JOURNAL
OF THE
SEVENTH SESSION
CONGO
MISSION CONFERENCE

ELISABETHVILLE, KATANGA,
CONGO BELGE, AFRICA

AUGUST 27, 1924 - SEPTEMBER 3, 1924.

Adopted by the Conference
As its Official Record
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OF THE
SEVENTH SESSION
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CONGO BELGE, AFRICA

AUGUST 27, 1924 – SEPTEMBER 3, 1924

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I. OFFICERS OF THE CONFERENCE.

President
Bishop William O. Shepard, D. D., LL. D., Portland, Oregon

Secretary
Roy S. Smyres, Mission Méthodiste, Kinda, Katanga, Congo Belge, Africa, via Cape Town

Assistant Secretary
John M. Springer, Likasi, Congo Belge, Africa, Via Cape Town

Statistician
Coleman C. Hartzler, Kabongo, District Lomami, Congo Belge, Africa Via Cape Town

Assistant Statistician
Ray L. Smalley, Mission Méthodiste, Kinda, Katanga, Congo Belge, Africa, Via Cape Town

Treasurer
Roger S. Guptill, Elisabethville, Congo Belge, Africa, Via Cape Town
II. Boards, Commissions and Committees.

Board of Examiners
R. S. Guptill, R. S. Smyres, (Registrar), J. M. Springer,
T. B. Brinton, C. C. Hartzler, E. I. Everett, W. E. Shields,
J. E. Brastrup

Triers of Appeals
T. B. Brinton, C. C. Hartzler, R. S. Smyres, J. M. Springer
J. E. Brastrup

Conference Relations
C. C. Hartzler, J. M. Springer, R. S. Guptill

Instruction, Qualification and Character of Native Evangelists
T. B. Brinton, R. S. Smyres, J. E. Brastrup, J. M. Springer,
C. C. Hartzler

Relations to the Government
J. M. Springer, T. B. Brinton, R. S. Guptill, R. L. Smalley

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

Geographical and Linguistic Limits of our Work
R. S. Guptill, T. B. Brinton, J. M Springer, C. C. Hartzler

Book Committee
C. C. Hartzler, R. S. Guptill, T. B. Brinton, R. S. Smyres

Resolutions
J. E. Brastrup, C. C. Hartzler, Mesdames Brinton, Hartzler
Smyres, Smalley

Mission Finance Committee
J. M. Springer, Chairman; R. S. Guptill, Secretary Treasurer;
T. B. Brinton, C. C. Hartzler, R. S. Smyres, J. E. Brastrup,
A. L. Piper, R. L. Smalley, and the other male missionaries of the
Board when on the field.
III. DAILY PROCEEDINGS
of the Seventh Annual Session of the
Congo Mission Conference

Elisabethville, Katanga, Congo Belge.

FIRST DAY, WEDNESDAY, AUGUST 27, 1924.

MORNING SESSION.

OPENING.-- The Seventh Session of the Congo Mission Con-
ference was opened at the Elisabethville Church at 9:15 A. M. on
Wednesday, August 27, 1924, Bishop William O. Shepard, D.D.,
LL. D., of the Portland Area, presiding.

DEVOTIONAL EXERCISES.-- After the singing of hymn 186,
I WORSHIP THE, O HOLY GHOST, and the repetition of the Apostles
Creed, the Bishop led in prayer, and then addressed the Conference
on the subject, THE SPIRIT OF CHRIST IN CARING FOR MEN,
closing with the reading and explanation of I Cor. 13.

ROLL CALL.-- In the absence of the Secretary of the preceding
session, R. S. Guptill called the roll. The following responded to
their names:

MEMBERS: R. S. Guptill, T. B. Brinton, C. C. Hartzler,
R. S. Smyres, J. E. Brastrup.

MEMBERS ON TRIAL: Nelson Capempe.

OTHER MISSIONARIES: R. L. Smalley, Mrs. R. S. Guptill,
Mrs. T. B. Brinton, Mrs. C. C. Hartzler, Mrs. R. L. Smalley,
Mrs. R. S. Smyres.

TRANSFERRED AT THIS CONFERENCE: J. M. Springer
(member) Mrs. Springar.

NATIVE Pastor - Teachers: ELISABETHVILLE: Benjamen
Simposhia, Gideon Miyanda, James Kalenda, Joseph, Lazalo
Kafilika, Lot, Luta Kabwe, Peter Musonda, Thomas Mukanda-
wiri. KABONGO: Ilungu Bukonde, Kalondaketa, Kongololo,
Keba Kasongo, Maloba, Saul. KATANGA-LUISHIA: Malupenga.
LIKASI-PANDA-KAMBOVE: Balinweba, Demas, Herod, Jacob,
James Lubona, Kauseni, Mawindo, Mundemua, Mutumbwe,
Shiliswano Mbolela, Walinshimba KAPANGA; Chifembe,
Chikwezi, Mwakasu, Nawezi. SANDAO; YAVU.

IN MEMORY OF DR. BERRY.-- The Conference stood in reverent
memory of William Clark Berry, M. D., member on trial, who died
in November 1923, and sang two stanzas of the hymn. IN THE SWEET
BYE AND BYE. The Reverend C. C Hartzler led in prayer, after
which Bishop Shepard spoke a few words concerning the deaths of
Dr. Berry and Dr. Gurney, the latter of the Rhodesia Mission
Conference.
CONFERENCE ORGANIZATION.-- On motion of J. M. Springer, R. S. Smyres was elected Secretary of the Conference. He named J. M. Springer as his Assistant.

On motion of R. S. Guptill, C. C. Hartzler was elected Statistician. He named R. L. Smalley as his Assistant.

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

TRANSFER.-- The transfer of the Reverend J. M. Springer, DD, from the Rhodesia Mission Conference, was announced by the Bishop.

COMMITTEES.-- On motion of C. C. Hartzler, the Conference committed to appoint a Committee on the State of the Church.

The personnel of the following Committees were elected: Instruction, Qualification and Character of Native Evangelists; Conference Relations; Relations to the Government; Conference Policy; Geographical and Linguistic Limits of our Work; Book Committee; Resolutions. (See Boards, Commissions and Committees, p. 2)

GREETINGS FROM OTHER CONFERENCE.-- The Bishop brought greetings from the Southeast Africa Mission Conference, recently held at Gikuki, Portuguese East Africa, and from the Rhodesia Mission Conference, recently held at Old Umtali, Rhodesia. He told also of the fine increase in membership in these two Conferences.

