
UNTO THE HILLS

Looking up from the field of the West Central Africa Mission at the close of the year ending May, 1924

Reported on behalf the Mission by
UNA JEAN MINTO

Lift up your eyes, and look on the fields, For they are white already to the harvest.

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UNTTO THE HILLS

I will lift up my eyes unto the hills!
From whence cometh my strength?
My strength cometh from the Lord
Who made heaven and earth.

He will not suffer thy foot to be moved.
He that keepeth thee will not slumber;
Behold He that keepeth Israel
Shall neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand;
The sun shall not smite thee by day,
Nor the moon by night.

The Lord will keep thee from all evil,
He will keep thy soul.
The Lord will keep thy going out and thy coming in
From this time forth and forever more.

So sang the ancient Hebrews as they approached the Holy City. Just one day’s march farther and their feet will stand within her gates. At evening, as they pitch their tents, they turn their eyes toward the west to catch a glimpse of the distant mountains, crowned with the towers of Jerusalem. In the assurance of the peace to be found at the journey’s end, weariness is forgotten, and a voice breaks out into singing:

I will lift my eyes unto the hills!
those hills which speak of the presence of the Lord,
and give promise of the help of the Mighty Maker
of heaven and earth. In triumphant confidence another voice answers,

He will not suffer thy foot to be moved,

and the whole pilgrim chorus responds in joyful certainty:

Behold He that keepeth Israel
Shall neither slumber nor sleep.

To-day this glorious song of hope and security finds an echo in our hearts, as we journey on toward
the City of Promise. We, too, would lift up our eyes unto the hills. It is true that we walk often in the valleys: the Slough of Despond lies directly in our path. It would be easy to keep our eyes upon the obstacles and the difficulties which confront us, but always on the far horizon there is hope. The tangled thickets of the lowlands, the uncertain paths through the jungles of the marshes are not endless. The hills loom up. Even in deepest disappointment and discouragement we will not keep thoughts and hearts fixed upon the things which perplex and annoy, but we, too, with calm assurance, will lift up our eyes unto the hills. All things petty and unworthy, low and mean, man-made and man-controlled are forgotten, then, while, in deep thankfulness we remember Him who made heaven and earth. For the mountains stand immovable. And as we lift our hearts to dwell for a time upon the mountain tops, our vision clarifies, for it is not bound by the narrow horizon of our daily lives. We look back over the plains by which we have come. We marvel at the progress made, the hill tops we have passed, which went unnoted as we toiled along the way.

And we look out into the future. Here in this clear atmosphere away from the mists of the swamps, we can see far, far, out into the beautiful land of promise, inhabited by these patient ones who now sit in darkness. Here and there along the way, the mountain peaks appear; by them we mark out our line of advance for tomorrow's journeying. We will keep our eyes upon them as we go. Only so indeed can we go forward. For where there is no vision, the people perish.

Some one said recently, "To give a report on the activity of a mission station is comparatively easy, for usually there is so much of it." This is even more true of the work of a whole mission, and the West Central Africa Mission is no exception to the rule. The only difficulty is that there is so much of it that
one is in danger of not seeing the wood for the trees.

For truly to report the story of the mission for a single year is a task beyond the most facile pen, beyond the comprehension of the most agile mind. For the beginnings of the story lie far in the past, and the relative importance of the details of the present is difficult to determine, since the end of the tale is known only to Him who sees the end from the beginning. For this is a story of a people in the making, a story of men and women, girls and boys, turning from darkness to light, from old heathen practices to the ways of God, from sin to righteousness, from fear to hope, from death to life; the story too, of those servants of the King who have the joy and inspiration of serving Him here; and the story of consecrated men and women in the homeland who who work and pray, who save and plan, and send out messages of cheer to the workers on the field, with funds to carry out the more than human tasks and new laborers to supply the gaps in the ranks.

We can hope, therefore, only to give you a few pages here and there from certain chapters which have come under our observation on the field itself; and though we cannot wholly ignore the things which vex and impede and dishearten, and the tragedies which are unfolded, yet these we do not care to stress, as is befitting those who recognize the ultimate good planned by the real Author of the tale.

THE FIELD

The West Central Africa Mission, representing the Foreign Mission Boards of the Congregational Churches of America and Canada, lies five thousand feet above the sea, on the high table land of the Portuguese province of Angola, some one hundred and fifty to three hundred miles inland from the Atlantic where it sweeps the western shores of Africa eleven and a half to fourteen degrees south of the equator.

For many people, Central Africa connotes of neces-
sity stifling heat, and torrid plains of jungle or of sand where fierce wild beasts and wilder men lurk in hiding to dart out and fall suddenly upon the luckless passer-by, and where missionaries would live in constant terror of their lives were they not such saintly creatures that they are quite impervious to these mundane annoyances. But that is not our Africa! The stifling heat is a myth at this high altitude, even in the tropics. The natives are kindly, trustworthy, affectionate. Even the missionaries are decidedly human! As to the wild beasts, there are some, to be sure. Leopards sometimes steal into a village and carry off pigs or calves. Wild cats rob the chicken roosts unless the doors are locked at night. During the floods which followed the heavy rains of last March, hippopotami invaded the bounds of the Dondi concession one night, leaving their unmistakable prints on the washed-out river banks to be exclaimed over next day and confirm the story of the ladies at Means School, who had crossed the river in the evening and heard some peculiar terrifying grunts, which they did not linger to investigate! There are crocodiles and iguana in the streams, wild boar and hyena in the woods, monkeys and porcupine make raids on the river gardens. In former days lions lived in these regions, and there are still certain mountains where they are said to hide. But most of us have seen but few of any of these animals alive. But we do not wander about alone at night.

Herds of antelope, large and small, roam the plains, and furnish delicious venison for our tables. Coveys of quail, partridge and guinea-fowl scurry into the bushes by the road-side as you pass. Wild geese and other water-fowl haunt the river-bottoms. During the wet season, each herd of domestic cattle is accompanied by a flock of beautiful white heron. Birds of brilliant plumage flit among the tree-tops, or sway on the long grass beside the streams, and many nest beside our dwellings, quite unafraid. There is a cer-
tain sleeping-porch where a pair of turtle-doves have preempted a high crotch in an overhanging tree branch. Under the eaves, close to the wire screening, hangs an oriole-like nest built by a handsome long-billed black-coated bird and his sober hued mate. He has a head of bright green winch gleams in the sunlight like a transparent emerald, and his throat is of brilliant scarlet. Near by in an orange tree, is a community village of the nests of sky blue buntings with soft gray wings. On the opposite side of the porch one looks down upon a tiny cup-like nest, lichen covered like that of the humming bird, perched upon a low branch of a blossoming loquat. The parent birds are of bright orange plumage, with crests of iridescent blue, and long tails of two orange colored feathers. Each season has its beautiful wild flowers, including a great variety of rare and lovely orchids, flaming gladioli, wood iris, and many blossoming trees. Truly it is not a land of terrors, but of beauty and many things which make for happiness.

The land is well watered and fairly productive when properly tilled. In recent years, much of the arable land has been taken by European colonists, mostly Portuguese. On these extensive plantations are grown corn, wheat, oats, rice, beans, potatoes, sweet potatoes, peanuts, coffee, sisal, and fruits; including oranges bananas, pineapples, tangerines, and nespers. Nearer the coast, sugar and cotton are important products.

At the coast towns of Lobito and Benguela, the ports of entry to the mission, the climate gives unmistakable signs of being tropical, in spite of the advantage of the sea breeze; but on the plateau, the Mission enjoys a most delightful climate. Because of the altitude, the nights are cool, even when it is most sultry at noon. There are two seasons: the wet, beginning in October, lasts until May; and the dry, which completes the year. The earlier part of the dry season, particularly in June, is the coldest time
of the year, when the banana and tomato plants are often blackened by frost. Curiously enough, this is followed by the hottest and most unpleasant months of the year, and everyone is glad when the spring rains start in again in late September or early October.

The natives of this part of Angola are of the Ovimbundu tribe of the Bantu race. They are a kindly-dispositioned, lovable people, who respond readily to the Gospel message. The country is not thickly populated. Hundreds of natives are annually conscripted and sent to work on the plantations, the law requiring that all natives work for a certain number of months each year. Excellent laws have been made by the Portuguese government, for the regulation of such labor, but these are regarded as too idealistic by many, and abuses are not by any means uncommon. Some who are thus taken away, return after a term or two of service; many never come back. The people live in villages, each having its seculos or elders, who have a patriarchal oversight over all affairs. In the center of each village is a common palaver house where the men discuss all matters of interest. The small round grass huts of the heathen are being superceded among the more enlightened, by larger grass-thatched adobe huts, or by houses of two or three rooms. But living is still exceedingly primitive, and the universal diet, corn meal mush and some form of relish, usually boiled beans.

The native religion is fetish worship. This involves belief in innumerable unseen spirits or demons who are continually working harm to mankind. Fear is the predominating motive, and it is nourished by thousands of superstitions. Disease and misfortune are always attributed to the work of evil spirits. Even death is never a natural event, but has been caused by some unfriendly person, who has prevailed upon the demons to work his will. It is the business of the witch-doctor to discover and punish this witch.
Formerly the *ochimbanda* (witch-doctor) had free power to put to death whomever he chose, but a wholesome fear of governmental authority now compels him to work more secretly in this perogative but it is undoubtedly still exercised.

The task of missionaries who work among a primitive people such as these is a fascinating one. In many ways it has advantages over that of those who labor among people who already have elaborate systems of philosophy or religion based upon theories which are not so readily upset by the enlighten-ment of the mind through knowledge of physical phenomena, and the working of natural laws. That there is a great spirit who is seeking to influence men, is not a new idea to the Ochimbundu, but that He works in love, that He would have all men happy and at peace, and that therefore He sends His Holy Spirit of love to transform men's lives in order that all may grow to possess this same spirit of love in all their relationships with himself and with others,—this is much more difficult of compre-hension. For religion has not been supposed to affect moral conduct, and a new mind is needed to grasp this idea.

Here is a task which calls forth all the abilities of the missionary, all the subtilties of psychological understanding of which he has ever dreamed. It is not enough that he thoroughly comprehend the truth which he would teach. He must study the processes of thought going on in the native mind, which are so different from his own. The very language in which he must convey the divine truth is lacking in terms to express the ideas he is seeking to impart, and his own use of that language so imperfect that he is likely to pass over some effective phrase, and employ another which carries a meaning quite different from that intended.

Here too the missionary finds use for every bit of knowledge he has ever learned, every resource he
can command, every faculty he possesses or can develop. You expect, perhaps that every missionary, whatever his specialized task, will be more or less of an evangelist, carrying the Gospel into his particular phase of the work, whether it be in the schoolroom, where the Great Teacher is held up as the ideal, or in the shop, where work is glorified by the memory of the lowly Carpenter of Nazareth; whether it be out in the open fields, where the student works with God in making food to grow and flocks to prosper, or at the sick bed, where yet today it is alone the Great Physician Who can truly heal. But have you realized that every missionary, because of the appeals which come to him and which there is no one else to answer is compelled to become in turn each one of these specialized workmen? He must teach classes of women or men or children. It becomes imperative that a bridge or a building be erected, and he, or she, must direct the workmen; girls and boys in field and garden must be superintended; an outstation is visited, and crowds gather around the missionary to ask for medicines, exhibiting loathsome sores which demand attention, eye infections which careful cleansing may correct, and children’s diseases which might have been avoided had the simplest rules of hygiene and sanitation been followed. In addition to dispensing the simple remedies brought, the “teacher” then gives a health talk suggests and often provides a suitable diet. For the worker who has not been trained in medical lore, and who has but little skill in nursing, this is one of the most necessary, most depressing, most rewarding of the many tasks which demand attention. More than once has the strength and the skill to perform these unaccustomed duties been supplied in the time of need to those who claimed the promise: “If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not; and it shall be given him.”
THE CHURCH AT WORK

In all the purposeful life of the Mission, the business of recognized prime importance is the work of the Church of Christ. All other activities are but portions of this task in the realization of fully developed manhood and womanhood. On each station, at sunrise, the morning bell calls to prayer, the people of the village to the church, the boys and girls of the Boarding Schools either meeting with them or in separate services in their own compounds, so that from several points at once the morning hymns of praise arise. Bible reading and a prayer or two usually complete the brief period of devotion, and by the united uplift, all are strengthened for the varied duties which make every station a "hive of industry." Again in the evening the people gather, and in addition to the songs and prayer a brief exposition may follow the Bible reading. Once a week a longer discourse is prepared and time given for interchange of testimony. On Sundays there are many meetings, all as a rule well attended and enjoyed; the morning and evening preaching services, the catechumen classes the various departments of the Sunday School, the afternoon meetings for men, for women, for children, all find their places on the programs of the various stations, differing in conformity to local need and conditions. At some places the afternoon meetings take the form of Christian Endeavor Societies for the young people. Sometimes there are combinations of the services for men and women, sometimes women and girls meet together. Native leaders often take charge of these gatherings under the guidance of a missionary. There is need for more literature for these classes. The arrival of the edition of the Gospels and the Acts has been of invaluable help. At Galangue the afternoon classes formed the Sunday School, and all had Bibles. They were taught two things: first the meaning of the Word and second
how to read it. Keen interest was manifested.

There are in the Mission six organized churches, located at Bailundo, Camundongo, Chissamba, Ochilesso, Sachikela and Dondi. Their combined membership now totals 3383. At Galangue, the newest station, no church has been formed as yet, but promising material is being developed among the catechumens. There has been marked progress throughout the churches the past year in numbers admitted to membership, in earnestness manifested, in new converts entering the catechumen classes, in evangelism, in the re-opening of work temporarily closed for lack of leaders qualified under the government restrictions, in the opening of new fields, in larger contributions for the support of the work, and perhaps most promising of all, the shouldering of greater responsibility by the native church.

The catechumens, now numbering 2058, include those who have definitely expressed their desire to follow Christ and wish to join themselves to His church. They "have received the Word with joy," but they may not have sufficient root to keep them from falling away in the time of temptation. Before being received into the church they must give indubitable evidence of their understanding of spiritual truth, and of the work of the Holy Spirit in their hearts. They must satisfy not only the pastor but the church leaders, who know their daily walk, that they have truly turned from the ways of the world to the Christ way of living. Doubtful business dealings, evidences of an ungovernable temper, the use of tobacco or snuff, attendance at a beer-drink or a native dance, asking the witch-doctor for medicine, failure to pay a fine for damage done to a neighbor's field by a trespassing ox or pig, these are quickly classified as unchristian. The hundreds added to the church this year are those who have been carefully sifted out from the many who wished to enter, these who have been tested and found worthy. At Ochi-
lesso, the eighty-nine who were admitted to membership since January were required to give proof of their zeal, by each bringing at least one to take his place in the catechumen class. Dr. Cushman writes:

One rather insignificant-looking boy, himself at an outstation but five years had brought ten of his family to accept Christ. We feel sure that a higher type of Christianity will be developed under the spiritual impulses at work.

