

Which House?

A MISSIONARY STUDY

BY

LUCY E. GUINNESS

*"The spirit of missions is the Spirit of our Master,
the very genius of His religion."*

—DAVID LIVINGSTONE

EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, HARLEY HOUSE, BOW, E
LONDON : S. W. PARTRIDGE & Co., 9, PATERNOSTER ROW, E.C. ; AND OF
MARSHALL BROTHERS, KESWICK HOUSE, PATERNOSTER ROW, E.C
GLASGOW : PICKERING & INGLIS, 73, BOTHWELL STREET

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BUTLER & TANNER,
THE SELWOOD PRINTING WORKS,
FROME, AND LONDON.

8339

altar, open to the sky, the silent prophecy of the world's atonement was daily acted out. Here only, nowhere else in all the world.

Which was of more importance to humanity, that the revelation of GOD, and of a law of righteousness and love should be preserved to the race, or that cedar-wood wainscotting should be put to the walls of wealthy Jewish houses, and their ceilings freshly painted with vermillion?

You know the rest of the story, the effect of Haggai's preaching. How prince and people "came and did work in the house of the LORD their GOD" — Zerubbabel the governor, Joshua the high priest, and "all the remnant of the people," not an idler left among them. How they went up to the mountain and brought wood, and "obeyed the voice of the LORD"; how the prophet came back to them with a new and tender message of comfort and infinite strength, "I am with you, saith the LORD"; how special encouragement was sent when the people despaired of ever making the second temple equal to the first; and how they learned GOD's secret of success—"My Spirit remaineth among you; fear ye not."

We read no more of a disappointed people in the book of Haggai. They built the house and finished it, and to that second temple the world's Messiah came.

What was the secret of their great success?

It was obedience.

Where did their strength lie?

In the presence of GOD with them; His SPIRIT in their hearts.

CHAPTER III.

House=Building in Hard Times.**A Story of To=Day.**

BUT what has that to do with us? It happened 2,500 years ago. It is not happening now.

Is it not happening now?

"Widespread distress consequent upon diminished foreign commerce and home trade, the critical condition of agriculture, failures and frauds, strikes and competition, induced the fear of a diminished income."

"The past winter has been exceptionally severe and protracted, and in the agricultural districts especially the distress has been very great. Many have not been able to attempt self-denial for missions, because they were already severely pressed by providing for the primary claims of home relationship and needs."

So run two of the opening sentences of the year's record published by two of our leading British missionary societies. Lying by them in the pile of missionary reports on the table here is the story of the year's work of the "A.B.M.U."—the great American Baptist Missionary Union, which represents 1,000,000 Baptists of the northern States. It tells of

"Widespread commercial distress, which sorely crippled the financial ability of almost every church. . . . Times were hard, . . . financial stress was intensified. Before business revival began to come to the manufacturing centres, the reserve funds of the provident and better-to-do had been largely spent, and most of the people had been obliged to incur obligations. The agricultural constituencies in general had so small returns from the preceding harvest as to subject them to severe pressure."

These reports are not sectional. They fairly represent the recent experiences of the United States and the United Kingdom. Times have been hard of late with the 100,000,000 of the Anglo-Saxon race.

"House-building in hard times." Do we need to apply the illustration? Do not your thoughts turn at once to the unseen "temple of God"—the temple in which we are "builded together for an habitation of God through the SPIRIT"?

It was only a picture, that old Jewish story—a silent prophecy. What was the temple? A symbol. Why was there a temple? To teach us that the infinite GOD seeks a house to dwell in. A house of stone and cedar? The infinitude of GOD answers No. A house of stone and cedar for a lesson, for a moment, for a hieroglyph. The fact that was expressed by that picture-writing, is realised around us in every human heart that is a home of God. And what is the work of the

Church on earth but the building of that House? We are here to be a place for GOD to dwell in. We are here to make a place for GOD to dwell in. The world is full of hearts and lives to which He is a stranger. What is a sinful heart? A ruined temple—made to be His home, beautiful, glorious; but ruined—offering Him no place, fallen and desolate.

“House-building in hard times.” The words might well be written as a title above this pile of 1895 reports. As you study them you realise that you have before you the record of the slow world-wide uprising of an invisible Temple. You are watching the builders at their scattered posts, adding stone to stone. As in the old days “the work is great and large, and” they “are separated upon the wall, one far from another,”¹ but however sundered in position or in name, they are one in the great work.

What needs are represented in these hundreds of closely printed pages!

“Never were our opportunities for work more numerous,” write the Wesleyans in India, “never were the calls for help louder, never were the prospects of immediate and large success brighter than they are to-day. The field is large, and in many places it is white unto the harvest. Surely this is not the time to be weary in well-doing.”

“Reports from China,” write the American Baptists, “vividly set forth the needs of the field, and how pitiably small our present working force is. Millions who never hear of a SAVIOUR are within easy reach, but there is no one as yet to proclaim the glad tidings.”

“Almost all our missions are starved for lack of labourers,” writes the Committee of the C.M.S., “and notwithstanding the increased rate of annual supply, the task of distributing the small and inadequate reinforcements becomes year by year more difficult. It is high time to awake out of sleep. Instead of boasting of a great Society and magnificent income, Christian people need to humble themselves before the LORD, to repent of their half-heartedness, and, though the privilege be not given them in this dispensation of bringing the world to CHRIST, to resolve in dependence on the SPIRIT of GOD, to bring CHRIST to the world. A new missionary crusade needs to be preached throughout the land.

“Hundreds of millions have never heard of CHRIST, and not one per cent. of those who do know Him go forth. . . . Half the counties of England are actually giving the Society less than they did fifteen years ago.”

¹ Nehemiah iv. 19.

Turning from general statements, listen to these pleas from scattered workers:—

"Although I have only one part from Dr. Clough's great field," writes Mr. Brock, of Kanigeri, "I have a vast amount of work. The charge of some 6,000 Christians and 150 workers means something. I am ready to share it with any brother who may desire to have part of it. *Many villages are crying out for teachers. I could place twenty-five teachers in villages at once if I had the means.*"

The 55,000 Telugus of this dark Indian section are in need of Christian literature.

"In this department of work, both for Christians and heathen, the opportunities are practically limitless. More than 55,000 Christians . . . are to be provided for. Our schools of all grades are sending out thousands of educated young men and women. . . . If we do not provide them with pure, healthful reading, some one else will provide them with what may not be wholesome.

"*Had we three times our present staff we could not overtake the work ready to our hands.* Missionaries and native brethren are continually sending us books, etc., for acceptance and supervision. We cannot accept them, because we can neither supervise nor print them. In my drawer now lies the manuscript of the translation of part of *The Christian's Secret of a Happy Life*. We are longing to translate some of Spurgeon's works, but have neither time nor money. We are waiting and praying for better times—not better times financially, but better times spiritually—because there is plenty of money among God's people; when God's people heed the prophet's injunction to the widow of Zarephath (1 Kings xvii. 12, 13), 'Make me thereof a little cake first,' our financial trouble will be at an end."¹

"The reports from Allahabad," write the Committee of the Zenana Bible and Medical Mission, "are full of encouragement. The Converts' Home has been full to overflowing, and we have been entreated repeatedly to enlarge it, so that accommodation may be provided for a larger number. It is a question of money. . . .

"In Gorakhpur and Basti we have six Missionaries and twenty native helpers; and yet how inadequate is this increased staff to meet the female portion of the 4,725,000 people in the district. What would be the state of the metropolis if, to overtake the spiritual needs of all the women and girls in greater London, there were only six ladies and twenty Bible-women or Teachers!"

