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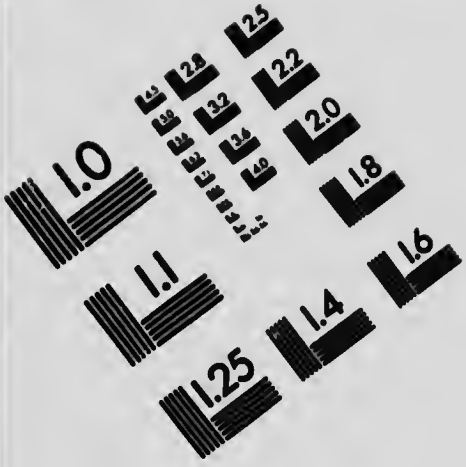

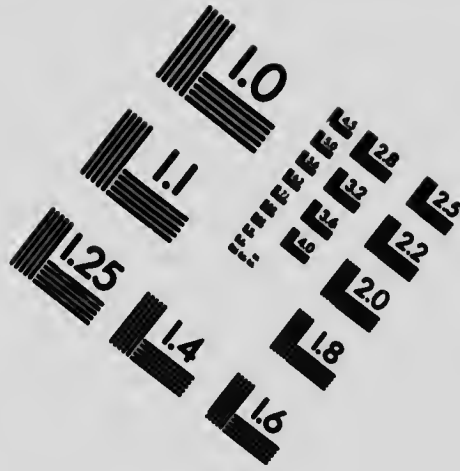

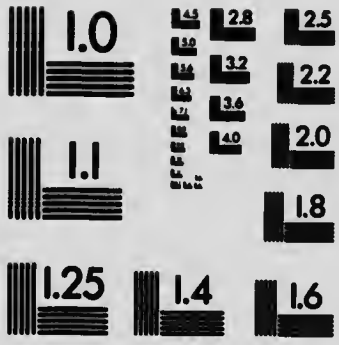

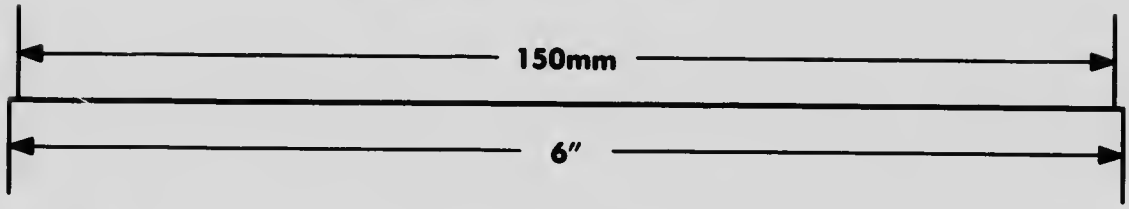

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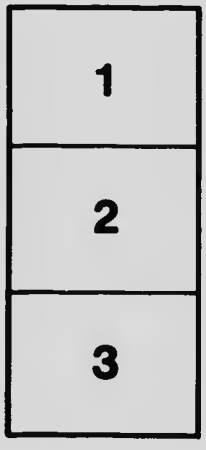

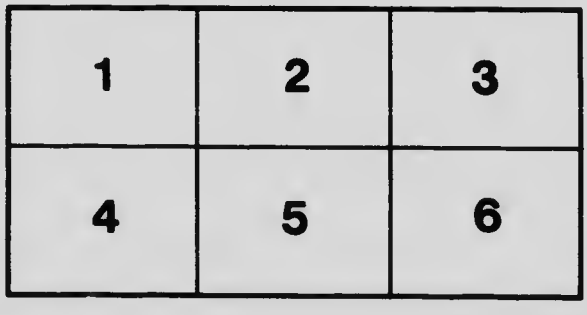

THE STORY OF CHISAMBA

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INDIAN OCEAN
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KALAHARI
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TRANSVAAL
MADAGASCAR
Tropic of Capricorn
ORANGE FREE STATE
BASUTOS
ZULU LAND
NATAL
Orange R.
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CAPE COLONY
Worcester
Wellington
Lovedale
Cape Town
L. NGAMI
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Pieter Maritzburg
NATAL
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THE STORY OF CHISAMBA

A SKETCH OF THE

AFRICAN MISSION

OF THE

CANADIAN CONGREGATIONAL CHURCHES.

BY

H. W. BARKER.

Toronto:
CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
PUBLISHERS.

INTRODUCTION.

Our churches have been put under a lasting debt of gratitude to our brother, Mr. Herbert W. Barker, of the Broadview Avenue Church, Toronto, for his valuable and painstaking service in the production of this volume. Having very little material at hand as a basis of history, he has had to seek information from many sources and with considerable difficulty.

We have been conscious for some time of the loss we were sustaining in the absence of a clear and comprehensive outline of our work in Africa; and while our churches have responded splendidly to the needs and claims of the stations, we felt sure of a deeper and more intelligent interest, could our people have the facts of its development clearly set forth from its inception up to date. This is now in our possession for the first time, and will prove a volume of unique interest to all, both old and young. It will be a link with the heroic past, and a prophecy for the possible future which we shall seek to realize by the blessing of God and earnest personal effort.

It is expected that the coming generation of our young people, with the aid of this information, will not only enrich their own lives and Christian character, but will also enlarge the borders of the Kingdom of Christ in Africa by intelligent prayers, devoted giving, and personal service, for the record

of these pages setting forth what has been done, is but the earnest of what still remains to be accomplished.

We already see many results on the field of the lives so faithfully and lovingly given in the cause of Christ, and in nothing do they appear so hopefully as in the band of intelligent, consecrated Christian young men who are in their turn becoming home missionaries to their own people, and whose preaching abilities in some cases are remarkable.

We would commend this little volume to the earnest and sympathetic reading of all our people, and trust it may be greatly used to deepen interest in our work for Africa.

T. BRADLEY HYDE.

Toronto, 1904.

FOREWORD.

Some years ago, Rev. E. M. Hill, D.D., prepared an outline history of the Canadian Station of the West Central African Mission. Since that time very much of interest to Canadian Congregationalists has transpired; and, at the request of the Executive Committee of the C.C.F.M.S., I have sought, with the data at hand, to bring the history up to the present date.

I do not claim much originality for this sketch. It is for the most part an arrangement of facts gleaned from the letters of the missionaries and from other sources. Thanks are due to those who have assisted in this, without whose aid much information of importance could never have found its way to these pages.

The tables of important events, statistics, etc., have been prepared with a special view for use by Mission Study Classes.

H. W. BARKER.

Toronto, Oct. 12th, 1904.

CONTENTS.

IMPORTANT EVENTS.

1737.—Protestant Missions began in Africa.

1817.—Robert Moffat sent out by the London Missionary Society.

1841.—David Livingstone first went to Africa.

1879.—American Board decided to open a Mission in West Central Africa.

1880.—The first missionaries (Messrs. Bagster, Sanders and Miller) arrived at Benguella, Nov. 10th.

1881.—Canada Congregational Foreign Missionary Society organized in Toronto, May 13th.

1885.—Rev. W. T. Currie chosen our first missionary.

1886.—Mr. and Mrs. Currie arrived at Benguella on June 4th.

Canada Congregational Woman's Board of Missions organized, June 10th.

Mrs. Currie died at Bailundu, September 24th.

1888.—Mr. Currie settled upon Chisamba as the site of the Canadian Station, September.

1889.—Rev. Wilberforce Lee, our second male missionary, sailed in June.

1890.—Miss Minnehaha A. Clarke went out in August.

1891.—First native converts, January 4th.

Miss Agnes Carter left Montreal for Africa in May, and upon arrival in Benguella married Mr. Lee.

1892.—Rev. F. W. and Mrs. Read went out under the American Board to Bailundu.

1893.—Miss M. A. Clarke passed to her reward, March 18th.

Misses Amy Johnston and Helen J. Melville joined the missionaries at Chisamba.

1894.—Chisamba Church organized, May 20th.

Mr. Currie and Miss Johnston married, December 25th.

1865.—Miss Maggie W. Melville left Toronto for Chisamba, July 11th.

Mrs. Wilberforce Lee died in Montreal, November 15th.

1896.—Mr. D. J. Smith, of the English Mission at Lovali, went to Chisamba to assist for a time in the Industrial Work.

1897.—Kindergarten School started at Chisamba in January.

1898.—Chiyuka School opened, October 22nd.

1899.—Dr. Massey and Mr. Robert Moffatt, with Miss Helen J. Melville, left Montreal for Africa, July 26th.

1900.—Mrs. Currie returned to the field, accompanied by Mrs. Moffatt, in May.

1901.—Chief Kanjundu of Chiyuka baptized, January 6th.

School started at Matenda in March.

Building of the "Ella F. M. Williams Memorial Hospital" in Chisamba commenced in March.

Sanambelo, father of Lumbo and Kumba, baptized in July.

1902.—Miss Diadem Bell sailed for Africa, May 24th.

Miss Ella M. Arnoldi went out from Toronto, and married Dr. Massey in December.

1903.—New Dispensary opened in March.

Rev. F. W. Read died in Montreal.

1904.—Dr. and Mrs. Massey returned to Canada.

AIDS IN PRONOUNCING MISSION NAMES.

A is pronounced ah; e, ā; i, ē; ai or ae, i; u, oo; c, ch. The accent is always on the second last syllable.

DARKEST AFRICA

AREA, 12,000,000 SQ. MI. POPULATION, 150,000,000.

Areas in white represent territory occupied by Mission Stations or Christian communities. Area in black shows the unevangelized portion of the continent.

CHAPTER I.

AFRICA AND EARLY MISSIONS.

"The people that walked in darkness have seen a great light; they that dwelt in *deep darkness,* upon them hath the light shined." (Isaiah ix: 2, R.V. mar.). Yes, even in darkest Africa the light is breaking. The Christians of other lands have long withheld it, but anon the morning dawns. The light "hath shined in our hearts," for what purpose? That we may selfishly enjoy it and allow the rest of the world to go down to Christless graves, without God and without hope? No; that we may "give out the light." We are blessed in order that we may be a blessing. We are saved to serve. This is the business of the Church, and the business of every Christian. The need is appalling, but let us not emphasize that so much as the command of Christ: "Go ye into *all the world,* and preach the gospel to *every creature.*" Christ died for the whole world, and the only difference between us at home and those in dark Africa is that we know it and they do not. In what condition would we be to-day were it not for the gospel which came to our land through the early missionaries? Just as Africa and other heathen lands are.

THE PEOPLE.

Think of Africa, with its population of 150,000,000—about one-eighth of the human race! If the inhabitants joined hands, the human chain would

encircle the globe nearly five times! It would take forty Bibles, every letter counted, to represent this immense population! There are in North Africa twice as many natives as in the South, and the South has twice as many missionaries as the North. In Canada, there is one ordained minister for every 650 people: in Africa, one foreign missionary (including medical missionaries and teachers) for every 75,000 people! North Africa has one Protestant missionary to 125,000 Mohammedans! The Soudan has one Protestant missionary to 45,000,000 Mohammedans and Pagans! West Africa has about one Protestant missionary to 50,000 Pagans! The natives of Africa are divided into nearly 700 distinct tribes, and Dr. Cust has compiled a list of 438 African languages, besides 153 dialects. And to think that so very few, comparatively speaking, ever heard of the love of God in Christ Jesus, and of the atonement for sin provided at infinite cost!

THE COUNTRY.

Africa's interior is sometimes described as an immense plateau, and the general contour of the country may be represented by an inverted saucer. A line drawn across the continent from the Gulf of Guinea to about the southern part of the Red Sea divides this plateau into two parts, the northern part having an average elevation of 1,500 feet, and the southern 3,500. There are no very high mountains, but in the northern part of the continent the highlands run east and west, and in the southern section north and south.

The area of this vast continent is 12,000,000 square miles—about three times that of Europe, and four times that of Canada. It is 5,000 miles from north to south, and 4,600 miles across in the widest part. Although Africa is the second largest continent, it is the least civilized.

SLAVERY. Slavery has existed from the earliest times, conquered tribes being held as slaves. The export of slaves was commenced by the Portuguese early in the sixteenth century; and, although nominally abolished in Portuguese territory about 1880, it still exists with its old-time horror under the somewhat respectable designation of "contract labor." Dr. Drummond has well called this "Africa's heart disease." Even yet, dealers continue the custom of killing a slave occasionally in order to intimidate the others.

Our missionary, Mr. Currie, wrote in January, 1898:—"Not for five years has there been such a rush for slaves. Large caravans have gone into districts of the Congo Free State and bought or stole hundreds of slaves. Many of the poor wretches fell by the way from hunger and exhaustion. Some, being unable to go further, were despatched with their master's hatchet, or shot through the back, or had their throats cut. Others were hamstrung and left to die of hunger or be torn by the wild beasts. Many of the slaves bought in this immediate district (Bihé) are girls and women."

A French paper, "Le Signal," of October 3rd, 1903, contained an account by a Mr. Cooper, a com-

mercial explorer, who travelled in Angola for four years, of some of the harrowing details of the slave trade there. Mr. Cooper met caravans with many thousands of slaves. Their route, he said, was strewn with skeletons. At most, one-fifteenth of the poor exiles brought from the far interior arrive at Bihé. All this is done with the protection of the Portuguese Government; the route passes by five Portuguese forts; the slaves are sold again at Bihé. Even the Portuguese officials possess them. All agricultural operations are carried on by slaves, who form 50 per cent. of the blacks of Angola.

This is "Africa's open sore," and since Livingstone's time there has really been little change for the better. In August, 1896, the wife and child of a chief from near our Canadian mission station were kidnapped. It was ascertained that the child was sold to a trader, but the mother could not be traced. Similar attempts have been made close to our missionaries' doors.

Before us is an autograph letter from a young African who was kidnapped when a child. He thus describes his experiences:—"My father had gone to a distant village. It was midnight. By curious ways some thieves entered and stole me away from my mother. The poor mother called for help, but in vain. I was crying as loudly as I could, but the cruel fellows demanded that they would kill me on the spot if I didn't keep quiet, so on account of fear I had to keep quiet. Reaching their home on the next day, they sold me to another village. Then a

man from Zanzibar, as I came to know afterwards, came for the purpose of buying slaves, as that was his business. By chance he bought me. After staying with this master for some days, he sold me to another. All the above mentioned were my own countrymen. I now got into the hands of the Arabs. My Arab master thought of leaving Zanzibar for Arabia, and took some slaves with him. We then started with a straight course to Karachee. Here we were examined to see if we were really slaves or free men. We denied we were slaves, so the British left us. From Karachee we came to Aden. There also the British enquired whether we were slaves or free men, but we said we were free servants for salary. The falsehood took place because we slaves didn't know that the British intended to relieve us, and these Arabs taught us that we should always deny and say that we were serving them for salary; so we had to deny the British and cling to these unkind Arabs. But the British officer did not believe our answers, and sent one of his police with us. From Aden we came to Muscat. We then, with our masters, intended to go to shore, but the policeman stopped us. We were then tried severely by him day and night, and when he came to know that we were slaves he at once imprisoned the cruel Arabs and took the slaves to his side. After two or three days we were brought to Bombay, thence to Ahmednagar, under the care of Rev. James Smith (of the American Board), by the Governor's authority."

Our missionaries tell us that in the interior eight fair-sized slaves can be bought for one Martini rifle worth about $30, while they are sold at the coast for $100 or more each. This buying and selling of human flesh has proved a great hindrance to missionary work. When will the Lord of Sabaoth avenge? The cause of the slave is His, and He must and will hear their groans and put an end to this infernal traffic!

RUM TRAFFIC.

The rum traffic is also a great barrier to missionary progress. The deadly stuff is working great havoc among the natives, even very small children being taught to drink it. Lagos and Nigeria, on a coast line of 500 miles, took, in 1900, 943,113 and 1,431,-943 gallons of rum respectively, or about 4,700 gallons per mile of coast line! This shows how strong a hold liquor has obtained on the African, and how difficult it is to cope successfully with the traffic.

EARLY MISSIONS.

When was Christianity first introduced into Africa? We know that there were men from Africa present in Jerusalem on the Day of Pentecost, who went back and established churches. In South Africa, however, Protestant missions began in 1737, George Schmidt, a Moravian missionary, being the pioneer; and to-day the continent invites missionaries in all directions. The time has come when "Ethiopia shall stretch out her hands," and the Canadian Congregational Churches are having a share in fulfilling this prophecy. Some of the promi-

nent missionary movements of the past twenty-five years have been those on Lake Tanganyika, those in Cape Colony, and northward to Matebeleland, by the London Missionary Society; on the Niger and the great central lake Victoria Nyanza, at Uganda, by the English Church Missionary Society; on Lake Nyassa and vicinity, by the Scotch Free and Established Churches; in Basutoland and on the Zambesi, by the French; on the East Coast, by the English Universities' Mission; in Southern Egypt, by the United Presbyterian Board of America; on the Congo, by British and American Baptists; and in Zululand, Gazaland, and Angola, by the American Board of Commissioners for Foreign Missions.

ROBERT MOFFAT.

One of the best known missionaries was Robert Moffat, D.D., a Scotch Congregationalist, who was sent to South Africa in 1817 by the London Missionary Society. He lived the greater part of 50 years among the Kaffirs in Bechuanaland. When he first went out, finding no one to teach him the language, he lived for months hunting, eating, and sleeping with the natives until he had learned their language well enough to preach to them. His salary was only $120 a year; so he had to be carpenter, blacksmith, cooper, tailor, shoemaker, miller and baker. The natives whom he sought to benefit stole his sheep at night, carried off his crops, turned aside the water which he had brought from the river to irrigate his fields, and stole any tool which he would leave lying about for a minute. The kitchen utensils

had to be taken regularly to church to prevent the natives from stealing them; and the pots and pans, as well as the Bible, were placed on the pulpit during the service. The natives, in time of a severe drought, decided that the missionaries were to blame, and ordered them to leave, giving them to understand that they must go or suffer death. Moffat told them he was suffering from the drought as much as they, and wished to stay and preach to them. He finally told them that they might kill him or burn him out, and he uncovered his breast and told them that they might thrust in their spears if they wished, but he would not leave. The head men said to his companions, "These men must have ten lives when they are so fearless of death," and went away. This heroic missionary and his equally heroic wife labored for eleven years to win the heathen before any of them confessed their faith in Christ; but finally Mrs. Moffat wrote home, "You can hardly know how I feel when I sit in the house of God surrounded by native Christians. I am happy, though my home is a single room with a mud wall and mud floor." Moffat said that the great results which followed his work were not done by Robert Moffat, but by Jesus Christ in the body of Robert Moffat.

DAVID LIVINGSTONE.

No sketch of Africa would be complete without some reference to David Livingstone and his marvellous work. One can no more think of Africa without thinking of David Livingstone, than one can

think of our own Chisamba without thinking of Walter Currie. Dr. Livingstone, who first went out to Africa in 1841, became interested in that country through hearing Dr. Moffat speak in England. Although not a man of worldly ambition, yet to him as to no other man belongs the honor of opening up Africa, and of giving to the scientific world facts hitherto unknown regarding the interior of that great continent. He was a great explorer, but he was first of all a great missionary. Early in his travels his indignation was aroused by the Boers' treatment of the natives. While frankly admitting that the Boers had many good qualities, he found that those whom he met virtually enslaved people by compelling them to labour without remuneration, and by seizing their children. Knowing that the missionaries were against this, the Boers opposed their coming. Once, when Livingstone was absent, they raided his house and stole or destroyed all his worldly goods, valued at £300. Though sorely tried, Livingstone remained undaunted. "They are determined to shut up Africa," he said, "but I am determined to open it up. Time will show which of us shall succeed. As for me, I am determined to open up Africa, *or perish.*" Many a time did he have to encounter hostile attacks from native tribes. On one of his journeys, the suspicious feeling regarding him reached a climax, and he never seemed in more imminent peril. He entered in his diary this prayer: "Oh, Lord, grant me resignation to Thy will, and entire reliance on Thy powerful

hand. On Thy Word alone I lean; but wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now!" Trust in God and in His Word was Livingstone's great characteristic, and it is said he never prayed without the petition that he might imitate Christ in all His imitable perfections. "My great object," he said, "is to be like Him."

