First Session

Congo Mission Conference

of the

Methodist Episcopal Church

Also

Minutes of the Second Meeting

of the

Congo Mission

Held at

Kambove, Katanga, Belgian Congo

March 28th—30th. 1917
JOURNAL OF THE FIRST SESSION
of the
Congo Mission Conference
Methodist Episcopal Church
 Held at
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Minutes of the Second Meeting
of the
Congo Mission
 Held at the Same Place
March 28th, 1917

ADOPTED BY THE CONFERENCE AS ITS
OFFICIAL RECORD
Official Record

Officers of the Conference

President

Secretary

Assistant Secretary
Roy S. Smyres, Elizabethville, Belgian Congo.

Statistician
Coleman C. Hartzler, Kambove, Belgian Congo.

Treasurer
Roger S. Guptill, Elizabethville, Belgian Congo.

Committees

State of the Church
J. M. Springer, R. S. Guptill, T. B. Brinton.

Course of Study for Native Evangelists

Resolutions
Mrs. J. M. Springer, Mrs. C. C. Hartzler.

Acting Finance Committee

Auditors
J. M. Springer, R. S. Smyres.
Conference Roll

Members of Conference:

Names

Brinton, T. B.
Guptill, R. S.
Hartzler, C. C.
Springer, J. M.

Address, Belgian Congo

Mwata Yamvo, Katanga.
Elizabethville, Katanga.
Kambove, Katanga.
Elizabethville, Katanga.

Probationary Member:

Smyres, R. S.

Associate (Lay) Member:

Piper, A. L., M. D.

Other Missionaries of the Board:

Brinton, Mrs. T. B.
Guptill, Mrs. R. S.
Hartzler, Mrs. C. C.
Jensen, Miss Marie
Piper, Mrs. A. L.
Springer, Mrs. J. M.

Mwata Yamvo, Katanga.
Elizabethville, Katanga.
Kambove, Katanga.
Mwata Yamvo, Katanga.
Mwata Yamvo, Katanga.
Elizabethville, Katanga.
Journal of Proceedings

FIRST DAY

Kambove, Katanga, March 28, 1917.

Pursuant to the Enabling Act, passed by the General Conference of 1916, and the unanimous vote of the Congo Mission, of this date, the CONGO MISSION CONFERENCE was organized and called to order by Bishop Eben S. Johnson, D. D., at 10:15 a.m.

On motion of R. S. Guptill, J. M. Springer was elected Secretary.

On motion of J. M. Springer, R. S. Smyres was approved as Assistant Secretary.

On motion of J. M. Springer, R. S. Guptill was elected Treasurer.

The Bishop appointed the following as members of the Examining Board: R. S. Guptill, C. C. Hartzler.

QUESTION TWO—Who have been received by transfer, and from what Conference? was then taken up. The following have been transferred, from the after-named Conferences:

John M. Springer, Rock River; Roger S. Guptill, West Central Africa; Thomas B. Brinton, Switzerland (Previously Wisconsin), and Coleman C. Hartzler, Southern California.

QUESTION ONE—Is this Annual Conference Incorporated according to the requirement of the Discipline? was then taken up. It was answered, "Yes, through a Personale Civilis. J. M. Springer, Representant legal, R. S. Guptill, Alternate."

C. C. Hartzler presented the following resolution, which was unanimously adopted:

BE IT RESOLVED: That in conformity with paragraph 423 of the 1916 Discipline, lay male missionaries of the Board of Foreign Missions be invited to be Associate Members of this Conference, and be permitted the privileges of the floor, and the right to vote on all questions not ministerial nor constitutional, and shall be eligible for election on the Mission or Conference Finance and other Committees."

The following are Associate Members: A. L. Piper, M. D., and R. S. Smyres.

On motion of C. C. Hartzler, J. M. Springer was instructed to send the affectionate greetings of this Conference to the absent members of the Mission, and our regrets that they were unable to
attend this Conference.

QUESTION THIRTY-SIX—Where shall the next Conference be
department? was then taken up. J. M. Springer extended a cordial invita-
tion to the Conference to convene at Elisabethville. On motion of
R. S. Guptill, this invitation was accepted.

J. M. Springer presented the following resolution, which was
unanimously adopted:

"BE IT RESOLVED: That we record with profound interest, that in
adopting the name Congo Mission Conference, we revive a name at-
tached to the ecclesiastical body organized under Bishop William Taylor,
the boundaries of which were that part of Africa south of the equator.

It is further of note that the present work of this Congo Mission
Conference is in that part of the interior of Africa which particularly
commanded the thought and plans of Bishop Taylor.

QUESTION FOURTEEN—Was the Character of each Preacher
Examined? was then taken up. J. M. Springer was called, his charac-
ter was passed, and he reported his report. (See Reports, No. 1.)

On motion of J. M. Springer, the other members of the Mis-
sion, wives and others, not covered by the previous resolution, were
invited within the bar of the Conference, and to participate in the
deliberations of the Conference.

The report of A. L. Piper, M. D., was read by J. M. Springer.
(See Reports, No. 2.)

On motion, J. M. Springer was elected Editor and Publisher
of the Conference Minutes, and it was ordered that the Printed
Minutes be the official record of the proceedings of this Conference.

On motion of C. C. Hartzler, the Conference adjourned to meet
tomorrow morning.

AFTERNOON SERVICES

During the afternoon of this first day, very interesting services
were held, which included:

A sermon by the Bishop.
The reception of twelve natives into preparatory member-
ship.
The baptism of two children and four adults, by the Bishop.
The Sacrament of the Lord’s Supper, administered by the
Bishop with the assistance of Elders.
The marriage of Saul, a native evangelist, to Vita, the cer-
emony being performed by the Bishop.
SECOND DAY
Kambove, Katanga, March 29, 1917.

At 9 A. M. the Bishop called the Conference to order, and opened the meeting by reading part of the 17th chapter of St. John. This was followed by prayer by the Bishop.

The Minutes of yesterday were read and approved,

On motion of C. C. Hartzler, the following were appointed as the auditors: J. M. Springer, R. S. Smyres.

On motion of J. M. Springer the Bishop was empowered to appoint a Committee on the State of the Church. The Bishop appointed the following: J. M. Springer, R. S. Guptill, T. B. Brinton.

On motion of J. M. Springer, the Bishop was empowered to appoint a Committee on the Course of Study for Native Evangelists. The Bishop appointed the following: J. M. Springer, R. S. Guptill, T. B. Brinton, C. C. Hartzler.

On motion of J. M. Springer, the Bishop was empowered to appoint a Committee on Resolutions. The Bishop appointed Mrs. J. M. Springer and Mrs. C. C. Hartzler.

On motion, the following were recommended to the Board of Foreign Missions, to constitute the Finance Committee of this Conference: J. M. Springer, R. S. Guptill, C. C. Hartzler, A. L. Piper, M. D.

Questions 3, 4, 6, 7, 8, 9, 10, 11, 16, 17, 18, 19, 20, 21, 22, 23, 24, 26, and 27 were successively taken up, and the answer in each case was "None".

QUESTION FOURTEEN—Was the character of Each Preacher Examined? was resumed. Roger S. Guptill was called, his character was passed, and he presented his report. (See Reports, No. 5.)

Coleman C. Hartzler was called, his character was passed, and he presented his report. (See Reports, No. 7.)

Thomas B. Brinton was called, his character was passed, and his report was read by J. M. Springer. (See Reports, No. 3.)

The following reports were presented:
Report of Mrs. R. S. Guptill. (See Reports, No. 6.)
Report of Mrs. C. C. Hartzler. (See Reports, No. 8.)
Report of Miss Marie Jensen. Read by Mrs. J. M. Springer. (See Reports, No. 4.)

QUESTION TWENTY-FIVE—Who are the Triers of Appeals? was then taken up. The Triers of Appeals are: J. M. Springer
R. S. Guptill, C. C. Hartzler, T. B. Brinton.

On motion of J. M. Springer, the following resolution was adopted:

"The sense of this Conference is that we are not prepared, under present conditions, to open up day schools for European or white children."

On motion of J. M. Springer, the following resolution was adopted:

"We are always open to the consideration of propositions from groups of parents of children, or other responsible parties, which would look toward the opening and maintenance of a school for European children, on a basis of local support."