"The Village work," writes Miss Tullock, of Jaunpur, "still remains unopened. We have only one Bible-woman, and as she is not strong, we are unable to develop this part of the work. Later on it is hoped we may be able to do so. There is work enough in the villages of Jaunpur to take up all the time and energies of two lady workers at least."

Last year this Society sent out twenty-four fresh workers to help to meet the needs of India's women. "But," the Committee writes, "our staff at several stations is still sadly inadequate to the growing demands of the work, and new places where the need is urgent remain untouched."

The Directors of the L.M.S. have been appealed to most earnestly by one of their Indian Missions, to increase the staff, that there may be one European worker for each *taluk*.

¹ A.B.M.U., p. 158.

INDIA'S APPEAL

"From Teheran, in Persia, to Bathang, China, a distance of over three thousand miles, there is no European Protestant missionary!

"Cries, sad cries, from these Christless regions keep ringing in our ears! Can nothing be done to reach these fine, vigorous, warlike races? Surely, where messengers of our Empress can go, the messengers of the King of Kings can follow. Surely where travellers penetrate, thither the missionary, also, will wend his steps? Some of these people, those of Kiffirican, for instance, have more than once asked for Christian teachers.

"One thinks of that brave old missionary, Joseph Woolff, who on two occasions trod the mountain passes beyond, and preached CHRIST as he went. One thinks of Captain Conolly, who confessed CHRIST and died a martyr's death in the city of Bokhara.

One thinks of Kandahar Gordon, and others like him . . . who went forth with their lives in their hands to see what can be done for the Siah-posh Kaffirs. Alas! nobody attempts to penetrate those gloomy passes now; no Gospel light shines over these lofty mountain ranges. And yet CHRIST died for these people—tens of thousands of them among whom a speedy and plentiful spiritual harvest might be reaped."

—C.M.S. Report, 1895, p. 162.

"What an opening for lady missionaries! Where are the workers? Our school work never will be what we want it to be, as long as we do not get lady missionaries. A girls' school in Sibsagar is urgently needed. I most earnestly ask for it."—C. PERRICK, Kurnool.

"Lack of funds to prosecute that is due in the only discouragement we have worth mentioning."—A. B. M. U.

"My great need is preachers. I have only three for the 250 villages in my field. Only one of these is a Seminary graduate. I would like to have seven more men to station in good centres over the whole field. How can I reach these villages with three preachers? I need some village schools also. Who will send me these preachers or means to support them?"

J.S. HANKINS,
Telugu.

"In consequence of the straitened condition of the Society's funds, it has been impossible to make the grants needed for education, and three village schools and three Zenana teachers have been given up."

—L.M.S., Travancore.

"The crying need is for workers. In hundreds of villages the name of CHRIST is unknown. 600,000 people in the Kurnool field and only 3,000 Christians."

23,000 die in India every day.

"Our district is very large. We have a population of over 200,000, besides Khan'esh, with its population of 1,250,000, and area of 10,000 square miles—a third the size of England. We have visited several parts of this field, and have everywhere met with a good reception. Nowhere has the degradation of the women of India forced itself upon me as here. . . . Can you not do something to occupy this part of the field? The ladies you have sent will provide for the southern part, but this northern district will be still left unprovided for, and the women left to think their god intended them for no better state than the one they occupy?"—ZENANA BIBLE AND MEDICAL MISSION

Most of the subjects of Queen Victoria are heathen, living in her Indian Empire.

India contains one-fifth of the human race.

"Owing to the inadequacy of our staff, I have for some years past steadily refused to increase the number of our congregations. I have no faith in a mainly placing people under instruction when there is not the faintest chance that they can be properly instructed. . . . Established work has been sustained, and where possible developed, but an empty exchequer has paralysed all effort in the direction of increased responsibility."—L.M.S.

"No more promising fields can be found than those now open to our missionaries in Assam. The next decade is of immense importance for us. Six families at least ought to go to Assam this season. Shall they be sent?"—A. Bp. Rpt., '95, p. 122.

"I am in the sorest need of four workers, and must see a large number of people on the eve of sinking back into their former ignorance and wretchedness unless these men are forthcoming. Imagine the pain and discouragement of being informed that, with the present state of the Society's funds, no advance is possible!"—W. HINCKLEY, S. India.

India's 287,000,000 inhabitants outnumber the combined populations of Russia, Germany, France, Great Britain, Ireland, Spain, Portugal, Holland, Belgium, Italy, Greece, Austria, Hungary, Norway, Sweden, Denmark, and Switzerland.

"COME OVER AND HELP US."

Were India's population equally divided among its 1,686 missionaries, each would have a parish of 166,864 souls.

If every missionary in India could reach 47,000 souls, 200,000,000 people there would still be left unreached.

"It has, however, been quite impossible to make any additional appointments, though the Directors are well aware of the urgent need. How urgent this need is becomes apparent from the list of thirty-four villages at present waiting for instruction which cannot be given, and from the statement in the report that 'there are still villages which joined us many years ago, and were abandoned, that have not been taken up again.'

"It has been worse than useless to attempt to extend the work."

Do not such words as these remind one strangely of the temple building begun and discontinued long ago?

In a Madras station:—

"The plans of a Mission Hospital have been carefully prepared, but as yet the Directors have not been able to make any grant for its erection. It is urgently needed, for at present it is impossible to receive many patients who require careful treatment, or to attempt many operations, simply because there is no place where such patients can be accommodated or cared for. Local effort and private contributions have provided upwards of Rs.5,000 of the Rs.20,000 required."¹

But the hospital remains unbuilt.

We turn from India, but we cannot turn from records such as these. Take up what report you will you meet the same great fact of need—need of preachers, native helpers, buildings, medical supplies, schools, colleges, volunteers and funds.

In one "very widespread" Madagascar district there are 140 churches, 32,000 adherents, and upwards of 8,000 scholars in 139 schools. The missionary in charge has been absent for nearly two years, and his neighbour has had to work this "parish," "in addition to all the heavy claims of his own district."

The same story comes from Mashonaland, from "new and thriving towns" where "no Protestant Church is represented"; from wide districts in W. Africa to which a single visit has been paid in a year; from Central America, where one large Wesleyan Circuit was left without a minister for months, he being called to an important Church without a pastor.

Of the Bahamas the Wesleyans report encouraging results.

"The fact that the contributions of our people to the various objects of the Mission have scarcely declined—notwithstanding unprecedented commercial depression—suggests a deep-seated affection for the cause of religion."

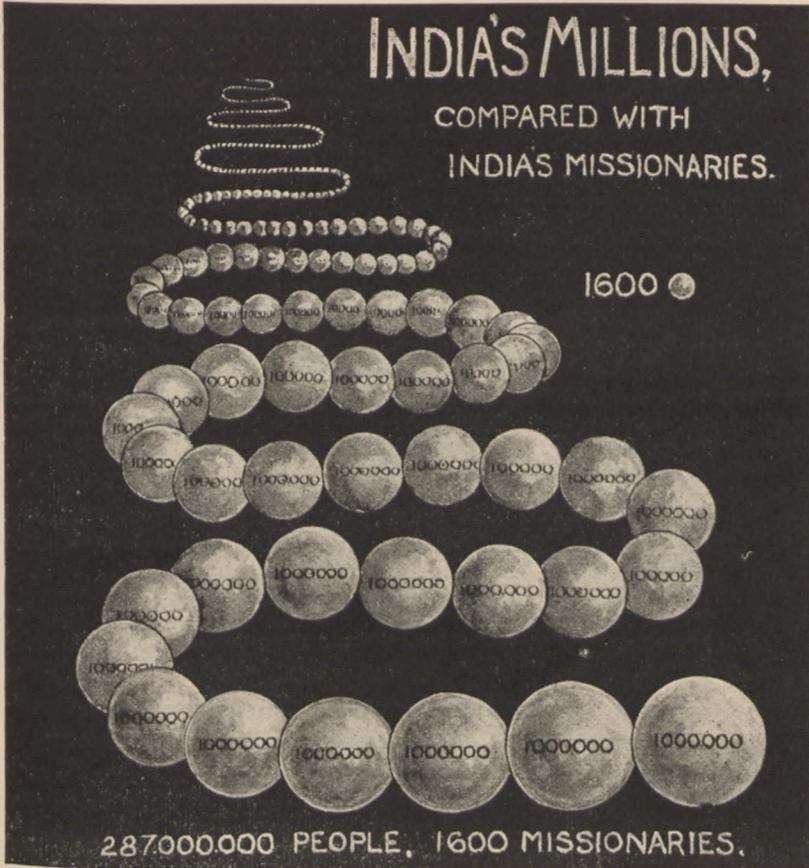
The wall is standing well here in spite of the paucity of builders.

