JOURNAL
OF THE
Second and Third Sessions
CONGO
MISSION CONFERENCE

Second Session, Elisabethville, Katanga, Congo Belge, April 22-28, 1919
Third Session, Kambove, Katanga, Congo Belge, September 15-19, 1919
E. S. JOHNSON, Bishop
JOURNAL
—OF THE—
SECOND SESSION
—OF THE—
Congo Mission Conference
Methodist Episcopal Church
—HELD AT—
ELISABETHVILLE, KATANGA, CONGO
BELGE, AFRICA
April 22-28, 1919

BISHOP E. S. JOHNSON, Presiding
E. I. EVERETT, Secretary

Adopted by the Conference as Its Official Record

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SECRETARIES' CERTIFICATES.

This is to certify that the Journal of the Second Annual Session of the Congo Mission Conference herein contained is a complete and accurate record of the proceedings.

Edward Irving Everett

Secretary.

This is to certify that the Journal of the Third Annual Session of the Congo Mission Conference herein contained is a complete and accurate record of the proceedings.

Roy Smythe

Secretary.
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OFFICIAL RECORD.

I. Conference Chronological Roll.

(Conference Organized in 1917.)

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<th>Entered Mission</th>
<th>Name</th>
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<td>1917</td>
<td>1914</td>
<td>Guptill, R. S.</td>
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<td>1919</td>
<td>1918</td>
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(Name in italics signifies Probationary Member.)

Associate (Lay) Member

1914 Piper, A.L., M.D. 150 Fifth Ave., New York, U. S. A.

Other Missionaries of the Board

1910 Springer, Mrs. J. M.
1914 Piper, Mrs. A. L.
1914 Guptill, Mrs. R. S.
1916 Brinton, Mrs. T. B.
1916 Jensen, Miss C. Marie Kapanga
1916 Hartzler, Mrs. C. C.
1918 Miller, Mrs. W. A.

(Note: For later list of names and addresses, see Conference Chronological Roll of Third Session.)
II. Officers of the Conference.

President
Bishop Eben S. Johnson, M. A., D. D., Umtali, Southern Rhodesia

Secretary
Edward Irving Everett, Elisabethville, Congo Belge

Statistician
Coleman C. Hartzler, Kambove, Congo Belge

Treasurer
Roger S. Guptill, Kambove, Congo Belge.

IV. Conference Committees.

State of the Church
R. S. Guptill, T. B. Brinton, E. I. Everett.

Course of Study for Native Evangelists
C. C. Hartzler, R. S. Guptill, T. B. Brinton, W. A. Miller.

Conference Relations

Languages and Relations to the Government

Book Committee

Board of Examiners

Policy of the Congo Mission Conference

Resolutions
Mrs. R. S. Guptill, Mrs. C. C. Hartzler.
V. Disciplinary Questions.


2. Who have been Received by Transfer, and from what Conferences? Wesley A. Miller, Wyoming; Edward I. Everett, Probationer in the Studies of the Third Year, New England.

3. Who have been Readmitted? None.

4. Who have been received on Credentials, and from what Churches? None.

5. Who have been Received on Trial? None.

6. Who have been Continued on Trial? (a) In Studies of First Year: Roy S. Smyres. (b), (c), (d), In Studies of Second, Third and Fourth Years: None.

7. Who have been Discontinued? None.

8. Who have been admitted into Full Membership? (a) Elected and Ordained Deacons this year: None. (b) Elected and Ordained Deacons previously: Edward I. Everett.

9. What members are in Studies of Third Year? None.

10. What Members are in Studies of Fourth Year? None.

11. What Members have Completed the Conference Course of Study? (a) Elected and Ordained Elders this year: None. (b) Elected and Ordained Elders previously: Edward I. Everett. (c) Elected and Ordained Elders under the Seminary Rule: None.

12. What others have been Elected and Ordained Deacons? None.

13. What others have been Elected and Ordained Elders? None.

14. Was the Character of each Preacher Examined? Yes, this was strictly done, the name of each preacher being called in open conference.

15. Who have been Transferred, and to what Conferences? None.

16. Who have Died? None.

17. Who have been located at their own request? None.

18. Who have been Located? None.

19. Who have Withdrawn? None.
20. Who have been permitted to Withdraw under Charges or Complaints? None.
21. Who have been Expelled? None.
22. What other personal Notation should be made? None.
23. Who are the Supernumerary Ministers, and for what number of years consecutively has each held this Relation? None.
24. Who are the Retired Ministers? None.
30. What is the Aggregate of the Benevolent Collections ordered by (a) the General Conference, (b) the Annual Conference, as reported by the Conference Treasurer? No reports.
31. What are the Claims on the Conference Funds? None.
32. What has been Received on these Claims? No report.
33. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants? None.
34. What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief? None.
35. Where are the Preachers Stationed? See List of Appointments, next page.
36. Where shall the Next Conference be held? Referred to the District Superintendent.
VI. Appointments.

(These appointments are all in the Belgian Congo, Africa, Via Cape Town, unless otherwise stated.)

District Superintendent

R. S. GUPTILL,

Kambove.

Elisabethville: E I Everett.
Kabongo: W. A. Miller.
Kambove: R. S. Guptill.
Kapanga: T. B. Brinton.
Principal Congo Institute: C. C. Hartzler. (Kambove.)
Centenary Work in America: J. M. Springer. (150 Firth Ave., New York.)
Left Without Appointment to Attend School: R. S. Smyres.
VII. Daily Proceedings.

Elisabethville, Katanga, Congo Belge.

FIRST DAY; APRIL 22, 1919.

Tuesday

Opening of the Second Session—The second session of the Congo Mission Conference was opened at the Elisabethville Chapel, Elisabethville, Katanga, Congo Belge, on Tuesday, April 22, 1919, at 9 A.M., Bishop Eben S. Johnson presiding.

Roll Call—The roll was called, and the following responded: R. S. Guptill, C. C. Hartzler.

Transfers—The Bishop announced the transfer of W. A. Miller from the Wyoming Conference, and E. I. Everett from the New England Conference.

Organization—On motion of C. C. Hartzler, E. I. Everett was elected Secretary.

On motion of R. S. Guptill, C. C. Hartzler was elected statistician.

On motion of C. C. Hartzler, R. S. Guptill was elected Conference Treasurer.

Committees—The members of the following Committees were elected: State of the Church, Course of Study for Native Evangelists, Conference Relations, Languages and Relations to the Government, Book Committee, Resolutions. (See Committees.)

Introduction—Mr. H. Adams, a local contractor, entered during the election of officers, and was introduced to the Conference.

Disciplinary Question 1—Is this Annual Conference Incorporated According to the Requirement of the Discipline? was taken up. Yes, through a Personnitte Civile; J. M. Springer, Representant Legal, R. S. Guptill, Representant Legal Suppliant.

Instructions—The Committee on Languages and Relations to the Government was instructed to report concerning the regulations of this Government for the acquiring and holding of property.

Greetings to Absent Members—On motion of C. C. Hartzler, the Secretary was instructed to send greetings to all of the absent members of the Conference.
Questions—3 and 5 were taken up, and the answer to each was "None."

Question 6—Who have been Continued on Trial? was taken up. R. S. Smyres was called, his character passed, and he was continued on trial in the studies of the first year.

Question 7—was taken up, and the answer was "None."

Question 8—Who have been Admitted into Full Membership? was taken up. (a) None. (b) Elected and Ordained Deacons previously: E. I. Everett, who is transferred from the New England Conference, where he was a probationary member in the studies of the third year.

Questions—9 and 10 were taken up, and the answer to each was "None."

Question 11—What Members have completed the Conference Course of Study? was taken up (a) None. (b) Elected and Ordained Elders previously: E. I. Everett.

Recess—A half hour recess was taken, beginning at 10:45.

Minutes—On motion, the Secretary was elected editor of the Conference Minutes, and it was ordered that the printed minutes be the official record of the proceedings of the Conference.

Questions—13, 15, 16, 17, 18, 19, 20, 21, 23 and 24 were successively taken up, and the answer in each case was "None."

Question 25—Who are the Triers of Appeals? was taken up. The following were elected: T. B. Brinton, R. S. Guptill, C. C. Hartzler, E. I. Everett, and W. A. Miller.

Questions—26, 27 and 30 were successively taken up, and the answer was in each case "No report."

Question—31 was taken up, and the answer was "None."

Question—32 was taken up, and the answer was "No report."

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

Question 14—Was the character of each Preacher Examined? was taken up. J. M. Springer was called, his character passed, and his report was presented by R. S. Guptill. (See Reports, No. 1.)

Hours of Session—On motion, the hours of sessions were fixed at 9 A. M. to 12, noon.

Introduction of Centenary Deputation—The members of the deputation to Africa from the Centenary Commission, Mr. C. H. Fahn, the Reverend E. C. Caldwell, D. D., and the Reverend W. S. Rowe, were introduced to the Conference.

Adjournment—On expiration of time, the Conference adjourned.
SECOND DAY, APRIL 23, 1919.

Wednesday.

Opening and Devotional Exercises—At 9 A. M. the Bishop called the Conference to order and conducted the devotional exercises.

Minutes—The minutes of the first day were read and approved.

Question 14—Was the Character of each Preacher Examined? was resumed. R. S. Guptill was called, his character passed, and he presented his report. (See Reports, No. 7.)

C. C. Hartzler and E. I. Everett were successively called, their characters passed, and they presented their reports. (See Reports, Nos. 9 and 11.)

T. B. Brinton, W. A. Miller, and R. S. Smyres were successively called, their characters passed, and their reports were presented, in their absence, by other members of the Conference. (See Reports, Nos. 8, 12, and 10.)

A. L. Piper, M. D., and Miss Marie Jensen were called, and their characters passed. There were no reports.

Discussion—The deputation from the Centenary Commission entered, and the Conference discussed the material covered in the foregoing reports.

Adjournment—Conference adjourned by expiration of time, and the Reverend E. C. Caldwell pronounced the benediction.

THIRD DAY, APRIL 24, 1919.

Thursday.

Opening and Devotional Exercises—At 9 A. M. the Bishop called the Conference to order and conducted the devotional exercises.

Minutes—The Minutes of the second day were read and approved.

Introduction—R. S. Guptill introduced to the Conference Mr. Dugald Campbell of the Garanganze Mission in Northern Rhodesia.

Question 28—What is the Statistical Report? was taken up. The Statistician presented his report. (See XV. Statistical Tables.)

Committee Report—The Committee on Languages and Relations to the Government presented its report. Part one was adopted by the Conference. (See Reports, No. 5.)

Adjournment—On motion of C. C. Hartzler, the Conference adjourned to meet at the call of the Bishop.
FOURTH DAY, APRIL 25, 1919.

Friday, Morning Session.

Opening and Devotional Exercises—At 9 A. M. the Bishop called the Conference to order and conducted the devotional exercises.

Minutes—The Minutes of the third day were read and approved.

Pastor-Teachers—The names of all the pastor-teachers were called and their work reported.

Committee Report—The report of the Committee on the Course of Study for Native Evangelists was presented and adopted. (See Reports, No. 4.)

Committee on Policy—The Bishop constituted R. S. Guptill, C. C. Hartzler, R. S. Smyres and E. I. Everett, the Committee on the Policy of the Congo Mission Conference.

Missionary Pictures—The Reverend W. S. Rowe, addressed the Conference on the subject of taking pictures for lantern slides to be used by the Centenary Commission and the Board of Foreign Missions.

Adjournment—On motion of C. C. Hartzler, the Conference adjourned to meet at the call of the Bishop.

Friday, Afternoon Session.

Opening—The Bishop called the Conference to order at 5 P. M., and led the devotional exercises.

Question 12—What others have been Elected and Ordained Deacons? was taken up. The answer was, “None.”

Question 22—What other personal Notation should be made? was taken up. The answer was, “None.”

Adjournment—On motion, the Conference was adjourned.

FIFTH DAY, APRIL 26, 1919.

Saturday

Opening and Devotional Exercises—The Bishop called the Conference to order at 9 A. M. and led the devotions.

Minutes—The Minutes of the fourth day, morning and afternoon sessions, were separately read and approved.

Committee Reports—The report of the Committee on Resolutions was presented and adopted. (See Reports, No. 6.)

The Book Committee presented a verbal report.
The Committee on the Policy of the Congo Mission Conference presented its report, which was taken up by sections: (See Reports, No. 3.)

Section I, *Occupation of the Field*, was adopted.
Section II, *General Relations of the Missionaries*, was adopted.

Section III, *Evangelism*, was presented.

Recess—A recess was taken.

Committee Reports, Continued—Section III. of the report of the Committee on Policy was adopted.

Extension of Time—On motion, the time was extended.

Committee Reports, Continued—Section V, *Special Gifts*, of the report of the Committee on Policy, was adopted.

On motion, the consideration of the remainder of the report of the Committee on Policy was postponed.

Adjournment—On motion, the Conference adjourned at 1 P. M., the benediction being pronounced by the Bishop.

**SIXTH DAY, APRIL 28, 1919.**

**Monday, Morning Session.**

Opening—At 9 A. M. the Conference was called to order by the Bishop, who also conducted the devotional exercises.

Minutes—The Minutes of the fifth day were ordered to be read at the next meeting.

Publishing of Conference Minutes—On motion, duly seconded, the publishing of the Conference Minutes was ordered to be left in the hands of the Finance Committee.

Question—4 was taken up, and the answer was "None."

Question 29—*What is the Conference Treasurer's Report?* was taken up. There was no report.

Question 36—*Where shall the next Conference be held?* was taken up. It was referred to the District Superintendent.

Board of Examiners—The Bishop appointed the following as members of the Board of Examiners: R. S. Guptill, C. C. Hartzler, T. B. Brinton, E. I. Everett.

Adjournment for Visiting vice-Governor General—The Vice-Governor General having sent word that this morning would be a convenient time for him to receive the members of the Conference, the Centenary Deputation and the Bishop, the Conference, on motion, duly seconded, adjourned at 9:30 A. M., to meet at the call of the Bishop.

**Monday, Afternoon Session.**

Opening—The Bishop called the Conference to order at 4:10 P. M. Prayer was offered by the Reverend E. I. Everett.
Minutes—The Minutes of the fifth day were read and approved.

The Minutes of the morning were read and approved.

Appointment—On motion, the Bishop was requested to leave R. S. Smyres without appointment to attend school.

Committee Report—The Committee on the Policy of the Congo Mission Conference presented Section VI of its report, *Medical Work*. It was adopted.

Section VII, *Language Study*: The first part of the report of the Committee on Languages and Relations to the Government was constituted the seventh section of the Policy of the Congo Mission.

Section VIII, *Buildings*, was presented and adopted.

The report, as a whole, of the Committee on the Policy of the Congo Mission, was adopted.

Reports—The Committee on the State or the Church presented its report, which was adopted. (*See Reports, No. 2.*)

The Statistician presented a supplementary report.

Congo Continuation Committee—The election of a member to serve on the Congo Continuation Committee was taken up. This Committee was constituted by the Conference of Congo Protestant Missions, and is made up of representatives from the various Protestant Missions in the Belgian Congo. E. I. Everett was elected, with T. B. Brinton as alternate.

Closing Exercises and Adjournment—On motion it was ordered that after the reading and approval of the journal, the reading of the appointments and the closing exercises, the Conference stand adjourned *sine dic*.

Mr. C. H. Fahs addressed the Conference.

The Minutes of the afternoon session were read and approved.

The Bishop addressed the Conference and read the Appointments.

The hymn, "The Son of God Goes Forth to War," was sung.

The Bishop pronounced the benediction.

E. S. Johnson
Bishop.

EDWARD IRVING EVERETT,
Secretary.
VIII. Reports.

(a) No. 1. John M. Springer, District Superintendent.

The period between the organization of the Congo Mission Conference in March, 1917, and our departure for America in September, 1918, has been eighteen busy, significant and happy months.

It has been a time of expansion and has witnessed a transition to a more organized form of work.

It is a matter of regret that we will not be present to join in the welcome to our Bishop and to the visiting deputation. But at the call of the Board we are proceeding to America for deputation work in connection with the Missionary Centenary.

Our Mission staff has been increased this year by the coming of the Reverend and Mrs. Wesley A. Miller and Robert, and of the Reverend Edward I. Everett, which brings the number of adult missionaries up to fifteen.

Three babies have been born to families of the missionaries in the period. Stillman Constantine Guptill, Omar Lee Hartzler, and Louisa Brinton, bringing the number of children up to seven.

Kabongo

The notable expansion of the year has been the establishing of the station at Kabongo. This is a high, well-drained location, said by a government doctor to be one of the most healthful in the Katanga. It is near the center of the territory occupied by the widely distributed Luba tribe, and we are informed that here is found the purest Luba. The people are the rawest heathen and include considerable numbers of cannibals.

In the case of but few stations has there been such a series of clear, providential leadings and providings as with this station. There came the money, then the leading to the best location, followed by the arrival here of a body of Christians—of individuals from these very towns, at this time returning from slavery and exile,—and then the sending out of the missionaries, Brother and Sister Miller, even in war times.

These are but few of the items. Brother Guptill will give details of the early rapid development of the work. It is certainly unique that a station started among the rawest heathen
such as the people about Kabongo, should be able to have four or five outstations established within the first year, manned by native workers born in the immediate country. Increase of the work here is needed. It should include a doctor for this district, and a boarding school.

Arrangements for the opening of this station were made in June, 1917, while we were on our trip through the Mission area. And in the seventeen days that we remained at Kabongo, through the hearty co-operation of the Administrator, and the readiness and desire of the chief to have a missionary, I was able to complete the framework and to half thatch the comfortable three-roomed house, with veranda all around, that constitutes the residence today.

After leaving Kabongo on this trip we were eighteen days on the trail to Kapanga, all the while amidst most elemental heathenism—that wishes nothing to do with civilization, as they have come to know it, in the form of taxes and interference with their ways. I do not recall ever before having such a sense of being surrounded by a vast, odoriferous swamp of rank, sensual, sensual and rampant heathenism. Yet even here hearts had been touched and prepared for better things. While not infrequently the people fled precipitately on our approach, yet on learning who we were and what our errand, we were requested to send them teachers.

Mwata Yanvo.

What a relief it was to arrive at the station at Mwata Yanvo's, with its spiritual missionaries and the scores of members, and other scores of probationers and adherents.

We found the work there ripe for expansion. There had been a gracious revival with a goodly ingathering, largely from the people of Florence Station, where about three hundred freedmen returning from Angola had settled.

Two parties were just leaving here and returning to the districts of their birth. One group went to the Pentecostal Mission north of Kikondja, where several members are being very useful as teachers and evangelists, and another party of twenty-one left for Kabongo, and several of these were among the workers stationed in villages by Mr. Guptill.

Of those that remained, three or four were available for Mr. Brinton to place on outstations.

Boarding schools for both boys and girls are greatly needed in the Lunda field.
After carrying the work of the station alone for nearly three years, Dr. Piper was relieved of many duties by the coming of Mr. Britton, to take over the schools and the evangelistic work.