INTRODUCTION.-- Pastor W. F. P. Burton, of the Congo Evangelical Mission, Mwanza, was introduced to the Conference by J. M. Springer.

REPORTS.-- On the suggestion of Bishop Shepard, the reports from the Superintendents, members and other missionaries were made the order of the day for the morning of August 28.

TIME OF CONFERENCE. On motion of R. S. Guptill, the hours of the Conference Sessions were fixed at from 9 A.M. to 12 M.

DISCIPLINARY QUESTION 14.-- Question 14, Was the character of each preacher examined? was taken up. The name of each member of the Conference and of each member of the Mission was called in open Conference, and the character passed in each case.

GREETINGS OF MR. BURTON.-- Pastor Burton addressed the Conference for a few moments, bringing greetings, and indicating several matters which he wished to discuss with the Conference. (These matters are noted in the following section.)

REFERENCE TO COMMITTEES.-- On motion of J. M. Springer, the Committee on Geographical and Linguistic Limits of our Work was instructed to consider, with Pastor Burton, the matter of the boundary line between the Mission which the latter represents and our own, as well as the problem of representation of others Missions in the mining districts.

On motion of R. S. Smyres, the matters of policy and native training, mentioned in Mr. Burton’s address, were referred to the Committee on Instruction, Qualification and Character of Native Evangelists.
RECESS.-- The Conference took a recess from 10:55 to 11:15. On reconvening, the hymn, *Jesus, Lover of My Soul* was sung, to the tune *Watchman*.

PRIVILEGES.-- On motion of R. S. Smyres, the Conference took action in accordance with paragraph 423 of the 1920 Discipline, inviting the lay male missionary of the Board present at the Conference to take part in the discussions and to vote on all questions not ministerial or constitutional. The other members of the Mission present were also invited to take part in the discussions.

GREETINGS TO ABSENT MISSIONARIES.-- On motion of J. E. Brastrup, the Secretary was instructed to write a letter of greeting to each member or other missionary absent from the Conference, each letter to be signed, if practicable, by all the missionaries present.

GREETINGS PRESENTED.-- The Bishop brought greetings from Bishop Joseph C. Hartzell, formerly Bishop for Africa, and Bishop Eben S. Johnson, in charge of the Cape Town Area, but at present holding the Fall Conferences in the Portland Area. The Bishop also presented greetings from the Reverend Thomas S. Donohugh, Associate Secretary of the Board of Foreign Missions, who visited Africa last year.

Bishop Shepard then spoke briefly concerning the spirit and action of the recent General Conference, assuring the Conference that a fresh tide of deep spirituality was taking hold of the Church.

DISCIPLINARY QUESTIONS.-- Questions 3, 4, 15, 17, 18, 19, 20, 21, 22, 23, 24, 26 and 27 were successively taken up, and the answer in each case was, NONE.

Question 16, **Who Have Died?** was answered: William Clark Berry, M. D.

Question 25, **Who Are the Tries of Appeals?** was answered; T. B. Brinton, R. S. Smyres, C. C. Hartzler, J. M. Springer, J. E. Brastrup.

ANNOUNCEMENTS.-- R. S. Guptill made the announcements. The time for the Discussion Group meeting of afternoon was set at from 3:30 to 5:30.

INSTRUCTIONS TO SECRETARY.-- On motion of J. M. Springer, the Secretary was instructed to write a note to the Governor General of the Katanga, requesting audience for the Conference.

The Secretary was further instructed, on motion of C. C. Hartzler, to send the greetings of this Conference to the other African Conferences.

ADJOURNMENT.-- Conference adjourned on the expiration of time. The closing prayer was offered by Pastor Burton.
Afternoon Group Meeting

An interesting and helpful discussion group meeting was held in the afternoon, the subject under consideration being, The Missionary Himself. The following papers or addresses were presented by the persons noted: The Missionary as a Preacher, by J. E. Brastrup; The Missionary and Bible Study, by J. M. Springer; The Missionary and Prayer, by T. B. Brinton; The Missionary in His Town, by R. L. Smalley. Discussion followed the addressees.

SECOND DAY, THURSDAY, AUGUST 28
1924.

Morning Session.

Devotional Exercises.-- The Bishop called the Conference to order at 9 A.M. Hymn 350, O. Jesus I have promised, was sung, and prayer was offered by the Bishop. He then addressed the Conference, his theme being concerned with the great happiness which comes to a Christian when he can feel that he has accomplished the work given to him for the day, the week or the year. Hymn 388, A Charge to Keep I Have, was sung.

Minutes.-- The minutes of yesterday's session were read, and approved after slight corrections had been made. The Secretary was instructed to insert a note concerning the afternoon Discussion Group meeting.

Reports.-- The Bishop called for the Reports. R. S. Guptill, Superintendent of the Elisabethville-Luba District, read his report. (See Reports, (a) 2. After two other missionaries had pointed out to the Conference the fact that Brother Guptill had been working each day and until late each evening for months, in order to carry the exceptionally heavy load which had fallen upon him owing to the depletion of forces on this district, a verse of the hymn, Bless be the Tie that Binds, was sung.

T. B. Brinton, Superintendent of the Lunda-Chiokwe District, presented his report. (See Report, (a) 3.

One verse of the hymn, Saviour, Thy Dying Love, was sung.

The names of W. E. Shields and J. N. Dana, both on furlough, were called, but no reports had been received.

C. C. Hartzler, of Kabongo, presented his report. (See Reports (g) 10.

Nelson Capempe, Native pastor-teacher of Katanga Village, and member on trial in the Conference, presented his report, (See Reports, (g) 14.
The report of Mrs. Priscilla Berry, of Kabongo, was read by the Secretary, (See Reports, (g) 19,

Recess.-- The Conference then took a recess from 10:50 to 11:10. Upon reconvening, the third and fourth verses of hymn 349 were sung,

Reports.-- R, S, Smyres, of Elisabethville, presented his report, (See Reports, (g) 11, Mrs. R, S, Smyres presented a verbal report.