On motion duly seconded, the Conference adjourned to meet at the call of the Bishop.

The benediction was pronounced by C. C. Hartzler.

THIRD DAY
Kambove, Katanga, March 30, 1917.

At 2:45 P. M. the Bishop called the Conference to order, and opened the meeting by reading part of the first chapter of Philippians, after which the Bishop offered prayer.

The minutes of yesterday were read and approved.

J. M. Springer then presented the report of the Committee on the State of the Church, which report was adopted. (See Reports, No. 10.)

R. S. Smyres presented his report. (See Reports, No. 9.)

QUESTION FIVE—Who have been received on trial? was then taken up. The name of R. S. Smyres was called. The Board of Conference Examiners reported that R. S. Smyres had satisfied them as to studies and qualification to be received on probation in the Conference. The District Superintendent reported favorably.

On Motion, R. S. Smyres was admitted to the Conference on trial, and placed in the studies of the first year.

The Statistician presented his report. (See Reports, No. 13.)

The Treasurer presented his report. (See Reports, No. 12.)

On motion of J. M. Springer, the Book Store and the Congo Mission Press were placed under the control and direction of the Finance Committee.
On motion of C. C. Hartzler, the name of the Book Store was ordered to be THE CONGO BOOK CONCERN.

On motion of J. M. Springer, the Conference received sympathetically the proposition of Brother Gates regarding publicity during the time of the Centenary Celebration, and referred the proposition to the Finance Committee for further consideration and action.

Conference took a recess from 4:20 to 5 P. M.

On motion of J. M. Springer, the report of the Auditing Committee on the accounts of the Mission Treasurer was ordered recorded in the Conference Minutes.

QUESTION TWENTY-EIGHT—What is the Statistical Report? was then taken up. (See the Statistician's Report, No 13.)

QUESTION TWENTY-NINE—What is the Conference Treasurer's Report? was then taken up. (See the Treasurer's Report, No. 12.)

QUESTION THIRTY—What is the aggregate of the benevolent collections ordered by the General Conference as reported by the Conference Treasurer? was then taken up. $100.

Questions 31, 32, 33, and 34 were successively taken up, and the answer in each case was, "None".

QUESTION THIRTY-FIVE—Where are the Preachers stationed? was then taken up. (See list of appointments.)

The Minutes of this meeting were read and approved.

On motion of R. S. Smyres, it was directed that after religious exercises, remarks by the Bishop and the reading of the appointments, the Conference stand adjourned, sine die.

Prayer was offered by Mrs. J. M. Springer. The Bishop pronounced the benediction.

E. S. Johnson

Bishop

Secretary
Disciplinary Questions

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?


2. Who have been Received by Transfer, and from what Conference?

John M. Springer, Rock River; Roger S. Guptill, West Central Africa; Thomas B. Brinton, Switzerland (formerly Wisconsin); Coleman C. Hartzler, Southern California.

5. Who have been received on Trial?
Roy S. Smyres.

14. Was the character of each Preacher examined?
Yes.

25. Who are the Triers of Appeals?

The Triers of Appeals are: J. M. Springer, R. S. Guptill, C. C. Hartzler, T. B. Brinton.

28. What is the Statistical Report?

29. What is the Conference Treasurer’s Report?
See Treasurer’s Report, No. 12.

30. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
$100.

36. Where shall the Next Conference be held?
Elizabethville.

The answer to each of the other Disciplinary Questions was “None”.
List of Appointments


Secretary to J. M Springer (under special gift fund)—R. S. Smyres.

Elizabethville—
  Pastor, R. S Guptill.
  Native assistant, Joseph Jutu.

Star of the Congo—To be Supplied.

Kambove—
  Pastor, C. C. Hartzler.
  Fox Bible Training School—Principal, C. C. Hartzler;
  Assistants, Mrs. C. C. Hartzler, R. S Smyres (For part of year);
  Native teacher, Nelson Brave.

Mwata Yamvo—
  Pastor, T. B. Brinton;
  School—Principal, T. B. Brinton; Assistants, Mrs. A. L. Piper,
  Mrs. T. B. Brinton, Miss Marie Jensen;
  Native Assistants, Kayeka Mwitembo, Jacob Mawene.

Medical work—A. L. Piper, M. D.; Nurse, Miss Marie Jensen.

Women's work—Mrs. A. L. Piper.

Kasonkomo—To be Supplied.

Mutaka—Supplied by Saul.

Tambo—To be Supplied.

Lufungoi—Supplied by Kaluwashi.
Congo Mission Meeting

Second Annual Session

Kambove, Katanga, March 28, 1917.

The Mission Meeting was called to order by Bishop Eben S. Johnson, D. D., President, at 9:10 A. M. The hymn "O Master let me walk with Thee," was sung, after which prayer was offered by J. M. Springer. The Bishop read part of the first chapter of Peter's second letter.

The roll was called by R. S. Guptill, Secretary of the last session. The following responded to their names:

Members at last session: John M. Springer, Roger S. Guptill, Mrs. J. M. Springer, Mrs. R. S. Guptill,
New Members: Coleman C. Hartzler, Mrs. C. C. Hartzler, Roy S. Smyres.

The following are the Conference Members: J. M. Springer, Roger S. Guptill, Thomas B. Brinton, Coleman C. Hartzler.

The following are also Mission Members: Arthur L. Piper, M. D., Mrs. J. M. Springer, Mrs. A. L. Piper, Mrs. R. S. Guptill, Mrs. T. B. Brinton, Mrs. C. C. Hartzler, Miss Marie Jensen, Roy S. Smyres.

On motion of R. S. Guptill, J. M. Springer was unanimously elected Secretary.

J. M. Springer selected R. S. Smyres as Assistant Secretary, and he was unanimously approved.

The several Disciplinary questions were asked.

The QUESTION, Have you any Local Preacher? was taken up. Doctor A. L. Piper was called, his character was passed, and his Local Preacher's License renewed. Roy S. Smyres, was called, his character was passed, and his Local Preacher's License renewed.

The QUESTION, Are there any recommendations to the Mission Conference for Membership? was taken up. On motion of J. M. Springer, R. S. Smyres was recommended to the Congo Mission Conference, to be organized, to be accepted on trial as minister.
Three resolutions following, were presented by J. M. Springer, and they were successively adopted:

"In view of the Enabling Act by the General Conference of 1916, Discipline, Paragraph 510, Section 3, "Congo Mission, during the next quadrennium, by a majority vote of the members present and voting, and with the concurrence of the Bishop presiding, may organized into a Mission Conference with such name and boundaries as may be adopted."

Therefore, BE IT RESOLVED:

First, that we request Bishop E. S. Johnson to organize us into a Mission Conference at this time;

Second, that the name shall be the Congo Mission Conference of the Methodist Episcopal Church;

Third, that the boundaries of this Conference shall be co-incident with those of the Belgian Congo."

On motion of Mrs. J. M. Springer, the Congo Mission adjourned. Prayer was offered by Mrs. J. M. Springer, and by Bishop Johnson.

These Minutes were read and approved.

E. S. Johnson

Bishop

John M. Springer

Secretary
REPORTS

No. 1 Report of Reverend and Mrs. J. M. Springer

It is two and a quarter years since an annual meeting of the Congo Mission has been held, but the work of the Mission has gone steadily forward. The advance of the Kingdom does not depend so much on the number of quarterly or annual meetings held, as on the wisdom of plans followed and on the faithfulness and efficiency of daily work.

The work of the Mission must be considered in two parts, i.e., that on the field and that in America. At the beginning of 1915, two couples were left on the field—Doctor and Mrs. Piper at Kapanga, and Reverend and Mrs. Guptill at Kambove.

Finances.

The financial situation needs early consideration. During 1915 and 1916, the finances of the Congo Mission were on an uncertain basis. The faithful and sacrificial interest of a number of friends provided an income about equal to the salaries of the missionaries. Beyond this were needs for support of teachers, pupils, for building, transportation, etc. This additional income has been meagerly provided, and has at times been considerably behind crucial needs; but we gratefully record that while there has been pinching and the closest economy has been necessary—we fear at times at no small loss to the work—yet sufficient funds have come in to keep the work going at a fair rate of progress. The Church at home will probably never know the full measure of acute sacrifice and even suffering of the missionaries on the field during these years.