A hospital and dispensary were very greatly needed, and means for these were provided by Mrs. Piper's people, as a memorial to her mother. Dr. Piper broke ground for these buildings during our stay, and pushed the construction rapidly forward.

Miss Jensen has, from her arrival, given much time to assisting Dr. Piper, and together with Mrs. Piper, they have carried on a blessed ministry of healing and help to patients at the hospital and elsewhere.

Kambove.

Owing to the war and drought, the high price of food has necessitated a readjustment, temporarity, at least. The rich farm lands offered us on the Mulungwisi River seemed to offer a solution of the food problem for the boarding pupils. So, in May, Mr. and Mrs. Hartzler removed to the Mulungwisi, taking with them the pupils belonging to the Congo Institute, as well as those of the Fox Bible Training School.

As for the Mine, there are more natives engaged on it than formerly, and there is an urgent appeal for a night school. Very few of the mine boys can arrange to attend an afternoon school, such as has been conducted for some time. A chapel near the compound is necessary both for the night school as well as for Sunday. School and services.

From Kambove the work at Likasi Mine is supervised.

Likasi.

Already we are more than a year late in strongly occupying this new and stirring industrial center. It is the expectation of the managers that ere long this will be as large a center as Elisabethville is now. Among the Europeans, there will be need for school and church, with fair possibilities of large support for this work.

During the present passing months, most excellent opportunities are slipping away. The social life of whites and blacks is forming, and the Church is practically absent. Much of the present work is being done by contractors, employing between two and three thousand natives. Among these we almost invariably have free entrance, and the best of opportunities.
The Congo Institute.

There is especial satisfaction over the providential leadings and provisions which have made possible the establishing of this central general educational and training institution at this particular time, when the Centenary is getting into swing.

Large resources in men and funds will be necessary properly to equip and carry on the many-sided work that is called for here.

It is a truism that there is need throughout this country of a trained Christian native leadership, lay as well as clerical. And that means that we must train that leadership.

We have been deeply gratified at the words of cordial approbation of this enterprise that have come from Bishop Johnson and from the Board.

In this enlargement at this time we have had to run ahead, apparently, of financial provision. But we are assured that He who has so manifestly led in providing a suitable site, the pupils and workers, will also provide the needed means as well.

Elisabethville.

This has been one of our busiest stations during this conference year. In March, 1917, we had no property in this capital town of the Katanga. Rents were very high, very indifferent, and small residences renting at fifty dollars per month and up. And even so, no suitable buildings were available. It seemed the part of wisdom to put our available money into permanent buildings rather than into rent.

During the year we have constructed four substantial brick buildings with iron roofs, consisting of a school and church, two residences, and an office, all well located.

These building operations have taken the equivalent of the time of one missionary for something more than one year. But this was unavoidable, and the results are well worth while. Special mention should be made of the five months of splendid work Mr. Guptill gave in building the school. On his arrival, Mr. Everett joined me in the work on the Manse and Office. Messrs. Smyres and Miller gave a hand also in the work.

The night school has been continued through the year, as have the Sunday afternoon and evening general services. On Sunday afternoons we have had a good hearing in open-air services on the athletic field and elsewhere, where the crowds of natives gather to dance and otherwise amuse themselves.
Several natives have assisted us in holding services in the many camps and compounds about Elisabethville.

The greatly enjoyed Christmas dinner, when 250 sat down to a good meal in the hall of the school, is an earnest of the social work we hope to see centering in this building.

In January, Mrs. Springer began a morning day school for women and children, and a Sunday morning service for the same group. Over sixty different ones were enrolled during the following six months, though the average attendance was much below that.

With the coming of Joseph Jutu as native pastor of this central church, the work promises to be greatly strengthened and enlarged. And we likewise expect it will be at the Star mine, with Beson in charge. Through the employment of several evangelists from Rhodesia and Nyasaland, we have been able to enlarge the work here as well as at Kambove and elsewhere. Two compound schools have been conducted and a village school arranged for.

In March a Sunday School for white children was started, and has been in the charge of Mrs. Miller, Mrs. Springer and Mrs. Guptill successively. No opportunity has yet appeared to establish services for whites. Our efforts for this part of the community have been through personal work.

I wish to express my special gratitude for the provisions and circumstances which enabled Mr. Smyres to come as my secretary, and to him for the way in which he has readily taken up any task suggested. All of us appreciate his kind offer to remain beyond his agreed term.

The Book Concern sales have been greatly hindered by the impossibility of getting supplies. The demand for books is ever increasing. While our own press has been kept busy through the year, this equipment needs enlarging in order to meet the expanding demands.

The zeal of the missionaries in language study in the midst of exacting routines and duties is most commendable. Practically all who have been a year on the field can speak more or less fluently directly to the people.

We gladly record the earnest devotion of all the missionaries in the work. And we would again express our profound thanksgiving to God for His presence, His leading and providings, and for His sustaining grace. If I may, I'll gladly serve another day.
b--Committee Reports.

No. 2. Committee on the State of the Church.

At the present writing the native membership of our church is composed almost entirely of first generation Christians. This applies to the first churches established, i.e., Kapanga, Kambove and Elisabethville, as well as Kabongo, the new station established since the last session of the conference. The training of these does not stop on their entering the church. Native membership cannot carry itself without constant supervision. The easy-going and loose morality of natives before they are written as hearers, sometimes is not corrected for years, and for this reason it is incumbent upon the missionaries and pastor-teachers to keep in as intimate touch as possible with the personal life of each member and hearer written in his charge.

The defection of one of the native pastor-teachers is a matter to be deplored by us, but the revelation of a secret evil life could hardly be looked upon lightly, and it seemed that a sundering of his official relation with our work was necessary. Two of our best trained teachers have died at Elisabethville, and one teacher died at Congo Institute within the last six months, with the influenza. The evangelist at Kambove has temporarily left for his home in Rhodesia, or, as he said, "Till I get common there." This means a rather curtailed program for a little while, till others can be procured.

The lack of teachers on all of our stations is a matter of serious concern. We have not as yet a native trained ministry, and consequently must employ the talent of boys of only even a little experience at teaching. There are many times boys who happen along without any certificate of former excellent work. We are looking to the Fox Bible Training School now entertained by the Congo Institute, of which C. C. Hartzler is the principal, to furnish us soon with a few boys, well equipped for the work of the pastor-teacher.

We are in thorough sympathy with the Centenary Movement of our Church in all its program. We are telling the people on our stations about it that they may realize that they are a part of this great advance for the cause of Christ. We are plan-
ning that none of our people shall be left in ignorance in regard to the Movement, and trust that the response of the whole mission will be a worthy answer to the opportunity presented it.

(b) No. 3. Policy of the Congo Mission Conference.

This report is omitted, as the later report of the Committee at the third session is given in full. See Report No. 15, Third Annual Session. See also authorization for omission of this report, in journal of Third Session, Fifth Day, morning session.

(b) No. 5. Committee on Languages and Relations to the Government.

For Part 1.

See Report No. 15, Section VII, in Minutes of Third Annual Session.

Part II, Relation to the Government.

At the present time the Government of the Belgian Congo knows us as the "Methodist Episcopal Church, North, Katanga Mission." Inasmuch as this is not our true title, we request the
Representant Legal Suppliant to take the proper steps to legalize our proper name, i.e., "Congo Mission of the Methodist Episcopal Church." In case this cannot be obtained, we then request that steps be taken to have the word "North" stricken from our present legal title, making it "Methodist Episcopal Church, Katanga Mission."

When the name shall be permanently settled, we recommend that the male missionary appointed to Elisabethville at the Second Annual Session of the Conference be the Representant Legal, and that three additional men be appointed as alternates, appointment to be made by the Finance Committee.

In response to the Bishop's request for a statement of the conditions under which our various properties are held, we beg to submit the following:

Kapanga—Three hectares of land. Dr. Piper asked the Government early in 1915 for three hectares of land. The reply, in September, 1915, was that if a formal application be made to the Vice-Government at Elisabethville, this land would probably be given to the Mission. We have learned that no reply has been received by the Government. This committee has made formal application for these three hectares of land. The matter of two thousand acres of land offered by the Government for a farm, has been investigated. Your committee find that the land was offered to the Mission through Dr. Piper in 1915.

Kabongo—A five-year lease of land has been granted.

Mulungwishi—A provisional occupation contract held by J. M. Springer to be fulfilled by April 30, 1920, with the privilege of buying or selling the 597 hectares of the concession of J. H. Ellis, one hundred of which we must give back to Mr. Ellis, after "proving up." To fulfill the terms of the contract we must meet one of the following conditions, or make combinations of two or more:

1. Put in cultivation one-tenth of the total area, i.e., about sixty hectares (about 150 acres.)

2. Hold on the land occupied at least two head of horned cattle, two horses, two mules or two donkeys per five hectares.

3. Have planted at least twenty fruit trees per hectare of area.

Kambove—In 1913 Mr. Springer made application to the Government for a grant of about 300 hectares of land. The matter was referred to the Belgian Government in Brussels by the director of the Comite Special, and owing to the war, no reply was received. They have now again taken up the matter with the authorities at home.
Elisabethville—We have three properties, as follows:

1. Parcel No. 116 A, on which are situated two buildings, i.e., the Manse and the Office, which land is in the process of transfer from the name of J. M. Springer to the Mission.

2. Parcel No. 97, on which is situated a school and church building, and which we have asked to be given as a grant, and have reasonable expectation of receiving.

3. Parcel No. 179, across from the church, rented on a five-year lease, on which is located the parsonage.

(c) No. 6. Committee on Resolutions.

Whereas, our Bishop, Eben S. Johnson, D. D., has returned to us in spite of the difficulties due to the disturbances resulting from the war and the epidemic of influenza. Be it

Resolved that we express our profound gratitude to the Heavenly Father for restoring him to health after his serious illness while at Inhambane; Be it

Resolved that we extend to the bishop heartfelt thanks for his sympathetic understanding of our problems, and for his keen interest in all plans which tend toward the strengthening of our work in the Belgian Congo; Be it

Resolved that we earnestly pray God to strengthen, bless and encourage him as he continues his work in Africa.

Whereas, in the providence of God, Rev. E. B. Caldwell, D. D., Rev. W. S. Rowe and Mr. C. H. Fahs have been assigned as the Centenary Deputation to visit the work of the Methodist Episcopal Church in Africa and to inform those at home concerning such work, Be it

Resolved that we express our appreciation of their helpful counsels and their quick grasp of detail as problems have come up for discussion; And Be it

Resolved that we beseech the Heavenly Father that He care for them in their further journeyings in Africa, that He give them a safe return to the United States, and that through Him they may be able to present to those at home such information as will most clearly set forth Africa’s needs.

Whereas, Brother and Sister J. M. Springer were called home by the Board, for the purpose of representing our field in the Centenary Campaign; Be it

Resolved that we send them greetings and express our appreciation of their faithful service while on the field; And Be it

Resolved that we pray for God’s blessing to rest upon them as they continue their service in the States.
VIII. e--Miscellaneous Reports.

No. 7. Roger S. Guptill, Elisabethville

During the interval between the last conference and this we have been able to remain at the station to which we were appointed, excepting from October, 1917, to June, 1918, when we were at Kabongo.

As soon as possible after conference I came here from Kambove. My first task was the building of the church school. We broke ground the last Sunday in April while many of our native members were singing hymns. The next day the work started. As the foundation was being dug I was working with another group of natives tearing down a large wood and iron building. The material in this dismantled building we used to make the roof to the church. Each day I worked side by side with the natives trying to build the best building I knew how to make. When I left for Kabongo in October the building was practically completed.

When Mr. Springer returned from travelling the district in September he found no new missionaries from home as he had expected. The new work that he had planned for Kabongo needed workers, so he decided to send us. At first we were undecided whether to attempt taking our 5 months' old baby so far, but finally we felt it our duty to go together, so on October 17, Mrs. Guptill, Stillman and I left here, bound for the Luba country.

We travelled two days by train, then rode our cycles over 30 miles of railroad formation, for which no rails were then available. We had a few days' wait at Sankishya railhead, and on October 24 we reached Bukama. The next day our carriers came from Kabongo, thirty in all, and Oct. 25 we were starting our twelve days' journey to our new station. Those twelve days were wonderful days. Stillman in his little mosquito-proof carrier was the queerest thing these natives had ever seen. They must see if he was able to laugh, cry, eat and sleep like their babies. Why didn't Mrs. Guptill carry him on her back? Why dress him in clothes when their children fared all right with none? Every day was different and we thoroughly enjoyed our trip.
We reached Kabongo on Nov. 4 and were warmly welcomed by the chief and people. We just couldn't help liking the mission site, with its splendid view of Lake Boya. The house that Mr. Springer had started was finished, save that holes did for doors and windows. I had reed shutters made for doors and rude furniture for our three rooms. As time went on I was able to put in door frames and doors and window frames and shutters and four real glass windows. I found boys who knew how to saw lumber, too; my lumber question was not hard to solve.

From the first we held a school daily in Kabongo's village and one in our own mission village. I soon had several talks with the local administrator and with the aid of maps I was able to find out where the villages were, what was the population and the future plans of the government concerning the district. Then I decided on ten out station centers and immediately sent out two groups of native Christians, who had come from Kapanga, to look over the various places and report to me. I also visited many of the villages nearby. Before I left I had outstations at Kitebele, Kakolwe, Kavula, Kime and Tombe, and in every place, but the last named, which, by the way, is a cannibal village, a school had been built by the people.

In Kabongo village the chief built a large school for us. It was a present. He was slow about it and needed to be reminded of his promise, but he finally got it done, in spite of his old aunt's entreaties to leave it, as her sister, Kabongo's mother, had appeared to her in a dream and had said, "When my son completes this building of God, you will die." The latest reports have it that Kabongo's aunt is still alive and doubtless dreaming.

It seems to me that Kabongo is a very suitable location. It is very healthful, the country is very good for farming, having large open plains. Natives are plentiful. The Luba language spoken there is understood all over our mission area. We have the spot to ourselves. Bounded on the north by cannibals, we can travel seven days or more before coming into any other mission territory. I understood that the Belgian Protestants plan to open work at Tshoefea. Eastward we can travel six days before we come to mission stations, those of the Garanganzee Mission and those of the Pentecostal Mission. Southward we can come clear to Kambove and pass only three Roman Catholic stations. To the southwest we can go clear to Kapanga, and not find one station, Catholic or Protestant. To the northwest our nearest mission is the Roman Catholic one at Kabinda.
We need more workers at Kabongo. The outstation work cannot be effectively handled by one man. The needs of Kabongo keep one worker busy.

Coming back to Elisabethville in June, I found new building work going on and helped out as much as I could. It was not until September that I could commence the real mission work. The outlook was very hopeful with large attendance at night school and Sunday meetings. I had three very good native teachers. Then came the influenza. Almost the first to fall was our best teacher, Joseph Jutu. A few days later Nashon, another teacher, died. For two months our work was at a standstill.

During those trying days we sought to do all we could. The church was offered as a hospital for whites or blacks. I was called upon almost daily to read the burial service for some white person. I was called to the bedside of the dying and was ready to respond to any call. Brother Smyres offered his services to the government and was placed at the native hospital where by efficient management he justly merited the praise bestowed upon him by the editor of our local paper, "L'Etoile du Congo."

In all, about 60 whites and 1,200 natives are known to have died of the influenza. Hundreds died in the forest and no record was made of their deaths.

Elisabethville is a difficult field. Our native population is ever changing. We are constantly receiving members from Rhodesia, Nyasaland and elsewhere, and transferring others who are returning home. We seek to reach these natives in Sunday work in the compounds and on farms about town. We have about twenty-five meeting places and while we cannot reach each one every Sunday it is my aim to do so as soon as possible. I plan to make every member an evangelist, giving the missionary one day a week (Sunday if possible), for preaching the gospel in these compounds.

Work was opened at the Star of the Congo Mine in 1918, and we still have services. Benson, our native teacher, is having day school and night school, and not only has Sunday services in the mine compounds, but also evangelizes in the villages nearby.

We have scarcely touched the white work. Mrs. Guptill has had a Sunday School for about ten months. She has helped me in whatever way she could. At Kabongo especially, she was a valuable assistant in school work. It has been a time of joy for us as we have worked together, and we are more and more certain that we are in the work that God would have us in. Surely, our nearly five years on the mission field have
seemed but a few days, because of the love we have had for the work.

(e) No. 8. T. B. Brinton, Kapanga.

This report covers a period of about two years and deals with the educational and evangelistic work, among the Lunda people. This district is quite extensive in size, being about 150 miles in length and 125 miles in width. The largest village is the capital, Mwata Yamvo, with about one thousand people. There are eight other villages with a population of about six hundred each. There are many small villages about ten or fifteen miles apart. There are nine native teachers in the district. These people want the word of God but we will not be able to take it to them unless our force of native teachers is multiplied fourfold.

The people living at the mission station number about two hundred. These people are not all Lunda; some of them are freed slaves from Angola. There are 46 in full membership and 25 in preparatory membership in the church. Thirty-five people were baptized during this last year and fifteen during the previous year. There are about eighty enrolled in the Sunday School.

**Educational Work**—Five schools have been opened during the two years. The largest of these is in Mwata Yamvo's village. There are 120 in this school. The next largest school is at the mission station with 62 enrolled. There are about 120 enrolled in the other schools. We are sadly lacking in school supplies and text-books in the native language. One of the Gospels has been translated into the Lunda language. One other is about completed. A year ago a book of Bible stories was translated and handed over to be printed.

**Evangelistic Work**—The evangelistic campaign was held from the twentieth of September until the fifth of October. At the close of the campaign twenty-seven were baptized. At every service an opportunity has been given for people to start the Christian life. During the last month over eighty people in Mwata Yamvo's village have come forward and confessed their sins before the people. At one service six people brought their bad medicine and put it in my hand saying, "We do not want it any more. We want the word of God." In one service a man who had killed two people, got up and confessed his sin. At another service the daughter of Mwata Yamvo, Nambaza, brought her idol and put it in my hand saying, "Now I am through with this." This girl had been holding out several
weeks and did not dare make a public confession, because she feared her father, the big chief. At last she could not hold out any longer, and came bringing her little idol. At the same service a man who had three wives came forward bringing one wife whom he gave up before the people, and said, “I will give up one more as soon as I can make arrangements with her parents.” Today this same boy went out to preach the Gospel to his brothers. A month ago one man brought his idol and gave it up; last Sunday he brought his offering to God. He has also been put preaching in the villages. Last Sunday he brought his wife, mother and sister forward and they gave up their idols. Many of these people are poor, and some of them do not have a piece of cloth bigger than one’s hand; so there is need of much training before they can be baptized and received into the church. There are now 82 enrolled in a probationers’ class in Mwata Yamvo’s village.

