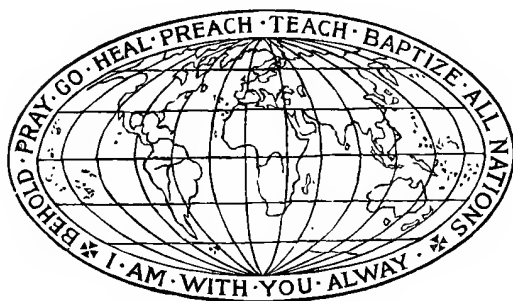


STUDENTS AND THE MODERN MISSIONARY CRUSADE

ADDRESSES DELIVERED BEFORE THE FIFTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS NASHVILLE, TENNESSEE, FEBRUARY 28-MARCH 4, 1906



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AFRICA

General Survey of African Fields and of Methodist
Work

Experiences of a Pioneer Missionary on the Congo
Work of the United Presbyterians in Northeastern
Africa

The American Board's Work in West Central Africa
In British Central Africa

WORK OF THE UNITED PRESBYTERIANS IN NORTHEASTERN AFRICA

THE REV. JAMES G. HUNT, EGYPT

IN THE study of Africa as a mission field it should be remembered and emphasized that the dark continent is not all Pagan. It is estimated that forty-seven millions of her population, or practically one-third of her people, are the followers of Mohammed, the false prophet. In other words, one-fourth of the great Mohammedan field, the greatest unoccupied field in the mission world to-day, lies in the dark continent. Egypt is a part of this Mohammedan field, for nine of her ten millions are followers of Mohammed, and Egypt bears a peculiar relation to the Mohammedan field. You will remember that the Arabs, among whom Mohammedanism had its origin, were for the most part descendants of Ishmael, the son of Abraham; and you remember that Ishmael's mother was Hagar, an Egyptian, and that Ishmael's wife was an Egyptian, so Mohammedans in their religion were three-fourths Egyptians. More than that, after the Arab conquest of Egypt, for a long time it was the seat of the highest Moslem Court in the world. Even now a sort of official prominence is given to Egypt in the view of all Mohammedans, in that the great carpet, which is sent to cover the sacred shrine every year at the time of the pilgrimage, is sent from Cairo. A real prominence belongs to Egypt in the Moslem world for the reason that the great Mohammedan University is located there, and from every part of the Mohammedan world students come to Cairo. Twelve thousand of them are gathered there to study the doctrines of the Koran, and then they scatter to every part of the Moslem world to teach the millions.

Egypt is a very small country on the map, but you will notice that it stretches its long arm away down into the interior of Africa. The Mohammedans wend their way up the Nile and southeastward thousands of miles to teach heathen the doctrine of their land and to teach them to say, "There is no God but God, and Mohammed is the Apostle of God." If you had ever heard how that sounds as they chant it in their native tongue hundreds of time at the head of their processions, you would feel that that weird strain, as it was being carried up into the interior of Africa, would not prove a stepping-stone to Christianity, but that rather it would make

those simple, ignorant heathen more hardened and bitter, when the Gospel is presented to them.

The United Presbyterian Church went to Egypt fifty-one years ago. It found two classes in the population. First, there was the great mass of Mohammedans, and then the small remnants of the ancient Christian Church, the nominal Christians; but the latter class was found to be as ignorant, as superstitious, and as deeply sunk in sin as their Moslem neighbors. So it was as necessary to present to them the Gospel as it was to the Mohammedans. It was accordingly presented to them, and they, having more in common with us, gave a more ready response than their Moslem neighbors. Later, when they began one by one to be brought to a real spiritual life in Christ Jesus and sought the company of the missionaries, they were excommunicated by their own Church, and the mission was driven to provide for them a church home.

In the course of this half century there has grown up a native Church with fifty-three congregations, seventy-five church buildings, seventy-four native pastors and preachers, a membership of 8,000, and a Christian evangelical community numbering some 7,000 souls. Among these are hundreds of transformed lives and transformed communities. This Church, it must be said, is largely composed of those that come nominally from the Christian Church; but the mission has never lost sight of the fact that it is working in a Mohammedan land, that the great field is the Mohammedan field, and that the formation of this native Evangelical Church is considered practically preparatory work. May God help us to have our part in making this Army of Africa a force that shall turn and open the heart of interior Africa, not to Mohammedanism and the false prophet, but to Jesus Christ and His faith.

THE AMERICAN BOARD'S WORK IN WEST CENTRAL AFRICA

THE REV. WALTER T. CURRIE

I HAVE spent the greater part of twenty years in Central Africa, and now, after being buried for the past thirteen years, I am only home for my second furlough. I said buried; and, if that be the proper term to use, I should be glad if a large part of those present were buried in like manner.

I bring the greetings of the West Central African Mission of the American Board. We are laboring among a promising, enterprising people, who speak a very improved dialect of the Bantu and whose language is interesting from its commercial use, reaching as