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Photo by Mrs. J. M. Springer.

The Conference with Dr. Mott at Elisabethville, May 28, 1934.

In this Issue:

To Matilde

Twenty-four hours in Bileni

Looking at the Katanga with Christ

Directory of Missionaries

of the Methodist Episcopal Church in the
Cape Town Area.

All missionaries on furlough may be addressed:—Board of Foreign Missions, 150 Fifth Avenue, New York City

Angola Mission Conference.

In addressing missionaries of our mission in Angola, the name of the person should be followed by 'Missão Americana.'

- Crandall, Miss Violet B., (W.F.M.S.) Caixa 9, Malange, Angola.
 Cross, Miss Cilicia, (W.F.M.S.) On furlough.
 Edling, Rev. & Mrs E. E., Caixa 9, Malange, Angola.
 Gibbs, Rev. & Mrs A. J., On furlough.
 Johnson, Miss Ingle A., Caixa 9, Malange
 Kemp, Rev. A. H. (M.D.) & Mrs., Caixa 9, Malanje, Angola
 Klebsattel, Rev. & Mrs. A., Caixa 68, Loanda, Angola.
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 Shields, Miss Irene, On furlough.
 Shields, Rev. & Mrs. Robert, Quiongua Mission, Pungo Andongo, Angola.
 Withey, Rev. and Mrs. H. C., Caixa 9, Malange, Angola.
Mission Correspondent and Treasurer, Dr. A. H. Kemp.
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 Dodson, Rev. & Mrs. W. P., 445, Sacramento St., Pasadena, Cal.
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 Withey, Rev., & Mrs. A. E., 216 North Margurita Ave., Alhambra, Cal.

Congo Mission Conference

To the Congo addresses given in this list should be added, *Mission-Methodiste*.

- Booth, Rev. and Mrs. Newell S., Kanene, Kinda, Lulua Dist., Belgian Congo.
 Brastrup, Rev. J. E., Sandoa, Katanga, Belgian Congo.
 Brinton, Rev. & Mrs. Thos. B., On furlough.
 Everett, Rev. & Mrs. E. I., Box 522, Elisabethville, Belgian Congo.
 Everett, Miss Helen, On furlough.
 Hartzler, Rev. & Mrs. C. C., Kabongo, Lomani Dist., Belgian Congo.
 Jensen, Miss C. Marie, Kapanga, Katanga, Belg. Congo.
 Lerbak, Miss Anna, On furlough.
 Longfield, Rev. & Mrs. V. D., On furlough.
 Piper, Dr. & Mrs. A. L., Kapanga Lulua Dist. Belg. Congo.
 Springer, Rev. & Mrs. J. M., Box 450, Jadotville, Belgian Congo.
Mission Correspondent, Rev. J. M. Springer.
Mission Treasurer, Rev. E. I. Everett.

Rhodesia Annual Conference.

To the addresses given in this list add *Southern Rhodesia, Africa*.

- Adkins, Rev. & Mrs. L. E., Old Umtali.
 Benson, Miss Mildred, (W.F.M.S.) Old Umtali.
 Bourgaise, Rev. Wilfred, Mtoko, Via Salisbury.
 Clark, Miss Grace, (W.F.M.S.) Nyadiri, Box 136 E. Salisb.
 Fuller, Miss Marjorie L., (W.F.M.S.,) On furlough.
 Gates, Rev. & Mrs. R. C., Mrewa.
 Gugin, Miss Irene P. (W.F.M.S.) Old Umtali.
 Hansson, Miss Ruth, Old Umtali.
 Hess, Miss Stella, (W. F. M. S.,) On furlough.
 James, Rev. & Mrs. H. J. Old Umtali.
 King, Miss Sarah N. (W.F.M.S.,) Native Girl's Hostel, Umtali.
 Mauger, Rev. & Mrs. F. G., On Furlough.
 Mullikin, Miss Pearl, Old Umtali.
 Murphree, Rev. & Mrs. M. J., On furlough.
 O'Farrell, Rev. & Mrs. T. A., Nyadiri, via Salisbury
 Parmenter, Miss Ona, (W.F.M.S.,) On furlough.
 Penney, Miss Oril, A., (W.F.M.S.) Mutambara, Umtali.
 Pfaff, Miss Jessie (W.F.M.S.) Old Umtali.
 Quinton, Miss Frances, (W.F.M.S.,) Old Umtali,
 Ramsey, Miss Bertha, (W.F.M.S.) Mutambara, via Umtali.
 Reitz, Miss Beulah (W.F.M.S.) Native Girls' Hostel, Umtali,
 Roberts, Rev. & Mrs. G. A., Mutambara
 Scovill, Miss Ila M., (W.F.M.S.,) Old Umtali.
 Sells, Rev. & Mrs. E. L., Umtali.
 Shields, Miss Wilhelmina (W.F.M.S.) Nyadiri, Salisbury,
 Taylor, Rev. & Mrs. H. E., Old Umtali.
 Tubbs, Miss Lulu, (W.F.M.S.,) Mutambara via Umtali.,
 Whitney, Miss Alice E., (W.F.M.S.) Nyadiri, Salisbury.
Mission Correspondent and Treasurer, Rev. H. I. James.
 Retired missionaries:
 Mrs. A. L. Buchwalter, Monrovia, California.
 Greeley, Rev. E. H., Umtali, Rhodesia.

South-East Africa Mission Conference

To the East African addresses given in this list should be added, *Portuguese East Africa*.

- Bjork, Miss Esther, (W.F.M.S.) Box 45, Inhambane.
 Gillet, Rev. & Mrs. I. E., Box 45, Inhambane.
 Keys, Rev. & Mrs. P. W., Box 45, Inhambane
 Lang, Miss V. (W.F.M.S.) Box 41, Inhambane.
 Longworth, Mrs. Alice E., Box 41, Inhambane.
 Michel, Miss Mabel, (W.F.M.S.) Box 41, Inhambane.
 Northcott, Miss Ruth, (W.F.M.S.) Box 41, Inhambane.
 Persson, Rev. & Mrs. J. A., 37 St. Amant Street, Johannesburg, Transvaal, South Africa
 Phillips, Miss Bess, (W.F.M.S.) Box 41, Inhambane.
 Pointer, Rev. & Mrs. J. D., Box 41, Inhambane.
 Rea, Rev. & Mrs. J. S., Box 45, Inhambane.
 Stauffacher, Dr. & Mrs. C. J., Box 41, Inhambane.
 Terril, Mrs. Jessie G., Box 41, Inhambane.
 Thomas, Miss Ruth, (W. F. M. S.) Box 41, Inhambane.
Mission Correspondent, Rev. P. W. Keys.
Mission Treasurer, Rev. J. A. Persson.

Retired missionaries:—

- Richards, Mrs. E. H., "The Embassy," Oberlin, Ohio.

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I. E. Gillet, Editor

Looking at the Katanga with Christ

by N. S. Booth, Belgian Congo.

“WE SHALL look only to the ever-living, ever-creative Christ.” These words of Dr. John R. Mott at the opening of the Elizabethville regional conference reveal the aim and method of the meetings. The conference was conceived in the belief that Christ has a plan for the Congo and that he could best reveal that plan through the strenuous group thinking of His workers in the field.

One of the greatest values of the conference was the unity of fellowship that developed as the members together faced the demands of the living Christ upon them. The most lasting result of this common search to know the mind of Christ does not find expression in the letter of the findings, but it does in their spirit. It was a growing appreciation of the Christian statesmanship of the workers in each mission. It is easy to have such an appreciation of the missionaries in one's own Society. But it is sometimes quite difficult to believe that members of other groups are doing quite as good work as we are ourselves. At Elizabethville we came to realize that each missionary was doing well his part of the common task under the guidance of one common Director. The consciousness of this unity and recognition of the great value of the work done by others will abide and bear fruit in the expression of the will of the creative Christ in Congo even though the particular objects outlined in the findings should not be realized in full.

Thus when we looked to Christ we saw our brother workers in a new light and listened to them with a new attentiveness. But we also found that for which we really sought. We saw the Christ at Elizabethville. He came to us in the opening meditations which were led by Dr. Mott. He appeared in times of prayer. He stood by us in the morning watch. He made Himself manifest in Dr. Mott's masterly leadership. Dr. Mott guided the conference without

controlling it; he shaped its ends without choosing them. He allowed the “creative Christ to break out in new channels.” The living Christ was present in the thinking of the delegates. Truly He made known His will for the work of the Kingdom here in the Katanga.