Burma comes next.

"The Shwegyin field is an extensive one," writes Mr. Harris of the A.B.M.U. "For fifty miles and more in any direction there is no missionary to dispute it with me. There is ample room for workers. Who will come?"

In the important district of Tharrawaddy "another year has passed with no resident missionary."

¹ L.M.S., p. 94.



"In our despair of being able to secure the services of a missionary family," writes Mr. Thomas, "we have been delighted at the prospect of securing the valuable services of Miss Higby."

This single woman is holding the post alone in a wide district.

"The villages we have never seen far outnumber those we have visited," writes another leader. "We have found willing listeners all the year. The Church here tried during the past year to get a pastor, but without success. It is able now to support one if only the right man can be found. . . . It is to be regretted that the boys' school is still without a superintendent. . . . It is the religious instruction which most suffers under the present arrangement — just that part of the work upon which we *wish* to lay the greatest stress."

One Burmese parish stretches 250 miles; another big charge here is that of Mr. and Mrs. Case, who are the sole Protestant missionaries in Myingyan, a city of 20,000 souls, with large unreached outlying regions.

"We are praying," the letters run, "for some one to come and help in this great and needy field."

There is a lake-dwelling Intha tribe living near Fort Stedman.

"Their valley is densely populated, . . . and could be worked cheaply. . . . This is a strategic post, and should be occupied at once. Unless it is the Roman Catholics will be likely to start work there. They have also a station about 80 miles south among the Red Karens. . . . There is a *magnificent* field, if it is possible to open it up now."

Nothing has been done for these Inthas.

News of "open doors" and appeals for help arrest one on almost every page. Here a story of medical work "suffering from the poverty of the Karens"; there a college "pressed for room" and refusing applications; in the next paragraph an appeal for a hospital and library, and over the page a note from a puzzled missionary trying vainly to make ends meet.

"The sum now in hand will be expended on physical apparatus; but the amount is so inadequate that I am puzzled to determine what few things most imperatively needed may be bought with it, when the need of a hundred other things is only a shade less imperative."

In Mandalay—

"The work has received new impulse from the arrival of new workers. But a vast region remains to be occupied. . . . The labourers are all too few."

"After a survey of the field," writes a neighbouring missionary, "we feel that the greatest need is the power of the HOLY SPIRIT to arouse our sleeping pastors and people. Our prayer is that the LORD of the harvest will send forth more labourers."

We dare not enter the Chinese sections of these Reports, the needs are too vast, too overwhelming. A single sentence seems to summarise the outlook of most of the builders here:—

"Nor have the promised reinforcements for which our brethren have pleaded so earnestly for years past, and which the needs of the work demand so urgently, been sent out, owing to the painful pressure of financial exigencies."¹

When will the House be finished, at this rate, in "great, dark, hungry China"?

Japan, with its "boundless possibilities," repeats the story—"rare opportunities for work," but a staff "utterly inadequate." The Presbyterians here write:—

"The great need of this field is men—men full of the SPIRIT of GOD, full of zeal for the cause, not easily discouraged by opposition; men who dare to let down the Gospel net where JESUS bids, heeding not other voices that say, 'Not there, but here.' We need faithful women to reach the women and children in every town. Now that the treaties are revised, missionaries will soon be free from all restraints in travelling or residing in the interior. Oh that we had them ready to go in! . . . Kushima asks for more workers, and especially for a single lady."

Similar pleas for women's help come from distant Brazil, with its 14,000,000 unreached men and women.

Our hearts are weary with the endlessness of this world-wide appeal.

¹ B.M.S. Report, p. 54.

China's bitter Cry

"We are impressed with the extent of this field, the willingness of the people to listen, though so few believe, and to the opportunities of extension on every hand. But with such a debt, we must not think of extension. America and England are lands of glorious privilege, China and Empire full of awful need. We long to be able to link together the privilege and the need to the glory of GOD, and the blessing of the Church and the heathen."
—A. B. M. U.,
Hankow.

Each of these stations has ample work for several English clergy. We have now one English clergyman in each! In Shanghai, one; in Ningpo, one; in Shaouhing, one; in Hangchow, one; in Chu-ki, one; in T'ai-chow, one. When are the English clergy going to realise that the happiest life on earth is that of the missionary?

Or, if they cannot now understand the happiness, when are they going to realise the duty, the *debitum*, the debt, that they owe to Him who gave Himself for them, that they should obey the Master's command, and come and preach the Gospel to "great, dark, hungry China"?
—J. C. HOARE, C.M.S.

"The need about us would be appalling were our trust in any other than in One with whom is 'all power.' Opportunities opening before us, call for our supremest efforts and most devoted service to bring CHRIST and His salvation to these millions."—HULL-Kiating.

'The province of Kan-suh has 77 Fu cities; 72 without any missionary.
Shan-shi, possessing 88 Fu cities, has 78 without a missionary.
Shansi, having 119 of these cities, has 101 without a missionary to-day.
Ho-nan has 106 Fu cities, and 47 are still has a missionary to-day.
An-hwei has 74 such cities, and 65 are still without any missionary.
Kiang-si has 74 such cities, and 65 are still without a missionary.
The vast province of Si-chwan, out of 140 such cities, still shows 129 without a missionary.
Yar of Yun-nan, with 89 such cities, has 54 without a missionary.
Kwei-chow has 58 such cities, and 52 utterly un-reached by the true Light.
Hu-nan and Kuan-si with 178 such cities, have as yet no missionary within their borders.

EVERY SIX WEEKS A MILLION DIE IN CHINA.

"The Church could easily, within the next five years, effect the evangelization of every one of China's millions. . . . If, in addition to the workers now in the field, a thousand whole-hearted evangelists—male and female—were set free and kept free for this special work, they might reach the whole number of China's millions before the end of the year 1900; and this allowing two years of the five for study of the language and preparation for the work.

Shall a task which one thousand workers might accomplish in three years of steady labour, after two years of preparation, be thought of as chimerical and beyond the resources of the Christian Church?
—J. HUDSON TAYLOR.

"THESE FROM THE LAND OF SINIM."

"IF GOD WILL SHOW ME ANY THING I CAN DO FOR THE EVANGELIZATION OF THE WORLD . . . BY HIS GRACE I WILL DO IT AT ONCE."

THINK OF THIS EMPIRE OF THE EAST, STRETCHING ITS COAST-LINE 3,000 MILES BY THE PACIFIC OCEAN; 430,000 SQUARE MILES LARGER IN AREA THAN ALL EUROPE; FOUR DEGREES WIDER THAN THE WHOLE UNITED STATES; INCLUDING ONE-QUARTER OF THE CONTINENT OF ASIA, AND ONE-FOURTEENTH OF THE HABITABLE GLOBE WITHIN ITS BORDERS; ITS CIRCUIT HALF THE CIRCUMFERENCE OF THE WORLD IN WHICH WE LIVE!

