

THE MISSIONARY SURVEY

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Home Mission boy, is now in Mexico, and Jesus Torres, who was a G. M. S. boy, is now at Texas-Mexico, and Lino Delgado, who was a G. M. S. boy, who came to Texas-Mexico for two years, has now returned to his own country to study in his own language how to preach the gospel there. Thus you see we are all mixed up, back and forth across the river, and shame it is on those

who don't believe in Foreign Missions, but who do exalt Home Missions that many a Mexican is returning with American clothes, American hair-cuts, American lingo, but without the American Bible. It is our purpose to give the Mexicans at Texas-Mexico the Bible with its gospel of salvation through Jesus Christ and our hope that they will be saved to serve.

ANNUAL REPORT TO THE AFRICAN MISSION.

REV. A. C. MCKINNON.

YOUR Congo Mission has finished another year of service for the Master in this dark land, and we come now to the pleasant task of making known to you how the Holy Spirit has prospered us. Our report for 1916 showed the largest ingathering of any year in the history of the mission. 1917 shows a still larger number added to our roll than were added last year. We report this year a harvest of 3,161 souls brought into the kingdom on profession of faith, and we rejoice to note encouraging progress along all lines of our mission work.

Especially gratifying is the progress that has been made in the matter of self-support and self-government. The three native pastors who were ordained to the full work of the ministry have done splendid work, and have fully justified our confidence in them by their wisdom, their devotion and their untiring zeal in the work of the Lord.

The general health of the missionaries has been, on the whole, very good. We recall only one case of serious illness during the year, that of Mr. Stegall, whose life was despaired of for several days, but was finally given back to us, as we believe, in answer to united prayer after medical skill had exhausted its resources.

Luebo grows more beautiful from year to year as the old mud buildings give place to neat brick structures, which also have the advantage of being permanent. The well-kept avenues and grassy lawns, with neatly arranged tropical trees and shrubbery, over the large compound, speak well for the aesthetic taste of those who are responsible for these improvements.

The large native village, with its population of something like 20,000, has been laid off into regular streets like a city at home, the houses numbered and streets named. These changes not only add very greatly to the looks of the village, but also make it possible to do pastoral work among the people with system and order. The village has been divided into three sections with a large chapel built in each section, and

a missionary is assigned to each of these divisions as pastor. This plan was made necessary by the continued growth of the congregation, which has been for a long time larger than the seating capacity of the one large chapel on the compound.

These different sections have been so well organized under the efficient direction of Mr. Martin and others that the conduct of almost every individual Christian is brought under the scrutiny of some assistant of the pastor each week. They know who goes to church and who does not; they know who gives to the support of the work and who does not; they know who sends his children to school and who does not, and instead of the natives resenting this kind of oversight they rather appreciate it as a manifestation of the pastor's interest in their welfare. Before each quarterly communion the church members are carefully examined and any who are found to be shirking or doing anything not in keeping with Christian conduct are disciplined. On communion days only professing Christians are permitted to attend the service, so that we have no disturbance from uninterested spectators, and also have plenty of room for all who have a right to be present.

EDUCATIONAL WORK.

The *Industrial School* reports the addition of courses of instruction in shoemaking and tailoring. This school is sending out boys with a knowledge of carpentry, bricklaying, ivory carving, tailoring, shoemaking, etc., who, in future years, will do credit to the institution, as well as help to build up a self-supporting church. Mr. Stegall has been enlarging the capacity of the school as fast as possible and the increased enrollment grows with the added accommodations.

The *Evangelists' Training School* has had a very successful year. The graduating class which went out in June numbered 25, while 62 others finished the special

course and were sent out to regular evangelistic work. At present there are 74 in the preparatory department; 24 in the first year class; 15 in the second year class and 35 in the third year class, making a total enrollment of 148. The principal, Mr. Crane, is planning an extended trip among the out stations during the month of December to gather up additional students. In addition to the regular literary and Bible course all students are given some instruction in agriculture, which they are able to pass on to the natives in the out stations where they are sent.