Kapanga

Ever since their arrival in 1914, the work at Kapanga has crowded Doctor and Mrs. Piper to the full limit of their strength and capacity. Evangelistic services on Sunday and through the week have been held in different parts of Musumba, as the capital town of Mwata Yamvo is called, and at surrounding villages. The
missionaries have conducted many of these, and others have been in charge of Jacob Muwene, Kayeka Mwitembo, James Lubona Mumba and of other Christian young men.

Day Schools at the Mission, in the capital, and in villages, work for women and girls, daily clinics and general medical work, besides innumerable interviews, conversations and dealings with a constant stream of visitors from all parts of the Lunda Empire—all these and many other activities have taxed mind and heart, and strength of body of the devoted missionaries.

Not the least of these labors have been the cares arising from the Mission village of re-patriated Balunda, once slaves in Angola, and their children. The number has been steadily increased until now there are more than three hundred.

Among these there are a number of Christian men and women who have been useful already, and who need only some further training and careful supervision to be largely useful as evangelists, teachers and Bible women.

We recall, with profound thanksgiving to a loving Heavenly Father, the preservation of life and health of Mrs. Piper and Baby Ruth, at the time of the birth of the latter, amid what are humanly regarded as unfavorable circumstances. Most earnest prayer was made by a host of people on their behalf.

The coming of Reverend and Mrs. T. B. Brinton and Baby Howard, and of Miss Jensen, is relieving the heavily worked missionaries, and making possible an enlargement of the work.

The Government of the Belgian Congo is seeking to increase the efficiency of natives and their producing power. As a part of this policy, they are establishing agricultural experiment farms in the various districts, in many places asking missions to direct the same. Our mission in the Lulua district is centrally and favorably located, and they have intimated to Doctor Piper that they are prepared to give us a grant of 2,000 acres or more, also tools and seeds. Such instruction in agriculture, the fundamental industry, is a part
of our policy, and we welcome such cooperation with the Government. An agricultural man should be added to the staff of this Mission, as early as possible.

Kambove

Kambove, under the care of Reverend and Mrs. R. S. Guptill, has been a particularly active center during these two years. The boarders in the Fox Bible Training School have been between sixteen and thirty. However, only a comparative few of these really belong to this school—only the grown young men in immediate preparation as teachers and evangelists. The younger pupils really belong to the Congo Institute—a general educational institution which must be established as early as possible.

With the moving on of the railroad construction toward the north, the exact lines of work of two years ago have been changed, but new lines of work, particularly with village people, have opened up.

Kambove has had to serve as forwarding station for Kapanga, and this, together with treasurer's books and accounts, has made very heavy demands on the time and strength of Rev. Guptill.

The Congo Mission Press has been quite extensively used, and the Book Store has sold large quantities of Scriptures and school supplies. The Livingstone Memorial Library has made available reading matter to a number of people in the country.

There have been numerous European visitors at Kambove, many of them missionaries. Sociability, with the opportunity for religious conversation this affords, immediately and later, is the only form of work we have attempted among the Europeans so far. as there has seemed no desire or opportunity for anything further.

On the part of a few parents we have been urged to have a school for European children. This request has been complied with, but only four different pupils have enrolled. This problem is one requiring very careful consideration. Very clearly, there is and there will be increasingly, a desire on the part of non-Catholics for another school in the country. Whether some other denomination, or we, should meet this demand, remains to be seen.
Elizabethville

The work started here two years ago, at the request of a score or more of Nyasaland Christian young men, has gone forward steadily under the guidance of Joseph Jutu and of Moses Kunwenda. Sunday services have been maintained, and a night School, in which the pupils paid fees of 2.50 francs per month, has been conducted.

On our return in February, 1917, we found fifty pupils enrolled and an attendance on Sundays that taxed the capacity of the iron and wood Kaffir trading store that has housed this work for these two years.

In establishing ourselves in Elizabethville, we have found it difficult to get living accommodations, as the town has filled up during the past year until the European population numbers fully twelve hundred.

We have been able to purchase a wood and iron residence of five rooms, kitchen and store room, at a reasonable figure, and have also purchased a building that we will remove to stands we secured an option on two years ago, and which will be used for School purposes.

The Work in America

Reaching America in March, 1915, we at once gave ourselves to deputation work, visiting churches and individuals who had been supporting the work of the Congo Mission. Three months were given during the summer of that year to writing "Pioneering in the Congo" and seeing it through the press.
The fall of 1915 was given to cooperation with the Laymen's Missionary Movement, in the conventions held, and the spring of 1916 to the promoting of the Passion Week Self Denial Offering for New World Conditions, all under the direction of the Board. We had the privilege of attending General Conference, and during the summer following, we had a semi-rest for two months at Evanston.

As soon as work could be taken up in the churches that fall, which was not till late September, we were at once at work again. For months we had been unable to make direct appeals in the churches, for various reasons; but in the last few weeks of our stay in America, a harvest set in. God brought in gifts from various sources, some of which we had not ourselves cultivated. We thus were able to see fully arranged the support of five couples at least, and of two single parties, with prospect of yet other support, maturing this year.

For all this we are profoundly thankful. While we need fully twenty-five couples to occupy the outstanding centers staring us in the face today, we realize that the best growth is a gradual one. We therefore thank God most devoutly, and take courage for the future.

We wish to record our profound satisfaction over the cordial interest manifested by the Church at home in the Congo Mission. This young child in the Family of Methodist Missions scattered throughout the world has been given a cordial welcome and has the good wishes of the Methodist host.

Especially do we rejoice over the wholehearted cooperation and promotion on the part of the officers of the Board, particularly our, Secretary, Doctor Frank Mason North. Without this most cordial cooperation on the part of the Board, much that has come to the Congo Mission would not have been realized.

In company with the older missionaries, Doctor and Mrs. Piper and Reverend and Mrs. Updill, we join in most hearty welcome to the new workers, Reverend and Mrs. T. B. Brinton and baby, Howard, and Miss Jensen, who reached the field in September, 1916, and to Reverend and Mrs. C. C. Hartzler and baby, James Albert, who reached Kambove in January, 1917, and to Mr. R. S. Smyres, who accompanied us as we arrived in February.

The coming of Mr. Smyres as Secretary was made possible by the kindness of Mr. F. B. Wallace, of Detroit, Michigan, and by subscriptions from members of St. Paul's Church, South Indiana. This inaugurates a departure and a policy which we hope will be permanent in the Mission, that of having a business office where those trained in stenography, typewriting, accounts, records, etc., can give themselves to this work,
to the great saving of time and energy of the other missionaries, and to
the greater efficiency of the entire work.

"It is God who worketh in you, to do of His good will." Our Lord
has worked hitherto in preparing the way, and has been revealing his
provisions and his will. Our greatest concern and desire is that His
further will for the work shall day by day be glimpsed and known to and
by each and all, and that for the part of the Katanga that we occupy
and shall occupy—our portion of the great world field—His Kingdom
may come and His will be done, and that all shall have opportunity to
hear of the Father's great sacrificial and redeeming love.

No. 2. Report of Arthur L. Piper, M. D.

Kapanga, Katanga, March 6, 1917.

The year has passed rather smoothly with no real troubles,
and there has been general progress in most phases of the work;
but certain phases are worthy of special mention.

In the past there have been difficulties over taxes, and it has
taken time to adjust these matters—to have the new comers who
joined our Mission village understand that they must pay taxes
promptly and without protest, if they wish to remain members of
our settlement. It has taken time and many negotiations to deter-
mine what of the men were exempt from the tax on the ground of
having four or more children.

The local Government officials have come to know our correct
attitude in these matters, and our spirit and purpose of full coopera-
tion with them in administration.

It has been a great help to our Mission people as well as to the
natives in general, that the annual tax has been reduced from twelve
francs, as formerly, to six francs, which is the average monthly
wage in the country. I understand that the district commis-
sioners have the power to fix the tax for the district.

The Government has shown its desire to work in cooperation
with us, by their proposal regarding the Primary School of Agri-
culture.