Church Discipline

It is not easy to develop a conscience in moral matters among a primitive people whose standards of right and wrong have never been based upon the ethics of Christianity, and it is not strange if occasionally there are mistakes of judgment as to a candidate's fitness for membership and his perception of spiritual truths. Need for church discipline arises all too frequently, and is carefully administered, for no laxity of standards can be permitted, lest there result confusion in the minds of those who but vaguely understand the application of moral and spiritual values to daily conduct. Dr. Ennis writes thus of the year progress at Sachikela:

Never since Sachikela station was founded has the meter of activity clicked more busily. To evaluate the result and to measure it against the effort, the expenditure of life and time is a matter worthy of consideration. The added converts, the number of people baptised are about what could be expected from the momentum of the past. The work of the outstations is rightsing itself from the shock of Decree 77. The faith, zeal, love, humility, helpfulness and purity of the church members and other Christians are not matters for the yard stick, the quart measure and the letter scale. No one who observes can miss their presence. No one can know intimately and be half satisfied. Our hearts have been grieved by the jealousies, discords and backslidings. Some of our older and stronger members have definitely repudiated their faith. It is true that they have done this samefacedly and not with bravado. On the other hand the church has assumed a great deal of responsibility, the outstations have definitely and with some willingness taken on self-support, the church has decided to help some of the preachers and teachers, and in addition has been looking after its own morality.
Power through Prayer and Communion

Four times a year the widely-scattered members of each of the six churches gather for communion. These are days of real uplift, to which the people look forward, and for which they plan for weeks in advance. "At the time of the Lord's Table" is a favorite way of dating events: "The new baby was three weeks old then," or "It was a month later that father died." Early in the week before the sacrament is to be celebrated, little companies set out from each village for the long walk to the station, for there are to be two or three days of preparatory meetings and all wish to be on time. As they near the station, and roads converge, the little bands from distant villages unite and journey on together; but they travel quietly, not to attract too much attention, the elders discussing problems of common interest, the women chatting happily and exchanging news. The baskets on their heads are heaped with the things needed for the trip, much corn meal, some beans, a few peppers, a handful of salt, a thin slab of soap, two cooking pots, one much smaller than than other, the Sunday kerchief and hymn book. The babies' heads loll sleepily about above the carrying cloths which bind them firmly to their mothers' backs. At the station, houses have been prepared for their coming. Sometimes all the men camp in one school house, the women and children in another. Little fires dot the camps at night, where the women have prepared the evening meal, the station women helping in the entertainment, and all sharing in some special treat provided as the main relish. In some of the churches, however, it is impracticable to have all of the members at the same time, both because of the distances and other difficulties attendant upon so many assembling at one place. At Bailundo, for example, three Sundays are required for each communion. Two of these are observed on
the station, certain villages from one section of the territory coming one Sunday, and those from another section, the second, while for the third, the missionary goes to a distant outstation, Epanda, which is the center for a third group.

Usually at the Communion season many are received into membership, and special meetings are held for them. Occasionally this time is given wholly to the strengthening of the church itself. Ochilesso reports a profitable experience of this kind last October.

All the catechumens were sent home, and the week was devoted to an intensive effort to deepen the spiritual life of those already church members. Personal inquiry was made into the heart experience and Christian activities of each one. This seemed to be the Lord's leading and the response was remarkable. The depths of hearts were stirred. Night after night these examinations were held and during the days our elders were besieged by people who wished to confess sin and short-coming or ask counsel about undertaking more active work for the Lord. The village leaders went home to carry on further this heart searching and we believe the results of this new step are most happy.

The week of prayer, observed on all the stations, has also become a real factor in the church life. Currie Institute last year used very profitably in this way the week just preceding the Christmas vacation. Mr. George Murrain, of the Plymouth Brethren Mission assisted at the meetings, and it was a time of divine blessing, the inspiration of which the boys carried home to their villages. At some of the stations conferences of all the local leaders were held late in December. At Bailundo, where there were present ninety delegates representing sixty-one of the out stations, Mr. Bell gave some time to the discussion of the program which he had prepared for the week of prayer. A printed copy of the program was then taken to each outstation, and formed the basis of the week's devotional meetings. The assurance that all were thinking together along the same lines and praying together for definite blessings added to the
spirit of fellowship in the work. 'It proved so helpful that this will probably become a permanent feature of this annual local conference.

Church Leadership

Bringing all the elders and outstation leaders together into close common touch and intimate association with the missionary staff, the local conference as recently organised, is proving exceeding valuable. It serves to strengthen and bring new inspiration to these who labor faithfully in the isolated places, often surrounded by temptations and wickedness, and with too few opportunities of gaining new ideas or fresh view points from which to present Christian truths. Here, too, "Age and experience learn from the young and trained, and gain in enthusiasm thereby, while those new in the field of service see old problems in a new light." For the age-old friction between these two ranks is not unknown in this field, especially in these later days, when the superior knowledge of books possessed by the young teacher earns for him a prestige and governmental recognition not enjoyed by the elder. It is not surprising if at first he mistakes knowledge for wisdom, and in his zeal for reform and for education, he is apt to overlook the value of the catechist's experience, and underrate his comprehension of spiritual verities because he can not speak Portuguese. These 'growing pains', however, are not peculiar to Africa; and we are already seeing hopeful signs that there is being developed through them a more vigorous and mature church body.

That increasing responsibility must be assumed by the native church is an axiom often reaffirmed the past few years. Slowly but surely progress is being made along this line. The great work now being carried on in this mission would be utterly impossible were it not for the splendid cooperation of the church through its native leaders. Each station
has a group of from two to eight older men of recognized ability and standing to whom the church has delegated certain responsibilities. Each one of these has charge of the work in his territory; visits the villages in his region systematically, consults with the elders of the churches, and gives advice, warning or comfort as needed. What Mr. Steed says of the two Chissamba elders who served in this way, finds an echo in practically every station report:

Too much praise can not be given for their earnestness and faithfulness in visitation, in correction of the wayward, the strengthening of the weak and the comforting of those in sorrow. These two elders have been invaluable, and were it not for their efficient service religious work in the outstations would have been very meager.

This group of leaders serves as a clearing-house for many difficulties which would otherwise consume much of the missionary’s time, and best of all, the church is gaining in much needed self-discipline and confidence in managing its own affairs with accountability to God instead of to the missionary. Mr. Bell, looking forward to the development of this phase of the work, says,

I believe that there never was a time when we needed to face the future with a larger outlook and more statesmanship than right at the present. And this is especially pertinent to us as missionaries seeking not only leadership among the native forces but their intelligent and consecrated cooperation. They now represent a factor in the amelioration of Angola we no longer are to command but to work with. More and more the responsibility of church management and control is being transferred to native leadership. This is right and proper, and as they become trained and fitted, this burden is theirs to bear. May they find such sympathy and appreciation on our part as shall not dampen their ardor or lessen their zeal.

**Self Support**

There is advance also in the matter of self-support, although it is far from adequate in meeting the need, and “the grace of Christian giving is still but partially developed.” Native Christians are giving with liberality, out of their increased and increasing pov-
erty, which is due partly to the low exchange and the lack of a corresponding rise in the scale of wages and prices given for produce, partly to the unprecedented amount of unpaid labor required, and partly to crop failures due to excessive rains. At Ochilesso some of the women planted part of their fields for the Lord, that they might have something to give. At Sachikela, the church voted to give thirty escudos to each of about thirty of its church workers. Although this may not seem to be a munificent salary (about one dollar per year) it is a material aid to the recipients and a generous forward step on the part of the church. In Bailundo last year the total native gifts and school fees paid in amounted to over six hundred dollars. Of the prosperity of the youngest of the churches, Mr. Tucker writes:

The Dondi Church, founded in 1920 is in a healthy condition. It has all the characteristics of a lusty youth and the enthusiasm manifested in spreading abroad the gospel, in contributions to the work of Christ which exceeded five thousand escudos during the year, and in administering discipline is worthy of praise. Missionary oversight is reduced to a minimum with great advantage to the church.

**Evangelism**

From the beginning until now it is in evangelistic work that the native excels. He truly loves to tell the story! Before the foundation of the earliest church in 1887, in the group of the first catechumens, was one boy who did not live on the station with the others because he was married and so had a home in a nearby village. Not only was his life under less careful supervision but he missed the morning and evening prayers with the others. Dr. Stover wrote of him at that time:

I had been thinking of the wisdom of urging him to have prayers at the village. And I had concluded that I would prepare something for him for that very purpose as soon as possible, but the Spirit was quite in advance of me. I find that he has for some time been gathering the children of the village at his house daily for worship, he reading a few verses which he has and all joining in the Lord's prayer, after he has led in prayer.
Thus, under the guidance of the Holy Spirit alone, was begun the first outstation work; and it has wonderfully prospered. Throughout the Mission there are today 231 outstations where people daily gather for prayer, and on Sunday to hear the Word of God proclaimed. Many of these are strong Christian centers, from which in turn go out men week by week to preach in neighboring villages. It is impossible to state accurately the average number of those who listen to the Word at these numerous places, but a careful estimate places the figure at more than 21,000. As the audiences vary, it is safe to say that during each month, there are scores who hear the message for the first time, visitors from neighboring heathen villages who come to hear and marvel at the wondrous tale. They bring their friends the next week, and soon they are sending a group of their elders to the missionary to beg for a teacher for their people, someone who can explain to them this Good News. I doubt whether a week passes that at least one such message does not come to our missionaries. It is hard always to turn deaf ears to these cries for life itself! We long to respond, but we can only say, "Wait! Perhaps next year we can send someone." But our hearts ache as we turn sadly away, remembering how many times next year has come and gone, and come, how many, many times, since that answer was first given! "But my boy!" cried out one father, "What about him? He is growing up, and I cannot teach him!" How would you answer him?

There is no need to urge convert to do this work of evangelization. You can not keep him still should you wish to do so. He is bursting with the joy of this wonderful new truth he has found! Even though his neighbors question the possibility of such good news being true, he is not discouraged. His heart sings at being released from the bondage of fear and superstition which has bound him all his days. "Whether trouble, whether joy", one such responded
earnestly to the questioning at the time of his baptism, "I follow Jesus!" For there had come into his life the experience of a religion which can be translated into living, into loving. It is no matter of creed or formula to him, nor of money payment for release from the effects of sin or from the hatred of an enemy. Her is a new life within his own transforming it to show forth joy instead of fear, love instead of hate, urging him to share his new found treasure.

The Evangelist

To direct wisely this God-sent enthusiasm, to guide and train the youth, so that he shall keep his ardor until, deepened and strengthened, it becomes the very fiber of his being, while at the same time he equips himself for the work of teaching others, this is the difficult task of the missionary. The greatest need in the mission to day is for more Christians trained to do the work waiting to be done, and our great hope lies in the numbers who are seeking that training, with the earnest desire to help their people.

There are as yet no ordained men among the native preachers, though many of them have served faithfully for more than thirty years. The rites of baptism, the Sacrament of the Lord's Supper, the Marriage Ceremony, are services performed only by the ordained missionary. He is the one upon whom falls most heavily the burden of the whole work. He can not confine himself to preaching and to pastoral calling, although he probably preaches to more people in the course of a year than many a busy minister in a city church at home; and his field for pastoral calls includes not one nor a dozen villages, but hundreds of them, scattered over a great territory, into many regions of which neither auto nor bicycle can carry him; but where troubled hearts long for counsel and eagerly look for his coming.

Dr. Ennis writes from Sachikela:
With a great parish such as this is becoming, there must be more than one evangelist. Someone must do the pastoral work. There must be someone of understanding who can go and tarry, listen and hearten, someone not the slave of the machine, the cuckoo of the mission clock, someone who has time to pray and sympathise. The stumbling native Christian is not cogged to our mechanical ways. He must ponder and hesitate, enthuse and doubt. His spiritual need knows no office hours.

Unfortunately, the evangelist can not give his undivided self to these things which are his main concern. Often he is alone on the station and is compelled to be many other specialized trades— and professional men. Then he must serve as director not of one but several industries, superintending building operations, including selecting timbers in the forest, seasoning and preparing them, making brick and tile, training carpenters masons and furniture makers, often doing much of the finer work himself; directing the work of field and garden, so that there shall be no lack for his own family and the possibly numerous guests, including the high officials whose good will he must seek and guard; he must plan the work of the Boarding Schools so that their food supply shall be approximately sufficient, and the slender appropriation for this work not be too seriously overstrained; he must be burdened with the care, disbursement and expenditure of the station treasury funds, and carefully keep his books; in these transactions he deals not only in money but with bales of cloth or other commodities which are the popular native coin, and he computes wages for his hundreds of workmen, not in a currency which is fixed but in one whose values are constantly fluctuating and needing readjustment; he must arrange carriers for transporting goods from distant points; he must be the doctor, not only for minor ailments, but in cases of life and death. He must not neglect the education and training of his own children, nor fail to keep in touch with the home board and the churches whose interest in the work must be sustained.

But all these duties, though essential, and deplor-
ably time-consuming, are but secondary interests to the evangelist, who, like Paul, finds that there is first in his heart a burning anxiety for the spiritual well-being of his people. "Beside those things which are without, that which presseth upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is caused to stumble and I burn not? I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." With profound understanding, he reads the letters of that first great foreign missionary, to those whom he calls "My little children, for whom I am again in travail until Christ be born in you." He recognizes that here is a trust which he can neither put aside, nor share. "For though ye have ten thousand tutors in Christ, yet not many fathers."

And as his children they come to him daily with their problems, the problems of children, it may be, but they concern every possible relation of men with each other and with their Maker. He is at all hours subject to these demands, and no program can provide for them all, "for it is always the unexpected which happens in Africa." All questions of material and bodily welfare as well as spiritual counsel are brought to him. Young men ask advice about the wives they are choosing. One Christian widower wrote to the missionary asking him to come to his village the following week, to preside at his wedding that he had ready the ox to kill for the feast, and that he had sent to neighboring villages for three young women to come, from among whom before the day of the ceremony he would select the bride! Marriages, however, are seldom single or even double ceremonies, for, during the wedding season (just before the rains begin, and the new field is to be
planted) ten, fifteen, twenty five couples present themselves at once, each accompanied by a group of friends and an elder to vouch for them. To each of these the pastor seeks to make the establishment of the new home a precious and beautiful thing, where there shall be equal service and joint partnership in joy and sorrow. For around the home cluster many complex problems connected with the heathen life and customs which are to have no place in this Christian home: matters of the personal relationship between these two, in the midst of many where the wife is regarded as the slave of her husband; matters regarding the singleness and irrevocability of the choice made; matters concerning their mutual responsibilities to their children, to their neighbors, to God.

Elders come to him with cases of church discipline, which cover all the sins in the calendar. A trusted worker shows signs of being led aside by a desire for gain. Perhaps the missionary can help to renew his seeking first of the things of the kingdom. Quarrels have arisen between the leaders themselves, as to which holds the higher authority in disputed questions in the village. There is friction between the old leader and the young teacher, both of whom are earnest, and have much to contribute to the advance of the work. Here comes a young man to ask for financial help. It is the time for paying taxes and not all in his village have the money. The evangelist as village leader has been imprisoned until the money shall all be found. There is produce to sell but no buyers. Can the missionary help? Those three youths are out station teachers, who seek a little encouragement. One brings the side of a packing case which he has picked up somewhere, and asks to have painted, to supply his school with a much needed blackboard; one explains how he plastered a section of the wall with a dark clay from the river, but would be grateful for some pieces of
real chalk to use on it. Another reports an epidemic of pneumonia in his village, and asks that a supply of medicines be sent the elder.