Following His Look

You can not look long at a person without turning your glance toward that at which he is looking. One in a group can soon have the whole group looking at the same object. So it is with Christ. If we look to him we will almost immediately be led to follow the direction of His regard. As we looked to Christ at Elizabethville we were soon looking at the Katanga with Him. New values appear when we look at a painting with the painter and new meanings when we discuss an article with its author. So it was when we looked at the Congo with the eyes of the creative Christ. We saw the compelling greatness of its needs. We were challenged anew by its possibilities. We saw with greater clearness the direction in which we were called. We felt a new unity among ourselves as a part of a world-wide undertaking.

What were the results of this united looking to Christ and in turn looking with Him at our task? We received a strengthened conviction of the evangelistic passion of the indigenous church and a corporate will to use more effectively our present forces in this primary task of evangelism, at the same time seeking to increase that force. We faced and sought to make operative the mind of Christ in the relationships between races, deploring disintegrating and divisive forces and seeking to realize full Christian brotherhood and cooperation between Black and White.

We looked at the Government of the Congo with the Christ. We found very much that was working toward the real advance of the Congolese and joined in

earnest prayer that we might see a full realization of the aims revealed in the splendid code of laws of the Colony. One of the fine things of the Conference was the cordial attitude of the Government officials in the audiences which they granted and in social contacts.

Plans for Comity

The Conference desired unity in the work of Christ and avoidance of troubles which have arisen from overlapping and rivalry in some fields of the world. One of its most fruitful recommendations was that which recognized the advisability of having but one society working in each major mineral field with the full approval and cooperation of other societies. But this recommendation did not blind the conference to the value of supplementary agencies working with the mission having charge of the work. In this spirit the conference earnestly urged the Young Men's Christian Association and the Young Women's Christian Association to establish work in the mineral district. If this invitation is accepted it will mean much for the men and women of the mineral fields. We have long been dissatisfied under the inability to adequately minister to the social life of the workers in the industrial areas. Christ-centered recreational provision is essential to a complete Christian program.

One can not look with Christ long without seeing the children. The Elizabethville conference initiated steps which will make much more effective the work of religious education through the church in the missions represented and throughout the colony. The Sunday School was seen as not only a splendid instrument for helping the children, and adults too, to find the abundant life in Christ, but also as a training ground for the leaders and citizens of the Kingdom. The Conference recommended measures leading to increased emphasis upon this work, colony-wide unity in its promotion, and provision for cooperation in the World's Sunday School Association.

With Christ the Great Teacher we looked at our schools. What good they have done! But what a small part of their task have they accomplished! The words: relevant curriculum, develop-

ment of the total personality throughout life, adequate literature, contagious Christian character of teachers, vital worship programs, distinctively Christian spirit, Union Normal School, developmental program for the life of women and girls—these reveal some of the Christ-opened leads followed by the Conference.

Dr. Mott and Dr. Hopkins brought the freshness of a breeze from the farthest corners of the world to the conference and an intimate knowledge of the solutions found in other countries to problems very similar to those which the

conference was facing. Mr. Ross and Mr. Coxill made it possible for the conference to closely link the Katanga with the rest of the Congo.

As we looked to Christ, our Elder Brother we were fused into one family. His prayer that we all might be one had a new answer. And the possibility of a more complete answer to that great prayer is to be found in the delegates at Elizabethville that if we are to look through the needs of Congo to the living, creative Christ, we must stand close together.

to replace fear and superstitious practices and filthy charms with trust and faith, and patient work and care of the baby.

And now you sit with your arms empty, and wonder what is the use of it after all. Little mother, we with our children laughing happily about us are not fit to answer you. But just run your fingers lovingly and longingly over those safety pins and God's words will comfort you.

"Well done, good and faithful servant. You have tried, but your little Jakelina lived in a generation not far enough removed from sin and ignorance and darkness. Do not give up. Keep on working and planning for Jakelina's sisters and brothers-who-may-yet-be. Perhaps the simple trust you have of which your boy husband has been so proud, and your patience in doing what you know is best, will gain the victory for them, and they will weather the storm. The years will bring grandchildren a little stronger, and great grandchildren still sturdier. You have been faithful over a few things, I will make you rule over many. Enter thou into the joy of thy Lord."

Little Black Matilde, hold fast to that homely badge of honor. It is a sorority pin know and worn the world over. There are white, empty arms this night, too, and I know there are white mothers with aching hearts who will be sisters to you and who need your prayers and sympathy....

Little white Matilde, are you sorrowing for your little Jakelina or has God in His mercy set you to pinning her up before putting her to bed? Whichever you are doing, please, please breathe a prayer for the black Matildes who are trying so hard against such odds to be a credit to God's world-wide sorority whose badge is the safety pin.

TO MATILDE

by Mrs. J. S. Rea, Inhambane.

(Matilde is the wife of Professor Neftal Mbanze of the Central Training School at Kambini. All her relatives live three hundred miles away in Lourenco Marques. Jakelina received for a year such love and sensible care from Matilde and Neftal as few African babies have known. The baby has gone—the example of the home remains to bless the community.—Ed.)

MATILDE, we all went with you this morning as you sobbed out your grief beside that little coffin. We all listened to pastor David's words of advice and comfort, showing us that we each have our own individual crosses to bear. I was there and I cried with the rest. Forgive me for those tears shed at the grave! For, unintentionally they were selfish tears. The font from which they sprung were my thots of what it would be like if it were my own blue-eyed, year-old girl in that coffin, if, instead of your black eyed, wistful, velvet skinned Jakelina it were my rosy-cheeked, roust-about Catherine who was leaving Kambini after so short a stay.

As you blindly stumbled home again, I and others with you, my tears flowed again, more freely. But these need no apology. They did not come from selfcentered thots within. They overflowed spontaneously as my glance fell on your dress, and saw pinned there two big and two little common, everyday safety pins. Tears at that sight? Yes,

but even those tears should not have been.

Oh, Matilde, those four safety pins! Wear them! Wear them proudly with your head held high. They are your badge of honor. They represent more bravery than thousands of golden medals on thousands of military uniforms. It was not easy to pin and unpin little panties, wash and rewash clothes, when



Neftal, Matilde and Jakelina.

sisters roundabout found it so much easier to let their children wallow unheeded in germ and worm infested dirt. It was not always fun to stay at home for your baby's sake when others ran hither and yon with their babies regardless of whoops and epidemics. It was not easy

Send us more of this same type

by Mrs. J. M. Springer.

MISS Jensen went back to Kapanga from the conference to do some very necessary village visitation. Incidentally I would add that every one of our five central stations, needs a man to do practically nothing but visit the out-stations in that circuit. As there was no man available, Miss Jensen took the job during the vacation period of the Girls School which she conducts among other things.

"I started out" she writes me, "with my bicycle and no hammock, but the paths were so impossible that after two days I had to send the bike back. There were hills to climb and the tall grass was so matted over the rough, stoney trail

that my face and legs were all pricked up and sore. I surely bore the marks of the trail.

"My first day was terrible. I had to walk almost all of the way and then came to a flooded river and as I had no hammock (to save expense as I had to pay all out of my own pocket) I had to wade through grass, water and mud for three quarters of an hour barefoot and barelegged and my legs were bleeding when I reached the camp at five p.m.

"But right away the chief came and said they had small-pox and so would I come at once and help them. There were three of them who could be hardly recognized as human beings. My own aches became small when I saw them and heard them pleading with me. But in after days I saw so many like them that the terror seemed less.

"I worked hard on all sorts of ailments, sleeping sickness, vaccinating for small-pox, etc. Kayomba the hospital orderly who was with me was my first Sunday School convert. We made examinations in 56 villages for sleeping sickness I was glad to see that the Government is

insisting on the villages being built in healthy locations and many have a beautiful view

"There were many other villages outside my section that I would have liked to visit but I ran out of vaccine and other medicine and my few carriers began to get sick and so I had to return to Kapanga."

