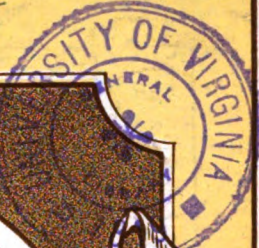


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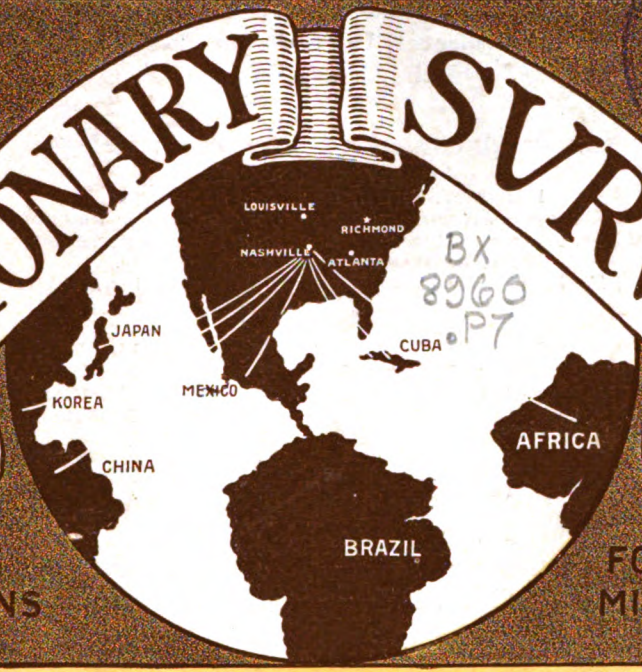
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THE

MISSIONARY SURVEY



HOME MISSIONS

FOREIGN MISSIONS

APRIL, 1922

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



PUBLICATION
AND
SABBATH
SCHOOL
WORK

Group of Girls at the Carrie McMillan Home, Kochi, Japan

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD



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OUR LUSAMBO FIELD

R. D. BEDINGER.

OUR new missionaries, Mr. and Mrs. W. J. Anderson, of Ferguson, Mo., arrived July 14th and on the 19th I struck the trail for a visitation of my long neglected outstations. I was gone exactly one month, traveled 350 miles, and visited 27 of the 47 outposts. It was a tour of inspection and I neither examined nor received any candidates for church membership. A conference on giving was held in each village. While I found the work dead in a few places, and sluggish in others, yet on the whole I was pleased with the progress evidenced. Musonguela, our native pastor, the overseers, and the evangelistic body have done faithful work during these three trying years. I discovered that the Catholic priests had scattered the idea that we Protestants had stopped itinerating. The joy of the people at my reappearance was very affecting. Two incidents of the trip are stamped indelibly on my mind.

In the Basonge village of Lukanda, recently opened as an outstation, I found an eighteen year old girl whose triumphant faith acted as a tonic to me. The marriage customs of the Basonge are very immoral and revolting. Early in childhood the girls, in order to prepare them quickly for wifehood, are supposed to keep company with boys. When yet a child, Bachina had been engaged to a polygamist. Soon after the evangelist's appearance Bachina's heart was touched by the Gospel message and she yielded it to Christ. At once she renounced every custom that conflicted with the truth as she saw it. She obstinately refused to become the wife of the polygamist, who in anger demanded the return of the dowry which long since had been "eaten" by the parents. All the women, including her mother, derided and insulted her. They said that she was crazy and no

longer worthy to be called a Musonge. The young men pointed their fingers at her and called her abnormal. She was turned out of her home and none in all that village, save the evangelist and his wife, might she call her friend.

When we arrived we found her on the point of being sold into another village to a man whom she did not love. Under such circumstances what would you have done? There was only one thing to do and I did it. I ransomed her with the sum of forty-six dollars, the cost of the seventeen goats, two sheep, four copper crosses, and sixteen yards of American cloth which the polygamist had paid for her. Thus Bachina passed into my care and I sent her to Lusambo, where she is happy and content. I am hoping that cupid will soon let fly an arrow at some one of the twenty young teachers in our normal training school. She ought to make a capital preacher's wife!