So they come one after another, these who seek the wisdom of the white teacher, and great is their faith in his willingness and ability to help. "For are not we your children?" they cry. His response varies, but is ever the spirit of the great apostle: "I will gladly spend and be spent for your souls!" Many a problem seems unsolvable. The pastor can do little but counsel patience, and steadfast dependence upon the One who has all power, and who cares for His own, so that no matter what comes, they are safe in His loving care. "We are in the hand of Father God!" replies the believer, reverently, in the face of trials which might test the staunchest Christian heart. "Before we had heard the Word," said an old man recently, "we found trouble just the same, but there was no help anywhere. Now that we have the peace of God on our hearts, when trouble comes, we can rejoice because there is hope!" As were to Paul, the Philippian Christians, so to the modern missionary, these faithful ones are the sufficient reward for all the toil and all the burden-bearing.

I thank my God upon every remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing that He who began a good work in you will perfect it until the day of Jesus Christ.

**EDUCATION FOR SERVICE**

Even before the West Central Africa Mission was founded it was recognized that education must be an important factor in leading the Ovimbundu people out of darkness into His marvelous light. For among the first three pioneer missionaries one was a teacher. It is more than forty years since Mr. Samuel Miller roused the curiosity of the people at Bailundo by tacking a cloth chart on the outside wall of his hut.
There under the narrow porch roof, he explained its mysterious symbols to the inquisitive small boys who came sidling up to examine the new magic. A little later, on the first of January, 1882, he opened the first school, with a roll of three regular pupils and a fluctuating attendance of some sixteen to twenty others. It was a proud day for these boys when, after they had learned to read, some of their elders came one day to look on, and their new accomplishment was exhibited. Then one of the visitors was asked to say something privately to the teacher, who made some marks on a paper and told him to carry it to one of the boys, none of whom had heard what was said. Great was the amazement of the elder when the message was repeated word for word as he had given it! The wonderful paper had told it exactly! Surely here was the sorcery of a mighty wizard! Again and again the simple experiment was repeated, always with the same result, to the mystification of the seculos and to the delight of the boys.

As in the early days, so now, the boy is seldom sent to school; he comes. If he has grown up in a Christian village, (as, thank God, hundreds now have the opportunity of doing) it is the natural thing for him to do. But many a boy comes from a heathen community. Perhaps he has a friend who has told him of the Word; perhaps he heard it from some passing missionary; or it may be that years ago he visited a village where some native evangelist, all unknowingly sowed the good seed in the receptive soil of his boyish heart and it has lain there hidden until now, waiting its time to grow, for the vitality persistent in a living seed produces miracles. Sometimes he comes led only by curiosity, and is easily discouraged by the routine of regular work which he contrasts with the freedom and liesurely life of the village. But more often he finds very attractive this unaccustomed regularity, the companionship of other boys of his own age in worth while work, and this
strangely alluring new teaching about a Saviour who answers every need of his soul as does nothing which he has ever before known. As a rule, though the boy comes of his own free will, he has the approval of his friends and family, though they can do nothing to help him pay his way. Occasionally he must brave the active opposition of friends and elders. This was true of Bongo.

Bongo lived in a heathen village but he had in some way heard of Christ and longed to know more about him. He decided to go to the Mission to find out. But when the seculos of the village heard what he planned to do, they were very angry and said, "No, you shall not go!" Then Bongo was very sad for he had always obeyed the village fathers, and, though he did not like to do what they had forbidden, his heart told him that this time he was right and they were wrong, because they did not know the truth. He must find out and then come back to tell them; then they would understand. But when the elders found that Bongo was getting ready to leave, in spite of their word, they came to him and said, "If you go, you can never return here. Our village is no longer your home! You are no more our son! We are no more your people! Go, then, if you do not wish to obey; but never come back!" Now Bongo loved his home and these men who had been as his own fathers; he answered slowly and sadly, "Even so, my fathers, I go. My heart hurts me to go thus, but it was a true word that I heard and I must know more!" So Bongo came to the Mission, and is still proving faithful to the inner voice which bade him follow Jesus. Some day he will go back to tell his people.

The girls who come to the station schools, with the exception of some who are fleeing from unwelcome marriages, or a worse fate, are usually sent by their Christian parents, who are slowly realizing the importance of educating their daughters as well as their
sons. The intellectual development and progress of the Ovimbundu women still lags far behind that of the men. There are still twice as many boys as girls even in those station schools which have the largest attendance of girls; and in the higher institution, the proportion of boys is double that figure. Although they are fewer in numbers and though none of them have yet attempted the more advanced work which has been taken by some of the boys, they are not mentally inferior, but make excellent records in their class work. Their psychology, however, is different, and they need more teachers who plan work especially for them. Ages of being held in a subordinate position, have their effect upon girls who are placed in the same class-rooms with boys. While they may comprehend just as readily, they are apt to hold back and let the boys recite, thus getting less practice in expression. This is particularly apt to be true if the teacher be a native young man. One outstation teacher, who did exceptionally good work with his pupils last year, had several bright girls in his class. When their progress was commented upon, he said, "It is because my wife teaches them. They learn much better with her than with me."

The Aim of the Educational Work

The story of educational work in Angola during the past forty years is a fascinating one, with many changes in method and curriculum, but always the aim has remained one, to develop Christian leaders to carry on the work of evangelizing and uplifting the people. This involves a three-fold program:

1. Instruction: The pupil is taught the Word of God, and the principles of right living as Jesus revealed them, in the expectation that he will he led to accept Christ as his Savior and surrender heart and will to His service. He is also given the rudiments of an elementary education, that he may be fitted to lead others.
2. Training: Pupils are given training in teaching, preaching, industrial arts, home making, etc. that they may become intelligent working Christians.

3. Service: Pupils are sent out into definite needy fields in the mission territory to evangelize, to teach, to establish Christian homes in which shall be demonstrated the beauty, practicability and value of the Christ way of living.

The Educational System

The educational system includes three classes of schools: numerous outstation schools, manned by native teachers, each group under the superintendence of the evangelist on the station to which it belongs; eight Station Schools, including the two Practice Schools of Dondi. Each of these is in charge of a missionary teacher or teachers with a corps of native assistants; and, apex of the whole system, the two Central Training Schools at Dondi, Currie Institute for boys and Meaus School for Girls.

The three-fold program of instruction, training and service plans ideally for the passing of each pupil through these three successive stages of his development, the outstation and station schools giving attention largely to instruction, and the two higher institutions giving both added instruction and specialized training. Then the graduates return to the station which sent them to Dondi, and are given service either in developing an established Christian community, or in opening up new fields, thus rounding out the ever widening circle of the Mission effort.

Practically, however, some of the work of training must be carried on throughout all the schools. For hundreds, yes, thousands of the pupils who are in the outstations never go beyond them, and many who attend the station schools never reach Dondi. Yet here in the midst of a people who have never heard the Glad Tidings, and who can not read, it is impera-
tive that these pupils become the carriers of the Good News they have received. Every boy and every girl who goes out from the mission school knows that he is constrained to be a messenger to those who sit in darkness. The command, "Go ye! Teach!" he does not interpret in any general fashion as applying to the whole body of believers and to the united church alone. He knows it is personal, and if he refuse to heed it, he is turning away from the truth which he has been taught. And indeed the people of his village, when he goes back to them, compel him to tell. Perhaps he was chosen by the elders and sent to the mission expressly that he may come back and bring them this Word of a God who saves. Or perhaps they have sent him to learn the government language that he may come back to them as a teacher, and open a school for their children. More necessary than ever is it then that he shall take to them also that something better, for which perhaps they had not yet learned to seek. And in answer to the urgent cry from village after village, "Send us a teacher! We want to know of God!" many of these untrained or half-trained lads have gone to tell the best they know and to teach the rudiments of the lessons they have learned.

Difficulties

Formerly this teaching was wholly or chiefly in the native tongue and rapid progress was made by the eager pupils. Four years ago there were twelve thousand pupils enrolled in the mission schools. Then came the government edict that only Portuguese should be taught in all schools of the Province; many schools were closed, and the work seriously set back and crippled for a time. The Mission met the problem wisely, however, and put itself into training to meet the new requirements, as teachers, and to revise and reorganize the curriculum of studies. This has been no light task. Even yet there is insufficient
data upon which to base the criterion of what shall constitute a year's work in any given year of the course. For still the majority of the pupils, and all in the higher grades, are those who had their initial school work in the vernacular, before attempting the unfamiliar tongue. And as a rule such pupils make very good progress in Portuguese. But the standards used with these pupils do not hold for beginners who have heard no Portuguese in their homes, or at most a bare half dozen words, yet must begin the difficult process of reading in a language whose spoken symbols mean nothing until explained by the teacher. Naturally progress is slow, much parrot work is done, and many pupils become discouraged and drop out. It seems axiomatic that better results would obtain were it possible to teach the first few grades in the vernacular, at the same time giving the pupils a large hearing and speaking vocabulary in Portuguese, which should naturally precede the vocabularies of reading and writing, in order that reading may not seem to the child to be concerned only with things wholly outside his experience. When the beginners are little children, this need is being met in part, on the stations where there are kindergartens, by daily oral word drills and the repeating of simple phrases in Portuguese. In the regular primary grades, these conversation exercises supplement the reading lessons. Among the older pupils, particularly the boys in their teens, this lack of vocabulary is partly offset by their eager desire to speak the language, their continual application, seeking always occasion out of school to practise the words they have learned, and by the innate patience of the people under trying circumstances.

Other obstacles also, have prevented the outstations from making the most encouraging progress. In the Bailundo report we find the broken attendance regarded as the most serious;

Young and old are frequently called upon short notice for
government work. This may mean an absence from the village of four weeks or it may be ten. And in addition to those actually working there must be those who are arranging and carrying food to those in the service. One other factor which tends to make these elementary schools less efficient is the lack of equipment. It is really pitiable to see what these village teachers some of them quite efficient are expected to work with and get results. If some have blackboards, well and good, but many schools lack proper benches and tables, while slates and books are deplorably missing. They train their memory by reciting, their feet by marching and their pronunciation of Portuguese by repeating and singing.

And Sachikela notes both the understaffing of the station and the lack of equipment:

If we are to meet the immediate needs of our schools, if we are to handle the future, we ought to have two more teachers. The exigency of the changed times, the government requirements, the competition of government and other trade schools, the development of our outstation schools, make the equipment suited for the maintenance of the primitive work of twenty years ago glaringly inadequate.

Great need is also felt for text-books in Portuguese which reflect life and experiences in Angola. Many of the words in an ordinary reading lesson speak of objects and ideas wholly foreign to native thinking. This is natural since the texts are admirably adapted for Portuguese speaking children in an environment and life quite different from that found in the colony.

In spite of all the difficulties, which serve to make the task of a mission teacher keenly interesting at all times, and without any trace of the monotony of a more rigidly ordered program, admirable progress has been made. The present school census numbers over 14000; their teachers have the required government recognition; and it is generally felt that academically a much higher grade of work can eventually be done than would have been possible under the old regime. All the wealth of Portuguese literature lies ahead for those who can attain the proficiency in reading to attempt it. Securing the coveted Primeiro and Segundo Grau certificates,
furnishes an immediate incentive to do good work in Portuguese. For the past three years Currie Institute has presented pupils for examination, and last year, in addition to the 137 who already held the Primeiro Grau certificate and the one pioneer who had a Segundo, 71 obtained the former and ten the latter, so that there are now in the mission 219 licensed teachers. As several of those who have the first grade have not yet finished their Institute course, they are available as teachers only during the vacation period, from March to July, when they carry on short term schools in the outstations which have no teacher as yet for the full year.

The school year in the station schools has not yet been changed to conform to the Portuguese custom, which begins the term just after Easter, and with the exception of numerous church and national holidays and a two weeks' vacation in August, continues until the close of February. Last year our schools as usual began about the first of September and closed the middle of April. Currie Institute, which sends pupils to the government examinations, has already made the change of schedule, and it seems probable that all will soon do so, although some advantages may have to be sacrificed. The necessity of doing building in the dry season, and the cold weather of July have been considered obstacles which did not make the change advisable. It is hoped soon, however, to raise the standard of all the schools, so that the Primeiro Grau examinations may be taken before students enter Dondi, though these can never take the place of the regular entrance examinations, which include other important requirements. A recommendation from the Board of Education regarding this was adopted by the Annual Meeting. This action seemed advisable at this time because of the urgent demand from the authorities in certain localities that this proof be given by our elementary schools of their conformity to the law requirements,
by their presenting pupils at their local sede or county seat instead of sending all of them to the post which is the head of the county in which Dondi is situated. Each official, also, naturally wishes to share the honor by reporting his full quota of pupils.

The Curriculum

The Board of Education, with Mrs. J. T. Tucker as its efficient head, has done some really constructive work the past year, in once more reorganizing the curriculum of studies. As far as possible the course of study in use in Portuguese schools was followed, with adaptations to meet the needs of native students. A tentative program, experimented with by all the missionary teachers on the various stations throughout the year, formed the basis of discussion for a three-days session of the Board of Education immediately preceding annual meeting, resulting in a revised curriculum, which raises the standard of work in each grade looking toward the completion of the “first grade” work on the stations. This course will no doubt be in its turn revised and readapted, after the experience of the coming year has revealed its weaknesses.

The curriculum of the elementary schools for the past year included reading, writing, dictation, arithmetic, grammar, geography, hygiene, manual arts and sewing, besides the daily hour for Bible. The Bible work is carefully graded, and covers pretty thoroughly the stories and facts of both Old and New Testaments. The knowledge which these children of the primary schools possess, would put to shame many a High School group in the States. The course in manual arts includes paper cutting, weaving of grasses and split reeds, fiber work, basketry, hand work in wood, elements of joinery, house building and agriculture, but not all these were undertaken by any one school, while some other arts were attempted as materials and time permitted. A compre-
hensive course in sewing was very popular. It began with learning to hold a needle and simple stitches in the lower grades, and advanced to the making of tailored garments in the sixth class. The progress in this work during the short time possible to devote to it is surprising. It is especially enjoyed by the boys, who seem more adept at it than do the girls. The girls excel in basketry and pot-making. Simple lectures on hygiene were outlined by Dr Hollenbeck, which provided for instruction by the teachers in personal cleanliness, sanitation in home and village life, elementary lessons in physiology on respiration, the skin, circulation, digestion, the nervous system, foods, cooking: germs, malaria and the mosquito, tuberculosis, leprosy, etc. Daily inspection is recommended to aid in correcting bad habits and encouraging good ones.

Any summary of school work would be incomplete without noting the important part played by music. Some stations devote an hour a week to the teaching of music and the learning of new songs. The natural talent of Ovimbundu people for making music is well known. Everybody sings, men, women, boys, girls, little children. An inherent feeling for harmony is recognizable in many a child, and part singing develops almost unconsciously in any congregation who sing together habitually. Sometimes this is the despair of the music teacher, who labors to restrict the predominance of tenor or alto in the music of a well-known hymn, perhaps so ingeniously yet harmoniously modified as to make the original quite unrecognizable. Rarely does she have to contend with discord, though at times a distinctly plaintive minor strain may be detected in the native rendering of a church hymn.

School Fees

An exceedingly modest school fee is charged all pupils. Currie Institute and Means School receive
respectively one dollar for each boy and fifty cents for each girl per year. The fees for other schools vary, last year being four cents to twenty-five cents for each pupil. The sums seem insignificant and certainly do not serve to pay the native teachers who act as assistants. But at least it is a help, and it keeps the pupils from feeling that they should receive all for nothing. And it is not easy for them to find even this small sum. The smaller children often spend the dry season working to obtain the fee, the necessary cloth to wear, a pencil and a slate; for few parents except those of Christian families feel any responsibility to send their children to school, unless the child himself is interested and earns his own fee and cloth.