But Kapanga was not by any means a haven of rest. Mrs. Piper wrote me while Miss Jensen was away, "We are in the midst of the worst smallpox epidemic we have ever had. Doctor has built an isolation camp and has 127 cases over there. He practically has to be policeman for they all like to run away and hide. Three small babies only, so far, have died." She had already written, "The Doctor was in bed three days with fever and I have been laid up the past week with sinus trouble." The Doctor has a large leper colony to look after ten miles away. *And only three Missionaries* for that large circuit, the Pipers and Miss Jensen. Please send us some more of the sacrificial type.

as it is an exceptional native who is able to pay for his medicine, to say nothing about the doctor's fee. Increasingly we are insisting that our patients pay the actual cost of their medicine, with the result that nearly every patient requiring an intravenous injection comes to the hospital with the price thereof in his hand. For years no charge was made for extracting teeth, when we learnt that native "dentists" were accustomed to receiving a chicken for each extraction provided their method of relieving a sufferer of his aching tooth can be called extraction, for the only tools known were a mallet and pencil-shaped stick. We announced that we would be pleased to receive the usual fee for our extraction work, and now we are seldom called upon to extract a tooth without the sufferer having a chicken or its value in money to pay us. Our total income from our patients the past year was slightly over three hundred dollars, about one-third the actual cost of the drugs we dispensed. And this is by far the largest amount received by any mission in the province for its medical work. This sum may seem pathetically small, but in a country where day laborers get six cents a day, it represents relatively more than it would where wages are higher. Our natives have never been accustomed to receiving their medical treatments gratis, their witch-doctors often insisting upon relatively big payment in exchange for the charms they dispensed.

Just when and how our medical work can even approach being self-supporting is difficult to predict. Our drugs are manufactured by highly paid workers in Europe and America, and our drug bill constitutes about eighty percent of our medical expenses, whereas in America the actual cost of the drugs in hospital work is probably less than five percent of the annual budget. Probably not until the wage scale and standards of living of our people here can be made to compare more favorably with those of white nations can our medical work approach self-support completely. One possible solution to the problem of supporting educational and medical work in these parts lies in bringing pressure upon government authorities to provide adequately for their peoples. During the past few years our local government has done some praiseworthy work in these directions, especially in fighting sleeping sickness, and in experimenting with a normal school for native teachers. But financial conditions have necessitated diminishing the former work, and closing the latter. One can not be too hopeful for the future, judging by the past governmental efforts in these directions. For many years to come there will be no

THE DOCTOR'S VISION

(This is the third and concluding article of the series by Dr. Alexander Kemp of Angola. The first concerned a self-supporting Church. The Second was of schools.—Ed.)

FINALLY, A REVIEW of our medical work and the outlook for making it self-supporting. No missionary could remain here and see the sickness, suffering and deaths among the native people without putting forth a determined effort to help. Among Bishop Taylor's first party were two doctors, and the mission has always maintained medical work, though when the writer reached the field ten years ago there had been no mission doctor for many years. Medical work in mission fields has always been very concrete evidence that love and sympathy and a desire to alleviate human suffering are part and parcel of Christianity. Countless individuals, villages and tribes throughout the world have gotten their first impression and knowledge of Christianity through the medical work of the missionaries. Hence, our missionaries have always felt that money invested in medical work brought very justifiable returns, and they cheerfully provided the financial support of the work. It has seemed to the writer for several years that since the medical work of the mission has such a definite value to the native welfare, the natives themselves should be encouraged to share increasingly in meeting the

expenses thereof. During the first year here the writer could rarely influence a native to submit to any surgical procedure requiring anaesthesia, or to receive an intravenous injection. After surgical operations had saved the lives of several people who were doomed to certain death according to all native experience and judgement, and the news of the operations had spread to surrounding villages, patients began to lose their fear of surgery, frequently begging for operative procedure where it was contra-indicated. The same held for intravenous medication, which plays great part in tropical medicine. Then, having convinced the natives of the power and value of our medical work, came the time for requesting and even requiring that a liberal offering be given in return.

Can They Pay

Missionary doctors are licenced in this province on the strength of their foreign diplomas, but they are allowed to treat natives only, and not allowed to charge the usual fees for what they do. But they have not been denied the privilege of receiving offerings from those treated. This plan works out very satisfactorily,

substitute for the medical and educational work now being done through missionary agencies, what they do not do simply will not be done. And, judging by experience at home as well as here, practically all trained religious workers come from religious institutions, and not from state or government schools.

Directional Oversight

This introduces the final point for consideration, that of organization and oversight. To a Westerner, it is impossible to conceive of any permanency of a Christian church, or any real spread of Christianity in Africa without some organization. True, there are some experienced missionaries who feel that Christianity will finally develop here into a religion with a lay ministry, similar to Mohamedanism or the Asiatic religions. Such may happen, but first Africa must be made Christian. For instance, we have about a dozen missionaries on this station, and we meet for a devotional service every Sunday evening, each missionary taking charge of the meeting in turn, no organization, no expenses, and no finances. But there is a tremendous difference between a group of missionaries and the average African village. We have nineteen centuries of Christianity behind us, and we have our books, magazines, and organization behind us making current literature available. But at the present time the vast majority of people in tropical Africa are illiterate, most of the tribal tongues not yet having been reduced to writing. In these parts it is the women rather than the men who support the families, though we rejoice to see many of our male converts beginning to shoulder some of the responsibility for certain parts of the family budget, such as clothes for his wife and children. Hence, with his time so much his own, the average African could receive his training at the mission, this training consisting of a trade such as shoe-making, tailoring or carpentry, in addition to his preparation as a native evangelist, and return to his village to be the Christian leader of his people and support himself throughout life as he preaches the Word. It is the expense of an organization itself, the directional oversight, which sinks many an industrial enterprise, and yet it is impossible to conceive of an enterprise without an organization.

In a vision of the Christian of Africa in centuries to come, some form of organization seems to the writer to be absolutely necessary. There must be some form of directional oversight for areas of fairly large dimensions, certainly not for individual villages or groups of

villages. From the earliest history of man the African has shown himself submissive to authority as has no other race. He is far from being without ideas and initiative in creating organizations. Thus, with some form of organization necessary for the perpetuation and propagation of Christianity, the future will not find the African absolutely hopeless.

In summary, the native Church in Bantu or tropical Africa has shown its ability and willingness to support its own Christian ministry and educational work in its local communities, and is making pleasing progress in this direction. The support of central educational institutions

and medical work may eventually come from native resources or governmental agencies, but for many years to come the foreign missionary agencies must finance these, or their activities will cease. However, an ever increasing proportion of local support can be expected, making less abrupt the final transitional step from foreign to local sources of support. Having been brought to the support of its local ministry, it will be but a short step to the support of its directional oversight, whether this be according to the Methodist Episcopal system or some other, the above system appears to the writer to have great possibilities here.

Better crops, Better homes, Better men.

by George Roberts, Rhodesia.

(This article is reprinted from a pamphlet issued by the Board of Foreign Missions. I do not know just when it was written but it is good for any year, for any person and for any school. George Roberts must sometimes rub his eyes in wonderment at the results which have followed his twenty-seven years of work in Rhodesia.- Ed.)

WHEN I had been a short time at Old Umtali as a missionary, I was given some classes. I was just out of Iowa State College and thought I knew all about it. So I prepared some very elegant lectures. They were good. I know they were, because I wrote them myself. I delivered them before classes of African lads in our school. But they did not work! The classes listened all right. The truth was there, but it did not get hold of the people.

The next time I lectured, I brought some ears of corn and lectured about this corn along with the rest of the written material. The third time I found they had not learned much about what I said, but they had remembered the corn.

Later I brought up pots of all kinds of soil—black soil, red soil, yellow soil, sandy soil, clean washed river sand. I made three pots of all of these. In one we put barnyard manure; in the second, fertilizer; and in the third, plain soil as it was. I planted these and when the people saw the stuff grow better in the pots with the fertilizer, that settled agriculture in that country.

News About Pigs

We sent for pigs and put them in stalls and stables. We had pure-bred large black Suffolk pigs and native pigs. Once in two weeks we had everyone weigh those pigs. They could read the scales and see for themselves the gain and that

amazed the people. It took an hour or two each time to get them weighed. At the first time of weighing, I would ask, "How much does this pig weigh?" They had no idea how much they weighed. They would say, "2 lbs.," "100 lbs.," "1,000 lbs.," etc. Then we weighed those pigs. They found out that the old poor pig gained for a little while and the young one a little more, and that the pure-bred pigs gained nearly 1½ lbs. a day. Then we figured what those pigs increased in value. That was news!