R, L, Smalley, of Elisabethville and Kinda, presented his report, (See Reports, (g) 15. Mrs. R, L, Smalley gave a verbal report,

Mrs. R, S, Guptill gave a verbal report,

Mrs. J, M, Springer presented her report. (See Reports, (g) 16.

Mrs. T, B, Brinton gave a verbal report,

The report of Mrs. C C, Hartzler was read by the Secretary, (See Reports, (g) 18.

J. E, Brastrup, of Kapanga, presented his report, (See Reports, (g) 12.

The Secretary read a letter from A, L, Piper, M, D., of Kapanga, requesting that the Conference excuse him from attendance, and then presented the report of Dr, Piper, (See Reports, (g) 13.

The Secretary read the report of Miss, C, Marie Jensen, of Kapanga, (See reports, (g) 17.

Extra Session.-- On motion of J. M, Springer, the Conference ordered that when adjournment should take place, it be to meet at the call of the Bishop.

Announcements.-- R. S, Guptill made the announcements. The Statistician requested that statistical reports be handed to him as soon as possible.

Adjournment.-- The Conference adjourned on the expiration of time. The Bishop pronounced the benediction.

Afternoon Session

The Bishop called the Conference to order at 4:35 P. M. The hymn, Come Thou Fount of Every Blessing, was sung, and Bishop Shepard led in a short prayer.

Reports.-- J. M, Springer, Superintendent of the Mission Conference, presented his report of the work on the Panda-Likasi Circuit. See Reports, (g) 9. He then presented a report on the Mission in general. (See Reports, (a) 1.
GREETINGS.-- The Secretary, at the request of the Bishop, read a telegram of greeting from the Reverend Wm. C. Terril, D.D., of the Southeast Africa Mission Conference.

DISCUSSION.-- The Conference then turned to the discussion of the general subject, EVANGELISM. T. B. Brinton presented a paper on EVANGELISM IN THE CONGO MISSION; J. M. Springer, one on THE NATIVE EVANGELIST AND HIS PART IN OUR EVANGELISATION OF THE CONGO. The Secretary read a paper by Mrs. C. C. Hartzler, in her absence, entitled, HOW WE CAN HELP IMPROVE NATIVE VILLAGE LIFE, and another by Mrs. Priscilla Berry on HOW CAN WE HELP THE YOUNG PEOPLE? R. S. Guptill read a paper on HOW CAN WE HELP THE NATIVE CHRISTIANS MOST? A general discussion followed the reading of the papers.

RESUME FOR THE NATIVE BRETHREN.-- The Conference requested R. S. Guptill to give a resumé of the discussions of yesterday and to-day in the Bemba language, and J. E. Brastrup to do the same thing in the Lunda language, for the benefit of the native brethren present; this to be done after adjournment.

ADJOURNMENT.-- Conference adjourned at 6:10 P. M.

THIRD DAY, FRIDAY, AUGUST 29, 1924.

Morning Session.

DEVOTIONAL EXERCISES.-- The Conference came to order at 9 A. M., and sang hymn 99, THE LORD OUR GOD IS CLOTHED WITH MIGHT. After the Bishop had led in prayer, he addressed the Conference on faith in God as the mainspring of the Christian life. The Lord's Prayer was prayed by the whole company present.

MINUTES.-- The minutes of yesterday's sessions were read and approved.

MEETING FOR PASTOR-TEACHERS.-- The Bishop requested R. S. Guptill to tell the native pastor-teachers that he would be glad to meet them at some convenient hour, to speak to them and hear their reports.

TIME OF AUDIENCE WITH GOVERNOR.-- The Secretary read a translation of a letter from the Secretary General of the Government, stating that His Excellency the Governor General of the Katanga would be glad to receive the Bishop and members of the Conference at 11 A.M. this morning.

DISCIPLINARY QUESTIONS.-- Question 1, IS THIS ANNUAL CONFERENCE INCORPORATED ACCORDING TO THE REQUIREMENT OF THE DISCIPLINE? was taken up. The answer was, Yes, through a PERSONALITE CIVILE: REPRESENTANT LEGAL, R S. Guptill; REPRESENTANTS LEGALS SUPPLEANTS, C. C Hartzler, T. B. Brinton.
Question 5, Who have been received on trial? was answered, None.

Question 6, Who have been continued on trial? was answered, Nelson B. Capempe, John N. Dana, Arthur L. Piper, in studies of the first year; in other years, none.

Board of Examiners. The Bishop appointed the following as the Board of Examiners: R. S. Guptill, Chairman; R. S. Smyres, Registrar; J. M. Springer, T. B. Brinton, C. C. Hartzler, E. I. Everett, W. E. Shields, J. E. Brastrup.

Questions. Questions 7, 8, 9, 10, 11, 12 and 13 were successively taken up, and the answer in each case was, None.

Question 29, What is the conference treasurer’s report? was taken up. The Treasurer gave his report. (See Reports, (e) 8.

Questions 30 and 31 were asked, and the answer was in each case, None.

Question 32, (a) What has been received on these claims? was answered: From the Book Concern, $40.00 (b) How has it been applied? Placed on deposit.

Questions 33 and 34 were asked, and the answer was in each case, Nothing.

Time of next conference. On motion of J. M. Springer, the Secretary was instructed to write to Bishop E. S. Johnson the request that he hold the next session of the Congo Mission Conference at a date as near as possible to the first of May, 1925. The following reasons were to be given for the request:

The beginning of the dry season is the best time for missionaries to return from furlough; they can get their appointments then at that time without waiting at Elisabethville for Conference; this time is the best also for returning to America on furlough, and missionaries whose furlough is due can attend the Conference before going home; such a time gives opportunity for each missionary to get back again to his station early in the dry season, to carry on any building program that may be necessary.

Greetings. R. S. Guptill was requested to send a cable to Bishop E. S. Johnson, expressing the affectionate greetings of the Conference.

The Secretary was instructed, on motion of J. E. Brastrup, to send the greetings of the Conference to Bishop J. C. Hartzell and to the Reverend T. S. Donohugh.