Livingstone's life was a life of prayer, and he died at Ilala on his knees. His faithful attendants, Susi and Chuma, resolved to carry his remains to Zanzibar for shipment to England. This was a perilous undertaking, not only on account of the risks of travel, but because of the superstitious horror of the natives concerning the dead, and the news of the Doctor's death had travelled rapidly. His heart, which had beaten long for Africa, was removed and buried under a mvula tree; the body was embalmed, rolled in the form of a cylinder so as to appear like a bale of merchandise, and lashed to a pole, which was carried by two men. Then a fagot of mapira stocks, six feet long, swathed in cloth to resemble a dead body, was sent back along the way to Unyanyembe, as if the party had changed their minds. The ruse threw the unfriendly natives off their guard, and the faithful carriers succeeded in reaching Zanzibar. The body was conveyed to England and buried in Westminster Abbey on April 18th, 1874. A few years ago, a missionary travelling in the Rovuma

country met a native with the relic of an old English coat over his shoulder. The native said that ten years before he had travelled some little distance with a white man who had given him the coat. "He was," the native said, "a man whom to have seen once and talked to was to remember for life; a white man who treated black men as his brothers; a man whom as a leader all men were glad to follow; a man who knew the way to the hearts of all." This was the memory that Livingstone left through the length and breadth of Africa, which has made the way easier for all white men who have followed in his path.

CHAPTER II.

ANGOLA.

It is in Angola that we Canadians have a special interest. Angola is a Portuguese Province, and embraces approximately 457,500 square miles. It extends along the West Coast a distance of over 700 miles, from Ambriz on the north to Cape Frio on the south; and its nominal jurisdiction reaches inland some 800 miles. Loanda is the seat of the Provincial Governor-General, while the Governor of Benguella exercises a subordinate authority over the southern part of the Province. The native tribes in the interior, however, live practically in independence of all foreign rule. The population is estimated at 2,000,000.

CHARACTER OF THE COUNTRY.

Let us look for a moment at the character of this part of the continent. Going inland from Benguella, the first few days from the coast are spent in slowly travelling up a somewhat irregular slope, which is broken with hills and streams, until at length a plateau is reached some 5,000 feet above the level of the sea. The path, as a rule, runs through an open country, having somewhat the appearance of a thinly-planted orchard, with here and there considerable small underbrush. Flowers in great profusion skirt the path. The banks of the streams in some places are quite heavily wooded, and the grass is often above one's head. In the can-

MAP SHOWING ROUTE INLAND.

yons, the woods are alive with black and yellow monkeys, which the natives consider rare food, although it is difficult to shoot them, for they disappear like magic when a rifle is produced. Here and there along the path are camping places, consisting of several grass huts made by passing caravans. These little villages are inhabited only at night when travellers happen along the way. A grass hut is conical in form, from ten to fifteen feet in diameter at the base, and about ten feet high, with a doorway open in the side. Boughs are put up against the opening for a door. There is usually a bed of leaves in each hut, left by the last sleeper.

AMERICAN BOARD BEGINS WORK. The American Board, at its annual meeting in 1879, directed the Prudential Committee to open a mission in this district. The explorations of Livingstone and Stanley had directed attention in a special way to the interior of Africa, and a timely gift from a good friend of the board enabled them to enter upon the undertaking at this time. After careful investigation, the site selected was that of Bihé, which is a district some 250 miles inland from Benguella, and about 12° south latitude. Its elevation and consequent healthfulness, and the seclusion of the people from disturbing influences, were considerations in favor of the choice.

FIRST MISSIONARIES. The first missionaries to enter the new field were Rev. W. W. Bagster, Rev. W. H. Sanders (who is still in the Mission), and Mr. S. T. Miller, who

arrived at Benguella on November 10th, 1880. These three missionaries did not go at once to Bihé, but they had permission to settle in Bailundu, a district 190 miles inland, almost directly east from Benguella. They were detained at the coast for nearly four months, where they suffered much inconvenience from unsuitable lodgings and the trying climate. At length carriers were secured, and the party started for the interior on March 9th following.

FIRST STATION.

A journey of nineteen days brought this first party to Bailundu. Ekwikwi, the native king, seemed to be wonderfully taken with the white men, and refused to allow them to proceed further inland, for he wished to adopt them as his children. It was therefore decided to remain here for the present, and to establish a station. The missionaries were looked upon by the natives as almost superhuman. Their presence was at first feared by many. The Bailundus had been told by the Portuguese that the white men lived under the sea—a thing which they could readily believe, as their own world was bounded by the limits of the horizon, and all beyond was supposed to be water. Everything the missionaries had was looked upon as a charm; and, as box after box of their belongings was opened, the dusky natives looked on with expect-

ancy, hoping to see brought forth the big fetich by which they worked their wonders.

CLIMATE AND SOIL. Around Bailundu was found a salubrious climate, where the temperature rarely sinks to freezing point or rises above 90° F.—a temperature very similar to that of the southern part of British Columbia. The rainy season begins in October, and lasts until May. The rain is usually accompanied by violent thunder such as is seldom heard in Canada. From May until October no rain falls, the ground becomes hard, and vegetation assumes a dry, withered appearance. January is one of the hottest months of the year.

The missionaries found the soil to be fairly fertile. The natives raise sweet potatoes and corn in great abundance, while oranges and bananas are also grown under cultivation. The timber is comparatively light, and of little value. In many places rich deposits of iron and other ores are found.

MISSION HEADQUARTERS. Houses after the native fashion were soon built by the missionaries. The frame-work was raised, over which sticks were fastened and covered with adobe, and the roofs were thatched. Benguella was chosen as the headquarters and base of supplies of the West Central African Mission, as it was called. The town has a population of about 4,000, mostly blacks; but the merchants and their clerks are nearly all Portuguese.

CUSTOMS DUTY, ETC.

One drawback to missionary work in Angola is the customs charges. Duties are high, and the system is a most erratic one, as will be seen by the following list. For medicines, the rate is 20c. per pound, whether of saltpetre or quinine; soap, 2½c. per pound; tea, 20c. per pound; surgical instruments, 7c. per pound; sugar, 2c. per pound; wheat flour, $1.20 per 100 pounds; boots and shoes, 80c. per pair; furniture, 20% of the value. Here are some prices which the Benguella merchants receive:—Potatoes, $3.00 per bushel; onions, $5.00 per bushel; flour, $12.00 per hundredweight. Would not some of our Canadian farmers like to have such a market?

NATIVE CURRENCY.

With the natives, the currency of the country, instead of being gold, silver, and copper, is cloth, rubber, and salt. Every caravan must be supplied with these things if they wish to make purchases on the road. The rubber, which is in a crude state, is in strips about six inches long, two wide, and one thick. This is called a "ten of rubber," because each strip is divided off into ten parts, each part being called a "ball." A "ten of rubber" is equal to about 10c. in Canadian currency. The rubber is brought from the interior, where it is obtained from a vine and also from the rubber tree. The trade cloth consists of various kinds—factory cotton, print, shirting, etc. Bandana handkerchiefs are also used. Cloth is worth 8c. or 10c. per yard, and a

handkerchief is equal to a yard of cloth. Salt is a much-used article. It is of a very coarse quality, which is largely obtained at the coast from the evaporation of sea water. A teacupful is worth 10c., and a tablespoonful will buy a hen's egg.

MODES OF TRAVEL. The roads from Benguella inland are but footpaths, most of the transportation being still effected by means of carriers. Some fifteen days are required for the journey between Benguella and Bailundu, which is a very tedious one. The tipoia is the only conveyance for women and children. This is a hammock swung on a pole, attached to which is an awning to protect the occupant from the sun or rain. The tipoia is carried by two men, one at either end of the pole. All the baggage and supplies of the missionaries are transported by carriers, each man taking about sixty pounds. The usual costume of a carrier consists of a sort of skirt extending from the waist to a little below the knee. Instead of boots, thin leather sandals are worn to protect the feet from the hot sandy paths. The powers of endurance of these native carriers are wonderful. Their one meal is eaten at the end of the day's march. The travelling is generally done before noon, and during the heat of the day the travellers rest.

EARLY EXPERIENCES. Having obtained some knowledge of the country and the people, we are now prepared to enter with the pioneer missionaries above named, upon some of

their experiences after they had planted the banner of the Lord in Bailundu. Their first tasks were to build houses, to win the confidence of the people, and to study the language. Before one year had elapsed, they were reinforced by the arrival of Dr. and Mrs. F. O. Nichols, and Mr. and Mrs. F. A. Walter. These two ladies were the first white women to visit the interior, and were naturally the objects of a great deal of curiosity. It was a matter of profound surprise to the natives to see the deference and personal attention which the gentlemen of the mission paid to the ladies.

DEATH OF MR. BAGSTER.

Early in 1882, a severe trial came to the little band. Under the great labors and necessary exposures incident upon pioneer work, Rev. W. W. Bagster, who had been the leader of the enterprise, laid down his life for Africa. His had been a life of unselfish devotion to the work, and with perfect resignation and unfaltering faith he passed away, leaving a hallowed influence and a sacred memory to his mourning brethren on the field, and those who at home were holding the ropes. His body was laid to rest among these dark people to whom he had come to declare the gospel of the grace of God. After his death, some of his correspondence was gathered into a pamphlet under the title, "The Joy of Missionary Enterprise," which was an inspiration to prayer and gift, and under its influence young men and women were drawn from many homes into the mission field.

NATIVE SUPERSTITION. The superstition of the people led them to accuse Mr. Sanders of causing Mr. Bagster's death. All of Mr. Bagster's property was demanded by the king, among other things a monstrous mule of a very fierce temper. Only one or two of the men could handle him. They knew the natives could not get him to the king, but he was handed over to the messengers without question. In a few hours he was returned with a graphic account of how he came at them with open mouth, rearing and kicking. The chief sent back word, "Keep your mule; he is the fetich that killed Mr. Bagster."

REINFORCEMENTS. At the very time of Mr. Bagster's death, fresh reinforcements were on the way. Rev. and Mrs. W. M. Stover, Miss Minnie J. Mawhir (afterwards Mrs. Sanders), and Rev. W. E. Fay, arrived at the station on June 6th, 1882.

SERVICES AND SCHOOL. Slowly the missionaries succeeded in gaining the confidence of the people. Services were held at their homes, to which some of the natives came with more or less regularity, and a school was soon opened under Mr. Miller's care. The native children were too shy and suspicious to be induced to come inside a white man's house, but Mr. Miller was equal to the occasion. Printing large letters on a piece of white cloth, and, tacking it to the wall outside his door, he began to teach those children whose curiosity got the better of their fears, and

who ventured inside the mission compound. With the aid of an occasional gift of soap or some small article, a smile or loving pat on the head helped to banish fear and prejudice.

MISSIONARY WEDDING.

On September 12th, 1882, Mr. Sanders and Miss Mawhir were united in marriage. In these early days, all the doings of the white men were mysterious to the natives; and, as it was impossible to explain what a wedding meant, it was deemed wisest not to have any of the natives present. When the lads who worked about the house were dismissed at 2 p.m. instead of after supper, they decided that some big fetich must be on hand. Dr. Nichols was in bed that day with an attack of fever, and these lads knew it; so, instead of going to their villages when they were dismissed, they took up positions around the compound where they could see all the houses. One after another the ladies appeared dressed in their best clothes. The gentlemen all wore black suits. To the lads it meant but one thing—at the coast they observed that the white men always wore black on the occasion of a death; hence they concluded that Dr. Nichols was dead. Presently they saw two of the white men get out a tipoia and enter Dr. Nichols' house with it. Soon they heard the unmistakable sounds of wailing, as they supposed singing to be. Then came a silence, and the outlook nearest by could hear low murmuring sounds. "Now they are divining the cause of his death," was the report. So their curiosity was

satisfied. They went to their villages, and the word was sent broadcast, "Another white man dead, and this time the Doctor." What was their consternation when, returning the next morning, they found Dr. Nichols at work in his garden! There was but one conclusion—the missionaries were wizards, indeed, and had brought the Doctor back to life! The following year, Dr. and Mrs. Nichols, owing to ill health, were forced to retire, leaving the station without a physician.

CHAPTER III.

BIHÉ.

From Bailundu the work soon extended to Bihé some seventy miles to the south-east. This district is of considerable size, and includes numerous native villages. In 1884, Messrs. Sanders and Fay were invited by the king of Bihé to open a station there, and to build a mission house. Bihé is a great caravan centre, one of the main lines across the continent passing through it, and from this main line roads lead away to Nyangwe on the Upper Congo, to the Kingdom of Ulanda, to the Cazembe, Lakes Bangweolo, Tanganyika and Nyassa, and to Mozambique. Serpa Pinto says: "Biheans travel the continent from the equator to the Cape of Good Hope. I have visited many tribes who had never before seen a white man, but I have never met one who had not come in contact with the inhabitants of Bihé." Will any one say that the selection of these districts for the beginning of missionary work in this part of Africa was not providential?

THE PEOPLE.

The population throughout Bihé may be said to be equal in density to that of the agricultural parts of old Ontario. The natives, who live in somewhat rude, wattled houses, are all partially clothed. They are a brown people, with regular negro features, and short curly hair, but with splendid physiques, erect lithe figures, active in habit, and friendly in

disposition. They belong to the great Bantu family, which occupies the southern part of Africa between 5° north and 20° south latitude.

LANGUAGE. Since the opening of the mission, their language, the Umbundu, has been largely reduced to writing. It would appear to be a well developed language, flexible and of regular forms, and, what is very expedient in missionary work, capable of conveying religious ideas with reasonable facility. To Miss Maggie Melville belongs the honor of introducing the phonetic system and adapting it to the Umbundu language. This has been a great boon in teaching the natives to read.

GOVERNMENT. The native government is very simple. Each tribe has its chief, or king, who is leader in war as well as chief at home. A council of head men surround the chief as his advisers, and these regulate the succession. The wealth of a chief is reckoned by the number of wives he has. While family ties are recognized to a great ext nt, women are the laborers in the field and the drudges in the household.

RELIGION. There is no very distinct religious system among the Bailundus and Biheans, yet they do not worship idols. They believe in a great spirit called Suku, whose influence is to be feared. When asked whether Suku made the world, the Bihéan will answer, like the more civilized agnostic, "I don't know: perhaps so." But stronger in the native's mind than the fear of Suku

is the dread of the spirits of the departed. When a person dies, his spirit is said to go to Suku, but the locality is unknown: some say, "Over the sea." They believe, however, that the spirits are ever present and ready to injure even their own relatives. To ward off their dangerous influences, and to insure success in trading and other enterprises, the natives employ the fetich. The fetich is anything —a stick, stone, bird's claw, goat's horn—which the magic doctor has charmed so as to preserve its owner from danger and to injure his enemies. The natives regard these strange charms with fear and superstition. They are worn on the person, hung on the trees, or carried in war under the delusion that they possess some mysterious power over the evil to which men are exposed. The possessor talks to his fetich and urges it to action by entreaties or threats.

WITCHCRAFT. Then, too, they have a firm belief in witchcraft. If a case of death cannot be attributed to the influence of some evil spirit, it is attributed to some person who wished to kill the deceased. The funeral ceremonies sometimes last for days, and are virtually trials to find the guilty person. Formerly, a charge of witchcraft meant death to the accused, but the intervention of the missionaries has put a stop to such a sentence. The father of two boys who afterwards became evangelists at Chisamba (Muenekanye and Mbembeli), was shot, quartered, and burned on such a charge. Generally the payment of a large fine—if a

rich man, or being sold as a slave—if a poor man, satisfies the avengers.

FUNERAL OF A CHIEF.

Rev. F. W. Read was once permitted to attend the funeral of a native chief; and from the following vivid description which he gives of the ceremonies, some idea of the depth of the superstition of the people is obtained. Mr. Read writes:—

"Five days before such a funeral as this, the time of the women is given up to brewing the beer for the guests, during which time they are arriving from all parts of the country. On the fifth day, the proceedings proper take place, but preparatory ceremonies, religious or otherwise, precede the burial. Morning and night, for several days previous to the interment, the crier, from an elevated point, shouts a warning to all to shut up their animals, and take care of their children during the coming days until the funeral is over, lest they disappear. Plunder of this kind is permissible, and was much more carried on in older times than now. Three nights before the funeral, the widows of the dead chief begin to wail for the dead. In the cold and darkness they sit on the rocks, and wail and cry most mournfully for some hours. In the daytime, they sit in the house with the corpse. This continues during the second night, and the night before the funeral.

"On the morning of the funeral, the whole place is like a hive of people. Chiefs with their clans have been gathering during the past five days, and late arrivals are still coming in. Up in the dead chief's

compound, some of the young men are busy adorn
ing the bier, which consists of a palm-pole with
frame fastened on, to which is suspended colored
cloth, reaching nearly to the ground. When th
last artistic touches are made, the corpse is wrapped
in an ox-skin and tied to the pole. The hoofs of the
ox are left dangling, and appear below the curtains
of the cloth, striking together as the bearers carry
the corpse on their shoulders. To the native mind
this is very pleasing, as a finishing touch suitable to
an occasion so important.

"During the preparations, a renowned fetich
priest and some assistants are conducting religious
ceremonies. Men, women, and children crowd about
them, struggling to be sprinkled with water from a
bark trough in which have been placed some herbs
and other decoctions. The sprinkling is done with
a bunch of twigs in one hand and a fowl in the
other, both being dipped in the water and sprinkled
over the body of each one presenting himself. The
significance of this ceremony is that good crops will
be insured for the women during the reign of the
incoming chief, and good hunting for the men.

Preparations for conducting the corpse out into
the open country seem to be completed about mid-
day; but the rain which had been threatening begins
to fall, whereupon some of the fetich doctors get to-
gether, and call upon all the parents of twins, with
their children, to congregate in one spot and sing a
chorus as a charm, which they do with all their
might. This is to cause the rain to cease, which it

did within half an hour, a verification of its power over the elements. If it had not succeeded, however, some other evil-disposed persons or spirits with greater power would have destroyed the influence of their charm, all of which is good native logic.

"The funeral procession now forms. The corpse is carried by some of the old men, counsellors of the dead chief; others play musical instruments, and one assists the priests in strewing the pathway with a charm in the form of roots and leaves of a certain tree. The relatives and more important people follow behind in single file. Arriving at the outer gate, there is a halt, when a dog and fowl are killed, and their mingled blood spilled on the ground, to honor the egress of the dead chieftain into the country. This ceremony over, the procession moves on, directing its way to a rough altar a few hundred yards from the gate. This altar is dedicated to the spirit of the hunt, and is built of rough stones, supported by spikes of wood driven into the ground, upon the points of which are placed skulls of animals killed in hunting. As the late chief was a hunter, worship is paid at this spot by singing and dancing, particularly on the part of hunters, the corpse being kept there while this is going on. During the advance to the altar, the different chiefs, with their clans, grouped here and there about the slope, have been firing salutes (the honor done to the dead is measured by the quantity of powder expended); but the performance at the altar being

over, the groups all converge towards the corpse and, surrounding it in an immense crowd of five thousand or more, musicians in the centre, they circle it contiuously, chanting choruses, gesticulating and leaping into the air, as they move unceasingly round and round. Only those incapacitated through old age seem to refrain from this wild abandonment. Viewed from a rising ground, this is an impressive sight, seldom witnessed on so extensive a scale. The circling, swaying mass of black humanity, flecked with bright-colored cloths worn by the majority of them; the sea of heads being relieved by a variety of head-gear, from a handkerchief or a soft wide-awake to a silk hat or a policeman's helmet; the surface of the crowd continually broken by the men leaping with shouts into the air, in the ecstasy of the dance; the sonorous monotone of the chorus pointed by explosive shouts from the whole crowd; the mellow tone of the pipes and the thud of the drums heard at intervals in the lull of the chanting—all this is a glimpse, not easily forgotten, of heathen Africa. This goes on for some two hours or more, when the incoming chief, who has been in seclusion in the Ombala, is escorted out to be "crowned," to receive the insignia of office from the dead chief and his counsellors.