It seems the hope of the Government to start a Primary School
of Agriculture in each district throughout the Congo, these schools
to be in the hands of missions and run by them, subject to certain
Government regulations, but left largely to the mission, to conduct them as they think best. The Government stands ready to aid these schools by giving seeds, implements, and perhaps some funds, and to render what advice their experience enables them to do. They have chosen Kapanga Station as the most suitable location for such a school in the District of Lulua, probably not so much because this is an especially good site, as because as a mission we have made a start here, and there is no good reason why this is not a suitable place for such agricultural work. There is abundance of pretty good land all around us, and splendid water facilities which could be used for irrigation in dry season.

Thus far the Government has proved to us that they do not wish merely to talk about such a school, but that they are willing to lay out money on it. They sent us ten one-man loads of seeds, from Elisabethville. I do not know the cost of the seeds, but the cost of of transport alone would be about one hundred dollars. I do not feel that these seeds were an entirely wise investment for them, but perhaps they were; but at any rate, it showed their earnestness. There were four one-man loads of shelled corn, all of one kind, none of which has done well here, either at the hands of the natives or under our own care; but some other things have done much better. I think this was a splendid gift for a start, and no doubt their aid will be proportional to the amount of energy we give to that work and the success we achieve. They would certainly welcome most heartily a man to give his entire time to that work, they would stand by by him royally, I believe. Should such a man be appointed, I believe the one who could be of most service, and who would be desired by the Government, would be a graduate of an agricultural college. I am sorry to report that Monsieur Vermeesch, the agricultural expert who was here, has been transferred out of the Lulua.

As regards the relationships of the Mission with the Chief (King) Mwata Yamvo, these have been in general quite friendly.

The funds for the work have been very scarce this past year. The year began with debts on our hands. I kept the expenses down to the very lowest point, and yet we are even more in debt now than at the beginning of the year. Now, especially, since the Brintons and Miss Jensen are here, we need a greatly increased income. If you were to ask what I feel is our greatest material need, I would say first, money to pay the present debts, next, supplies for the school and the dispensary, and trade goods which we need.
for use as cash; and after these, there is a vast and intense need for funds to hire native teachers, and to build. Many buildings are needed, and it seems as if we must have them; and yet these other things are needed first.

A Familiar Family scene: "Digging out jiggers."

As regards the medical work, there is not very much to be said. There are here vast opportunities of all kinds, and which I have as yet only touched. I am practically out of supplies of all kinds. For many months I have been trying to piece out our supplies, and it has seemed like the widow's cruse of oil, for surely God has wonderfully blessed the use of our limited means. But how we need to enlarge this work! We need a hospital most urgently, and I believe the money will be here to build the first building this coming dry season. Internal medication is very useful, and I am convinced that it accomplishes far more than we realize, but it is quite prosaic. It takes the romance of the surgical work to spread abroad, far and wide, the achievements of the foreign doctor, and it is this that opens to him the largest opportunity for spiritual results, I am convinced. And I am very anxious to get into it. I feel almost as Paul must have felt when, in the first chapter of Romans he said, "I am ready," meaning that he was ready with the same enthusiasm of the hound when he had caught the real scent of the tract of the game, and was tugging at his chain to be freed for the chase.
The preaching services at the Mission here were well attended, and the people have showed much sign of earnestness. Some months ago, I held a series of evangelistic services, and there were thirty-four who confessed a desire to follow Christ. We cannot know as yet how much this meant to each of them, but surely a good part of them are living lives of which we can be proud, as compared to those in the villages round about. The people of the Mission do not drink, do not smoke, do not hold dances, do not practice polygamy, they work very much more diligently for themselves, and for their employers they are more faithful than those outside the Mission.

We rejoice beyond measure over the arrival of Mr. and Mrs. Brinton, with little Howard, and Miss Jensen. Not only is it a very great comfort and blessing to us personally, but this station is a different place since their arrival. But there is work enough for all, and much more. Surely God has greatly blessed us in sending them, and surely God has sent the right ones, and we are very thankful to Mr. and Mrs. Springer, for their abundance of labors on behalf of the people of this station, and to all who have had any part in the training of these missionaries, or in their support, enabling them to come here.

Of course next year, Mr. Brinton will be reporting the evangelistic and largely the school work, and I have done so this year merely because he arrived just at the close of the year. I have said little about Mrs. Piper's work, but she has had hershare in all the work, and the work is reported as one work.

No 3. Report of T. B. Brinton

Kapanga, Katanga, March 6, 1917.

The first conviction as to the claims of foreign missionary work came to me while attending a summer conference at Eagles Mere, Pennsylvania. It was then that I became a student volunteer. I have always looked upon the foreign mission work as being the largest way in which I could invest my life. It has not been the spirit of adventure that has brought me to Africa, but the desire to lift the natives to a higher plane of living.

My heart is indeed full of thinkgiving to our Heavenly Father for the way we have been cared for, in getting to our field of labor.
The last one hundred miles of our journey was certainly most trying to us. Many times we were compelled to wade through swamps and rivers, and sometimes it was necessary for me to wade through water up to my neck, and carry the baby besides. One day we were filled with doubt as to the possibility of our reaching our field of labor at all. We had started out at five-thirty in the morning and had travelled until eight o'clock at night, and then were not certain whether we could goon the next day. We had waded through three rivers and had built two bridges, and had travelled all day with hardly anything to eat. Part of the day we were compelled to travel in the rain. Now that we are all settled on the Mission station, we are grateful to God that He has brought us safely here.

A short stay of only three months offers little material for a report. Upon arriving at Mwata Yamvo with Mrs. Brinton, baby Howard and Miss Jensen, we were warmly greeted by Doctor and Mrs. Piper and the people of the Mission. We were certainly grateful to Doctor Piper for having our house built and ready for us to move into.

The school and pastoral work has been turned over to me. Every forenoon I have been holding classes. There seems to be large opportunities for the Mission here. Already there are forty-eight members in the native church and sixty-nine in preparatory membership. There are over one hundred in the day school, and a much larger enrollment could be secured if slates and books could be secured for them.

On Sunday afternoons I have been going to Kapanga village, and there I have been talking to about one hundred people. They are very anxious to have a school at the present time. At two other villages near by, out school supplies could be started if only school supplies could be gotten. What we need is about three hundred slates, some blackboards and charts. We need more books in the Lunda. If the needed school supplies could be gotten, I believe we could have about five hundred natives in school by the end of the year.

Already there are seven native teachers who are ready to be put into out schools if the funds were available to start the school. All of these men have been teaching in out schools at Angola and they ought to be put in out schools here. They all want to teach in some school. I have asked them to wait until Dr. Springer, comes here.

In all of my preaching I have been evangelistic. In every service I have tried to impress upon the native the necessity of deciding for Christ. Some results have followed. At one prayer meeting a witch doctor expressed a desire to walk in the path of God and follow Christ. At the first communion service held since ar-
riving here, I administered the communion to over fifty. Nine infants were baptized and two were received on probation. We are praying for, and expecting big things for the Kingdom of God in the coming year.

No. 4. Report of Miss Marie Jensen

Being now on the field, and a field so full of opportunities, may none be lost by me in winning souls for my Master.

To think that it was fully eight years ago that I first felt the call to the foreign field! But it is one thing to hear the call, and another thing to see yourself lacking in almost everything useful in a foreign field. But the call was strong, and my love to the African people grew stronger all the time. So in spite of the impossible, I decided to go if the Lord would open the way and make the impossible possible. And how wonderfully has God opened the way for me, step by step, until I reached the land of my dreams!

Nothing here seems strange to me. I have more a feeling of having been away for a long time, and now have come back. I do love the people and the work and my greatest wishes are that my life shall not be a failure.

I have now helped with the work for some time, and I have seen how anxious the people are to learn.

I am having three classes each forenoon; one is in beginning arithmetic, twenty pupils; another in the laws of health, twenty-six pupils; and the third in English reading, seventeen pupils. In the afternoon, I have Jacob in English reading.

Yesterday, March 4, I was introduced to my particular line of work. Doctor Piper says that it is seldom that the natives call him in cases of confinement, but this time they did, and he called me; and I took the case. Doctor Piper was there, too. As I was sitting there waiting in that little dark hut, crowded with women, my heart did ache for their many needs, and how I wished that I were able to speak their language so that I could have told them something of what I was thinking about.

On February 25 we started our Sunday School. We have two classes. Mrs. Brinton teaches one of forty-five children, and I one of forty children.