Memorial Service. R. S. Guptill moved that a memorial service for Dr. Berry be held on Sunday afternoon at 2 P. M. This was unanimously carried.
EXTRA SESSION.-- On motion of J. M. Springer, it was ordered that when adjournment take place, it be to meet at the call of the Bishop.

REPORTS OF NEEDS.-- The Bishop requested that definite needs of each station be laid before him in order that he might carry the information home.

ADJOURNMENT.-- On motion of R. S. Smyres, the Conference adjourned at 10:30 A. M., in order to visit the Governor General.

Note

The Bishop and members of the Conference called upon His Excellency, Monsieur Bureau, Governor of the Katanga, at 11 A. M., and were very graciously received. Bishop Shepard assured His Excellency that our Mission desired to co-operate in every way possible with the Government; while His Excellency spoke in an appreciative way of our work, and invited us to bring any difficulties to him, at which time he would be glad to do all in his power to bring them to a satisfactory solution.

Afternoon Session.

At 4 P. M. the Bishop called the Conference to order, and led in the singing of the hymn, O FOR A THOUSAND TONGUES TO SING.

NEEDS.-- Discussion was begun with reference to the needs of the various mission stations. C. C. Hartzler presented the needs of Kahongo, and the Conference accepted his suggestion that two additional couples there in the near future be the ideal for which we hope and pray. R. L. Smalley and R. S. Guptill spoke on the present holdings and the needs at Kinda.

DISCUSSION ON EDUCATION.-- The subject of Education was then taken up. C. C. Hartzler presented a paper on WHAT HAS BEEN DONE IN EDUCATION IN THE CONGO MISSION? R. S. Smyres one on CAN WE TRAIN ALL THE TEACHERS WE NEED? and T. B. Brinton one on the subject, EDUCATION OF GIRLS AND WOMEN.

R. S. Guptill then spoke on OUR LACK OF LITERATURE IN RELATION TO EDUCATION, giving a striking exhibit of the paucity of literature available in the various languages of our area.

CENTRAL PRESS.-- Bishop Shepard presented the request of the Reverend J. A. Persson of the Southeast Africa Conference that we take some definite action concerning the Central Mission Press. On motion, this was referred to the Mission Finance Committee, with instructions to consider the matter at once and report back to this Conference.
PRESENTATION OF NATIVE PASTOR-TEACHERS.— C. C. Hartzler of Kabongo, presented seven of his native pastor-teachers, each of whom in turn gave a short account to the Bishop (Mr. Hartzler interpreting) of his work.

MISCELLANEOUS — The Bishop, on behalf of the Conference, presented a copy of the World Service volume to Pastor Burton, with appropriate remarks. Mr. Burton accepted the volume, expressing his deep appreciation.

The announcements were made by R. S. Guptill.

Adjournment took place at 6:15 P. M., the Bishop pronouncing the benediction.

NOTE.— Bishop Shepard addressed the native pastor-teachers in the evening of this day.

FOURTH DAY, SATURDAY, AUGUST 30, 1924.

Morning Session.

DEVOTIONS.— After the Bishop had called the Conference to order, one verse of the hymn, THERE IS A FOUNTAIN FILLED WITH BLOOD, was sung. The Bishop then addressed the Conference on the subject, NEW THOUGHT IN THEOLOGY, and led in prayer.

MINUTES.— The Minutes of yesterday’s sessions were read and approved.

PLACE OF NEXT CONFERENCE.— Question 36, WHERE SHALL THE NEXT CONFERENCE BE HELD? was taken up. C. C. Hartzler presented a cordial invitation to the Conference to come to Kabongo. After discussion, the invitation was accepted.

DISCUSSION OF NEEDS.— A presentation of immediate needs was made the next item of business.

Kinda was the first place discussed. The Conference voted that four couples be the ideal and aim for the occupation of Kinda in the immediate future.

Sandoa’s present equipment and needs were presented by T. B. Brinton.

RECESS.— At 10:45 a recess was taken. Conference reconvened at 11:15, and sung hymn 410, LORD SPEAK TO ME.

DISCUSSION OF NEEDS.— T. B. Brinton continued the presentation of the needs of Sandoa.

J. E. Brastrup spoke concerning the needs of Kapanga.

On motion of R. S. Guptill, the time was extended.

ADJOURNMENT.— At 12:10 the Conference adjourned, to meet at the call of the Bishop. The Bishop led in prayer.
Afternoon Session.

At 2:20 Conference was called to order, and the hymn, COME THOU FOUNT OF EVERY BLESSING, was sung. The Reverend R. S. Guptill led in prayer.

NEEDS.-- J. E. Brastrup continued his presentation of the needs of Kapanga. T. B. Britton spoke of the urgent immediate need of an additional couple at Sandoa, and C. C. Hartzler spoke of the same need at Kabongo.

The Bishop addressed the Conference concerning these matters.

REFERENCE TO FINANCE COMMITTEE.-- On motion of R. S. Smyres, the matter of our needs and also that concerning the time of the return of missionaries now on furlough, were referred to the Finance Committee, with instructions to consider, write suitable letters to the proper officials, and report back to this Conference.

DISCUSSION.-- The Conference then turned to discussion of the subject, MEDICAL WORK AND INDUSTRIAL WORK. R. L. Smiley presented a paper entitled, CAN WE TEACH AGRICULTURE SUCCESSFULLY?

After a recess had been taken from 3:45 to 4:15, the Conference sang one verse of the hymn, I LOVE TO TELL THE STORY. The Secretary then read papers by A. L. Piper and Miss. C. M. Jensen, entitled, respectively, HAVE WE AN ADEQUATE MEDICAL PROGRAM? and DO GIRLS LEARN INDUSTRIAL WORK READILY? R. S. Smyres read a paper entitled, WILL INDUSTRIAL TRAINING HELP US TO GET A BETTER HOLD ON THE REAL CONGO NATIVE? C. C. Hartzler then spoke on THE PLACE OF PLAY IN NATIVE LIFE.

The general subject, LOOKING BACK OVER FOURTEEN YEARS was then taken up. J. M. Springer spoke on HAVE OUR GREATEST NEEDS BEEN MET? R. S. Smyres spoke on the subject, HAVE WE DONE OUR DUTY TO THE PEOPLE ON THE MINES?