"It is evidently a momentous ceremony for all directly concerned, as well as for the onlookers. The chief takes his stand facing the corpse, still carried on the shoulders of two men; half a dozen or more chief men stand in a line on one side of the corpse;

the same number on the other; the crowd close around, gazing in superstitious wonderment at the performance. The chief, after a short address to the people, depreciating their choice of himself for the office, and expressing his appreciation of the honor shown him, commences an interlocution with the corpse. The latter is supposed to have power to move the bearers, who carry it backwards or forwards at will, thus answering the questions put to it, forward being 'Yes,' and backward 'No.' The interrogations are on this wise:—'You, my father, our chief! I have been chosen chief by the people in your place. I am not worthy of that position. There are many older chiefs than I am. You know me, who I am. I was one of your family when you were here upon the earth. Is there anything to prevent my acceptance of the rulership of this people? Have I done evil that discredits me? Is there anything I have done that may prevent me from being chief in your stead? Speak, I pray you, and let the people know if I am unworthy, or if you have any personal dislike for me.'

"There is a pause, and the suppressed excitement is felt by all the people surrounding the corpse. The chief's strong commanding voice quavers, and the eyes of the old men are rivetted on the bier in expectation of the answer. The two bearers, after standing motionless for some seconds, still amid perfect silence over the crowd, made tense by the suppressed breathing of the multitude, or the rustling of leaves stirred by the breeze in the trees near by,

begin to sway slightly under their load; they incline a little to one side, then to the other; they move back a little; and finally and distinctly they lunge forward. The answer is propitious, and the chest of the new chief heaves as he draws a deep breath. The old men exchange wise nods of approval, and a murmur passes from the centre to the edges of the crowd.

"The interrogation is continued in the same manner, and answered in the same way, until it is fully ascertained that the choice of the people entirely meets the wishes of the dead chief. Then the 'Master of the Keys' of the old chief comes forward amid a murmur of applause from the populace, and hangs a bunch of keys that belonged to the dead chief around the neck of the new one, this being the insignia of his formal introduction to office.

"The tall, commanding chief, with much dignity and grace, but still under great excitement, now addresses the corpse again, covenanting to rekindle new fires in the Ombala, when the fires of the dead chief shall be put out, and to keep them going all his lifetime; to build up the place and restore it to its former glory, as a good chief should; to be a wise judge and a father to the people, calling on the dead and the living to be witnesses to his covenant.

"Amidst murmurs of applause, the crowd breaks up and two processions are formed, one to escort the corpse to its last resting place with the remains of former chiefs, and the other, headed by fifers

and drummers, to conduct the new chief to his compound.

"As one wended his way through the crowd in the evening twilight, back to the humble lodging that hospitality had provided for the white stranger, thoughts upon scenes just witnessed crowded one another; among them this:—take away the servile superstition and fear from all these ceremonies, and there remains a substratum of native dignity, loyalty, and respect that the Gospel will one day transfigure, enhance, and glorify."

NATURAL DEPRAVITY.

Here, as in other lands, the missionary has to encounter the natural apathy and opposition of the unregenerate heart; but, on the whole, the people are susceptible to the Gospel message. One of our missionaries writes:—"Among other thoughts that come to the African missionary when alone in the midst of heathenism are these—the utter hopelessness of the heathen condition, the contrast between their debased and ignorant state, and our happy and enlightened one, and the knowledge that there is no hope for them but in the Gospel of the blessed God, with the assurance that it will be the power of God unto salvation to all who believe."

SOME NATIVE CUSTOMS.

If a mother allows her child to get burned, even a very little, the people of her village plunder her, taking her pots, baskets, etc. When twins are born, it is usual for the mother to return to her own people until the children are able to walk well; then

she again goes to her husband. A girl of eleven or twelve may change her name if she wishes, refusing to answer to that of childhood. If a rooster crows in the evening after sunset, it must be killed and eaten. If January opens with fair weather, it will be fair, they say, throughout the month. When there is a new moon, the person who is first to say to another "Okasumbi kange," can demand payment from the other.

ANIMALS, BIRDS AND INSECTS. Leopards, hyenas, lions, and monkeys are sometimes seen, though seldom very near the villages. On one occasion, however, Mr. Currie's compound was visited at night by hyenas, and two of the pigs were killed. Antelopes and other large game are rare throughout Bihé, for the country is so thickly populated. Rabbits, quail, and pheasants sometimes form part of the missionaries' fare, though these are not plentiful. Snakes occasionally attack the missionaries' chickens. Miss Melville discovered one four feet long and two or three inches in diameter in her hen-house. The country is full of insect life. Ordinary house flies are scarce, but there are white ants and jiggers in abundance. The missionaries are often troubled with visits from army ants and locusts. The former will sometimes take possession of the houses for a time, and literally destroy all the eatables. The natives are very fond of eating locusts. Mr. Currie tells of the coming of an army of locusts which took ten days to pass, marching steadily up from the coast. The constant

roar of their flying, he says, reminded him of the sound of Niagara. They made short work of everything that was growing. There is also a bean-bug which sometimes destroys the bean crop.

REVERSES. The summer of 1884 brought trouble to the Bailundu and Bihé stations. The traders who dealt with the natives were jealous and suspicious of the missionaries. Observing the stores which had been taken inland, they were convinced that the missionaries were there for trading purposes, and would shortly win their profits away from them. They poisoned the minds of the natives against the missionaries, and did everything possible to hinder their work. They alarmed King Ekwikwi with false reports, telling him that these white men were here to secure a diversion of trade northward to the Congo instead of through Bailundu; and the credulous natives were even made to believe that the white men intended to tunnel under the capital and blow it up. It transpired that the particular trader who brought matters to a crisis was a rum distiller. No wonder he was afraid of the missionaries!

Finally, on May 15th, 1884, the king sent word to the missionaries that they must go from his kingdom within nine days, and must leave all their property behind! They tried to expostulate, but in vain. After an interview with the king, he renewed the order with angry threats. Hurriedly bundling together all they could carry, they started for the coast. In the small party there were

three women and two children, but a merciful Providence brought them through all the dangers and fatigues and exposures of that forced march of 200 miles in safety. Mr. Stover, Mr. Fay, and Mr. Miller came to America to receive counsel, and the latter did not return to the field. But the hand of God was working. Mr. Walter, who remained at Benguella for a time, placed the facts before the Governor-General at Loanda. While he disowned all responsibility for the ill treatment of the missionaries, he caused letters of commendation on their behalf to be written to the native kings; and within four months Mr. and Mrs. Sanders were back at Bailundu, and were made welcome by the king and people. This was in November, 1884. Early in the following summer, Mr. and Mrs. Stover, with their little girl, sailed from America, and in September took up their residence in Bailundu in the very house from which they had been driven. They found the mission buildings still standing, though somewhat demoralized. A friendly native named Cikulo had safely kept many of the missionaries' belongings. The King of Bihé, when he heard of the return of the missionaries sent word that their goods were in his possession, and would be returned on payment of $1,000, but that the missionaries need not return without bringing him four kegs of rum and several bales of cotton! However, with the assistance of Mr. F. S. A[illegible]t, a Scotch missionary from further inland, they were enabled to come to terms. It was not long, therefore, before the

schools were reopened, and the natives soon became more interested than ever.

UMBUNDU DICTIONARY.

The hand of the Lord was further seen in these reverses, for out of them came an Umbundu grammar and dictionary, which Messrs. Stover and Fay had printed during their forced visit to America, the manuscript having been preserved in their flight.

CHAPTER IV.

OUR CANADIAN WORK.

The story of our Canadian work begins with the organization of the Canada Congregational Foreign Missionary Society—at first called the "Congregational Foreign Missionary Society of British North America"—which took place on May 13th, 1881, at the meeting of the Union of Ontario and Quebec, held in Zion Church, Toronto, although letters of incorporation were not issued until April 16th, 1889. The officers elected were:—President, J. C. Field, Esq., M.P.P., of Cobourg; Secretary, Rev. Thomas Hall (through whose influence largely the Society was formed); and Treasurer, B. W. Robertson, Esq., of Kingston. For the first few years the Society's work consisted chiefly of collecting money for other missionary societies. The first year $93 passed through their hands, the second $388, the third $507, and the fourth $625. Then an arrangement was entered into with the American Board for the Canadian Society to work through them, sending out missionaries under their auspices. In that way our Society would benefit by the long experience of the American Board, and enjoy the prestige which their missionaries had secured in so many lands, and also take advantage of the business arrangement which so much facilitated such work. It was decided that the Canadian Society should work with the American Board in West Central Africa, where

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REV. WALTER T. CURRIE, B.A.

they would have a separate station, known as the Canadian Mission, and become responsible for its work. The understanding was that if in the future it should become strong enough and desire it, and no harm should thereby come to the West Central African Mission, our Society should assume entire control and responsibility and name; but until such time it should be treated as part of the American Board.

WORK COMMENCES.

In 1885, there was graduated from the Congregational College in Montreal a young man who had purposed in his heart to serve the Lord wherever he might be called. His arm was already strengthened by heavy toil, the color of health was on his face, and he was now ready to enter upon his life work. The call had come to his ears from the heart of Africa, and he hastened to obey. The Canadian churches, through the Foreign Missionary Society, said to him: "You have made us hear that call, too. Go, and we shall pray for you, and sustain you, and your work will be our work." The name of this young man was Walter T. Currie.

OUR FIRST MISSIONARY.

Mr. Currie spent his early days in Toronto, where his mother, brother and sisters now reside. He attended Zion Congregational Sunday School, first as a pupil and afterwards as a teacher. His life was early drawn to Christ and to His work. He was always fond of boys, and, after the Y.M.C.A. had commenced a boys' department, he and some other

members of the class became interested in that branch of Christian service. He also took up work in a mission which was being carried on in the East End—Mount Zion Mission, now Broadview Avenue Church. It was here that Mr. Currie, when quite a young man, really entered upon missionary work, and where much of the experience which fitted him for after life was gained. But he had a strong desire to become a foreign missionary, and he set about to prepare for the ministry with this purpose in mind. While working in a picture-frame establishment, he devoted his spare time to perfecting his education and preparing for matriculation. Being very independent, he worked his way through college without any financial assistance. Walter Currie was a born missionary. His heart was fired with the love of Christ; he was a man of indomitable courage and determination, business to the finger tips, and admirably fitted for pioneer work on the mission field. One of his fellow-students speaks thus of him:—"To my mind there was a striking similarity between him and H. M. Stanley, and I have never been surprised to hear of his successful work. He was a missionary for the love of it. He never tired of talking of it, and, by reading, getting ready for it. Like Livingstone, he originated his own methods and left the beaten track, while his practical good sense kept him from going too far afield. He was naturally a leader, and certainly has shown himself in his work to be a leader worthy of confidence."

MRS. CLARA WILKES CURRIE.

After his ordination and appointment, Mr. Currie spent a year in visiting the churches, that they might be stirred up to a sense of Africa's need, and that they might feel a living fellowship with him in the mission which he should establish. This deputation work proved exceedingly valuable, for it stimulated the churches to missionary zeal, drew gifts into the channel of the Missionary Society and materially increased them, and was also instrumental in binding the churches together with the sense of a common work.

MR. CURRIE MARRIES.

On March 11th, 1886, Mr. Currie married Miss Clara Wilkes, of Brantford, a niece of the late Rev. Dr. Wilkes who was for many years Principal of the Congregational College in Montreal. At the early age of eleven years, Clara Wilkes united with the Brantford Church. Rev. George Fuller, at that time the pastor, said of her: "As a child, she was most thoughtful, affectionate, and obedient." As she grew to womanhood, she became a most earnest teacher in the Sunday School, and was one of the organizers of the Young Woman's Foreign Missionary Society, in which she became a most efficient officer and enthusiastic worker. It is said that no matter how stormy the weather, Miss Wilkes was always present at the meetings.

OFF FOR AFRICA.

About three weeks after their marriage, Mr. and Mrs. Currie commenced their long journey, sailing from Boston on April 3rd, in company with

Mr. and Mrs. Fay, who were returning to the field. After their short stay in Boston, one of the Secretaries of the American Board wrote to the Canadian Society: "We were altogether delighted with your contribution to the foreign work; send us more such." And almost as soon as Mr. Currie started work in Africa, he won another high commendation from the officers of the Board, who called him "a born explorer."

SICKNESS AND DEATH.

The missionaries landed at Benguella on June 4th. The last part of the trip was full of hardships and privations, and Mrs. Currie was bore inland to Bailundu in a sick and prostrate condition. Her husband wrote: "In the midst of all storms we, as husband and wife, have had calm. Blessed is the man who possesses such a wife as mine." The workers at Bailundu expressed their warmest satisfaction with the new lady helper, and they spoke of Mrs. Currie as "a sweet, lovable, and gentle lady." But, as we have seen, the voyage out, the delay at the coast, and the hard journey inland, proved too much for her. Moreover, they had not been on the field long when Mr. Currie became a victim of fever, and, after nursing him, Mrs. Currie contracted the disease, from which she never fully recovered. Although permitted to see the land in which she longed to serve her Master, her strength was not sufficient to enable her to enter upon her labors, and she passed to her reward at Bailundu on September 24th, a few weeks after their arrival there. It was

a hard blow for Mr. Currie, so far away from home and friends; but he was wonderfully sustained. Mrs. Currie's body was laid to rest in a little plot near the mission buildings, and a solemn awe took possession of the dark faces who watched the burial. The death of Mrs. Currie in that far-off land, away from dear ones who still mourn for her, formed a new link to fasten all who knew her to that country. The West Central African Mission is dear to many hearts because of this brave life which was laid down there.

MEMORIAL SCHOOLS.

When the sad news of Mrs. Currie's death reached America, a thrill went through the Canadian churches which stirred the women to a special memorial of this heroic life. The Woman's Board had just been organized on June 10th, 1886, and it was decided that their first definite effort should be to raise $500 for a memorial school house. Within a few months, almost double this sum was on hand. Part of the amount was spent on the Clara Wilkes-Currie Memorial School at Bailundu, and the balance was laid away for a similar school that should be built when Mr. Currie had decided upon a place to establish a station for the operations of the Canadian churches; and to-day, in these schools, "she, being dead, yet speaketh."

On the wall of the Brantford Church is a white marble tablet of Gothic design, with a cross and crown in bold relief over the inscription, which is as follows:—

In Memory of

CLARA WILKES CURRIE,

Born February 14th, 1857,

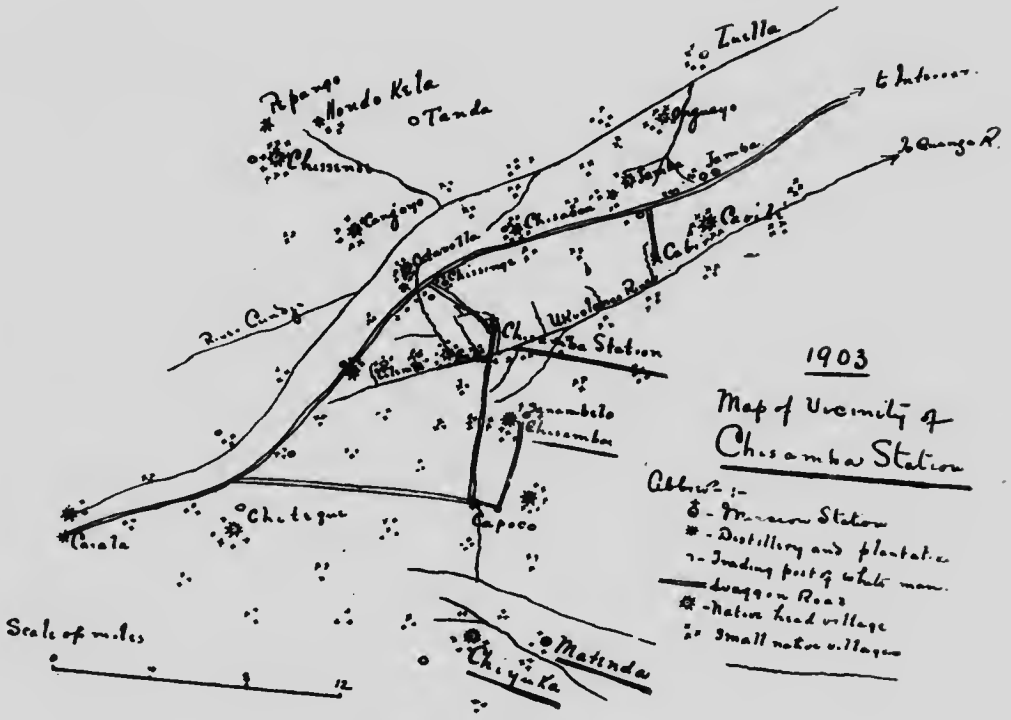
who went with her husband, Rev. W. T. Currie, as the first Congregational missionaries from Canada to Bailundu, W. C. Africa, where she died Sept. 24th, 1886.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv. 13.

A token of sympathy from the Bond Street Congregational Church, Toronto.

CHISAMBA CHOSEN.

Mr. Currie remained at Bailundu long enough to use the language a little, and then began explorations for the purpose of selecting a site for the Canadian Station. He was accompanied by a band of natives, whom he showed remarkable tact in handling, going through many scenes of danger. At last he settled upon Chisamba, which is in the midst of a thickly populated part of the kingdom of Bihé, 35 miles north-east of Kamundongo (where a station was established in 1886) 120 miles from Bailundu, and about 300 miles from the coast—a centre from which 20,000 natives could be readily



CHISAMBA DISTRICT.

reached with the Gospel. The Chisamba district is 400 miles south of the Congo, and 1,000 miles north of the Transvaal. The Quanza River passes some 30 miles to the northward, reaching the Atlantic Ocean at Loanda, the capital of Angola, which is 200 miles north of Benguella. Chisamba is 12° south latitude, 17° east longitude, and is some 4,700 feet above the sea. It is about 24 days' journey inland, and is close to the main caravan road to the interior, over which have travelled thousands of shackled slaves. In September, 1888, Mr. Currie moved his goods here, and bought a piece of ground from King Kopoko.

THE STATION. The Chisamba Station consists of upper and lower town. While the missionaries first settled in the lower town, it was afterwards considered advisable, for sanitary reasons, to build higher up. The present site, which is half a mile to the north, overlooks a very pretty valley, on either slope of which may be seen dotted here and there native villages. Every day at sunset there rises from each village a little cloud of smoke, indicating the preparation of the evening meal—their only meal of the day. In the upper town, in addition to the missionaries' houses, there have since been built the blacksmith shop, carpenter shop, hospital, and store. In the lower town are the church, the old residences (still standing), the old shops and dispensary, and some forty native houses. Nearly all of the buildings are made of adobe, with roofs of thatched grass.

NATIVE WONDERMENT. The natives could not understand why the white man had come. He did not buy their ivory or slaves; he would not sell rum, or drink their beer, or even marry their women. For three years Mr. Currie lived among these people all alone, breaking down prejudices, attending to their sick, telling them as best he could in Umbundu the story of the Cross, building a house, starting a farm, building a bridge, and in general laying the foundations for a Christian community. How well he and the missionaries who followed him have succeeded in this, time has shown.

MORE CANADIAN MISSIONARIES. In June, 1889, Mr. Wilberforce Lee, having graduated from the Congregational College, was ordained in Calvary Church, Montreal, and sailed away to join Mr. Currie. Two years later, there went out to meet him a young lady whose love he had won during a summer's preaching—Miss Agnes Carter, of Cowansville, Que. She reached Benguella on July 24th, 1891, and they were immediately married. For over two years Mr. and Mrs. Lee were stationed with Mr. Currie at Chisamba, when, with Mr. Woodside (of the American Board), Mr. Lee opened a new station at Sakanjimba, a beautiful and healthful region looking off upon a grand view of hills and valleys, and about equidistant from Bailundu, Chisamba, and Kamundongo. The Canadian Society could not at that time see its way to extending the work beyond Chisamba; so

with this change Mr. Lee ceased to be immediately connected with our Society, and became a regular missionary of the American Board.

TROUBLE.

But there was more trouble in store for the mission stations. In the fall of 1890, the Governor-General sent a force of 600 men—400 Portuguese soldiers and 200 Boers—into Bihé to secure redress from the natives for some grievance, and to humble the old king. Mr. Sanders and Mr. Currie were enabled to be very useful as arbitrators, their natural tact and ability fitting them for this duty; and, although the difficulty ended in the surrender of the king to the Portuguese authorities, the missionaries succeeded in gaining the confidence of both parties, with the result that the mission obtained a better footing in relation to the people than ever before. The new king, Cisukila, became very friendly, and the missionaries obtained access to all the villages.