Growth—During these two years we have been trying to gain the friendship and confidence of the people. The Landa people are beginning to realize that the missionary did not come here to sell cloth or collect rubber. Many of the chiefs are asking that teachers be sent to them, but we have not been able to employ new workers. Already the Roman Catholic Church has been teaching in two of the largest villages and they have told the people not to allow Protestants to put a teacher in their village. The people in this village are eager for a teacher but I could not send one to them.

(e) No. 9. C. C. Hartzler, Kambove.

Two years ago when the bishop appointed us to the work in Kambove we entered upon the work gladly, though very inexperienced. We had school regularly until the last of July. At that time it seemed best to have a vacation for the schoolboys. Mrs. Hartzler went to Elizabethville, where on the 17th of August we were blessed by the birth of another son, Omar Lee. I was with Mrs. Hartzler during most of the time she was in Elizabethville, and Mr. Smyres having returned from the north, did the work as Kambove.

Upon returning to Kambove, school was soon started again and continued regularly until July, 1918, with a short recess in February. These months of teaching enabled us to know how to approach the native and to instruct a few teachers in necessary things for village schools and work in compounds. Some teachers were sent out during this time, not finished, it is true, but with some marks of the Christian. Some days were weary because the natives seemed so stupid. Joy came when we saw
one after another go out and take up teaching, the work for which he had been prepared.

**Gardens**—In November, 1917, boys were put to work on the ground best available for beans. The crop was exceedingly unsatisfactory. Insects, worms and ants seemed to league with the poor soil to prevent the splendid crop for which we had hoped. Small garden plots furnish relishes and extras for the boys, but considerable garden plots seem impossible while the soil there is in its present condition.

**Printing**—The Congo Mission Press is still at Kambove. It is a hand machine, 10 by 14 inches, suitable for use when secured to a table. On this small machine in the fifteen months that we were there, were printed: An edition of 500 of an English Physiology, compiled by Mrs. Springer, an edition of 500 copies of Lunda hymns, of Mr. Brinton's translation, and 300 copies of Imbundu hymns; also some commercial work and literally thousands of song sheets in the vernacular of four or five of the peoples who work in and near Kambove.

**Contact with the Whites**—While in Kambove, I spent part of one day a week at the Mines, visiting Europeans and Americans. In informal groups at the Mine and quarters, I have often had opportunity for prayer and personal work. In connection with these visits it is worthy of note that most Europeans were surprised that a clergyman should not drink liquor with them. These contacts at the Mine and in Kambove, I feel, have done much good.

**Likasi**—Fourteen miles southwest of Kambove is the new copper center, Likasi. As this commenced to open, and before the railroad was finished, I visited it and kept in touch with developments there. A school was finally opened at the Mine and continued until I left Kambove. Great concentration plants, railroad switch yards and other work were requiring the services of several thousand boys. I made six trips there, and had books in the hands of colporteurs for sale.

**Mulungwishi Acquisition**—In the latter part of 1917 prayers seemed to have been answered in the form of a home for the contemplated large training school, so long on Mr. Springer's heart, when the place came provisionally into his hands.

In February, under instructions from Mr. Springer, I sent out a few boys to Mulungwishi. Boys who wished to earn fees for entering school were added until, in June, we had fifteen under the supervision of a good capita, Ben, who had come to us for schooling. The work of these boys accomplished the clearing of two acres for beans. Also, they built a two-roomed house for the missionary.
Situation and Conditions—From the hill where we built our little home, can be seen the sinuous course of the Mulungwishi River, which is discernible by the broken line of dark green trees. The train passes at the foot of the hill, and after taking water at the pump, one-half a mile away, puffs away up the hill north to Bukama. Across the railroad lies the major portion of the 1200 acres of land. Thorn trees and then more and more thorn trees make a veritable forest of the 120 acres of land that we contemplate for making the farm and fruit lands of the Congo Institute. The grass was ten feet high when Mr. Springer and I had boys break a way through to the river three-fourths of a mile away.

On this new land these first boys swung axes and set hoes in February, 1918. I had a small hut made and spent a night each week out there, as I found time to leave work in Kambove. In this frail hut I slept one night when two miles away an old lion was killed. He had killed several natives, and great fear was in all the villages. Often on the way out to the farm poisonous reptiles have raised their heads at me as I passed. In the midst of dangers I have been happy in God’s work in the “bush.”

Moving Out—July 2, 1918, we took the train at Kambove for Mulungwishi. Under Mr. Springer's instructions, I was to open the farm work with such boys to work as desired school. The house to which we came that noon was not the comfortable Fox Villa at Kambove, but was of two rooms. The school was moved out to the farm and sessions were reopened the following Monday.

Sickness—For some weeks school was held in the shade of our house. We had no building, so the open sky was the roof. The last of August an eye disease attacked Albert. Hurrying to Kambove, Mrs. Hartzler spent a week of restless nursing with a temporarily blind child. Then upon the advice of the Mine doctor at Kambove, who had done all he could for Albert's eyes, I took him to Elisabethville. Three weeks were spent there, during which time I also had the disease. The doctor advised some weeks of rest for my eyes, and after this rest the “flu” came on. Mr. Everett had been at the Institute while I was away, and for three weeks of the epidemic we were marooned. Then the epidemic came to the Institute, and Smyres, Everett and myself shared the nursing of the sick boys. Among those who died was Mr. Springer’s old trek boy, Peter Songoro.

December 27, with the family, work was taken up at Mulungwishi again. The present enrollment of the day school is twelve. The night school has about thirty in attendance.
Buildings—There are the following buildings: A three-roomed house (one room being added by Mr. Everett), a small guest-house, an office, a shop, a food and tool-room, forty native huts and houses, some of which are mudded, two grass schools, and a mud school seating 100, used as school and church. We have two out-schools seating 75, made of poles and mud. A compound school was built by the boys who wanted school at a nearby stone quarry.

Gardens—There has also been accomplished the clearing and planting of 20 acres for corn and some beans; cutting of trees on 15 acres more, and paths necessary for access to and from different places of work and also around the house on the hill.

Supervision—The presence of a white man most of the work day, if not all of it, is much needed. Tasks may be given out, but they require constant supervision to keep them in order. Capitas cannot be trusted for that work. Vigilant supervision, such as is needed, I have been unable to give.

Your missionary, aided by his wife, is teaching from 7 A. M. until 11:20, with an intermission for tea at 10 o'clock. He rises at 6 A. M., and eats at 6:30. At 11:20 a trip to the garden, a note for a teacher who comes with some matters, takes the time until lunch. At 1:30 I give out the work to the 60 people we now have working for us. This must be planned before the gong sounds. After details of getting work started, a trip to the main work is usually taken, then tea and half-hour's study or office work. Tasks for the following day must be arranged at some time during the day, and must be seen to. At 5 o'clock the tickets are marked and then all troubles and business of the boys are given attention. This usually takes from 5 until after 6, and if a case is to be heard, 7 o'clock may find me sitting down to dinner. Reading, pictures, night school come in the evening, and at 9 o'clock I find a ready sleep. This supervisory work has limited meditation and also language study. I speak in the vernacular, but do not know the grammar or the vocabulary that I should have had at the end of the first year. I use Chiluba-Sanga, but with some minor changes in vocabulary, I could get along among Valuba.

Village Supervision—It is a matter of regret to me that I have been unable to properly supervise village out-stations. Three of these have been taken from Kambove and put under Mulungwishi work. The missionary should see these stations once a month, and have the teachers in for a conference one day each month. In Kambove I had two of such conferences
which were of great spiritual uplift to the teachers in the midst of heathen village life. These teachers need these times of spiritual uplift, as they represent our Lord Christ to the people. This supervision can be easily and alternately made when a new worker comes to the Institute. In such village visits, pastor and people will not only be toned up, but the missionary will have a constant appreciation of village life.

Concluding Remarks—Although I always wanted to go to India, it was work in a boys' school that I wanted. God has given me, through the agencies of the church, the work at Mulungwishi, and with a profound trust in His guidance, I have been doing the work assigned me. With an increasing faith I will do the task assigned me for the ensuing year. When I start on the work some days I am driven to my knees, when I think of what must be done. Then I pray for strength equal to the task, and go forward.

I love these black people with whom I work.

(e) No. 10. Roy S. Smyres, Elisabethville.

Since the last annual Conference, nearly two years ago, my work has consisted mainly in the correspondence of the Mission and in bringing up and keeping the books of the Mission Treasurer, as well as aiding somewhat with the books of some of the stations. I am glad to report that the books of the Mission Treasurer are in good shape, that reports to the Board of Foreign missions are being sent in regularly, and that a system has been inaugurated by which the Mission financial records are kept up to date and adequate vouchers preserved.

Unfortunately, our out-stations have not all as yet been equipped for keeping station books in the best manner. It is, however, useless to send sets of books around until some one acquainted with the methods of procedure in keeping them, can go to the various stations and aid the missionaries in starting. The Superintendent had contemplated sending me last dry season to do this work, but because of change of plans, I was unable to go. This is a piece of work which should be done, even though it may be rather expensive at first; for a knowledge of keeping accounts on the part of each missionary in charge of Mission funds will effect a saving of his time to a considerable extent.

Owing to the fact that a great deal of time has had to be spent in bringing up old books, the correspondence of the Mis-
sion has suffered. As yet, our Special Gifts donors are not ade-
quately informed of the receipt and application of their money. This we shall seek to remedy in the ensuing year.

It was not long after the last conference that Mr. and Mrs. Springer and I went north. I was with them for about two months, during which time we visited Kabongo. I was glad to have this opportunity of seeing some of the wild, tropical Africa, and its most primitive aborigines. There is a large opportunity in this region. The work among the villages has an appeal which that in the towns does not have, although both kinds of work are necessary.

In the latter part of 1917 I began using the Bemba language in talking with the natives. I have aided in the evangelistic work from Sunday to Sunday. During 1917-1918 I was in charge of the Elisabethville night school for some months. I enjoyed this work.

The language question at Kambove and Elisabethville, par-
ticularly the latter place, is a troublesome one. There are so many languages spoken that it is difficult to know what one should be learned by the missionaries. The Government encourages the use of the Chiswahili. Our late teacher, Joseph Jutu, expressed to me a number of times a belief that we should use that language here at Elisabethville, for preaching and teaching. He thought that the majority of the natives here understood it.

But a great drawback about Chiswahili is that it can be used effectively only in the towns, and not in the villages; so one learning it would need to know still another language if he were to do much itinerating.

It seems more and more certain that as time passes, Congo natives will be the ones mostly used on the mines and in the towns, rather than Rhodesian natives. Already at Kambove mine there are but few Bemba boys left, the majority of the boys being either Baluba or of some tribes either north of the Baluba or west of here. If I were beginning the study of a language now, I think it would be Chiluba, as that seems in many ways to be the most useful language in the major part of our field. Even at Kapanga, I understand, it is probable that the Lunda people would understand Chiluba.

As this is probably my last report to the Congo Mission Conference for some time, I take this opportunity of expressing my appreciation of the kindness and co-operation shown to me by the various members of the Mission.
(e) No. 11. E. I. Everett, Kambove.

The year has passed very rapidly with me, for no settled abode has been mine for more than four months at a time. After a safe journey of seven weeks from Boston, a hearty welcome awaited me on Feb. 19, 1918, at Elisabethville, in company with Rev. and Mrs. W. A Miller and baby, Robert.

In accordance with the wishes of the District Superintendent, I immediately took oversight of the building of the "Manse" and "Office," so-called, situated on the Avenue de l'Etoile du Congo. For four months I remained in charge of the fifteen to seventeen boys who were doing the building work. On Sundays, by means of an interpreter, I spoke to the people at least once, in the afternoon or evening at the Mission House, or perhaps went by cycle for morning services in several compounds in and about Elisabethville.

On June 21, the District Superintendent sent me to Kambove to relieve Rev. C.-C. Hartzler, that he might get a change by superintending in person the development of the Mulungwishi farm, which, since February, he had only been able to visit occasionally. I had hardly had time to get located before the District Superintendent himself came to Kambove and took charge, directing me to go out itinerating. On July 20, I went to Likasi, then to Kapolowe, and on to Luwishya, inspecting the country and locating the people. Five boys carried my tent and camping equipment about, while I cycled along ahead. Over two weeks were spent at Likasi and at the Mine, where from the Manager I had the privilege of remaining but two weeks. The return to Kambove was made on August 20 at the call of Mr. Springer, who desired my help for two weeks in bookkeeping work.

During the first week in September, Mr. and Mrs. Springer left for Elisabethville and America, and the Hartzlers returned to Kambove on account of their son Albert's sickness. I immediately shifted to the Congo Institute at Mulungwishi, remaining there till the epidemic of Spanish Influenza among our boys was practically over, leaving for Kambove again on December 17. I had no school at Mulungwishi, because the boys would not attend at the time when I could have the sessions, namely, in the afternoon. For this reason, my whole occupation while there, was the development of the farm, and carrying on the building of the large school already begun, the office, and an additional room on the white man's residence. On December 24, having previously accepted the cordial invitation of a brother
missionary, I went to Koni Hill for Christmas Day, returning again to Kambove on the 27th to visit with Doctor and Mrs. Piper, who were waiting for Conference at Kambove.

Up to the present no provision had been made for my study of any native language, and, indeed, no one instructed me as to what language to learn. In Elisabethville, I spent some spare hours over Chiluba-Sanga, but on going to Likasi, where there were many Babemba, I began to study the Chibemba. I had no settled time for language study, because I soon found myself at Mulungwishi. There, both Chibemba and Chisanga are used, but in the surrounding villages Chisanga is the language. When Brother Clarke of Koni Hill pointed out to me the distinct advantage of learning Chiluba Sanga, and made me a most generous offer of free teaching, if I would go there for three months, I presented the matter to the acting Superintendent, and he replied: "Dig in, and be a Sanga preacher." After two weeks in January at Koni, word came that Conference would probably convene at the end of the month, so I returned again to Kambove.

The work at Kambove during the first half of 1919 was in charge of Rev. C. C. Hartzler. When he went to Mulungwishi, he took with him the Fox Bible training school, leaving Nelson, the teacher, evangelist and interpreter to do the printing for the Congo Book concern.

The out-of-door schools which Mr. Hartzler started at both Kambove and Likasi Mines continued from April to August 20, when Mr. Springer closed them, by removing the teachers. The reason for closing was this: The boys, though wanting a school and willing to pay the nominal fees charged, were not willing to continue sitting out of doors on logs.

Though starting with a good number of scholars, the schools could not continue long, the interest dying out quickly when they found that they could not have school buildings. There were no funds available for the Kambove Mine school, although an appropriation had been made for it. The appropriation for a school at Likasi also could not be used because no funds were available, and for the further reason that the Manager refused to give us a site for the school on any of the land controlled by the mine. A site elsewhere for a school for the mine boys is impractical, because the large construction works at Likasi throws available sites too far away.

Religious services are held on every Sunday at both mines, at Kambove by the missionary, or the evangelist Nelson, and at Likasi by volunteers among the Nyasaland boys, when the
missionary cannot get there. Up to the present, of course, only intermittent visits to Likasi have been possible, but with a settled missionary at Kambove, more pastoral work may be done in Likasi.

With approximately 4,000 boys at present in the vicinity of Likasi Mine, an amazing opportunity is localized there for our mission, since no other religious society is either doing any work there or taking any responsibility in regard to the religious situation. All of the contractors about there are willing to allow the representatives of the Congo Mission of the Methodist Episcopal Church to hold services in their compounds, and in all of their compounds there are boys who desire the ministrations of a missionary and moral conditions which demand them.

In one compound, after telling the boys in as simple terms as possible about God, the Creator, the Father and the Lover of men, the boys said: "These words are very hard to hear; will you come to tell us again?" That call has not yet been answered. A white missionary thoroughly acquainted with some native language, preferably Chibemba or Chisanga, is imperatively needed to organize and institute religious work among the camps where now immorality is rampant. No one else can properly man this most strategic mushroom metropolis of black people. The opportunity for the Kingdom is paramount.

(e) No. 12. Wesley A. Miller, Kabongo.

This report will not consist in a series of vaporings about the "glorious opportunities" which face us in Kabongo. We have got beyond the "glorious opportunity" stage. We are looking straight into the face of the rawest and most uncompromising needs.

When one occasionally sees with clearer vision than usual the degradation of the Luba people, the prospect becomes oppressive. Politically, intellectually, socially, morally and religiously the Luba cult is opposite to and inimical to Christianity. The Baluba have had very little intercourse with white men; consequently their points of view are as far removed from ours as the ends of the earth. This manifold barrier must be broken down. The task is stupendous, and will require time, patience, grit, grace, prayer, faith and undying fidelity. This enterprise has been entrusted to two new missionaries.

As you know, our District Superintendent and Mr. and Mrs. Guptill did the preliminary work of opening the station. When
we arrived here we found a three-roomed house, a fairly large
compound, a small Christian village, a school in Kabongo, and
the following out-stations: Kitebele, Kavula, Tombe, Kakolwe
and Kime. We commenced our labors here by putting new floors
in two rooms of the house, and on half of the veranda. By
enclosing the front ends of the veranda, we made two small
rooms; one of them is our dining room, and the other my
study.

The building of the school was our next undertaking. Since
we had no place to hold classes or service on the compound,
a shelter was necessary. We now have a substantial brick edifi-
cence which is a credit to the Mission and answers present re-
quirements well. It is about thirty-five feet square, and con-
tains two large rooms and a small one.

We have had our share of sickness. Mrs. Miller has been
ill twice, covering a period of a month or more. After her
second attack I seemed to be exhausted, and did not recover
my strength for several weeks. Resting did not help me any.
This was after we had used all of our provisions, and that pro-
ably accounts for the trouble. I have had fever twice, and
for two months had bad sores on my feet. The latter were ex-
tremely annoying at times, and sometimes painful.

The “flu” has reached us at last. When we first heard that
our turn had come we were somewhat disturbed, since we have
no medicines for it, and are from six to eight days from a doc-
tor. Fortunately it has broken out in a mild form. If it does
not get worse, we do not anticipate a crisis. As I have said
before, I am firmly convinced that stations in isolated places
like Kabongo should have a well stocked medicine chest, not
only for the good of the missionaries, but of the natives and
others who may fall into our hands. It is gratifying to know
that our Finance Committee has taken this view and has in-
structed Dr. Piper to purchase medicines, subject to the ap-
proval of the Board. We appreciate their readiness to safe-
guard our health more than they imagine.

We got the impression before we left Elisabethville that we
were coming to a kind of promised land. We have not found it
such. In fact, the soil is very poor, but it can be improved.
When we arrived I found that Mr. Guptill had cleared a large
garden plot on the edge of the jungle. In fact, I thought it
was larger than necessary. Today my garden is three times
as large as the one Mr. Guptill willed to us. Nevertheless, it
has not supplied us with the necessary vegetables. More than
two-thirds of the seed that I planted did not even sprout. It
has either been washed away by the terrific rains, rotted or been consumed by insects. Clearing so much additional ground has required labor and attention. If you want a Lubu boy to accomplish anything and do it right, you must direct and watch him yourself.

