

## THE MISSIONARY WORLD.

## THE CONGO MISSIONS.

It is but thirteen years since the first missionaries penetrated the Congo districts, and but ten of these have been spent in actually publishing the Gospel, for the first three were spent by the little band of sturdy English Christians in fighting fevers, and in trying to conciliate the hostile natives. Since that time one tribe only has been, to a large extent, evangelized—that is to say, the Gospel has been preached the length of the land upon which this numerous and powerful tribe of Bakongo people live.

The difficulties experienced by these indomitable pioneers seem almost beyond belief. During those first three perilous years the missionaries were driven from place to place, and were not able to settle anywhere. They found it difficult to establish any communication with the natives, since the black men regarded them with the utmost suspicion and distrust, and gave them almost no opportunity to acquire the native language. In the course of time, seeing that the strange whites were neither slave traders nor state officials, the suspicion of the natives finally gave way to confidence, and their would-be friends were allowed to found their station in peace, and to begin the publication of those good tidings which afterwards brought peace to so many troubled souls among them.

The greatest difficulty in reaching the interior has ever been in getting above the falls in the great river, about 100 miles above its mouth. To navigate the stream at this point is impossible. Therefore, all stores and baggage for the interior must be conveyed a distance of 250 miles around in sixty-pound packages, which the lithe and agile natives bear upon their heads. The steamboats for the upper Congo were taken apart and packed in this manner, and rebuilt upon the upper side.

There are thirty-one steamers now running upon the upper Congo, three of which are missionary boats, the others belonging either to the Government or to the traders. Two more mission steamers are now in process of construction for the lower Congo, and one for the upper.

Stations have been established among three other tribes, but as yet only one convert has crowned their labours. Here the difficulty of acquiring the language hinders the missionaries. There is no written language, and the tongue must be acquired slowly and unsatisfactorily by mingling with the people as often as they will permit, and there is no missionary upon the field to-day who has mastered it sufficiently to talk intelligently, without having frequent recourse to an interpreter.

In these distant stations on the upper river, isolated from one another, it has required a long time to gain the confidence of the natives, but the past few years have sufficed at last to convince these distrustful people that the white man really came to them from an unselfish motive, and he has now won their hearts, so that to-day these persevering workers have a firm footing in these tribes, and are ready to branch out into large work as soon as their numbers are re-inforced by the arrival of new missionaries.

As to what is being done, perhaps the most successful of all the efforts put forth is that of the native evangelists. This, of course, brings us back to the Bakongo people along the Lower Congo.

Of the members of these churches, a very large percentage—considerably more than half—are persevering, energetic, aggressive Christian workers—such workers as put to shame the feeble and childish efforts of many Christians in our own land.

To them, black man or white man, State official, of however high degree, or slave of ever so mean a degradation, is either a "son of God" or a "son of the devil." They know but two classes, and if you are not avowedly of the first, they immediately pronounce you in the second, and proceed to give you the Gospel on the spot. They fear no man, soldier or Government official, trader or traveller, brother African or slave, and one of the first questions asked upon forming one's acquaintance, will be: "Kanzi ngeye mwana' nzambi?" (Are you a son of God?)

If the answer is in the negative, they very frequently respond. "Bosi mwana' mbungi!" (Then you are a child of the devil.) After which they present the Gospel to you with all the eloquence and clearness of which their incomparable language is capable.

These workers are continually organizing themselves into bands of twenty or thirty, and with neither script nor staves, they go from village to village, preaching the Gospel, and often remaining away for weeks at a time.

The missionaries freely acknowledge that one native is worth three or four white men as an evangelist. They speak with marvellous oratorical effect; indeed, they are said to be born orators. "A sermon that I heard from one of them," says Mr. Laffin, "was as fine as ever I heard in either Europe or America, not only in point of delivery, but in its clearness of reasoning and in its profound perception of spiritual truth."