CHAPTER V.

MISS CLARKE.

In August, 1890, a bright and talented young lady, a school teacher from Guelph, who had caught the missionary inspiration from Mrs. Currie, was accepted for Africa. This young lady was Miss Minnehaha A. Clarke, daughter of Rev. W. F. Clarke, one of the early graduates of our college. Beloved by all who knew her was this merry-hearted girl. When she was a day or two old, her brothers and sisters (who were familiar with "Hiawatha") chose for her the name "Minnehaha," and this name, which means "Laughing Water," proved to be a prophecy of her cheerful disposition. No wonder the boys and girls in Africa loved her so dearly, for her daily life was like a beam of sunshine in the darkness. Though physically weak, her mental powers seemed to be more than ordinarily developed, and her musical faculties were naturally very bright. At a very early age she gave her heart to Christ—in fact, she seemed to grow unconsciously into the Christian life. Her sensitive nature prevented her from taking a prominent public place in Christian work, and what she accomplished for Christ at home or in Africa was on the principle of individual work. "My class for Christ," was her motto as a Sunday School teacher, and with that desire she sought to get acquainted with the per-

MISS CLARKE.

sonality of each boy, reaching the heart by winning ways.

FAREWELL MEETING.

At the farewell meeting in Guelph, just before her departure for Africa, her father's address was strangely prophetic. He said he hardly felt equal to the task of speaking: he had been fighting his battle alone in the shadows. For months he had been praying, "Let this cup pass from me," and he had scarcely got to "Thy will be done." He would gladly give his daughter to missionary work, but the Lord had not shown him the wisdom of her going to Africa, although to her the duty seemed clear. In the Congregational Church at Brantford, he had seen a tablet erected to the memory of Mrs. Currie, and in the silent watches of the night he seemed to see before him two tablets, one in Brantford, and one in Guelph. He and Mrs. Clarke never expected to see Minnie again on earth after Monday morning. If she went to China, where there was some prospect of a long life of usefulness, he would send her with joy; but from Africa, that cemetery of missionaries, he shrank. It might be wrong: he was inclined to feel rebellious: the path of duty was not clear to him; and yet he would not have Africa neglected.

But the Master's hand seemed to point so directly to Africa that to her there was no mistaking the call. So great was her enthusiasm, that shortly after reaching Bailundu she wrote that her only wish was *that she might be two women instead of*

one. J. M. Barrie says of his mother in "Margaret Ogilvy":—"Of physical strength she never had very much: it was her spirit that got her through the work." So with Miss Clarke. She was winning a remarkable influence over the people, when the anxieties and the excessive labors of her too willing nature broke down during Mr. Currie's absence in America, and she passed to her reward on March 18th, 1893. Her tired body was laid to rest in the little cemetery at Chisamba, among the people for whom she gave up her life.

HER LOVABLE DISPOSITION.

That the Africans loved her was noticeable from the first. The children loved her, and would follow her home at the closing of the school; and there was a whole procession at the front door to meet her at the opening. They would ask to be allowed to touch her golden-brown hair, and sometimes she would let it down over her shoulders to please them. How delighted they were when she played the little organ and sang for them. One of the boys said:—"How nice the organ sounded when the 'ondona' (white woman) first played with her feet: then her lips awoke, and she began to sing."

Miss Clarke's letters show something of her beautiful disposition, which she could not hide; and her goodness of character shines out unconsciously in every line.

Writing from Bailundu on May 22nd, 1891, to her sister, she said:—"I feel like writing to some one who won't mind a little nonsense. If I should

write to any who have exaggerated ideas of a missionary's behavior in my present mischievous mood, whatever would they think? We have been making starch to-day, and it is all spread out on plates to dry. I have pasted up the faces of two or three of the boys and girls until they look pretty funny. Sometimes we have a little fun in the evenings, but not very often, for we are pretty busy. We are very fond of these boys and girls. Little folks as they are, they refuse to drink the native beer, and they take no part in the native dances, but try to learn all they can of 'the good words.' . . . Some of their native customs the girls will keep up. They will put that horrid palm oil on their heads, never thinking themselves well dressed without it. There are a few exceptions to this general rule, however. Four or five of our girls have allowed us to cut their hair and wash it thoroughly. This was no light task for us to undertake, as they have never had their hair and heads washed, while from their earliest youth they have used that oil. Mrs. Webster was afraid we would not cut the hair right, but I told her to go on and try it, for the girls wanted us to. We succeeded in making a very good job of it. We gave each of the girls a *ocifuto,* or headdress, and a pretty handkerchief."

ATTACKED WITH FEVER.

In January, 1892 Miss Clarke was taken ill with fever. Later in the year she had a severe attack of that dreadful disease known as black water fever, or "biliosa," as the Portuguese call it. As she was

the only white woman at Chisamba, it became necessary, in order to secure proper treatment and nursing, to go to Bailundu, whither she went with her boy Kumba. In a letter written when recovering from this severe sickness, she says:—"You can have no idea of that dreadful fever or the chill preceding it. I had two of these chills, and a third threatened; but those blessed Bailundu folks kept it off with medicine and two hot water bottles, and hot stove lids wrapped in cloths . . . I do want you to appreciate the love of the friends here, who are just like my *very own* folks at home in their true love and sympathy. Mrs. Webster did not have her clothes off for five nights, and for two or three of them Mrs. Stover slept here on the lounge ready to help. Mr. Stover was my doctor; not only so, but when I grew better he made it a point to spend some part of every day visiting us, telling entertaining stories and making himself generally agreeable. Every one, Mrs. Woodside and all, have been so good. I used up a whole bottle of their unfermented communion wine, and as for lime-ade and Mrs. Webster's oranges, they are about used up to quench my burning thirst. After the fever, comes such painful bodily weakness. For days they fed me with a spoon . . . Dr. Webster died of weakness after this same fever had finished its course: Mr. Bagster and Mrs. Sanders died of this same disease. Should we not be thankful that I am not the fourth on the list? When I got up I was so thin I hardly knew myself. . . . My old keen

sight is gone. I must have strained my eyes while they were weak, and so I can't see the lines well. Perhaps they will improve with time. I won't despair yet. Ever since I got up I have worn spectacles, which help me a great deal. At last my lengthy nose has its proper adornment, and the dignified look which pertains to a school teacher, but does not accord with my foolish ways."

Mr. Currie was at this time home in America. Referring to his visit, Miss Clarke, with her natural modesty, says:—

"I am so glad you have had Mr. Currie at your house; but take all the nice things he said about me with a grain of salt, remembering he was talking of me to my sister."

DEVOTION TO THE WORK.

During her illness, how she longed to be at work again! "It it too bad," she writes, "that I had to get sick, for it is time to open the school; but I will try not to fret over this inaction, though to tell the truth I am so homesick for my Chisamba children that the days pass drearily sometimes. I have received such pathetic letters from my boys saying how they feared to lose their 'mother,' as they called me, and prayed God would make me better."

Miss Clarke's last letter speaks thus of the faithfulness of her boy Kumba, who was the first Bihéan boy to come to Mr. Currie:—

"You don't know how much I owe to my dear black boy, who constantly reminds me of my rub-

bers and all kinds of necessary precautions if in my haste I am about to forget, and who day by day faithfully cooks for me and keeps the house as clean as a new pin. You should have seen his delight to-day when my boxes came, bringing new knives and forks, a kettle, and many new pots for our use. He danced around and fairly exhausted his vocabulary of exclamations. I am blessed with a loving set of boys to work for me. I do not have to scold at all. If I say I am grieved or displeased, there is a cloud all over their faces; and they do try hard to do as I wish. If they are sick, I always take them a little tempting food. There are now three of them seated at my table writing letters. These people are only our servants because thus we can get hold of them and teach them of Jesus. Kumba is a constant source of joy, and causes me no vain regrets."

HER DEATH.

But Miss Clarke never fully regained her strength after returning to Chisamba, and was too weak to resist the attack of fever which came upon her early in 1893. The particulars of her last hours, and the sad news of her death, were broken to her parents by Rev. F. W. Read in a letter dated Chisamba, March 21st, 1893, from which the following extracts are made:—

"On Thursday morning she sent to us to say that she had been ill with fever during the night. Mrs. Read at once went over. I despatched one of the boys, who travelled all night, to summon Dr. Fisher, of the English Mission, 30 miles away. He returned

at 5 p.m. Friday with a note stating that Dr. Fisher was watching a critical case at their own mission and could not possibly leave the patient. Miss Clarke was disappointed at the news, but bore it bravely and quietly. She had been wandering much all day and early Friday morning. As Friday morning wore away, she seemed to grow weaker and to wander more. She had been breathing very heavily for hours, and Mrs. Read left the room to mix a dose of medicine, and I was in the adjoining room. Mrs. Read returned to her room, and just then her heavy breathing ceased, and we both thought she was falling into a quiet sleep, and felt a little hopeful. But we soon discovered she had breathed her last. In death her face wore a beautiful expression. The grief shown by the girls attending your daughter's school was deep and sincere, and not only they, but some of the head men of the village of Chisamba, where she was best known, shed tears as they came to take their last look of her as she lay prepared for burial. On Sunday morning, a large crowd came from the village to show their sympathy. The old Sekulu (chief men) all came with their acting chief. It was a good opportunity to press home the truth to them, and Mr. Fay, Mr. Lee, and two of the older Christian lads addressed the crowd, and we have reason to hope that your and the Mission's sad bereavement may be blessed to the saving of some. The funeral took place in the afternoon. We had an English service, and Mr. Fay addressed those who had gathered in Umbundu.

These people, used to exciting and violent demonstrations at their native funerals, were profoundly silent and thoughtful as they quietly followed the little cortége from the house to the grave. Her work is done, and done well; and God took her. Why, we shall understand when we 'see face to face.' ''

MEMORIAL SERVICE.

It was over two months when the news of her death reached home. A memorial service was held in the Guelph church, at which Rev. W. F. Clarke spoke briefly. He desired, he said, to testify to the reality and wondrousness of the power of Jesus Christ. His daughter had gone to Africa, not from love of adventure, but solely because she deemed it her duty to respond to Christ's call. He had no question as to her loyalty to duty. He believed no other power but the gospel of Christ had nerved her for her work. Returned missionaries claimed that Christ had given them a hundredfold for any sacrifices they made, and his daughter's letters breathed that same exultation of spirit: there was no word of regret or homesickness.

Was her life wasted? Who can tell the result of the moral and spiritual forces set in motion through her few short years of service in Africa, and her death among the people whom she loved?

Miss Amy Johnston.
(now mrs. currie.)

Miss Helen J. Melville.

CHAPTER VI.

NEW MISSIONARIES.

In May, 1892, Mr. F. W. Read, to whom reference has already been made, after completing his course at the Canada Congregational College, was married to Miss Annie Williams of Montreal, a gold medalist of McGill University. Mr. Read was ordained in Zion Church, Montreal, and he and his wife went out to the West Central African Mission, directly under the American Board, our own Society being unable, for lack of funds, to undertake their support. For the greater part of their first three years on the field, Mr. and Mrs. Read were stationed at Bailundu, but at the time of Miss Clarke's death they were, fortunately, at Chisamba. In one of her letters, Miss Clarke said of these new missionaries—"The Reads are fine—just the right sort to be missionaries. Everyone here is of my opinion." After leaving Bailundu, they entered the work at Sakinjimba, where they labored faithfully for some years, until, while on furlough in 1903, Mr. Read was taken ill and died in Montreal hospital.

No sooner had the sad news of Miss Clarke's death been announced in the homeland than two more ladies were ready to take her place, and in 1893, Miss Amy Johnston, a teacher from Brandon, Manitoba, and Miss Helen J. Melville, a graduated nurse of Toronto General Hospital, offered for service, and were sent out through the Woman's Board

of Boston, our own Woman's Board undertaking their support. The Master always looks after His own work! When He calls one of His workers to Himself, He raises up others to fill the breach! Thus the Mission became ready to undertake more work among the women and girls and to care for the sick.

MISS JOHNSTON.

Amy Johnston was born near Dublin, Ireland. She received a very liberal education, graduating in French, German, Latin, English and drawing. Her early years were spent among educated and refined people. Her father was an earnest Christian, of strong character and large missionary spirit. Miss Johnston often said: "I cannot tell how much I owe to my father. From childhood I took long walks with him; sometimes he would not speak for miles, but our companionship was so complete that I did not mind it. At other times, he would talk of many things that he had thought out, while I, a silent listener, was gaining information that will always be helpful to me."

Mrs. Johnston, a delicate and refined English lady, leaned with the trustful confidence of a child upon her husband. Although she outlived him for ten years, she never fully recovered from the shock of his almost sudden death. She never dared speak of him even to her children, to whom she was most tenderly attached. But on Amy she leaned; and it naturally followed that Amy soon became the burden-bearer. Mr. Johnston's death made a great dif-

ference to the family financially. Soon afterwards, Mrs. Johnston, for the sake of her boys, emigrated to the Canadian west. Whitewood, Manitoba, was the location decided upon. But not one of the family became adapted to the new surroundings. Their scanty means were soon exhausted, and Mrs. Johnston became a confirmed invalid, requiring constant care. Notwithstanding the hardships and isolation of their life during the six years which followed, Miss Johnston was never heard to complain. She ploughed, harrowed, planted potatoes and dug them, hunted for lost cattle in the woods alone at night, drove twelve miles with one ox and a little sled to buy supplies, often not reaching home until midnight. She afterwards said, "One thing that helped me to bear all this was the thought that it was fitting me for the life of a missionary." And so these experiences helped to make her the strong, true character which she is. Her minister, Rev. Horace Mason, used to say, "Miss Johnston is a perfect combination of Mary and Martha of Bethany."

From her earliest recollections, Miss Johnston loved her Saviour. When quite young she joined the Episcopal Church; and, in Manitoba, far away as she was from any church, she and her mother used to read the church service and a sermon every Sunday for the sake of the younger members of the family. Moving a little later to Brandon, Miss Johnston united with the Congregational Church, in which she became an earnest worker until the time that she left for Africa. She was organist, pri-

mary class teacher, a leader in the Y.P.S.C.E., and for some months superintendent of the Junior Endeavor Society. She was always busy, because always willing; a faithful church visitor; ever looking up the overworked or lonely ones; faithful, even to the most unloving. As a public school teacher she enjoyed the respect and affection of her pupils to a remarkable degree. In the Y.W.C.T.U. she was superintendent of juvenile work, and also of a large Band of Hope, which met in her school-room.

After the death of her mother, Miss Johnston applied to the Board and was accepted for service in Africa.

MISS H. J. MELVILLE.

Helen Jean Melville, eldest daughter of Rev. Henry and Margaret Peden Melville, was born in Toronto. Her father was a man remarkable for his sterling Christian qualities, and her mother was a worthy descendant of the Scottish Covenanters; so she naturally inherited characteristics that have made her a successful worker in the mission field.

When Helen was about five years of age, Mr. Melville was called to a pastoral charge in the United States, and it was there that she received the greater part of her education. He returned, however, with his family to Toronto later.

As Helen grew older she took an active part in the Sunday School, Christian Endeavor, Mission Band, and other branches of work in connection with Olivet Congregational Church, Toronto, of which she was a member.

For some time she had been praying for guidance in the taking up of some special work for Christ, and it came to pass that the visit of Mrs. Mair, an old schoolmate of Mrs. Melville, proved to be a direct answer to that prayer. This lady had labored as a missionary in Africa for thirty years; and as she spoke of the people, and what Christ's love had done for them, Helen's heart kindled with enthusiasm, and she realized that her life work was made plain. Filled with a desire to carry the glad tidings to that dark land, she pondered as to the best method of preparing herself for such work. Praying that the way might be opened, God, who "sees the end from the beginning," answered her prayer, though apparently blocking the way completely. Three years passed, and the fulfilment of her desire seemed as far off as ever, for circumstances transpired that plainly revealed her work to be at home, and faithfully she did it.

Shortly after her father's death, which occurred in May, 1889, she entered the Toronto General Hospital, graduating two years later. Application was at once made to the American Board for admission to the foreign field. After an anxious waiting time an answer came. She was rejected, the medical examination not being satisfactory. Overwhelmed with grief and disappointment, she spread the letter before the Lord, and when she rose from her knees she was fully convinced that God would bring about her heart's desire if it was really His plan for her. A few days later she received the appoint-

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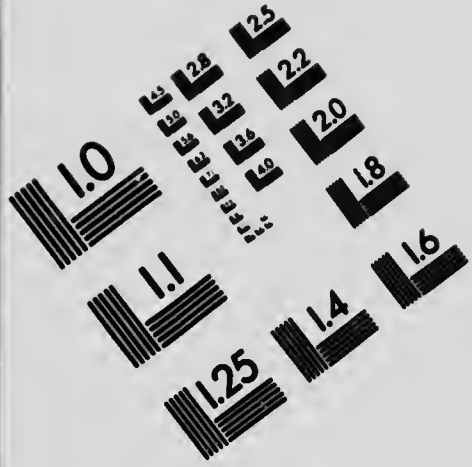

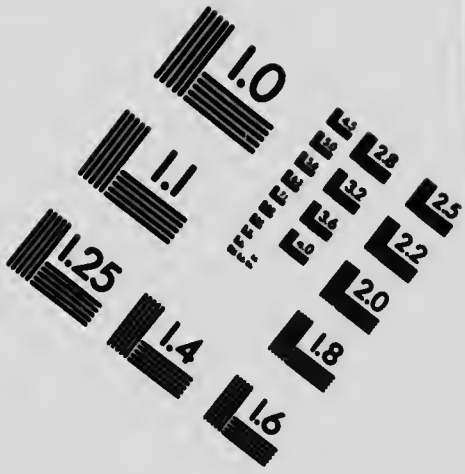

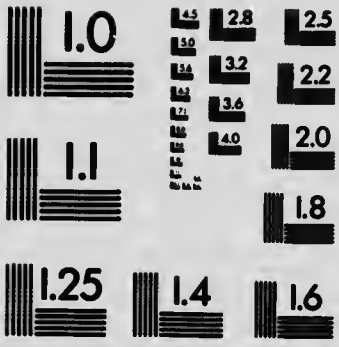

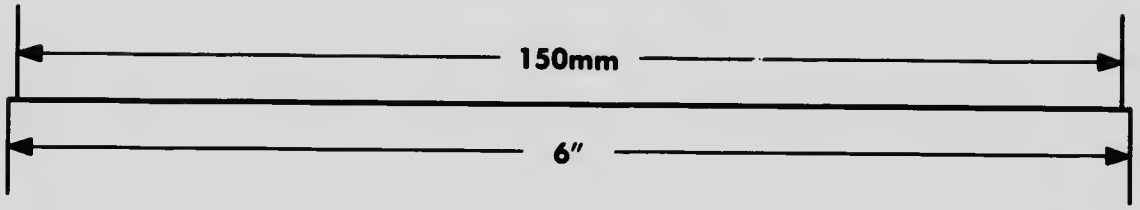

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ment of night superintendent in the General Hospital. Upon reading the letter, she gave an exclamation of delight and thankfulness, saying: "Next to work in Africa, I love the dear old hospital. How kind God has been to me."

She filled her new position only a few weeks when the Boston Board signified a reconsideration of her application, asking if she could accompany Rev. Walter Currie to Africa within six months. Helen Melville did not offer herself when under the influence of any momentary enthusiasm, but was consecrated to work in the foreign field years before she was permitted to go, and the motive power which impelled her was fully expressed in the verse which she and Miss Johnston telegraphed to the Woman's Board just before sailing from New York, "The love of Christ constraineth us."

A WEDDING.

Christmas Day in 1894 was a gala day for Chisamba. Mr. Currie was married to Miss Johnston, and crowds gathered from the surrounding villages and were feasted from morning till night, while many good things were sent to the chiefs, who do not eat in the presence of the people.

MISS M. W. MELVILLE JOINS THE STAFF.

This left Miss Melville the only single lady at the station, but already her sister, Miss Maggie W. Melville, had decided to go to the field, and the Woman's Board adopted her.