But although it is impossible to make the educational work even approximately self supporting, it is probably the most profitable investment made for the furtherance of the whole task which has called men to labor here. Without trained native leaders the work cannot go on. They can do effectively what the foreigner cannot do. But they must be equipped for the task. Dr. Ennis well says:

There will have to be more native helpers with better training. . . . It is a truism that the native worker is excellent in many of the fields and we must yield him the palm for efficiency. No one can say how much more we could do if we had more natives with a proper technical training. This need is felt in every department of our work.

Every station can echo this line from the Camundongo report concerning evangelistic opportunity:

Were qualified leaders available a number of places could be occupied at once. For the harvest indeed is plenteous, but the laborers are few: pray ye there fore the Lord of the harvest that He will send forth laborers into his harvest.

THE BOARDING SCHOOLS

From the earliest days in the life of each station, there have been some boys who have lived under the direct care of the missionaries, and formed an integral part of the station and school life. As their
numbers increased they overflowed the housing possibilities of the village, and little huts were put up for their use. Even before the formal boarding home was provided for girls, they, too, were occasionally kept in missionary homes, or a house provided for their sleeping quarters on the station, in order that they might attend night school, since they worked all day in their fields. The need for homes for these boys and girls was felt, long before the means for meeting it appeared. The boys have always outnumbered their sisters in the schools because they can better look out for themselves, and are freer to come and go as they please. Not only is it necessary to provide suitable protection as well as housing and food for girls, but more persuasion is needed to induce them to leave traditional habits, and to secure the consent of parents and guardians, for their time is valuable in the fields, and demanded at home.

It was natural, then, that the first real dormitory building, with living and sleeping rooms, dining room and kitchen should be for girls. It is of comparatively recent introduction, for the whole definite movement in this direction dates back only to 1910, when Miss Nellie Arnott (now Mrs. Darling of California) began at Camundongo the first real boarding school for girls. Other stations soon followed, and now there are boys' compounds at all the stations, and similar boarding schools for girls at all except Ochilesso, where for lack of a lady missionary to take charge of the work, the girls' compound has been closed for the past three years. But because the situation has been materially improved year by year, it does not mean that this problem is being satisfactorily met on any single station. As the pupils crowd into the schools, the accommodations are continually proving inadequate, and new dormitories needed. Bailundo, Camundondo, Chissamba, Galangue, all add to their report of the numbers in the Boys' Boarding School
this year the significant line: "Many were turned away for lack of room." It was probably simply an oversight that the other stations did not mention this fact, as one too well known to need remark, or perhaps in an attempt to vary the usual refrain.

"Turned away!" It is an enforced responsibility which every missionary dreads—for who knows what refusal will mean in the life of the young boy, who has come with high hope of learning not only the things which books have to offer, but the Way of Life itself? "Turned away" from the things for which he has just begun to desire, from the things which would open up to him a new heaven and a new earth, he turns to—what? Sometimes his earnest purpose is not to be balked by the decision of the teachers, and the next year he presents himself at the Mission early in the dry season and asks for work that he may be ready with fee and clothes and apply for entrance before the ranks are filled or he succeeds in entering some outstation school. But often no other chance is open to him. There is no teacher in his village, and no way for him to provide his food if he tries to enter where he has no friends. Then too, he has not known enough of the real value of the thing he sought, to persist in the face of these discouragements; and for him the door of opportunity which had seemed about to open is permanently closed.

"Turned away," he settles back into the life of an ordinary heathen villager, with never a flicker of interest, unless it be of resentment, shown toward the things which might have made his life one of usefulness and power. Or it may be that he has such force of character that he is recognized as one who can become a useful ally of the enemy, and since the Mission has no place for him, he finds one as an apprentice to an unscrupulous trader or a native witch doctor, and he becomes an active force for evil instead of for good.

Because the response to school privileges is less
overwhelming on the part of the girls than from the boys, and because the selection is perhaps a little more carefully regulated to suit local conditions, there have been fewer girls refused admission. It was a matter of rejoicing that among the Camundongo girls this year there were two not Ovimbundu, but of the Chokue tribe, from across the Quanza River, from a region largely unevangelized. Here "the inadequate quarters were crowded to their capacity, and some applicants were turned away." How we long to have equipment and accommodations such that not only need we refuse no one, but that the invitation to enter need not be bound by the present restrictions!

For those fortunate ones who enter the Boarding Schools there begins a new and novel life with its regularity of program and its many duties. For no one can live in the Boarding School and be an idler. Soon after morning prayers, the work bell rings and it is not long until the school bell follows. Those who go to classes in the morning have industrial work in the afternoon, and those who work in the morning, in the field, at the carpenter bench, at building walls or houses, in domestic service, spend the afternoon in the school-room over their lessons. All day there is a program to be followed. This is an irksome change at first from the freedom of village life, where there is no definite time when anything must be done, even meal times being uncertain, and not alike for all the family, since one or another eats as desire calls, or when food is conveniently ready. At the station dormitory they learn to live under infinitely more sanitary conditions than their homes offer. They sleep on beds, many of which are rude in construction, and such as their own ingenuity can duplicate when they return to their villages; and though the rooms may be over crowded, and poorly ventilated, they seem spacious and airy compared with what they have known.

Would you like to look in at the Girls' Compound
just before the time of the evening meal? A brisk fire is crackling under the huge pot in the kitchen fireplace. One little cook is dropping liberal handfuls of white cornmeal into the boiling water, sprinkling it in skilfully, while another girl stirs the mixture vigorously with a great wooden paddle. When the last handful of meal has left the brown fingers, the empty cone-shaped basket is put aside. Both girls help to lift the heavy pot from the fire and place it on the bare earth floor. Then one girl sits before it, clasping it firmly with both bare feet, while she continues stirring the solid mass. Meanwhile, her companion is dishing out into enameled bowls, the beans which have been cooking all day in another iron pot. Then the mush is also ladled out into enameled plates, carefully portioned so that each one may have her full share; for no matter what other food may be eaten, unless one has mush, 'one sleeps with hunger'. Now everything is ready; the plates are carried to the onjango or sitting room, and placed on the long tables. Other little girls come running up to help, and with one dish in each hand and one on each head, the transfers are soon made, a mountainous plateful of the unsalted mush, and a smaller one of the well-seasoned beans, for each girl. Now although the food, except for the more cleanly way in which it has been prepared, may be exactly the same as the girl had in her native village, before she came to the teachers to learn 'the words', and 'the things of a real person', there is a wonderful difference in the manner of her eating. For here, she has her own plate and bowl, and a spoon with which to eat, and perhaps there is a fork and knife, too, when there is meat instead of beans with the mush. The table is spread with a white cloth, and all sit down together, instead of eating just when one happens to be hungry, perhaps scraping her portion from her mother's mush basket or the sides of the cooking pot with fingers already covered with grime! Here she has learned that one comes to
the table with clean face and hands; and though at first it seemed just a queer notion of the teachers, she has decided that really the food tastes better that way, and one feels better, too, almost like Sundays! When all are seated, one girl rises in her place, and there is reverent quiet, while she gives thanks for the food and the loving care of the Father. Then, in an incredibly short time, those seemingly impossibly full plates are emptied, and the jolly hum of voices begins again, while the plates are carried back to the kitchen to be washed. Perhaps there will be time for a few games, before the bell rings for evening prayers.

There is too little play time for these children, and the teachers are endeavoring to encourage more purposeful play. The girls love the old Umbundu group games, which are played in the moonlight. They are not bound by fear from daylight laughter as they are in heathendom, but the custom of rollicking in the clear moonlight persists. These games are motion play songs with plenty of movement, and imaginative play. It is characteristic that the favorite sports of the boys do not belong to the old time but the new; for they like nothing better than a tussle with a football, or contests of jumping and pole vaulting.

Both boys and girls love to come of an evening to the teacher’s house, to look at picture books or to listen by the hour to the ‘music machine’. Every station finds good use for a Victrola. This contact with home life is of great help, for the Boarding School is not merely a convenience in caring for the pupils; it is one of the most effective of all methods for introducing the young people to Christ. Annually many join the catechumen classes from these groups, and later graduate into church membership, developing into earnest, strong Christians. It is the exception rather than the rule for any one not to take a stand for Christ during his years in the Boarding School.

Our boarding schools have continued to be a very effective instrument in this work [evangelism]. Two girls were bap-
tised and; received into membership and all the others made confession of faith during the year, and are in the catechumen class. —Sachikela.

A number of boys have confessed Christ during the year. A very good proportion are in the catechumen class, some are church members, four have been received into membership during the year, and very few, except the little boys, have failed to take a stand on the side of Christ. —Ochillesso.

THE INDUSTRIAL WORK

Very closely allied to the work of school and boarding department is the Industrial work carried on on each station. The nature of the industries varies somewhat with the possibilities of the different localities. Happy indeed are those stations where good soil permits the carrying on of agricultural work on a scale extensive enough to solve the vexing food problem. Many of the pupils are like those of whom Dr. Ennis writes:

When they decide to go to school, there is no bank account to fall back upon; they gather up their clothes, get enough food for the trip and come. When they arrive they have the clothing (usually very slight) and little or nothing else.

Furnishing school for these boys requires more than teachers, books and buildings; they must get food and the necessary clothing. In order to prevent pauperising the boys by merely giving them these things and also to make our funds go as far as possible, the scheme of half day in the class room and half day at some useful work has been adopted; three half days per week go to pay for the food and the rest for books slates and clothing. Three half days at present wages and food costs, is not the value of the food, but it has been hoped that the natural profits would supply this difference if the boys were used to run a farm. The experiment has now been in progress for several years. The best year so far has not only paid its own expense, but wiped out the former deficit. Three American plows, two disk harrows, and a spike tooth harrow have been acquired since then on various donations. However, a series of misfortunes has prevented a repetition of the good fortune of that year.

Among these misfortunes are included: the falling off in attendance due to the new requirements of the colonial law; the unusually heavy rains, which flooded the largest fields and seriously damaged the corn crop; the total failure of the rice crop; the small
bean crop, due to their being planted in fields that proved to be too wet; the loss of an unusually large number of cattle. But Sachikela is not by any means downcast. A special gift has been used to enlarge the channel of the Yuvu River to prevent the recurrence of the flooding. And when this work is completed with its system of small ditches to the individual fields, it is expected that the yield there will be doubled. Because of the better drainage it was possible to begin plowing for next year in April, instead of July, and it is expected that the time for planting may be advanced a month, owing to the better condition of the soil because of the earlier plowing. Another season the fact that beans and cowpeas have done well on the drier soils will be given consideration. Also we shall know that peanuts seem to have grown well in both location, while rice has failed completely. We shall know what the boys do well and what they do not understand. All in all, another year ought to show a decided improvement over the whole farm. Experiments have also been made with new seeds and plants, including fruits, ornamental trees, timber trees, legumes, tea, coffee, cotton, flax, etc. The ox power grinding mill has ground all the food for the year and has proven a very useful article. The new fanning mill, the cornsheller and the rice huller have been in pretty constant operation.

To Camundongo belongs the credit for the initial Farm School, which was begun by Mr. Fay, more than thirty years ago. On this station last year, Dr. Hollenbeck reports that new possibilities for extending the work were opened up by the special grant of the Canadian Board for the purchase of tools and farm machinery. Some twenty-five have been employed in the carpenter shop in making windows, doors, furniture for the school and dining room, and beds for the dormitories. This work has been handicapped by the lack of seasoned lumber, but attention has been
given to the securing of an adequate supply for the ensuing year.

The farm work has been greatly facilitated by the use of oxen, and they have been in use a large part of the time either in farm work or in hauling stones for foundations and lumber for building purposes... Some experimental work has been carried on, and wheat, oats, barley, buckwheat, flax and alfalfa have been successfully grown in small amounts.

In addition to the half day school, half day work plan which is used on all the stations for the regular day school boarding pupils, Camundongo the past year arranged an evening session of school for some of the pupils who were given all day work. This served a two-fold purpose. It was an advantage to have some boys available for a full day's work; at the same time needy boys were given a chance to earn the necessary wearing apparel. These were selected from applicants from villages where there was no school. The results of this new plan were regarded as highly satisfactory, the service useful and the progress in school good.

At Bailundo, the boys were divided into groups and a monthly rotation of work arranged for their half day at some useful industry. This included field work, cleaning and repairs, carpentry and tailoring. From a field close at hand, bought for about one dollar and a half, the boys raised forty-five tins* of nice beans, and the standing corn yet to be harvested gives promise of a good yield. It was hard to keep back the applicants for the tailoring class, and no one missed a single day! Another year we hope to increase our equipment in order to give more attention to this trade. Scores of shirts, trousers, coats, etc. were made, following the preliminary instruction in hand work. The fact of having a most excellent instructor (a native tailor) made the teaching very effective.

The acquisition of the Val Verde property changes the agricultural outlook for Bailundo. An ample

* The five gallon petroleum tin is the universal standard here.
supply of water by irrigation furrows is assured. Wheat and rice have already been grown successfully. Hundreds of little coffee plants are ready for transplanting when the rains come in September. There are acres of good bottom land well adapted to corn and bean cultivation, and with proper drainage it can be used for other crops as well. Excellent clay has been found and gives good promise for burnt bricks. It is possible that a quality of it may serve in making roofing tile. If so this will indeed be a boon. A stone grinding mill is already installed which should be very suitable for grinding corn meal for the boarding schools. From power ditches there is enough water available for a small sized turbine. There will be ample opportunity for large expansion along agricultural lines.

Chissamba reports that the industrial work has been continued throughout the year but under increasing strain upon the evangelist in charge. The time needed for this work sadly cripples advance along other lines. It has been impossible to conduct classes, yet buildings have been erected, tiles, bricks, doors, windows and other necessities have been made. Furniture of various kinds has been given more attention, and in this the boys have done exceptionally good work. Better organization of this department awaits the arrival of an industrial missionary.

At Ochilesso, The Industrial Department has been busy all the year. The school boys have done all sorts of work, the station men have been kept busy and employment has been given to many in need. Work has been of many kinds. General repairing and thatching has been done in the village. Streets have been kept cleaned, and extensive and persistent clearing of brush and undergrowth, supplemented by constant grazing of the cattle, have greatly reduced the mosquito nuisance. The draining and filling of swampy areas has been continued. Large numbers of trees chiefly eucalyptus have been set out. The piping of the water supply was completed early in the year, after many discouragements, a hydraulic ram being installed to raise the water to a reservoir for one of the houses. The old overshot waterwheel was repaired and placed in a new situation below the saw mill, where it now operates a pug mill and a tile
machine. New tile drier, kiln, etc., have been built. Much clay has been hauled and that weathered last year has been worked and used. At least one kiln of tile and one of brick has been burnt already. A large brick granary is now in process of erection. Carpentery goes on constantly, doors, windows, furniture, etc., being produced. The agriculture work has been confined to raising food for the school. One large field was broken with a real plow! We are trying to teach better methods of fertilization and cultivation while using all that is good in methods developed by native experience. The grist mill does good work, and some of our people can cut the stones and handle them very well. The forge is in daily use.

The Galangue carpenter shop keeps eight boys busy every day working under the native helper, Calandula Chitue, and is doing good work. They make doors, door frames, windows and window sashes. Four pit-saws are running, 150 rafters have been cut and 1500 boards. 175 logs cut in the bush, are being hauled in ready for next year cutting in the shop. Extensive work is being done on a power ditch and a dam in order to utilize the falls of the river. About 1500 young collard plants have been set out, and three acres have been cleared and prepared for planting. Within a short time Galangue expects to feed herself.