Not far from Lukanda, but across the Lubilas river, is a group of six Baluba villages, whose people were once the slaves of the great Basonge chief Panya Mutombo. After their release by the State they colonized in this place. Our evangelists had entered five of them, but in the sixth where Kabwe the medal chief resided they had been denied entrance.

One night as I sat alone in a native hut Sumbu, the overseer of that district came and in a quiet manner related the way in which Kabwe's opposition was overcome. These were his words as well as I can recall them:

"One day as I was returning home through a forest, suddenly my heart began to throb violently. I thought that a wild beast must be about to spring on me. Anxiously my eyes searched in every direction but saw no animal. I wondered what it could mean. As I communed with myself my heart said to me, 'Pray for Kabwe

seventeen days and on the seventeenth day go to him and this time he will not refuse you.' I marvelled, but did not doubt. Neither did my colleague doubt when I told him of this vision. Each day we entered the chapel where we would not be disturbed and prayed to God to open the heart of Kabwe. On the seventeenth day we went to his village. He saw us approaching, came to meet us, seized my hand, placed it in that of one of his head men and, before we had opened our mouths to speak, said, 'I have refused the palaver of God many times, but today I accept it. You are to go with this man who will point out the spot chosen for a chapel. I used to be afraid of your men, but now I know they are not evil as the priest (Catholic) said, but true men.' I wondered greatly, and then I knew that God was speaking to me that day in the forest."

Do you wonder that I myself was heartened by such a manifestation of God's answer to believing prayer, and of His leadership in winning souls for His kingdom? Does not this experience match that of Philip? See Acts 8:29.

Our church year closed with August. You remember I promised to tell you something about Lusambo's efforts towards self-support. I will close this letter with a few statistics:

Working Force—Ordained pastors, 1; elders, 3; deacons, 2; overseers, 4; other evangelists, 50. Total 60.

Membership—Local, 200; outstations, 356.

Catechumens—Local, 153; outstations, 1,021; added on confession during 1920-21, 71; received from other stations, 31; lost by death and removals, 64; net gain for year, 38; new outstations opened, 12.

Total gifts—\$1,293.92, which is sixteen per cent increase over last year's gift. Our budget for 1921-22 calls for forty-two per cent increase.

Per capita gifts for the whole field, \$2.83; whereas, for the local church it was \$3.02. We think this mighty fine for a Church only seven years old. We have 205 tithers, mostly connected with the local organization. Do not neglect to pray that we may reach our goal of full self-support by 1924.

Lusambo, Oct. 21, 1921.

THINGS AROUND MUTOTO

REV. PLUMER SMITH.

SOME one wishes to know how the natives dress. Dr. Simms, a Scotchman, who has been a missionary in Lower Congo for forty years, was asked that question once when at home on furlough. He replied, "Shoe strings, Madam, shoe strings." He said that he wished they did not wear anything so that he would not have to explain. I remember Mr. Cleveland pointing out a small boy, whose wardrobe consisted of a shoe-string, and saying, "See the faith of that little boy. He believes that some day some one will come along and hang a rag on the string."

A company mining diamonds 200 miles away have been doing a rushing

business, paying big wages and every one who comes from there is dressed and then some. Just so a man has on some foreign clothes he is O. K. I remember a chief's coming out of his village to meet me, wearing a long, heavy overcoat with the thermometer around 95 in the shade. *Kah-lah-van-dah*, accent third syllable, is cravat. *Man-pin-oan* is suspenders. Our nearest store is about twenty miles away, and I do not think it is much. Then fifty miles away is another. At Lusambo, ninety miles away there are about twenty stores. We always have a store here as Mutoto is the center for our 200 evangelists who are scattered here and there within a radius