Maggie Walker Melville, second daughter of the late Rev. Henry and Mrs. Melville, was born at

Toronto. She spent some years at the Collegiate and Normal Schools, and, after graduating, taught for several years. Having given her heart to Christ at an early age, she joined the Olivet Congregational Church, and became a teacher in the Sunday School. She took an active part in the work of the Junior Endeavor Society, which her sister had organized before leaving for Africa. During her residence in Windsor, when teaching in the public school, she had a number of colored children in her class. Her heart was especially drawn towards them as she thought of her sister in far-off Africa, surrounded by the little dark-skinned natives. On one occasion she received a letter from Helen, who related an incident of a little boy wandering around the station inquiring for some one to teach him to read, but all were too busy. The thought of this little fellow, so anxious to learn and no one to teach him, so touched Maggie's sympathies that she decided to offer herself for missionary work in the foreign field, and was appointed by the American Board. Her past had been a practical training for the work of teaching in "the Dark Continent."

The Woman's Board adopted her as their second missionary, in place of Miss Johnston, and on Tuesday, July 9th, 1895, a farewell meeting was held in Olivet Church. On Thursday, the 11th (her birthday), a little group gathered on the wharf to bid her God-speed. The journey was taken alone, and not unattended by dangers. She reached Chisamba by the first of October.

CHAPTER VII.

EVANGELISTIC DEPARTMENT.

Let us now trace, step by step, the progress of the mission in its departmental work. While the evangelistic has always been looked upon as first in importance, and must always be so regarded, for without it there could be no mission, yet the needs of the field have called for other departments of work. But the work is one, and has one object, viz., that these people may be "turned from darkness to light, and from the power of Satan unto God."

We shall consider the departments separately: (1) Evangelistic, (2) Educational, (3) Medical, and (4) Industrial. It has always been the aim of the missionaries to make each branch self-supporting as far as possible.

FIRST CONVERTS.

In 1890, Mr. Currie had five lads around him receiving instruction. The first Sunday of the following year, his heart was gladdened by two of these young men openly and voluntarily confessing Christ before the people. The class in Bible instruction that year numbered 26, and the usual Sunday service had an attendance of 60 or 70. Such was the result of the first two or three years of patient seed-sowing.

MORE CONVERTS.

Mr. Currie returned to Canada on furlough in 1892. Eight or ten of the lads at Chisamba had by this time become Christians, and under the instruction of the missionaries they were growing intelligent in the Scriptures. We now find them going from village to village doing the work of evangelists. The type of Christian character shown by these Africans, who such a short time before were in heathen darkness, would do credit to our home churches. The young people are all bright, teachable, with musical voices, and are capable of being made into a fine Christian community from which the gospel light will send its rays still further inland.

CHURCH ORGANIZED.

The Christians at the Chisamba station were organized, on May 20th, 1894, into a church with twelve members. A council was called, and the brethren came from Kamundongo and Bailundu. Eleven lads were carefully examined by the visiting brethren, and two were chosen deacons of the newly-formed church. Five more members were soon admitted, and Ngulu, who is described as "a man of noble character, good ability, and admirable tact," was appointed native pastor. About that time three more deacons were added. The names of the deacons were Mbembeli, Salusuva, Muenekanye, Lumbo, and Chipilika. Their duties were "to see that the Sunday flag is up, usher the people to their seats for worship, visit and pray with the sick, counsel

the erring, and help in evangelistic work." The secular affairs of the station were to be left to a council of four, who would act with the missionary.

FIRST GIRLS TO JOIN THE CHURCH.

The new officers soon presented a list of thirteen candidates for baptism, including four young women—or girls, as they prefer to be called—the first girls who were considered ready for so important a step. Every Sunday, as well as during the week, Ngulu and Lumbo went with some other young men to hold services in different villages, where congregations as large as 200 were sometimes gathered.

KANJUNDU.

On one occasion, Mr. Currie took a much-needed rest by visiting an old friend, Kanjundu, the Chief of Chiyuka, a village some fifteen miles south of Chisamba. No one could have given him a more cordial reception. The best house in the village was put at his disposal, and the fatted pig and some fowls were killed. The chief was greatly interested in the Christian teaching, and every day for a week they spent hours talking about the gospel message; while every night during his stay, Mr. Currie preached to the people who assembled. We shall hear more of Kanjundu later.

THE CHURCH GROWS.

At the end of the second year of its existence, the little native church had twenty-six members; and at the end of the third year, thirty, with a large catechetical class on probation and in training for membership. The Sunday School, which had been

opened previously, then numbered seventy, and there were seven native teachers besides the missionaries. The entire New Testament had been translated and printed in Umbundu, besides the Psalms, parts of the Old Testament, and a book containing fifty-three hymns. The natives, as we have already seen, are naturally musical, and their voices are full of melody as they lift them up in praise to God in the singing of their hymns. Around the homes of the missionaries many of the lads have erected their own dwellings, into which they have brought Christian wives from the school, and real Christian homes with the family altar have been established. What a change in a few short years! The wonderful progress made, and the condition of spiritual activity indicate clearly that the hand of the Lord was leading Mr. Currie when he selected this heathen district in which to establish the Canadian Mission.

COMMUNION SERVICE.

The Woman's Board sent out a communion service to the little church, which was used for the first time on October 18th, 1896. The church sent a letter of thanks for this gift, the letter being composed entirely by Ngulu, who sat up late at night to finish it, and then roused the deacons out of bed for their signatures. The ladies of our churches also sent them a baptismal bowl, which was first used when Njangelo, a bright young girl, united with the church at the December communion, making the thirtieth member.

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SAMPLE CHRISTIANS.

Daily morning prayer, conducted by the elder members of the church in turn, and evening prayer by the missionaries, is part of the fixed programme. It also became the custom to send at least one of the evangelists to the coast with each caravan, to conduct morning and evening worship, and to watch over the church members. Of course these Christians refused the rum which the traders offered to them. At first the men said, "Where do you fellows come from that you don't take rum?" But, in a few years they said: "It's no use offering those Chisamba boys rum," which was one of the many evidences that the members of the church were growing "strong in the Lord," and seeking to honor Him by consistent living. In addition to trying to support their own church, they have been learning to give for the evangelization of the world. They cannot give much in amount, but proportionately their gifts are larger than those of many Christians in the home lands. We talk about our tithe, but some of these people give one-fifth of all they earn for the support of the gospel! After the Armenian atrocities in Turkey, the Chisamba church sent $15.00 for the relief of their suffering brethren there.

NGULU MOVES AWAY.

The removal of Ngulu to Bailundu in 1897 was felt by Mr. Currie as that of a dear son; for, from the time he first came to the service (two weeks after the missionary's arrival at Bailundu),

he had been a constant companion and helper. At first he was very slow to learn, and seemed capable only of cutting wood and drawing water. When he accepted Christ as his Saviour, he brought his faith to Chisamba with him, where, in the early days of the station, he shone as a light in a dark place, and relieved the missionaries of many cares. Now he returns to Bailundu to try to win his many relatives to the cross of Christ.

SABBATH KEEPING.

The light of this little Christian community at Chisamba cannot be hid. The heathen around are attracted and influenced by it. In September, 1897, a number of natives from a distance came to discuss a case at the Ombala (head village) of Chisamba; but the old men told them it was Sunday, and they would have to wait until the next day, for they were going to hear the "good words." The visitors did wait, and went along to the service.

LUIMBE PEOPLE.

Mr. and Mrs. Currie had a very interesting visit in November, 1897, to the Va-Luimbe country, which is thirty miles to the south-east, between the Kukema and Quanza Rivers. In appearance, the Luimbe people are a good deal like the Bihéans, but their sharp, filed teeth give an expression of countenance peculiar to tribes east of Bihé. Their customs and language, too, are quite different. The women, who are said to be very immoral, wear little cloth, and their hair is smeared with a mixture of red earth and castor oil, fantastically dressed with

coarse shells, beads, etc. They all smoke, even quite little girls. The visitors were welcomed by the chief. Mr. Currie preached to them in Umbundu, which many of them understood, and after the meeting these in turn explained the words as best they could to the others. Some three or four four years later, Mr. Currie was asked to go again and vaccinate the people, for smallpox had been carried to their district. At Muhongo, the chief village, he vaccinated about 300 people, and they also brought to him the lame, the blind, the idiotic, and the paralytic for treatment.

CHISAMBA CHURCH IN 1899.

At the close of the fifth year of the little church's history, forty-three persons had been baptized and admitted to membership. But statistics cannot reveal all that had been done. The members have practically managed their own business and met their own expenses. Audiences varying from 200 to 600 have attended the Sunday preaching services, and the Sunday School has had an average attendance of 225, all classes being represented, from the child in the mother's arms to the old body with dim eyes, almost toothless mouth, bent form, and tottering step, and from the meanest thief in the district to the chief. Muenekanye was the superintendent of the Sunday School.

EVANGELISTIC TOURS.

Several thousand people are reached each week with the gospel message, for the young evangelists go out two by two into the neighboring villages. On

LUMBO, AND FAMILY.
(NATIVE PASTOR AT CHISAMBA.)

EPANDAVELO.
(ONE OF THE EVANGELISTS.)

their return they report where they have been, how they have been received, what they have preached about, what answers they have given to the questions the people, etc. The missionaries are thoroughly convinced that more good can be done by preachers raised among the people than will ever be done by foreign missionaries moving up and down the country. A native can live very much cheaper, travel through mud and streams in bare feet, and preach from the vantage-ground of one born amid the same scenes, raised on the same fare, and trained to the same thoughts.

SOME OLD PEOPLE RESPOND.

It is pathetic to hear the old people say, as they often have when the story of Jesus has been recited to them, "We are too old; it is not for us." But even some of these have become willing pupils in the school of Christ, and have learned of Him. Sanambelo, the father of Lumbo and Kumba, one of the wisest old men in the district, came to the missionaries in 1899 to say that he wanted to be a follower of Jesus. He threw aside his fetich worship, declined meat offered to the spirits, put a stop to the brewing of beer in his village, and freed his slaves. He was not baptized, however, until July, 1901, for the missionaries have always been careful to see that the converts are well tried before permitting them to join the church. This change in Sanambelo was due, under the Holy Spirit, to the influence of his sons. The day he burned his spirit-house and destroyed his articles of worship, the

(ONE OF THE EVANGELISTS.)

LUMBO, AND FAMILY.
(NATIVE PASTOR AT CHISAMBA.)

young people of the village remarked in their own language, "We are clearing the devil out of the village to-day." Kumba, in the gladness of his heart, writes: "My father now is eager to follow Jesus. No one works on Sunday any more in his village, and Nana (Mr. Currie) sends me over morning and evening to read to them. Please pray to God that the Holy Spirit may remain with them, and that many people may hear the good words."

When Sanambelo's wife died in 1900, some of the old men of the district tried to persuade him to give her a native funeral, but he would not hear of it. The chiefs of Chisamba and Chiyuka stood by him, and she was given a Christian burial—the first old person to be thus buried.

A few weeks after Sanambelo's conversion, his brother decided to settle near the missionaries where he could "learn the words." To hear the words only once in a long time "troubles his heart," so he came to build by the side of his brother, where they have prayers morning and evening.

Katakola, the chief of Chipeta, came to Mr. Currie in January, 1900, saying that he too wanted to accept the words, and asked the missionary to teach him what he must do to be saved. He also wished to build a school for his young people.

CHURCH BELL.

The Quebec ladies sent out a bell for the Chisamba Church, which was rung for the first time on Easter Sunday, 1901. In July of this year the church had 61 members and 48 candidates. The following

January we find 64 members; in January, 1903, 75 members and 50 candidates; and in April, 1903, 86 members.

SUNDAY PROGRAMME.

The programme for Sunday is a full one. First of all, there is the early morning service conducted by the evangelists in turn. At ten o'clock the evangelists gather with Mr. Currie to prepare for the general preaching service, which is held at eleven. At this latter service, the attendance is usually over 400. The missionaries and four of the preachers sit on the platform. Mr. Currie takes his place at the desk, and Mrs. Currie presides at the organ. The order of service is very much like our own, but they have two sermons. Mr. Currie preaches, and is followed by one of the evangelists, who takes the same subject and is encouraged to treat it in his own way.

SUNDAY SCHOOL.

The whole congregation practically remain to the Sunday School. The latest reports (March, 1903) give six white and eleven native teachers, besides the native superintendent and secretary. The primary class is taught by two native women, and has 75 regular attendants. The average attendance of the school (October, 1902) is 397.

OTHER SERVICES.

After Sunday School, in the afternoon, Mr. Currie has a class of old men who study the Sunday School lesson. Then there is the women's prayer-meeting in charge of Mrs. Moffatt, which has an

attendance of 75 and upwards. At the same hour the boys' prayer-meeting is held, which is attended by 50 lads, all under sixteen.

Besides these, Mr. Currie has a class for beginners, several of whom are old men and women; there are the catechumen's class, the old women's class, and others which are held during the week. In 1902, the missionaries started a weekly prayer-meeting in English, which they have found very helpful to them. Every day after the evening meal, the bugle blows to call the people to prayers.

FETICHES BURNED.

Sunday, March 29th, 1903, was a day long to be remembered. Some of the people brought their fetiches to the service that they might be destroyeed. The bravery of these people made a great impression upon Solumingu, one of the old men of the district. He sent word to the missionaries that he and his wife had decided to follow Jesus. Next morning before breakfast he came to talk with Mr. Currie about it. Oh, how hard it is for these old men, who are so deeply steeped in superstitution, to give up their belief in fetichism! A few weeks after, at Chiyuka, four men brought their fetiches to be burned.

THE WORK GOES ON.

And so, year by year, the gospel story penetrates the darkness and takes possession of the hearts of the people. In 1903, twenty members were added to the church, while 110 were in the several classes of candidates for baptism, and twelve young men in

Mr. Currie's training-class for evangelists. The evangelists continue to do splendid work in the surrounding country, not only by their preaching but by their consistent living. Two who left for the coast hoping to better their position, returned some months afterwards. They could not get employment without working on Sunday, and this they refused to do.

NEW HYMN BOOK AND OTHER PUBLICATIONS. In 1903, a new Umbundu hymn book was issued from the mission press at Kamundongo. This new book contains 335 hymns, while the old one had but 53. "It is no longer necessary," Miss Maggie Melville facetiously says, "to use the same hymns for funerals and weddings." At Kamundongo, the printing is done by the native lads under the supervision of the missionaries. Mr. Stover's time is largely devoted to the work of translation, and he and the other missionaries have now completed the Pentateuch, Psalms, entire New Testament, Church Catechism, Primer, Gospel Stories, etc. In January, 1904, they commenced the publication of a neat little four-page monthly paper called the "Ndaka," or "Herald,"—the first paper to be printed in Umbundu. It contains news from the different Mission Stations in the district, including the interesting items of Births, Marriages, and Deaths; notes on the Sunday School Lessons for the month, some items of foreign news, and other interesting matter. The subscription price is "two yards of calico for the year," which includes delivery.

CHIYUKA.

Chiyuka, as has been said, is about 15 miles south-east of Chisamba, on the River Vangenda. For a long time, the Chief of Chiyuka, Kanjundu by name, spoke with contempt of the missionaries and the "good words." But from the time of their first visit to him he was much interested. Hosi Kanjundu is an influential ruler, who has often entertained white travellers. He came in state to Chisamba with one of his nine wives and a retinue of sixteen followers, and expressed a desire to hear about Christianity. He listened to Mr. Currie, and then asked if he could teach him to read and write like the boys he had seen. Under careful instruction, he speedily mastered the art of reading. Mrs. Currie wrote, "He is a most eager scholar; he would bring his slate at almost every hour of the day if I would give him a lesson." Early in 1898, he publicly announced that he had accepted Christ. He took one of the young evangelists and went to his Ombala, where he tore down two spirit-houses, and threw into the river his articles of worship. The mixture of white clay, meal, etc., with which the people are accustomed to make an offering to appease the spirits, and to indicate freedom from guilt, he also threw away. The emblems of his heathenism he brought to the missionaries as a proof of what he had done. Seldom had such a collection of rubbish been seen, yet the man claims to have paid a heap of money for it all. From the very first, Kanjundu

HOSI KANJUNDU, CHIEF OF CHIYUKA.
(EARLY AND LATER PICTURES.)

gave good proof of his changed life. He gave up his beer-drinking and consultations with the witch doctors, and, although a chief, commenced going to school like a boy.

We in Canada have but little conception of what it means to an African chief to adopt Christianity. His social position, in fact everything, is against him. A chief's wealth and standing is reckoned by the number of his wives. The missionary says, "A Christian can have but one wife." Kanjundu wants to be a follower of "the words," as the natives call the Bible, and after a severe trial of mind and heart he had grace given him to put away all his wives but one. Then again, after his public profession, many of his old friends sent him bottles of wine, brandy, and rum to test him. But he received grace to refuse them also. Services were started in his village, and at the very outset some 200 attended. In the chapter on Educational Work which follows, there is found an account of the building of a school-house by Kanjundu. In January, 1900, Mr. Currie writes: "Our Sunday service was packed, and for want of seats about three-quarters of those present sat on the cold bare muddy floor. Others came carrying logs, stools, and chairs on which to sit." Morning prayers are held regularly, and Chipilika says that no matter how early they assemble, the chief is always the first in the school-house. His little daughter Ngeve always accompanies him when he goes to Chisamba, and often remains with the missionaries until her father

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comes again. She, too, is making rapid progress in the school, outstripping many of the girls who have been there two years longer.

Christmas of 1900 was spent by Mr. and Mrs. Currie, and Mr. and Mrs. Bell, at Chiyuka. The school-house would not begin to hold the crowd that assembled, a. . the old, old story of the first Christmas was told under the spreading trees of the Ombala. For the rest of the week, meetings were held daily afternoon and evening. Some of the Canadian ladies sent Kanjundu a quilt, which arrived just in time for this Christmas. He was delighted with the gift, and said that it must have been the love of God which prompted such kindness.

KANJUNDU BAPTIZED.

On the first Sunday of the New Century, Kanjundu presented himself for Christian baptism. The chief knelt reverently and devoutly as he realized the Divine presence. Mr. Currie performed the rite. On January 11th, 1903, Njamba, his wife, was baptized and joined the Chisamba Church.

One Sunday night after a service at Chiyuka, the Chief returned with Dr. Massey to his house. It was most interesting, and at times touching, the Doctor says, to hear the old man speak with such feeling of the advantages of the Christian religion. Next morning, Dr. Massey called on the Chief at his house, and found him at his morning devotions. After joining with him in reading and prayer, they strolled down the avenue to the stream, and sat on the rocks. It was a bright dry-season morning.

GROUP OF CHIYUKA CHURCH MEMBERS, WITH THE CHIEF IN THE CENTRE.

After a brief silence, the old man said: "Do you know, I have been thinking over what you said to me last night. You said I was so comfortable with my three-roomed house and good furniture; but," he went on to say, and in such a humble manner, "you know that it is from nothing that I have done: it is all on account of the mercy of God." Such a spirit of humility is scarcely found even in the homeland.

The house to which the Chief referred had recently been built by him. It is situated on high ground, and commands a fine view of the river and the hills beyond. It contains three rooms, with good-sized windows and doors. The floors are covered with neat native mats. The chairs are cane-seated, and in the bed-room there is an American bedstead, bureau, and wash-stand. The Chief's dining table is covered with a clean, white table-cloth, on which are carefully arranged knives, forks, and spoons. As Chief, he eats alone. In the garden, which is surrounded with a nice fence, there are peach, orange, banana, nespena, and eucalyptus trees, and the walk is bordered with roses and pine-apple plants. Near by, on a little higher ground, are a couple of two-roomed houses which he has built, one for the missionaries who visit the village, and the other for a dispensary and storehouse. Kanjundu, who is of an æsthetic turn of mind, has spent much time and care in beautifying the surroundings. An avenue fifty feet wide, edged

with banana trees, has been laid out crossing the river and leading up to his house.

CHIYUKA. SUNDAY SCHOOL.

One Sunday in January, 1901, there were 250 in Sunday School. There are twelve native teachers, besides the missionaries who may happen to be present. The Chief's leading man, Sikatu, is proving himself a valuable assistant. He conducts prayers, holds the catechism class at Chiyuka and Matenda, and leads the young lads in their meeting. The young men at Chiyuka are very hungry for knowledge. They are always asking questions about some portion of scripture which they have been reading.

CHIYUKA CONVERTS.

On Easter Sunday, 1901, the day the new bell was first rung, five persons were admitted to membership in the Chisamba Church—all from Chiyuka. Which greatly rejoiced the heart of the Chief.