Mr. Emile Vassamillet was introduced to the Conference, and spoke for a few moments, suggesting the possibility of writing articles for the Belgian newspapers concerning the Protestant point of view.

J. M. Springer read a paper by Mrs. Springer entitled, LOOKING BACK OVER FOURTEEN YEARS OF CONGO MISSION HISTORY.

The Secretary read a paper by A. L. Piper on WHAT WE CAN DO FOR THE NATIVES THAT WE HAVE NOT DONE.

After discussion of these subjects for some time, the Conference adjourned at 6 P. M. Bishop Shepard pronounced the benediction.
SUNDAY, AUGUST 31, 1924.

At a service held in the Native Church at 2 P. M., the Reverend R. S. Gaptill and the Reverend C. C. Hartzler spoke in memory of William Clark Berry, M. D. One of Dr. Berry’s former native pupils, Nhuga Bukonde, also addressed the native congregation concerning his teacher.

Baptismal service, reception of members and the Sacrament of the Lord’s Supper were followed by the reading of the appointments of the Native Pastor-Teachers. (See List of Appointments.) This latter was done in order that the majority of the Pastor-Teachers might leave on the evening train for the north.

FIFTH DAY, MONDAY, SEPTEMBER 1, 1924.

By common consent, the conference was called to order by Bishop Shepard at 8:30, and hymn 506, I NEED THEE EVERY HOUR, was sung. The Bishop then led the devotions, addressing the Conference on the subject, CHRISTIANITY AS A CONVICTION.

Prayer was offered by the Reverend J. E. Brastrup and R. I. Smalley. Two verses of BLESSED ASSURANCE were sung.

MINUTES.-- The minutes of Saturday’s sessions were read and approved.

NEXT CONFERENCE.-- On motion of C. C. Hartzler, the conference reconsidered the matter of the place for the next annual session. After reconsideration, the place was left as Kabongo.

STATISTICIAN’S REPORT.-- The Statistician presented his report. (See Reports, (d) 7.

Bishop Shepard challenged the members of the Conference to set a goal of five hundred full members in the Mission for the coming year. The challenge was accepted, the representatives of the various stations undertaking responsibility as follows: Kabongo, 30; net increase: Kapanga, 20; Panda-Likasi, 50; Sandoa, 30; Elisabethville, 70; These increases, added to the present membership, would meet the goal set.

RECESS.-- A recess was taken from 10:10: to 10:20. On returning to order, one verse of the hymn, ROCK OF AGES, was sung.

REPORT.-- C. C Hartzler presented the report of the Committee on Geographical and Linguistic Limits of our Work, concerning the boundary between our Mission and the Congo Evangelistic Mission. The report was accepted. (See Reports, (b) 5.

ADJOURNMENT.-- Conference adjourned at 10:30, to meet at the call of the Bishop, in order to go into Finance Committee.
Note.

By common consent, Conference was not convened on Tuesday or Wednesday morning, on account of Committee Meetings.

SIXTH DAY, WEDNESDAY, SEPTEMBER 3.
1924.

Afternoon Session.

The Bishop called the Conference to order at 3:55 P. M.

MINUTES.-- The minutes of the Fifth Day were read and approved.

REPORTS.-- The Committee on Relations to the Government presented its report, which was accepted. (See Reports, (b) 4.

The Book Committee reported that it had met and organized.

The Committee on Instruction, Qualification and Character of Native Evangelists asked that its report made at the preceding Conference be allowed to stand for the present, and that the Committee continue throughout the year. This was ordered.

The Committee on Resolutions presented its report. (See Reports, (c) 6. The Bishop put the question concerning the acceptance of this report, except that portion referring to the Chair. This was accepted. J. M. Springer then put the question concerning the acceptance of that portion of the report referring to the Bishop. This was also unanimously accepted.

REQUEST FOR W. F. M. S. WORKERS.-- Mrs. J. M. Springer read a letter to be sent by the ladies of the Mission of the Women's Foreign Missionary Society, earnestly requesting that Society enter the Congo to work with us in the Congo Mission.

On motion of J. M. Springer, the Conference heartily endorsed this statement of our needs, and this action was ordered recorded in the Minutes; further, it was ordered that copies of the letter read be placed in hands of the presiding Bishop, the resident Bishop, the Board of Foreign Missions, and the officers of the W. F. M. S.

MINUTES OFFICIAL RECORD.-- On motion of J. M. Springer, it was ordered that the published minutes be the official record of the Conference.

The Secretary was also appointed to be the Editor and Publisher of the Minutes. He was instructed to make eight copies of the Minutes in full, and to have at least an abridged edition of the Minutes printed, if this could be done for less than $100.00; the edition to be of 500 copies if completed within six months, otherwise, of 200 copies.

REPORTS. The Finance Committee reported that the items entrusted to it had been cared for.
ADJOURNMENT ORDERED.-- On motion of J. M. Springer, it was ordered that after the reading and approval of the Minutes, the reading of the appointments, and appropriate closing exercises, the Conference stand adjourned SINE DIE.

MINUTES.-- The minutes were read and approved.

CLOSING EXERCISES.-- Hymn 419, ONE MORE DAY'S WORK FOR JESUS, was sung.

Bishop Shepard read a portion of the third chapter of Ephesians, and led in prayer. He then spoke, thanking the members of the Mission for their reception of him, and assuring them that they would ever hold a place in his heart.

READING OF APPOINTMENTS:-- The Bishop then read the appointments. (See List of Appointments.)

CLOSING: Two verses of hymn, BLESST BE THE TIE THAT BINDS, were sung. The Bishop pronounced the benediction, and the Seventh Session of the Congo Mission Conference stood adjourned at 5 P. M., SINE DIE.

Wm. O. Shepard
Presiding Bishop
Roy S. Smyres
Secretary

IV. DISCIPLINARY QUESTIONS.

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline? Yes, through a PERSONALITE CIVILE, R. S. Guptill, REPRESENTANT LEGAL, Coleman C. Hartzler, Thomas B. Brinton, REPRESENTANTS LEGALS SUPPLEANTS.

2. Who have been Received by Transfer, and from what Conference? John M. Springer, Rhodesia Mission Conference.

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. Nelson B. Capempe, John N. Dana, Arthur L. Piper. (b) (c) (d) Other Years. None.

