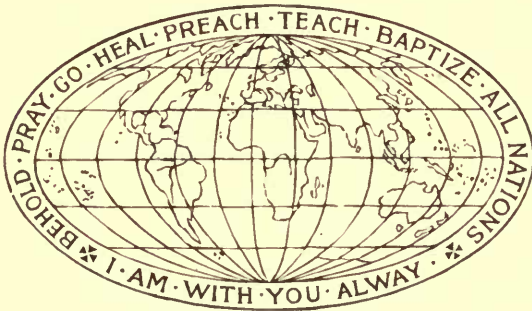


# WORLD-WIDE EVANGELIZATION

## THE URGENT BUSINESS OF THE CHURCH

ADDRESSES DELIVERED BEFORE THE FOURTH  
INTERNATIONAL CONVENTION OF THE STUDENT  
VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS  
TORONTO, CANADA, FEBRUARY 26-MARCH 2, 1902



NEW YORK  
STUDENT VOLUNTEER MOVEMENT  
FOR FOREIGN MISSIONS

1902

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out to South Africa! In the great battle of Elands Laagte, where such havoc and desolation were wrought, it was a night of darkness and terror and rain and storm and blood. There the soldiers lay weltering in their blood, many in their dying agonies, when some of the Highlanders from the grand old hills of Scotland, with a chivalry characteristic of their race, and certainly with a chivalry which comes from hearts touched with Christian sympathy and love, took off their Highland plaids and threw them over the prostrate forms of the very enemies who had tried to take their lives, and who were now dying there in the mud with them. That is what we need to-day, not to settle who is right or who is wrong in South Africa, but to settle the question in our own hearts as to whether we are taking the robe of Christ's righteousness and are doing our utmost to fling it over those who may even now be reckoned our enemies, but many of whom are stretching out their hands and dying in the darkness of night for lack of Christian, chivalrous soldiers of Christ in America to do for them what the Highlanders did for their enemies. Thus shall Africa be filled with the full light of the glorious gospel of Jesus Christ.

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## THE PROVIDENTIAL PREPARATION OF THE AMERICAN NEGRO FOR MISSION WORK IN AFRICA

MR. W. A. HUNTON, ATLANTA, GEORGIA

I AM to speak about the providential preparation for missionary work in Africa of a people who are descended from Africans. It is not meant that all Africans in America are prepared, or are being prepared, for missionary work in the dark continent. Of the first generation of Israelites who were freed from Egyptian bondage, only two were permitted to enter the Promised Land; and of the first generation of freed slaves in America, we shall see that quite a number have already been honored in being permitted to return to the fatherland to preach the gospel to their kinsmen. But we must not suppose that there will be a very large number of colored people of America who will go, or who will be prepared to go, into this difficult but all important calling.

There are already working in Africa representatives of five colored churches in the United States. The Methodist Episcopal Church, North, which has a very large membership of colored people, has had a bishop in Africa for a number of years; and now Bishop Hartzell is serving there and is calling for missionaries, — not only for white young men and women, but also for young men and women of the negro race. The African Methodist Episcopal

Church, which numbers nearly half a million in membership, has undertaken missionary work and is supporting it without any assistance. One bishop of that Church very recently returned from South Africa, where he was supervising the work being carried on there by native preachers. There is another bishop now in Liberia representing that Church, who is seeking also to extend the work carried on by natives. Two branches of colored Baptists are doing missionary work, supporting missionaries themselves in different parts of the continent of Africa.

There are three other indications of God's providential leading in the direction of the colored young men and women of this country going to Africa as missionaries. The first is the fact that commercial and industrial opportunities are now being opened to the negroes of this country. From Tuskegee Institute, about fifteen months ago, there were sent four young graduates of that school, not as missionaries but as pioneers in commercial and industrial life and work. They went out under the patronage of the German Government to teach the natives how to raise cotton. I met the leader of that company a few days ago at Tuskegee, and he reports that the opportunities in industrial work for colored young men and women of American training are simply unlimited, and that they will be called upon to enter into these lines of work in order to develop the mines and other industries that African countries are establishing. This will open the way for us, as it has led the way for the white man of England and America, to do missionary work.

Another indication of God's providential leading is seen in the fact that native African students are coming over to our schools for education and training, and are thus coming into close contact with our young men and women, so that we are talking with them and learning of their spirit. I believe that we are being called by them back to Africa to help them to carry on the work for which they are preparing. Over 105 young men and women from Africa have attended schools in the United States, especially in the South, and of that number forty are still in these schools. Reports have recently been received from fifteen students who have returned to Africa and are now at work, showing that we have with us in America in our Southern schools a tie binding us to the fatherland, which we believe is going to be the means of drawing us on into that splendid work that awaits us there.

But there is another indication of God's providential leading that I would like to make plain,—not to this audience but to audiences of my own people, as I have had the pleasure of doing repeatedly; it is the call of kinship for help. As I have talked with missionaries who have returned from Africa, and more especially as I have talked with these young students themselves, I have heard the call that comes to us their brethren, as they have said: "You have been living in America; you have been enjoying the light and

the freedom of this country; you have been receiving the blessings of education and training; you have heard, best of all, the gospel of Jesus Christ. Why don't you come over and help us?" I verily believe, friends, that as soon as we awaken and hear the call of God to missionary service, the call of kinship, it will have the strongest influence of all in leading many of my people forth into the foreign field.