MISS MAGGIE W. MELVILLE.

MRS. MOFFATT.

CHAPTER VIII.

EDUCATIONAL DEPARTMENT.

As at the other stations, one of the first things the missionaries at Chisamba did, after gaining some knowledge of the language, was to open schools for the native boys and girls, seeking in this way to win their confidence and impart instruction in Christian truth.

BOYS' SCHOOL.

At first it was found difficult to draw the boys into school, for it seemed impossible to overcome their many and ofttimes ingenious excuses for not attending. In 1896, there were 30 names on the roll in the Boys' School. Arithmetic is a favorite study with most of the young men, especially since the traders at the coast made complimentary remarks about some simple calculations which the lads had made. The boys learn much more quickly than the girls. Most of them are married, and have families springing up around them. This school meets at one o'clock, and is dismissed at three. The report for 1900 showed 104 names on the roll.

GIRLS' SCHOOL.

The Senior Girls' School, which meets from three o'clock until five, is in charge of Miss H. Melville. The 1900 report showed an enrolment of nineteen scholars, nine of whom were married. The girls do not take to arithmetic like the boys. The attendance of the young mothers is not very regular, for they

find it hard to hurry from their fields after their day's work in order to be at school in time. They usually have their babies on their backs, and a basket of food on their heads. After school, they return to their homes to pound their corn and prepare the evening meal. Sometimes there will be half a dozen babies playing in the middle of the school-room floor, some crying, some laughing, some shouting. There is a rule now that the girls must be able to read before getting married; so the young girls have to apply themselves to their studies if they want to get married, which most of them do, for not to be married is a disgrace in the mind of the native. The 1903 report showed a total on the roll in this school of 67.

KINDERGARTEN. A kindergarten was a feature added in 1897. It has proved a very substantial addition, and greatly increases the missionaries' influence over the people. The motion songs translated by Mrs. Read and Mrs. Fay, such as, "Good Morning, Kind Teacher," "Who Taught the Little Birds," etc., were quickly learned by the little ones. These, with a few games, patchwork, weaving colored paper mats, and other simple occupations, make up the daily programme in this "childrens' play school," as they call it. Much nervous energy is expended by the teachers who look after the little tots. Linda, Kanjundu's daughter, is interested in this department, and assists in the teaching. The mothers of the children often come as visitors, and are greatly interested. The 1903

THE KINDERGARTEN CLASS AND TEACHERS.

report shows an enrolment of 55, and in the Spring of 1904 the attendance had increased to 75.

CHIYUKA SCHOOL.

In 1898, Chief Kanjundu came to our missionaries and said he wanted to build a school-house in his village. He had sent some boys to a Portuguese School at the coast, but they had brought back only a thirst for rum. He had formerly laughed at the mission, and spoken of the white men with contempt, although his little boy Wanga had been for some time in the Chisamba School. On one of Mr. Currie's visits to Chiyuka, he found the framework for the school cut and trimmed, and the Chief busy making the nails himself, so determined was he to have the school. Accordingly, Mr. Smith—who was then helping with the industrial work—and three of the young men spent a week in Chiyuka erecting the frame and preaching the gospel daily to the chief and his people. The missionaries say it was very touching to hear the lads pray for the chief. Wanga at this time was about thirteen years old. He is a born gentleman, but of quick temper. He had learned at the Chisamba school to love Jesus. He returned to Chiyuka for a visit, where at this time there was not one resident Christian. Kanjundu thus speaks of what he saw and heard:—"One night I went into the house, and there was Wanga and some others he had gathered around him, reading the Bible and praying with them." Think of it, you who are so diffident about engaging in any public service for the Master! Here is a little boy

of thirteen, in a village where Jesus Christ is unknown, reading the Bible to the people and praying with them. That is the kind of material the Chisamba schools turn out.

So the Chiyuka School is built, and on October 22nd, 1898, it is opened with 23 male and 22 female pupils. In the latter class is the wife of the chief, who tries to learn to read while caring for her twins! Two lads—Kumba and Epandavelo—go out from Chisamba every Monday morning, returning again on Saturday evening, when two others go and conduct the Sunday services. Mr. Currie visits the village about once a month to oversee the work. After four months of two hours daily study, one lad, who up to the time of the opening of the school had not known a single letter, could read without difficulty every lesson in the primer, every hymn which they sang, and he also read to Mr. Currie the second chapter of John's gospel with only one or two slight errors!

Six months after the opening of the school, the building was found too small.

MATENDA. The village of Matenda is a couple of miles east of Chiyuka, across and down the river. It is named after Matenda, formerly the priest and witch-doctor of Kanjundu, who, in 1900, gave up his fetich worship and now has realized and speaks of the blessings of Christianity. The school was started here in March, 1901.

KAPUISA, WANGA, SAPALALO, EPANDAVELO, KANGANJO,
KATUMBELLA, SAMBUMBULA, NDALU, YOMBA, KASULE.
(EVANGELISTS AND TEACHERS.)

CHISAMBA OMBALA.

The Chisamba Ombala, or head village, is about a mile and a half from the mission station. The people here wanted a school, and so it was opened in January, 1901. The pupils who assembled at the opening of the school were a motley crowd. There were grand-parents, and there were children young enough for the kindergarten. The Chief Katakola entered as a pupil, as did also Sanambelo. The opening ceremonies were held outdoors, as the school building was too small for the crowd which assembled. The singing was led by a choir of boys from the station, and there were three addresses.

The work had so extended that in 1901 Mr. Currie reported that of the pupils under instruction only one-third were at Chisamba, the rest being at the village schools taught by young men trained at the station. The enrolment at these villages and the names of the teachers are as follows:—

Village.	Pupils.		Teachers.
	1902.	1903.	
Chiyuka	102	163	Sambumbula and Ndalu.
Matenda.....	50	85	Kayalo and Mbambe. (The latter is a product of the Chiyuka school).
Chisamba Ombala .	95	120	Kasule and Epandavelo.

NEW TEACHERS REQUIRED. The increased responsibility incident upon the extension of the work told upon the health of the lady missionaries. Mrs. Currie and the Misses Melville were reduced in strength by the overstrain—for teaching in Africa is much more trying than teaching in Canada—and each in turn had been invalided by fever. It became necessary, also, for Mrs. Currie and Miss Helen Melville to return to Canada for a respite. Accordingly, they left Chisamba on January 25th, 1898. Even with the full staff, a new teacher was badly needed; moreover, the building of the hospital would mean the taking of Miss Helen Melville away from the school work to devote herself to nursing. While much of the primary teaching had been left, and could safely be left, with the native lads, some of the missionaries would have to take charge of the more advanced classes.

MRS. MOFFATT. When Mrs. Currie returned to Africa in May, 1900, she was accompanied by Mrs. Moffatt, whose husband had gone forward the year before to take charge of the Industrial Department. Though born in the United States, Mrs. Moffatt is of English parentage. She was brought up in a Christian home on a farm near Cleveland, Ohio, and from earliest childhood learned to love not only the Word of God but His works.

She studied and qualified as a teacher, in which

MISS DIADEM BELL.

JUNIOR ENDEAVOR BOYS.

capacity she served for some time, afterwards entering Oberlin College where she was pursuing higher studies when the call came for service in the foreign field. To this she had been looking forward in sympathy with her betrothed, who was also a student at Oberlin, and with whom she consecrated her life to the will of God by a definite act during some meetings conducted by Dr. Wilbur Chapman in 1897. They were married on the eve of Mr. Moffatt's departure. When accepted by our board, she took up the study of kindergarten, that she might be the more helpful at the station.

While it was the intention that Mrs. Moffatt should proceed to Chisamba at once, unforeseen events made it necessary for her and her husband to remain at Bailundu for a year during the absence in America of Mr. and Mrs. Fay. When, however, Mrs. Moffatt reached Chisamba, she at once took up work in the kindergarten.

On account of a severe attack of one of the most virulent of tropical fevers, Miss Maggie Melville was forced to come to Canada for a rest of a year or two, and she sailed for home on the same ship which had taken Mrs. Currie and Mrs. Moffatt out. For over a year Miss Melville had been the only white women at the station, and had borne the strain of much extra work.

MISS D. BELL. In 1902, the effort to secure an additional lady teacher was rewarded. Miss Diadem Bell, of the Milton, N.S., Church, offered, and almost immediately the Quebec

Mr & Mrs Tucker
Miss Lake England

Woman's Board undertook her support, her application having been accepted by the American Board. When the call came to Miss Bell, she was engaged as a school teacher in Milton, her native village, having taught for some ten years. When quite young, Miss Bell was converted and united with the Congregational Church. In the Sunday School and Christian Endeavor Society she was always ready and willing to give her best efforts. Nor were her efforts confined to the church walls. As an officer in the W.C.T.U. of Milton she did much to make the organization a power for good, and in all that had to do with the uplifting of humanity she was always ready to lend a hand. In her farewell address she stated that for about ten years she had been interested in foreign missionary work and felt a desire to become a missionary, even writing to the Board for information. The requirements, however, seemed to her to be beyond her capacity to fulfil. A few years later she attended camp meetings at Berwick, N.S., and was again impressed with the need of workers in the foreign field, and resolved that when the way opened she would go. It needed only the visit of Miss Maggie Melville to Milton to bring matters to a crisis. Miss Bell offered, was accepted, and on May 24th, 1902, she sailed for Africa with Miss Maggie Melville who was returning after her illness. A few months after arriving in Africa, Miss Bell wrote, "I do love the work, and regret that I did not come years before."

Miss Bell's love for children, her adaptability to

all circumstances, and her natural courage, fit her admirably for the work. As an example of this last named qualification, the writer was present at a fire in the village of Milton in 1900, when a large house, an old landmark, was destroyed. Every effort was made to keep the fire from spreading, and to this end some men endeavored to carry away the large front gate, but were driven back by the smoke and fierce heat. A woman rushed from the crowd, lifted the gate from its hinges, and carried it away without aid. This woman was Diadem Bell. Such physical strength and courage, together with a heart of love for the Master and devotion to His work, tell for great good upon the children as well as the older people in Chisamba.

The coming of Mrs. Moffatt and Miss Bell was a great relief to the already overworked ladies at the station.

NORMAL WORK.

In 1903, Miss Maggie Melville instituted a normal school, in which fifteen of the more advanced students entered to receive some practical instruction in pedagogy.

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CHAPTER IX.

MEDICAL DEPARTMENT.

The value of medical work as an auxiliary cannot be overestimated. It has been wisely called the "first aid to the heathen." Many converts are due to the medical assistance given them when sick and suffering. This has often led them to want to come and live near the missionaries; and, under the Holy Spirit, the daily influence and prayerful instruction has made many a convert to Christianity. At first, inbred superstition made the natives suspicious, but this was overcome by degrees. The natives believe that sickness and trouble are caused by some evil spirit, and the only doctors they have are the witch doctors, whose business is not to apply remedies but to find out who bewitched the sick or the dead person. The witch doctor, dressed in a hideous garb, comes to the village, assembles the people together, and, amid drum-beating and dancing, settles upon some poor wretch as the one responsible. If the trouble is serious, he is put to death by any means which the doctor or the relatives prescribe,—often cut to pieces or burned alive!

NATIVE REMEDIES.

The native remedies for sickness are most absurd. Among the Bihéans, a favorite remedy for chest troubles in children is a string of peanuts or squash seeds worn around the neck; when the string

breaks of itself, the disease is supposed to be cured. For itch, a copper ring is worn on the right wrist and left ankle, or *vice versa*; for thoat diseases, chicken bones are worn around the neck; for chest troubles in adults, split cobs of corn, or the feathers of a rooster are worn on the neck; for ulcer on the leg, a piece of deer's hide is worn on the ankle. To prevent fever, several short pieces of grass are tied together and worn at the side of the head; to cure headache, gunpowder is rubbed in a streak across the forehead. To prevent children crying, a branch of a certain tree is placed over the door, or the ashes of a certain kind of tree is rubbed into the hair. To prevent the entrance of evil spirits, little pieces of wood, horn, etc., prepared by the fetich doctor, are worn on the neck.

IS THE STATION BEWITCHED?

The early months of 1896 brought several cases of sickness and four deaths to the station. The people said: "Is the station bewitched? We cannot allow our children to go to school." They believe that the evil spirit which causes sickness will be expelled if they can make the sick person vomit. On one occasion, when the missionaries were at tea, the boys watching beside a sick lad were approached by some of the old people who said: "The spirit of his sister who died two years ago is in him. We must tap him on the head and send the spirit down to his stomach, and then give him some medicine to make him vomit it out." But the boys had learned better, and would not allow such treatment. The faith of

the native Christians, however, is often tried severely by their natural superstition. After some years of this testing, we have from one of our missionaries this testimony, "It would be little wonder if some of them trembled, but they stood firm: not one of them wavered."

MR. CURRIE AS A DOCTOR.

In the early days of the Chisamba station, Mr. Currie attended to the sick as best he could. When on furlough in 1892, he spent over six months in hard study in the Medical Training School of New York, which he felt to be of great profit; but even after this he found himself unable to cope with all the diseases with which those who came to him were afflicted. Moreover, the medical work took time which he thought should be devoted to other duties for which he was better fitted. The need of a thoroughly equipped medical man pressed upon Mr. Currie and his associates, for there was sufficient work to keep one fully employed. It was laid on the hearts of the missionaries, and also the churches at home, to pray that such a man might be raised up. At one of the station services, Ngulu prayed most earnestly that the Lord might "put it into the heart of some good man in America to come out and help Nana Kole, for he has so much to do." Some time prior to this, Rev. James Johnston, M.D., popularly known as "Jamaica Johnston," visited Chisamba on his tour across Africa. He said that while at the station a larger number of patients came daily to the dispensary than he had seen at

any other mission station in Africa. At first, no charge was made for medical services, but as this privilege was abused by many of the white traders coming for free treatment, it was decided to charge a small fee. Before long, the medical department became self-supporting.

But the need of a fully qualified physician grew. In October, 1896, Mr. Currie asked if a Christian physician could not be found to take charge of the medical department. Early in the following year Miss Helen Melville wrote, "I do hope the doctor will come this year."

LOOKING FOR A DOCTOR. Our Society at home having authorized its Executive Committee to look for a suitable medical man, they found one in the person of R. O. Ross, B.A., M.D., a graduate of our own Theological College, who seemed to be in every way the man needed. The opportunity was laid before Dr. Ross, God's call was heard, and he accepted. But his wife's health prevented his going; and another year was spent in waiting upon God and seeking to find the man of His choice.

THE HOSPITAL. Looking to the appointment of a physician, the Woman's Board undertook the building of a hospital in memory of their late Treasurer, Mrs. Ella F. M. Williams; and $600.00 was quickly sent in for this object, although the building was not then erected. In May, 1897, Mr. Currie reported

that $200.00 would be available for this purpose from profit realized at the station.

After another period of waiting upon God, the Society seemed to see His hand pointing out a "willing, skilful" young practitioner. At the Union of 1899, the Secretary reported that the Committee had been directed in the choice of a missionary physician in the person of A. Y. Massey, B.A., M.D.

DR. MASSEY. Alfred Yale Massey was born in 1871 near Belleville, Ontario. Although brought up as a Methodist, he rightly belongs to the Congregationalists, for he is a direct lineal descendant of Jeffrey Massey, one of the Fathers of Congregationalism who in 1620, in the little "Mayflower," came over the wide ocean to seek in this new land that "freedom to worship God" which was denied them at home. It is said that because John Massey, Jeffrey's son, was the first male white child to be born at Salem, the State was called Massachusetts. Through his maternal ancestors, Dr. Massey is a descendant of the Yale brothers who founded and endowed the College bearing their name. As a child, Fred, as he was familiarly called, was healthy, good-natured and mischievous. At ten years of age, he openly professed faith in Christ and united with the church. His public school education closed, he went to Albert College, and later he continued his studies at Victoria College and Toronto University, from which latter he graduated as B.A., with honors in science, in '93. Not content with the regular curriculum,

MR. MOFFATT.

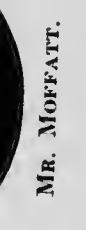
DR. MASSEY.

he took the additional honor work each year of his course.

Regarding his call to mission work, although for some years he had the desire and purpose to be a missionary, Dr. Dowkontt's "Murdered Millions," he says, really put him on the missionary track. It was not until he attended the Student Volunteer Convention at Detroit in '94, however, that these purposes took definite form, and he resolved to study medicine in order that he might go out to help his suffering fellow-men. After teaching six months in Wiarton high school, he entered Trinity Medical College, where he was graduated with M.D.C.M., in May, '98.

While he loved the church with which he had been so long identified, when the call came from a sister society he readily accepted, believing it to be of God, and before going forward he united with the Northern Congregational Church, Toronto.

DR. MASSEY.



MR. MOFFATT.

UNION MEETINGS IN 1899.

Dr. Massey, and Mr. and Mrs. Moffatt, who were appointed about the same time, were present at the Union Meetings in Brantford in 1899, together with Mrs. Currie and Miss Helen Melville. The latter having regained sufficient strength to return to the field, it was arranged that Dr. Massey and Mr. Moffatt should go at once with her, while Mrs. Moffatt should remain until the following Spring and go with Mrs. Currie. So on July 26th, 1899, the missionary party of three set sail from Montreal, and at the end of three months they arrived at

Chisamba amid the firing of guns and blowing of horns. Among those who welcomed them was the Chief of Chiyuka, who had come from his district some days before in order to greet them on their arrival. He presented the new missionaries with an ox. From other villages there came old men with their presents of corn, and, according to native etiquette, it was necessary for some small presents, such as bandana handkerchiefs, to be given in return.

BUILDING THE HOSPITAL. One of Dr. Massey's first duties was to superintend the building of the hospital. At this time, about $1,000 was at the credit of the hospital fund. A suitable location was chosen on a height of land (though not quite so high as the residential part of the station), sloping from both sides and the rear, thus insuring excellent drainage. Instead of one large building, the peculiar customs of the people made it necessary to have several buildings. Every native who comes for medical treatment has his retinue, depending in size on his social or political standing in the country. He may have anywhere from three to ten or even more followers, consisting of his wives, children, and slaves. They bring their pots, cooking utensils, and food, and they come to stay. The slaves do his cooking and look after him generally, sleeping in the room with him. The people are faithful to a fault in visiting their sick. One never goes into a native sick room without finding it full of visitors. If there should be only

HOSPITAL BUILDINGS (FRONT VIEW.)

one large ward, and, say, twenty patients, what would be done under such circumstances? It was, therefore, decided to construct three central buildings, one of which would contain the dispensary and waiting-rooms, another the operating-room; while, in the rear of these, would be the kitchen; these three central buildings to form a square enclosing an open court. The central buildings were to be surrounded by eight cottages, about sixteen by thirty-two feet, with two small wards and a store-room in each. If necessary, three or four patients could be accommodated in each ward, and in the store-rooms they could use their cooking utensils and prepare their food. These cottages were to be twenty feet apart, and about forty feet from the central buildings. The two front cottages were to be somewhat larger than the rest, for the accommodation of missionaries and other white folks. All the buildings were to be constructed of adobe, one storey in height, with walls ten feet high, and thatched roofs. Each room was to have a fire-place, the walls were to be whitened, and the floors covered with bamboo mats, thus giving a bright and cheery appearance. The Woman's Board decided that the hospital should be called the "Ella F. M. Williams Memorial Hospital."

HOSPITAL BUILDINGS (FRONT VIEW.)

These plans being adopted, the money on hand was not sufficient to build more than the central buildings. It was estimated that each of the eight cottages would cost about $200, and individuals and Sunday Schools were asked to furnish money and a

name for each cottage. One after another—first an individual, then a Sunday School—has responded to the call. The first to be taken was by Mr. and Mrs. C. McD. Hay, of Toronto, to be called "The William Hay Memorial Cottage;" the second by Mrs. Walter H. Smith; the third by Mr. H. H. Lyman, of Montreal; the fourth by the Hamilton, Ont., Sunday Schools, to be called "Hamilton Cottage;" the next by friends in Olivet Church, Toronto, to be called "Bethel;" and another by Olivet Sunday School; another by the friends of the late Mrs. Sanders, of Montreal, to be called the "Sanders Memorial Cottage;" another by a lady of Emmanuel Church, Montreal, to be called "Easter Cottage." One of the cottages and two of the larger buildings were completed in August, 1901.