7. Who have been Discontinued? None.

8. Who have been admitted into Full Membership? None.

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? 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, each name was called in open Conference.
15. Who have been Transferred, and to what Conference? None.
16. Who have Died? William Clark Berry (in studies of First Year.)
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. (a) What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer? None.
30. (b) What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer? None.
31. What are the Claims on the Conference Funds? None.
32. (a) What has been Received on these Claims? From the Book Concern, $40.00 Other sources, nothing. Total, $40.00.
(b) How has it been Applied? Placed on deposit.
33. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants? Nothing.

34. What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief? Nothing.

35. Where are the Preachers Stationed? See List of Appointments.

36. Where shall the Next Conference be held? Kabongo, District Lomami, Congo Belge.

V. APPOINTMENTS

(Add to each African Address: CONGO BELGE, AFRICA, VIA CAPE TOWN.)

Superintendent of Mission Conference

   J. M. Springer
   (Likasi)

ELISABETHVILLE - LUBA DISTRICT

Superintendent

   R. S. Guptill
   (Elisabethville)

ELISABETHVILLE CIRCUIT: Pastor in charge: (Supplied by District Superintendent) R. S. Guptill.

Educational and Agricultural Work: (Part time) R. L. Smalley.

NATIVE PASTOR-TEACHERS.

Elisabethville: Benjamin Simposhya; Gideon Miyanda; Lot; Luta Kabwe; Saul; Sugari.

Akabula Menshi: Luapula Musonda.

Baya: Simon Chipote.

Kalabi: Kafilika.

Katemo: Pita Musonda.

Katuba: Noah.

Ruashi: Joseph Yasa.

Rumata: James Kalenda.

KABONGO CIRCUIT: Pastor in charge: C. C. Hartzler:

Medical and Dispensary Work: Priscilla M. Berry (Mrs. W. C.)
NATIVE PASTOR-TEACHERS:
Keba, Kumwimba, Maloba, Mashikote, Mukila, Ngolo,
Buleya: Opite.
Bwandu: Lukonjole.
Kabwila: Kongolola.
Kabolwe: Mathew.
Kitabelo: Mark.
Madiya: Kalonda.
Nkimbi: Silas.
Ntombe: Bangali.

KATANGA CIRCUIT: Nelson B. Capempe (Native Pastor-Teacher)
Helpers: Filembechi, and one other to be supplied.
Mangombo: Malupenga.
Mushikatara: To be supplied.
Luishia: Nelson B. Capempe.

KINDA CIRCUIT: Pastor in charge: (Supplied by Principal of the
Congo Institute) R. S. Smyres.
Principal of the Congo Institute: R. S. Smyres.
Educational and Agricultural Work: (Part time) R. L. Smalley.

NATIVE PASTOR-TEACHERS:
Kanene: Mutombo, and one other to be supplied.
Kinda Village: Kapata.

LIKASI - PANDA - KAMBOVE CIRCUIT: Pastor in charge: (Supplied
by the Superintendent of the Mission) J. M. Springer.

NATIVE PASTOR-TEACHERS:
Panda: Demas.
Likasi: Balimweba.
Kambove: Herod.
Kasonkamona: Kauseni.
Kalabi: To be supplied.
Matafu : Mutumbwe.
Ntambo: James Labona.

**LUNDA-CHIOKWE DISTRICT**

*Superintendent*

T. B. Brinton  
(Sandoa)

**KAPANGA CIRCUIT:** Pastor in charge: J. E. Brastrup.

Medical Work, Lunda-Chiokwe District: A. L. PIPER. (Address, Kapanga.)

Girls, School: (Miss) C. Marie Jensen.

**Native Pastor-Teachers:**

Kapanga Station: Chimu, Chikwej, Nawej, Mwakasu.
Chala: Changa-Changa.
Musumbu: Kambaj, Mutas, Samusong.
Mwine-Chitazu: Chisola.
Mwine-Chiying: Mwenye.
Mwine-Dinzing: Musev.
Mwine-Kabatalal: Chimbaling.
Mwine-Kapanga: James Mufombu.
Mwine-Mpanda: Kanyik.
Mwine-Mutombu: Zombel.

**SANDOA CIRCUIT:** Pastor in charge: (Supplied by the District Superintendent) T. B. Brinton.

**Native Pastor-Teachers:**

Sandoa: Ndala.
Chamuniso: Nguze.
Chibamba: Kangombi.
Chipau: James Kapese.
Chisengi: Mwinkeu.
Kayembi Makuru: Kasuma, Mulumbu.
Mbaku: Disashi.
Muajingi; Yavu*
Muankoju: Mazeze.
Msuandish; Sangurumbi.
Muteba; Ngombi.
Sandamoki; Chiwidi.
Sanzumbu; Chivanda.
Sasamba; James Kapese.

Six villages to be supplied.

SPECIAL APPOINTMENTS

R. S. Smyres, Director of Translation Work and Literature. (Kinda)

E. I. Everett, upon furlough. (Address, 66 Church Street, Wellesley, 81, Massachusetts, U. S. A.)

J. N. DANA, upon furlough, (Address, Room 500, 150 Fifth Avenue, New York City, U. S. A.)

W. E. Shields, upon furlough. (Address, Room 500, 150 Fifth Avenue, New York City, U. S. A.)

(Miss) Helen N. Everett, upon furlough, (Address, 66 Church Street, Wellesley, 81, Massachusetts, U. S. A.)

Note.

M. & Mrs. Emile Vassamilet are engaged by the Mission in industrial and teaching work, probably at Sandoa, beginning in December, 1924.

* Deceased.

No 1 VI. REPORTS.

(a) Superintendents.


We arrived again at Elisabethville on Sunday, February 17, 1924, and went almost immediately to the church. We were most encouraged to see the crowds of natives attending the Sunday School, the afternoon preaching service. All other meetings of the church, (were well attended.)