CHINA'S DEATH-RATE WOULD BURY ALL LONDON IN SEVEN MONTHS, ALL NEW YORK CITY IN TWO, ALL THE UNITED STATES IN LESS THAN SEVEN YEARS, ALL THE UNITED KINGDOM IN FOUR YEARS AND A HALF.

THINK OF ITS PEOPLE, NUMBERING ONE-QUARTER OF THE HUMAN RACE—SIX TIMES AS MANY AS IN ALL THE UNITED STATES, EQUAL TO THE POPULATION OF EUROPE, OR OF AFRICA, NORTH AMERICA, SOUTH AMERICA AND AUSTRALASIA. 24,000 OF THEM WILL DIE ON CHRISTMAS DAY; 24,000 DIE IN CHINA EVERY DAY.

TO REACH THIS INCONCEIVABLE MASS OF HUMANITY, THERE ARE ONLY 1,500 MESSENGERS OF CHRIST.

"A NEED, A NEED KNOWN AND THE POWER TO MEET THAT NEED, CONSTITUTE A CALL."

"Exeter Hall might be papered with maps of unevangelized countries at the scale of one inch to a mile," writes the C.M.S. Report. "A great statesman once advised politicians to study large scale maps. The advice may be tendered to mission politicians.

"Is it indeed a fact that from Teheran, in Persia, to Bathang, in China, a distance of over three thousand miles, there is no European Protestant missionary; that a modern Marco Polo might travel right across the continent, and find even less Christianity than in the 12th century? This is in India the time of boundary commissions to map out the frontiers, east, west, and north. Is it not time for the Church of CHRIST to appoint boundary commissions, not, as in politics, to mark off the limits of the sphere of action, but to ascertain why those limits exist in spite of the marching orders, 'into all the world'?"

"During the last few years much has been done to open up this region. . . . A solitary traveller can now pass almost unescorted through the whole. . . . Colonel Woodthorpe confirmed the report made by the native evangelist that the Siah-posh said to the English officers, 'We are your brothers; stay here and teach us your religion.'

"Have we no duty to these people? Nay, rather, have we no duty to CHRIST? for it is He who would claim these for His own. If we wait till they are folded in the boa-like embrace of Mohammedanism, it will be too late to help.

"*What is wanted* is a Central Asian Pioneer Mission, with its base of operations in Kishmir."

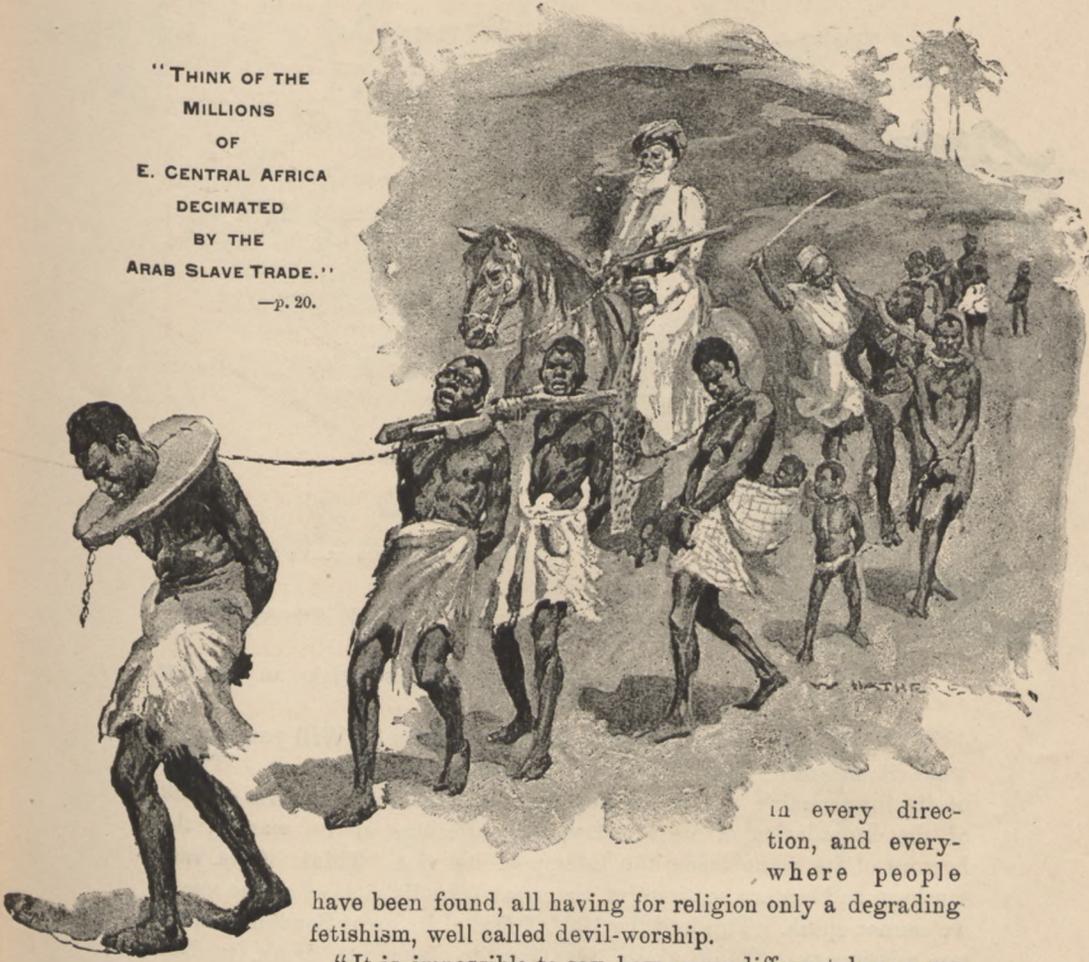
One country still remains: how can its need be uttered? Think of the millions of East Central Africa decimated by the Arab slave trade. Think of its west central section—the immense "Free State."

"Years ago," writes Mr. Cameron of the B.M.S. here, "when the Angel of Death seemed to be let loose in Congo, and each succeeding mail brought news of death, the Churches counted the cost, and resolved that the work should be carried on. Since then great advance has been made, and the blessing of God has been manifested. . . ."

"But even when we take the most hopeful view of the progress of the work of our own and other Societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelization of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this may be hard to realise; but such is the fact. Our own stations form a line more than a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed

"THINK OF THE
MILLIONS
OF
E. CENTRAL AFRICA
DECIMATED
BY THE
ARAB SLAVE TRADE."

—p. 20.



in every direction, and everywhere people

have been found, all having for religion only a degrading fetishism, well called devil-worship.