Kanjundu asked the privilege of building two small cottages near the hospital to be used by the Chiyuka people.

SMALL-POX. In 1901, small-pox raged in many of the native villages, and thousands of people were carried off. Dr. Massey went to a large village thinking to do some vaccinating, but was informed that there were none to vaccinate, as not one had escaped the plague and a large number had died. Not far from the Chisamba station, there were two villages within a stone's throw of each other; and in one, owing to vaccination, not a case of small-pox appeared, while in the other great numbers died of the disease. The natives have much faith in the white man's charm. Mrs. Moffatt, who

at this time was in Bailundu, was attacked, but fortunately she recovered under careful treatment and nursing.

DR. MASSEY'S WORK.

Dr. Massey's first official report is full of interest. The daily calls numbered from 25 to 50, the highest being 78, many of the patients coming long distances. All such must bring a letter from the chief of their village. This pleases the chief and keeps up his interest. The dispensary is open for four hours each day. During the small-pox epidemic, about 300 vaccinations were administered. The practice among white traders met the limited outlay. The Portuguese law is that no foreign doctor may visit patients and collect fees for their treatment in any district in which there is a Portuguese doctor; but he may treat all patients who come to him, and collect their fees. A Portuguese doctor settled near Chisamba about the time Dr. Massey went there; but, as our hospital, with its doctor and nurse, afforded so much better facilities, even Portuguese traders and soldiers coming for treatment, this Portuguese doctor was forced to withdraw after a couple of years for lack of support; so that Dr. Massey was left "monarch of all he surveyed."

MISS ARNOLDI.

In the summer of 1902, Miss Ella M. Arnoldi went to Chisamba to become the wife of Dr. Massey. Going out from her home in Toronto, she met Rev. and Mrs. Fay in England, and journeyed with them to Benguella, where they arrived early in October.

On landing there, they found that communication between the coast and the mission stations was cut off by reason of a rebellion which had at this time assumed considerable proportions, and, indeed, threatened not only to interfere with the work of the West Central Africa Mission, but even to endanger the lives of the missionaries.

THE REBELLION OF 1902.

For a year prior to this, the Portuguese traders had been pressing their slave and rum trade upon the natives with greater force than ever. A district south of the Bailundu station decided, in May, 1902, to resist with arms. The rebellion soon spread until the whole of the Bailundu section was up and had captured most of the white traders, plundering and burning their houses. It was well understood that the natives did not intend to injure the "afulu"—a word which is applied to the missionaries, and which means, possibly, "people," but which the Portuguese translate "fools." The Bihéan traders becoming alarmed, gathered at a point about twenty miles from Chisamba and fortified themselves. For a time it seemed probable that the whole of Bihé would rise. Some of the natives in their innocence asked the missionaries to write to their king, and get him to come and rule over the country. Although many villages were burned and much plundering was done, no harm came to the missionaries. Constant appeals, however, were made at the stations by white traders to shelter their women, for they considered the mission com-

pounds safer than the fort with fifty soldiers and three cannon. Many of the natives who did not wish to join the war party also came seeking protection. But neutrality was thought to be the best policy, and their requests were declined.

At this time, Mr. Currie had sent his waggon to the coast in charge of a white man, with a few Chisamba boys. The waggon had reached the Owambu country, the people of which had suffered heavy loss, and the chief told the white man that he had better return or he would be eaten. A few days later, Lumbo and Kanye were sent from Chisamba to bring the waggon back.

The leader of the rebellion was Omutu-ya-kevela (meaning "hard squash"). One day he sent for Mr. Stover, of the Bailundu station. When the latter reached the war camp, he found several thousand men gathered. Omutu addressed them, recounting the wrongs he and his fellow-countrymen had suffered at the hands of the Portuguese, and saying that all whites except the missionaries were to leave the country, for the people were tired of rum and slavery. Not long after, Omutu lost his life. Eventually the rebellion died out. The rebel chiefs who were caught in Bihé were transported, but Chivava, one of the leaders, refused to submit to this treatment. He was given his choice to go or be shot, and he chose the latter.

The whole rebellion was overruled for good in bringing Mr. Currie forward as a wise and reliable adviser and mediator.

MISSES BELL AND MELVILLE ARRIVE. Miss Bell and Miss Melville, having arrived at Loanda about the middle of July, proceeded to the Methodist Mission Station at Malange, which is inland from Loanda, and about twelve days distant from Chisamba. Here they were forced to remain some three months "with nothing to do but to study Umbundu and practice patience," as Miss Bell put is. Meanwhile, Dr. Massey having received word that the Fay party were at the coast, hurried thence via Ochilonda, about twenty-five miles north-west of Chisamba, the regular route through Bihé being blocked, as the Governor-General at Loanda had issued an edict that no white person, missionary or trader, should leave or enter that district during the war. When he reached Ochilonda, he was surprised to find there Misses Melville and Bell on their way to Chisamba. Miss Melville arrived at Chisamba on November 3rd, 1902, Miss Bell going to Kamundongo with the Wellmans, where she remained for about five months.

DR. MASSEY'S MARRIAGE. As soon as possible after the arrival of Miss Arnoldi at Benguella, she and Dr. Massey were united in marriage. The present civil law relating to marriage in Angola is a peculiar one. The ceremony can be legally performed in the presence of both the contracting parties, or in the presence of one, or even in the absence of both parties. In any case, a declaration has to be made that both parties are

single, and this declaration must be accompanied by both certificates. The bans are posted for fifteen days, at the close of which time, if there is no dissenting voice, the civil marriage may be performed. Marriage by proxy means the performance of the ceremony in the absence of one or both of the parties. If the gentleman cannot be present, he gives to a friend a power of attorney, and this friend acts as groom in his stead. Likewise, any woman, married or unmarried, may act as bride for the occasion. Dr. Massey also found that it was necessary, if married at Benguella, that one of the contracting parties should be a resident of the town for three weeks, and the other for two weeks. The required time having been fulfilled, the marriage took place on December 9th, 1902.

NEW DISPENSARY OPENED.

In March, 1903, the dispensary building was opened. This building contains an office, consulting-room, drug-room, waiting-room, and store-room. Two of the cottages, a house for the native caretaker, and a second large building the size of the dispensary, were finished soon afterwards.

REPORT FOR 1903.

The medical department report for 1903 shows that the number of patients was 5,600 in the dispensary, and 50 in the hospital. The income of the year, $500 in amount, has met the running expenses. The natives have thus far increased their fees to the department by two-thirds, and the receipts from the white traders for treatment of their

native servants has trebled. This shows not only increased appreciation, but financial gain.

DR. MASSEY RETURNS.

In the autumn of 1903, Mrs. Massey was taken ill with fever. Early in 1904, on the advice of Dr. Wellman, Dr. and Mrs. Massey returned to Canada. Thus the station was left once more without a physician.

CHAPTER X.

INDUSTRIAL DEPARTMENT.

We have seen that when Mr. Currie settled upon Chisamba as the site of the Canadian station, he purchased some property, about 300 acres in extent, from King Kopoko. Assisted by the native lads, he commenced the cultivation of corn, sweet potatoes, mandioc, yams, etc. As these fields could not well be enclosed by fences, it was necessary that they should be quite a distance from the village in order to be out of the reach of wayside goats and pigs which wander about at will. Going to and from the fields every day necessitated much loss of time, and rendered proper supervision of the boys by Mr. Currie impossible. This led to the starting of other branches of manual work, such as carpentering, blacksmithing, brickmaking, etc. Of course, all the boys are not adapted for the same occupation, and it is often found that a lad who fails at one craft succeeds at another. For a time the boys under Christian instruction were wholly or in part dependent upon the missionaries for support. As these industrial branches developed, it became no longer necessary for the mission to cultivate so much ground.

SUPPORTING BOYS.

A number of Sunday Schools, Bible classes and individuals in our churches undertook the support of some of the young men, their requirements

ranging from about $12 to $15 per year. This plan is still largely carried out, and the contributors thus take a greater personal interest in these lads, many of whom correspond with them. The money is not given outright to them, but is paid in return for work done, which work goes towards the building up of the station and the further support of the Industrial School. The missionaries always endeavor to pay fair wages, but sometimes, in order to draw the boys away from the influence of the Mission, some traders have offered to pay them three or four times as much as they get in the Industrial School. Not many of them, however, are influenced by these offers. Most of the boys come from neighboring villages to attend the school, and while there learn some branch of manual work that they may eventually become self-supporting.

BUILDING. In the building of the mission premises, the lads were of great service. Late in 1896, Mr. Currie secured the services of Mr. D. J. Smith, of the English Mission at Lovali, who came to Chisamba to help in the Industrial Department. It was intended that he should stay a year, but in the April following he was forced, on account of sickness, to go home to England. While at the station, the boys, under Mr. Smith's skilful direction, cut a quantity of lumber and made window sashes, doors, and numerous articles of furniture. Orders came in sufficient to keep nearly a dozen boys employed for a year.

THE CLARA WILKES CUBBIE MEMORIAL SCHOOL.

MEMORIAL SCHOOL.

The building of the Clara Wilkes-Currie Memorial School, mostly with money supplied from the Memorial Fund raised by the Woman's Board, was the largest work undertaken up to this period. The building, however, was not quite equal to the audience of 800 which gathered for the Christmas festivities.

THE STORE.

The backbone of the Industrial department from the very commencement has been the store. This was established in 1896 in the hope of being able to meet the wants of the people, and help to keep them from unnecessary temptation in the way of strong drink through dealing with the traders. In these directions, it has proved as great a success as the missionaries dared to hope. The store has also attracted to the station people from districts heretofore beyond the influence of the Mission; it has checked the tendency of the young people to run away to the traders with their small change; and from its profits, besides meeting other expenses, tools and machinery have been purchased which cost, laid down at the station, nearly $500, and $200 has been added to the hospital fund. And all this from one year's profits.

OUTSIDE ORDERS.

In the autumn of 1897, the Portuguese Governor of Bihé visited the station and expressed much pleasure at what he saw. He gave an order for some work, which kept the blacksmith and car-

penter shops busy for several months. Traders and native chiefs have sometimes asked for the help of the young men, and they are allowed to go only on condition that they be permitted to hold public service every night.

THE MILL. The industrial idea had by this time expanded to such an extent that Mr. Currie asked for a small grist mill. "If we can get this," he wrote, "then we may hope to increase the number in our schools by adding to them children who have no relatives in the neighborhood to care for them, and whom we cannot feed for want of means to obtain meal." Almost as soon as the want was made known, the committee at home received generous offers, one friend giving the mill, a Bible Class offering to supply the power, and a school promising to pay a good part of the freight.

NATIVE CORN-POUNDING. The native method of making corn-meal is very crude and tedious. After the corn is thoroughly soaked, it is put into a large mortar made from a section of a log hollowed out. The women then pound it with a hard instrument until it is fine. They then sift it in round flat baskets by giving it a swinging motion while turning and shaking it. This pounding usually takes place between two and four o'clock in the morning, and the women go to their fields shortly after sunrise. The fine meal is spread out in very large baskets, about four or five feet across, and placed in the sun to dry. The meal

CARPENTER SHOP.

CORN POUNDING.

is cooked into mush by the women and girls in home-made clay pots. The mush forms the natives' chief food, but they always have a relish of meat, beans, greens, or some other dish.

EAGER TO LEARN. The young men are eager to learn all they can. They pick up mechanical work very quickly. In 1898, Mr. Currie reported that they had recently made 100 feet of picket fence, some school benches, doors, windows, gates, tables, wheelbarrows, a reading desk, and that with the foot-lathe they had turned a quantity of tool-handles, and chair and table legs. During the morning hours of each day, the lads are at work, some in the gardens, others in the carpenter and blacksmith shops, and still others are away at distant villages preaching.

MISSIONARY CARPENTER WANTED. The station began to need a resident carpenter to act as tutor in the Industrial School. Mr. Currie wrote that if a "wise and skilful carpenter" could be sent out, he was sure that not only would the young men be greatly benefitted, but the department would be made a strong arm to the evangelistic work.

MR. MOFFATT. After several unsuccessful attempts to find a suitable man to take charge of the industrial work, the committee were directed to a young man, Robert George Moffatt by name, who was pursuing studies at Oberlin College, Ohio. Mr. Moffatt was not only an earnest Christian, but had had quite a

wide experience in mechanical and industrial work which seemed to fit him admirably for the position. He was accordingly appointed. Another Robert Moffatt for Africa! His wife, who was also a student at Oberlin, was equally acceptable, having been specially trained for kindergarten work. Mr. Moffatt was brought up on a farm in Huron County, Ontario, where he became familiar with all the varied activities of such a life. He followed the plough when only eleven years of age. When sixteen he was apprenticed by his father to a blacksmith from whom he learned the trade, and he afterwards started a business of his own. Later, he had experience in waggon-making and foundry work. During a brief residence in the North-West Territories, he was converted to Christ, and at once set to work to win others. This led him to desire a fuller education that he might the better preach the gospel which had become so precious to him. Consequently he entered Oberlin College, where he pursued a classical course, until he heard of our desire to send a mechanical missionary to Africa. He had for some years been looking for just such an opening. After his appointment, he studied carpentering, building, and brickmaking.

PLOUGHING.

Mr. Moffatt went at once to Chisamba, arriving there with Dr. Massey and Miss Melville on October 25th, 1899. Five days after his arrival, one of the missionaries wrote that Mr. Moffatt had already aroused considerable ambition in the young men by teaching

them to plough. There was a plough at the station which had never been used, as the oxen were not trained for it. The use of the plough by Mr. Moffatt opened up great possibilities to the young men, who at once caught the idea of having larger fields and raising more provisions. The native chief was present at the first trial, and was much interested. Mr. and Mrs. Moffatt entered very heartily into the work, and Mrs. Currie in one of her letters said: "Both Mr. and Mrs. Moffatt are so helpful, we wonder how we got along without them."

MR. MOFFATT GOES TO BAILUNDU.

Mr. Moffatt went to Benguella to meet Mrs. Moffatt and Mrs. Currie in the summer of 1900. On the journey inland, he was taken ill and was forced to remain at Bailundu. After his recovery, it was thought better that he and his wife should stay there during the absence of Mr. and Mrs. Fay in America.

MR. AND MRS. BELL.

During Mr. Moffatt's absence in Bailundu, the Chisamba station was fortunate in having the assistance of Mr. W. C. and Mrs. Bell, who were formerly connected with the Phil-African League Mission at Caconda, south-east of Benguella. They came to Chisamba on May 10th, 1900. Mr. Bell is a graduate of Cornell University, and also understands something of carpentering, blacksmithing, and other mechanical work. Under his supervision some hides were tanned, a good deal of building was done, over an acre of land was broken up with a plough

drawn by eight oxen, and wheat was sown. In March, 1901, over fifty boys were reported as engaged in herding cattle, carpentering, garden work, etc., at the station.

IRRIGATION. Mr. Bell superintended the cutting of a wide ditch over half a mile long to carry the waters of two or three streams to the village in order to yield good water-power to drive the mill, and an eight-foot overshot wheel was made in the carpenter shop with which to test the power. In the making of brick, about half the work was saved through having the water at hand.

BRICKMAKING. Brickmaking for the prayer house and for the hospital was commenced in March, 1901. In the absence of Mr. Moffatt, much of the work of building fell upon Dr. Massey. The adobe bricks are usually 6 x 6 x 12 inches; but for the hospital, with its fifteen-inch wall, the size was 6 x 7½ x 15.

TRANSPORTATION PROBLEM. The transportation problem is one which the missionaries have grappled with for many years. The great distance from the coast, the inaccessibility of the station, excepting over the footpaths, the difficulty of obtaining carriers and the consequent uncertainty of getting supplies when needed, together with the impossibility of taking heavy articles inland, have contributed to make the problem a most difficult one. Mr. Currie did some experimenting with waggons, but we will let him tell

his own story. Under date of February 21st, 1901, he wrote:—

"When last I wrote, we were trying to solve the transport problem, and we have kept at it steadily ever since, though at times it has seemed like a cart stuck in the mud up to the axle. At length, the friends at Bailundu have brought their team to our help, and now the old cart is out of the mud, and is slowly rolling along the road inland loaded with the goods we have stored at the coast. The Brantford mill is coming to grind our corn. The bales containing clothing, the gifts sent long ago, are coming to gladden the hearts of our young people. The bell—it seems almost too good to be true—is also on its way to call us together for a thanksgiving service—yes, and for many other good purposes too. While doing what we could to find carriers for our goods, we have also been steadily preparing the way to use waggons in the transport of our supplies inland. We have been expecting you in Canada to send us a big African waggon, and we have ordered another on our own account, for there ought to be at least two waggons together on such a long, hard journey. We have also collected a herd of oxen, part of which belong to Chief Kanjundu, and have had about twenty of them broken to the yoke by an Austrian who came this way in search of work . . . Now we have signed a contract with a Boer to take our oxen in hand at Caconda, give them further training, go with them and some of our boys, and his own waggon and boys, to the coast,

so as to reach Benguella between June 1st and 15th. He will then supervise the putting of our waggon together—which is expected at the coast before that date—load both waggons, and superintend them on the journey inland. Next August, we hope to see the two big waggons, each drawn by twenty oxen, reach this station. This will be (D.V.) the first time in the history of the W. C. African Mission that any of our goods have been brought inland on waggons. This first venture will be expensive, but, if it succeeds, I think we shall soon be able to get our supplies inland by waggons fully as cheaply as by native carriers, and we shall then have mastered the transport problem."

AMERICAN WAGGONS.

Satisfactory waggons for the rough, heavy work which the country demands cannot be made from the African woods, which, though hard enough, are too brittle; and so waggons have to be imported. It has been found that the American-made waggons are the strongest and best.

The above programme could not be carried out to the letter, but Mr. Currie's waggon left the coast on July 17th, 1901, and after an extremely difficult journey, it came through to Chisamba. The other waggon was not sent out until late in the following year, and, on account of the condition of the roads during the rainy season, it had to remain at the coast for some months. In March, however, the trip was made, and the waggon, laden with goods, came through without any accident or loss of cattle. This

same year, experimental trips were made between Chisamba and Bailundu. One waggon carried 63 carrier loads, and it took nine days to come. The waggon road does not follow the usual caravan path, but makes a detour southward. On one of these trips, the waggon passed the Roman Catholic Mission near Bailundu. Two French priests said to the boys, "Has Mr. Currie sent no white man with you?" "No, we are alone," they said. "Well, you must be well taught in your school; we never before heard of natives being sent alone with waggons."

RAILWAY. The prospectors of a projected railway visited Chisamba in 1903. This railway is to run across the continent from the west as far as the copper mines near Lake Tanganyika. The engineer is of opinion that it will reach Bihé about 1907. This would doubtless mean the complete solution of the transportation problem. The prospectors who visited our station were so interested in what they saw there that they contributed $60 towards the industrial department. Two or three years before, Captain Quicke, of Major McGibbin's expedition from Natal through Central Africa, also visited the station. Afterwards he wrote: "I carried away with me quite one of the pleasantest recollections of any of my travels, and the picture of your village and your dwellings, and the behavior of your native people, were more refreshing than any tonic."

REPORT FOR 1903.

The industrial report for 1903 shows great activity. The department is now on a solid basis, and may be said to be self-supporting. In addition to the work done in connection with the mechanical department, the following buildings have been erected:—The prayer house, with a room for the evangelists' class; a wing to Mr. Currie's house; three girls' houses of one room each; and three out-houses. Some of the other buildings were repaired, and 680 feet of adobe fence fifteen inches thick were built. And all this without any help from the home churches! The boys also built at their own cost a number of adobe houses for their own use. Logs were cut in the bush and hauled to the village, where they were sawn by the boys into 330 boards and planks. These were made into doors and frames, window sashes and frames, tables and benches for the school, gates, turned table-legs, coffins, etc.

INDUSTRIAL IMPLEMENTS.

The following articles were given by the young people of our churches, and sent to Chisamba during the year:—an anvil and fittings, a corn-sheller, a set of screw-dies, a tire-bender, set of steel harrows, and a plough.