We had to remain three weeks in Elisabethville while waiting for our goods to arrive, and since coming to Panda to live, I have had to go to Elisabethville several times. On one occasion, there was a deputation from the London Missionary Society arriving, and Mr. Guptill was up in Lubaland. On another occasion Mr. Dan Crawford was there on a visit, and later we had the great pleasure of welcoming back to the Congo, Rev. Roy Smyres and his wife and small son, Robert.
As I have gone about this capital of the Katanga with the visitors and with our own missionaries, through the compounds and camps, I have been more than ever impressed with the magnitude of the work still waiting to be done.

As we have thus gone through the town and seen the surging throngs of natives, we realize that though our Methodist Church has over a thousand adherents, and not only is the church building crowded to overflowing every Sunday but we send our people out to hold meetings in scores of compounds; yet in spite of this, we have as yet only touched the fringe of the task.

There are entire groups of natives with whom our Church never comes in contact. But in order to reach them, we must increase our missionary staff greatly and treble and quadruple the staff of native workers.

Ours is the only Evangelical body, besides the Seventh Day Adventists, in this whole region from Sakania to Bukama, in which there are several large industrial centers untouched. Among these are the Lime Works at the Mulungwishi, the Cement Works at Lubadi, the Coal Fields at Sankishia and the Tin Fields at Busanga, besides scores of smaller mines and camps where from fifty to six hundred natives are employed.

And there is also in this same region quite a large village population, in the aggregate, without the Gospel. To the east of us, the Garanganze Missionaries are opening up day schools in the villages with excellent results. But as they have only one unmarried man now at each of their main stations of Koni and Bunkeya, they are greatly handicapped in their work.

Among the Luba, Aluunda and Bachiokwe peoples to the north and west of Bukama. I wish to call attention strongly to the strategic urgency of the present situation. The letters that I have had from the missionaries have stressed what I already knew in part. Even the success that has attended the work in such large measure already, constitutes an embarrassment. Everywhere the boys and girls are demanding school and Christian teaching but there is no one to take on the specific task of teaching. There is a decided limit to the amount of work one man can do, however zealous he may be.

And we are beset on every hand with applications from the villages throughout our whole territory for native teachers to be placed in the village. But we have few, usually none, to send, and those we have are but slightly trained.

It is interesting to note that each of the centers of Kambove, Kapanga, Kabongo and Elisabethville has had for the most part to train its own workers locally. We are all looking forward to the time when a well-staffed Central Training School will become a reality. But even then, I am sure that a certain amount of training will have to be done at each center, with one man set to supervise the out-
station schools, direct the schedules and bring the teachers back to
the central station periodically for a month's special instruction.

We sadly need a sufficient staff at each of our centers so that
one or more of the missionaries can make frequent visits to the native
stations to help them in their evangelistic work as well. We have
found that the native pastor-teachers do a large amount of the cloa-
ing of the ground, sowing the seed and cultivating the fields, as it
were, but very often it needs the added assistance of the missionary
to come and help him reap his spiritual harvest.

WORK FOR WOMEN

Wherever there is a missionary's wife, there is sure to be some
good work done among the girls and women. But no one knows so
well as she how totally inadequate her efforts are. As soon as she
has awakened the interest of women, they begin to plead to come to
school. The girls beg for a boarding school where they will be safe
from the determined effort of their parents to marry them off young
to the highest bidder whether they wish it or not.

This is the weakest side of our present work in the Congo. Miss
Jensen is doing heroic work at Kapanga and Mrs. Berry is
doing what she can at Kabongo, but the fact remains that no one
woman can carry on the heavy work of a girls' school alone and do the
thorough work that is needed. A staff of from two to five women is
needed for every girls' boarding school. And one of the weakest points
in our native ministry to-day is the lack of Christian girls and well-
trained wives for our men.

We greatly need the Women's Foreign Missionary Society to
enter the Congo with its corps of devoted women missionaries to
carry on work at three or more of our present centers. There are
scores and hundreds of little girls on the mineral fields that should be
sent to some boarding school under Christian influence and supervi-
sion, and not be left to grow up in the school of crime where they
are at present.

MEDICAL WORK

At the beginning of this Conference year, the greatest needs of
our Congo Mission for medical work were fairly well met with
Dr. Piper, Miss Everett, a trained nurse and Miss Jensen, a certifi-
cated midwife, at Kapanga, and with Doctor and Mrs. Berry, who is a
trained nurse, at Kabongo.

But alas! in a short time Miss Everett had to leave on account
of health, and before the close of the year Dr. Berry died, while
Mrs. Berry, a mere skeleton and half blind, had to be sent to the
Cape for recuperation. And more recently, we have heard of
Dr. Piper's serious attack of rheumatic fever. Miss Jensen's time and
strength are more than taken up with the girls' boarding school, which
she has to handle alone.
It has been particularly hard to understand the decease of Dr. Berry, after such a short and eminently successful period of service. Several years ago Dr. Piper started a class of medical helpers and Dr. Berry did the same. He also had introduced out-station dispensaries with trained native assistants in charge, he himself visiting these dispensaries regularly to care for the more serious diseases and perform minor operations.

We are glad to report that Mrs. Berry seemingly fully recovered her health at the Cape and returned to Kabongo early in May, where she will carry on much of the medical work begun by Dr. Berry, so far as she is able to do so.

As Dr. Piper's furlough is due early next year, we shall need two medical missionaries from home before next May to provide for the work. Sandea needs to have a resident doctor and so does Kanene.

In the towns and on the mines there are many natives who are afraid to go to the hospitals, but while a medical missionary would have plenty of practice among the natives, we feel that they are fairly well provided for by the Government and Union Minière medical staff. It seems to be an interesting fact that the natives are not so fearful of the white doctors in these hospitals, but it is of the unsympathetic and oft-times hard treatment of the natives assistants and orderlies that they stand in dread.

But where the native assistants have had their early training in Mission Hospitals, we have usually found that the natives have the greatest confidence and trust in them, as we have known some of these assistants by personal experience and observation.

ADMINISTRATIVE MATTERS

As is frequently the case on Mission Fields, both of the District Superintendents, Reverend T. B. Brinton and Reverend R. S. Guptill, have had to be in charge of local stations, each one of which is not only demanding the whole of one man's time but needing another man as well. And in the case of Mr. Guptill, he has had the third heavy burden of being Mission Treasurer as well.