One thing I see, and that is if we had a few more tools to work with, better work could be accomplished, as in arithmetic, if we had more
slate pencils, blackboards, etc. The book used in hygiene is much too hard for them at the present, and it is the same way with other books we are using. Some of these could easily be translated into Lunda.

You may think that I am full of wishes. I should like to take up a sewing class, but I think it is of no use to do so until I have the things needed therefor.

No. 5. Report of R. S. Guptill

This report will cover the years 1915 and 1916. I will speak principally about Kambove Station.

When Mrs. Guptill and I were left alone with all of the work on January 23, 1915, we did seem so small! But we took up a work trusting Him who gives wisdom to all who will acknowledge Him as their leader. We have learned how much we must depend upon God to be efficient workers in His service.

The Fox Bible Training School.

First, I will speak about the Fox Bible Training School. I am convinced that this is our most important work at Kambove. Our pupils are from various tribes. They are forced to mix together and find that a Baluba, even though he eats monkeys, can learn as easily as his more civilized brother from South Africa. What matters if he did come to the school clad in a little loin cloth and smiles? He is here to learn and we will do our part to teach him.

We cannot teach many subjects in the school, but the Bible is at the center of all of the teaching. Spelling lessons, reading lessons and sometimes lessons in oral arithmetic can be obtained from the pages of the Bible. We keep before them the truth, that God's word has power to quicken the soul. Hardly a boy is here more than six months without publicly acknowledging Jesus as his Saviour.

Then, too, we are training our own leaders. We can study a boy and know his weak points as well as his strong points during these five years that he is in the schools. We can pray with him and for him and try to help him to decide what he will do with his life. Then when he does make a confession of his desire to preach, we can usually tell whether the boy is sincere or not. God
does call these black boys to preach, and they can preach. They put us to shame by their vivid, to-the-point preaching.

Not all of the pupils will become preachers or teachers but they will be better boys, we hope. They can return to their villages to help make at least one more village a little more like Christ would have it.

As fast as we open up new work, our missionaries will need capable helpers. They will get them from this school. If some strategic center needs to be occupied immediately and there are no missionaries to go there, it will be possible to send a married pupil there and he can hold the work till there is a missionary, who can go there to work.

During the two years Mrs. Guptill and I have rarely missed a class in the school. Our forenoons, five days a week have been in the school. Since the first of February, I have turned my classes over to Brother Hartzler and have tried to get caught up with some of my other back work.

Copper Mines

At present we are doing religious work only at the Kambove Copper mines and in compounds near by. Services have been held nearly every Sunday morning. We cannot tell how much good has been done. There have been no definite conversions. The reasons are these: The boys are recruited for a period of only six months. I have had four entirely new groups to deal with. They cannot all attend every Sunday of the twenty-five in their term of work. Some must do night work and Sunday work. So they may either be sleeping or working on Sunday. Indifference to religious things makes many come irregularly. Still we do not despair. We are patiently sowing seed. It may grow up in the heart of a boy when, in his village, he is relating his experiences at Kambove. He may tell them about the Jesus of whom he heard the Missionary tell, and a revival may start then and there. Surely we are but workers. It is God who giveth the increase.

The compound manager, Mr. Middleton, has been very kind to me, and has made it possible for many of the boys to attend service free from disturbance.

The Union Miniere has opened up new copper mines at Likasi and Chitulu, fifteen miles southeast of Kambove. A good motorcycle road connects the two places. Soon we hope to have work among the natives there.
Village work

I have done some work in the eleven villages that are within fourteen miles of Kambove. Boys have been at various villages often for three days preaching and teaching. I have visited some of the villages once or twice and others more often. I love the work in the villages. The life in the towns seems so unnatural, but in the village one gets the native as he is, a dirty, ragged, congenial and lovable person, whose soul is precious in God's sight. I have had many a happy hour teaching these people, but in order to do this, I have had to take time from the Kambove work.

With two families here, it will be very easy to take Friday and Saturday intinerating trips to two or three villages, teaching and preaching, helping the natives, and giving the missionary and his wife two days of change and a chance to learn the language where no one speaks English.

Then again, from the middle of August until the first of November, all of the water must be carried over two miles. In the two years, I have had much trouble to get the boys to carry the water. Two boys were expelled for refusing to carry water. This same period is not a busy time in the villages. Harvesting is over, and it is too early to cultivate. It is the ideal time to put our pupils out into villages to teach school. This would save us providing vacation work, food would be cheaper, and the water question would be solved. The schools could easily be visited once a week, and the missionaries get a little relief from the routine station work.

Congo Mission Press

The Congo Mission Press was set up, but not in operation, when Mr. and Mrs. Springer left on furlough. In April, 1916, Mrs. Guptill printed the first impression. It was John 3:16 in Luunda, Chibemba and English. It never had anything to do with printing before, but I have stumbled on to a way of getting things done so that in the two years quite a number of things have been issued.

The first work was the Luunda hymn book. Mrs. Springer left me a number of Luunda hymns, and these I printed and made into the Luunda Hymn book—the first hymn book ever printed in Luunda. In fact, it came very nearly being the first book ever printed in Luunda, the gospel of Mark, a translation by Jacob, corrected and standardized by Mrs. Springer, being issued by the British and Foreign Bible Society early in 1915.
I have printed about fifty different kinds of slips, lesson slips for school, hymn slips, verses of Scripture, catechism slips, etc., for Sunday services at the mine and elsewhere. I printed one circular letter and ten leaflets for the people who are supporting our Mission.

**Katanga Book Store**

During 1915, the book sales fell off quite a bit. There was less work for the natives than in 1916. Lately, we have found that the books have been selling well. We have just received the new Testament and Psalms in Chibemba, translated by the Missionaries in North East Rhodesia. The word of God in various languages has gone to the huts of many boys as they have taken their portion of Scripture with them from the Book Store.

Five times I have sent boys to rail head and along construction, to preach as well as to sell books.

**Manual Labor**

The afternoons of school days and Saturday forenoons have been work times for the boys. Vacation times they have worked all day. Many odd jobs of repairing and of general mission upkeep have been done. These boys have cleared a ten acre garden from the forest, and two crops have been planted. The ground has not proved as fertile as we had hoped. Still, we can raise beans, which do very well.

It has been necessary to do some building. In building I have had to do much of the work, but the boys have been helping.

First, I built a dormitory 17 x 36 feet, with eight rooms, each accommodating two boys. Then I attempted my first brick building, a dining room 17 x 33 feet. It was necessary to practice with dominoes until I was sure how to make the corners come right. Then I went ahead. Next, I found it necessary to build a new building for the office, book store and printing press. This is made of brick also. It was started in November, but I had to leave the work to try and get the treasurer's books squared up before the end of the year. When Brother Hartzler came the last of January, he joined the union and we laid sun-dried bricks together, and completed the walls. We put on the wood work of the roof. The boys have done most all of the rest of the work.
Bishop Johnson, Missionaries and native congregation in front of store room used as church for two years at Elisabethville. April 1, 1917.

Elisabethville

I have been able to go to Elisabethville seven times, to help the boys in charge of the work there. The boys have done very well. They have kept regular religious services, and have had night school some of the time. They have been very patiently waiting for the new missionaries. They are rejoicing now that workers are there with them.

The boys have been persecuted severely, but have more than stood the test.

Kapanga

Our relations with Kapanga station have been most friendly. I have sent off five caravans for them, and have tried to get such things as they needed from time to time, sending frequently by parcel post.

We were glad that one of those caravans was of boys who were accompanying Reverend and Mrs. T. B. Brinton and baby Howard, and Miss Jensen.

General

We are truly grateful to God for his care over us during these two years. We expected helpers within six months, but when
it came to two years and no helpers, we worked on and waited just
the same.

The Government has been very friendly. Some of the mis-
sion's best friends are among Government officials. The officials
as a whole have given Brother Springer's book, "Pioneering in
the Congo," a very hearty reception and feel that in all of his
references to the Government, or to Government officials, he has
been more than fair to them.

I have been picking up the native language a little at a time, hop-
ing that some time I might be able to speak directly to the people. On
the first of January of this year, I began regularly to preach in the
native language. It certainly does seem like preaching once more! I am
thankful for this privilege and I trust that as the years come and go, I
may be able to lead many an African to the Christ who wants us to
"make the careless Ethiopian afraid."