The *Experimental Farm* has come to the rescue on the food question, so that instead of suffering from the curtailment of imported food, we have lived almost as comfortably as if no shortage had occurred. It is true that we have felt just a little disconcerted at times and have had some little difficulty in always agreeing that a substitute was as palatable as the thing substituted, but in any case we have not suffered from hunger. Peanut oil has taken the place of lard and cooking fats; manioc root, millet, corn and plantains have furnished a large part of our bread supply; cane syrup and brown sugar, both made from native grown cane, have largely replaced the imported granulated sugar. Fresh vegetables have been plentiful and of greater variety than usual. We have plenty of native coffee, rice, potatoes and fruits, also fresh meats, such as goat, mutton, chicken, fish and wild game at times.

A vote of thanks is due to Messrs. Arnold, Crane and Edmiston for their efforts in providing most of these things. Very little has been done in the way of agricultural experiments and very little definite instructions given to the natives in this department owing to the fact that Mr. Hillhouse was not here much of the time. His furlough being due in the spring he undertook a trip to Lusambo with the idea of going home from there after a short stay, but later decided to wait for a less dangerous season of ocean travel. Lusambo station has greatly benefited by the delay.

TRANSPORTATION.

The Lapsley made only four voyages during the year. On one of these trips she was hauled out of the water at Dima, headquarters of the Kassai Rubber Company, and given a thorough overhauling and was freshened up by a fresh coat of paint, which added much to her general appearance. For this much-needed piece of work the Kassai Rubber Company presented no bill, in as much as they claim indebtedness to our medical staff for looking after the health of their agents here and at Lusambo.

MEDICAL WORK.

The Medical Department boasts now of the completion of the large McKowen Hospital plant with its 56 beds and other splendid equipment. In spite of the unavoidable shortage of supplies and of the various other hindrances the work of this department has been carried on with phenomenal success. The report shows 47,461 cases treated, with 656 in patients and 28 operations performed. In some of these operations Dr. Coppedge was assisted by Dr. F. C. Carr, of the Kassai Diamond Fields, near Luebo. The mission joins with the medical staff in expressing to Dr. Carr our sincere appreciation of the valuable services thus rendered by him.

The transfer of Mrs. Edhegard, who is possibly better known as Miss Miller, to the new station down in the Baluba country, was a very great loss to the department as well as to the work of Luebo station as a whole. This change was made necessary by the urgent need of some kind of medical assistance in looking after the health of our missionaries so far removed from any white settlement where the services of a doctor might be obtained.

This situation emphasizes the crying need of additional doctors for this field, not only to guard the health of missionaries, which is only a small part of their usefulness, but also in helping to win the confidence and friendship of the masses and thereby better prepare them for the gospel message.

WOMEN'S WORK.

The ladies of the mission have been very active in their special work among the women and children of the village, and through the initiative of Mrs. Motte Martin some separate organizations have been effected, such as "The Camp Fire Girls," and "Boy Scouts." These are very popular with the children and they add one more very effective means of keeping in touch with them.

South Luebo or "Monkey Park," as it is more familiarly known to the members of the mission, is a rather difficult field, due to the fact that the people on that side of the river are not as much interested in the gospel as they are on the mission side. The fact is that we are dealing with a class of people on that side who went across from the mission in past years largely to escape the restraining hand of the mission in their alcohol making and other forms of vice. They were left largely to themselves at first. But soon they began to see their mistake, especially when they began to make comparisons between the happiness prevailing on the north side, from which they had come,

and their own misery arising from their evil practices.

After careful consideration of the advantages of holding as much of our home base as possible under our influence, because of the effect it would have on the work in the out stations, it was decided to open a small station here. The wisdom of this course has been more than justified by the results. This church now has a membership of 332, of whom 92 were added during the year. There are 15 out stations or places where regular services are conducted under the management of the station. We have a daily average of 944 in attendance upon the teachings of our evangelistic force.

The prison work is an important feature of our station here. The elders have access to the large body of prisoners, and a friendly word to them in their trouble is keenly appreciated. Many of the prisoners come out to freedom with a new motive in life, and as they return to their villages all over the Kassai many of them carry with them a desire for further instruction in the gospel. Many of them come from villages where the gospel has never been preached, and sometimes their influence opens up the way for the gospel into heathen villages.