I understand that the subject of sending another family to Kabongo will be discussed at the Conference. We shall welcome them with open arms, when they come. But they should have a large supply of provisions before they leave Elisabethville. I should say enough for six months, by all means.

I just received some interesting news. A neighboring chief (seven hours from here) made war on a village named Kikako (about five hours from us), destroyed all the houses, captured many prisoners, and he and his warriors ate all of the men that were killed, twenty-one in number. Mr. Bellemans told me that while he could not obtain positive proof, he is certain that the inhabitants of Kabongo are cannibals. We are in the heart of the largest cannibal area in this part of Africa. One good day's journey from here cannibalism is practiced openly. One is likely to find human hands and feet in any hut one may choose to enter.

Another important matter has been definitely settled. Kabongo will shortly become a military post. Three white men and one hundred soldiers will be stationed here. They may arrive within a few weeks. Henceforth this territory will be administered by a military officer. In some ways this will be a great advantage to our mission. Kabongo will become an important center. The natives will be obliged to adopt more civilized ways. This change will certainly affect the local chief. I hope that he will be deposed, for his influence is bad.

Mr. Guptill opened and manned five out-stations. At present there is but one. Saul, the best teacher I had, has run after a worthless wife who has tired of him, and wants to become the wife of a white man. Three other teachers have either failed to make good or have fallen before the great temptations which ever surround them.

I receive good reports from Kitibele. Neither I nor Mr. Guptill have been there. It is not safe to leave a woman and child alone here over night, but as soon as I get a tent we shall all go to Kitibele for a day or two. Seshami is in charge there.

Thomson Musondo is making good. He is by far the best teacher that I have. I wish I had two first class evangelists. After the wholesale experience with teachers, I shall be cau-
tious in choosing others. We should have only the best in a country like this.

It has been impossible to find much time for language study. It seems to me that every one of our missionaries should be given ample time for this all-important work. Of late I have devoted the morning to Luba. I like to go to Kabongo and listen to the people. They seem pleased to have me come and ply me with questions. On account of the "flu" we have suspended school work, but I shall continue the work next week if the situation does not become worse. We shall then have five classes on the compound, two in Kabongo and one or two in small villages near here.

We have a fine little Sunday School, which meets every Sunday morning in the school. From forty to fifty children from our village and from Kabongo attend every Sunday. Frequently older persons on their way home from market drop in. I want to start a Sunday School in Kabongo as soon as possible. We need Sunday School supplies very badly. I could also use a series of slides on the life of Christ, to good advantage during the coming dry season. I know of no better way of bringing the gospel home to these benighted folks. I believe the entire village of Kabongo would turn out to see the pictures.

There are several villages near here where I want to establish day schools as soon as the Mission finances will warrant such a step, and I can have the right kind of teachers. We are in the center of a large unoccupied region and ought to establish a strong mission here, just as soon as we can get the means and a good working staff. We ought to possess this land before some one else attempts to divide it with us. It is my opinion that we should impress all possible rivals with our ability to serve this country by establishing a strong mission center in Kabongo and the immediate vicinity, rather than by trying to open many weak centers in a large area.

I am now ready to speak of our needs. Of course our most urgent need is money, but we should have a nurse and a doctor in this mission by all means. The right kind of persons could render splendid service here. We are constantly sending away men, women and children who come to us for medical treatment. The Luba people and even our own Christian people know nothing about hygiene. They are filthy. I have been told by one who knows that the Luba people sometimes use human excrement with which to dress their hair. I wish the Centenary Deputation could see the mud holes from which the natives draw their drinking water. I have often seen boys drink water
which looked as though it had been skimmed off the top of a hog wallow. If the Kabongo water holes should become infected with a virulent disease germ, the whole village might be wiped out.

I hope that we may soon have a consecrated medical missionary and nurse, to teach the Luba people how to be clean and to heal their diseases. Of course we should also have a fund for medicines and a contribution with which to build and equip a dispensary. We need trained and earnest evangelists and money for their support. The mission cannot send us good workers too fast if someone will provide their support. We must have an industrial school with a good man at the head of it. The natives are not only filthy, but lazy, drunken and idle. We must teach them the dignity of work. We must also teach them how to till the soil and raise crops. We need a boarding school, first for boys and then for girls. A small group of boys is already gravitating toward the mission. We should do something to capture and hold them. A few days ago two boys asked for work and admission to our classes. Rather than turn them away I entered them on my own payroll and found work for them, although I really did not need them. This is but a beginning. What shall we do with others who are sure to come?

Saving the girls of this country will be a great task. Single or married, they are mere chattels. A Luba man will exchange one of his women for a good dog. Virtue and chastity are almost unheard of among Luba women. They brazenly solicit men and barter away their virtue for a few chickens, worth not more than thirty-five cents. Children, one might almost say babes, talk about matters of sex with a freedom and familiarity which would horrify American mothers. It is impossible for a girl to be pure in such an atmosphere, but it is also impossible for her to escape from it unless we provide a refuge for her.

It is my earnest hope that the mission will not open any more stations until our present fields are well provided with missionaries and missionary materials. I speak from experience when I say that sending new missionaries to new fields like Kabongo is not fair to the missionaries or to the mission. New missionaries should spend at least six months in an old station. Every day I find myself wishing that I could ask an old missionary what to do in a given case. Getting this information from the natives and government officials is not satisfactory.
We are, however, more than satisfied with our assignment to this place. At times we have been concerned about Robert's food problem, but Mrs. Miller and I count the inconveniences we have experienced ourselves as "slight afflictions" indeed.

We send heartiest greetings to Bishop Johnson and the Centenary Deputation, and to the members of the Mission Conference.
### XV STATISTICIAN'S REPORT (Second Annual Conference)

<table>
<thead>
<tr>
<th>NAME OF CHARGE</th>
<th>NAME OF PASTOR</th>
<th>CHURCH MEMBERSHIP</th>
<th>SUNDAY SCHOOLS</th>
<th>CHURCH PROPERTY</th>
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<tr>
<td></td>
<td></td>
<td>Adults Baptized</td>
<td>Preparatory Members</td>
<td>Full Members</td>
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<td>Elisabethville</td>
<td>R. S. Guptill</td>
<td>12 Adults Baptized</td>
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<td>Mwata Yamvo</td>
<td>T. B. Brinton</td>
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<td>W. A. Miller</td>
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<td>12 Full Members</td>
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<td>12 Full Members</td>
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<td><strong>Totals</strong></td>
<td></td>
<td>28 Adults Baptized</td>
<td>17 Preparatory Members</td>
<td>127 Full Members</td>
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* White S. S.
JOURNAL

OF THE

Third Annual Session

Congo Mission Conference

Methodist Episcopal Church

BISHOP E. S. JOHNSON, President
ROY S. SMYRES, Secretary

KAMBOVE, KATANGA, BELGIAN CONGO

September 15 to 19, 1919

Adopted by the Conference as Its Official Record

PRINTED BY MUSGROVE PRINTING HOUSE BRISTOL, N. H. U. S. A.
I. Conference Chronological Roll.

<table>
<thead>
<tr>
<th>Entered this Conference</th>
<th>Entered Mission</th>
<th>Name</th>
<th>Address, Congo Beige, Africa (Unless otherwise stated)</th>
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</thead>
<tbody>
<tr>
<td>1917</td>
<td>1914</td>
<td>Guptill, R. S.</td>
<td>Tilton, N. H., U. S. A.</td>
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<td>1917</td>
<td>1916</td>
<td>Brinton, T. B.</td>
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<tr>
<td>1917</td>
<td>1916</td>
<td>Smyres, R. S.</td>
<td>Care Garrett Biblical Institute, Evanston, Ill., U. S. A.</td>
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<td>1919</td>
<td>1918</td>
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<td>1918</td>
<td>Miller, W. A.</td>
<td>Kabongo</td>
</tr>
<tr>
<td>1919</td>
<td>1919</td>
<td>Shields, W. E.</td>
<td>Kambove</td>
</tr>
</tbody>
</table>

(Name in italics signifies Probationary Member.)

**Associate (Lay) Member**

1914  Piper, A.L., M.D.  150 Fifth Ave., New York, U. S. A.

**Other Missionaries of the Board**

1910  Springer, Mrs. J. M.
1914  Piper, Mrs. A. L.
1914  Guptill, Mrs. R. S.
1916  Brinton, Mrs. T. B.
1916  Jensen, Miss C. Marie  Kapanga
1916  Hartzler, Mrs. C. C.
1918  Miller, Mrs. W. A.
1919  Shields, Mrs. W. E.
II. Officers of the Conference.

President

Secretary
Roy S. Smyres, Care Garrett Biblical Institute, Evanston, Ill., U. S. A.

Statistician
Coleman C. Hartzler, Kabongo, Congo Belge, Africa.

Treasurer
Roger S. Guptill, Tilton, N. H., U. S. A.

Registrar
Coleman C. Hartzler, Address as above.

IV. Conference Committees.

State of the Church
R. S. Guptill, T. B. Brinton, E. I. Everett.

Course of Study for Native Evangelists
C. C. Hartzler, R. S. Guptill, T. B. Brinton, W. A. Miller.

Conference Relations
R. S. Guptill, C. C. Hartzler, T. B. Brinton, W. A. Miller.
   J. M. Springer.

Relations to Government
E. I. Everett, R. S. Guptill, C. C. Hartzler, T. B. Brinton,
   W. A. Miller, R. S. Smyres, W. E. Shields.

Conference Policy
W. A. Miller, R. S. Guptill, J. M. Springer, T. B. Brinton, C. C.
Qualifications and Character of Native Evangelists

Geographical or Linguistic Limits of our Work
R. S. Smyres, T. B. Brinton, W. A. Miller, C. C. Hartzler,
E. I. Everett.

Book Committee
C. C. Hartzler, T. B. Brinton, E. I. Everett, R. S. Smyres.

Resolutions
Mrs. T. B. Brinton, Mrs. W. A. Miller.

Board of Examiners
R. S. Guptill, C. C. Hartzler, T. B. Brinton, E I. Everett,
W. E. Shields, W. A. Miller.
V. Disciplinary Questions.

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?
   Committee appointed with instructions to report at the next session.

2. Who have been Received by Transfer, and from what Conferences?
   W. Erle Shields, Northwest Indiana, on Trial in Studies of Fourth Year.

3. Who have been Readmitted?
   None.

4. Who have been Received on Credentials, and from what Churches?
   None.

5. Who have been Received on Trial?
   None.

6. Who have been Continued on Trial?
   (a) In Studies of First Year: Roy S. Smyres.
   (b), (c), (d), None.

7. Who have been Discontinued?
   None.

8. Who have been admitted into Full Membership?
   (a) None.
   (b) Elected and ordained Deacons previously: W. Erle Shields.

9. What Members are in Studies of Third Year?
   None.

10. What Members are in Studies of Fourth Year?
    None.

11. What Members have Completed the Conference Course of Study?
    (a) None.
    (b) Elected and Ordained Elders previously: W. Erle Shields.
    (c) None.

12. What others have been Elected and Ordained Deacons?
    (a) None.
    (b) Under Missionary Rule: Roy S. Smyres.
    (c) None.
13. What others have been Elected and Ordained Elders?
   (a) None.
   (b) Under Missionary Rule: Roy S. Smyres.
14. Was the Character of each Preacher examined?
   Yes. This was strictly done, the name of each preacher being called in open Conference.
15. Who have been Transferred, and to what Conferences?
   None.
16. Who have Died?
   None.
17. Who have been Located at their own Request?
   None.
18. Who have been Located?
   None.
19. Who have Withdrawn?
   None.
20. Who have been permitted to Withdraw under Charges or Complaints?
   None.
21. Who have been Expelled?
   None.
22. What other personal Notation should be made?
   None.
23. Who are the Supernumerary Ministers?
   None.
24. Who are the Retired Ministers?
   None.
25. Who are the Triers of Appeals?
26. What is the Annual Report of the Conference Board of Home Missions and Church Extension?
   No report.
27. What is the Annual Report of the Conference Board of Foreign Missions?
   No report.
28. What is the Statistical Report?
   See Statistician's Report.
29. What is the Conference Treasurer's Report?
   No report.
30. What is the Aggregate of the Benevolent Collections ordered by the (a) General Conference, (b) Annual Conference, as reported by the Conference Treasurer?
   None.
31. **What are the Claims on the Conference Funds?**

None.

32. **What has been Received on these Claims?**

Nothing.

33. **What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants?**

None.

34. **What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?**

None.

35. **Where are the Preachers Stationed?**

See List of Appointments.

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

Referred to District Superintendent in consultation with the Bishop.
VI. Appointments.

(These appointments are all in Belgian Congo, Africa, Via Cape Town, unless otherwise stated.)

LUBA DISTRICT.

District Superintendent,

E. I. EVERETT,
Elisabethville.

R. S. Guptill to assist the District Superintendent pending leaving on furlough.

Elisabethville: E. I. Everett.
Native pastor-teacher, Benson.
Star of the Congo: Native pastor-preacher, Pensulo.

Kambove and Likasi: W. E. Shields.
Kasonkamona: To be supplied.
Ntambo: Native pastor-teacher, James Lubona.

Kabongo: Missionary in charge, C. C. Hartzler; W. A. Miller.
Kitebele: Native pastor-teacher, Seshyami.

Congo Institute, Bible and Literary Department: C. C. Hartzler.

LUNDA-CHIOKWE DISTRICT.

District Superintendent,

T. B. BRINTON,
Kapanga.

Mwata Yamvo: T. B. Brinton.
Native pastor-teachers:
(a) Mission Village, Kayeka.
(b) Mwata Yamvo's Village, Chimbu, Disashi.

Sandoa: Native pastor-teacher, Jacob Mawene.*

Muteba: Native pastor-teacher, Kambuti, Ngombe.

Kapanga: Native pastor-teacher, Katalai.

Mwine Chiying: Native pastor-teacher, Mweniu and son, Ben.

Kayembe Mukuru: Native pastor-teacher, Chibanda.

Mulombo: Native pastor-teacher, Philip.

Kafuchi: Native pastor-teacher, To be supplied.

*Deceased.
Medical Work at Mwata Yamvo: C. Marie Jensen (P. O. Address, Kapanga.)

In Service in America under Direction of the Board of Foreign Missions:
J. M. Springer (150 Fifth Avenue, New York City, Care Board Foreign Missions.)

Left Without Appointment to Attend School:
R. S. Smyres, (In studies of first year) Care Garrett Biblical Institute, Evanston, Ill.

On Furlough: A. L. Piper, M. D. (Room 500, 150 Fifth Ave., New York.)
VII. Daily Proceedings

of the Third Annual Session of the Congo Mission Conference.

Kambove, Katanga, Belgian Congo.

FIRST DAY, SEPTEMBER 15, 1919.

Opening—The third session of the Congo Mission Conference was opened at the Kambove Mission Chapel, Kambove, Katanga, Belgian Congo, on Monday, September 15, 1919, at 9 A. M., Bishop Eben S. Johnson, presiding.

Devotional Exercises—The Bishop led the devotions, which included the administering of the Sacrament of the Lord's Supper to the missionaries present, as well as to several native Christians.

Roll Call—The Secretary of the preceding session called the roll. The following responded to their names: Members: R. S. Guptill, T. B. Brinton, C. C. Hartzler, E. I. Everett. (Note: W. A. Miller was present but unable to attend the first day's session on account of illness.) Probationary Members: R. S. Smyres, W. E. Shields (transferred this year). Missionaries not members of Conference: Mrs. R. S. Guptill, Mrs. T. B. Brinton, Mrs. C. C. Hartzler, Mrs. W. A. Miller, Mrs. W. E. Shields.

Greetings to Miss Jensen—The Secretary was instructed to send the greetings of this Conference to Miss C. M. Jensen, who voluntarily remained alone in charge of a distant station, the only missionary on the field not present at the Conference.

Organization—On motion of E. I. Everett, R. S. Smyres was elected Secretary.

On motion of C. C. Hartzler, R. S. Guptill was elected Treasurer.

On motion of R. S. Guptill, C. C. Hartzler was elected Statistician.

Transfer—The transfer was announced of W. E. Shields from the Northwest Indiana Conference, where he was a probationary member in the studies of the Fourth Year.

Committees—The personnel of the following Committees were elected: State of the Church, Course of Study for Native
Evangelists, Conference Relations, Relations to Government, Book Committee, Board of Examiners (appointed by the Bishop), Conference Policy, Resolutions, Qualifications and Character of Native Evangelists. See Committees.

On motion of R. S. Smyres, it was ordered that there be a Committee on the Geographical or Linguistic Limits of our Work. This committee was elected. See Committees.

Hours of Meeting and Adjournment—On motion of E. I. Everett, the hour of meeting was fixed at 9 A. M., and the hour of adjournment at noon.

Recess—Conference took a recess from 10:30 to 10:45.

Minutes—The Secretary was instructed to edit and publish the Minutes, and it was ordered that the printed Minutes be the Official Record of this Conference. The Secretary was further instructed to incorporate the Minutes of the Second Annual Session with those of the present Session, and to publish them together.

Greetings to Absent Missionaries—On motion of E. I. Everett the Secretary was instructed to send the greetings of this Conference to those members of our Mission absent in America.

Disciplinary Question 1—Is this Annual Conference Incorporated According to the Requirement of the Discipline? was taken up. The Committee appointed at the previous session to obtain full information regarding this question was not prepared to give an entire report. The Committee on Relations to Government was instructed as follows:

1. To ascertain definitely from responsible official sources if, and by what means and processes, the Congo Mission Conference of the Methodist Episcopal Church, or the Congo Mission of the Methodist Episcopal Church, may become a recognized, incorporated body in this Province.

2. In case neither the Conference nor the Mission may incorporate under the laws of this Province as a body competent to acquire and hold property, to ascertain if there may not be formed a committee, Board of Trustees, Association or company, consisting of the members of the Finance Committee, and their successors in office, to acquire and hold property for the moral, religious, intellectual and physical development of the natives and the development of the material resources of the country.

3. In case it be found that the laws of this Province will not permit the Conference or the Mission, or a company representing the Conference or the Mission, to acquire and hold prop-
DAILY PROCEEDINGS

erty, then to see that all property be acquired and held in the name of the Bishop and his successors in office.

4. To enter immediately upon its duties, employing such legal assistance as may be necessary. It shall, from time to time, report progress to the Bishop, and upon the completion of its task, it shall render a complete report to the Bishop, to the Board of Foreign Missions, and to the Secretary of this Conference. The said report shall be presented to this Conference at its next session.

Request to Finance Committee—On motion of R. S. Smyres, the Finance Committee was requested to appropriate funds for the engaging of such legal advice as may be necessary to accomplish the purpose set forth in the foregoing instructions to the Committee on Relations to Government.

Question 8—Who have been admitted into full membership? was taken up. (b) Elected and Ordained Deacons previously, W. E. Shields, who is transferred this year from the Northwest Indiana Conference, where he was a probationary member in the studies of the fourth year.