These bands of workers go out invariably at their own expense. Besides these unpaid volunteers there are some twenty-five native evangelists who go individually to outposts and preaching-stations, and who are nearly all self-supporting or are maintained by the native churches. The natives believe the Gospel at the mouths of their own people far more readily than they do from the missionary himself; conse-

quently their work is of vastly more value in the general evangelization of a tribe than is that of the white man.

But the simplicity of the native evangelist is, as a rule, altogether spoiled by transportation to America or England. A taste of European life robs him of his unconsciousness of self, and thereafter he looks down upon his kindred, and will no longer associate with them, but must live as we live, and wants more luxuries than any missionary would allow himself. These people frequently travel half a day's journey, bringing their food with them, in order to attend divine service.

The loyalty of the native Christian to God's Word is marvellous. While the people are perfectly obedient to the Supreme Being, they will bear no dictation from us whatever. If we insist upon their conforming their lives to any precept or principle which we may lay down, they immediately begin to reason the matter with us. If the rule be a scriptural one, they insist upon our finding the text, when we must read it to them and translate it into their own language. But if the Scripture bears out our words, that is an end of all controversy; thereafter it becomes a law to them, or, as they style it in their own beautiful native tongue: "The Lord hath said it, and we must obey." On this account we are obliged to discriminate accurately in our teaching against what is purely a matter of custom with us, since they will learn nothing from us save that which is scriptural. But when they are told not to lie, or cheat in business, or to steal, seeing it in Scripture, they immediately desist.

As an illustration of this I will give you an incident in my own experience. Travelling through strange villages one day, I saw a woman by the roadside with a pawpaw beside her. I asked what she would sell it for, and she named a price: I bade the boy who was with me take it away for our noon-day meal. "No, no," she cried, "the pawpaw will not be ripe enough until to-morrow; go on down the road, sir, and you will find plenty more that are ripe enough to eat now." I then learned that she was a Christian. She had heard the Gospel from a native evangelist who had once come to her village to preach, and she had received the truth, and, although untaught in the principles of Christian living, yet by the Holy Spirit's help, had instinctively perceived the right.

When the surveyors for the Congo railroad, which is now being built, were laying out the road through a certain tract, one of them approached the chief of the neighbouring tribe, and, as is customary, offered him a glass of rum. The chief thanked him for the courtesy, but declined the rum with these words: "That is what destroys the bodies and souls of my people. As a Christian I cannot take it."

The whole of the Congo Free State is now open to missionaries. This district contains about 1,680,000 square miles of country, all of which is accessible through the Congo and its tributaries. This immense system of rivers affords at least, according to explorations up to date, 10,000 miles of navigable waterway above Stanley Pool. This district contains from fifteen to twenty different tribes, speaking as many different languages, and numbering in the aggregate, as near as may be estimated, from thirty to eighty millions of souls. The best known of these tribes, the Balolo, is calculated to number ten millions of itself. Many parts of the interior are said to be particularly healthy and free from malaria and fevers. Dr. Summers, in speaking of Luluaburg, calls it a very healthy place, and states that at night the thermometer will sometimes fall to the freezing point.

There is not known to be a single town in the interior, or Central Africa, that will refuse to receive a missionary, if once satisfied that he is a missionary. To them the yoke of a foreign Government is so galling that the very sight of the men in its employ, as a rule, arouses all their enmity.

The Congo Free State obliges all vessels to fly its flag, and wherever the missionary goes he is marked as a State man, and only undeniable proof will suffice to convince them that the missionary is not an enemy in disguise. To them words prove nothing, and deeds purporting to flow from an unselfish motive are an unsolvable enigma; hence it is only the "heroes" who can persevere without the slightest show of fear or alarm, and endure the suspicion and the consequent tribulations until their identity is established. This sometimes takes a long time. In the case of the first missionaries on the lower Congo it required three years, and it has required almost as long a time for the faithful pioneers on the upper river to gain an entrance and a footing.