The Tapeworm

We study the diseases that have to do with the decrease in the value of the live stock. One is the tapeworm. It is awful in Rhodesia. I took up the question of the tapeworm and gave lectures in class. I had a tapeworm in a bottle, which I showed to the people. I had a tapeworm that came from a boy whom all the people knew. The native people came to understand that they got tapeworm by eating pork or beef that was not cooked. Now we have nearly cleaned out tapeworm from the people in our section of the country.

We have found out about the only way to do agricultural work is by demonstration along with teaching. My classroom work is the "parade work." It does not amount to much, but it is the thing that makes the native people believe that they are having school.

Malnutrition of Babies

Then we kept a dairy of cows. This is necessary because people are so poor and thousands of babies die because of malnutrition. Very few people use any milk at all. The people are poor and hungry, not because they do not have food enough, but because it is not the right kind of food. Instead of feeding mother's milk, the mother takes her finger and pushes porridge down the baby's throat. She is always weeping because the baby is sick, and when it cries, also gives it more porridge, which makes it cry still more with the stomach ache.

The native cows give only about three bottles of milk a day at the best. To milk, they tie the cow to one tree by the head and to another tree by the hind feet, bring out the calf, and let it bump against the cow for a while, and finally the milk comes. Sometimes the calf dies. Then they skin the calf, take the skin and stuff it with grass and hump this straw-stuffed calf against the cow and they get the milk just the same. I think this is the best kind of a calf after all, because it does not drink any milk.

We keep a little dairy of cows that I think are suitable for the conditions and for teaching the people. We keep three or four native cows and five or six that are one-fourth or one-half breed Jersey or Holstein and two registered Holstein cows.

We take those cows, both native and registered, and feed them well and have the boys milk them and keep them clean. The natives like to squat down and let the milk run through their hands. It took me a long time to make stools for them and get them to use them. They would not sit on them. I would find them squatting on the ground the same as ever. So I said, "If I ever catch you milking that way, I am going to make you pay me a shilling." I had no more trouble.

Fleas and Chickens

I took a flock of chickens to my house and I cared for it myself. I found that fleas got into the fowls' heads until they were almost black. Finally we found out that if we kept that fowl house clean every day, they had no fleas. I used to say to my class, "If you can find three fleas on any of my hens" (and hens were worth about \$5 apiece at that time) "you can go and take the hen. It is yours." I have had people look and try to find a hen with three fleas on it. I never lost one of my hens for that reason.

The "Beer Drink"

The natives always dig their gardens

by the "beer-drink." The man announces that on an appointed day there will be a digging at his garden. His wives bring pots of beer and the village folks come, everyone bringing his hoe, a shorthanded affair. The handle is about as long and crooked as my arm when bent, with a heartshaped blade with points through the wood. They pour out one cupful of beer on the ground and then everybody drinks beer and digs some garden, drinks more beer and digs a little more garden, until noon, or a little after. If you go there many times you see a few of the boys and girls digging garden, some of the old men and women lying around sleeping, others drunk, dancing and clogging, while others are sitting in small groups trying to settle differences. They frequently enforce their arguments by knife or axe, with a chop on the head or body. This behavior is good for just one thing—it frequently gives a missionary a chance to demonstrate what can be done in healing up old infected cuts by use of a bottle of disinfectant and vaseline.

Kanadza, his Wives and Home.

There was a man, Kanadza, who was a little more enterprising than other natives. I worked with Kanadza many times and told him he ought to have a plow. He thought if he did not please the spirits and pour beer on his garden, it would not grow. Finally he bought his plow and got chains and came to

where we were teaching a class of boys to make yokes. He hitched his cattle to an old tree and dragged it around till most of his cattle would go forward. On an appointed day I went out to help him start that plow. He had the plow put together wrong in six places, but it was digging the soil, which was sandy, and his three wives were delighted, as well they should be. I can see them now, laughing shrilly, each with her baby strapped to her back. Kanadza must have come to the idea that the garden would grow. After a while Kanadza let the third wife go. She had been paid for with four cows and so she went and lived with someone she wanted. The second wife, who was probably an inheritance from an uncle or someone, an older woman, is to this day supported in another village. That is what it meant when Kanadza found he could get the plowing done without all those wives. That was the beginning of better agriculture for natives in Rhodesia.

Kanadza and his first wife established a better home. They built a house with three rooms, instead of living in the little old one-room, smoky, dirty, round hut. They immediately began producing food enough for themselves and family. They have built a little chapel. Kanadza learned to read and write, so that he writes a letter and reads in the Testament, and conducts morning and evening prayers, and sings.

Twenty-four hours in Bilene

by Mrs. Wm. C. Terril, Inhambane.

TWO heathen women in sketchy garments and brightly henna-ed hair eyed the two white women standing in front of their tent and questioned, "Where is your husband?" "I haven't any." "You haven't any" ejaculated they, incredulous that any woman as old and as big as Miss Thomas appeared to be should be traveling around the country without a man. "Did you never have one?" "Don't you want one? Don't you want any children?" and more questions along this line showed the ideas uppermost in the minds of these heathen women. To read between the lines, so to speak, one understood that that was the main business of a woman and one who was not fulfilling her duty was not human.

The first visitors, outside of the people of the village who had devoured every detail of the erection of the tent and the

arrangement of the camp, was the "Hosi" or petty chief and his retinue. I can never understand why the highest native authority in these parts have so little insignia of office. The *Hosi* is looked up to and in many cases feared, his word is law and one does not lightly incur his displeasure. But nearly all the chiefs big and little, dress in ordinary clothes with no superfluities of cloth or ornaments. On the other hand, his head-men or councillors carry about with them always the badge of their responsibility and are probably called Head-men because of the ring which crowns the head. He may be clothed in rags, mere remnants of what were once trousers or coats or vests, never the three at one time, or wrapped around with a piece of cloth that could not remember when it was new, but if he is in good standing with the chief, his head-ring is firmly fixed and nicely polished. To arrange

this ring would be a painful process to one whose head was tender, for the wax and leaves of a certain tree which constitutes this ring is mixed with the hair, molded into shape and allowed to dry. Then it is polished. The man thus crowned is usually very proud of his possession and takes great pains to keep it shining and firmly in position.

The evangelist accompanied these official visitors and introduced them to us with great gusto telling them that we were from America and were preaching about the Great Great. He invited them strongly and warmly to come and hear what we had to say. The formality did not last long and they departed. Next on the calling list was the local witch-doctor and her followers. She was very bold and inclined to be too familiar. Her eyes and her hair were the brightest things about her. Her eyes took in everything and her hair shone with the bright red mud with which it was plastered into stringy curls. Around her neck she had beads, horsehair and a various assortment of charms. Her arms and legs were covered with bracelets of brass and near-silver. Her dress was fairly new, made of dark blue print and gave her a tidy appearance. The next woman was an older person whose hair was quite gray but had been brushed up from her face and neck until it looked like a brush-heap. Her few charms or decorations were inconspicuous, her clothing scanty and dirty. The cloth which was tied about her under the arms did not hide the cicatrices on her abdomen nor the little shell of a seed which hung from her waist, used for a snuff-box. The third member of the party was a much younger woman whose jet-black hair seemed to be clean and well combed and she had no ornaments or charms visible beyond a few strands of horsehair about her arms and ankles.

The witch was very selfconfident and aggressive and begged for nearly all she saw. Possibly this was her way of complimenting us. And we, in turn, tried to turn the conversation to our visitors. We admired the gray hair in comparison to the witch's own muddled locks. But she answered by saying that she would cover her head if we would give her a cloth. The cloth was promised on condition that she would wash her muddled hair first, which she stoutly refused to do saying that she was born with "it." She did not mean that her henna-ed locks were hers by birth but that she had always had the "spirit" of which this was the sign. We parried words for some time and whenever she was particularly pleased she would grasp my hand and shake it, laughing loudly.

After she had been given an invitation to come to the meeting and hear about the Great Great, the witch and her retinue departed having ended the interview by solemnly shaking hands.

The first part of the night seemed to be full of noise and unquietness. But this could hardly be said to have had anything to do with the tragedy which followed. Before five o'clock in the morning we were awakened by someone yelling and crying "Yo way; yo way." It was very weird and eerie. Thinking it would pass we waited but instead of lessening it came nearer and soon we heard other people taking up the cry and all seemed to congregate near our tent. The wailings increased and the women of whom there was a considerable number in a remarkably short time, cried, beat the ground and threw the dust about.