Question 11—What Members have Completed the Conference Course of Study? was taken up. (b) Elected and Ordained Elders previously, W. E. Shields.

Adjournment—At the expiration of time, the Conference adjourned, after the singing of the Doxology, and the pronouncing of the benediction by the Reverend R. S. Guptill.

SECOND DAY, SEPTEMBER 16, 1919.

Tuesday.

Opening of Second Day—At 9 A. M. the Bishop called the Conference to order.

Introduction—The Bishop introduced to the Conference Mr. Dan Crawford, of Luanza, on Lake Moero, whose name is well known as that of a missionary of long experience in Central Africa.

Devotional Exercises—At the request of the Bishop, Mr. Crawford led the devotional exercises.

Reading of Minutes—The Secretary read the Minutes of the First Day. They were approved.

Disciplinary Questions—Disciplinary Questions numbers 3, 4, 5, 7, 8a, 9, 10, 11a, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 26, 27, 30, 31, 32, 33, and 34 were successively taken up, and the answer in each case was “None.” (See Disciplinary Questions,)
Question 6—Who have been continued on trial? was taken up. (a) In studies of first year: R. S. Smyres was called, his character was passed, and he was continued in the studies of the first year.

Question 14—Was the Character of each Preacher examined? was taken up. R. S. Guptill, District Superintendent, was called, his character passed, and he presented his report. (See Reports, No. 13.)

T. B. Brinton was called, his character was passed, and he presented his report. (See Reports, No. 20.)

C. C. Hartzler was called, and his character was passed.

E. I. Everett was called, his character was passed, and he presented his report. (See Reports, No. 22.)

W. A. Miller was called, and his character was passed.

W. E. Shields was called, his character was passed, and he presented his report. (See Reports, No. 24.)

Missionaries not members of Conference—Miss C. Marie Jensen was called and her character was passed. Her report was not available for reading at the Conference.

Report of Miss Jensen—The report of Miss Jensen was referred to the Secretary for inclusion in the Minutes. (See Reports, No. 25.)

Recess—Conference took a recess from 10:10 until 10:35, after which two hymns were sung before returning to the business of the morning.

Verbal report of Miss Jensen's Work—At the request of the Conference, T. B. Brinton gave a verbal report of Miss Jensen's work. (For her own report, see Reports, No. 25.)

Comments by Mr. Crawford—At the request of the Bishop, Mr. Crawford made comments, in which he particularly emphasized the value and necessity of missionary doctors.

Book Committee Report—The Book Agent presented the report of the Book Committee. (See Reports, No. 17.)

Adjournment—On motion of R. S. Smyres, Conference adjourned, to meet at the call of the Bishop. The Reverend W. E. Shields pronounced the benediction.

THIRD DAY, SEPTEMBER 17, 1919

Wednesday.

Opening of Third Day—At 9 A. M., the Bishop called the Conference to order.

Devotional Exercises—The Bishop conducted the devotional exercises of the morning.
Reading of Minutes—The Minutes of the Second Day were read and approved.

Reports—W. A. Miller presented his report. (See Reports, No. 23.)

C. C. Hartzler presented his report. (See Reports, No. 21.)

Introductions—The Bishop introduced J. A. Clarke, Esq., of the Koni Hill Mission, and Dr. H. J. Hoyte, of the Bunkeya Mission.

Adjournment—On motion of R. S. Smyres, the Conference adjourned at 10:05, to meet at the call of the Bishop, for the purpose of going into committee with Mr. D. Crawford, Mr. J. A. Clarke and Dr. H. J. Hoyte, on the subject of the geographical or linguistic boundaries of our work.

FOURTH DAY, SEPTEMBER 18, 1919.

Thursday.

Opening of Fourth Day—The Bishop called the Conference to order at 9 A. M.

Devotional Exercises—The Bishop conducted the devotional exercises of the morning.

Reading of Minutes—The Minutes of the Third Day were read and approved.

Committee Reports—The Committee on Qualifications and Character of Native Evangelists presented its report.

On motion of E. I. Everett, the report was adopted. (See Reports, No. 16.)

The Committee on the State of the Church presented its report.

The Conference adopted the report of the Committee on the State of the Church. (See Reports, No. 14.)

Question 29—What is the Conference Treasurer’s Report? was taken up. The Conference Treasurer stated that there was no report.

Question 25—Who are the Triers of Appeals? was taken up. The Conference elected the following as the Triers of Appeals: T. B. Brinton, W. E. Shields, C. C. Hartzler, E. I. Everett, W. A. Miller.

Congo Institute—On motion of E. I. Everett, the following resolution was unanimously adopted:

"Resolved, that in carrying out the plans for the Congo Institute, two new boarding schools be started as soon as possible, as preparatory departments of the Congo Institute, one of these "boarding schools to be in the Lunda-Chiokwe field and
the other in the Luba field; and that the Fox Bible Training School be continued as the Biblical department of the Congo Institute."

**Kapalowe Farm**—The Bishop read a communication which he had received from Mr. S. Nicolas, offering to sell to our Mission his farm, together with implements, live stock and a store which he has located there, for the sum of 4000 pounds sterling. The farm is about seven miles from the railway station of Kapalowe, some sixty-five miles north of Elisabethville. This proposition was considered with reference to the needs of the Congo Institute.

On motion of E. I. Everett, the Secretary was instructed to write to Mr. Nicolas, informing him that the Conference deems it best not to accept his proposition and buy his farm at present.

**Language Committee**—On motion of R. S. Smyres, the Bishop was requested to appoint a committee of two, to meet with the brethren of the Garanganze Missions and others on the question of unifying the Luba languages.

C. C. Hartzler and W. A. Miller were appointed by the Bishop to serve on this committee.

**Memorial to General Conference**—On motion of E. I. Everett, the following resolution was unanimously adopted:


**Adjournment**—On motion of R. S. Guptill, the Conference adjourned at 11:10, to meet at the call of the Bishop.

**FIFTH DAY, SEPTEMBER 19, 1919.**

**Friday, Morning Session.**

**Devotional Exercises**—At the request of the Bishop, Mr. Dan Crawford led the devotional exercises.

**Opening of the Fifth Day**—The Bishop called the Conference to order.

**Reading of Minutes**—The Minutes of the Fourth Day were read and approved.

**Question 36**—*Where shall the next Conference be held?* was taken up. On motion of W. E. Shields, the place of the next Conference was referred to the District Superintendent in consultation with the Bishop.
Question 12—What others have been elected and ordained deacons? was taken up again. (b) Under missionary rule: On motion of R. S. Guptill, R. S. Smyres was unanimously elected to deacon’s orders under the missionary rule.

Question 13—What others have been elected and ordained elders? was taken up again. (b) Under missionary rule: On motion of R. S. Guptill, R. S. Smyres was unanimously elected to elder’s orders under the missionary rule.

Question 28—What is the Statistician’s Report? was taken up. The Statistician presented his report. (See XV. Statistical Report.)

Committee Reports—The report of the Committee on the Policy of the Congo Mission was presented.

On motion of E. I. Everett, the report was adopted. (See Reports, No. 15.)

On motion of W. E. Shields, the Secretary was authorized to omit from the printed copy of the Minutes the report of the Committee on the Policy of the Congo Mission which was adopted by the Conference at its Second Session, the present report being now adopted as submitted.

The report of the Committee on the Geographical or Linguistic Limits of our Work was presented.

On motion of E. I. Everett, the report was adopted. (See Reports, No. 19.)

On motion of R. S. Guptill, the Secretary was instructed to send a copy of this report of the Committee on the Geographical or Linguistic Limits of our Work to representatives of neighboring missions.

The report of the Committee on Resolutions was presented.

The Conference adopted the report of the Committee on Resolutions. (See Reports, No. 18.)

Recess—Conference took a recess from 10:15 to 10:50, and before proceeding to business again, the members sang a hymn.

Address—Mr. Dan Crawford addressed the Conference on the subject, “Living in Africa.” He laid particular emphasis on the value of wholesome food of suitable variety as being most conducive to health in Africa.

Adjournment—On motion of E. I. Everett, Conference adjourned at 11:25, to meet at the call of the Bishop.

FIFTH DAY, SEPTEMBER 19, 1919.

Friday, Evening Session.

Opening of Evening Session—The Bishop called the Conference to order at 6:15.
Division of Area Into Two Districts—The Bishop announced that the Conference area was divided into two districts, one to include the work in the industrial centers and among the Luba speaking peoples and to be called the Luba District, and the other to include the work among the Lunda and Chiokwe peoples and to be called the Lunda-Chiokwe District.

Appointments—After a short address, the Bishop read the appointments. (See VI. List of Appointments.)

Reading of Minutes—The Minutes of the Fifth Day, morning and Evening Sessions, were read and approved.

Adjournment—On motion of E. I. Everett, it was ordered that the Conference stand adjourned sine die, after the pronunciation of the benediction. The Bishop pronounced the benediction.

E. S. Johnson

Bishop.

Roy C. Smyrl

Secretary.
ORDINATION CERTIFICATE

This is to certify that on the 21st day of September, 1919, I ordained, under election of the Congo Mission Conference of the Methodist Episcopal Church, as Deacon, Roy S. Smyres; and that on the same day and with the assistance of several elders, I ordained, as Elder, Roy S. Smyres.

E. S. Johnson

Presiding Bishop
VIII. Reports

(a) No. 13. Roger S. Guptill, District Superintendent.

General.

I was appointed to Kambove, but was instructed to remain in Elisabethville until I could conveniently go there. As soon as Conference was over, I set to work on the special gifts, and I now have the gifts and donors so listed that it will be possible to have a clearer knowledge of our income. Every three months, at least, and possibly monthly, each worker will know what gifts have come for his salary and for his work. He will also have a statement showing how much of his salary or work is paid from special gifts designated as his own, and how much will come from the general mission funds.

On June 13, Brother and Sister Shields and baby Ruth came to Elisabethville. I have held them there, since I knew that this Conference was to be held soon. I have tried to coach them in the language. They have not been given regular mission work to do; their whole time has been given to them to learn the language. At the present time they have made commendable progress. I think that it pays to give the new workers the first few months free for study and for getting broken in to African climate and customs.

Elisabethville.

In less than a month after Conference adjourned, Brother Everett was at his station at Elisabethville. It was necessary to stay at Kambove for a few weeks while Brother Hartzler was in the Luba country with the Centenary Deputation. As soon as Mr. Everett came, I handed over to him as much of the work as I could, and I have given him such assistance with meetings as he has desired. He is held in high esteem by the white people and is proving himself to be a true pastor among them. At the same time he is keeping up the treasurer's work. He is taking hold of the native work with vigor and is “making good.”

Kambove

Kambove has been without a resident missionary these few months. Brother Hartzler has had Kambove as a part of his
work in connection with the Congo Institute. He has kept the
printing press busy and has seen to it that there have been
Sunday services among the natives at the mine.

Congo Institute.

Even though at the last conference we decided to give up
the land at the Mulungwishi, we have not given up the Congo
Institute. Brother Hartzler has been busy with the boys that
he has had there. He has a few very reliable boys who, doubt-
less, will be splendid teachers in a few years. It has not been
very pleasant living on land that we have already given back
to its owner, but we thought it better to leave the Institute
there for these months. Where the new home of the Institute
will be, this Conference will decide. We do need a place where
we can train the people, as we are continually being asked by
merchants and contractors to furnish them with boys who can
be good capitas, bricklayers or printers.

Kapanga

Judging by letters that I have received from Brother Brint-
ton, there has been a continual advance in the work at Kapanga. It
proves to me that it pays to do intensive work among the
natives in the villages. With all of the various out-stations, Kapanga Mission is a big force for righteousness. I hope that
we may be able to have two or three more stations as well
worked as is Kapanga Station. Brother Brinton is doing ex-
cellent work in the language and is trying to put the Gospel
into such a tongue that the people can understand it.

Kabongo

I dare not say too much about Kabongo, lest you think
that I am prejudiced in its favor. But truly it is one of the
choice spots of Central Africa. With the possibilities for out-
station work, Kabongo can become a strong center. I do not
think that the population there is as dense as it is over east
by the Lualaba River. The people are more shy, but the country
has many a little village snugly huddled in a deep valley out
of the eyes of the officials, and as far away from the big chief
as possible. Brother Miller has had difficulty with the native
teachers that I left at Kabongo. They are not our own mission
boys, and many of them have not been suitable for teaching
work, but they were useful in filling up the gap. What we need
most of all at Kabongo is a boarding school where we may
train young boys. Until we have that we will not do successful
work. When these lads have had five to ten years' training, they will be teachers of whom we will not be ashamed.

Brother Miller has been placed in a hard position. Being a new missionary, he was placed in a new mission and practically left to work out his salvation with fear and trembling. In his report he will tell you about the fears and trembles, no doubt. He has been continually in our prayers and God has blessed him.

Medical Work

One word about Kapanga Medical work. Miss Jensen has proved to us all that she is made of the stuff that good missionaries are made of. She has taken over Dr. Piper's work, and while she has not the medical skill that Dr. Piper has, she is as devoted as he, and her ministry of healing to the natives there, is truly Christlike. She has been hampered by the lack of medicines, but Dr. Piper has promised to remedy that as soon as he can send the necessary supplies.

Personal

Finally, a word about myself and family. God has been good to us. On July 13, 1919, Paul Leonard Guptill was born at the Government Hospital in Elisabethville. Some day I hope that God will call him to be a worker among these people to whom we are trying to tell the Good News of Salvation. We have had good health and feel equal to another period of five years. But furlough time is due, and I presume that as soon as we can get a sailing we will return to the States.

In the five years and more that we have worked in the Congo Mission we have seen it grow from six workers to seventeen, with a corresponding change in the membership of the church. Our part in this work has been very pleasant, and we hope that we may be spared to serve in the Congo Mission for many years.
Committee Reports.


Your Committee, in presenting its report, would draw attention to three things, i.e., (1) Church Membership, (2) Organization, and (3) Church Activity.

(1) Church Membership.

In our report at the April Conference, we mentioned that our church membership is made up almost entirely of first-generation Christians. Inevitably in work which is only a few years' old, the majority of the membership, which includes preparatory members and hearers, is more or less unstable in its Christian life. Of course, there are the choice older Christians who have been burned deeply by the fires of sin and have absolutely turned their backs on the world, who help to keep up the tone of spirituality, and also who are good assistants to the pastor in bringing in reports of members not living well. Especially is this true in Elisabethville church, one-half of the church membership being Christians of ten years' training.

Our membership at any one center is very cosmopolitan. Baluba, Babemba, Basanga, Balunda, Bakaonde, Bawishi, Bangoni, Bahenga, and Banyanja take the Lord's Supper at Elisabethville. At Kapanga the Balunda, Bachiokwe, and Baluba gather at the Lord's Table, and many tribes are represented in most services. Our membership in the industrial centers is largely drawn from boys who have come in from other missions, but gradually our own members are swelling the numbers. Our preparatory membership is large, because we usually keep a person two years or more in that relationship. It is necessary to have a third class also, which we call the "hearer's class." This is a very large group, but constantly in a state of flux, because the whole population of the towns is so transient. In fact, at Elisabethville, the whole membership is in a state of flux most of the time, for there is constantly a stream of people bringing their mission letters and drawing out their membership as they return again to their real church mother. As foster-mother, we feel that we have fallen far short of discharging
our full duty toward the many who come to the centers with at least a slight knowledge of the Christian way, but we are pressing on to obtain other means of reaching the large numbers who flock in and are lost after a little to any kind of mission influence.

(2) Organization.

At present we have practically no church organization at any station. This is a thing which we are anxious to inaugurate, but as the membership of each church represents such diversity of training, and is so transient, particularly in some of our stations it will be rather difficult for a number of years. We here make the suggestion that a church be organized just as soon in the future as it seems wise to the missionaries on the stations, after consultation with the Bishop, if possible, and with the District Superintendent.

(3) Church Activity.

Why have we no more voluntary workers? Has each of the missionaries ever shown his church members some voluntary work that they may do and given them a little instruction as to how to go about it? Of course it is somewhat difficult to get members who are unable to read the Scriptures to go out into voluntary work, but if a boy has the spirit of God in his heart, an eagerness to be engaged in God’s work, and a fairly retentive memory, he will manage to do some constructive work even before he has learned to read. The Elisabethville plan is good, of having the most capable teacher, or better, the missionary, teach a Sunday School lesson to those willing, and then sending them out to definite places, keeping in touch with the groups to see if the workers are putting in “good licks” for the Kingdom, and if the efforts are amounting to something.

Our Methodist Order of Service is not used in any of our churches. Why not do our best to institute it as soon as possible? It will lend dignity and respect to our worship and to the people's interest in the service.

Our system of Methodist Class-leaders is not in use here. It is the opinion of your committee that it should be started, and that it will prove of great value in shepherding the flocks which are ours. Elisabethville church has a night a month when the people come to play games. This plan should be used elsewhere. It is much enjoyed by the people.
b--No. 15. Policy of the Congo Mission Conference

SECTION I. OCCUPATION OF THE FIELD.

1. Old Stations.

No new stations should be opened until the ones already in operation have a reasonably adequate support and staff. So far as possible, there should be at least two couples, or a couple and a single missionary, on each station, particularly those in the country.

2. New Stations.

Attention is called to the fact that no station may be opened without an appropriation made by the Finance Committee.

In proceeding with the occupation of our field, it is our general policy to consolidate our work as much as possible. We realize the evils of having mission stations too far apart, not only from an administrative point of view, but from the spiritual and social points of view as well.

We earnestly recommend that no new missionaries be sent to open new stations under any circumstances. By "new" missionaries, we mean those who have less than one year of experience on the field.

SECTION II. GENERAL RELATIONS OF MISSIONARIES

Although the Candidate Committee of the Board of Foreign Missions makes some matters quite plain verbally to new missionaries, we wish to emphasize what we feel to be absolutely essential to the success of our labors here. Let every missionary coming to this field have it firmly fixed in his mind that he is amenable to several higher authorities:

First, he is responsible to God, from whom we receive our commission (Matt. 28:19, 20), to do His will without flinching, in so far as he can do this.

Second, he is responsible to the Bishop for Africa. Since we are members of a Mission Conference as well as missionaries of the Board, we receive our appointments from the Bishop, the Church's official administrator and executive of our field. To him is due not only our respect as a temporal leader in the moral and spiritual realm, but our allegiance in ecclesiastical
jurisdiction, according to the laws of our Church as found in the Discipline.

Third, he is responsible to the Board of Foreign Missions, which sends him to the field and furnishes his support, whence he is bound thus morally with no slight responsibility to administer its funds with diligent care, and occupy his time in conscientious service. When it is possible to procure an up-to-date manual of rules and regulations of the Board, each missionary is expected to have a copy, and to live in conformity with its requirements.

Fourth, he is responsible to the Finance Committee, which is the Board's eyes, hands and brain on the field. It is the Board's authorized local agency for advising the appropriation of its funds and controlling the expenditure of these funds in accordance with the appropriations authorized by the Board. It should be well understood that for not expending the moneys sent to each missionary in accordance with the appropriations for his work, he is liable to the Finance Committee for any amount over-expended.