In the coming of Mr. Coles to Galangue to take charge of Industrial Work, and of Mr. MacAlester to Sachikela as a trained agriculturalist, all the Mission rejoices, though perhaps the joy is not unmixed with envy, since other stations also feel keenly the need of missionaries who have this special training to help in meeting the practical needs of the station life.

It is scarcely possible to overestimate the value to the entire work which would result were there an adequate corps of industrial and agricultural missionaries to direct this work throughout the Mission, and relieve the overtaxed evangelists, teachers and doctors who now have this work in hand. There is real need for developing the native ability along these lines, for many of them excel in hand work, and frequently unsuspected talent is unfolded
by the work in manual arts, when the pupil has shown less adaptability to academic work.

As to the food problem, it is not merely one of expediency or of improving the land. It is a matter of life and death. Every year, just before the new corn is ready in February, when the old corn has been exhausted there comes a period called the hungry time. Usually among most of our people this is not real starvation hunger, because, although the customary staff of life, corn meal mush, may be lacking, there are sweet potatoes, mandioc, squash, and other like things in the river gardens. The more interior places always suffer the most. But last year the hunger was felt somewhat in the down country places about Bailundo and Dondi, while in Bié the conditions were appalling. Ochilesso, Chissamba and Camundongo are in this district, and felt keenly the effect upon their people.

This will be remembered as a very lean year for the people of Bié. A partial crop failure last year followed by the absence of the early rains this year, reduced a large part of the population to almost famine basis. Many people escaped starvation only by virtue of the fruits and roots that were to be found in the woods. Some of them were of a kind not ordinarily considered edible.

Relief measures were undertaken by the station, but owing to the limited means available, they were largely confined to our own constituency, and there were scarcely any deaths directly due to starvation. Food supplies were sent out to the stations where conditions were the worst, whenever they were called for, and for two months what amounted to a bread line was maintained on the station. Out among the villages there were large numbers of deaths. In some districts there were from six to twelve deaths in each village, and the total mounted up into the thousands.

When the time came for planting, many lacked seed so that even the new crop will not bring relief to all, though in general it is a very good one. When the new crop began to come on the stealing was tremendous, and the thieves often desperate. Many people were obliged to move out into their fields to guard them in order to save enough to live on. Energy and thrift which led to the selection of soil suitable for specially early planting were rewarded by
the loss of almost the whole crop through thieving.

The effect of these conditions upon our work was very adverse, Services were all hindered greatly reduced attendances, and some of the schools were practically broken up. The people in general were reduced to sore straits and the church contributions have been very small.—Camundongo report

Oh, you young students of agriculture in America! Are you eager to put into concrete form the wonderful things you have been learning, about soils, drainage, seed selection crop storage, food contents crop rotation, farm machinery stock husbandry? Do you long to help solve the great food problem of the world? Here is a field for you, worthy of your highest scholarship, your utmost ingenuity, your best effort. For here you may fight hunger in the front line trenches and have the joy of conquest.

THE CENTRAL TRAINING SCHOOLS

The educational system of the mission culminates in the two higher Training Schools. The splendid work being done by many of the graduates or former students of these schools is an evidence of their value, and is one of the most promising features of the advance being made. It is to these trained young people that we must look for the future success of the work, for they can do what we cannot in speaking the language both of the tongue and of the heart of the native, so that he will understand and listen.

Currie Institute

This year Currie Institute completes its tenth year. It was the privilege of the mission at the annual meeting to enjoy a brief backward glance over the intervening years to that first opening day on the fifth of October, 1914. We quote from Mr. Tucker's summary:

Experience, always a valuable teacher, is doubly so in the history of a mission whose sphere of work lies among a primitive people who before the coming of the missionaries had neither book nor script, but who are now taking the leap of centuries.
The formal opening of the Institute was marked by a large attendance of Portuguese friends. The occasion was also noteworthy because of the presence of veterans of the Mission. Dr. Stover addressed the traders in Portuguese, setting forth the motives actuating the Mission, and explaining the aims of the newly founded Institute. Dr. Sanders and Mr. Woodside also gave addresses. Deep regret was felt that Dr. Currie could not be with us on the auspicious occasion. To him the Mission owes the inception of the idea of the Central Training School, whilst his energetic presentation of the case to the Home Board in Canada and his enthusiasm for the cause did much to make the ideal a reality. We, also remember his work in prospecting for a suitable site. Here, too, we would record our gratitude to the Reverends W. C. Bell and H. A. Neipp, who spent laborious weeks of search before discovering the Kachivungo site on which the Central Schools are being built.

The historic day of the opening was marked by a terrific hail storm which followed a perfect morning and early afternoon. The storm is still remembered by those present on the occasion and appeared to symbolize the future years. The tiny grass schoolhouse in which the scholastic work was to be carried on for two years, stood the hail and wind test well, typifying, as we believe, the steadfastness of the Mission work amid storms to be met.

Ten years have marked a revolution in the life of the Mission, and the change in the Province at large has been no less great. Not only has it been necessary for the Mission to adapt its program to primitive life, but to something still more difficult, namely, primitive life in contact with civilization. The Mission has never hesitated to adapt its methods, and the Institute, being an expression of the collective will and plans of the Mission, has had to bear the brunt of the new conditions in a very special manner. The action of the government, in regard to the vernacular, was sufficient to shake the strongest mission. Taking the situation as a whole, the Mission has suffered less than was feared and it is hoped that with the raising of the standard of entrance to the Institute and of increased ability on the part of the native leaders to speak Portuguese, that outstation work which is the real criterion of Mission success will be stronger than ever. For many years the strength of the Institute must be concentrated on the production of teachers and evangelists. A broadening of the basis of work will come, but meanwhile this one thing we do.

The enrollment of that first year was 24; that of last year was 196 of whom 190 entered for the full course and 6 for the evangelists school. The scholastic work of the year was carried on with much enthu-
siasm by both teachers and pupils. Sr. Figueiredo was ably assisted in the teaching work by the native helper, Madeleno Chipa.

Seventy-one passes in the primeiro grau and ten passes in the much more difficult segundo grau examinations attest the success of their efforts. It is hoped that the time is not far distant when pupils who come to Dondi will have already taken the primeiro grau examinations. This standing on the scholastic side would be helpful, and allow the Institute staff to give more advanced and more practical training to the students. Ardently as the staff desires that a full normal course should be given, such a desideratum is excluded by the attention necessary to preparation for the government examinations. On the other hand, the ability to pass primeiro grau examinations should not be regarded as in itself a sufficient standard for entrance to the Institute.

The Bible courses have been followed with great interest on the part of the students. We do not remember a year when keener interest has been shown. We are passing out of the penumbra resulting from governmental action in regard to language. In 1921 the hostility on the part of many students to the use of their own language had a harmful effect on Bible study. A wiser attitude now prevails, and it is recognized by forward-looking students that the vernacular is still essential to the spiritual well being of our work, and to direct evangelistic efforts, indispensable. A special boon to the work, was the arrival of the splendid edition of the Gospels and Acts from the British and Foreign Bible Society. Except for the first year of the Institute in 1914, there has never been a class all of whose members possessed the book prescribed for the course. This year, however each student had not on book but five, and that in parallel version, bound in one handsome volume. Mr. Tucker conducted the senior classes, taking John, Luke, Matthew, Church History and Pilgrim's Progress. Mrs. Tucker gave a course to the Junior students in the Gospel of Mark... The sermonic class, whilst a somewhat painful experience to the individual student has been a not incon siderable factor in the improvement of preaching ability. The mention of preaching ability leads inevitably to the necessity for post graduate study. Òvimbundu students are no more exempt than are ministers at home from the temptation to mental indolence after the completion of their college course. A dry season school for graduates is one of the things which await reinforcement of the staff.

The trade classes under the direction of Mr. Dart have done excellent service during the year. Five days a week, classes have been held in carpentry and masonry. Mrs. Dart's course in tailoring has been most popular and good results have followed. Mr.
Dart has had charge of the industrial work of the Institute, a task altogether too onerous for one person. The physical task of building the Institute is one not to be lightly esteemed. With the coming of the Boer helper, Mr. William Van Wyk, the pressure will be somewhat relieved. Since the leaving on furlough of Mr. Dart, Dr. Stokey has taken charge of the Industrial Department. Agricultural work has been confined to simple planting, and no educational work in this department has been possible.

The increase in the number of students has not been matched by progress in the building of dormitories. Shortage of sleeping accommodation has added to the difficulties of our esteemed matron, Miss Rawlings.

Because of this lack, limiting the number of entering students has been seriously considered. It is possible that it may be decided best so to raise the standard of entrance that many shall be barred from coming until there are adequate accommodation for all those who meet the higher requirements.

Two new buildings have this year been added to the plant, an Administration Building adjacent to the home of the Director and Principal, Rev. J.T. Tucker, and a fine large Dining Hall and kitchen. A munificent gift received during the year from Mrs. C. McD. Hay of Toronto provides for the erection of the long desired Practice School. The new building will enable those responsible for the afternoon school to conduct a training center which will be a credit to the Institution and a fitting memorial to Mr. Hay, who for many years was so deeply interested in the work of God here.

Dondi is not merely the site of the Institute. It is also the center for 41 flourishing outstations, and a native church organization of 150 members. Acceptable evangelistic work is done by the students, who go out to the neighboring villages to preach. The large attendances at the Sunday Schools held at the Institute for the people of the region indicate the deep interest of surrounding population in the Gospel.

The staff again repeats the request for reinforcements.
Wearily yet hopefully, these overworked laborers reiterate their call for help. They have been too busy carrying the daily burden to make you hear their cry. They have not time nor strength to clamor until you heed. Yet upon their reinforcement depends the very life of the Mission itself. We must have more and better trained native leaders to hold the territory we are already occupying, and all around new fields are calling, calling! The staff of the Institute cannot hold out unaided. Furloughs must be taken. But who will carry one? Gaps are continually being left, as one or another stops for imperative rest. Impossible burdens are being borne.

The departure for furlough of Mr. Dart and his family leaves Dr. Stokey, with press and medical work already on his hands to shoulder industrial responsibilities as well. Mrs. Currie, the veteran worker, cheerfully agrees to aid next year on the teaching force, although her furlough is already overdue. Mr. and Mrs. Tucker continue to do the work of half a dozen, teaching, preaching, training teachers and preachers, superintending outstation, dealing with governmental problems, bearing the responsibilities of the Mission treasury, carrying on translation and revision work, yet always ready to act as gracious hosts to the innumerable guests who stop at their attractive home on the way inland or coastward.

The staff again repeats the request for reinforcements.

The Means School for Girls

No less important than Currie Institute to the life and work of the Mission is Means School, with its higher training for girls. Indeed, if it were necessary temporarily to dispense with either, I question whether Currie Institute might not close its doors for a year with less loss to the work than would follow the suspension of Means School for the same length of time. This is due to the fact that already so many more boys have received training than girls; and in
the uplift of native life, in the placing of example before the heathen, in the establishing of Christian homes, there are too few trained young women who can stand beside their brothers or their husbands and help them to demonstrate the beauty and the value of Christian principles shown in higher than its homes or its women.

The Need for a Girls' Training School

It is a well recognized fact that the progress of the Ovimbundu women has not kept pace with that of the men. The reasons for this condition are not far to seek; they are found in the immemorial customs and habits of the people. In Africa, as in every land where Christianity has not permeated society, and set its seal of infinite worth upon every individual personality apart from its value to the group, the place of woman has been that of the inferior being. As a little girl, she shares with her mother the burden of tilling the field, of preparing food and beer for the men folk, whose hunger must be satisfied before the women eat. Yet she is not wholly despised, for she is a valuable bit of property which may bring in a good return to her father or her maternal uncle if her marriage is properly arranged. So while she is still a child, the cloth is exchanged which is a pledge that the girl will be given when she is a little older; oh, such a little bit older! For it is a common saying that it is better to take a young wife who can be trained to fit in with the husband's wishes. It was a great step in advance when two years ago the oldest of the native churches voluntarily decreed that no church member should give his daughter in marriage until she was eighteen years of age, and then only with her own consent; and that no one should accept or give cloth for her, nor she herself accept it until the time of the wedding, when the usual marriage gift of the wedding finery might be permitted.

As for any other career than marriage for the Ocim-
bundu girl, that has not yet entered into the comprehension of the native mind. Every girl grows up expecting to marry, but she is taught to look forward with dread instead of with joy to her wedding day and smiles are that day forbidden her by custom. It is not a difficult role for her to play. Many a young girl, a mere child in years and stature, has run away the night before her marriage; so common is the custom, that in heathen villages, the girl bride is closely guarded, to prevent any such marring of the plans made by her elders for her disposal. She becomes practically the slave of her husband, her life circumscribed by a weary round of duties which seldom take her beyond the village. Her chief recreation is in the hours at the pounding rocks, where she gossips with other women whose lives are as limited and petty as her own.

Her interests center, not about her home but about her field: its planting, the cultivation of the corn, beans, mandioc, squash and peanuts; their harvesting and storing; the pounding of the daily meal and the preparation of food for her family. She has little thought or care for the house, for that is not hers, but her husband's. Here he meets his guests, and in it he keeps his treasures. There may be a chair as well as the customary low stool, a table, a few dishes a rough wooden bed with its grass sleeping mat and blanket, and tacked on the wall some colored advertisements, or, perhaps, merely a page torn from a newspaper. If he can read, there is probably a worn book or two in the niche in the wall, made by removing one of the adobe brick. Often there is also a chest or small tin box in which to put away the most prized possessions. But in all these riches his wife has no part. She lives in the kitchen, which is a separate hut, and is furnished only with the things necessary for her work.

Here the walls and the thatch are enameled a shiny black from the smoke of many fires, kindled between
the three stomes which form the fireplace. A number of small objects half cover the floor: a pounding club, a heavy elbow of carefully selected hard wood; a two handled sharp pointed hoe; a sifter tray basket of woven reeds; several large gourd water pots, richly browned with age, and with attractive decorative designs burnt into the tough rind; smaller gourds of various shapes which serve as dippers or table dishes; an earthen pot for the homemade root beer; a pile of brush for firewood; a bundle of stiff grasses tied in the middle that one end may be used as a floor broom, and the other be reserved for cleaning out the mush pot, or for brushing up the fine meal from the pounding; a bundle of dried roots for basket weaving; a large black pot for cooking mush and a smaller one for the beans or other relish; a field basket half filled with vegetables or edible roots. In one corner stands a deep wooden mortar or worn stone wehre soaked corn may be pounded into meal; in another an overturned worn out field basket furnishes a coop for a brood of little chickens. Hens stray about the room picking up crumbs of corn; a pig or two wanders in with the inevitable dogs and the scrambling children.

This is the woman's domain. As day after day she toils to satisfy the physical needs of her family, she comes to realize her husband's dependence upon her labor. Gradually her self respect returns, and womanlike she shrewdly learns to use in her turn, her power to her own advantage, and frees herself from physical dominance. Rarely, however, is she freed from the tyranny of her mental and spiritual subjection to superstition and to ancient custom. Her whole habit of thought and of life have taught her that she is an inferior being, that no sharing of aspirations for higher things can be expected of her. The chains that bind her to the past are strongly forged. Christianity alone can break them.