The evangelist's hut was only a short distance away and in it was his wife with her children one of whom was a tiny baby. In the next hut was the mother of the evangelist, an old woman, blind and deaf. She lived in this hut with about a dozen goats. Sometimes the little goatherd, a hunchback with a pathetic look which haunts one, slept in there as well. The poor old woman was given food and clothing and a little fire to warm her and though her quarters were very wretched she was better cared for than most of the old people in this country. Generally the old and sick and those who are unable to fend for

themselves are left to starve with no care at all.

The mourners established themselves before these two huts and showed their sympathy for the bereaved ones. It was the sister of the evangelist who had brought the word of the death of Mateu. She had been with her brother at the Mission Hospital until the end and then had hastened home with the news. The wife and mother sat either in the house or under the eaves and received the friends and relatives who came to condole with them. When she could the widow came to the meeting and took part in the service. And on the Sunday when others came forward for baptism, she came to present her tiny baby also. She was very brave.

In time like these the terrors and hopelessness of the heathen superstitions are most conspicuous. Most of these mourners were heathen and to them death is always the result of an evil spirit or an envious person. Thus the fear and the resentment contrast very strongly with the Resurrection Story. Their idea of death always calls for some retribution and in order to ascertain the person responsible for this death the witchdoctor is called, sacrifices are made and in cases another life is sacrificed. And it was with all this in mind that the head evangelist said to us, "I am glad that you were here. You can teach them the better way of the Lord, Jesus Christ." May it be so.

Babies at Mwembo Nyama

by Mrs. John M. Springer, Angola.

I'M NOT narrow so that I believe the Methodists are all saints, far from it. But I love the Methodist Church in spite of all her faults and I never quite realized how much I loved her as when we were at Mwembo Nyama last year visiting the station of those whom dear old Dr. Morrison used to call "the Methodist Episcopal Church, South, of God."

I have just got a letter from there an hour ago and it is so rich and true and applies so well to the whole Methodist field in Africa, that I am going to share it with you. Miss Dora Armstrong who is one of the cleverest trained nurses in this continent wrote, "Where shall I begin? There is something very fascinating about this land where time is measured by high and low water seasons, distance by the number of days' travel, where no one but missionaries have

birthdays, grey hair is desired and much respected, plumpness is considered beautiful, eyelashes instead of eyebrows are plucked, teeth filed and not filled, styles cut out in skins (cicatrization) as well as in clothes and one points with the lips instead of the fingers.

"There is no such thing as an old maid in Africa. The girls marry very young. Some are sold to future bridegrooms at birth. Sometimes an infant will be sold to an old man at birth. If the man dies, his oldest son inherits the wives." (This varies; in some tribes it is the uncle who inherits.)

"Here in the medical department we are very busy trying to smooth the way for expectant mothers. The heathen custom, for example, is never to tie the cord of a new baby. It is left untied without a dressing and the only clothing is a string around its body. The grand-



Miss Dora Armstrong and a group of her peanut milk patients.

Notice one is a Missionary's little daughter. Nothing would alleviate her rickety condition till Miss Armstrong put her on peanut milk and soon she was absolutely cured and strong. The little Natives play all day long in this open air pen and are fat and happy. Most of them are orphans.

mother holds the little, cold, naked piece of blackness, all day long pouring water on it. This water is usually cold and dirty. No wonder that the infant mortality is 75%. It is gratifying to see the mothers around here come to the hospital to have their babies and then bring them every day for dressing and oiling. The baby goes everywhere with its mother (on her back) and very early makes the acquaintance of colds, yaws, itch, tropical sores, malaria, whooping cough, measles and pneumonia. Learning to crawl he digests a heap of dirt and harbors a good supply of intestinal parasites. His desire to explore new realms, leads him to the fire and cooking pots where he gets frequent and severe burns. Since the cooking and pots are all on the mud floor of the hut, these burns are made easy. How we wish we had known years ago of the wonderful curative effect of tannic acid as we dealt with horrible burns! We did not even know that the Chinese had used strong tea for burns for thousands of years. We could have used TEA.

"And now I must mention our nurses. They number fourteen. I think they are a wideawake, happy, bright group of boys. Several of this group are quite expert in the laboratory. They find malaria, sleeping sickness, and intestinal parasites under the microscope. One of the older nurses does all the blood counts of the missionaries. The Doctor (Dr. Sheffy) was away recently for three weeks. During that time the Native Nurses have done three major and several minor operations with my

feeble help. There are so many hernia cases that a strangulated hernia is not an infrequent emergency."

There are many things Miss Armstrong did not tell in this circular letter of hers. One is that she has worked out a peanut milk diet which is a marvel for saving the lives of many little orphans left by their child mothers. That is a cattleless country. Miss Armstrong did most of the research work at Johns Hopkins while on her furlough though she left Africa very much broken in health herself.

Is it not true that we are all Methodists? At the end of her circular letter are these two verses from our very own Dr. North.

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city streets again.

Till sons of men shall learn thy love
And follow where thy feet have trod,
Till glorious from the heaven above
Shall come the city our God.

These words do not apply to all parts of Africa where for the most part the Natives live in small villages. But they do apply to the Bakete whose towns number thousands of inhabitants and are often miles in length. However the last verse does apply to all the places in every land and city, town and village throughout the whole round world.

—:O:— Baby Clinic.

By Mrs. P. W. Keys, Kambini.

"Does this weighing of the babies have a magic value? What is the reason

these missionaries want us to bring our babies each week to have them examined and weighed?" Such questions you might hear from some of the women as they bring their babies to the weekly clinic. But not from those who have become regular attendants for they have begun to see the value of it. They prize the cards which are given them showing the weight of the baby each week. Sometimes one who cannot read will get the cards mixed and bring the one which her husband uses for a bookmark in the Bible. They come with the babies tied to their backs and the cards held firmly in their hands to learn if they have lost or gained in weight.

For many years we had hoped to have such a baby clinic, but before the coming of Miss Bjork to take the responsibility it seemed impossible for us to get it started. Now the clinic has become a fixed institution here at Kambini. It means much not only to the families of student preachers, but also to the women of the village and to many of the heathen women from round about.

It is an interesting sight to watch them gather. At the new women's building we have plenty of space and fresh air. Here comes Sand with her four children. Two of them are still small enough to be weighed and the third one too small to be left at home. The fourth, and eldest, a little girl of perhaps six, must come to carry the youngest baby. Little Naftali in this family is a good example of what the clinic is doing. Long after his little sister had arrived he was a poor under-nourished little thing, sitting all day long, getting thinner and thinner—unable to walk or take any interest in life. But by careful treatment, additional food, weighing each week, etc., he is now really robust and has learned to go on his own two feet. This is a great joy to his parents as they have two others who as yet cannot walk.

Then comes the wife of one of our workmen called "Half." He really does the work of a whole man, though carrying such a name. His wife brings the twins, and she of course must have the little sister come along to carry one of them. We are watching with interest the development of these twins. Half and his wife are not Christians, and to the heathen twins are usually not welcome. But they seem to like them both, and to our surprise the babies are gaining week by week.

The babies range from two weeks up to two years. Usually when about a year old they are too heavy for our scales if they have grown as they should. But many of them even up to two years are still needing the attention they receive at

the clinic. They say the first year is the hardest, and that fifty percent of the babies die before they have reached their first birthday.

At the clinic we always have some kind of Bible lesson worked out to be especially helpful to the mothers. This is followed by a lesson in hygiene. They learn here how better to care for their little ones, when to begin giving other food, the necessity for cleanliness etc. Those who are underweight are directed to the dispensary where they are given Cod Liver Oil, milk etc., until they are up to normal.

It is a pleasure to see a tin of milk or a bottle of the Oil turned into solid flesh on these little skinny bodies. Our funds and supplies are very limited and we are not able to reach out and do all we would like to along this line. We are grateful for the results we have seen among the seventy or more babies with whom we have been working during the past year.

Letter From Mr. Wengatz.

(There are two reasons for publishing this letter. First, that missionaries who see it may be persuaded to do as Mr. and Mrs. Wengatz did. Second, Cornell University deserves this word of appreciation for the splendid service it is rendering.- Ed.) March 15, 1934.

Dear Brother Gillet:

Mrs. Wengatz and I have recently attended the School of Agricultural Missions at Cornell University. It was short, but so full of good things that I am anxious to tell you about it, and to ask you to use your papers, influence as much as possible to get other furlough missionaries from your section to be sure to attend that school while in the home land.