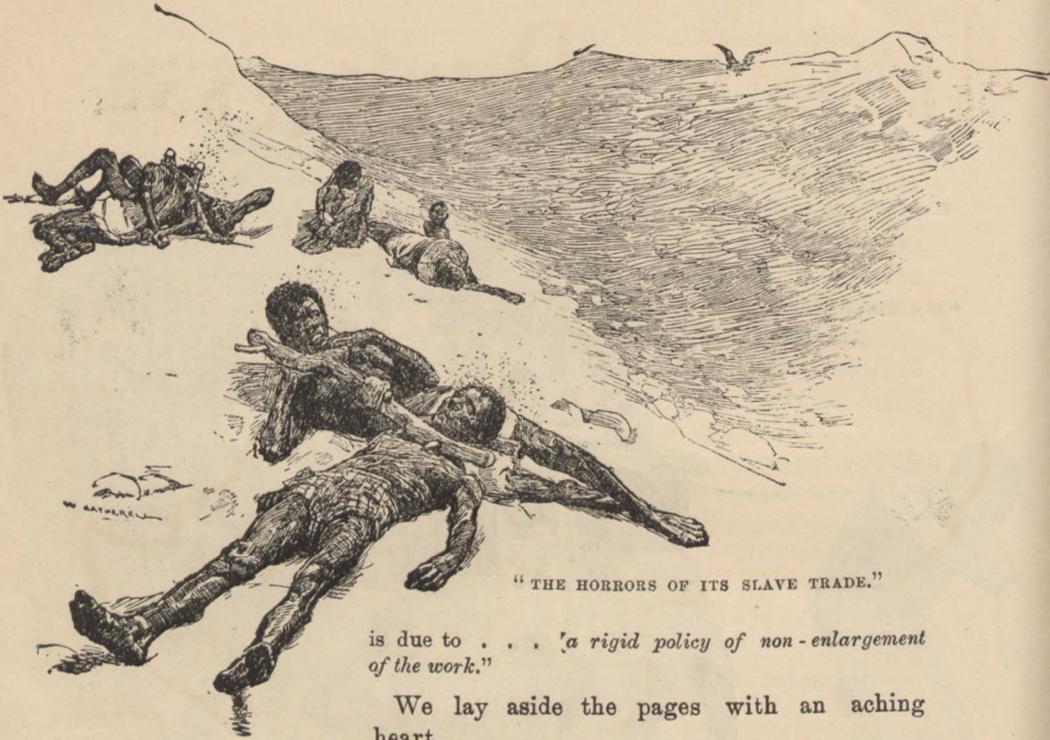
"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than 100, and in about ten of those only is the Gospel being preached.

"We are in a position to reach tribes still in darkness, . . . but there are no men to open new stations.

"The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through many open doors of opportunity the appeal is sounding: '*Come over and help us.*'"

With what a sudden bitter sense of incongruity does one come, in the record of another Congo Mission, upon the words, written apparently with satisfaction:—

"The past year has been one of reorganization, . . . the scale of expenditure . . . has been greatly reduced, . . . a large part of the reduction



"THE HORRORS OF ITS SLAVE TRADE."

is due to . . . *'a rigid policy of non-enlargement of the work.'*

We lay aside the pages with an aching heart.

Will you think for a moment of that sentence? Will you realise what it means? Africa, Africa, the great lost Continent. Think of its innumerable people, its six thousand years of darkness; think of the degradation of its idolatry, the sufferings of its women, the horrors of its slave trade, the infamy of its vice. Think of its vast southern and eastern sections, of the great lake districts of whose needs we cannot speak. Think of the 100,000,000 of its great Soudan without one missionary. Think of its thralldom to Islam, to drink, to bad governments. Reckon up its cruelties, cannibalism, ignorance. Then think of what Missions mean: the bringing of JESUS to these men and women—JESUS in all His pity, His purity, His love. Think of the urgency of His command "to every creature," and of the responsibility of our age-long neglect.

And then think of a Church numbering one million members sitting at home in ease, a Church scores of whose congregations "report no offering to Missions," deciding that in Africa it shall maintain "a rigid policy of non-extension."

"Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?"

Africa's Darkness.

"The harvest truly is great, and the labourers are few; pray ye therefore" .
"go ye therefore."

"WHILE VAST CONTINENTS ARE SHEROUD IN ALMOST UTTER DARKNESS, AND HUNDREDS OF MILLIONS SUFFER THE HORRORS OF HEATHENISM OR ISLAM, THE BURDEN OF PROOF LIES UPON YOU TO SHOW THAT THE CIRCUMSTANCES IN WHICH GOD HAS PLACED YOU WERE MEANT BY HIM TO KEEP YOU OUT OF THE FOREIGN MISSION FIELD."—*Jon Keith-Fulconer.*

From Senegambia 4,500 miles across to Abyssinia, with 80,000,000 people and 100 languages into which the Word of GOD has never been translated, it lies unentered, almost untouched. Imagine England and Wales, Scotland, Ireland, Norway and Sweden, Denmark and Switzerland, Holland and Belgium, without a single Christian, and of course no minister, and you have a faint conception of the spiritual need of the Soudan.

"OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD, THEM ALSO I MUST BRING."

"We have received calls, but have had to close our ears to them. Our staff of workers is inadequate to the field already occupied. We need more labourers. We need more funds for their support. What we praise God for the fruit He has privileged us to gather, our prayer is that He will thrust more labourers into the vineyard, and baptise our home churches with that spirit of liberality which will render it possible for us to employ them."
—*Wesleyan Report, 1895.*

"All I can add in my solitude is, May Heaven's richest blessing come down on any one, American, English, or Turk, who shall help to heal this open sore of the world."
—*DAVID LIVINGSTONE.*

"We want more death in the pot. Self-preservation paralyses missionary effort. We want armies of men who will go forth with the word upon their lips—*forerunners to soldiers.* Not mere platform rhetoric, but the whole-souled inspiration of God's HOLY SPIRIT. The man who loves his life loses it. By the hands of those who give themselves up God saves His people."—*T. H. HOSE.*

"White men, I don't know the day when I have not heard about your power and your learning. Why did not you come here sooner? You have come now, and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, give it to the young men; you are too late for me."—*Words of a dying W. African Chief.*

"This is a land of night. When my thoughts turn homeward I seem to hear a voice saying, 'Watchman, what of the night?' The great mass of darkness lies here, and who will tell of the light? . . . Better a thousand times to die doing the will of God, than to eke out a miserable, useless existence, wondering about in the universe, doing one's own idiotic will."

Africa's area, 12,000,000 square miles—all Europe and all N. America combined; her population, 200,000,000 = one-seventh of the whole human race.

One-sixth of the pagan population of the globe is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing.

One-quarter of her people are Mohammedans, the majority of them peopling the Soudan.

"This I saw, that when a soul loves God with a supreme love, God's interests and his are become one. . . . It is no matter when nor where nor how CHRIST should send me, nor what trials He should exercise me with, if I may be prepared for His Work and Will."—*DAVID BRAINERD.*

Which House ?

Facts and Figures, A.D. 1896.

CHAPTER IV.

"WHICH House ?"



We must face this question. Our homes, or the House of GOD? Which do we care most for? Which counts first in our life endeavour?

Take it nationally. We are spending £140,000,000 a year on drink (£86,000,000 of this sum is admittedly spent by the working classes alone), and £35,000,000 on our Army and Navy. We are hoarding annually £240,000,000, a sum almost entirely laid by, in Post Office Savings Banks and the like, by the humbler classes. The mere increase on those deposits last year was £7,000,000.

Our exports and imports stand at over £600,000,000 a year; our income derived from capital at £554,000,000; our national income, with the produce of labour added, at over £1,200,000,000. We spent in 1894 £91,000,000 of money, and had last September the almost unprecedented sum of £38,000,000 in bullion in the Bank of England alone.

An enterprising popular paper recently investigated last summer's holiday-keeping, from the financial standpoint, and found that at a moderate estimate it cost us £25,000,000. The £5,000,000 said to be paid as gate-money by the admirers of football is a small item in our expenditure.¹ We squander each year on tobacco £17,000,000; on feathers £1,000,000; on diamonds £3,000,000. We spend on shooting £2,500,000, and keep 10,000 game-keepers, beaters and watchers for this one sport alone²—as many as there are missionaries of CHRIST for the whole world. Londoners think nothing of spending a million a year on their theatres. In 1882 as much was paid for playgoing in the metropolis as the whole sum we annually raise for foreign missions.³

Put these things together. Weigh them in one scale, and put against them, in the other, the £1,300,000 we give to the work for which our SAVIOUR died. Do you not think "we need to readjust our expenditure

¹ We quote a low estimate; £8,000,000 is sometimes given.