Relations of Missionaries to Each Other

We deem it not only highly desirable, but essential, that every missionary shall daily devote a certain amount of time in the spiritual culture of his own soul, and endeavor to carry with him throughout the day the spirit of the Christ. This may seem almost a platitude to mention, but sad misunderstandings are all too frequent among the missionaries in many foreign fields, the main reason being that the individuals concerned are usually not allowing the grace of God to completely control their lives, which control a close daily companionship with the Master should provide.

Relation of Our Missionaries to Missionaries of Other Societies

In view of the fact that missionaries of other bodies are already at work in contiguous territory and that others or independent missionaries may enter territory close to our work, it is expedient that we treat other such missionaries with courtesy and due regard to their devotion to the cause of Christ and passion for the salvation of souls. If other such missionaries inform us that they wish to enter territory which we can properly care for within a reasonable length of time, we should in a brotherly way meet them fairly, and endeavor to induce them to begin work in other territory, providing the considerations they may bring forward do not outweigh our responsibility
for evangelization of the section. In case that personal persuasion will not avail, the member of the Congo Continuation Committee or the alternate should send a full statement of the case to the said committee headquarters, with a request that the Committee use what influence it may have toward avoiding what would be an overlapping.

We can by no means tolerate a spirit of animosity toward people who do not feel themselves amenable to any missionary organization and who insist that God has sent them into territory where we may feel it will cause unnecessary overlapping; but just as much as possible a spirit of comity and good will should be cultivated. The Congo is large enough to furnish opportunity for many, many times the present number of missionaries engaged in evangelizing the peoples, and a broad spirit of brotherliness in these matters will go a long way in solving questions which involve the location of other missionaries' activities. The least friction possible among the ranks of the Christian emissaries of the gospel is highly desirable, since it is an extremely easy matter to cause confusion in the minds of the natives, as they see any signs of opposition between the representatives of the Kingdom of God.

Relation of Missionaries to the Natives.

Because of the great tendency of all natives to imitate, rather than to initiate, it behooves us who are leading on the natives to greater spiritual and temporal accomplishments, to be as nearly exemplary Christians as we possibly can. There are few others than the missionaries in this country to whom the natives may look for a constant exemplification, though sadly inadequate at best, of the Christian virtues in daily life. If as we meet the natives and employ them; they do not see the Christ spirit working through us, where can they look for the working of the principles of Christianity which the missionaries profess? If the motive controlling our actions be constantly primed by testing it with this thought, "What would Jesus have me do?" many unfortunate situations resulting in strained relations with the natives and a consequent diminution of effective influence over them, will be averted.

The spirit of an elder brother is one worth cultivating, and counselling with the natives on many matters which effect them very vitally is to be commended. When natives have proved their trustworthiness, the missionary will do well to load him with as much responsibility as he can bear, to the end that as rapidly as is consistent, the natives may themselves shoulder
the burdens of the missionaries and carry on the work of the Kingdom themselves for the evangelization of their brothers.

SECTION III. EVANGELISM.

The evangelistic policy of the Mission must be uppermost in our minds. We are here to bring the native to a personal knowledge of Jesus Christ. We must appeal to young and old. Naturally those who attend our schools will have a larger opportunity of hearing the gospel message, still we must not neglect those who are in the compounds and villages. We must be ready to go anywhere where it is practicable to hold a service. Especially do we recommend the evangelizing of villages near the mission stations.

We do not consider that casual visitation of villages constitutes evangelizing. There must be a decided evangelistic policy in regard to village work. Church members should be enjoined to be evangelists, to preach and teach the Word whenever possible. As much as possible, native evangelists should be employed. These evangelists we are to secure from our own schools, preferably, but new converts should be encouraged to be preaching or telling others about Jesus and His power to save. It will help them to grow stronger, and it also will be indicative of their calibre to a large extent. They should not, however, as a rule, be put in charge of an outstation, unless there is no one of tried worth to be placed there, and unless the boy is unable to remain where he can get training and so may be lost altogether if he is not given some responsibility.

Methods of Dealing with Converts

We must do all in our power to train the converts that we get. We should place them in classes and advance them from hearers' classes to catechism or preparatory membership, and then on to membership as speedily as they are properly equipped and are living or trying to live the Christian life, and can satisfy the missionary of their qualifications.

There should be considerable care taken in choosing candidates for baptism. There should first be at least two years of careful watching of the convert before the rite of baptism is granted a candidate. After the baptism of children, there should be instruction in classes, just as soon as they are old enough for it. A sort of cradle roll should be kept, and the children listed should be under the oversight of some godly woman, perhaps the wife of the native pastor, if she be a woman of good ability and training.
SECTION IV. EDUCATION.

First of all, we wish through all of our educational work to run a spirit of such love and truth as will lead the pupils into useful lives of service. Some of the schools will be for the development of native teachers. Others will be for the education of the people, so that they can learn to read the Bible, and so get to the source of the life of Jesus Christ, the Savior of men. Some will be for boys and some for girls, but we do not contemplate what are known as co-educational institutions.

The feeding ground for the secondary schools will be necessarily in the villages. The same course will be used for Training, Bible, and Theological Schools. It is imperative that we increase the efficiency of such village schools as we have, and give particular attention to such schools. Teachers may be found eventually from among the brighter school children, who can assist the regular teacher, after a little extra training.

Gradation of Schools

There shall be the following grades of schools:
1. Primary schools, in villages, outstations and stations.
2. Secondary Schools, at outstations and stations.
3. Higher Schools, at stations only.

Curricula.

The curricula of the various types of schools shall be as follows:

1. Primary Schools: Spelling, Reading, Writing and Arithmetic in the native languages only; Physical training and Conversational French. Up to about English Standard 3.
2. Secondary Schools: Subjects taught in the English Standards 3 to 6 inclusive, and including music.
3. Higher Schools: Subjects taught in the English Standards 7 to 9 inclusive.

The teaching in these schools shall be in the vernaculars and in French. English shall not be used as a medium of instruction in our schools.

Congo Institute

To the Congo Institute, natives picked from the schools of all our fields will be sent for training. The education shall be general, including normal, industrial, agricultural and Biblical.
It shall be for the present an advanced training school with a department in the Lunda-Chiokwe Field, one in the Luba Field, and with the Biblical and Printing departments in Kambove; but eventually the Institute shall be a Central Training School with all the departments located at a central point.

The Fox Bible Training School is for older and backward natives, or those who in early life have been deprived of education.

SECTION V. SPECIAL GIFTS.

1. No special gift may be appealed for by any missionary without first obtaining the authorization of the Finance Committee and the approval of the Board of Foreign Missions for such an appeal.

2. We recommend that at the earliest possible moment our Mission be placed on the regular basis with the Board of Foreign Missions, so as not to be dependent upon Special Gifts.

SECTION VI. MEDICAL WORK.

We feel that we cannot state as yet any detailed policy in our medical work, but we have some suggestions to offer. We take it as a matter of common agreement that every missionary is to take such recreation as will enable him to keep at the highest maximum of efficiency in his work. The Board of Foreign Missions has invested so much in every missionary that it is well not only to take no chances in matters of health, but to counsel with others for information as to the best ways to keep fit. Every missionary is expected to wear a helmet for protection when out in the sunshine, to be extremely careful about the water he drinks, boiling it if its purity is at all questionable, to take hot baths as often as convenient, and especially after being wet in the rains, and to have as varied a diet of nourishing food as possible. The regular use of quinine is expected of all missionaries, and quinine will be furnished without cost to everyone. Medicines for missionaries who are not near a doctor shall be purchased by one member of the mission, and forwarded when required.

We think it advisable to have a doctor on every station which is otherwise without medical service. Every doctor will make plans for a hospital and dispensary on his station as soon as possible after his arrival. It is also highly advisable that groups of such pupils as are suited to it shall be chosen and put into classes for training in simple surgery, first aid, use of
common remedies for common diseases and in sanitation. Girls also should be grouped for the same instruction. These should also have training in lying-in cases, so that they may be able to gradually root out the evil practices of many natives in confinement cases.

Every five years a missionary must take his furlough, and also for the sake of efficiency, we deem it wise that he should take a rest from his work and a vacation for a month, if possible, yearly.

Doctors are urged to keep records of their cases, that reference may be made for the purposes of statistics, showing kind of cases and treatments given.

SECTION VII. NO. 8, LANGUAGES.

Inasmuch as we are missionaries in the Congo Belge, of which country the official language is French, it is not only a matter of courtesy to the government, but also a requisite for the successful prosecution of our work to acquire a speaking knowledge of French, so as to be able to teach through it as a medium.

We recommend to the Candidate Department of the Board of Foreign Missions that it advise all prospective candidates for the Belgian Congo to secure some knowledge of French in their preparation.

In regard to the acquisition of a native language, we believe that it should from now on be a part of the permanent policy of this Mission to grant all new missionaries coming to our field at least six months to devote entirely to the study of the vernacular. What language this shall be must be decided by this committee. At the end of this six months an examination will be given to determine the progress made. Further, we would advise that every missionary devote some time each day on language study, seeking to perfect himself in acquiring native expressions and idioms and building up a good vocabulary.

We urge every missionary to try to become proficient enough in the language to do translation work. Much that is translated may possible be rejected by the Book Committee, but still the missionary, in translating, will have been perfecting his style of speech.

SECTION VIII. BUILDINGS.

7. Procedure in Building.

Whenever a building needs altering, or a new building of
whatsoever nature is needed, authorization must first be made by the Finance Committee for its alteration or construction, before work may proceed. Requests to build or to alter should be submitted to the Finance Committee, plans being sent to the Finance Committee for its approval.

2. Specifications and Plans.

a. Size: In the case of residences, sufficient rooms should be included to meet the requirements of an average family. Permanent residences shall be built of sufficient size for a family of four, even though they are contemplated for the use of a single missionary at first. See Plans below.

b. Materials: Wherever possible, burnt bricks should be used for buildings of all kinds, and iron or tile should be used for the roofs. Where it is impracticable to use burnt bricks, sun dried bricks should be used. Mud and pole buildings are to be resorted to only as a temporary expedient. Particular attention should be paid to ant-proofing buildings.

c. Reference to Health: In case of residences it is to be desired that windows and doors be screened and that there be at least one screened veranda, particularly in localities where there are many mosquitoes. Particular consideration is necessary for the selection of sites for residences in the country, with reference to health conditions.

3. Reference to Other Buildings.

Residences which are to be in the neighborhood of, or on the same campus with, institutional buildings or dormitories for natives should be well separated from such buildings.

In placing a building, its relative position to another possible future building or group of buildings, should be carefully considered.

4. Use of Residences.

Attention is called to the Board rule that all buildings are under the control of the Finance Committee, and that that Committee has the assigning of residences to missionaries. Further, that no missionary may hold a residence on the field while he is on furlough in America.
5. Furniture.

The Mission shall provide the following articles of furniture for each missionary family:

1 dining room table
1 tea table
1 study table
6 dining room chairs
1 food cupboard
1 dish cupboard
1 pantry table
2 double beds
2 mirrors
2 wash basins
1 pitcher
2 chambers
1 lantern

All articles broken through carelessness shall be replaced by the missionaries.
PLANS.

We recommend one of the three following plans for residences:

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b) No. 16. COMMITTEE ON QUALIFICATIONS AND CHARACTER OF NATIVE EVANGELISTS.

Spiritual.

The following qualifications we believe are taught in the Word of God:
A native evangelist must know God as a pardoning God.
He must have the love of God abiding in him.
He must have some gift or gifts as well as grace for the work.
He must have a clear understanding of the things of God, a just conception of salvation by faith.

Physical.

We believe that an evangelist should have a certain degree of utterance so that he can speak clearly and readily.
He must be free from troublesome debts.
He must not be given to tobacco, native intoxicants, or sexual vices.
He must be humble and obedient to them that are over him in the Lord.
He must be neat and clean in his habits and dress.
He must be courteous and kind.
In fact, we believe that the qualifications that Paul laid down are essential for an evangelist: "—(he) must be blameless. the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy for money; but patient, not a brawler, not covetous; one that ruleth well his own house."

Educational

We believe that it is well if not essential that an evangelist should be able to read and write in his own tongue.
He ought to know the stories of the Old Testament, the Life of Christ, something of the history of the early churches as recorded in the Acts of the Apostles, and some knowledge of Paul’s exhortations to the early churches. We believe that he should have some knowledge of Geography, so that he will be able to tell where certain rivers of Africa are to be found, where certain oceans are to be found and the size of them and where the countries of the white man are found. He should be taught that the world is round and not flat as he has been taught by his ancestors. Moreover, he should have some knowledge of physiology, so that he will know how to care for his body and realize that it is the temple of the Holy Spirit.
(b) No. 17. BOOK COMMITTEE.

One meeting of the Book Committee has been held since the April conference. Various short items of business were taken up, and settled with expedition. C. C. Hartzler was elected the Book Agent and E. I. Everett was elected secretary-treasurer for the ensuing year.

The business of the Book Store has continued to prosper, so that during the month of August the maximum amount of sales in any single month in the history of the Book Concern was reached, 1700 francs being turned into the mission treasury toward offsetting the large debit against its account. We are hoping that the close of the year 1919 will see the account squared off entirely and a credit in its place.

A new book, Genesis Stories, translated by Mr. Brinton, has been put out by the Book Concern, and now a hymn-book also in the Lunda language is being run off on the mission press. An edition of 2,000 Kiluba-Francais lessons was printed by L'Etoile du Congo Imprimerie in Elisabethville for the Book Committee and for Mr. J. A. Clarke of Koni Hill. We have taken one-half of the edition and all but fifty have been delivered.

At the present time we are not ordering large supplies of books because our shelves are well filled with supplies of some books which will last us for two or three years. Our sales are going on so well however, that we should show a substantial gain in the business. Heavy payments have been met and there are at the present time no large outstanding accounts. All old accounts have been wiped off.

(b) No. 18. COMMITTEE ON RESOLUTIONS.

WHEREAS, our Bishop, Eben S. Johnson, D. D., and his Secretary, Roy S. Smyres, after having held Conference in Angola, trekked across country to Kapanga and on to Kambove making an average of eighteen miles a day, in so doing availing themselves of important information which will tend toward the advancement of the work: Be it

RESOLVED, that we do hereby express our deep appreciation of Bishop Johnson's sympathetic understanding and his keen interest in the welfare of our work in the Belgian Congo. Be it

RESOLVED, that we express to the Brethren, Mr. D. Crawford, Mr. J. A. Clark, and Dr. H. J. Hoyt, the pleasure which we have derived from their Christian fellowship and also our appreciation of the hearty cooperation which they have shown in helping to determine the extent of our Mission boundaries and in the unification of the language.
WHEREAS, our brother and sister Guptill, after a term of five years here in the Congo, are soon to leave on furlough, be it

RESOLVED, that we do hereby express to them our gratitude for their kindness of heart and hospitality shown to all of the Missionaries arriving on the field.

Further, we wish to assure them of our prayers and hope that they may return to us strengthened for the work.

WHEREAS, Roy S. Smyres, who has been secretary for the Congo Mission, is soon to return to the United States to resume his course of studies, be it

RESOLVED, that we express to him our appreciation of his brotherly interest, and pray God's richest blessings on his future endeavors. Be it

RESOLVED, that we extend to Brother and Sister Shields, who have recently arrived on the field and who have been acting as host and hostess to the Conference, our appreciation of the way in which they have entered into the spirit of the work.
c--Special Committee Reports.

No. 19. COMMITTEE ON GEOGRAPHICAL OR LINGUISTIC LIMITS OF OUR WORK.

Your Committee recommends that the following be the boundaries of the present work of this Conference:

The Cape-to-Cairo Railway from Sakania to Bukama; the Lualaba River from Bukama to Kikondja; the main path from Kikondja towards Kabongo as far as Kakolwe; from Kakolwe to Tombe; from Tombe to Kitebele on the Lomami River; the Lomami River from Kitebele to the eighth degree of South latitude; the eighth degree of South latitude from the Lomami River to the point where it touches the Lunda tribe; the line which forms the northern boundary of the Lunda tribe, from the eighth degree to the Congo-Angola border; the Congo-Angola border and the Congo-Rhodesia border back to Sakania, the point of departure.

Our eastern boundary is determined mainly by the work of the Garanganze Evangelical Mission, which has undertaken the evangelization of the territory to the east of the railroad, and of the Lualaba River north of Bukama. The boundary from Kikondja is in part determined by our desire to include Kabongo in the territory, and in part by the fact that we understand that Mr. Burton has men and means to undertake work in that territory, to the north of our boundary as far as the Lomami River. Had it not been for the latter fact, we would have recommended that the boundary be farther north, to include the territory where Luba is spoken.

The territory south of our northern boundary line is to be opened and developed as intermediary to the present work at Kayembe Mukuru and Kapanga. We are able to care for and begin this work immediately.

The proposed boundary west from the Lomami River to the Lunda tribe is determined by the fact that the American Southern Presbyterian Church is working in the region just to the north. Their work is among a people whose language is different from the Luba which is used to the south of our boundary line.

Inasmuch as we now have much work among the Lunda people, we wish to care for all of this tribe.
On the western side of the proposed field, the boundary is not linguistic, but geographical, being the Congo-Angola frontier. We hope to carry on work among the Chiokwe people as far as our limits will let us. We earnestly hope that the country between our western boundary and the country at present occupied by the West Central Africa Conference of our Church may be entirely occupied by our Church.

Our proposed southern boundary is also determined geographically. Should we, on this line, conflict with the work of the Plymouth Brethren Mission, we shall wish to be advised of that and to consider it; but we understand that they intend to extend their present work toward the south rather than toward the north. We understand that the work there may be carried on in the Chiokwe language.

We hope that these boundaries, if adopted, will put the future plans of the Mission on a basis that may be worked.
e—Miscellaneous Reports.

No. 20. THOMAS B. BRINTON, Kapanga.

The center of our work among the Lunda tribe is at the village of Mwata Yamvo. The population of the village is about 1200. The village is about one half a mile from the residences of the missionaries. On the opposite side about another half a mile is the mission village. The population of our mission village is about three hundred. Five miles away is the village of Kapanga with a population of about 500 people. Most all of the other Lunda villages are small, having a population anywhere from three hundred down to ten people.

One new out station has been opened since the last conference. At the village of Mwine Chying five days from the mission the chief and his people have been asking for a teacher for over a year. Two months ago I sent a teacher there to start a school. A native Catholic teacher had been teaching there for over two years but the people were not satisfied. The teacher from the mission had been there about a month when the Catholic father from Kanda Kanda came and told the chief that he should drive the teacher away. He refused, saying that the white man of the mission had sent the teacher there and that he should be the one to take him away. The chief then said, "You drive him away;" but the priest refused. The priest then began to threaten the chief and told him if he did not drive the teacher away he would make much trouble for him. The next morning before daylight the priest left the village; his native Catholic teacher followed him as well as the chief. The native Catholic teacher said to the chief, "You had better drive the teacher of the mission away; if you don't the priest has bad medicine and will kill you." The chief said, "Then I know you are a false teacher; for one day you taught us not to kill one another and today you say you kill me if I do not drive the teacher of the mission away."