There are just two things that I would like to suggest, as ways in which this work may be promoted and their going forth be hastened. I would suggest, in the first place, that the Student Volunteer Movement should be introduced at once into the schools of higher learning, attended by colored young men and women. The Student Volunteer Movement has not hitherto been introduced into our schools; but I believe that the time is now ripe for the introduction of this work into the schools of the South. I trust that one of the outgrowths of this Convention will be that the Volunteer Movement will feel called upon to assist in calling for missionaries from the ranks of negro students in this country to go into Africa as missionaries for God.

Secondly, may I urge that when students are found prepared for the African field, the boards hasten to send them forth in response to the command of God. Do we wait for examples? You have heard of Rev. W. H. Sheppard, who is now on the Congo carrying forward a work under the direction of the Southern Presbyterian Church, an officer of which said to me a few days ago, "Sheppard is doing a work second to that of no other missionary in any part of God's great work." And when we know that not only Sheppard but his wife and scores of others are successfully laboring in the dark continent, it seems to lead us to conclude that God's command, as it comes to the colored people of America, should be answered by the societies of America and of England, sending forth those who offer themselves for service in that country.

I would like to speak one other word as to why I feel so strongly the force of the tie of kinship. This young man to whom I have already referred, Mr. Sheppard, when he first went out to labor among the natives on the Congo, was not acceptable to the people. They held a council, and while they were muttering among themselves as to what they should do with him, he captured the whole tribe with one tactful stroke by saying to the chief through his interpreter, "I am your lost son." They believed in the transmigration of souls, and the chief concluded that this was his lost son. The influence which Sheppard has had upon these people was illustrated very graphically only a few months ago when, hearing of the depredations that were being committed under the alleged authority of the Free State Government, when savages were going through the land cutting people to pieces because they were not able to pay

their taxes, Sheppard went to investigate. Coming upon a crowd of these armed soldiers, they saw him and had raised their guns to fire. He stepped forward hurriedly and with one cry he said, "This is Sheppard; don't shoot." Immediately the guns were lowered. I truly believe, as others have told us, that God's great Kingdom in Africa will be mightily hastened, when we awaken the nine millions of Afro-Americans to a sense of their responsibility and back up with the financial support those who are already at work in that continent.

#### QUESTIONS

MISS ALTHA BROWN. — I want to say before questions are asked that about six years ago, a Secretary of the Volunteer Movement was at Fisk University, and it was through his words that I made my decision that I would go to Africa, and I became a student volunteer and have been so ever since. Since then several other secretaries of the Movement have been there, and for a time we had a band of student volunteers in Fisk. Now the Southern Presbyterian Board has appointed me to the Congo mission.

Q. We have a mission board which has no colored missionaries but only white ones in Africa, and we have been urged to withdraw. I would like to ask Miss Nassau whether in her opinion a thoroughly qualified American negro would be more acceptable and more efficient in an African mission than a white man. A. I can answer that better by saying that in our African work the men who have the greatest power over the people are our native ministers. While the white ministers have supervision, it is the colored brethren who fill up the churches and govern them. But there again I am speaking only in one line; because not having industrial work along with our evangelistic work, a great many of the young people whom we have educated to a certain degree, instead of continuing with us and going into the ministry, go out into demoralizing trade. The support of a native minister is not very great; therefore he often needs to work to help him out. For twenty years we have wanted to have industrial work. I know there is an impression abroad that a colored person from America will not be received by our native Africans as a white missionary is received. I think that is a false idea. With the education that the colored brethren get in America now they could come out with everything that a white man has, and I wish that they would come.

MR. JAYS. — The Church Missionary Society already has several West Indian negroes working in Africa, and they are willing to have as many as they can get who are fitted for the work. We have found that those we have are working well, and we want to get more. Our colored brethren here should remember that

no colored man would be accepted at first by the natives so well as a white man. For instance, take the name by which in some parts they call the white man, "Second to God." They look upon the white man as a great man, so that the white missionary makes an impression which the colored missionary would not make at first. But I believe that the reason for that is very superficial. They look upon him as one of themselves and do not care for him off-hand; but if that man is full of love for Jesus Christ, and if he is not puffed up with his own conceit, he will make his way finally better than any white man going out there could do. I believe the American negro will have to face the climate question almost as much as the white man. We have found it so with our West Indian men sent out in the past. But where they have gone as humble servants of Jesus, they have made their way. It is the question of what kind of a man is sent, not a question of whether the man's face is colored or white.

MR. HOTCHKISS. — The reason why a colored native of America would not be accepted at once by the natives of Africa is that the tribes are constantly at war with one another and are jealous of one another. A native American would be simply looked upon as a member of another tribe, and consequently looked down upon at first; but having overcome this feeling, he would become a very effective instrument in the Master's hands in winning his own people, because of those very ties of kinship.

MR. FERRIS. — In the four years that I was on the Congo, I knew very intimately Mr. Sheppard, who has been mentioned here, and Mr. and Mrs. Marsh, Miss Dr. Fleming and Mr. Hall, all of whom are colored people, most of them from the West Indies, and others from the United States. At first a negro missionary would have to labor under certain disadvantages; he would be handicapped slightly. At first the native says, "You are a black man, as I am, what do you want to come here for?" But he soon gets over that, and he opens his heart to the newcomer more readily than he would to any white man. It is a question, after all, of moral power and of spiritual living with God. Gordon, Sheppard and Hall are very successful and have done a wonderful work, especially Mr. Sheppard, because he knows how to get along with the white men with whom he works, and that requires tact.

REV. GEORGE W. MOORE. — Fisk University was the first school for negroes in the South to send missionaries to Africa. Miss Brown sails this year under the Southern Presbyterians, and there are a number of others that are anxious to go, if the boards will offer them work. We hope that they will encourage us by giving them an opportunity to carry the gospel back to the fatherland.