

THE CHURCH AT HOME AND ABROAD.

JULY, 1895.

CURRENT EVENTS AND THE KINGDOM.

THE CHITRAL EXPEDITION.

The relief of Dr. Robertson and his brave band of Englishmen was a story of thrilling interest as related in the press despatches last April. It is interesting to know that missionaries are not far behind the army, and are pressing on to seize the new opportunity. At Torbala, near the Indus, Miss Philips, of the Church of England Zenana Society has been gladly received by the chiefs of three villages, one of whom invited her to speak to the women of his household, and urged her to visit the village again. (An article on the Eastern Hindu Kush in *Littell's Living Age*, December 29, 1894, describes the people of this region, while the *Observer* in its "Record and Review," April 18 and May 9, gives a clear account of the situation.)

THE MOSQUITO INDIANS.

In the newspaper reports of the "Bluefields Incident" and affairs in Nicaragua little has been said of the work of the Moravian missionaries among the Mosquito Indians on the Atlantic coast. The Reserve, 200 miles in length by 40 in breadth, has become a part of Nicaragua, and in honor of the President is named Department Zelaya. The majority of the 6,000 Indians are Protestant Christians who aid the mission liberally according to their means. They possess some stability of character and firm principle. When the Governor of the new province, General Cabezas, invited the merchants of Bluefields to a Sunday Conference on the finances of the country, the majority declined, saying, "We don't do business on

Sunday;" and the conference was deferred until Monday. The Governor also reversed the decision of his chief that the saloons of Bluefields should be opened on Sunday. The native Christians at Ephrata were told by an official that as the Republic had taken charge of the Reserve they might revert to their old customs—work on Sunday and have as many wives as they pleased. The Indians were indignant, and exclaimed, "We have just come out of heathen darkness, and now these people want to push us back into it!" (See editorial in the *Youth's Companion*, May 30, 1895, and the recent successive issues of *Current History*.)

AN INTELLECTUAL REVIVAL.

The *Outlook* notes with pleasure a distinct revival of an intellectual spirit in our colleges, and states that the intercollegiate debates in the West have assumed almost the place in college life that is held by the intercollegiate athletic contests in the East. The daily newspapers are now giving much more space than formerly to reports of such matters.

MUNICIPAL REFORM.

The third national convention of municipal reformers was held in Cleveland, O., during the last week in May. Reviewing its work the *Congregationalist* commends the paper by Secretary J. W. Barr of the United Society of Christian Endeavor, in which he marshalled the facts bearing upon the victories for municipal law and order throughout the nation which have been won either through the initiative or hearty support of the youth who rally under the flag of the Y. P. S. C. E.

It is a sure refuge for those who seek its shelter or for those brought there by aid of the law. The dealers in women cannot tell when one of their sources of income will seek the Home. But they know certainly that no woman ever comes back to them from its protection. Said a Chinese to me some time ago, "That Home has cost Chinatown \$10,000. He was far within the mark. *It has rescued nearly \$40,000 worth of women and girls.* Two of them came into the Home when under ten years of age. They received baptism—one on the profession of her mother, who also was an inmate, the other on the responsibility of a godly woman. At our communion in May both these girls made public profession of their own faith, and were admitted to the Lord's Supper. All the present inmates, except the last, are professing Christians.

Our illustration shows this comfortable Home, with a former matron and a group of the girls in front.

The other illustration which accompanies this article shows a group in the night school, with the missionary and wife and two of their children. It is a flash-light made by one of the students.

A MINISTERIAL TRIO.

REV. I. M. CONDIT, SAN FRANCISCO.

On the last Sabbath evening of April, the Presbytery of San Francisco met in our Chinese Church, and before a large and interested audience, ordained Soo Hoo Nam Art to the Gospel ministry. Three ordained ministers are now the fruit of Chinese work in this land. The first was

KWAN LOY.

He was converted and baptized in San Francisco many years ago. Later, feeling called to preach Jesus to his countrymen, he began studying in our Mission School. His former employer used every inducement, even to doubling his wages, to get him to return to his employ. But he was no "Rice Christian," and nothing could turn him from his purpose. For a short time he acted as a helper in Sacramento, but soon returned to China, and studied for a while in the Train-

ing School in Canton. Through the help of the missionaries, he opened a chapel and school in his native town of Kau Kong. His relatives were so angry at his embracing and preaching the "foreign religion," and apostatizing from their own, that they offered a reward of ninety dollars for his head. A friend warned him of his danger, and he escaped to Canton. His house and property were all confiscated, leaving him penniless; but he was willing to suffer all things for Christ's sake.



REV. KWAN LOY.

For seven years Kwan Loy was pastor of the Second Church, Canton, which numbers three hundred members. During this time he was licensed and fully ordained to the ministry. A new station was to be opened far in the interior at Lien Chow. Kwan Loy, as a reliable, prudent, and experienced man, was chosen to accompany the Missionary to this new field; and he is there now faithfully and successfully at work. The second was

NG' POON CHEW.