There are five out schools in all. In two of these villages substantial school houses have been built of sun-dried brick. Jacob who was teaching in the village of Kayembe Mukuru has been sent to the village of Mbaka. The chief there is a special friend of Jacob and we think this will be a good field for Jacob to work in. Chivanda was sent to Kayembe Mukuru to-
take the place of Jacob. Kambuti is teaching in the village of Muteba and has a school of about 35 people. Kataleyu is stationed at the village of Kapanga and has eighty on the roll. Kayeka is the teacher at the head of the mission village and has over 60 in school. Chimbu is the teacher in the village of Mwata Yamvo and has about one hundred in school every day.

There are still many chiefs that are asking that teachers be sent to their villages. They are as follows: Mwine Chitasa and Kafuchi on the north of the Lunda tribe; on the west Muine Chamba, Muine Kabatakalala, Muine Dinying, and Chibamba; on the south, Sandamoka, a village among the Chiokwe people; on the east, the village of Chipau. I have named six villages where they want native teachers. There are many other villages where teachers could be placed.

The Bible women have been going out every week to preach in the villages. They usually go out on Friday or Saturday of each week and preach to the people and invite the people to come in to the service on Sunday morning or Sunday afternoon. We have been having three services on Sunday. First is the church service on Sunday morning at the mission village with about 250 people. Then follows the Sunday school with about the same number. In the afternoon, at 2.30, is the service at the village of Mwata Yamvo with an average attendance of 180 people.

Church members now on the roll number 92, baptized children 6.

The power of the witch doctor is being challenged. During the time of the Spanish Influenza many of the people were sick, in the village where the teacher Kambuti was teaching. In the evening the witch doctor came to the village and called the people. He then asked the chief to bring a goat and kill it as a sacrifice. He then blew his medicine around the village to keep away the disease. In the morning the witch doctor himself was taken sick. The teacher preached to the people and asked them who was stronger this man or God.

In another village the witch doctor came and found the teacher sick. He said to him, "You would better try some of my medicine because you are not getting well." The teacher said, "No, I am a man of God." The witch doctor went out to the big path and blew his medicine around and called the people in the village. Few of them came because they had lost faith in the medicine of the witch doctor.

It is very hard for these people to break away from their old customs. For example, many of the chiefs will not come to school and sit down with the slaves and common people.
Mwata Yamvo tells his chiefs that they must not go to school and sit with the common people like slaves.

Training institutions are needed where the most promising boys and girls can be trained. Some young men living in the village have expressed their desire to lead Christian lives. They have taken women for their wives who belong to Mwata Yamvo. He has power to take these women any time he wants to. There are many young boys and girls about twelve years of age that should be taken out of their old environment before they learn the paths of sin.

The most promising boys should have special training. I think they should be trained on the Lunda field. It will cost about $20 a year to clothe and feed a child. One of our greatest needs in the Lunda field is trained native teachers.

Development of the Interior.

The last year the work has been difficult in many ways. The people are far back in the interior and it has been hard for the people to find work unless the mission gave it to them. The wages are small; for a common laborer the wages are ten francs for thirty days' work. For brick layers and carpenters the wages are a franc a day. Many of our mission people have refused to work for these wages especially Mbunda people who have come from other missions in Angola. Some of them went to Kambove and Elisabethville to work where the wages were much higher. This has helped these people only financially. They have come back to the village more dissatisfied than ever with the wages that have been paid. The price of cloth has been high here because of the cost of transportation. It is hard for the people to understand this and they have complained much about it. Four or five of the native teachers have been quite dissatisfied with their wages. They have said that we cannot live on these wages.

Our mission people have raised much rice and potatoes. We have bought quite a lot of the rice from them paying forty centimes a kilo. This is higher than the government has paid them here. A native teacher said to me one day that the white man did not have any pity for them.

We are greatly in need of books in the Lunda language. The Gospel of John and a hymn book and a catechism have been completed. I trust that these books will soon be printed.

I believe that all the books should be sold at a small cost to the people. The Presbyterian mission at Luebo have been selling books at a reduced cost to the people. Many of them have bought books cheaper at Luebo than we could sell them.
Marking Time at Mulungwishi.

After conference at Elisabethville in April I returned to Mulungwishi and discharged all of the workmen but those who were in school or working out their taxes in order to come to school. This action was in accordance with the action of the Conference to give up the property at the Mulungwishi and to secure a site elsewhere for the Congo Institute. This reduction in the staff of workers lessened work of supervision and gave me opportunity to devote myself to the work and problems of the school. School work, however, was not resumed for a month. The trip with the Centenary Delegation consumed this time.

Trip with the Centenary Delegation.

Immediately following Conference in company with the Delegation the trip north was begun. The Bishop asked me to go with the Delegation and we started out from Kambove for Bukama eager for sights of the raw Baluba people of whom we had heard so much. The trip on the train and then up the Lualaba was very interesting, but our trekking did not begin until we were setting out from Kabumbulu, on the Lualaba, for Mwanza. From the Pentecostal mission there we trekked to Kikondja and then back to malarial Bukama. We reached Kambove just four weeks after our start and I returned immediately to the Mulungwishi and reopened school.

Training Teachers Again.

It did seem good to be at the work of teaching men to go and to tell the good news; but I had to take ten days during June for a trip to Elisabethville on mission business. During this time school was continued by Mrs. Hartzler just the same as if I had been there. The following weeks until July 15 were filled with many precious hours of teaching. Never in the two and one-half years that you have privileged me to teach in the Fox Bible Training school and in the Congo Institute have I felt the presence in such measure of the Holy Spirit. The result of these treasured hours together has been in part already manifested in the successful work of the teachers whom I sent out the middle of July. Some of these have been working in many compounds and have gathered together hearers whom they are meeting with from Sunday to Sun-
day. One of them has been reaching eleven compounds. Two of them have brought me lists of hearers aggregating more than 140. All but one of these boys have come to the school since I came here. Three of the school boys have been working in the press room at Kambove, where I thought their work would be worth more than in the school. One has gone with his family to Lubaland and one has returned to visit friends in his home. One died of the flu. Another has returned to Koni because his duty lies there in caring for his wife's blind mother. The work of two boys whom I sent to Elisabethville has not been satisfactory and I cannot give the reason. However, this way of sending out teachers during the vacation seems quite satisfactory to me.

Loss of Several Boys from the School.

Immediately after I told the boys that we were giving up Mulungwishi there was a distinct uneasiness. They wanted to know where the Congo Institute was to be; whether I was going to Lubaland; whether I would send away the boys: whether we would return to Kambove; and many similar questions. Then the boys who were paying taxes with half of their tickets became uneasy and one by one to slip away in the night. Some made up a trouble and I had to discharge them. Some, going away, wanted the money that they had paid as taxes and as fees. Previously, return of fees had not been made except in case of sickness. Some have appealed to Mr. Guptill in Elisabethville for the return of taxes and fees. That there should be some return in some cases seems advisable to me. However where to stop and where to begin is not clear. Much of the trouble lies in the fact that the vision for an education is lost while the boy is earning his fees. Concerning return of fees and taxes I would like the counsel of the Bishop and brethren. Concerning the arrangement of one period of work and then one of school such as is carried out in Hampden I would also like advice. That there is a real difficulty in regard to taxes and fees there is no doubt. The Principal of the school as well as missionaries on furlough can assist in these problems by visiting institutions in America of similar nature, as can also those who visit in South Africa.

Vacation.

It was not that I needed a vacation but that Mrs. Hartzler did; so with the approval of the District Superintendent and the Finance Committee Mrs. Hartzler had a good rest at Bunkeya and Koni Hill, where, fifty miles away, in the bush, she
enjoyed the hospitality of English Brethren missionaries. I went with wife and children and returned to my work for a week and then returned to Bunkeya for a short hunt; then we all went on to Koni. At Koni Mr. Clarke gave us several lessons in our native language, Chi-Luba-Sanga. Rested and eager for work, we returned to learn that Conference would meet soon, too soon to pay to recall the teachers and start school first.

Learning French.

Two or three times a week since last Conference I have been coming into Kambove to study French. Not much has been learned, but an effort has been made. On these trips to Kambove I have read proof for the new Lunda song book and have done what I could to keep Kambove station on the map. Several people have asked me if we had given up Kambove.

Trips to Likasi.

At Likasi I find a constantly increasing number of people, in all about 5,000 now, and more than 300 white people. Three visits there have revealed the great needs to me. I have had one funeral. We have about 200 hearers there, and everywhere the boys are eager for schools, many of them seeking to know the path of God.

Ntambo.

At the last session of conference this village was assigned to the work at the Congo Institute and I have made two visits there, one accompanied by my family and we stayed over-night, much to the interest of the people and to the profit of the teacher and school. At Ntambo where we started work two years ago we have ten hearers, one of whom has been taken into the church on probation. The school has 67 enrolled and about 45 in regular attendance. James Lubona has been in charge.

Kasonkamona.

Kasonkamona is a little more than a mile from Mulungwishi and is a large village on an important path to Bunkeya. For a time I had Pensulo in charge there but later sent him back to Elisabethville and sent Chisulo there. Chisulo has been in school Elisabethville and sent Chisulo there. Chisulo has been in school but a year but has proved himself worthy of trust and has quickly raised the attendance from fifteen to sixty-nine and the people are...
quite pleased with the work. In this school as well as at Ntambo I am having some little French taught and will have more as teachers come in to the school at Kambove for further work in French.

**Immediate Future of the Congo Institute.**

A word in re the institution which was assigned me by our gracious Bishop, I feel is in order. We have no home. We entertained for a year the Fox Bible Training School which had been in Kambove. Unless you select and secure a new home for the Congo Institute it would seem that the Fox Bible Training School should be returned to Kambove or put at some other place. We have a few boys who are working out their fees and to these we owe continued work. To others, ten or twelve, we owe a continuation of the work they have been having or a return of their money. I love to interpret God's Word to these people and have labored to prepare for you such evangelists and teachers as will honor you and God and the Church which we and they represent. That we need Congo teachers for Congo peoples is patent. That our Lord will send us such as we may train is my prayer. That God may use me to find and to teach them is my joyous privilege.

(e) No. 22. E. I. EVERETT, Elisabethville.

Shortly after the close of conference in April I returned to Kambove to transfer my belongings to Elisabethville, my appointment. Mr. Hartzler was “up country” with the Centenary Deputation and asked me to stay with Mrs. Hartzler and the babies for a week at Mulungwishi, after which I went immediately to Elisabethville.

Our district superintendent who had been in charge of Elisabethville church, turned over to me immediately the church work which I was glad to take up. The church is in good condition spiritually at the present time, though it is far from what we ought to expect of it. The people seem to think that to come once a Sunday to a service discharges their obligation to God. We have on Sunday morning at eight o'clock a Sunday School for teachers and any others who wish to come in. It was started primarily for the boys who wish to do voluntary church work, teaching those in the compounds who want to study the Scriptures. About eight people are now attending, though only four of these go out into the compounds afterwards to teach. One other voluntary worker who teaches every Sunday gets the lesson by attending a class which I have every Thurs-
day morning in my office, when Pensulo our teacher at the Star of the Congo Mine comes in to report his work. There are then five workers in Elisabethville, who go out every Sunday, and teach in eleven compounds or to eleven groups. Pensulo visits the Chimbi-imbi Mine near the Star in the morning and has a very large number of boys now interested in the words, though these boys are much more eager over their school than over the Gospel. Our ambition is that all of the church members who are at leisure on Sunday, will in time volunteer for some kind of religious work.

Disappointment has come to us in regard to the offerings of the people for the work of the Lord. Mr. Guptill, who has been in charge of the large Sunday afternoon service in the church, presented the matter of giving to the hearers and catechumens, in their class on a Saturday night, and the next day, in private, talked to the church members about the same matter, just before the church service. In the church service he presented the matter again, showing that it was not a law of the church nor was there any compulsion about it, but that it was a matter of the heart to give to the work of the Lord, and to give regularly. Only eight of the thirty-seven church members, and one of the thirty-nine catechumens and hearers, promised to give something every month to the church. Not one of these was a Nyasaland boy, or rather a Livingstonia boy, though they make up more than a fourth of the membership and are among the best paid boys in Elisabethville. While lies the solution? Frankly I do not know how to meet the situation. The money problem is about the most difficult which we have to solve with the Nyasaland boys. Time and time again, Mr. Springer, Mr. Guptill and I have spoken to Benson, who was called the first of July from the Star, to become the assistant pastor at Elisabethville, and he constantly refuses to promise to give any stated amount to the work. He says that when he has some money in his hands then he will give. On September 10th I drew a check in favor of Dr. Laws, sending twenty pounds sterling to the credit of Benson. This represented seven pounds, allowed him on travelling expenses when coming to the Congo, a year and a half ago, and £13, his salary for three months and a week intact, not a centime taken out. Recently I found a slip in the collection hat which said on it Benson 5. On presenting it to receive the five francs from him he gave me five centimes, explaining that it was centimes not francs that he meant to give. I know that he has two children and two or three other relatives in Nyasaland, whose support he must send to Dr. Laws, but something else is necessary to explain the
matter, and my conclusion is that it is a love of money pure
and simple.

The monthly social evenings have been held regularly and
much enjoyed by the thirty-to-forty who gather each time. The
people like games, and the meeting for games in the church-
school building, even though it is but for once a month, makes
a gradual contribution to the lifting process which the other
meetings in the church aim so definitely to carry on. The
environment of the compound life is not conducive to the develop-
ment of the natives for which we are working. One evening
a week for playing in the church would not be too much, or
even though, to offset the evil influences of the other nights;
yet even this we are not able to have since the night-school
occupies it for five evenings and the hearers’ class Saturday
evenings. A short religious service we do have on every
Wednesday night, after an early closing of the school, which
throws one flash of light out into the darkness of the week, for
those who attend. Benson goes out speaking to groups of boys
as he finds them in the late afternoons, when work around the
church does not require his attention. The boys like to have
him come to talk with them but would prefer that he would
 teach them to read and write, rather than preach to them.

I am sorry to report that I have not been able to get out
very much on week days to see and talk with the boys. The
work of the treasurer was delayed by the sickness of Mr. Guptill
just at the close of conference and this I helped him to get
into shape. The lengthy stay of Mrs. Guptill in the hospital,
which the doctor properly insisted on, also contributed some-
what toward holding up the treasurer’s business, so that it was
not till the close of August that Mr. Guptill was able to turn
over to me fully the treasurer’s material. Things are entirely
up-to-date at the present time, so that I shall be able to visit
much more in the compounds after the immediate business of
the conference is attended to.

I love the work. At times the difficulties seem very hard
to meet satisfactorily to the boys, as well as to us, but God’s
grace is sufficient, and His hand has been directing in the past,
and will direct in the future. I am pressing on with God’s help
to attain.

(e) No. 23. W. A. MILLER, Kabongo.

I gave such a full report of the work at Kabongo at the
last Conference that there is little to tell at this time.
Our people in the Christian village seem to be more tractable
and much less given to complaints than formerly. I think that
this is partly due to the fact that some of the Christian boys who were dissatisfied in Kabongo have gone on to their homes. Besides, our Christian people have become better acquainted with us, and have learned that if we insisted on certain rules being kept under all circumstances, these regulations have been for their own good.

Our Christian village is beginning to assume a proper appearance. The people are keeping a large space cleared around each of the houses. All except three of the disreputable-looking grass huts in which the people at first seemed determined to live, have disappeared; and two of these three are now empty and will be destroyed when we return to Kabongo. We now have eight mud houses. There has been much less sickness in our village since we have done away with these grass huts.

Medical Work.

When we first went to Kabongo we had many calls for salts, quinine and other medicines for internal troubles. Of late an increasing number of people have come to us for the treatment of burns and sores.

When we left Kabongo for Conference, Mrs. Miller was treating a woman who had three very large and repulsive sores. She took the case almost with fear and trembling, but we were both delighted to see a steady improvement after she began to come to us for help. This is a remarkable instance, because she is the daughter of a wise old witch doctor who sent her to us after he had exhausted his own knowledge and skill. For three weeks she came to us day after day, and when we left Kabongo her sores were almost perfectly healed.

On another occasion a hunter came to us with a very bad sore on his arm—the result of the explosion of his gun. We healed his sore and sent him on his way rejoicing.

These are merely examples of the kind of work we are doing along this line. We could do more if only we had a good supply of medicines. It is impossible to overestimate the value of such work. It not only breaks down certain barriers, but gives the people confidence in our ability; and I am sure that in their hearts and in their own poor way they must love us just a little.

It will be a glad day for us when we can have a doctor and a nurse associated with us in our work. The right man or woman could accomplish much towards opening the hearts of these people to the Gospel by healing their bodies.
Relations to Chiefs and Others.

Our relations with the chief Kabongo and with the people of the vicinity are cordial. Whenever we go to Kabongo or the neighboring villages, the people receive us with a demonstration. This is not always the case when government officials or traders go to the village.

There have been no outright conversions, but several of the young men and one or two older men are showing a decided interest in the Gospel. A few weeks ago one of the sub-chiefs offered to let all of his girls come to our school. Our departure for the Conference has made it impossible for us to test the sincerity of his offer.

Recently one of our Christian boys went on a hunting trip with a Kabongo boy. Whenever they entered a village the heathen boy insisted that the Christian should preach to the people.

It may have seemed from my last report that our Mission was seriously disorganized by the wholesale defection of our teachers. We have entirely recovered from the effects of this calamity, if it was such. We have neither sought for nor attained spectacular results, but have tried to lay foundations that will endure.

We have at present one outstation, Kitebele, and our teacher Seshyami seems to be doing good work. All of the government officials praise him and his labors.

Aside from this, our work is confined to Kabongo, with the exception of the Sunday itinerary of our Christian boys among the villages nearby.

School Work.

We have at present a day school in the Mission compound attended by all of the children and several of the adults of our village. The average attendance is thirty. Thus far Thompson Msonga has been the teacher. We intend to divide this work soon with Malika, who wishes to be a teacher.

There is much room for improvement in our school work. We have been sadly hampered because of lack of supplies. It is my intention to bring the work up to a much higher standard as soon as possible.

We have also a day school at Kabongo, with a very irregular attendance, but with two or three students who have made rather remarkable progress in their studies.
Other Work.

I have commenced a study of the life of Christ with our teachers, I meet them every month or six weeks, and try to give them a clear conception of the events and meaning of the Saviour’s life.

Our morning prayers and the Sunday services are very well attended. Twice a week Mrs. Miller and our Bible woman Nagoi hold services in different parts of the Kabongo village for the women and girls. These services are very well attended, not only by the women but by the men also. Every Sunday Thompson Msonda and I hold from eight to twelve services in as many different parts of Kabongo.