Through this station we also have an opportunity of keeping in touch with the State officers and of knowing them personally, as well as allowing them a better chance to know us and thereby bringing about more amicable relations.

Ibanche, which is the gateway to the great Bakuba tribe lying to our north, has had a very successful year under the efficient management of Mr. Edmiston. The attendance at the morning prayer services at Ibanche and her out stations average over three thousand souls, while even greater numbers attend the Sunday preaching services. There are 1,084 reported in the catechumen classes connected with this station, and 195 additions on profession of faith during the year.

The village work is well organized among both men and women with committees appointed to look after the sick and needy and to keep up a lively interest in all departments of the pastoral work. Mr. Edmiston has a large number of Bakuba boys in training, from whom to select evangelists later on.

In the Industrial Department, which is confined largely to the one subject, agriculture, we find a lively interest manifested by the natives, who are being taught to grow many kinds of vegetables, including Irish potatoes, which they can always sell to the white population at Luebo. It is a real treat to visit Ibanche and feast on the good things Mr. Edmiston furnishes from his garden, such as white headed cabbage,

beans, celery, tomatoes, onions, potatoes, etc., some of which have never been successfully grown around Luebo. This department also operates a large syrup and sugar refinery, which supplies the whole mission with these much needed articles of food.

Bulape station was opened in 1915, and, considering the many difficulties under which this work has been carried on, it is surprising to see how much has been accomplished in so short a time. At times the work was left with only one man on the job. There are only two couples and a single man, with work enough for twice that number. Instead of building a lot of temporary houses they have built substantial office buildings large enough to give them shelter, while the permanent brick structures are in course of erection. One of these brick houses is already well under way and it is possible even now to see something of what this new station will be when all is completed. The office buildings, which are now occupied as residences, will then revert to their originally intended use with almost no loss arising from wasted energy.

This station was designed as the center of the Bakuba work, from which they hope to reach out into every nook and corner of Lukenga's kingdom. Already Mr. Wharton has classified and reduced to written form a large collection of the words and phrases of the native language. Starting, as they did, with only three or four trained native evangelists, they have, necessarily, had to go rather slowly; still they have made progress and are at present holding 53 out stations with only 16 evangelists. They report good attendance upon all the regular services with over three thousands under Christian instructions. When we recall the conservatism of this people we can but wonder at the hold the gospel of our Lord is gaining over them. This station, like Ibanche, is laying great stress upon the training of future workers by keeping a large force of young boys under personal oversight. The present king, Lukenga, is openly friendly to the mission, but being weak and vacillating in character, his influence is not assisting our work to any great extent.

Mutoto has had a very successful year notwithstanding the heavy drain on her official staff in opening up the new station down in the heart of the Baluba country. They report 896 additions on profession of faith, in spite of the fact that they have not been able to visit some of their out stations for eighteen months. Had it not been for the good work of the native pastor, Kacunga, much more of their territory would have had to go without a visit and the results would have been smaller.

The attendance upon the regular services still remains good both on the main station and among the out stations, while the number of enquirers continues to grow larger all the time. Both Mutoto and Luebo have added further requirements to the former standards for admission into the Church, lest out of these large numbers who are applying, too many might be admitted without sufficient knowledge. Among the Lulus there is a very strong prejudice, on the part of the men, against all kinds of work, but more especially the work of making fields. Of these we require that every male applicant who is physically able to work, show that he works. In addition to this, we further require that all applicants, both male and female, be able to read in the first reader unless they can produce a good excuse for their inability. We make the latter test because of its bearing on their interest in the Holy Scriptures, which we hope to have completed in their own language before many more years.

In spite of these tests along with the memorizing of the catechism, which is something like our Shorter Catechism, and the examination as to their personal knowledge of the plan of salvation, all of which would discourage any who are not thoroughly in earnest, we still find the number of applicants who fail on some one of these requirements is larger than the number accepted.