The boy's life is very different from that of his
sister. As soon as he is old enough he is permitted to go with his father to the village palaver house to sit with the men and hear their discussions. He meets strangers and hears their talk of the world outside the village. He is sent on errands. He responds more readily to new influences and adapts himself more easily to changing conditions than do his sisters. He loves to adopt European clothing, even to the unaccustomed hat and shoes, and learns to ape the foreign speech and manner. Very few Ovimbundu women ever possess hat or shoes, and instead of following the costumes of the foreigner they prefer a simply modified form of the native dress, a short sleeved blouse being the popular addition to the graceful draperies of the long cloth.

This outward symbol of the dress finds a corresponding significance in the mental attitude toward other innovations. Women timidly approach a new idea, and even when they have mentally subscribed to it, seem holding in reserve a doubt as to its practical application. A mother will recite glibly your instructions regarding the advantages of more sanitary habits but quite fail to apply them to her own living. She learns that mush and beans do not make a proper diet for a newborn baby; but you are not at all sure that she will not consider her own baby an exception to the rule! Her mind is not less keen than her brother's, and she often has excellent qualities which he may lack, but she has greater difficulty in reaching the point to which he advances with confident strides. For he throws off retarding influences and thinks for himself. He is a man and independent. She finds restraining hands pulling her back when she tries to keep up with him,—the tug of ancient custom and habit, the pull of family influence and the drawing force of all she has known of the place and work of women. She is laughed at, ridiculed as the new woman who has departed from the good old ways which were followed by her mother and grandmother. She takes
great risks, they tell her, in refusing offers which her parents have received for her hand. Does she expect that man will still desire her when she has reached the advanced age of eighteen or twenty? She will be getting soft, too, learning so much from books, and not spending the day in the field with her hoe. Her children will be weaklings. Frequently her parents, even Christian parents, will join in the chorus.

It comes about, then, too often the Dondi graduate chooses a wife who cannot understand his ideals nor sympathize with his desires. He may not yet have felt the necessity for a higher plane of living for her. He wants a cleaner, better place to live, a more varied diet, a more ordered program of life, time to read and a chance to learn more of the things that he has recognized as worth while. He has ideals for the uplift of his village, but it has not come home to him yet that he cannot attain them alone. This is not wholly his fault. It is probable that he has never seen the kind of home which a Christian with his training might establish in the kind of environment in which he must live. I do not mean that he has not been taught; it is the practical comprehension which he lacks. He longs to see his people enjoy the benefits of a Christian civilization, but he does not know the part which homes must play in the realization of it. Or perhaps, if he does, there is no one fitted to help him found such a home, and so he selects some industrious young Christian girl, attractive and good, but with little or no training to help him in his work of uplift.

The Mission has not been blind to this great need for the redemption of women. That more has not been accomplished is not because they have failed to do what they could toward solving this tremendous problem. That the Boards at home have also been concerned, is evident, since of the forty-three workers on the field last year (this number includes two
volunteers and also the two Portuguese teachers and their wives) twenty-seven are women; and since at least twelve of these have been sent out by Women’s Boards expressly to work among women and children, and all of the other women are also giving especially attention to the needs of women. Great progress has been made; but the need is even greater, and the demand for more workers, imperative.

The teaching of the station Schools has been almost entirely left to the single lady missionaries, whom the Women’s Boards have sent for that purpose. Always there have been at least twice as many boys as girls in the schools. Consequently boys have absorbed more of the teacher’s time than girls, yet the individual girl has been given more attention that the individual boy for period which she spends in school. The great majority of the girls marry before they have finished the four grades preparatory for entrance to Means School, while their brothers finish six grades before going to Currie Institute. The entrance requirements for the girls has purposely been kept low in order to encourage more to undertake the longer period of training, and while they are still young enough to be held until they complete the four year course in the higher school. With this in view, also, some of the stations are urging parents to send younger girls to the station boarding school. Bailundo has made an effort the past two years to secure little girls of not more than ten years, and feels well satisfied with the results in beginning the special supervision and training earlier.

The Year’s Work at Means School

In 1923 the opening of the Central Training School for girls was delayed until the beginning November, in order that the building operations on the beautiful new Webster Hall might be pushed as rapidly as possible and allow the inside work to be done during the
rainy season. Mrs. Webster was away on furlough and Miss Dibble was at Camundongo for thee months for a needed rest and for language study. Under the capable management of the Acting Principal, Mrs. Amy Currie, the 48 girls enrolled made excellent progress. A former graduate assisted with the teaching during Miss Dibble's absence.

The academic work occupied the morning hours from eight to twelve, the first hour being given by the whole school to a study of the Harmony of the Gospels, with especial attention given to the miracles and parables recorded only by Luke. Each girl had her own Gospels and Acts this year, purchasing her copy either with gifts received from friends, or by earning the amount. The remaining morning hours were given to the various studies of the Portuguese curriculum, with oral Umbundu explanations, Reading, Grammar, Dictation, Arithmetic and Geography, including Map Drawing. Lessons in Hygiene and Pedagogy were also given to the whole school, and the graduating class had teaching experience in the afternoon Practice School under missionary supervision.

The girls had to be restrained rather than urged in giving instruction, the tendency being, as with most native teachers, to give more than their pupils were able to assimilate, and many hours after school were needed to correct this and other errors in teaching. In spite, however, of inexperience in methods, these girl teachers do better than might be expected. It was noteworthy that in the final examinations of the First Year girls in Means School, the second, third and fourth places were taken by girls who had come from this Practice School.

The industrial work was in charge of Dr. Rose Bower. A rotation of work was arranged which included care of the dormitories, pounding of meal and preparation of the girls' food, kitchen and table service in the missionary residence, and field work.

The harvest does not promise good results. The corn and beans planted in the brook gardens were spoilt by rains and straying cattle. The upland fields are about worn out and the yield is poor; but a new section of land has been cleared from which better crops are expected next year... A new feature in the girls' outdoor work was individual gardening. Garden beds
of the same width and length were laid out and assigned to girls of the two Senior classes. Each chose her assistant from the junior classes, and seed of various kinds, peas, potatoes, Portuguese cabbage, tomatoes, sweet and popcorn and beans were given to them. The order of the planting was similar in each strip, but as time went on the appearance of the beds varied according to industry and the care bestowed. The work was done in spare time only but the girls were quite enthusiastic over it. They enjoyed the fruit of their labor several times. Green peas which they called 'Ombolela ya piana' (the relish which excels) being an especial favorite. Dr. Bower thinks that if the plan were enlarged, a good deal of green relish, always a problem at Dondi, could easily be raised. During the visit of the trustees in January, Miss Melville and Mr. McDowell acted as judges of these gardens. Prizes were given to the four best. A Sackela girl got first prize, Bailundo girls second and third, and Chissamba the fourth.

Miss Dibble had charge of the basketry classes, as well as the needlework of the graduating class. Eleven hours per week were devoted to this work. A smaller but finer quality of basket was attempted this year. The result was quite as good as could be expected from a first attempt. It is hoped that this art may be still further developed during the coming years. Not an inconsiderable sum was realized by the students themselves by their own handiwork, books and clothing being purchased with the money thus earned. Another step in advance was made in the sewing classes. Much credit is due to the better preparation which the first year girls had in the station schools. We can readily see that within a few years we can put on a better program of work in this art when the girls who come to us have had the advantage of the program for station schools put on by the Education committee, this year the work was judged by a committee who gave it most careful attention and awards were given at the closing exercises.

The new missionary residence will be ready for occupancy before the opening of the coming school year. This will free the present dwelling for use as an additional dormitory for the girls, but will not long meet the growing needs. Two other buildings are being requested by the staff, in order that the work of training may be fully effective:

A Model Cottage, fitted simply— with such things as any graduate may hope to have in her own home. Here she may learn by actual practice all the domes-
tic arts which will be necessary for her to know in her inevitable future position of responsible leadership in her community;

And a Children’s Hospital, where nursing and first aid may be demonstrated and learned by actual practice, and where every girl may learn how to care for little children and give them proper food.

The Mission rejoices that a second teacher for Means School has been sent out and is now in Portugal for language study. At least on more should be sent to meet the present needs. As to the future, we believe it is very hopeful. No one who compares even the faces of these girls with those of their own grandmothers, can fail to be amazed at the wonderful advance already made nor doubt the value of Means School in the coming of the Kingdom Light to the Ovimbundu people.

MEDICAL

When Jesus sent forth His disciples to teach and to preach, He gave them also the command, “Heal the sick.” The divine wisdom of this plan is far reaching. In every mission field it has been manifested again and again as His followers have sought to bring relief to suffering bodies as well as to sick souls, in imitation of their Master. And many a time has the gospel message been given force and power because of the Christ like spirit shown in the alleviation of pain. In no land has this been more true than in Africa; nor is there any place where it is more imperative that this work of mercy accompany the Word of salvation than here, where to the heathen mind the whole world is peopled by invisible demons seeking to harm his body, and where the fetish worship of the native is intimately bound by superstitions to the fiendish work of the witch doctor.

The new convert to Christianity must turn away not only from his old heathen religion but from the one to whom he was accustomed to look for help in
sickness, and all the old remedies in which he had faith are barred to him. As he has been accustomed to link in his thought healing with fetishism, he now turns to his new religious teachers for help in every kind of trouble, and particularly for relief from bodily distress. It becomes necessary to meet this need, partly that the struggling faith of the new believer may not be over strained, because there is nothing to take the place of what he has lost, for he does not yet know how much better off he is without it; partly that workers may be kept efficient on both station and outstation; and partly because of that compassion which demands that pain be relieved and that the sick be given tender care and all possible measures be used to aid recovery. And there is so much of misery, so many forms of disease, so many more who suffer than can possibly be given help, that it makes one's very heart ache with the impotent longing to save them.

In the West Central Africa Mission, with a territory as large as all New England there is a medical staff of five doctors, none of whom can give exclusive attention to medical work because of the numerous other duties which demand time and must not be neglected. The Portuguese doctors of the Colony, are still very few, though increasing in number yearly. They are located at the government post, and their time is fully occupied with looking after the health of their official charges and of the increasing number of European colonists; so that this does not lessen the task which falls upon the mission physicians. The situation is much better than it was five years ago, when there was but one doctor on the field and none in the adjoining mission of the Plymouth Brethren. Since that time Dr. Bodman has come to them, Dr. Reuben Hall to Chissamba, Dr. Mary Cushman to Ochilesso, Dr. Fred Stokey to Dondi, and Dr. Rose Bower to Means School. The Doctors Cammack were obliged to leave for America early last year on account of Mrs. Cam-
mack's health, and it is doubtful whether they will be able to return. At the Annual Meeting this year the Mission voted to ask the Board for the more doctors and five nurses to meet the immediate needs. Considering the size of the field and the urgency this is an exceedingly modest request.

At Bailundo, where there is no doctor, the government gave cordial permission to Mr. Bell, the evangelist, to open and maintain a dispensary. During the eight months after his arrival in late August of 1923, 3000 treatments were given, and no accurate record kept of the number of teeth extracted.

The station remembers with longing the wonderful efficiency of Miss Helen Stover in her dispensary work. The demands for medicine are most numerous and cannot well be denied. Native herbs and remedies are being largely used by Christians in more remote places or in emergency cases when something must be done without delay. No objection can be made to this but the difficulty comes in trying to make decoctions of a uniform strength. In this they fail, and in consequence many,—babies especially—are overdosed and the results are fatal. If there is any one department we must strengthen and provide for, it is this!

Camundongo reports over 6000 treatments given during the year, in spite of the fact that the multitude of diverse duties required of the doctor who had general oversight of all station and outstation work, rendered the medical work merely an incident in the daily round, and for this reason it has come far short of meeting the need.

There is a noticeable increase in the number and variety of cases and the call for more surgical work is becoming insistent. The impracticability of employing some of the more expensive remedies, and the lack of time for applying many of the details of nursing, limit the efficiency of the work and noticeably detract from the native reliance upon our methods. An effort has been made to meet the needs of all who applied at the station, and plans have been put into operation to provide more adequate medical assistance for the outstation people.

Ochilesso, too, has been blessed in having an efficient doctor; yet she was obliged to be absent from the station four months of the year part of the time for language study in Camundongo, and part of the
time attending missionary patients who needed her services. The work was so well organized, however, that even in her absence the daily clinics for dispensing medicines and dressing sores continued, under the direction of her faithful native assistant Kosiko, who in the four months made a record of 1144 treatments.

The total number of treatments recorded during the year is 8835. The largest number of treatments in a single day was over 125. Surgical work has been done only in cases of emergency. When time permitted, surgical cases have been sent to Dr. Hall of Chissamba... You all know the pitiful procession of ailing ones, men, women and children with all types and stages of fevers, chest troubles, digestive disorders, skin diseases, sores, eye inflammations, tubercular affections, etc. It is a joy to see many recoveries, and in spite of discouragements and baffling disregard of directions, there are favorable results in an encouraging number of cases. We try to have each patient come under gospel influences. There is a little daily service of song, Bible reading and exposition, and prayer. Our one armed elder, Satombella, usually leads, and the people listen attentively to his words. We have, north of the village, one house with two rooms, where we can care for serious cases from a distance. There is also a camp of several grass huts near by where sick people stay. Mr. Neipp is an expert extractor of teeth, and hardly a day has passed when his services were not called for by from one to several sufferers. Native helpers have done very satisfactory work. Many plans for future development of our medical work lie near our hearts. May the Lord guide and open the way according to His will.

Sachikela reports much serious illness during the year, including epidemics of measles, whooping cough and smallpox. Many children died from the whooping cough and the chest troubles which followed it, but the mortality among the Christians was much less than among the villagers. There was a scare also of bubonic plague. A native from one of the outstations contracted the disease at the coast, and was kindly given money to come home! He was promptly isolated, the house burned and the people moved from the village. “After a few days there came a long letter from the administrator telling us to do what had already been done. There were no other cases.” Ow-
ing to the departure of the Doctors Cammack early in the year the burden of the medical work fell upon the evangelist, Dr. Ennis.

At Dondi, Dr. Stokey had charge of the press in addition to his medical duties. In the care of the Institute students, he is ably assisted by Miss Florence Rawlings, a volunteer worker from Canada, the matron for the boys' dormitories. She nurses the sick, looks after the diet of those who need especial care, and generally mothers all her charges. It is hoped that when the projected new hospital becomes a reality, there will be an additional doctor to take care of the growing work. It is earnestly desired that there shall be a medical course added to the Institute curriculum, that there may be at least intelligent dispensing of medicines at the outstations. "It is planned to made the medical department one of the most valuable in the whole sweep of Institute activities."

At Galungue, where there is no doctor the station welcomed this year the coming of Mrs. Coles, who with her nurse's training is of invaluable help to the work. Yet she has also her home duties, and because of her proficiency in Portuguese, an important place as teacher in the school. "Since August we have given out 4000 treatments. We have treated sores, eye and ear troubles, spleenitis, three cases of blood blisters, malaria, two cases of abscess of the breast, and four surgical cases, in one of which Dr. Stokey removed the small bone from a boy's leg." Both Dr. Stokey and Dr. Hall gave some help in the more serious cases here. Since Dondi is 110 miles distant, and Chissamba 200 miles, is it strange that Galungue this year repeats her request for a doctor?