No. 6. Report of Mrs. R. S. Guptill

My work has been, largely, in the Fox Bible Training School,
assisting Mr. Guptill, also, when the demand became too urgent to
put aside longer, in an afternoon school for white children.

During 1915 there was only the native school. In this I taught
the following subjects: Reading in English, Arithmetic, Dictation
and Spelling, French, Bible reading, and Reading in Chibemba. In
Reading, Arithmetic, Bible and Chibemba, I took the lower classes
while Mr. Guptill had charge of the more advanced work in those
studies.

I found the teaching problems very different from the ones
encountered among the same grade of schools at home. For instance,
beginner's work had to be taught to people ranging in age from
about eight years to forty years. Several of them knew no English
at all, and I, who had mastered only a little of one of their various
dialects, found it a problem indeed to make the lessons clear to all.

My part of the work in the native school began at seven in the
morning and continued until ten thirty or eleven, with a half hour
recess for breakfast.

Early in 1916, white school work began with one pupil of nine
years. She was the daughter of an American who had come to
work at the copper mine near Kambove for three years, bringing
his family with him. The problem of a school to which they might send the girl was hard to solve. Kambove had no white school and at first we thought that it was impossible to take on more work, since our native school had grown larger; several boys having come into the school after working out their school fees. A hundred and sixty kilometers distant, at Elisabethville, there was a Roman Catholic Convent to which the child might be sent, but the father and mother were Protestants and feared the result of sending their daughter there. Yet, they thought it might be better for her than no school at all, even if nearly all of the lessons were taught in French. We were urged to take her until finally, after much thought and prayer on the subject, we consented to do so for a time. (This same problem arises before many a white man when he thinks of bringing his family with him to the Congo. Will his children have a chance to attend school?)

The girl stayed with us during the week, going to spend week ends with her parents. She did her studying mornings at my table, where I could answer any questions and still go on with my classes in the native school. Recitations for her came in the afternoon, when I was free from other school duties. She was beginning fifth grade work.

Not many weeks later, a Dutch boy of about nine years came to board with us and to begin work in English. He came from a farm twenty kilometers from Kambove. At the same time the boy came, two girls from a Jewish family in Kambove entered the school as day pupils, making three separate classes in all.

With the native work in the morning and white school from 1:30 to 4:30 in the afternoon, I could not take as much time for language study as I would have liked. I worked on the Chiluba Sanga dialect as much as possible since that was used in the villages all about us, while Mr. Guptill was learning the Chibemba. We could then help each other and be gaining some knowledge of both dialects at the same time.

During the rainy season until the last two months, we have had but one regular attendant at white school, the American girl from the mine. When Mr. and Mrs. Hartzler came, they immediately relieved us of most of the school work.

At times it has been necessary for Mr. Guptill to go to Elisabethville, to superintend the work there. Then it has been my duty to care for the work here during his absence, but always with the help of one of the native evangelists.
Now and then it has been possible for us to visit a few of the native villages near Kambove, to tell the people there the message of the Saviour’s love. When Mr. Guptill went alone, it was possible for him to return to the Mission before dark, after visiting three or four villages; when I went with him, we took a tent and remained over night, cycling home the next morning, thus making it possible for us to reach at least one village more.

In each village we first greeted the chieftain, and then had a little service with his people. After that came the lesson, “ba, be, bi, bo bu,” etc., with a very few simple words in their own language made up of the syllables taught. The women and the girls all gathered closely around me in order that they might have a good view of the chart from which I was teaching. The men and the boys were gathered around Mr. Guptill’s chart.

Mr. Guptill had printed little slips containing the alphabet or the syllables, and a few numbers, and the hymn in native dialect that we had been teaching them to sing. Everybody was given one of these slips. It was sad to see the women with gray in their hair trying so hard to grasp a bit of meaning of those funny marks. Their papers were held in any and every position, yet they dutifully said over the words they heard, while searching the papers from end to end or side to side, often with the printing upside down and their face showing plainly that they could really see nothing at all. I looked at those worn old women and at the bright faces of the little girls who had learned so quickly to point out the new lesson words, and I thought what it could mean to these little folks if only they could have a school near their village. Yet, who was there to start the school and to keep it going? Our visits must, of necessity, be far apart, since we were only two, and were needed at the Mission station. Many of the older women were hearing the Gospel message for the first time; must these children hear it but a half dozen times before they, too, were old?
In the villages, I have encountered my only real work with the native women for those about a white man's town like this are sadly degraded and do not care to listen seriously to the missionary or to his wife. We can only pray for such as these. The wives of our native evangelists have, of course, been in the school and they have come to me to be taught a little sewing now and then.

During the two years we have had the privilege of meeting and entertaining more than thirty missionaries who have passed through Kambove.

No. 7. Report of C. C. Hartzler

Arrival

On the evening of January 30, 1917, I arrived in Kambove to begin work in the Kambove Station of the Congo Mission, and in the Fox Bible Training School in particular. A hearty welcome by the Reverend and Mrs. R. S. Guptill and the boys of the school, made us feel at home.

Beginnings

Work began the following morning, teaching in the school, and gradually I have assumed most of the work of the school. This work occupies the forenoons. When I came, a new office building and printing office, and home for the Livingstone Memorial Library, was partly constructed. In the afternoons there has been plenty of work finishing this building.

Services

The preaching on Sundays and the chapel services and Wednesday night meetings have been shared with Mr. Guptill. On Sunday there have been from three to five services. Part of these Mr. Guptill has taken in the Chibemba language. The rest I have taken, speaking through an interpreter. It has been a joy to speak to the men at the mine and also to the boys in the school, but I shall be glad when I can dispense with the services of an interpreter. The services, as well as the work of the school, will be reported in detail by Mr. Guptill.
Personal

I have been here such a short time that my report is necessarily short. Older Missionaries tell me that a new missionary is expected to give something of his religious experience.

Humble parents on a farm in North Central Missouri welcomed me as their fourth child on July 24, 1887. Mother died when I was four years of age, and my father, rather than keep the children, gave them away when he had opportunity. Two years later a couple who had no children adopted me as their son. They lived in the trading center of the county and so I went to town. These adopted parents were very faithful church-members and Christians. The Bible and Christian principles were taught me. Being thus reared, I did not go into vice, although I saw much of it, for father's hotel was next to a large saloon in a railroad town. During revival meetings at the Methodist Episcopal Church, when I was seven years old, I confessed my sins publicly and united with the church. Mother did not forbid me to do this when I asked her if I might, but counseled with her pastor and then told me that I might if I thought I ought to do so. Just how deep was the penitence at this time is a question. However, I soon began to feel that I would like to be a preacher.

In the second year at high school a desire came to me for a deeper consecration that would make me "good enough" to be a "preacher". This I did not satisfy until my senior year at high school. At that time I definitely and publicly decided upon an out-and-out Christian life and for the ministry in particular. The years in high school were lived on the fence, spiritually, although I was still active in the League and as an usher in the Church.

In the fall following graduation from high school, at the age of nineteen I matriculated at Missouri Wesleyan College and began to work my way through. During my sophomore year, a representative of the Student Volunteer Movement came to the school for a visit. This set me to thinking about a work in which I had always been interested. I was willing to go to the foreign field, but thought that I was not capable for such a great work. Dr. Doughty, who was representative of the Volunteer Movement, so magnified prayer as a qualifier for the work of a missionary, that I could not avoid his appeal. After two weeks of thought and prayer concerning the matter and a long walk alone on a Sunday night, I signed the Declaration card.
In 1910, after finishing at College, I went to Garrett Biblical Institute. In the meantime my adopted parents had moved to California and my father was in poor health. After two years at Garrett I went to California so that I might be near him, and had the privilege of building up a new membership and erecting a church building in a new suburban town near Los Angeles. After a year and one-half there, father died and I took a student charge. I entered the University of Southern California for post-graduate work. The Master of Arts degree was conferred on me the next spring and I immediately returned to Chicago. There I worked and preached until I had finished the work and received the degree of Bachelor of Sacred Theology.

During these years I had kept the parent board informed of my work and missionary purpose. In 1914 when I graduated at Garrett, the parent board did not have a place for me and Dr. Donohugh, the Candidate Secretary, advised me to take a place in Utah that was open. Therefore I went to this home missionary work and for a year and one-half had my spiritual fibres toughened by contacts with Mormon people.