In Africa the women missionaries are the happier. Nothing is feared from them, and they are allowed to go in and out at their pleasure without molestation. Their presence in a party has more than once spared valuable lives to the Congo work. At one time a small party including two ladies, sailed up an unexplored river, and at night-time they attempted to land and camp for the night. The natives immediately assembled, and ordered them off. They expostulated in vain, insisting that they were not foes, but missionaries desiring to be their friends, but they refused to believe them, and they were forced to take refuge on a sand-bar for the night. In the morning their men came out, and, examining their boat carefully, and finding no arms or weapons such as the State men carried, finally permitted them to land and make friends with them, but averred that it was only the presence of the ladies that had kept them from killing them immediately on their approach.

At one time, in company with two blacks from a village where I had been working, I rowed up another river, a distance of probably eight or ten miles, when, coming within sight of a strange village, we were surprised to hear a hasty alarm sounded, and instantly a multitude of the brown-skinned fellows rushed to the banks of the creek, armed with bows and arrows. Then, with a peculiar beating of drums, a message was telegraphed down the creek to the adjoining village, and from there the alarm was sounded on to the next, and the next, till at last the hoarse din died away to a faint sound, and finally hushed to our ears altogether, while up and down the river-bank were gathered the wild people eager to wreak their vengeance on our defenceless heads.

## BAKING POWDERS ONCE MORE.

Many combinations of chemicals have been proposed and tried for baking powders, but the general consensus of housekeepers, as well as of scientific authorities, has settled upon a mixture of sodium bicarbonate (baking soda) with potassium bitartrate (cream of tartar.)

Were the above mixture of chemicals allowed to stand, it would soon deteriorate. To prevent this it is mixed with an inert substance which isolates to some extent the particles of the mixture, so as to confer lasting powers upon it. This substance is usually flour or powdered starch, and is termed "filling." Some filling is necessary. About ten per cent. is the least that can be used by the most careful manufacturer, and all over eighteen per cent. should be considered an adulterant, harmless, indeed, but nevertheless an imposition on the consumer.

Twenty-one baking powders are cited in the United States Department of Agriculture report on foods and food adulterants, Washington, 1889, as exceeding this amount. The amount of starch varies from 24.57 to 52.29 per cent., which goes to show how much starch is bought and paid for at the price of baking powder. All but two of these contain ammonia or alum, or both, and are in the list of powders given below.

A more important point, however, is to know what baking powders are adulterated with alum or ammonia, as the continued use of such powders, according to many authorities, injures the health.

The use of alum in baking powder has been prohibited in England, France and Germany, and a law has recently been passed in Minnesota requiring manufacturers using alum to publish on the label: "This baking powder contains alum;" and the Canadian Government report says (page 27): "The residues left in the bread after use of an alum powder are sulphate of ammonia, sulphate of soda and alumina. The last named is an earthy substance quite insoluble and therefore indigestible." (Page 31): "Alum is entirely objectionable as a substitute for cream of tartar, and ought not to be allowed a place in any well appointed bakery."

The insidious effects of ammonia as an adulterant in baking powders are not so well known, but Bartholow sums up the evidence against ammonia as follows: "The long-continued use of ammonia impairs digestion by neutralizing the gastric juice. Increased waste of tissue is also one result of its administration, manifested by pallor, emaciation and feebleness." And the *Pacific Medical Journal*, commenting on the cause of dyspepsia, says (page 687): "This question regarding the effect of ammonia upon the human economy is one upon which authorities do not differ, and the individual experience of every physician is in accord with the assertion of authorities. The agent (ammonia) is a drug, not a food; an excrement, not a nutriment. The amount received by the system through these means, while not great at any particular time, and not sufficient to prove injurious, becomes both great and deleterious by being continuous. Physicians owe it to their patients and to the people generally to inform themselves regarding this matter, and without fear or favour unqualifiedly to condemn injurious preparations; and the various Boards of Health throughout the State, in dealing with the question of food adulterations, would do the people a great service to look well to the brands of baking powders containing ammonia and other injurious ingredients."