The Medical Department of Mutoto has treated upwards of 12,000 cases during the year. Dr. King has carried on his work under rather trying conditions, having no building for his department worthy of the name of hospital or pharmacy. Funds are now in hand, however, for the erection of more commodious quarters, thanks to the generosity of Mrs. James A. Butler, of Millersburg, Ky. For a part of the time, Miss Sophia Carlsson, who came to us from the Congo Inland Mission about a year ago, has been assisting with the medical work in the capacity of nurse.

The day school continues to flourish, though the former system of compulsory education which was enforced by the chief of the village, has fallen into disuse recently. Mutoto is also planning for the needs of the future by keeping a large force of young boys under the personal care of the missionaries. From this number will be sent the choicest and most faithful into the training school at Luebo, who will ultimately be brought back into the work as evangelists and teachers.

Mrs. King has a class of thirty promising young pupils in French, in addition to the course of instruction she has provided for the missionaries. Mr. Smith reports that almost all the missionaries are now able to say "*Bon jour, comment allez vous?*"

as fluently as if they had been brought up in Paris. This speaks well for Mrs. King's ability and patience.

Mr. Cleveland has just completed a much needed administration building, which contains separate rooms for the business department, the evangelists' conferences and a place to store the goods of missionaries while at home on furlough.

The ladies of the station have organized a class for the wives of evangelists who are near enough to attend. This move will add greatly to the efficiency of the out station work, as a trained wife means almost the same thing as an additional evangelist in a village.

Lusambo, during the first five months of the Church year, as well as during the entire previous year, was handicapped by a shortage of missionaries. Mr. and Mrs. Bedinger being the only members of the station during all that time. In March they were made glad by the arrival of Dr. and Mrs. Kellesberger, Mr. Hillhouse and Miss Carlsson; the latter two being sent to Lusambo for only a short stay. Mr. Hillhouse expected to be there only a few weeks, but when the submarine menace loomed up to such threatening proportions he decided to remain until the situation cleared a bit. As a result of this delay Lusambo station, by making use of Mr. Hillhouse's very valuable service, now boasts a new pharmacy with operating room, and also a new residence. He has also made and burned some 25,000 good brick, and has added greatly to the beauty of the station by making paths and planting flowers and shrubs over the compound. The concession has been enlarged recently and now contains twelve and one-half acres.

The statistical report shows that this has been the finest year in the short history of the work. In each department substantial and encouraging gains have been made. Eight regular evangelists and twenty-nine voluntary teachers have been added to the force; 174 converts were added on profession of faith; there was an increase of 193 in the catechumen classes, of 313 in the Sunday schools, and of 730 in the average attendance at the services on Sunday mornings. The total Christian constituency now numbers 1,383. The average attendance at the early morning prayer services was 1,135. As an evidence of the sincerity of the converts it is only necessary to mention their growth in the grace of giving. The goal set at the beginning of the year was the doubling of their last year's gifts, but instead of doubling they trebled them, giving in all the sum of \$317.80, which is a very large sum when you consider the extreme poverty of the people. It is more than half of the cost of the entire out station work of that field. The above figures are very

remarkable in view of the fact that five years ago there was not a single baptized convert in all that region.

The medical department received a very strong impetus by the arrival of Dr. and Mrs. Kellesberger. They report 16,525 cases treated during this year. Many operative cases await the arrival of instruments and other needed supplies which have been delayed in transit.

New Station. This youngest child of the mission has not yet been dignified by a name. It is located in the village of Mbua Matumba in the Katanga District, beyond the southeastern border of the Kassai, about 150 or 200 miles beyond Mutoto, in the general direction of Elizabethville. The native population through this section is very dense and the villages very large. The Methodist Church (North) has a station some 350 or 400 miles beyond this place and they tell us that our Baluba people reach to and beyond their station.

There is very little of a definite nature to report from this new station as the work is so new down there, but we mention it as a matter of general interest because it now begins to appear that we are to find some boundaries to our work if we keep pressing on. Mr. and Mrs. McKee, with Mr. and Mrs. Edhegard, have been placed in charge of this work.