For awhile we had only one service in the School building on Sunday, but this plan was not satisfactory, because we reached only a small percentage of the inhabitants. Now we speak to four or five times as many people and have much better attention.

One of our most successful enterprises has been the Sunday School in our compound. Mrs. Miller organized and has entire charge of the work. The attendance varies from forty to sixty. Not only the children of our compound but others from a village nearby attend. We have a large number of children who attend the Kabongo Sunday School and are very much interested.

We have greatcause for thanksgiving, for in spite of the hardships and the disappointments—in a great measure caused by the “flu”—God has been with us. We are happy in the work we are doing. Experience is a hard teacher and she has taught us many remarkable lessons at Kabongo; but we feel that God will prosper us in our future efforts even as He has done in the past.

(e) No. 24. WM. ERLE SHIELDS.

Greetings to you brethren in Jesus Christ our Saviour. First of all I thank God for His all providing care. While coming to the mission field with our infant daughter and thus far during our residence here, God has provided for our every need. We are happy to be here as fellow workers with you and co-laborers with God in this His great harvest field.

Mrs. Shields, baby Ruth and I left America on May 7, 1919 on the “City of Lahore.” On board the steamer were thirty-five missionaries, including children, most of whom were bound for Africa. We arrived in Cape Town on June 4th, 1919, and left for Elisabethville on the first train from Cape Town on June 7th. We reached Elisabethville on the evening of June 13th and
were given a hearty welcome at the station by Mr. and Mrs. Guptill, Mr. Everett, and Mr. Hartzler, who had exchanged names and left us in the dark for a couple hours. On Sunday June 15th (my first Sunday in the Congo) I attended all the services both at Elisabethville and also in the compounds at the Star Mine and at the dance, riding some twenty-two miles on my bicycle. We have been living from the time of our arrival until the present in the two northeast rooms of the Church and School building at Elisabethville.

We had our first lesson in Chibemba on June 19th. Mr. Guptill has been meeting with us from that date whenever he could find time for the hour of instruction. We have been studying the language and getting information as to mission work and methods. I have compiled two vocabularies: one an English-Chibemba Vocabulary and the other a Chibemba-English Vocabulary, in the pursuance of my study of the language.

On July 6th Mrs. Shields took over the Sunday School for Europeans and has had that Sunday School until this Conference. I have assisted whenever I have been in Elisabethville by taking charge of the School and teaching the young men’s class. On September 2nd Mr. Guptill took me with him to Kapolowe, Kamatanda, Likasi, Kambove, and Mulungwishi. While at Mulungwishi, Mr. Hartzler took me around to see some of the native schools and villages. We returned to Elisabethville on September 10th to get ready for the Conference. We count it a privilege to be numbered among you and hope to be of great service in advancing the saving knowledge of God and in bringing in His Kingdom.

Upon request of the District Superintendent, Mr. Guptill, I am including in my report a part of my experience bearing upon the “Why and How I Became a Missionary.” My early home life was a good garden spot for the cultivation of the missionary spirit. My father and mother are Christians and from infancy we have met around the family altar morning by morning. My parents were active in the Church work and Christian literature was always at hand. One of my first recollections of a missionary is of a missionary from India. One day my mother called me from my play to come to the house. When I entered I saw a missionary and in a few words mother told me about the starving boys and girls over in India where the missionary had been and was soon to return. Then she asked me if I didn’t want to give some of my pennies to help to get something for them to eat. And in reply I went over to the corner of the room and crawled down and reached under the dresser up on the moulding board into the very corner and took my little iron bank in which I
had kept the pennies that had been given to me from time to time. Then I had mother open the bank for me and give the money to the missionary. My mother was surprised at the amount which I had saved and asked me if I didn't want to keep some. I replied that I did not.

As time passed under the proper guidance and direction of my parents, I publicly confessed Christ as my Saviour and Keeper and then united with the Church. Later I finished the grades and went to High School. During the years that passed there had grown in my life a desire to preach and a conviction that I ought to so do. This conviction that God wanted me to proclaim His Word increased more and more as I began to face the fitting of myself for some life work. Yet all the time I kept this conviction to myself.

In earlier days, while not yet in my teens, one of the men after church one Sunday placed his hand upon my head and laughingly said “Some day he will be a great preacher.” Many times such things happened. Years later during a revival meeting the evangelist said to me: “If God calls you to preach, you will do it won’t you?” I answered “Yes” feeling at that very time that that was just what God wanted me to do.

When my high school work was completed, I made public my intention to enter the ministry. My brother and I had gone through high school together and it was the desire of my parents that we might go on through college together. However my brother wished to go to the state university and take a course in agriculture. I wanted to attend some college or university that was under our own church and thus make use of the available courses that would be of especial help to me in the ministry. Therefore I went to the nearest Methodist College, which was Hedding College at Abingdon, Illinois. About the middle of my first year (1912-1913) at college I was urged to attend a Student Volunteer Conference at Illinois Wesleyan University, which was not so very far distant. At this conference something happened. This was, I suppose, the first time that I had really thought of missionaries since I had given my pennies as a boy to the missionary. The meetings and the messages of the speakers gripped me. For the first time I had a glimpse of the world's need of God. I was stirred to the depths of my soul. Heretofore, I had pictured myself preaching in a large city church and winning many souls to Christ, thus saving them from a life of sin and an awful hell. I heard Dr. and Mrs. Dye speak of the great need in Africa. I saw the petition that they brought with them. The petition was nothing but a piece of bark, but upon it were hundreds of thumb marks of native peoples who had
not even the word "Hope" in their language. The thumb marks represented natives pleading for some one to come and tell them of God and His love for them. Other missionaries spoke and I knew that there was no need so great as that in America. One day one of the missionaries bumped squarely into me at the conference and asked me about my life work. He put the cause of Christ in the mission lands up to me. I replied in a weak way that there was plenty of work to do at home. I returned from the conference with a deep conviction that I ought to be a missionary and yet I did not want to be one. I had an awful time within myself for the remainder of the school year.

At the close of school there was another conference, a student Y. M. C. A. Conference, to be held at Lake Geneva, Wisconsin. Some of the men at Hedding were going and I signified my desire to go to my parents. I was thinking of a fine trip and a vacation outing, something which I had never had as there was always plenty of work to do on the farm. My parents consented, and so I attended the conference. It turned out to be a missionary affair again. Finally, one day after much praying about the matter that had been troubling me for months, I settled the question. I asked one of the fellows whom I knew to be a student volunteer where I could obtain a Student Volunteer Declaration Card. I then immediately procured one and declared my intention to be a foreign missionary, believing that God had called me for that work. I have been happy ever since and have made all my plans accordingly. When I told my parents of my declaration, they at first tried to dissuade me saying that God needed trained men here and that everybody could not be missionaries, etc. When my mother saw that I was possessed of a deep conviction about the matter, she said to me: "Well, son, you were consecrated to God before you were born and if God wants you to be a missionary, I am willing although it is hard, awfully hard. You came into this world in answer to prayer and you are dedicated to Him. I waited five long years for my first son."

The year after signing the Student Volunteer Declaration Card I continued my course at Hedding College and at the same time had the pastorate of the Methodist Churches at Carman and at Lomax, Illinois. After three years at dear old Hedding I went to Northwestern University, where I completed my university work. Then I entered Garrett Biblical Institute for my theological work. While in Garrett I was serving Grace M. E. Church in Gary, Indiana, as pastor. While at Garrett my eyes were directed to Africa instead of India as the field offering the greatest need and opportunity for work for God.
After talking with Mr. Springer I began to study Africa and declared my desire to go to Africa to the Candidate Secretary of the Board of Foreign Missions.

I completed my theological work at the seminary in 1918 and was urgently requested by the Board of Foreign Missions to attend the Kennedy School of Missions at Hartford, Connecticut, until the passage to Africa might be secured. While at the School of Missions it was my privilege to be the pastor of Centre Methodist Church in East Hartford, Connecticut, and also serve the Methodist Church at Vernon, Connecticut. At the call of the Board of Foreign Missions I gave up these churches and my work in the School of Missions and sailed with my family for Africa, the field of my life work for God. Now I am here and look into the future with hope and faith in the promises and power of God unto Salvation to all who believe.

Medical Work

(signed)

No. 24. C. MARIE JENSEN.

Another year has passed, and it has seemed to me to be the shortest year yet at Kapanga. After Mr. Brinton's return from the Conference at Elisabethville in 1918, he asked me if I should like to go to Kayembe Mukuru. Jacob, our native teacher there, wished me to confine his wife in October. I welcomed the opportunity to go on the path; so it was decided that if Mr. Springer consented, I should go.

On July 9, 1918, Louisa Brinton arrived; so I closed school and went to care for Mrs. Brinton until she was well enough to undertake her household duties again.

On September 18 I started out for Kayembe Mukuru with twelve carriers and a native assistant who was to help me in telling the message of God as we passed through the villages, because I did not feel competent to give them the word of God in the native tongue in the way in which I should have liked. As soon as we reached a village, the people would come to my tent for medicine. I found out later, sometimes, that it had been my carriers who had called them in. So we usually had a good crowd when the word was spoken, because the well people would also come to see how I treated the sick ones; and sometimes they would "get sick" while there in order to get a taste of the medicine. In one village, after caring for the people about me, the chief asked if I would not go with him to their circumcision camp, because there were a number of boys there with sores. I had not seen such a camp before and wondered what it was like. A short distance outside the village we came to a large open place all fenced in. Inside the fence was a
large grass hut, but there I was not allowed to enter. Some of the boys were sitting in the yard in front of the hut, making baskets; those inside the hut who were sick were called out to be attended to.

On September 25 we arrived at Kayembe Mukuru, where we were heartily welcomed by Jacob and Ruth. The chief was out hunting, and so I did not see him until a week later. The mission school house was not quite finished when I arrived, but as soon as it was finished Jacob started school again. He did not have many pupils at school, but those whom he had he taught to read, write and sing. He started school at 1 P. M. and closed at 4 o'clock. There was order in his class and he taught them well.

While staying there I went with Jacob and Ruth out to some of the outvillages to see Ruth's class of Bible women. The women of the outvillages were ready and wanting the word of God. It was not so with the villagers of Kayembe Mukuru, and it was not without difficulty that we got them to listen.

The first sermon was preached in the mission school while I was still there. Kayembe Mukuru was present; he did not want to go in at first, saying that it was against native custom; but he finally did go in and listen.

The old men loved Jacob. There was especially one old man, who said to me, "We have prayed and prayed that we might get a teacher to tell us the word of God; we got Jacob and we love him."

Ruth was confined on October 26, and October 30 I left Kayembe Mukuru. In going back we took a different path. On the first day out we camped in a village of the Lunda tribe. The next three days we journeyed in the territory of Mutumbu Mukuru, the people being Baluba; in one of these villages the people refused to listen to the word of God. Coming out of the Mutumbu Mukuru territory, we reached again the people of Mwata Yamvo, only two small villages being Chiokwe and the rest Lunda. All of them were anxious to hear the word of God, and many were begging for a teacher to come to their village.

November 13 we again reached Kapanga. Doctor Piper and his family had left shortly before we came; they had gone home on furlough and the work of the hospital had been given over to Mr. Brinton. As soon as I had moved down to the house where the Brintons had been living, I relieved Mr. Brinton of his hospital duties and got my girls' school started again.

The girls' school is a problem. We need a school which will be a home for the girls, as they need to be taken out of
their old environment and its influence. Many girls have come to me saying: "We want to come to the mission; we want to go to school. If we stay at home our chief will not let us go to hear the word of God."

There was one girl who did not give up, but came to me for the fourth time, and asked to be my servant, asking that I take her away from the bad things which she did not want to do. I could not refuse her again, but told her that she must first go and ask Mwata Yamvo and her chief if they were willing for me to take her. She came back the same day. Her answer was, "I have asked all, but Mwata Yamvo, and they are willing for me to come." I let it go at that, and she is at my home now. But she is only one of many; I could not possibly take them all into my home.

These are the Lunda girls who are wanting to come to school. They are the future wives of the Lunda teachers, and if we want clean Christian homes, these girls will need training; and I do not think that training can be well given without a girls' boarding school.

In the past I have been teaching mostly Umbundu girls, but these are not the ones who will be of greatest help in evangelizing the Lunda tribe. Many of them will gradually move away to their own country.

There are thirty-five girls on the roll. Before and after Christmas I taught all of the girls. In the months of June and July Mutumbu, a boy thirteen years old, was my assistant. He had the class of younger girls and I the class of the older ones. Mutimbu is a bright boy and he was of great help to me.

In the latter part of March the influenza reached Kapanga and I closed the school. This was a hard time for us all. But in hearing about the death rate at Kambove, Elisabethville and other places, we surely knew that we had been well cared for here; for we had almost nothing for the treatment of this plague, and many were severely sick; yet we had only two deaths on our mission. The people coming to the hospital at this time were many—how many, I do not know, as there was no time for counting them. I was at the hospital from 7:30 A. M. until one the next morning, without any rest between.

At present the medical cases number fifteen or twenty per day. The sores here are terrible; sometimes we have fifty cases a day, or even more than that. In the hospital work one never knows what he will be up against. One day a woman came to me who had fallen over something in the spruit and had been cut right through the navel. How deep the cut was I do not know, but when I first saw her I thought I saw the small intestines; by closer examination it looked more like fat.
She was sure that she was going to die, but she recovered and was thankful. Another day there was brought to me a baby only four weeks old; its navel was all gone, and a hole was in its place at least a half an inch deep, and full of puss. The baby recovered, much to the surprise of all, particularly of myself. People are coming more than ever for the white man's medicine and his Christ. Our hope and prayer is that we in our life and teaching may not disappoint them.
XII. CONFERENCE SESSIONS

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XIII. Miscellaneous.

THE TRIP OF BISHOP JOHNSON ACROSS ANGOLA AND THE BELGIAN CONGO.

By Roy S. Smyres.

Long ago, Bishop Taylor dreamed of a chain of missions extending for a thousand miles into the interior from the West Coast. The land between our present Angola work and that in the Belgian Congo is as yet unoccupied, and Bishop Johnson had the desire to look over his field—for the Methodist Episcopal Church should be responsible for this region. Accordingly, after holding the West Central Africa Conference of 1919 in June of that year, at Loanda, Angola, the Bishop turned his face toward the vast interior, with the idea of making a journey never before made by any missionary of the Gospel.

![Image of a church service](image_url)

Just after morning church service at Mwata Yamvo, Mission village.

Accompanied by his secretary (the present writer), he left Loanda for Malange, a town 315 miles inland at the end of a railroad, and after spending some days there in carefully going over the work, he procured a motor truck to carry the party, as was hoped, over the motor road of 400 miles. The party consisted of Bishop Johnson, his secretary and Mr.
Wengatz, one of our missionaries in Angola, together with four native men who were to act as personal servants and interpreters.

After travelling for about 225 miles, the motor truck could go no farther because of the exceedingly deep sand in the road; and the party had to wait until native carriers could be procured, in order to continue the journey on foot. Civilization had been left behind when the truck had pulled out of Malange; and the outlook was none too bright at Xa-Sengue (Shasengey), where the truck had to be abandoned.

Bishop Johnson (left) and Roy S. Smyres on the trail in crossing western half of African subcontinent, 1919.

On foot. However, in the course of a few days carriers were obtained, the tents, bedding, clothing and provisions made up into sixty-pound loads, and the journey begun on "the long, long trail a-winding." The cleared motor road led on for about 175 miles to Saurimo, the capital of the Lunda district, Angola; and through the deep sand the party of white men and some thirty natives plodded wearily on. At Saurimo it was necessary for Mr. Mengatz to turn back toward his own station. Bishop Johnson and his companion, after bidding farewell to the hospitable Portuguese officials at that government post, continued the journey toward the Kassai River. From this point there were no cleared paths, no bridges over the streams. They crossed the Kassai River at a point about 9 degrees 40 minutes S. Latitude, and turned northward to visit the village of Mwata Yamvo, where we have a mission station. They passed through wild country—wild both as regards its scenery and its inhabitants.
From Mwata Yamvo to Bukama on the Upper Congo River, the head of the Cape-to-Cairo Railway, the Reverend T. B. Brinton, his wife and son were added to the party.

The entire journey from the West Coast to Bukama was about thirteen hundred miles, of which a little more than five hundred were done by rail or motor truck, and a little less than eight hundred done on foot. Less than forty days were actually spent in walking, the average being about eighteen miles per day. After leaving the motor truck, no vehicle of any kind was used, with the exception of one day when, on account of a recurrence of the tick fever, the Bishop was compelled to make use of a hammock for about ten miles.

Native carriers crossing an African stream in dugout canoe.

All along the way on this long journey notes were made as to the country, the people, the tribes, the population, the languages, the probable response to missionary work, and the general character of the country from a missionary standpoint. A number of places were visited where missionaries are urgently needed. This trip gave to Bishop Johnson the first hand knowledge of this field and of life in the far interior which he needed.

While the party was waiting for carriers at Xa-Sengue, the place where the motor truck proved its inefficiency, Bishop Johnson held a meeting in a large village of natives where no Christian missionaries had ever before been. When he had completed his talk about the Christian God and His Son, the old chief-tain came forward, and gesticulating wildly, made terse remarks about his dissatisfaction with his relations with the white people of the country. He then requested Bishop Johnson to stay in the village and teach his people “these good words.”
"You are different from anyone else who has come here," he said, "because you neither buy nor sell nor collect taxes."

Even when the Bishop reiterated the necessity that he go on farther to other peoples, the old chief insisted that he remain. Bishop Johnson could not, of course—much as he would have liked to do so—agree to this proposal; but he said that he would send a teacher to them as soon as possible.

At this point another man arose and said, "We shall wait patiently, then, for a teacher; but we shall all die before we can hear these words again."

Natives at Camp near Xa-Lukuma, Angola, getting medical treatment from Bishop Johnson.

This represents the great challenge which is coming to us in nearly all parts of our work in Africa. And the desire of the people for missionaries is only half understood by themselves. They are restless—the war has given many natives a new outlook on the purposes and powers not only of the white men but of themselves. The challenge to Christianity becomes more forceful every year, not only to save Africa from Mohammedanism, but to save Africa from passing through a great period of transition without Christian ideals and Christian education.
## XV. STATISTICIANS REPORT (Third Annual Session).

<table>
<thead>
<tr>
<th>NAME OF CHARGE</th>
<th>NAME OF PASTOR</th>
<th>CHURCH MEMBERSHIP</th>
<th>SUNDAY SCHOOLS</th>
<th>CHURCH PROPERTY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Baptisms</td>
<td>Hearers</td>
<td>Preparatory Members</td>
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<tr>
<td></td>
<td></td>
<td>Adults</td>
<td>Children</td>
<td>Received during year</td>
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<td>R. S. Gumpill</td>
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<td>(Mwata Yamvo)</td>
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<td>Decrease from last report</td>
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