Chissamba furnishes the one bright spot in Mission where there is a doctor comparatively free to give his major thought and time to the medical work; and where there is also a trained nurse, Miss Melville, whose many years of experience in this field enable her to give help of inestimable worth, especially to
the women and girls; and when she is compelled to lay down the burden she has so long and so faithfully borne, she may do so with lighter heart, knowing that her successor is already on the way, studying this year in Portugal. Here, too, in the beautiful new hospital, which has been for some time under construction. Four of the projected building, the Administration, Medical, Surgical and Laboratory, have been completed. The plant is well arranged both for beauty and practicability, the well equipped buildings forming an imposing group around the sides of a central campus situated upon a hill top across the stream from Chissamba station.

It was with grateful hearts and with whole-souled expressions of true gratitude both to God and to His servants who are carrying on the work of healing souls and bodies, that, on the morning of May 11, 1924, missionaries and people met together under the shade of the beautiful campus trees and dedicated this splendid new hospital and its service, to the Great Physician.

During the year, in addition to Dr. Hall's absorbing duties in planning and directing these building operations, 200 hospital patients were cared for, and 21149 dispensary treatments given.

An interesting innovation in the work of the medical staff was made when Doctors Cushman, Hollenbeck, Stokey and Hall met for conference at Chissamba a few days before the annual meeting and there held a joint clinic, performing a number of difficult operations, the patients being sent from various parts of the mission to share in the benefits conferred by the new hospital.

On nearly every station, some arrangement has been made to dispense quinine and a few other of the simple, most needed medicines, at the outstations, and thus many have been helped. But the problem of financing the work is a perplexing one. It is usual to expect all who can, to pay something a merely
nominal fee being charged or free gifts accepted, but the amount paid in is trifling in comparison with the cost of the medicines. At Chissamba, for example, where 21146 treatments were given and 200 hospital patients cared for, the amount collected was but $101.30. Throughout the entire mission, where the treatments totalled more than forty-three thousand, the fees collected were probably less than $250.00. Considering the vital relationship which the mission of healing bears to the evangelistic and spiritual work of the gospel in Angola it seems imperative that this department of the work be more adequately provided for, or a serious loss both in lives and in Mission influence will result.

Undoubtedly the most severe testing of a Christian native's faith comes when some beloved member of his family is ill, the known remedies have failed to help, the mission doctor lives fifty or a hundred miles away and the patient is too sick to be carried so far. The runner sent returns to report the doctor gone to a distant part of the field. The medicine brought from the dispensary fails to bring relief. Meanwhile heathen relatives and friends are urging that the witch-doctor be sent for. Surely, they plead, he knows native diseases and remedies better than any foreigner. The things of the white man are one thing; those of the native, another. Of a truth some enemy has bewitched the boy. Does a true father let his child die and do nothing to discover the adversary? Is he then, perhaps, himself to blame? Is it because of the sin he hides in his heart that he has fear for the diviner to reveal all? Perhaps the mother adds her entreaty. In despair the father yields.

So the witch-doctor comes, in a clearing near the hut he gathers about him the circle of inquirers. His features are concealed by an elaborate feathered head dress, and his body by other wrapping, designed to heighten the mystery of his person, and suggest his communion, perhaps his identity, with the pow-
erful unseen spirits whom he invokes. Behind him group his assistants, beating drums and playing a variety of strange instruments, which produce a medley of weird shrill sounds. On a low stool in the center of the crowd, the diviner sways back and forth, shaking a shallow gourd bowl firmly grasped in both his hands, and a monotonous singsong rises through the hubbub, as his inflections rise and fall in rude cadences. With him sways the circle of half hypnotized followers who in chanting chorus repeat his cryptic phrases, questioning, questioning. In the shaken gourd small dirty objects dance about, leap into the air and fall back again: a few shells, some colored beads, a bone or two, a leopard’s claw a deer hoof, the tooth of some small animal, a tiny rudely carved wooden figure, all invested with unknown meaning and subtle charm by the clever moulder of popular superstitions. Now and then on object or another spills out of the gourd upon the deer-skin spread in front of the performer. It is a sign! Thus the spirits answer those who seek their wisdom. The meaning is noted and the object replaced with no break in the incantations. But so deftly does the wily leader play upon his hearers, and so skilfully interpret look, inflection, manner, that he detects fears, hates, desires, all the information he needs to determine his judgement by the greatest advantage to himself. Armed also with a knowledge of native herbs and roots of healing and of deadly poisons, some of which work so insidiously that no one can trace their beginnings, he has reason to be feared by those who incur his displeasure. For many days, it may be, the inquiries continue, interspersed by orgies of beer-drinking and dancing, while the sick child lies neglected in the hut. The suffering body smeared with paints or clay and wracked with pain from the incisions made to let out the torturing demons. At last the guilt is fixed upon some innocent relative or a family enemy, who must pay dearly to
the 'doctor' with cloth, pig, goat or cow as his ability can be taxed. And if in the meantime the patient dies, it is but the beginning of other numeries to the further profit of the chief perfomer.

One's heart grows heavy contemplating the sad picture and we are glad to turn to the brighter side. For although this arch enemy of the mission daily carries on his work of deception and degradation, and still has thousands of followers, even succeeding at times in turning away a professing Christian from his new faith, yet yearly his power is growing less, yearly the number of those who understand the futility and mockery of his methods is increasing. And it is one of the glorious triumphs of the Gospel that when it is given opportunity, its rays of truth penetrate even into the darkened minds of these professional deceivers, and lead them from the ways of death to the Way of Life. Would that they all might hear know! "But how shall they hear without a preacher? And how shall they preach except they be sent?" O Church of Christ! Is His command less binding to-day upon His disciples than it was of old? "Go ye! Preach! Teach! Heal the sick!"

LITERATURE PRODUCTION

"The year 1923 will be notable in the history of evangelical missions in Angola," said Rev. John T. Tucker, chairman of the committee on Literature, Production" by the reception of the edition of The Gospels and The Acts in parallel version (Portuguese and Umbundu) issued by the British and Foreign Bible Society." In the Umbundu pages of this little volume. Dr. Wesley Maier Stover, "being dead, yet speaketh" to the people whom he loved and for whom he labored so many long years. This modest little book, in its attractive cloth binding, is the most complete New Testament yet printed under one cover. Former editions of these books have been in separate volumes, and the number of these has been practically
exhausted, and also of the *Ovikanda* (The Epistles), so that present converts as well as students in the schools have been unable to obtain copies. Groups gather of an evening in some room provided, or at a teacher's house and listen while one of their number reads aloud the assigned lesson. There have been outstation preachers who have carried on a successful work with no other text than a single copy of Matthew's gospel, and no hymn book. Can you imagine then the joy of who now are able for the first time to own these five precious books in one volume?

Already the good accomplished is immeasurable. Let me illustrate by just one instance which probably can be multiplied many times. One of the advance copies of the *Gospels and The Acts* was given to an elder who with a group of mission men and boy was sent to the coast for work on a sugar plantation. Nights the little group of believers, weary in body from the unaccustomed labor and heart-sick for news of home, gathered around their camp fire and listened to the words of life. Hundreds who had never before heard the Good News joined them and marveled at the gracious words "of Him who spake as never man spake". Months later, upon their return to the Mission, more than one of these boys testified to the great comfort, inspiration and strength being derived for themselves from the Book; and of their joy in telling to others, explaining the wonderful message of love. Certain marked passages they mentioned especially, among them these: "Go into all countries and teach."

"And lo, I am with you alway." "Ye are my witnesses"

"We cannot but speak of the things we have seen and heard." "For God so loved the world that He gave His only begotten Son that whoever believeth in Him should not perish, but have everlasting life." Thus was the good seed sown in many kinds of soil. Of its prospering and growth only the Lord of the harvest knows.

The whole Mission is expectantly looking forward
with prayerful hope that when the Jubilee year celebrated in 1930 the complete Umbundu Bible will be available that all who can read may own and use the printed word of God. The work of translation goes steadily on. It is under the direction of Dr. W. H. Sanders, Dr. Merlin Ennis, and Rev. J. T. Tucker, with the aid also of certain native elders, whose spiritual perception of truth, and whose command of idiomatic Umbundu phrasing have made them of great service in the revision work. Exceeding care is being taken that the exact truth of each Bible verse may be conveyed by the words chosen.

The translation of the entire New Testament has been made and only three books, Romans and the Corinthian letters, lack the necessary final revision. There have been completed, also, the revised translations of several Old Testament books, including Deuteronomy, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, the Psalms and Jonah. Manuscripts for other Old Testament books are before the revision committee.

Publication, however, has been seriously hampered and delayed by the government restriction that only bi-lingual texts be printed. This involves numerous difficulties, including translations, copyrights and unwieldy expensive editions. It is with regret also, that many valuable Umbundu manuscripts must be left unused because of the impossibility of printing them. Arrangement has been made for the Portuguese translation of the Catechumen lessons prepared by Mrs. Ennis, and it is hoped that this much needed text may be published in diglot at an early date. The Portuguese translation of Milman's Hygiene, which has been so successfully used in the Congo schools, has been prepared by Mr. Figueiredo, and is in the hands of the publishers. The Board of Education is asking also for the publication of two school texts; Miss Mackenzie's Portuguese translation of Miss Maggie Melville's Umbundu Arithmetic, with its well
graded beginner's lessons, and problems suited to the life and experience of natives in the colony; and for a Portuguese Silaibario, prepared by Miss Mackenzie for beginners in reading and arranged with special regard for the difficulties encountered by Ovimbundu children learning Portuguese.

Mention must be made of the arrival of the first copies of the long delayed, eagerly awaited Portuguese-Umbundu hymn book, sufficient copies of which reached the field to make it of use in the sessions of the Native Angola Conference, which immediately followed the Annual Meeting. Although the other evangelical missions working among the Ovimbundu people look to this mission for all translation work and literature, they aided in the compiling of this hymnbook, which contains the words of some 400 Portuguese hymns and an equal number in Umbundu. The worth of this book is inestimable. It was received with great rejoicing by the people, to whom singing is as natural as breathing, and for whom the service of song is a wonderfully effective part of any gathering, whether religious, scholastic or purely social.

Mr. Tucker wrote recently:

Books are needed; books we must have. We cannot allow an ignorant Christian constituency to grow up. Marvels have been accomplished in the past, but we must not be content with the past... At the present juncture in the history of the Mission, the apostolic injunction comes with great force: Let us not be weary in well doing, for in due season we shall reap if we faint not.

'To add to the number of the world's Bibles in this late time is indeed a high privilege,' wrote Dr. Cornelius Patton some years ago, regarding the work in this very field. Since then unforeseen obstacles have checked the progress and hindered the full accomplishment of this task, yet the laborers have not 'grown weary.' This delay yields to you an opportunity to share in this 'high privilege.' Pray, all of you who love this Wonderful Word of Life that it may speedily be given to these eagerly waiting people. 'Pray without ceasing,' for 'More things are wrought by prayer than this world knows of.'
THE FELLOWSHIP OF THE ALLIED BOARDS

It seemed fitting to the members of the Mission, in the Annual Meeting of May, 1924, that they mutually reaffirm the cordial relations and the spirit of unity and co-operation existing among those who, here on the field, are sharing in this common task, which for so many years has been carried on harmoniously by members of two great Mission Boards, The American Board of Commissioners for Foreign Missions and the Canadian Congregational Foreign Mission Society, each with its complementary Women's Board sharing also in the work. The following statement was unanimously and heartily approved:

The Mission humbly records God's blessing which has followed the founding of the work in West Central Africa, and acknowledges the Divine Hand guiding decisions of past years.

The two sections of workers which have composed the one Mission of the A.B.C.F.M. and C.C.F.M.S. in Angola recognize with gratitude the mutual help and counsel received during years of united service for our one Lord and Saviour. At this annual meeting where both sections are evenly represented, the fact is placed on record in this formal way. In the development of the work, new policies have been suggested by members of both sections, all seeking to forward the good of the work as a whole. The members of the Mission who are supported from Canada express their thanks to the A.B.C.F.M. for the many courtesies and kindnesses received.

Changes incident to the consummation of Church Union in Canada necessitate a review of the relations of the work to the Home Boards. The unity of the spirit manifest among members of the Mission should be conserved and brought into any new scheme for the future of the work. Unparalleled progress lies before the work and it is believed that the next five years will witness a development which in volume and power will equal the growth of the last twenty years, perhaps of the last forty years, the lifetime of the Mission. On the other hand unparalleled difficulties are likely to be encountered and only close cohesion and unity in the ranks of the workers can meet the situation.

There followed ten suggestions designed to help in defining the work, should Church Union be consummated in Canada and a readjustment of mission organization be necessary. All of these suggestions
were characterized by the desire to insure the unity and progress of the work, and to conserve the present close fellowship among the members of the Mission, recognizing that though there "are many members, yet but one body"; "for by one Spirit are we all baptized into one body, and were all made to drink of one Spirit,"—the Spirit and the body of Christ.

**THE BAILUNDO SITE QUESTION**

The soil of the original Five Hundred acres of the Bailundo Concession has never been richly productive, except for certain garden spots where much labor and care has been expended. Much of the soil has not repaid cultivation, and the water supply is quite insufficient. For some time the problem of providing suitable remunerative work in order to insure for the Boarding Schools an adequate food supply, has been a most vital one. In addition, the government has been urging that more farm work be done. This was impossible under the existing conditions.

The proposal to remove the station to a more favorable location has more than once been given serious attention; but always with the result that the advantage to be secured by removal have been out-weighed by the loss to be sustained in giving up the historic site where so many eventful days have been passed, and around which is gathered to-day the largest group of native Christians to be found in any of the Missions to this people. For it was not a man made plan to establish a station at the place. But those whom God had chosen to start this work were humbly led of Him, so that no one who knows the wonderful history of Bailundo, can doubt that the Divine Hand guided wisely in this, so that even the wrath of man was made to praise Him.

Here the little group of pioneer missionaries, halted on their way inland, was made to settle under the watchful eye of the reigning native king, Ecuicui. Here are the graves of those who first consecrated
this soil, by laying down the lives they were so eager to spend for Angola. Here, on the eighth of May, 1887, was founded the first Protestant Church of Christ among the Ovimbundu people, when thirteen young men and one young woman, all of them under twenty years of age, after months of daily instruction and daily testing in Christian character, "renouncing alcoholic drinks, tobacco slavery, polygamy and fetishism of every sort", joyfully gave public confession of their faith in Jesus, and partook of their first communion. From this little group later went forth leaders to aid in the founding of other stations, and native Christian communities. Here, following the example of these first converts, many hundreds have bowed before the altar and consecrated themselves to the work of spreading the Gospel among their people. To-day from this place radiates out a network of seventy outstations, extending over a territory approximately equal to that of Massachusetts and Connecticut combined.

To move this center, to destroy the visible reminders of the sacred memories of the past, has been deemed unwise, not once but many times, whenever necessity demanded that something be done to increase Bailundo's arable land. For many years attempts have repeatedly been made to find suitable additional territory, where agricultural work might be carried on to the benefit of the Boarding Schools. But all the tillable soil near at hand was preempted by European settlers. One most desirable tract was found still unappropriated, but, being distant two days journey, was judged impracticable as an annex to the present station.

