to gain an entrance but in vain. Native teachers, from time to time, had been sent only to be beaten and shamefully driven out. On his arrival he said to the people, let us accept the teachers and learn the Word of God for I believe it is true. Their anger was kindled against him they said, "do you not know that those people of God eat men?"

Not long after this the State were seeking men to train as soldiers, each village giving a certain number, when word was sent to his village the chiefs immediately said "we will send Mpambu as one, he is all the time troubling us about having the teachers of God, we will get rid of him." But God willed it otherwise. Word reached his ears of their secret plans, he fled and hid in the grass and could not be found, other men were secured, the quota sent, and he came forth from his hiding place.

Again he went to work on the railway in company with four others. On the way he said, "we have left our villages and friends behind, let us throw away our 'minkisi' (fetich charms) and learn about the true God." They were given work on the road near to Tumba where there were a number of missionaries at that time. He gladly availed himself of the opportunities within his reach of hearing the gospel story. For six months only he worked and again returned to his home. His knowledge of the gospel plan was still very imperfect, the light but dimly shone in his heart. In the village there was no one to teach him, no one to lead him on, he was as one groping in the dark but longing for the light.

Again word was sent to the villages round about that more men were needed as soldiers to go to the Upper Congo River. The State official came to Mpambu's town, when he knew of his arrival he said to some women standing by, "I am going to see the white man." They intreated him not to go or he would surely be taken as a soldier, but he had no fear until within a few rods of where the official was

resting, when he seemed restrained by an unseen power and his heart smote him with sudden fear and he turned back. The official passed on to other towns leaving the choosing and sending of the man in charge of the chiefs of the village. Again Mpambu was chosen as one who must go, but suspicion of their secret plannings, and knowledge of their desire to get rid of him, caused him again to flee to the grass. His wife sought him out and stealthily brought him food. For two days and nights he lay in concealment filled with sorrow and loneliness his thoughts ran thus: I have no father, no mother, no friends, no one to help me, and those with whom I have grown up want to get rid of me, what shall I do. Then he recalled to memory the words he had heard when working on the railroad and he said to himself, "Perhaps if I knew God, perhaps if I knew His word He could help me in my trouble," and so the old desire was rekindled in his heart.

Other men having been found and sent, so on the morning of the third day he returned to his home. (This occurred only two years ago.)

A few months later the missionary and his wife, at the station about five miles away, wanted men to carry their loads while out on an evangelist trip and sent word to his village, he with others, came. At that time he made known his desire to the missionary, and wanted to come to the station in order to learn how to read and write and be instructed in the Word of God. The missionary was very glad and told him to come, but when he went to his village and told his friends his intention there was so much opposition that he gave it up for a time.

Many times he went with the missionary and his wife on their itinerating trips, and she was only too glad to help him in his eagerness to learn. It was not easy work his mind was not trained to think nor his hand to grasp the pencil, but the thirst for knowledge could not be easily quenched so he toiled patiently on, while other were idly setting around smoking their pipes or sleeping he was spelling out a chapter word by word from the Gospel of John or writing the alphabet on a bit of paper, and in the services he listened eager to catch every word as it fell from the lips of the missionary.

Though so opposed and persecuted by his village people his life and determination had its influence on those around him. In October 1899 a number of young men were sent to the village to preach the gospel to as many as they could find. Mpambu gladly welcomed them to his house, and gave them food. They told them why they had come. He said, "the people will not come to hear you, you have only two or three boys, but we will be glad to listen." So they told the story of Jesus' love to the little group of three or four. This was the opening of the door. Not long afterwards a teacher was put there, and the work has been blessed of God, many souls have been gathered for the Master, though many yet remain out, side the fold.

Ten months ago he came to the station, and is being instructed in different branches of knowledge, but most of all longs to know the truths of the Bible. Full of zeal he earnestly desires to return to the land of his birth that the gospel light may reach his relatives and friends who are still in the darkness of heathen night.

As he looks back over his life and the way he has been led and kept he realizes he has been spared for a purpose and has been brought under the power of the redeeming love of Christ that he may be the means of leading his own people into the light of the gospel of God.

He is only waiting for further instruction, for deeper, clearer knowledge of the truths he longs to teach, then will go forth with joy, but even now he is not idle in the Master's vineyard, but is "instant in season, and out of season" "redeeming the time" day by day as opportunities present themselves.

Would to God we had many more such young men that the gospel light might be speedily carried to those who are still in darkness. The work is blessed, all thoughts of sacrifice or loneliness are forgotten in the joy of being permitted to gather precious jewels from the accumulation of sin and superstition that abounds in the land. Jewels which shall shine forever and ever in the kingdom of our God.