Soon after going to Utah, recognising that it is not good for man to live alone, I made a trip to Southern California, and soon afterwards took, 'for better or for worse,' a native California maiden by the name of Miss Lucinda Lee Padrick. In the middle of the year 1916, while I was still in Utah, Dr. Donohugh put me into communication with the Reverend John M. Springer, Organizer and Superintendent of the Congo Mission. In company with wife and baby, I left Los Angeles on Thanksgiving Day after some delay left New York on the S. S. "City of Glasgow," December 23. We accompanied the Reverend Mr. Springer, his wife, and his new Secretary, Mr. R. S. Smyres, as far as Cape Town. The journey off the coast of South America was made dangerous by the presence of German raiders. Our voyage, aside from that, was pleasant, and made more profitable by the presence of other missionaries. On the twenty-first of January we landed at Cape Town. On the following day we departed for the Congo, and reached our destination one week later. Since then I have been on the job.

The Future.

As I think of the future, I do not think of easy tasks or few. Had I expected easy things I would not have come to the Mission field and to the Congo in particular. I do expect the Divine Christ to give me grace and grit for the work.
We reached Kambove on the thirtieth of January, just two months after leaving our California home. Work began on the second day following. At first, I assisted with one or two classes in the Fox Bible Training School, but on Monday the school for white children was reopened, and I taught the girls in the mornings.

This work continued until the last week in March, when the school was closed for an indefinite time. The afternoons have been spent in language study, or in various activities in connection with the home and the care of the baby.

Six years have passed since I indefinitely decided to be a foreign missionary, having signed the Student Volunteer Declaration in March, 1911. Although the child of Christian parents, it was not until the summer of 1910 that I fully consecrated my life to God to be used in whatever way He saw fit. At the time I had no idea of taking up missionary work, but through study and prayer I was led to decide for the foreign field, in the following spring.

The intervening years have been ones of preparation through study, prayer and Christian work. I feel that two great factors in the molding of my Christian life have been the Epworth League and the prayer-meeting. The Christian life may be possible without the association of fellow Christians, and without Christian work, but I believe that it is not probable.

In the short time that I have been on the field, the needs of these African people have been burned into my heart so that more and more I am led to believe that God sent me here. When I first thought of missionary service, Africa had not the slightest consideration. I knew more about the needs of the Asiatic and of the South American people, so my interest was in that direction. When Mr. Hartzler and I were married it was our intention to go to India, but the war made that impossible, because of our German name. Shortly after this we were put in touch with Reverend J. M. Springer, and as a result we are now at work in Africa.

My father and mother were Christians, and I do not remember the day when I did not know about God. He has led me all these years, and I am confident that He will continue to lead me in the work at Kambove. Although raised in a Christian home, the time came when I felt that I must make a definite consecration of my
life to God. This consecration I made at the Huntington Beach Epworth League Institute in Southern California, the summer of 1910. As a result of my consecration to God I was led to decide for the foreign mission field as that part of God's world where He would have me put my life. I knew some of the needs of the home land, but I could not escape the thought that I must put my life where the need was greatest. Christ said to His disciples, "Ye are the light of the world," and I wanted to put my life and light where there was most darkness. Although Africa is not as dark as it once was, it is still very dark.

I was amazed to learn how little natives knew about the nature of God, the meaning of repentance and the joy of service. Their understanding is still darkened and it is this darkness which must be lighted by the patient teaching and living of the Christian.

We are learning the language, thought life and customs of our boys. I feel however that for a time the most effective teaching that we can do is that of our daily lives. The task that we face would overwhelm us were it not for the promise of Christ's presence and power with those who follow Him, and we know that He meant us when He said, "Go ye therefore and teach all nations—and, lo, I am with you alway, even unto the end of the world."


In presenting this, my first report to a Mission Conference, there is little that I can say regarding the work that I have done, because of my recent arrival on the field. I shall, therefore, first sketch the outline of my connection with the Christian life and with the Church which represents that life; second I shall give a short report on the work done since leaving America; and third, I shall record my hopes for the future.

My life

From early babyhood I was raised in the Church, and became a member of the Methodist Episcopal Church at age of seven. When I was eleven years old, I took Christ as the high example at which to aim my life, and ever since then, have tried to follow in His footsteps.
After finishing high school in January, 1913, I worked for almost two years, before going to college. During part of that time I took a business course in stenography. Little did I dream then of the effect on my life of that study and of the experience which I obtained in the office in which I was working. As a matter of fact, I took the stenographic course more for the sake of companionship with my high school chum who was taking it, than for any other reason. The taking of this course seems to me to be one of the evidences of the leading of God in my life. Often we are prepared for greater things when we little dream of it.

During the summer before I went to college—1914—I faced the question of my life work: whether I would devote my life to the up-building of the material kingdom of the world, or whether I should add my little bit to the spiritual and intellectual realms. My decision to engage in the latter found its concrete expression in my declared intention of entering the ministry. The summer following my first year in Northwestern University, I went to the Lake Geneva Y. M. C. A. Conference. It was clearly under the leading of God that I went to that Conference, as from many standpoints it seemed impossible, until the last moment, that I should go.

While at that Conference, the missionary proposition was presented so strongly by Doctor John R. Mott and other men of like character, that I decided to have a part in the spiritual development of non-Christian lands; I therefore became a Student Volunteer. Although I had more than usual interest in Africa, perhaps from the reading, as a child, of David Livingstone's life, I always said that I would go anywhere there was a need for me when I should be ready.

In the summer of last year, under peculiar circumstances, I became acquainted with the fact that Mr. Springer was thinking of taking a secretary to Africa. How I finally left my Junior year at Northwestern University, and came here to the field, is a story too long to be included in this report. But suffice to say that through it all, God's leading was clear.

Work already done

After leaving New York on December 23, 1916, I helped Mr. Springer in the correspondence during the voyage to Africa. At Cape Town we stayed for ten days, and I was able to aid in the work of getting acquainted with the Mohammedan situation, and with the work being done there among the colored people.
At Johannesburg, where we remained for eight days, I had the opportunity of helping in the study of conditions of the natives, and of the problems of that large city. Needless to say, at both of these places I derived a great deal of personal experience which I hope will be of benefit in the future.

I arrived at Elisabethville, with Mr. and Mrs. Springer, on February 20, 1917. Since then I have become more or less settled in an office, and have done some work in correspondence and in bookkeeping. There has not been time for organization of the work as I hope to have it, but I expect soon to get the work in first class business-like shape.

The Future

As to the future, I say only this: "My hope is in Thee." Many are the fields of service that present themselves to the unfolding mind of a young man; my life has been dedicated to the service of the spiritual uplift of men and women, and in this service I expect to continue. Of course, there are many ways of helping to build the kingdom of Righteousness, direct and indirect. My work here for the next two years will be more or less indirect; but remembering the words, "Whatsoever ye do, do all to the glory of God," I dedicate my service in the business side of this Mission, as well as the direct work of teaching and preaching, to the upbuilding of the Kingdom of Christ, and to the bringing to the African a new ideal of life, a full realization of the powers within him.


We wish to call particular attention to the acuteness of the religious situation within the area of the Congo Mission.

Our immediate boundaries are almost coextensive with the Kambove Province of the Belgian Congo. Within this area is the second richest and largest mineral field today known in African. The elevation gives a semi-temperate and equable climate, and health bill of Europeans is good, particularly where living conditions are settled and temperate lives are lived.

Of three factors necessary to build up a Christian civilization, i.e., Church, State and Commerce, two, State and Commerce, are present and active throughout the area.
The Government of the Belgian Congo is well established and the people dwell in security and are free to develop and progress. Government measures to aid them in agriculture and in other ways are being promoted and in some degree are in operation.

The industrial development of the country is proceeding rapidly. The output of copper is over twenty-five thousand tons per year, and is expected to increase to one hundred thousand tons per year, within a decade. Tin, gold, diamonds, and possibly coal will be added to exports soon. Agriculture is being established, and finds a splendid market at hand. Three lines of railroad and steam communication gives ready access with the east and west coasts, and with all South Africa; and other lines are under construction.