1. Dispensary. 2. The William Hay Memorial Ward. 3. Chapel.
4. Misses Melville's House. 5. Mr. Currie's House.
6. Thatching Grass. 7. Sun-dried Bricks.

6. Thatching Grass. 7. Sun-dried Bricks.

CHAPTER XI.

OUR MISSIONARIES.

"WHY THIS WASTE!"

What has led these men and women of bright intellect to leave their homes and the comforts and conveniences of an enlightened country some eight thousand miles behind, and go out into the darkness, burying themselves, as it were, in an uncivilized land, among people of a different race;—people, some would say, who are not worth putting forth the hand to help, and who have a religion good enough for them? What is the missionaries' object? Is it a desire to do some strange thing that prompts them? Is it a spirit of adventure? Is it worldly ambition? Do they seek honor, or fame, or worldly goods? No, none of these things. Is it the spirit of mere humanitarianism that impels them? It is that; but love for man is not the first motive. "The love of Christ constraineth us,"—that is the impelling power—Christ's love to them and their love to Him. "We love, because He first loved us." But, are they not throwing their lives away? Listen; the Master said, "Whosoever will save his life shall lose it; but whosoever shall lose his life *for My sake and the gospel's*, the same shall save it." Our missionaries are losing their lives that they may find them again in greater, and grander, and higher reality.

SACRIFICE. "But," some one says, "wh ; a great sacrifice a person must ake to give his life to working among the blacks of Africa!" "Sacrifice! Sacrifice!" our missionaries exclaim; "there is no sacrifice but the sacrifice Christ made in coming to this world and giving His life a ransom for sinners." Listen to what David Livingstone said about this. Speaking to an audience of students and graduates of Cambridge University, he said: "Education has been given us from above for the purpose of bringing to the benighted the knowledge of a Saviour. If you knew the satisfaction of performing such a duty, as well as the gratitude to God, which the missionaries must always feel in being chosen for so noble, so sacred a calling, you would have no hesitation in embracing it. For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the great debt owing to our God, which we can never repay? . . It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then, with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be hereafter

revealed in and for us. I have never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made, Who left His Father's throne on high to give Himself for us. . . . I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. *I leave it with you.*"

DOES IT PAY?

Even from the low standpoint of dollars and cents, who will dare to say that Livingstone's work did not pay? Who will dare to say that the work of our missionaries in Bihé does not, in every sense of the word, pay? The Canadian churches have received good value for every dollar invested in Chisamba, with its church, hospital, school, and other buildings, and the buildings at the out-stations, but more especially in the Christian character and usefulness of the native men and women. But the profit does not stop there. "The light that shines farthest, shines brightest nearest home." It is the rule of the Kingdom of God that the more we give the more we get. "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over." Our churches have received a hundredfold more blessing through supporting this work than they would have received had they withheld their gifts; and the churches which have given most have received the greatest blessing. Rev.

W. T. Gunn thus summarizes the effect of the Chisamba mission upon the life of the denomination:—

"There is the two-fold blessedness of the giver—Chisamba has given us that. There is the fellowship in the heart and work of our Saviour who died for the world—Chisamba has brought us more deeply into that blessing. There is the joy of losing our lives for Christ's sake and the gospel's—and how much of that joy we have found at Chisamba! Then there is the blessing of a broader horizon for our lives, a widened knowledge of God's world and our brothers and sisters in it, and a deepened consecration as we have given to meet their needs. Add to this all the children's hearts touched and kindled by the fire of unselfish love as they have given to build hospitals and kindergartens, and send slates, books, and even their waggons. Add to all this the generosity spreading in many channels in our church life, and first kindled at this missionary fire. Add to this the quickening of hearts by the missionary news into more active work for souls at home. Then think and remember. Some years ago when there was much discouragement in our denomination there began an upward movement in our Foreign Missionary Society and Woman's Board. Their incomes have been steadily rising and the tide of interest and prayer flowed higher year by year. This tide swept to our College next, and that is now in a position of power that ten years ago would have seemed impossible. And still on the tide flows, wave upon wave, and in rolls our Jubilee Fund with its

marvellous power, its 'impossibilities' accomplished and yet to be accomplished. The tide is now gathering force that shortly will surge forward in a Home Missionary Movement beyond all that our churches have dreamed, a glorious campaign of 'Canada for Christ' in co-operation with our brethren.

"Truly, 'What hath God wrought?' And the roots of it all go back to the time when we began *to give to Chisamba*. 'He shall receive a hundredfold in this life.' Thank God for what Chisamba has done for us."

MISSIONARIES ARE HUMAN. We are very apt to forget that the missionaries are human like ourselves, and that they need not only our prayers, but our help in a very practical way. For example, when we write to them, let us do less sermonizing, and tell them more of what is going on in the world, its political news, scientific discoveries, and the like. Send them some of the latest magazines and books, not forgetting the latest fashion papers. They have very little to draw them away from their one work, and they need recreation and amusement. Once in a while we hear that an evening is spent together in one of their homes playing games which are familiar to us at home and of which we are fond.

CHRISTMAS FESTIVITIES. Christmas is always a time which the missionaries and the Christian natives, just like folks at home, look forward to with pleasure. After the

public service and the feast, for which latter an ox is killed, the sports begin. These consist of running and hurdle races, tug of war, shooting with bow and arrow, and with guns. Sometimes six boys from the station will challenge six from outside for a tug of war, and the "water-drinkers" usually win. An interesting feature of the festivities is the distribution of the presents which some thoughtful friends in Canada generally send out.

GARDENS. The missionaries have their gardens, where they cultivate fruits, flowers and vegetables, some native and some foreign. They grow oranges, peaches (from nuts planted in 1893), pineapples, figs, potatoes, turnips, tomatoes, guavas, yams, beans, pawpaws (in appearance like yellow squashes, sweet and juicy, and always cold, as if kept on ice), corn, peas, strawberries, red and pink roses, heliotrope, sweet peas, pansies, pinks, etc. Might we not send them some seeds occasionally?

ARE WE DOING OUR PART? "Some can go; most can give; all can pray." To which class do *I* belong? Let this be a personal question. If I can go, I cannot clear myself by merely giving and praying. Let us thank God for those who have already gone forward from our churches to Africa and other lands to tell the gospel story. Is it fair to allow Mr. and Mrs. Currie and our other missionaries to go to distant Africa, and expose themselves to self-denial and privation and toil to do Christ's work, while we sit comfortably in

our homes with little thought of their struggling along? Surely there are others in whose ears the call is sounding. Away out in the hill country of Scotland, a shepherd one night counted his flock. Two sheep were missing. Going to the kennel where the sheep-dog was lying with her young, the shepherd shouted, "Two sheep are missing; Go!" The faithful dog, without a moment's hesitation, bounded away, and was soon lost in the darkness. In an hour she returned with one of the lost sheep. Once more the shepherd counted his flock, to find that one sheep was still missing. Going again to the kennel, he shouted, "One sheep is missing; go!" With a look of mute despair, first at her master and then at her little ones, the good dog at once obeyed the call. One hour passed; two hours; but the dog did not return. At the end of the third hour, the shepherd, straining his ears, could hear a sound; and in a few moments the dog returned, bruised and bleeding from the thorns and the wolves, but it had the lost sheep. Picking it up, the shepherd wrapped it in his plaid and carried it to the fold, while the faithful dog staggered back to the kennel and fell at the door dead. If a poor dumb brute, having no hope of eternal life, having no hope of hearing the "well done" of the Master, could be so faithful, does not the blush of shame come to our cheeks when we think how indifferent we are to our Master's command? What does the Master teach? Is it not that if one sheep out of a hundred is lost, we should leave the ninety and nine and go after

the wanderer? But, as has been often pointed out, here the proportion is reversed; and we stay at home with the one and leave the ninety and nine to perish! "My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord. As I live, saith the Lord God, I am against the shepherds, and I will require my flock at their hand."

APPENDIX.

Statement showing what Canadian Congregationalists have given for Foreign Missions through our own Boards:—

Year.	C.C.F.M.S.	C.C.W.B.M.	Woman's Board of N.S. & N.B.	Total.
1881—2	93.00	....	....	$ 93.00
1882—3	388.89	....	....	388.89
1883—4	507.13	....	....	507.13
1884—5	625.06	....	....	625.06
1885—6	2,078.47	....	....	2,078.47
1886—7	1,696.61	$ 791.45	...	2,488.06
1887—8	1,766.45	1,174.09	....	2,940.54
1888—9	1,949.29	1,190.61	....	3,139.90
1889—90	1,551.51	1,606.15	....	3,157.66
1890—1	1,848.32	1,835.14	....	3,383.46
1891—2	1,980.19	1,759.93	....	3,740.12
1892—3	1,871.07	1,791.95	....	3,663.02
1893—4	2,055.99	2,019.38	....	4,075.37
1894—5	2,416.00	2,165.62	....	4,581.62
1895—6	3,111.88	2,526.06	....	5,637.94
1896—7	2,946.79	2,802.92	....	5,749.71
1897—8	2,801.17	2,420.69	$152.76	5,374.62
1898—9	2,846.57	2,635.47	142.41	5,624.45
1899—0	*6,683.85	3,124.51	223.51	10,031.87
1900—1	4,564.11	3,371.51	278.26	8,213.88
1901—2	4,377.16	3,395.71	475.15	8,248.02
1902—3	4,354.55	2,871.07	448.86	7,674.48
1903—4	3,681.91	3,277.88	405.00	7,364.79
	$56,195.97	$40,760.14	$2,125.95	$99,082.06

* Includes legacies of $2,500.

This statement does not take into account station profits from the store, medical department, etc.

Do Foreign Missions pay? Study the table in the light of what has been accomplished, and then answer the question. About four-fifths of this total of $99,082.06 has been invested in the Chisamba work. Most of the balance was specially designated for other fields. The expenses at home are trifling; there are no salaried officers, and six per cent. of all money received covers printing, travelling, and all other expenses. In other words, **ninety-four cents of every dollar contributed goes right to the field.**

An analysis of this table reveals some interesting facts. For example, it shows that the women of our churches give $4.00 for every $5.00 that the men contribute. Is this a just proportion? Again, $8,000 a year seems to be a substantial sum; but what does it mean when we look at it carefully? It means only one and three-quarter cents per week for every church member! Truly "we are playing at missions," instead of making missions our business.

MISSIONARY SOCIETY OFFICERS.

Canada Congregational Foreign Missionary Society.

President—Rev. T. Bradley Hyde, 64 Isabella St., Toronto.

Vice-President—Rev. E. M. Hill, D.D., Montreal.

Secretary—Rev. D. S. Hamilton, B.A., London.

Treasurer—Rev. W. T. Gunn, B.D., Embro, Ont.

Supt. Prayer Union—Miss F. M. Rawlings, Forest, Ont.

Young People's Dep't.—Mr. H. W. Barker, 12 Simpson Ave., Toronto, and Mr. E. C. Austin, 117 Carlton St., Toronto.

Canada Congregational Woman's Board of Missions.

President—Mrs. (Rev.) D. Macallum, 320 Earl St., Kingston.

Vice-President—Mrs. T. Moodie, Montreal.

Secretary—Mrs. J. D. Nasmith, 207 Bloor St. E., Toronto.

Treasurer—Miss Emily Thompson, 27 Linden St., Toronto.

Woman's Board of Missions of Nova Scotia and New Brunswick.

President—Mrs. (Rev.) Churchill Moore, Keswick Ridge, N.B.

First Vice-President—Mrs. A. H. Dunlap, Liverpool, N.S.

Secretary—Miss Ida Barker, Sheffield Academy, N.B.

Treasurer—Miss Florence Robertson, St. John, N.B.

American Board of Commissioners for Foreign Missions.

President—Hon. S. B. Capen, LL.D.

Vice-President—Rev. Henry Hopkins.

Corresponding Secretaries—Rev. Judson Smith, D.D.; Rev. James L. Barton, D.D.; Rev. Cornelius H. Patton, D.D., 14 Beacon St., Boston.

Assistant Secretary—Mr. Harry Wade Hicks.

Treasurer—Mr. Frank H. Wiggin.

London Missionary Society.

Foreign Secretaries—Rev. R. Wardlaw Thompson and Rev. George Cousins, M.A., 14 Bloomfield St., London W., Eng.

GENERAL INFORMATION.

Letters to our missionaries should be addressed:

American Mission,
Benguella,
Via Lisbon. S. W. Africa.

Parcels should be forwarded through the officer appointed for this work, Miss Edith Clark, 207 Bloor St. East, Toronto.

Honorary Purchasing Agent in England, Mr. S. Bagster, "Munden Cottage," W. Malvern Road, Malvern, Eng.

Recent reports show that the American Board has on its roll 544 names, 191 men (of whom 28 are physicians) and 353 women (of whom 12 are physicians); 170 wives of missionaries, and 183 unmarried women. In addition to these, the native workers embrace 275 ordained men, 591 unordained preachers, 2,112 teachers, and 941 other native helpers, making a total of 3,919 native agents.

A SELECTED LIST OF BOOKS.

To be read in connection with "The Story of Chisamba."

South Africa (Moffat).

Robert Moffat, the Missionary Hero of Kuraman (Deane).

David Livingstone, His Labors and His Legacy (Montefiore).

Personal Life of David Livingstone (Blaikie).

Missionary Travels and Researches in S. Africa (Livingstone).

Through the Dark Continent (Stanley).

Samuel Crowther, the Boy Slave Who Became Bishop of the Niger (Page).

Mackay of Uganda (By his sister).

The Story of Uganda (Stock).

Story of My Life (Bishop Taylor).

Missionary Heroes of Africa (Stock).

Reality vs. Romance in South Central Africa (Johnston).

Lone Woman in Africa.

Adaori, the Romance of a West African Girl (Mary E. Reed).

Dawn in the Dark Continent of Africa and Its Missions (Bartholomew and Stewart).

The Redemption of Africa (Noble).
The Price of Africa (Taylor).
In Afric's Forest and Jungle (Stone).
The Congo for Christ (Myers).
A Miracle of Modern Missions (Bell).
Tropical Africa (Prof. Drummond).
Among the Matebele (Carnegie).
Historical Sketch of the Missions of the American Board in Africa.
Sketches from the Dark Continent (Hotchkiss).
On the Threshold of Central Africa (Coillard).
Africa Rediviva (Cust).
Africa Waiting (Thornton).
The Holy Spirit in Missions (Gordon).
Strategic Points in the World's Conquest (Mott).
The Evangelization of the World in This Generation (Mott).
The New Acts of the Apostles (Pierson).
Murdered Millions (Dowkontt).

Any of the above-mentioned books may be ordered through H. W. Barker, 12 Simpson Ave., Toronto.

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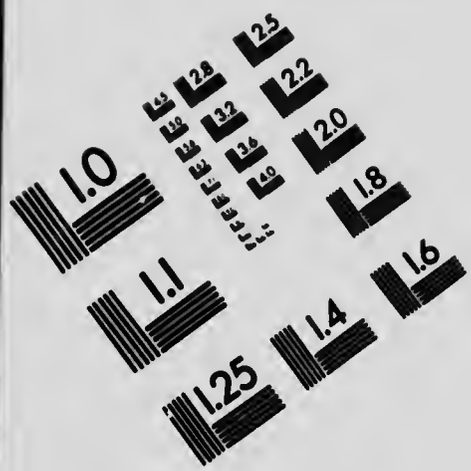

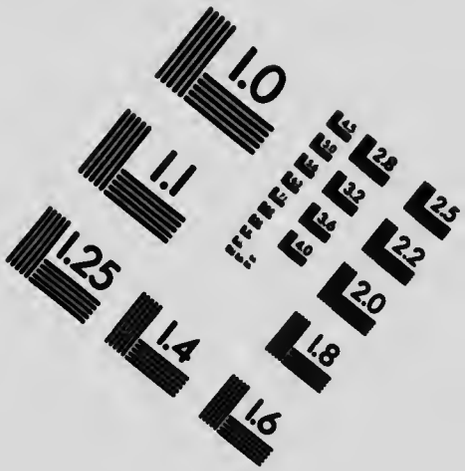

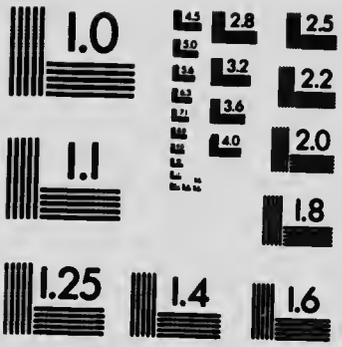

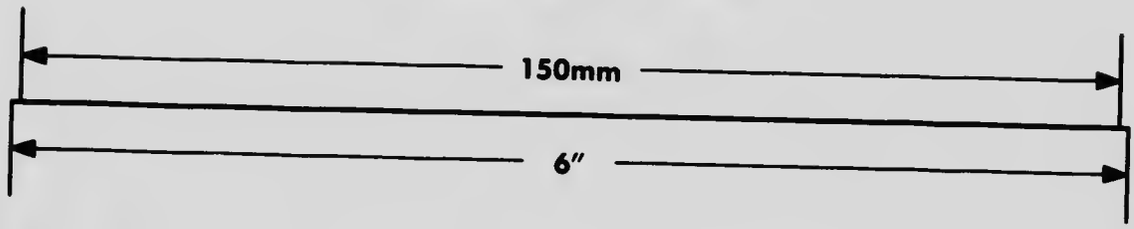

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FACTS TO THINK ABOUT.

In the United States and Canada, only one church member goes to the foreign field for every 5,000 who stay at home, and only one ordained minister out of every 80 is engaged in foreign work.

Canada's liquor bill for the year ending June 30th, 1904, amounted to $12,695,617, and $5,853,-124 additional was spent in tobacco! What tremendous possibilities for the Kingdom of Christ if this waste could be diverted into missionary channels!

In 1903, the Canadian Militia Department cost the country over $2,500,000. If our missionary societies had an endowment of this amount invested at 5 per cent., the income would be sufficient to support 200 missionaries for life.

England spent $620,000,000 on the South African War, and the United States $509,000,000 on the Spanish war. Thus these two Christian nations spent in war within three or four years enough to keep 40,000 missionaries on the foreign field for more than an entire generation.

Rev. J. F. Goucher, D.D., is authority for the statement that if the evangelical churches were to send to the foreign fields 2,000 missionaries a year for—say—thirty years, the world could be evangelized before the close of the first third of this twentieth century.

"The best cure for infidelity is missionary literature."—Rev. A. T. Pierson, D.D.

"I see no business in life but the work of Christ; neither do I desire any employment to all eternity but His service."—Henry Martyn.

"I am wondering why God has chosen a weak instrumentality such as I am for promoting His Kingdom in this Empire of Japan. I could simply say to Him, 'Here I am, employ me in Thy vineyard if Thou findest a pleasure in Thy humble servant.' "—Joseph Hardy Neesima.

"Had I a thousand lives, I would give them all to God. It is impossible for any rational creature to be happy without acting *all for God.* . . . . There is nothing in the world worth living for but doing good and finishing God's work—doing the work that Christ did."—David Brainerd.

"I have made up my mind to go back to South America and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes. They have a right to be instructed in the Gospel of Christ. While God gives me strength, failure shall not daunt me. . . . Our Saviour has given a command to preach the gospel even to the ends of the earth. He will provide for the fulfilment of His own purpose. Let us only obey."—Captain Allen Gardiner.

"It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy, when they saw the field which the first missionary was to fill. The great and terrible God, before Whom angels veil their faces, had an only Son, and He was sent to the habitable parts of the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only model Missionary that ever appeared among men; and now that He is Head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office."—David Livingstone.

HE WAS NOT WILLING.

"He was not willing that any should perish;"
Jesus, enthron'd in the glory above,
Saw our poor fallen world, pitied our sorrows,
Pour'd out His life for us, wonderful love!
Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear;
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

"He was not willing that any should perish;"
Cloth'd in our flesh with its sorrows and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart broken by sorrow and shame.
Perishing, perishing! Harvest is passing,
Reapers are few, and the night draweth near,
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls, for thy hire.

Plenty for pleasure, but little for Jesus;
Time for the world, with its troubles and toys:
No time for Jesus' work, feeding the hungry,
Lifting lost souls to eternity's joys.
Perishing, perishing! Hark, how they call us:
"Bring us your Saviour, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim."

"He was not willing that any should perish;"
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing;
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view.

L. M. R.