² *Word and Work*, October 11th, 1895.

³ In 1882 the gross receipts of London theatres were £1,320,000, being an average of 7s. per inhabitant. The expenditure was:—

Pay to Actors	£725,000
Pay to Authors.	79,000
Rent	119,000
Sundries and Profits.	397,000

£1,320,000

London had, in 1892, twenty-five theatres, with seats for 28,600 persons, representing a nightly receipt of £6,000. For other figures quoted above see the *Constitutional Year Book*, *Whittaker's Almanack*, *Statistical Abstract*, *Statesman's Year Book*, *Mulhall's Dictionary of Statistics*, *Royal Statistical Society's Journal* 1893, p. 618, and *Europe in 1895* by Evans Darby (Peace Society).



MRS. H. GRATTAN GUINNESS, SENR.

applications have been received is sufficient evidence of its worth. The students did not go through a seven years' course of theology, classics, and literature, and many of them when they went abroad had no denominational Society¹ behind them pledged to their support. People were very much shocked at first with the notion of "short-cut" training, but perhaps in most cases the end was served as well by the short course as the long.

In the building of the wall 2,500 years ago, any one and every one was pressed into the service — prince and people, artisans,

shop-keepers, soldiers, and even unskilled girls. Anything will do in an emergency—or so the builders seemed to think, and it may be they were right. The building of the wall was the great necessity. So long as it was done and well done, nobody cared much how.

Does the parallel hold good for modern missionary work?

The Livingstone Inland Mission to the Congo, carried on for seven years in connection with Harley House, under the secretaryship of Mrs. Grattan Guinness, was manned by Harley College students. Was it not better that the unreached heathen millions of the newly discovered West Central African world should hear of JESUS CHRIST from simple men and women who were willing to lay down their lives for His sake, than that they should wait till finished scholars trained in Greek and Hebrew, as well as in the school of CHRIST, were ready to go to them?

¹ Where self-support was practicable some became self supporting, but the great majority went abroad under the Missionary Societies of America and England, or in connection with younger interdenominational efforts, such as the China Inland Mission.

The thirty workers from Harley House who now sleep in missionary graves on the banks of the Congo had not studied the higher criticism of our time, but they had studied their Bibles, and perhaps it did as well, for they helped to build the wall. Hundreds of Congo heathen were brought out of darkness into light, and one feels it does not matter much how the message reached them so long as they came to understand.

The work is going on still at home and on the Congo. During the session of 1894-5 forty-five students left us. Their names and destinations are subjoined.

Departures of Students and Deaconesses from
the Institute to various Fields of Missionary Service,
October, 1894, to September, 1895.

AFRICA.

WOOD, Miss NORAH...	} Congo Balolo Mission.
JONES, Miss NELLIE ... ..	... ..
HEARLE, ERNEST S.... ..	... ..
WATSON, WILLIAM H. ... ..	... ..
(since deceased)		
CLIPPINGDALE, WALTER E. ... ..	... ..
WITHERS, Miss EDITH ... ..	... ..
CLARKE, Miss VIOLA ... ..	... ..
LANCELEY, Miss MARTHA	}
(returning second time)		

CHINA.

JEFFREYS, EDWARD H.	} China Inland Mission.
TORRANCE, THOMAS ... ..	... ..
STEVENSON, OWEN ... ..	... ..

INDIA.

STEPHENSON, Miss ... ..	... ..	} London Missionary Society, North India.
SMITH, Miss L. H. ... ..	... ..
SHARP, Miss ANNIE L. ... ..	... ..	} Zenana Bible and Medical Mission, Western India.
JOHNSON, T. MILLER ... ..	... ..
WILLIAMS, RHYS W.	} Arthington Aborigines Mission, North-west Bengal.

CEYLON.

GRAY, Miss EMILY	Wesleyan Missionary Society.
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SOUTH AMERICA.

JARRETT, Mrs. J. L., <i>née</i> F. E.	} Peruvian Mission.
SOLOMON	
BACKHOUSE, HENRY M.	} American Bible Society. (Pernambuco Evangelical Church.)
MARQUES, ANTONIO ... ..	... ..
SCHMIDT, OSCAR ... ..	... ..	Superintendent of Wesson Rio Harbour Mission (British and Foreign Sailors' Soc.).

BRITISH COLUMBIA.

ALEXANDER, DAVID	Mission Work among English-speaking Colonists.
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FRANCE.

ULLERN, EMILE Pastoral Work in French Protestant Church
(French Army Service *pro tem.*).

ITALY.

CAMPANELLA, DR. Medical Missionary Work at Lavagna,
Genoa.

SPAIN.

FINSTERVALD, F. Pastoral Work at Gijon.

Candidates completing their Training in connection with Societies.

JONES, HERBERT E.	} North African Mission. Studying Arabic at Mission Headquarters at Barking.
NOTT, HARRY... ..	
BRYSON, ROBERT	
REES, MISS NELLIE... ..	
LOVITT, ARNOLD E., L.S.A.	London Missionary Society. Temporary appointment as House Surgeon at Mildmay Hospital prior to departure.
GILL, CHARLES F.	Primitive Methodist Missionary Society Mission, E. Africa.
DUCKER, JAMES	Church Missionary Society.

Applicants under consideration of Missionary Societies.

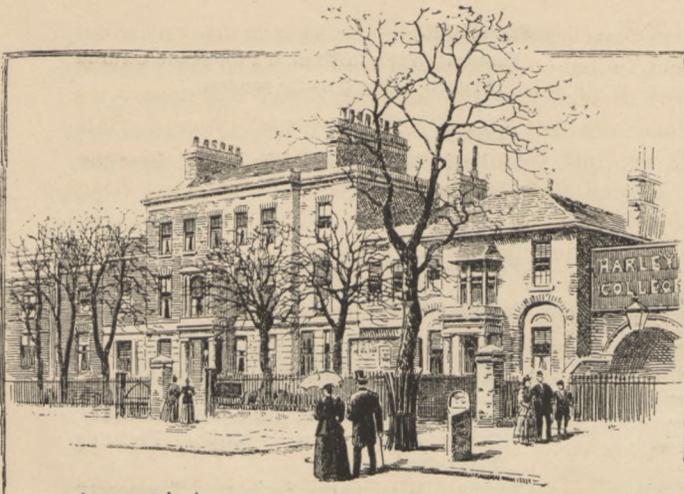
NEWELL, W. H.	China Inland Mission. Temporary Pastoral Work meantime.
ALLEN, MISS	London Missionary Society.
WALLACE, HUGH C.... ..	Board of Negro Evangelization, Southern States of North America. Temporarily engaged by Evangelization Society.

Missionary Candidates whose sphere is not yet settled.

FOSTER, W. A.	
HAYWARD, HERBERT J.	
WALFORD, THOMAS	
LOGIE, MISS NELLIE M.	
WEBBER, MISS	
JOHNSON, S. W.	
THOMAS, E. A.	R.B.H.U. work <i>pro tem.</i>
MELLUISH, E. R.	Temporary employment at home on account of ill-health.
WILSON, ALFRED	Home pastorate, Shetland.
PURCELL, H. E.	At Home <i>pro tem.</i>

The following Brethren and Sisters—who have been mentioned in previous lists, and have been completing their Training in connection with various Societies—have during the year left for the Foreign Field.

WATSON, THOMAS	Baptist Missionary Society, India.
WEBSTER, MISS	China Inland Mission.
HILL, DR. and Mrs. LEOPOLD	Church Missionary Society, Pak-hoi, China.
KLOTZ, WILHELM	German East Africa Mission.
STARK, Mrs. (<i>née</i> MARY WISE)	Peruvian Mission.