To be real honest about it, I had for some time felt that such a school would have nothing in it to interest me. I was not any longer engaged in agriculture. My time was now all given to administration, evangelism, education etc. However, there was a desire to see what they really did teach there. The very first lesson gripped me. I had studied sociology back in college days, but here was a new setting forth of things that came nearer my life and work than anything I had ever studied. Yes, and anthropology also was an old favorite with me. I have given much time to it in my long stay in Africa, but this school made man bigger and closer related to me and my work than I had thought possible. This was also true with rural education, agricultural economics, cattle breeding, poultry raising, gardening, etc.

As for Home Economics, well, Mrs. Wengatz and the other ladies just swallowed that whole root and branch. Then, what we couldn't remember, they loaded us down with free literature to take home and devour after returning to the field.

There was a goodly number of very splendid missionaries from several Boards present. We had a fine time. The Christian and even missionary spirit of those who taught us was marvelous. Their interest and passion to help us with our various individual field problems was more than brotherly. Their far-

visioned method of approaching and surrounding every problem was good for us to feel. We came away with not only so many facts learned, but with a new and stronger vision of our opportunities and responsibilities. We all just felt bigger and better for having contacted those splendid characters and their stores of help.

We sincerely hope every one of our missionaries may avail themselves of this splendid opportunity when they return home:

Yours for Africa's redemption,
J. C. Wengatz.

CONGO NEWS

by Helen E. Springer, Congo.

The financial crisis has not improved. But Mr. Everett has had 600 converts join the church in Elisabethville during the last six months and is now trying his best to get them into old-fashioned Methodist Classes for spiritual help and training. Mrs. Everett has her hands full with from 400 to 500 day school pupils and is gradually getting them into the Sunday School as well. *Who says there's nothing doing in Congo?*

teachers have had no pay for months tho a handful of them in the towns have had rations of food known as "posho."

Since it is manifestly impossible for all the members of this circuit to come to Jadotville, the four campmeetings of a week each take the church and missionary to the people and great spiritual advance is the result.

The Brintons left for furlough with their family. Both Mr. and Mrs. Brinton



Ormar Hartzler, Howard Brinton and James Albert Hartzler who have gone to U. S. A. to prepare for a return as Missionaries to the Congo.

Jadotville circuit is about the size of the whole state of New Jersey and has fully a hundred teachers and lay workers more than half of them being entirely self-supporting. The number of tithers is increasing again and there have been 1,000 or more converts during the past year. Collections are still below zero but rising a wee bit. Many of the pastor

were in poor health and the change to U. S. A. was necessary and we hope that they will get the needed repairs and be hale and hearty to return at the end of the year. To lose Mr. Brinton from the Lunda field would seem to us nothing short of calamity. So pray for the Brintons.

The Hartzlers were themselves in good

health but their two sons had to be sent home to continue their schooling. Two fine boys. When we were at Elizabethville and the Hartzlers stopped here over Sunday. James Albert preached to the white congregation and Omar played the piano. The folks here will never forget it: they were delighted. Both the Hartzler boys and Howard Brinton and Ruth piper propose to come back as second generation missionaries.

The youngest person at the Conference, both Mott and annual, was the Booth baby aged two weeks. Dell Edwin could hardly have been expected to attend earlier. His mother never made a murmur when she was informed that her husband was going on to Leopoldville and she and Newell Junior would have to go home alone, with young Dell.

At the close of the All-Congo Conference at Leopoldville, when the election of officers took place for the next three years, Mr. Springer who has been the vice-president of the Congo Protestant Council for the last five years, was elected president for the next term. Elisabethville and Leopoldville used to

be as remote from each other in point of time and interest as the poles but the lining up of the two by air and by motor roads has brought them into a neighborly relation. Having a President from the south end of the Congo and the Katanga, brings them still closer together.

Mr. Booth drove 6,000 kilometers to and from Leopoldville. Going he went by Malange in Angola, 250 miles of sand in one stretch. Coming back, Mr. Springer was with him and they came by new a route wich took them down through Katanga and Sandoa.

They saw the new Leper Colony in the making ten miles from Katanga under Dr. Piper's direction. The Government is helping greatly in this matter. Miss Jensen was out itinerating. Six of the Lunda men have now been ordained deacons which is a great help, but the work grows faster than the Native Men can be fitted for it. We certainly do need more missionaries.

We also need the new missionaries to be in training for the future years.

So while the Commercial Depression continues unabated in the Katanga, the spiritual forces are making tremendous headway. Praise the Lord.

DESIGNATED GIFTS

Rhodesia	
<i>August 1934</i>	
Miss Myra Spencer, Pa	25-
Various, per M. J. Murphree	54.92
Mr David Burton, N J	50-
C R Andreas Class, N J	3.25
Miss Martha A. Edwards, N Y	50-
Mt. Zion Seminary Ga	25-
Tither's Ass'n Sayre, Pa	25-
Finland Swedish Conf.	75-
Mr Ed Archer, Ohio	12.50
Mrs D R Green, N. Dakota	30-
Church, Au Sable Forks, N Y	25-
E L Cent. Ch. Bridgeton, N J	6-
E L Sharpton, N J	1-
E L Haines Nect, N J	1-
E L Centerton-Olivet	2-
Church School, Farmingdale, N J	25-
Union Church, Burlington, N J	30.02
Norway Conference	95-
Swedish Conference	129-
September	
Rev A. M. Witwer Sr. Pa	5-
Church, Keyes Okla	2-
Church, Kingsley, Staten Is.	4.05
Church, Stonehurst Hills, Pa	19-
Church, Overton, Neb.	6.45
Oak Church, Nelson, Neb.	5-
Wesley Church Okla. City, Okla.	16.51
Church, Wadley, Ala.	3-
Church, Snead, Ala	2-
S. S. Tower Hill, Ill.	10-
First Church, Freehold, N J	10-
Every Woman's Bible Class, Belvidere, Ill	30-
S S Almena, Kans	6-
Des. Income Dep't N Y	5-
S. S. Hancock Ch. Phil. Pa.	50-
Miss Bessie G. Reinhold. Md.	50-
Church, AuSable Forks. N Y	25-
Rev. T. Freeland, Perm. Fd.	30-

Mary Heath Sordam, " "	30-
Watson Thatcher	15-
Mrs. Eliza J Bowes " "	30-
Richard Lavery " "	60-

Southeast Africa	
<i>March 1934</i>	
Melvin Lien, Salem, Oreg	11-
J C Duckwall, Hood River, Oreg	7.50
Rev R L Smith, Los Angeles, Cal	15-
Mrs H W Nahlun, Estherville, Iowa	30-
Rev J L McQueen, Steubenville, Ohio	200-
R D Brown, Minneapolis, Minn	17.50
Miss G E Helmers, Valley City, Dak	5-
Mr & Mrs T O Valaas, Wenat, Wash	25-
Mrs F M White, East Weym, Mass	20-
R H Murphy, East Weymouth, Mass	5-
Rev A Trickett, Canton, Penn	20-
Rev R L Smith, Los Angeles, Cal	20-
M G Bromwell, Mt. Vernon, So, Dak	10-
R B Hagglund, Litch Minn	10-
R M Naugle, Wal Bottom, Penn	9-
Mrs F D Reeves, Sibley, Iowa	30-
David Z Carlin, Adel, Iowa	5-
Miss S Woolly, Manasquan, N J	25-
Mr & Mrs L Archerd, Clarion, Iowa	5-
Rev & Mrs G Brown, Mad Wis	35-
H B Pruden, Poultny, Vermont	50-
D Z Carlin & others, Adel, Iowa	5-
Miss G Watkin, New York Mills, N Y	25-
Mrs R O Roberts, Roch N Y	30-
Miss Bessie B Weston, York Neb	25-
Rev R L Smith, Los Angeles, Cal	35-
A B Frye, Maryland	15-
Miss L A Nelson, Berkeley, Cal	25-
L B Mellon, Springdale, Penn	1-
Miss M Swanson, York, Nebraska	15-
Mabel Holly, Los Angeles, Cal	9-
T Arvidson, Stockholm 5, Sweden	332.97
Dr R S Hubbs, Wasco, Texas	60-
Miss M Johonnett, Permanent Fund	15-