At the Annual Meeting in May, 1923, a committee was appointed to investigate carefully the whole situation, and secure grounds suitable for the extension of the station. At that time the outlook was not promising. The future of Bailundo seemed very uncertain. Suddenly there came a gleam of hope, and the
way of opportunity appeared. Surely it could be no other than the answer to prayer. There was put upon the market for a surprisingly low sum, the property owned by an Italian firm, which adjoined the Bailundo concession on two of its sides. It is an extensive tract, containing more than ten thousand acres, well watered, crossed by the Cunene and Tembo ya Bailundo Rivers, and bounded both by the Cunene and the Caeai. It has a few good buildings and by the expenditure of a comparatively small sum could be made to yield well agriculturally. Rev. Wm. C. Bell, of Bailundo, writes. "This property will easily double or triple the efficiency of the station in a very short time." The whole property could be purchased for two thousand dollars! Since the buildings were well worth one thousand the land was being offered at ten cents an acre! But it was necessary to act promptly. The tract looked desirable to other buyers as well particularly to the Roman Catholic Mission, whose concession it also approaches on a distant border.

It it any wonder that the Committee found it impossible to wait until the money was in hand before securing the right to this plainly providential arrangement for Bailundo's future? With 'unbusiness-like'—yes—but superb faith they accepted as God-sent 'the one way out, which is the way up'. It remains only for the friends of Bailundo to justify that faith.

**THE JUNIOR SCHOOL FOR MISSIONARIES' CHILDREN**

For some time there has been under discussion the establishing in Angola of a suitable school for the children of missionaries on the field. This would be not only for the benefit of the children of this mission, but of others who might wish to share in it, and many have expressed their cordial approval and desire to co-operate in the support of such a school. The superior climate and health conditions of the part of Angola occupied by the A. B. C. F. M. and the C. C. F. M. S., the eager concern manifested by its members be-
cause of the number of young children for whose education some means must be provided, make the question one of particular interest to those responsible for this field.

Rev. W. C. Bell, who has given much thought to this problem, writes as follows:

When we consider the future of our mission work with its problems of many kinds, it is important that the personnel of the mission be maintained as far as possible in order to assure a continuity of procedure in our enlarging mission development. Many of us have faced and will face problems arising out of our responsibility to our children, which responsibility cannot be ignored, nor can it be slighted or overlooked. Of course in this matter the parents are probably more interested than others not blessed with children. Yet the fact is that when families have to sever their connection with the mission in order to be with their children in America or elsewhere to give them proper educational oversight, it means providing some re-adjustment of the forces on the field to meet the new situation. Thus the matter bears directly upon the whole work and is or should be of vital interest to all.

The value of such a proper school right on the field is evidenced by the success of the one in India, where missions have united and produced a school well worth having. Children require companionship with others of their own age. This widens their horizon and materially affects their growth and development. During the rest period of the year the parents frequently resort thither as well and conferences and helpful meetings are held.

The almost unanimous vote of the Mission favoring the preliminary plan presented last year met with the approval of the Board. Mr. Riggs, Dr. Strong, Mr. Enoch Bell and other members of the cabinet were greatly in favor of such a school being formed. The Board cannot appropriate to such a fund, but it can and will make an educational allowance to such as have children, which amount can be applied to the extra expense involved.

The whole plan must be in some way financed outside of the regular Board appropriations. This may best be done through a group of interested friends organized in the form of a sustaining committee or Board of Directors of which Mr. Riggs might act as Secretary and Mr. Gaskins as Treasurer.

The annual meeting of 1924 unanimously adopted the three following three suggestions:

1. That the Mission heartily endorses the plan of the Junior School for Missionaries' children, located at some central spot,
presumably at Dondi, where a good site is easily secured.

2. That through a committee of three, definite steps be taken
to formulate plans in connection with other interested missions
in Angola and a campaign be inaugurated to secure gifts toward
a building fund and the preliminary expenses of such a school.
Likewise and effort be made to provide for the teaching staff
and others who should be connected with the school.

That we believe it is better to have such a school directly
under or affiliated with the American Board or the Canadian
Board as to maintenance and staff, yet open to outside missions
willing to share in the current expense.

The proposed school would undertake only school
work, at least at present, since that is the acute need.
Missionary Homes in the States will accept and care
for children of High School age; but the value and
necessity of maintaining school privileges for children
under twelve, where they need not be too far sepa-
rated from their parents during their most formative
years will be appreciated and understood by all par-
ents and lovers of children. It is hoped that in the
near future this dream of a Junior School may become
a reality. And it should not be an unattractive field
for some progressive grade teachers to choose, in teaching
these bright American and Canadian boys and
girls, most of whom already chatter fluently in at
least two languages.

THE JUBILEE YEAR

At the Annual Meeting in 1923, it was noted
that the Mission had already passed its forty-second
year, and that it would be but a short time before
the time of Jubilee would call for special peans of
praise. A committee was therefore appointed which in
its report this year made some suggestions which may
well be quoted, since they were adopted by the Mis-
son and will form the basis of the plans being made
for the celebration of the fiftieth year of the Mission.

First, we must plan that the Jubilee result in real and lasting
benefit to the home church. This may be brought about by circu-
lating more information regarding this field, with perhaps a
study book prepared for the use of mission classes during or
preceding Jubilee year. With information will come inspiration
and more intelligent giving of money and of lives for this work.

Second, there must result a real benefit to the missionary force on the field. This will be a natural byproduct of our effort if our campaign is well-planned. Many of us are deplorably ignorant of the work of our predecessors and even of that of our contemporaries, and will welcome the opportunity to find information available, that with renewed inspiration and renewed strength we may press on more effectively.

Third, in order that the Jubilee be truly worth while it must result in a real benefit to the people, for whose sakes we are here. Who can estimate the impulse given to the native church and to native Christians individually, arising from a clear vision of the greatness of God's dealings with their people, and a tracing from the beginnings of the growth of the native church?

To insure this three-fold blessing, there should be two distinct lines of effort:

I. Each group should have a definite goal set before its members, the reaching of which would serve as a partial expression of their gratitude for His leading throughout this half century. These are suggested:

First, for the home fields, a study of West Central Africa, the consecration of a Jubilee Fund to the work and of young lives for the adequate manning of our present stations.

Second, for the Mission, the production of the complete Umbundu Bible.

Third, for the native church, a Jubilee gift of money and of lives consecrated to the evangelization of new and neighboring territory.

I. The second line of effort which will be necessary to the success of a Jubilee is in the arrangement of the actual celebration of the event.

A delegation is asked to come from the Home Field to share in the celebration here in 1930. This deputation should include, if possible, one member from each of the Boards here represented, some member of the family of Secretary Means, who did so much for the opening of the work, and some member of the family of Dr. Currie. Former members of the Mission and other friends are also urged to come at that time. The whole mission rejoices in the fact that of the three pioneer missionaries, who entered this field in 1880, one, our beloved and revered Dr. Sanders, is still actively "carrying on" after more than forty-four years of service in West Africa.

Many plans are on foot for making the celebration
worth while. Early missionaries are being urged to write their experiences and a historian has been appointed to compile these into a Mission History. A collection of interesting photographs is being made, and exhibits of various kinds will will be prepared. A committee of native leaders will co-operate in the planning, and music will be a prominent feature of the program. Rev. W. C. Bell has been appointed Financial Agent and Chairman of the Jubilee Committee.

WE WILL LIFT UP OUR EYES

It was with a definite objective beyond that of the ordinary conference, that the Annual Meeting assembled in Chissamba in May of 1924. Just thirty years earlier, the Chissamba church, a little group of eleven members, was organized under the guidance of Dr. Currie. The Sunday services of May eleventh were in commemoration of that event. Christian natives from near and far came to share in the inspiration of the day, among them seven of the first members and their first native pastor, Ngulu. His journey from his distant Bailundo home well illustrates the changes in transportation since he took the trip in the caravan of Dr. Currie, about thirty five years ago. Less than half of the two hundred miles did he walk this time, taking the rest by train and auto.

Many contrasts were drawn between the things of today and those of the earlier years, as one after another, each elder gave his word, dwelling upon the progress of the church, with many tender reminiscences of Dr. Currie and other early leaders. Scarcely a speaker, however, was content only to look backward. The keyword was to-morrow, rather than yesterday; for each one realized the incompleteness of the task attempted, and noted the advances only to look forward hopefully and urge the necessity for still larger things in the greater day ahead.

And to the missionaries who listened, the most
encouraging sign for the future was the sight of the earnest faces of these men who had been the advance guard of those who turned from heathendom to Christ, and who have been proved steadfast through years of constant service and of trial. Not one of these has lived a careless easy life; there has been daily testing of the quality of their faith. It is of men like these that some-one wrote, "In the Mission there is an ever-increasing constituency remaining faithful in the face of temptations of a ferocity unknown and undreamed of at home." This one of the mountain peaks to which we lift our eyes in gratitude, the peak of Fidelity.

Near it we find the twin summit, Consecrated Zeal, for hundreds of converts, young and old, are eager to carry the message Light to the dark places and the native church is bravely assuming heavy burdens.

As we scan the horizon we note a mountain which has only recently come prominently into view, but which is destined to assume larger and larger proportions in the future. It is Developing Womanhood.

Perhaps from our present outlook there looms up highest of all, the peak Trained Leadership, with its rich promise of earnest young manhood and womanhood, striving to bring to their race the best things which their spiritual experience and education combined to bring to them.

Other hills there are here and there which locally bring us cheer and comfort. Always in the background there is that somber mountain of The Longing and The Crying Out for The Living God. When we look at it, too, is a sign of hope, we need strong faith to know that some day its dark outlines will be turned into living green when the Light of Redemption bathes it in sunlight.

The mountain, The Complete Umbundu Bible, has at times to the eye of faith seemed near, at other times more distant, but has ever been one of the landmarks ahead to which hundreds have prayerfully lifted hopeful eyes since it first appeared on the sky-
line more than thirty years ago, when the mission school boys rejoiced in the first printed Umbundu book, _The Words of Jesus._

_Fellowship in Christ_ is the name of that hilltop where workers meet to consult, pray and plan while they gaze out together over the whitening harvest fields below. It is very beautiful, with its refreshing streams and its green pastures of comfort. By its Living Waters, the laborers rest and renew their strength, for they would possess all the land for their Master. Then, fortified, they return to their several tasks, each heart confident in the assurance of victory joyously singing:

I will lift up my eyes unto the hills!
From whence cometh my strength?
My strength cometh from the Lord
Who made heaven and earth.
Unto Thee do I lift up mine eyes
O Thou that sittest in the heavens.
Behold as the eyes of servants
Look unto the hand of their master,
As the eyes of a maid
Unto the hand of her mistress;
So our eyes look unto the Lord our God,
Until He have mercy upon us.
Our help is in the name of the Lord
Who made heaven and earth.
STATIONS STAFF AND STATISTICS

Missionary Staff for the year 1924–1925, with the year in which each began missionary service, and a letter indicating the society represented: A. = A. B. C. F. M.; C. = C. C. F. M. S.; W. = C. C. W. B. M.; I. = W.B. M. I.; S. = Cong'l Colored Churches.

BAILUNDO:—1881
Bell, Rev. Wm. C. ......................... A. 1907
Miller, Miss Janette E. .................. I. 1910
Minto, Miss Una Jean ................... I. 1920

On furlough:—
Bell, Lena H. (Mrs. W. C.) .............. A. 1907
Hastings, Rev. D. A. .................... A. 1915
Hastings, Laura B. (Mrs. D. A.) ....... A. 1915
Redick, Miss Emma C. ................. I. 1900

CAMUNDONGO:—1884
Hollenbeck, Henry S., M. D. ............ A. 1909
Hunter, Mrs. Evelyn (Associate) ........ W. 1915
Mackenzie, Miss Elizabeth S. .......... W. 1919

On Furlough:—
Sanders, Rev. Wm. H., D. D. .......... A. 1880
Sanders, Sarah Bell, (Mrs. W H.) .. A. 1888

CHISSAMBA:—1885
Campbell, Miss Elizabeth ................ W. 1902
Hall, Reuben S., M. D. .................. C. 1919
Hall, Beatrice M. (Mrs. R. S.) ......... C. 1920
Melville, Miss Helen J. ................. W. 1893
Raposo, Senhor Jayme (Associate) ...... C. 1922
Raposo, Celeste Gomes (Mrs. J.) (Associate) .. C. 1922
Steed, Rev. J. Arthur ................... C. 1919
Steed, Edith T. (Mrs. J.A.) ............ C. 1919
Wightman, Miss Martha (Voluntary helper) .. W. 1920

On Furlough:—
Read, Miss Elizabeth .................. W. 1919

OCHELESSO:—1904
Cushman, Miss Mary F., M. D. (Associate) .. A. 1922
Lloyd, Rev. James E. .................. C. 1920
On Furlough:—
Neipp, Rev. Henry A. .................................. A. 1904
Neipp, Frederica L. (Mrs. H. A.) ...................... A. 1904

SACHIKELA:—1906
Ennis, Rev. Merlin W., D. D. .......................... A. 1903
Ennis, Elizabeth Logan (Mrs. M. W.) .................. A. 1907
McAlester, Mr. Allen. .................................. A. 1922

On Furlough:—
Cammack, Wm. M. D. .................................. A. 1907
Cammack, Libbie S., M. D. (Mrs. Wm.) ................. A. 1907

DONDI, Currie Institute:—1914
Currie, Mrs. Amy J. .................................. W. 1893
Figueiredo, Senhor Eurico (Associate) .................. C. 1921
Figueiredo, Clotilde C. (Mrs. E.) (Associate) .......... C. 1921
Rawlings, Miss Florence B. (Voluntary Helper) W. 1920
Stokey, Fred E., M. D. ................................ C. 1913
Tucker, Rev. John T. .................................. C. 1913
Tucker, Leona Stukey (Mrs. J. T.) ...................... C. 1919

On Furlough:—
Dart, Mr. Francis Sidney .............................. A. 1911
Dart, Clara I. (Mrs F. S.) ............................. A. 1911

DONDI, Means School for Girls:—1916
Bower, Miss Rose M. D. ................................ I. 1894
Dibble, Miss Lauretta A. ............................... I. 1920
Webster, Mrs. Marion M. ............................... I. 1887

GALANGUE:—1922
Coles, Mr. Samuel B. .................................. S. 1922
Coles, Bertha T. (Mrs. S. B.) ........................ S. 1922

On Furlough:—
McDowell, Rev. Henry C. ............................... S. 1919
McDowell, Bessie F. (Mrs. H C.) ....................... S. 1919

In Portugal for Language Study:—
Childs, Rev. Gladwin M. .............................. A. 1924
Hosking, Miss Sybil. .................................. W. 1924
Hurlbut, Miss Mary W. ................................. I. 1924
Tholin, Miss Esther V. ................................. I. 1924
STATISTICS

Ovimbundu population of field .................................. 600000
Stations of W. C. A. Mission ........................................... 7
‐ Central Training Schools ............................................. 2
Station and Practice Schools .......................................... 8
Outstations ............................................................... 281
Missionaries .............................................................. 42
  Ordained men .......................................................... 11
  Unordained men ....................................................... 6
  Wives ................................................................. 12
  Single Women ......................................................... 13
Associates of the Mission .............................................. 9
Total Workers on field during year 1924-1925 ..................... 32
Native Preachers .......................................................... 236
Native Licensed Teachers ............................................... 137
Places of Regular Preaching Services ................................ 231
Organized Churches ..................................................... 6
Church Members .......................................................... 3383
Catechumens ............................................................. 2558
Average Attendance at all preaching places ......................... 25000
Primary School Pupils ................................................... 13106
Kindergarten Pupils (2 schools) ....................................... 94
Currie Institute Students ............................................... 196
Means School Students .................................................. 48
Total under school instruction ....................................... 13344
Medical Treatments given during year ............................... 43175