HARLEY HOUSE

One hundred and eleven men and women are this session in the three colleges, 36 men at Harley House 32 deaconesses at Bromley Hall and Doric Lodge, and 43 men at Cliff. The 860 who have

passed their training in the Institute have come from all sections of the Church, and have gone abroad in connection with thirty different Societies, including the C.M.S., L.M.S., B.M.S., the Bible Societies, English, Scotch, and American, and the Missions of the Scotch Churches. About seventy are connected with the China Inland Mission, thirty with the North African Mission,¹ and some fifty are on the Congo.

Each student's training costs about £50 a year, and few are able to defray their own expenses. Most in coming to Harley House relinquish remunerative employment, their only source of income, and are unable to do more than pay £4 a year to cover cost of books and washing. This is the minimum of our College fees, a sum that, as a glance at the Balance Sheet shows, last year amounted to £571 out of the £10,035 required to maintain the Colleges. For the rest of the sum needed we look to GOD, believing that the work is His; and hitherto the gifts of His people have justified that faith.

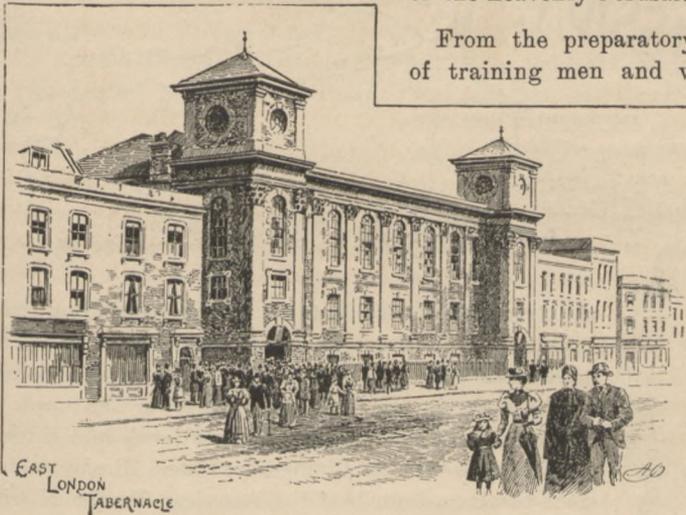
One of the formative influences that we most value in the training of our London students is the Scriptural and powerful expository preaching of Pastor Archibald G. Brown. Most of them attend the East London Tabernacle on Sunday mornings; and the memory of its great congregation of 3,000, of its Saturday night prayer meetings of 1,000, and its Communion services at which about 2,000 out of the 3,000 members are usually present, is an inspiration never lost in after years of lonely distant labour.

¹ Forty former students of the Institute are at work in European countries, 151 in Asia (91 in China and 38 in India); 129 in Africa, 92 in the Western States of North America, 31 in Canada and North-West America, 18 in Jamaica and Central America, and 32 in South America.

Our bright band of deaconesses—soon to be scattered in many a distant scene, carrying light to Indian zenanas, Moslem harems, and Chinese cities—is at present divided into two sections, over twenty studying at Doric Lodge, and the rest at our nursing home, Bromley Hall. Their college work need not be given in detail, as it is much the same as that of the Harley and Cliff students, and their far-reaching home work is represented in chapter vi.

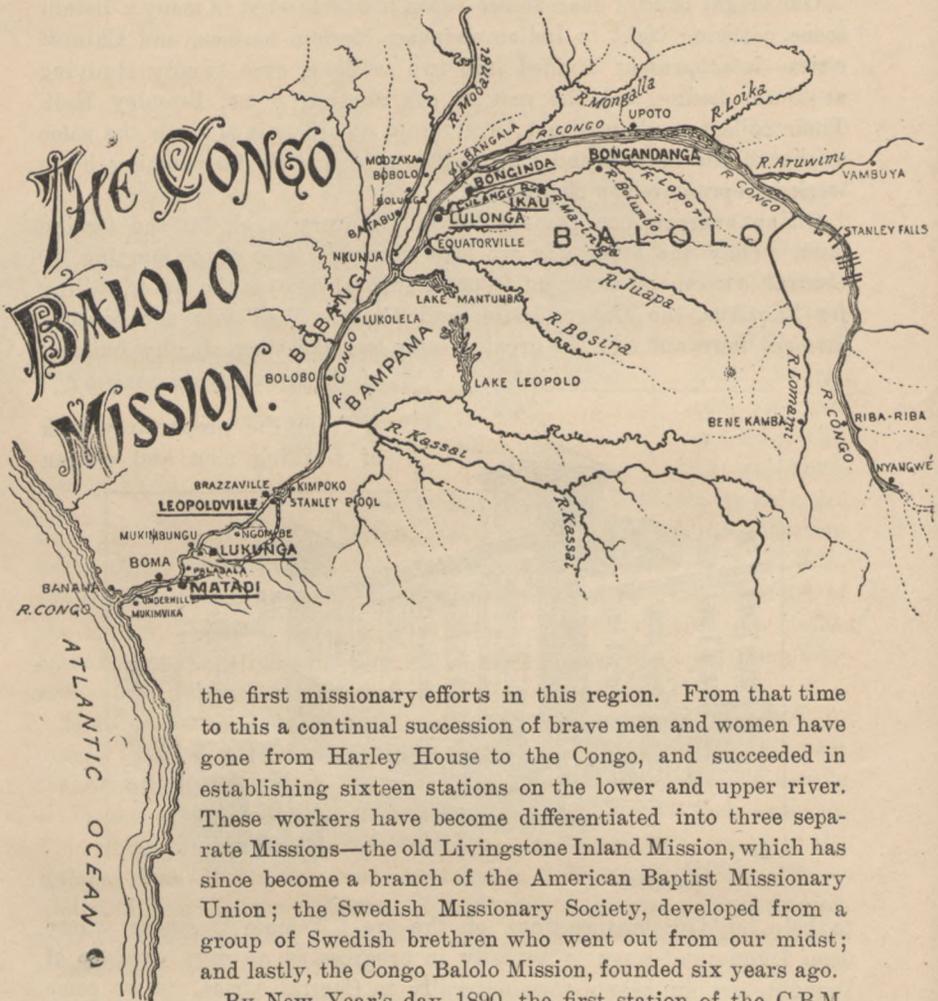
On an average, one student leaves us every week for the foreign field. Only the other day we bade farewell to a sister starting for Central Africa, and as we go to press several are on the water, sailing for Zanzibar, the Congo, India, and China. Will you not pause a moment here, and ask the great Master to make them worthy builders of the heavenly Jerusalem?

From the preparatory task
of training men and women



to help build distant sections of the great Temple to scenes where deep foundation work is actually in progress is an easy passage of thought, and our hearts turn naturally to Central Africa, as we come among the records of the last twelve months, on the subjoined story of the year in the Congo Balolo Mission by its Secretary, Dr. Harry Guinness.

Perhaps no part of the world has been attracting more attention lately than darkest Africa, and especially that section of the central zone called the Congo Independent State, where, amid the gross darkness that covers its thronging millions, brave hearts are at work in spite of tropic sun and insidious fever. GOD's house had lain desolate there until the attention of the Christian world was called to Congoland by Stanley's memorable trans-continental journey; and in the providence of GOD it devolved upon the Directors of the Institute, seventeen years ago, to help inaugurate one of



the first missionary efforts in this region. From that time to this a continual succession of brave men and women have gone from Harley House to the Congo, and succeeded in establishing sixteen stations on the lower and upper river. These workers have become differentiated into three separate Missions—the old Livingstone Inland Mission, which has since become a branch of the American Baptist Missionary Union; the Swedish Missionary Society, developed from a group of Swedish brethren who went out from our midst; and lastly, the Congo Balolo Mission, founded six years ago.