In this connection we would record our grateful appreciation of the unselfish services of Mr. Edhegard and his two colleagues, Mr. Talifssen, of Bulape, and Miss Sophia Carlsson, of Mutoto, who have come to us from the Congo Inland Mission. These devoted workers are entirely supported by their own mission board in Sweden, and are giving their services to our mission gratis. They hope, however, ultimately to establish another mission somewhere in the Congo.

LITERARY WORK.

We failed to mention, in its proper connection, the completed translation, by Mr. Morrison, of the four gospels and Acts. These have been put into the hands of the printer and will soon be ready for distribution to the native church. We also mention the translation, by Mr. Vinson, of the first two books of the Old Testament. The two brethren mentioned in this connection have been set aside by the mission for this special work of translating the whole Bible. We rejoice with them in what they have been able to do toward this end, and we look forward with interest to the time when we can give this Book of Life to our people in their own tongue.

In summing up the work of the year we find many reasons for encouragement. The 3,161 converts; the 17,268 total membership; the 35,648 pupils in our schools; the \$1,714.30 native contributions; the increased interest manifested throughout the entire field all speak of progress. We record our deep sense of gratitude to Almighty God for His wonderful blessing upon the work of our hands, and we disclaim any credit to ourselves for what has been done. His power alone could accomplish this mighty work, and to His name be all the glory!

In conclusion, we call upon you, our brethren, at home, blessed as you are with so many tokens of God's favor, to allow this report to speak to your hearts of the needs in this dark land, and to encourage you as it has encouraged us to a deeper determination to win this whole country for the kingdom of our Master. He is breaking down the obstacles that rise up before us and he is calling to us to do our part. Will we not do it for his sake?

From Rev. R. D. Carson, Pastor of Saltville, Va., Presbyterian Church:

Coincident with a large increase in the number of subscribers to the Missionary Survey in my congregation, there has been an increase of about 500% in the offerings to Foreign Missions. There must be some connection.

A NEW RECRUIT AND SOME OTHER THINGS AT MUTOTO.

REV. PLUMER SMITH.

HERE is a film of our boy, John Newton Smith, alias Loompoong. He was about a year old when this was taken. If you have not space to put it in the SURVEY would you mind sending the film to my father, Rev. Newton Smith, New Madrid, Mo.? Loompoong is the first white baby born in the Luluabourg district, and the only white boy born in that district. When I went to Luluabourg to register him before he was a month old, I told the State man that I thought as this was the first of its kind, in fact, the only one in captivity that he should give Loompoong a "dash." He said that it was done the other way with them, so I gave him one dollar for Loompoong. He in return gave me a paper for Loompoong, stating that he had been born under the proper surroundings. Without this paper Loompoong could never be married. Remembering my past experiences I could well appreciate the importance of such a document. I want to get Loompoong married as soon as possible, as I am afraid the white ants may eat up that paper. The State men had a hard time of it. The law required that the certificate of birth should state whether the parents were African or European. They readily agreed that I was not African, so I must be European. I resented this. After the four State men had discussed the matter for about an hour and I still refused to be anything but "American" de Amerique, they finally very reluctantly put it down that way. It is a strong palaver out here to be born, be married or die. I never wish to repeat any of these performances out here.

Mr. Crane has torn himself away from Luebo for a short vacation and is out here for six days to let us look at him. But his primary purpose is to pick out some men to go back in to Luebo to the Theological school.

We are all well at Mutoto. Mr. Cleveland has just gotten back from a trip and Friday of this week Dr. King and I pull out for a trip of two weeks. We have kept Dr. King so close with so many babies to look after that he can't get off the hill very often.

We had 45 in our boys' academy here, but as this is vacation month, many of them are away, then also we are sending about nine of them to the Theological school at Luebo. We hope soon to start a home for girls. It is so hard to do much with the

women and girls. In some villages the women and girls do not even attend the services.

It has been two months since we have had any foreign mail and as there is yellow fever at Matadi, it may be two months more till we get any.