April	
Mrs Ida Hinze, North Bend, Oreg	10-
Mr & Mrs G P White, Tal Oreg	10-
Rev H S Hamilton, Nampa, Idaho	15-
Mrs M A Stryker, Locke, N Y	10-
J C Duckwall, Hood River, Oreg	17.50
Miss M J Drake, Chatsworth, Cal	15.70
Edna A Olson, Minneapolis, Minn	20-
Rev K M Harkness, Mitch, Dak	47.50
T C Arvidson, Stockholm, Sweden	5.84
T C Arvidson, Stock, Sweden	37.79
Rev J J Ellington, Minneapolis, Minn	10-
Miss G E Helmers, No., Dokota	5-
W T Kenady, No Dokota	5-
E D Logue, Pateros, Wash	33-
E B Devitt, Weedsport, N Y	15-
F M White, East Weymouth, Mass	29-
Miss M Morrison, Chicago, Ill	10-
Rev H S Hamilton, Nampa, Idaho	15-
F M Lindow, Cleveland, Ohio	72-
Mrs E W Crane, Arling Heights, Ill	10-
Miss M E Brown, Newark, N Y	25-
M I. Wilson, Marion, Ohio	35-
Mrs P D Mang, Rich. Springs, N Y	4.90
Mr & Mrs L. Archerd, Clarion, Iowa	5-
David Z Carlin, Adel, Iowa	5-
Mrs C G Waugh, Owosso, Mich	25-
Myrtle R Thrush, Olympia, Wash	27-
Mr J A Hughes, Platteville, Wis	30-
Rev W S Crandall, Binghamton, N Y	100-
F J Foote, Barbours Kentucky	200-
Miss M B Austin, Brookings, So Dak	25-
L B Hawes, Hector, Minn	50-
Rev & Mrs A C Greenier Cold. Kans	15-
T C Arvidson, Stockholms, Sweden	345.35

May	
E G Ranton, Myrtle Point, Oreg	4-
Mrs J E Stubbs, Fowler, Colorado	25-
Rev C B Ketcham, Warren, Ohio	75-
Mrs L E Shreve, Atwater, Ohio	20-
Rev B V Smith, Edgerton, Ohio	15-
M M Powell, Chanute, Kans	24-
M M Powell Chanute, Kan.,	30-
E M Simpson Ypsilanti, Mich	10-
R S Kraft, Philadelphia, Penn	25-
A C Butterworth, Duluth, Minn	5-
Rev H A Sawyer, Summit, N J	5-
Mrs F Chatfield, Minneapolis, Minn	33-
Rev F W Stanton, Franklin, Ohio	80-
Miss G E Helmers, Valley City No Dak	5-
R D Brown, Minneapolis, Minn	17.50
Miss J Currier, Ware, Mass	7.80
Mrs M Shepherd, Gorham, N Y	25-
William R Fuss, Irvington, N J	5-
Miss S R Broadwell, Lakewood, Ohio	5-
Miss S M Fleming, Shushant, N Y	5-
Miss P Wells, Arkansas City, Kans	15-
Miss M Morrison, Chicago, Ill	10-
Mr & Mrs J E Hodge, Hutchinson K	15-
Rev & Mrs A Trickett, Canton, Penn	40-
Church Litchfield, Minn	5-
Mrs E E Hubbard, Cardenas, Cuba	20-
Mrs J S Michaels, Goodland, Kansas	15-
F A Paddock, Rochester, N Y	30-
J C Millar, Toronto, Canada	200-
D Z Carlin & Friends, Adel, Iowa	5-
Mr & Mrs L Archerd, Clarion, Iowa	15-
Rev R F Brown, Minetto, N Y	50-
Miss H S Stark, Farmington, Penn	19-
L B Mellon, Springdale, Penn	1-
F A Swenson, Lathan, N Y	5-
Dr. Roy S Hubbs, Waco, Texas	60-

June	
J C Duckwall, Hood River, Oreg	7-
Miss La D Bogardus, Fair, West Va	3.50
Rev Olin F Mattison, Evanston, Ill	15-
Rev O F Mattison, Evanston, Ill	15-
Miss R Levenberger, Monroe, Wise	20-
W H Lapham, Rochester, N Y	35-
Rev J J Ellington, Minneapolis, Minn	10-
L T Long, Jackson, Ohio	12-
Miss G E Helmers, Valley City, No Dak	5-
W T Kenady, Ashley, No Dakota	5-
Rev J K Montgomery, Newport, Verm	26-
Mrs F B Lange, Berea, Ohio.	5-
Miss J Heffelfinger Mechanicsburg, Penn	5-
Miss M Morrison, Chicago, Ill	10-
Mrs A C Smith, Morristown, N J	100-
Sundav School, Manasquan, New Jersey	25-
G H Gregory, Sea Girl, N J	25-

Mrs M B McCullough, Milesburg, Penn 50—
 L A Nelson, Berkeley, Calif 25—
 Miss A J Class, Elmira, N Y 52—
 Mrs J Kalbfleish, Levering, Mich 10—
 Rev & Mrs J W F, Summerville, Penn 17—
 R Grannis, Marysville, Wash 6.84
 E McArdle, Chicago, Ill 7—
 F Christ, Milwaukee, Wis 200—

July

Rev R Eaker, New Meadows, Idaho 72—
 Rev W A Briggs, Herm, Oregon 3—
 Rev J R Jeffery, Oregon City 12—
 Rev D H Leech, Pratum, Oregon 12—
 M M Powell, Chanute, Kans 7—
 M M Powell, Chanute, Kans 14—
 G L Harrington, Port. Oregon 20—
 Rev E A Wolfe, Walla Walla, Wash 30—
 H G Wells, No Adms, Mich 30—
 M M Powell, Chanute, Kans 30—
 Miss G E Helmers, Valley City, No Dak 5—
 Rev S Thornton, Amherst, Mass 6—
 Rev H W Henderson, Roselle, N J 10—
 Rev I L Neuenwander, Welda, Kans 3.50
 Mrs E B M & Daughter, Pittsburgh, Penn 15—
 F W Lindow, Cleveland, Ohio 28—
 H Blewett, Kingsley, Iowa 120—
 H Blewett, Kingsley, Iowa 180—
 Mr & Mrs D L Lloyd, Ohio 6—
 D Z Calvin, Adel, Iowa 5—
 Mr & Mrs L Archerd, Clarion Iowa 10—
 Miss J A Hughes, Platteville Wisconsin 30—
 Sunday School, Maplewood, N J 50—
 Goldie Craft, Monon, Indiana 50—
 Miss E Aten, Robinson, Ill 60—
 Rev & Mrs H A Ferguson Lakeland Fla 100—
 C A Coddling, Binghamton, N Y 13.50—
 L B Mellon, Springdale, Penn 1—
 Rev B V Smith, Edgerton, Ohio 15—
 Rev B V Smith, Edgerton, Ohio 15—
 T S Donohugh, New York, N Y 500—
 Rev T Arvidson, Stockholm 5 Sweden 337.26
 Dr R S Hubbs, Waco, Texas 60—

August

Mr & Mrs G L Bigelow, Pont, Ill 10—
 A C Butterworth, Duluth, Minn 5—
 Rev & Mrs W C Henn, Dallas, Iowa 40—
 Miss G E Helmers, Valley City No Dak 5—
 Mrs C T Dodd, Montideo, Minn 9—
 Mr & Mrs B G Spohn, North Plat, Nebr 60—
 W T Kenady, Ashley, No Dakota 5—
 W T Kenady, Ashley, N D 5—
 George A Hanna, Willmar, Minn 5—
 Rev V H Wachs South Royalton, Vt 5—
 Mrs F M White, East Weym, Mass 10—
 Mrs F M White, East Weym, Mass 15—
 Mrs C G McConnell, Syracuse, N Y 25—
 G Brown, Madison, Wis 9—
 Miss M Morrison, Chicago, Ill 10—
 Mrs J F Johnson, Storden, Minn 15—
 Mrs B C Webb, Evanston, Ill 20—
 Mrs P D Mang, Rich. Springs, N Y 4.85
 Roy C Allsbury, Roxbury, Kans 24—
 A B Vierehome, Lancaster, Ohio 50—
 J C Millar, Toronto, Canada 200—
 J N Brican Owosso, Mich 25—
 Mrs A C Loucks, Camden, N Y 35—
 H Andrews, Columbia Sta, Fds, Ohio 9—
 F A Swanson, Latham, N Y 5—
 T S Donohugh, N Y City 700—
 C H Gaumer, Gypsum, Kans 50—