In the face of such testimony, quantities of ammonia are used, one company, it is estimated, using every year in the manufacture of their baking powder, two hundred and fifty thousand (250,000) pounds. It is a common right of the people to know what food compounds contain. There is, however, no law to that effect at present, and for the protection of the public we have compiled a list of baking powders containing ammonia and alum, from five official reports, viz.: United States Department of Agriculture, Bulletin No. 13; Inland Revenue Department, Canada, Bulletin No. 10; Ohio Dairy and Food Commission, New Jersey Dairy Commission, and the Massachusetts State Board of Health. It is a list worth preserving.

## AMMONIA AND ALUM BAKING POWDERS.

Compiled from Official Reports.

Powders marked with a star seem to have a general sale, as they are mentioned in at least two of the official reports.

American Gilt Edge	Dooley's	*Kenton	Soloto
*Atlantic & Pacific	Dry Yeast	Lincoln	Silver Cream
Aunt Sally	Eclipse	London	Silver Queen
Brooks & McGeorge	Empire	Mason's	Silver Spoon
Brunswick	Enterprise	Metropolitan	*Silver Star
Buckeye	Eureka	Miles	Silver Thimble
Barnett's Perfect	Feather Weight	New Era	Snowdrift
Can't Be Beat	Fleur de Lis	Ocean Foam	Sovereign
Capitol	Forest City	Ocean Wave	Springsfield
Carlton	Four Ace	Old Colony	Star
Centennial	Gem	One Spoon	State
Challenge	George Washington	On Top	Standard
Cook's Acme	Globe	Oricle	Sterling
Cook's Best	Gold	Our Best	Sun Flower
Cook's Choice	Golden Sheaf	Our Own	Superior German
Cook's Favorite	Grape	*Patapasco	Veteran
Cook's Finest	Great Eagle	Pearsons	Vienna
Coral	*Henkel's	Perfection	Washington
Cottage	Higgins	Peerless	Welcome
Crown	Holyoke	Pride of Ottawa	Wheeler's
Crystal	Hygienic	Pride of Toronto	White Star
Daisy	International	Princess	Windor
*Davis O. K.	James	Purity	Zipp's Grape Crystal
Dixon's	Jersey	*Royal	

In the United States report, the results of analysis by Prof. H. A. Weber, made for the Ohio Dairy and Food Commission, and by Prof. H. Fiedinger Cornwall, of Princeton College, N.J., for the Dairy Commission of New Jersey, are cited, as well as those by Dr. H. W. Wiley, Chemist of the United States Department of Agriculture. This gives a peculiar value to the report, which of course contains a great deal which cannot be summarized here.

One prominent powder is reported by all authorities as free from anything that could be considered an adulterant. Cleveland's Baking Powder is reported as a pure cream of tartar powder, containing about ten per cent. of filling, and yielding a large amount of carbonic acid gas. On this latter factor depends its strength, or leavening power. According to the four authorities mentioned, Cleveland's powder gives the following percentage of carbonic acid gas: Ohio, 12.80 per cent.; New Jersey, 13.57 per cent.; United States, 12.58 per cent.; Canada, 12.57 per cent.; which is an average of 12.87 per cent., a high average, equalled by no other cream of tartar powder examined.

Its constancy of composition is also strongly testified to by the Canadian report. All things considered, it may fairly be said that Cleveland's Baking Powder makes the best showing in the reports of these four authorities. Its absolute freedom from anything in the nature of an adulterant cannot be too strongly emphasized. It contains, according to the official reports which we have quoted, no adulterant whatever, and by the different chemists is shown to possess a remarkably uniform leavening power.

This quality of uniformity is of importance. In adding a given proportion of baking powder to flour, it is essential to know that a definite amount of gas will be produced. Otherwise many spoiled products will result. The showing Cleveland's makes, compared with all the principal brands, is such as to put it emphatically at the head of the list.

Catarrh is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.