Our work has not grown much this past year at Mutoto, due to the fact that the majority of our trips have been devoted to opening up the work in the Buluba, especially establishing the station at Mbua Ma-



A New Recruit to the Mutoto Station. His name is John Newton Smith, alias Loompoong.

tumba. I was down there for awhile with McKee, away from Mutoto four months and four days. The work down there is growing in spite of the persecution of the R. C. Mbua is about 120 miles from here.

Our native ordained pastor, Kachunga, is an unusually efficient man and is doing good work. Perhaps you remember him as the boy who was with Dr. Morrison in America for two years about 1905, helping him in his translation work.

While we are not getting much food from the foreign land now, yet with the native foods at our command, we are living fine.

Mutoto, December 5th, 1917.

OUR NEW CONGO STATION.

REV. PLUMER SMITH.

HERE are a few items from me from which you may get something for your work, *s'il vous plait*. I will write you a letter then if you think well to use any of it, well and good. If not this typewriter paper starts off a fire just fine during the cool November days.

As a boy, I often wondered what it would be like to be the only missionary on one station. For once in my life I have the pleasure of holding down the front trench all alone. Rather, I should say, that I am in it; I am afraid that I am not holding it down much. Leaving home April 19th and visiting the out stations for three weeks then coming down here to be with Mr. McKee. We were here together till last Saturday, when he went in to Mutoto to get his wife and daughter, as well as Rev. Sixten Edhegard and wife. McKee has been gone six days and will be back in two weeks more. As there was much to be done in the meantime and also as "Chief Anger," the Roman Catholic priest, takes advantage of our absences to oppress our friends and persecute our native Christians, we thought best that I remain till they get back. I have dug trenches, worked in brick, doctored, and incidentally preached about five times since Mr. McKee left. I hope that I will not be forced to retreat.

One of my boys declared that a buffalo passed within one-half mile of here a few days ago. I have been keeping the goats of Mr. McKee tied on the porch at night so that if a leopard came along I would give him one, but how to appease the buffalo I did not know. Having no doors, I wished that this house had been built without doors rather than places for doors as Robinson Crusoe did. I owe some old buffalo a debt. The last night on my way down here, I slept fifteen miles from here. By four we were up and moving. The chief of the village came out to say "Good-bye." He warned me that the elephants and buffalo did not allow travelers to cross their dominions at night and that unless we had the password that we had better not risk it till daylight. I told him that my lighted lantern was my password. He let me have it my way, so off we started with a man from the village in front with the light. About one-half mile while passing through a patch of small millet, we heard some animal tramping the ground and blowing. It was pitch dark, so we could not see, but whatever it was, was about thirty feet away and seemed inclined to stay there, so we ran, yelling, "Ugh, Ugh."

There were about fifteen natives along. We ran about forty feet and halted. We had by that time seen many buffalo tracks with the light. We started on again, but when we got close again, we heard the tramping and blowing. None of us had a gun, so away we went over the cassava plants, yelling, "Ugh, Ugh," at the top of our voices. That is one of the strongest Buluba words I have yet got on to. I do not know what it means, but I certainly did yell it out till I was hoarse. We beat a retreat, the rearguard falling back in great disorder. We went back one-fourth mile, sat down for a half hour, then tried it again. Some yelled "Ugh, Ugh," while some sang out, "I have a gun from the foreign land." Another, "I have a fighting knife." Sister Buffalo had decided not to associate with us, so we saw her no more, nor has she since then written us any letters. But soon we got near the bottoms of the Lubilaxi, a river 150 yards wide, which we had to cross. The guide said, "The hippos come out of the river and wander around in this tall grass and if they see that light they will make for it in a hurry. I had kept it burning in order to keep the buffalo away, and now I was in a fix. To blow out the lantern or not to blow out the lantern was the question. I blew it out and then waited for the daylight. I may say that I might have been there yet flirting that lantern at Mrs. Buffalo, but for the fact that there was not much oil in the lantern and I was afraid that once the oil was all gone that I would be all gone. Two days before I had seen some lion tracks in the path.