September

Mrs M A Stryker, Locke, N Y 10—
 C M Harrington, Brunswick, Ohio 3.20
 Rev G P White, Talent, Oregon 5—
 Mrs W E Benson, Chicago, Ill 10—
 Mrs W E Benson, Chicago, Ill 20—
 Howard F Blight, Flint, Mich 35—
 H G Wells, No Adams, Mich 30—
 Ida F Dilliner, Delphos, Kansas 15—
 Rev J F Witter, Milwaukee, Wis 20—
 Bessie R Bils, Bufalo, N Y 500—
 Rev J J Ellington, Minneapolis, Minn 30—
 Mrs Frank Chatfield, Minneapolis, Minn 33—
 Miss G D Helmers, Valley City, N Dak 5—

Miss G E Helmers, Valley City, N Dak 15—
 R D Brown, Minneapolis, Minn 17.50
 Rev W W Morrow, Newport, N J 25—
 R H Murphy, East Weymouth, Mass 10—
 Mrs H P Wheeler, Proctorsville, Vt 5—
 Miss Ella Magill, Auburn, Ill 5—
 Mary G Bromwell, Mt. Vern, So Dakota 5—
 Miss A N Gibson, Bangal, India 5—
 Rev I L Neuenwander, Welda, Kans 10—
 Rev C M Donaldson, Ida, Falls, Idaho 14—
 Miss C Campbell, Winterset, Iowa 25—
 Rev J B Roe, Riverdale, Nebraska 30—
 Rev J E Snyder, Ash Blvd, Chicago, Ill 60—
 Mr & Mrs L Archerd, Clarion, Iowa 1—
 L A Moklan, Benley, Cal 25—
 Miss Sadies Woolly, Manasquan, N J 25—
 I B Winter, Horicon, Wis 100—
 W I & E C Jackson, Perm Fund 34.17
 Anonymous Donor, Perm Fd 38.88
 L P Stillman, Perm Fd 12—
 Mrs E D Potter, Perm Fd 50—
 David Yant, Perm Fd 6—
 Mrs L F Crane, Perm Fd 30—
 Miss L E Starz, Perm Fd 30—
 Mary J Miller, New York 9—
 Robert M. Stalker, Perm Fd 53.25
 E L Baker, Perm Fund 45—
 Mrs C S Sherman, Perm Fund 66.27
 Rev H Preston, Chatsworth, Cal 13—

October

Rev C L Montgomery, Locke, N Y 15—
 Mrs M Sale, Hermiston, Oregon 1—
 Rev R A Feenstra, Toledo, Oregon 5—
 Mrs J E Stubbs, Fowler, Col 5—
 Rev W C Loomis, Los Angeles, Cal 14.71
 Miss E Williams Chanute, Kans 20—
 Myra M Powell, Chan, Kans 24—
 Rev J M Literal, Luclow, Kent 30—
 Miss M M Powell, Chant, Kans 30—
 Miss M. M. Powell, Chant, Kans 30—
 Edna MacIver, Yakima, Wash 40—
 Mary Matner, Gal Ohio 60—
 Miss M M Powell, Chan, Kans 30—
 G E & W Teskey 125—
 C T Pittenger, Tiffin, Ohio 10—
 Edward M Simpson, Ypsilanti, Mich 10—
 Rev O D Jackson, Brooking, So. Dok 15—
 Mr & Mrs D Peterson, Clay Cent, Kans 15—
 Rev E Rieff, Oxboro Heath, Minn 9—
 Rev G L Vallentyne, Minneapolis, Minn 10—
 Rev C F Witttrup, Orton, Minn 30—
 Rev F I. Watkins, Ash No, Dakota 5—
 Rev G W Powell Elmora, Minn 5—
 Rev & Mrs M R Talley, Mt Ayr, Iowa 25—
 " " " " " " " " 25—
 " " " " " " " " 10—
 A H Lindsey, Amherst, Mass 10—
 Rev & Mrs A E Greenler, Cold Kans 15—
 Rev Arthur M Griffing, Nedrow, N Y 10—
 Florence M White, East Weym, Mass 15—
 James & W Howe, Tunb, Vermont 76—
 Rev H R Pittman, Pultneyville, N Y 25—
 Rev W C Loomis, Los Angeles Cal 39.26
 Rev A E Hocking, Mont, So. Dak 5—
 Theo H Bauer, Sandusky, Ohio 5—
 Sarah M Jordan, Middletown, N Y 10—
 Miss M Morrison, Chicago, Ill 10—
 Rev & Mrs D J Shenton, Couns Bliff, Ia 25—
 Rev A Trickett, Canton, Penn 50—
 Mrs E W Crane, Arling Heights, Ill 10—
 Mrs H W Cary, Millersburg, Ohio 15—
 Miss B S Stark, Farmington, Penn 12—
 Miss L A Nelson, Berkeley, Cal 25—
 Mr & Mrs L N Mathewson, Man Mich 100—
 Rev O D Jackson, Brook So. Dak 25—
 Mr & Mrs L Archerd, Clarion, Iowa 5—
 H Hughes, New York, N Y 10—
 Miss G Watkin, N Y Mills, N Y 25—
 J M C May E & M R Thrush, Olym, Wash 30—
 Rev S W Russell, Center Hall, Penn 50—
 Miss Viola Kennedy, Carbond, Penn 50—
 Mr & Mrs F L Rosemond, Colum, Ohio 50—

F J Foote, Dayton, Ohio 200—
 Rev C L Hesa, Williamson, N Y 50—
 Rev & Mrs O Barrett, E Troy, Penn 50—
 Rev H D Simmons, Ira, Iowa 5—
 Miss I Bolan, Hershey, Penn 20—
 Mrs G E Erickson, Plainfield, N J 25—
 Rev & Mrs K M Walker, Ohitt, N Y 30—
 Rev & Mrs H A Ferguson, Miam B, F 50—
 J C Millar, Ontario, Canada 200—
 Mr & Mrs F L Rosemond, Columb, Ohio 25—
 R L T, New York, N Y 10—
 Rev W A Korphage, St Paul, Minn 40—
 Mrs S B Barrows, Pitts. Penn 2.50
 Mrs M B Kitzmiller, Kalam, Mich 75—
 Rev W E Harkness, St Clair, Penn 16—
 Rev Theo O Arvidson, Stockh, Sweden 593.30
 Dr R S Hubbs, Sheridan, Wyoming 60—

November

Mrs M A Stryker, Locke, N Y 8—
 L B Alexander, Port, Oregon 40—
 Rev W A Briggs, Herm, Oreg 3—
 Rev & Mrs F C Taylor, Port, Oreg 10—
 Mrs H Reed, Cottage Grove, Oreg 17—
 Miss M I Drake, Chats, 11.61
 C J Stone, Danbury, Conn 50—
 Rev D S Fleming, Shattuck, Okla 15—
 Mrs P Goettel, Dayton Beach, Florida 40—
 A C Butterworth, Duluth, Minn 5—
 Rev & Mrs B Lambert, Duluth, Minn 10—
 Rev F W Stanton, Frank, Ohio 20—
 Mrs I H Logue, Pateros, Wash 35—
 J R Gillespie, Wads, Ohio 90—
 Rev G A Lewis, Ash, No Dakota 5—
 Mrs E D Logue, Pateros, Wash 20—
 Thomas Bell, East Weymouth, Mass 20—
 F M White, East Weym, Mass 6.00
 P W Lawson, Newport, Vermont 10—
 Rev I D Harris, Hutch, Kans 45—
 R V Stephenson, Red Oak, Iowa 60—
 Rev L I Lord, Detroit, Mich 2—
 V M Mulhall, Davis, Ill 5—
 Rev J S Wood, Carson, Iowa 10—
 Rev R E Dorn, Mankato, Minn 15—
 Mrs W H Davis, Neodesha, Kans 25—
 Mr & Mrs D L Lloyd, West Union, Ohio 6—
 H B Pruden, Paultney, Vt 25—
 Rev & Mrs G Brown, Madison, Wis 30—
 Mr & Mrs E E Hubbard, Carden, Cuba 12—
 Miss B B Weston, York, Nebr 30—
 Mr & Mrs J H Kratt, Toledo, Ohio 75—
 Miss M Holly, Los Angeles, Calif 30—
 Dr R S Hubbs, Sheridan, Wyoming 60—

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