The native population has at hand a ready market for labor; but the local population is altogether too small to supply the large number of workmen required for all the present industrial activities, to say nothing of the much larger development contemplated. Workmen have been brought from near the east and west coast, and a well organized labor recruiting Bureau is bringing men from as much as a thousand miles, to work on the mines and in other industries.

In the industrial centers and throughout our area, the only religious agency besides ourselves is the Roman Catholic Church, which has a few mission stations and churches in two of the towns. But our combined activities and resources of men reach but one per cent of the population.

It must be frankly confessed, then, for and by the Church, that the religious development and provision for this section of the World Field is wholly inadequate, that in fact we are reaching a very small number, not over one percent of the population ever hearing the message of the gospel even once; whereas the State and Commerce are influencing and molding practically the entire population, directly and indirectly.

These are crucial days of transition for these native peoples. Old customs, previous checks and restraints and former sanctions are being
overturned and swept away, and new freedoms, new temptations, new licenses are before them. This is particularly true of the native workers in the various industries, and the considerable number of women that follow them to the towns and camps.

We believe and maintain that the general resultant effect of the administration of the State and of the direction and training derived from their contact with the industrial activities in the country, are in themselves for the good and the upbuilding of the native peoples. But these influences are not sufficient in themselves to guarantee the rounded industrial, moral, social and spiritual development of the people.

There is needed the third factor, the Church, to supply the intellectual, moral and spiritual instruction and guidance to meet these people in this their day of change and of comparative plasticity, and to do her part that this day of supreme opportunity and potentiality be not lost, but profited by and advantaged for the Kingdom.

We must not fail to point out that forces of evil are present and at work. We recognize most gladly the presence of a considerable number and proportion of moral people in the country, and could wish that all foreigners were of the kind and quality of the best of these. But the fact is that a considerable number of foreigners from many different countries live dissolute and evil lives, and in all ways set a pernicious example before the natives, introducing new vices and novel forms of old vices and evil customs. Many natives, even some who at home were enrolled as Christians, are constantly being swept into lives of greater sin and of menace to others.

Ever since our first arrival in the country, in 1910, we have been importuned by groups of these natives in all parts of the field that we have visited, particularly in the industrial centers, to supply them with teachers. We have received only help and encouragement, and no hindrance, from the Government and with rare exceptions, the other agencies have given us free and full entrance to their camps and locations.

Churches and schools are needed both in the industrial town, and centers and in the native towns and villages throughout the entire area, the latter particularly at the towns of important chiefs and in centers of numerous population.

New mines are being developed and new townships laid out near them; chiefs are asking us to send them missionaries and teachers; the present seems so important and so crucial a time
to respond to these calls and to enter upon these new opportunities. Strategy bids us advance at once. The Kingdom suffers that we cannot.

To occupy the outstanding centers that challenge us today, we need at the very least twenty-five married couples, besides workers for the W. F. M. S., whereas we number at this time only five couples and two single workers. Truly the harvest field is great, but the laborers are pitifully few. We do "therefore pray," and we exhort others to do likewise.

**Women**

Especially do we feel concerned about the situation regarding women. Under heathenism, her status is always low; there is little or no opportunity to develop modesty and purity of heart and life. The incoming of the foreigner is tending only to her further degradation. It is a common practice on the part of a considerable percentage of the white men of the country to take into temporary concubinage these native women. And these unions the white men desire to be childless, and usually they are. The women are supposed to take measures to prevent progeny developing from these unions. We wish to enter our strong protest against this practice and against the tolerance that is given to it in the country. One cannot be surprised at the great brazenness that manifests itself in the native women connected with this life. We also deplore the developing of a class of professional prostitutes, native women, within the European towns, and even in the native villages.

A number of the native young men have their wives with them, and in these families are a number of children, boys and girls. We are greatly pained to record that these little girls are growing up in the midst of the surroundings spoken of above, with this evil life lived all about them, and talked of freely in their presence. In many cases these little girls could be secured as boarders in schools. The wives of these natives also greatly need to have opportunity for instruction and spiritual care. We therefore most earnestly urge that at the earliest practicable moment, single women under the W. F. M. S., and the Board, may come to labor in this field.

**Sabbath Observance**

We also greatly deplore the keeping open of places of business, the holding of auctions and of markets, and the doing of unnecessary work and business on Sundays.
Liquor Traffic

We most heartily commend the legislation proclaiming entire prohibition of liquors within the Belgian Congo, and we greatly regret the non-enforcement of this legislation.

Mohammedanism

While our field is a little south of the heart of the Continent, we are face to face with the Mohammedan menace. Groups of hundreds of Islamic followers have been brought from the East coast to work in the mines.

On the northeast corner of our field, just opposite Lake Tanganyika, we are open to an aggressive invasion of Mohammedan traders, who are the effective agents in spreading that faith.

Near Elisabethville, three small villages have been established by followers of the false prophet.

We add this as another urgent reason for the early and general occupation of the area by the Christian Church.

Respectfully submitted,

J. M. SPRINGER
R. S. GUPTILL

No. 11. Report of Committee on Resolutions

Whereas, in the Providence of God, Bishop E. S. Johnson, D.D., has been assigned the Episcopal supervision of the work of our church in Central Africa,

And whereas amid many real and serious dangers, he has been brought safely to the Congo to hold this, his first Conference in Africa,

Be it Resolved that we express our profound and entire satisfaction at his election to the office of Bishop for Africa;

Be it Resolved that we extend to Bishop Johnson a most cordial welcome to this part of his field of labor, also our appreciation of his brotherly spirit, and assure him of our prayers for many years of service in Africa. (Continued on page 44.)
<table>
<thead>
<tr>
<th>NAME OF CHARGE</th>
<th>NAME OF PASTOR</th>
<th>Church Baptisms</th>
<th>Membership Members</th>
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<tr>
<td></td>
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<td>Adults Baptized</td>
<td>Children Baptized</td>
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<tr>
<td>Elizabethville</td>
<td>J. M. Springer</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Kambove</td>
<td>R. S. Guptill</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Mwata Yamvo</td>
<td>A. L. Piper, M. D.</td>
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<th>NAME OF CHARGE</th>
<th>Disciplinary Benevolences</th>
<th>Other Benevolence</th>
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<tr>
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<td>Board of Foreign Missions</td>
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<td></td>
<td>Church</td>
<td>Special Gifts</td>
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<td>-</td>
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<td>Kambove</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Mwata Yamvo</td>
<td>10</td>
<td>-</td>
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<tr>
<td><strong>Total</strong></td>
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<td>16</td>
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</table>
### Sunday Schools
- **Officers and Teachers**
- **Total Enrollment in All Departments**
- **Senior Members**
- **Junior Members**

### Ep. League
- **Church Buildings**
- **Estimated Value**
- **Parsonage**
- **Estimated Value**
- **Paid for Building and Improvements**

### Church Property
- **For Board of**
- **Foreign Missions**
- **By Native Church**

<table>
<thead>
<tr>
<th>Sunday Schools</th>
<th>Ep. League</th>
<th>Church Property</th>
<th>Benevolent Collections</th>
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<td>1</td>
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<tr>
<td>1</td>
<td>3</td>
<td>80</td>
<td>37</td>
</tr>
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**Note:** Other properties at Kambove: Two residences $550; two offices $250; shop $150; five dormitories $550; carpentry and farming implements $250; household furniture $700; other mission equipment, organ, stereoptican, cyclostyle, etc., $300. Katanga Book Store stock $300. Total $3050.
WHEREAS, we have been most comfortably and cordially entertained by Brother and Sister R. S. Guptill,

BE IT RESOLVED, that we express our hearty appreciation of their most kindly hospitality.

WHEREAS, our Church is to celebrate in 1919 the centennial of the organization of the Missionary Society, of which the Board of Foreign Missions of the Methodist Episcopal Church is one of the successors,

BE IT RESOLVED, that we most heartily commend this celebration, and pray for large success at results for the extensive and carefully planned campaign now being prepared and promoted.

RESOLVED, that we express heartfelt appreciation to the Belgian Government for the kindly interest and sympathy which it has shown.

RESOLVED, that we express a heart welcome to the new Vice Governor-General, Baron de Rennette, and our pleasure in the coming of the Baroness de Rennett and their son, to grace the Palais de Gouverneur. We trust that this example will be followed more generally by other government officials, so that there will be a large increase of Belgian families who will make the Congo their home.
Rhodesia Mission Press