This is our new site that we hope the government will give us. As the priest had acted so badly, we thought best to come on and build during the dry season. He told the chief, who let us have this land, that we had been driven out of everywhere but here. Our two evangelists who have been in the village of the chief for some time, had persuaded him to pass a law that his people should observe the Sabbath. The priest came along and said, "The Protestants have botched up this thing considerably, the Sabbath is for the Christians, but God does not want you old heathen to keep the Sabbath."

This is about 120 miles east of Mutoto and 240 miles east of Luebo. Some prefer to call it 300 miles. It takes five days to go to Mutoto from here. The village of the big chief Mbua Matumba is across a little

branch one and one-half miles to the east of us. But then his land extends for six or seven miles in all directions. He built for us this nice house of three large rooms and porch all the way around. The natives called this hill "Lokonah," which one man says means that there is not much here to eat. There are now 31 native dwellings in which 90 people live, who have come and settled around us. And more are coming all the time. So far we have not had time to have school with them, though the workmen have bought first readers and at dinner try to learn what they can. Both of us have been very busy doing this and that to get the place ready to live in as well as make enough brick with which to build another dwelling.

The history of the place is something like this: April, 1914, our superintendent of this section, a native evangelist, came here and called on the chief and on his expressing a desire for an evangelist, two were sent here in September, 1914. As it was so far from Mutoto, it was thought wise to send two instead of one. In 1916 two trips were made down here by missionaries which was the first time that the section was ever visited by any of our missionaries. Messrs. McKee and Cleveland came down in February, 1917, and selected this site. After they left the priest came to the village of Mbua Matumba, forcing him to lock up several Christians. The priest told the chief that the two Protestant evangelists had to be sent home. The priest would send men to see who and how many went to the Protestant church every day. A message came to Mutoto. Mr. McKee arrived May 15th and the writer May 17th. As the Commissaire said that he would go ahead and build on the site we did so. It was understood that if we were not granted the site by the State that we would bear all loss. That is, we could not ask the State to be out anything for our buildings.

We began work on the station May 30, 1917, cleaning it off. Our first service was held that day on the station. It was held under a tree, our evangelist preached. There were 31 natives present. June 4, the State man came and saw the site and was to send in our application for it. So far we have not heard from it.

I have some men making about 3,000 bricks a day, while just now I am trying to build a kitchen and store combined for Mr. McKee. I am using sun-dried brick, and as the rains have begun it is a bit uncertain. On Sundays I go over to the village of Mbua Matumba and preach twice a day, then come home in the late afternoon. It is hard to be a jack of all trades. About seven to eight people a day to be treated of divers things. One half-grown boy today asked me for some medicine to make him strong. I advised him to confer with the friend of Mr. McKee, the Mr. I. M. Working. After dark a man came in from 25 miles away to get some medicine for his mother, who is bad sick.

On Sundays there are about 150 out at our services. While these people are a bit conservative, yet the Lord has his elect among them, some of them I believe. When the others come I will go back to Mutoto. I will enter the reserves. But Mutoto is quite a busy place now with about 160 out stations to look after. When I quit my trip to come down here, I left about twenty villages which were visited last in May, 1915. I wonder when they can be visited. I want to go to Mutoto and renew my acquaintance with my wife and boy and then school is on so that I may not be able to get out again into the country. I feel sorry for these people who will be down here all the time. It is so far away. But then some one must have the hard places and with the hardships come the joys of "spending and being spent."

THE POWER OF THE GOSPEL OVER HEATHENISM.

REV. R. F. CLEVELAND.

In a Congo village where a native evangelist is working, lived a "medicine man" who had five wives and three children. He refused the gospel and built a fence around his several little huts where he lived with his wives and carried on his worship of medicine and charms unmolested. He had great faith in the power of his medicine and charms to drive away sickness, famine and disease, and to protect him from wild animals and his human enemies. He even believed that he possessed

a certain medicine which, when rubbed on the door or house of an enemy, would cause his enemy's death.

Before this village was touched by the gospel this old medicine doctor ruled the people of the village. They feared him and the power of his medicine and charms and paid him much wealth to appease him. But when the gospel came the people soon learned the secrets of his deception and the old medicine doctor had to content himself by worshipping his charms in his own im-