When very young, he was sent to study under a Taoist priest with a view of entering the priesthood of that sect. But hearing stories of the fortunes made in California, he



REV. NG' POON CHEW.

had a strong desire to come here. His friends would not allow him to come unless he had the consent of the patron joss. He says, "Early one morning I went to ask him, and I promised him that if he would permit me to come to California and make me rich, when I came back, I would give him a great roast pig, (he won't get that roast pig now.)"

Ng' Poon Chew, soon after his arrival here, went to San Jose, where his uncle put him in the Chinese school, under Mrs. Carey, with strict instruction not to pay any attention to the religious part of the teaching. But he soon became much attached to the school, and especially to Nam Art, our third one of the trio, who at that time was acting as helper in San Jose. After his conversion his friends would have nothing more to do with him, but completely cast him off. The desire soon arose in his heart to preach Christ to his people. By the aid of the Missionaries, he entered the Occidental School, under Miss Baskin, and proved himself a very bright scholar. In course of time he entered the Theological Seminary at San Anselmo, and graduated with honor—the peer in scholarship and ability of any in his class.

He was ordained by the Presbytery of San Francisco in our Chinese Church, and for a

time took the position of assistant pastor to Mr. Condit. After efficient service here, he removed to Los Angeles, where he has charge of our work in connection with Santa Barbara and San Diego. At his very first Communion service four were baptized by him, and he is winning favor with both Americans and Chinese. He writes me from San Diego, "I feel so sad and discouraged on account of my own helplessness and inability to win more souls to Christ, while I see so many of my own countrymen on every side living in sin, with the mouth of hell open to receive them at any moment. We preach to them from the bottom of our heart, trembling with fearful responsibility—Oh may God have mercy upon us, and send the much needed Pentecostal wave over us in this part of the world, that thousands of the Chinese people may see their own danger of the wrath to come, and flee to the Rock of Ages for the shelter which is open to all." The third is

SOO HOO NAM ART.

I cannot do better than to relate a little of his history, largely in his own words: "I arrived in California in 1875, a poor heathen boy, and at once heard that there were free schools open for Chinamen. I wanted to go to them, but had to work so hard and so late that I could not attend, and my heart was almost broken because I could not go to these schools. The only chance I had to learn was on Sundays. How glad and busy I was on that day. I took my book with me to attend four Sunday-schools, and two or three meetings every day. After a year and a half I had a better chance to learn; and above all, found Jesus as my Saviour and was baptized. All the darkness around me disappeared. I felt that it would be a great pleasure to tell others about Jesus Christ, who is good to all; but my so-called Christian friends tried to discourage me. In the cigar factory where I worked, my countrymen howled and made all kinds of fun of me. But God's Word never returns to him void; for in the same factory, a man about my age deeply sympathized with me and was afterwards converted."

Soon after this, Nam Art went to Santa Rosa to live, and was the means of starting

and carrying on a religious service among his people there. Before long he gave up ordinary work, and consecrated himself entirely to labor for the salvation of his people. In 1882 he went home to China, and he says: "I found that there was a church established in Chick Hom near my home, and twenty persons had thrown away their idols to take up the cross of Christ. I preached to them for ten months, and only one joined the Church, but others were deeply interested. A school for children was started and we gathered in fifteen boys to teach them the way of life."

He speaks of a great surprise which met him on going home. He says: "The Providence of God often surprises us. Not long after my baptism, my mother and all my relations, were very sorry to know that I had become a Christian, because they had never then heard anything about the Gospel. They wrote me many angry letters, and I thought that if I went back to China they would persecute me. So I sent at different times, several Chinese Christian friends who had returned to China, to tell them about the Gospel, and how good Christian people were in helping and teaching me, and then they got over being angry. When I returned home and told them what Christians believe, and what I knew about the Bible, they were pleased to hear what I had to say, and received the Word of God gladly; and then we held a little prayer-meeting in our humble home every evening."

Nam Art returned to California, and labored as a helper for several years until he again went home in 1890, and was engaged in work among the patients in the hospital in Canton, and as assistant pastor of the Second Church. He says of it: "Thank God he has blessed my work with success, and over one hundred souls were baptized while I was there. I used to preach fifteen times every week. There were 26,000 out-patients and 1,500 in-patients in the Hospital, and over 300 members in the Second Church in 1893. I was elected as Elder of the Church and licensed to preach by the Presbytery of Canton in the same year. I was appointed as a member of the Chinese Self-supporting Church Commit-



REV. SOO HOO NAM ART.

tee in 1891, and elected President for two successive years. This organization supports three native Evangelists in the country, and a preaching station in Canton."

He says too: "Since my conversion, my mother, my wife, one brother and his wife have been converted. My mother died a Christian death, and my brother in 1891 graduated at the medical school, and is now assistant in the Hospital. My son Peter is in the Mission school, and is a praying child."

Space forbids me to speak of many other helpers converted here, who have done efficient service in this country and in China. One of them converted in Los Angeles, labored for ten years in China, and often amid bitter persecution. Once he had to escape over the roofs of the houses from a mob which broke in his chapel. One converted in Sacramento returned home, and his wife was so angry with him for being a Christian, that one night while he was asleep, she took a rope and attempted to hang him, but he awoke in time to save his life. But afterwards his wife was converted, and he became an earnest and effective preacher of Christ until his greatly lamented death.



CARTER HALL, BIDDLE UNIVERSITY.