By New Year's day, 1890, the first station of the C.B.M. was built, and eight missionaries were at work on the Upper River.

The site of our special operations is south of the horseshoe bend of the Congo, where dwell the great Mongo-speaking races who, up to 1889, were wholly without a missionary. The climate is dangerous and the work difficult. Fifteen workers died in the first six years, most of them from fever. The devotion of these men and women to the death has not been in vain, and to-day seven stations are established, some in the Cataract region of the Lower Congo, where the railway, destined to open up so vast a section of the continent, is in progress, and some away on the Lulunga and Lopori rivers amongst the cannibals of the interior. Native

churches have been gathered out to the praise of GOD at each of the inland stations.

The complicated intertwining of the Mongo, Eleko, and Ngombe languages is being unravelled, and translations of Scripture portions made into Mongo in which more than 200 hymns already exist. Brightest promise of extended good surrounds us on every hand. Our staff in the field consists of about thirty workers, exclusive of those on furlough. In all, some fifty missionaries have gone out in connection with the Mission, of whom fifteen have finished their labours, and have passed into the presence of the KING to receive their welcome and "Well done" from Him whose Great Commission they had so faithfully obeyed.

During the past year seven have left us for the Congo (see page 32), a sailing not so numerous as that of the previous year, when thirteen went forth. Next year we anticipate a yet larger output that will enable the Mission to extend its borders, and reach forth into the darkness of the regions still beyond us in the land which we feel GOD has given us to possess for Him.

On the whole the health of the Mission was good in 1894-5, though we lost two beloved workers—one at the commencement of the year in October, and the other at the close on the 24th of September, 1895. The fact that the death-rate was not higher causes deep gratitude to GOD. Mr. Munro, who suffered severely, was enabled to complete his engineering work on the *Pioneer*, and has safely returned to this country.

Mr. Watson's death was one of those mysterious providences which startle us by their suddenness. He had only just landed on the Congo when he was struck down by an apparently simple fever. With Miss Judd it was different: she succumbed to malaria at Bongandanga at the close of two years' work. We rejoice to notice, in a recent letter from Mr. Ruskin, that he attributes the commencement of the blessing at Bavaka in no small measure to her labours. "This work is," he writes, "one of the most blessed and remarkable I have seen on the Congo."

One of the noteworthy points in the year is the missionary itineration made especially round Lulanga, Ikau, and Bongandanga. Our brethren have been enabled to travel hundreds of miles, on foot and by canoe, entering numbers of villages that have not been previously visited, and carrying with them the joyful proclamation of the Gospel, thus reaching more widely than ever before the country we have entered in the name of the LORD.

The Gospel work of the year has been crowned with success, and our hearts are full of thankful praise. We have not yet the last numerical returns, but the Church membership, which was about 200 in October, 1894, must have largely increased. Friends who are readers of *Regions Beyond* will remember the encouraging tidings mentioned from month to month, and especially the account of "Keswick Day" at Bonginda, and of the Bavaka movement.

The last notable feature of the year has been the reconstruction of the *Pioneer*. Our little boat has been lengthened by 15 ft. Two sections, of 7 ft. 6 in. each, have been inserted fore and aft, but, better still, the boat, which was imperfectly put together in the first instance, has been thoroughly rebuilt. Defective plates in the bottom have been renewed from deck plates. A wooden deck has been inserted, the two cabins sent out from England have been fitted on the deck, the paddle wheels reconstructed, and the engines put in thorough repair. Mr. Wilson, Mr. Munro, and Mr. Morrey have been busily engaged on this work, and we hope to hear shortly of the launch of the reconstructed *Pioneer*, and the resumption of her transport work between the various stations.

Since our last report two of the most valuable workers in the Institute have been called home—our friends Mr. William Rattray of Cliff, and the Rev. J. S. Morris of Harley College. How bravely and how well they helped to build the unseen House during their fifteen and thirteen years of labour with us! Of their life-work we have already written¹ and need not speak here. In the great choice "Which House?" that comes to each of us, how truly they chose the House of GOD, and put the kingdom "first." Only on the other side shall we fully see how well they built their section of the wall; but the following records—the last accounts they wrote of Cliff and Harley College—will give those who did not know them some idea of the charge they held.

Of course this missionary work cannot be carried on without money. In the old Temple-building days, "the LORD stirred up" Cyrus to give "silver, gold, goods, and beasts, besides the freewill offerings of the House of GOD." And when the arrested building was recommenced Darius ordered that "forthwith expenses be given." Artaxerxes' letter contains no less than eight verses on this question of supplies, ending with the curious allowance, "salt without prescribing how much."²

"How beautiful," we think, remembering the £2,000 needed in this missionary work as we go to press—"how beautiful it would be if there were kings and emperors now-a-days to finance the building of the House!" But the thought is very foolish. For the great King best provides means for the building of His Temple.

He knows all about it. He understands—as no casual reader glancing at our yearly Balance Sheets could understand—the financial burden, "the heavy and the weary weight," that the leaders of this missionary work bring constantly to Him.

¹ See *Regions Beyond*, June and November, 1895.

² Ezra i. 4; vi. 8, 9; vii. 14-22.

Of money matters in 1894-5 Dr. Guinness writes:—

The year's "Cash Statement" can give no idea of the loving hearts and self-denying efforts that lie behind the dry figures. These tell of freewill offerings of money at home and lives abroad, but the full significance of these financial pages can only be known at the Great Day of reward. A few remarks may suffice by way of summary.

The funds contributed on every account are slightly in excess of last year's amount, and now stand at £23,318 17s. 9d. Of this amount £12,674 6s. 0d. was spent on the training of missionaries, the Passage and Outfit Fund, on our large Home Missionary work, the Building Fund, and the Regions Beyond Helpers' Union; while £10,644 11s. 9d. was expended on the Congo Balolo Mission. The latter amount is exactly £22 more than last year, but it includes £1,854 19s. 3d., which for the time being is invested in Consols until we can apply it to certain specified work. The fact of the Lord having sent in these extra gifts for special Congo work makes us anticipate the extension of the Mission during the present year. Concerning this we are waiting upon God that He may make the way perfectly plain.

The gifts of the R.B.H.U. have decidedly increased this year as compared with last, being about £1,000 to the good. We are most thankful that this is the case, and pray that the influence of this new organization may be yet more fruitful in 1896.

We tender most hearty thanks to Messrs. J. Hill, Vellacott & Co., Chartered Accountants, 1, Finsbury Circus, for their valued help in gratuitously auditing the various accounts represented in our Balance Sheets.

"In surveying the goodness of GOD," concludes Dr. Guinness, "during the past year in financial matters, we are filled with gratitude and encouragement. The daily providence of our faithful GOD in the supply of the 'bread that perisheth' is to us an ever-fresh evidence of His continued care; and just as the repetition of the miracle of the replenished cruise of oil and barrel of meal surely lost none of its wonder to the widow of Sarepta, so the water in the river of Divine supply seems to us as fresh as ever, and calls forth continually renewed thanksgiving.

"The liberal gifts of GOD's people have always proved commensurate with our need rather than with our efforts at making the work known, and whilst thanking our friends most heartily for their valued help, we are thus led ever to turn to Him as the gracious Author of every supply. Unbelief is rebuked before these tangible evidences of His care, and in times of greatest need when the supply is all but exhausted, our very fears are removed by the tender word of rebuke, 'How is it that ye do not remember?'"



OUR LONDON MEN AND WOMEN AT WORK IN THE SMALL HALL, HARLEY COLLEGE.