Theoretically it would seem that the work of a treasurer could be done by a trained accountant and bookkeeper to the saving of a missionary's time and strength. But general experience shows very clearly that being a Mission Treasurer is something far more than mere bookkeeping. A Mission Treasurer must, of course, be an accurate bookkeeper, but he must also have an intimate and sympathetic appreciation of the entire life, needs and resources of the Mission as whole.

But it is a pity to tie down the men whose experience and ability as missionaries have made them desirable for treasurers to all of the routine work that could so easily be done by a stenographer
and bookkeeper. In some Missions such clerical help has been provided for the treasurer, and should continue to be so provided wherever possible.

In the case of Brother Brinton, he has had all the extra work of building a station these last two years. We have for years been urging the Board at home to send consecrated Christian layman who know building to come and not only relieve our missionaries from labor for which too often they have had little or no preparation, but also train the natives industrially. It is certainly a waste of time for a man whose whole education has been along totally different lines to have to spend his time and strength in building and bookkeeping and other things which others could do as well and frequently better.

Every missionary will present himself at this Conference armed with appeals for work that he sees crying out to be done in his own locality. On all sides of us, there are the great opportunities of untouched tasks and we have a never ceasing responsibility to keep these needs continually before the Church.

But the missionary who instinctively feels a responsibility for every need in sight must not get discouraged for all that still remains undone after he has done his best.

We need to bear in mind the words of the Master ere He left the mortal body, "I have finished the work Thou gavest me to do." There were many unevangelized and unhealed, not only in Judea and all of Palestine, but throughout the world. We each and every one have our own tasks. No man can do the other's work. And at the close of life, each man must answer to his own Master. No man can do all the work he sees about him to be done; no man can do well all the kinds of work to be done, nor does the Lord of the harvest hold him responsible for all that work. But may we all be able to say at the close of each day, what we wish to say at the close of life's short day, "I have finished the work Thou gavest me to do."

REPORT No 2

R. S. Guptill, Superintendent Elisabethville - Luba District.

It is pleasant to stand before you and report that I have had a successful year. God has blessed my work and I am sure the worker has received a daily blessing even though some days have been long and hard. I can say truly that this past year has been the hardest year of all the years in Africa. But God's work never tires a man's soul.

Last August was largely spent in returning from the seat of Conference to my station. One week of the time was spend in helping to straighten out Dr. Piper's books; one other week spent at Kanene, during which time Brother Dana and I built a shelter and stored in it over a thousand bundles of grass that had been cut for roofing purposes.
In the first part of September I packed up and moved my family from Kambove to Elisabethville. Later in the month I left for Cape Town as your delegate to the Central Conference. One week was spent in getting there, two weeks were used there and about ten days were occupied in returning to the Congo via Johannesburg. I had the opportunity of visiting several stations and of seeing many new ways of carrying on our work.

Returning to Elisabethville, I had the accumulation of treasurer’s work from July first. I was in the midst of that when the sad news came that Dr. Berry had died doing his duty and that Mrs. Berry was very ill and blind from some illness. Then followed a busy month as I tried to get all information possible from Kabongo and send it to Bishop Johnson in Cape Town. Even while this was being done I noticed the weakening in the force here. Brother Dana had been failing in health constantly since Conference. And before Mrs. Berry could get to the railroad I had to send Brother Dana and his family on furlough. This was necessitated by the command of the Government doctor. Then that gave me Likasi on my hand’s with no one to carry on the work. The Danas left December 26. Then while Mrs. Berry was still on her way here Mrs. Shields’ health showed such signs of weakening that by the time Mrs. Berry reached here I had secured the consent of the Bishop for the Shields to get home on furlough before the time set in April. On the 16th of January I saw the last of the workers on my combined district leave the Congo save for the Hartzlers who had had the strain of caring for a combined work at Kabongo. Brother Hartzler had a hard situation, but he met it bravely.

With the forces so depleted I had to look after Panda, Elisabethville and treasurer’s work and keep in touch with Kinda by mail. My task was heavy, and I take this opportunity of thanking you fellow-workers for the loyal way you stood by me. No one grumbled when the salary statements did not come on time. Bishop Johnson had a heavy load. He cancelled his sailling for home to stay by until some help had been given to the Congo. And he filled the gaps.

First came the Springers. Rhodesia felt that they ought to help us even as we had helped them in 1921; so they were willing to let the Springers be transferred to the Congo. I have enjoyed seeing a lot of trains come in from the South, but that morning’s train looked the best ever. They got under the load immediately and we have had teamwork of splendid fellowship since.

One train later brought Brother Smalley and his wife. They saw a few things to do and I have managed to keep them busy since. We rejoice to have them with us in our mission.

During the latter part of March Mrs. Berry returned from the Cape. Her health had so improved that she felt it her duty to return to her work rather than take a trip home. She waited until the rains were over, then she returned to Kabongo in the early part of May. As I was making a tour of the district, she went as far as Kabongo with me.
My trip around the district took nearly two months. I spent nine days at Kabongo and left in company with Brother Hartzler, visiting several outstations on my way to Kinda. The work at Kabongo has grown tremendously since 1918. I can commend highly the work that Brother Hartzler is doing. Mrs. Berry has taken up the medical work her husband laid down and she will tell in her report what her work is like.

I visited Kinda and started the work of making the bricks for the residence, hoping that soon someone could return and build the house.

In July Brother Smyres returned with his family. It seemed like my own brother had come. We have had two very pleasant months together. He has assisted greatly by taking over most of the Elisabethville work so that I could get all of the Treasurer's work up and have my books audited by a local accountant.

I regret that I have had to be away from the station so much of the time this year. Elisabethville needs all the time a man can give to it. The work is growing and the people are demanding a chance to express themselves. There have been meetings of some sort every day in the Church. The native class meetings held in many of the compounds have been a means of keeping in close touch with practically our whole membership. There were 800 hearers the first of January, while to-day there are over 1400. There are also about 300 preparatory members and members. The natives in and around Elisabethville have given as offerings from August first last year to August first this year the sum of frs. 10,005.04.

The work for the Europeans has not been neglected. Every Sunday there has been a Sunday School for the Children and a class for the adults. Every Sunday evening there has been a preaching service, and the attendance has been quite good. While one does not volunteer for preaching to whites when he comes to Africa, still when there is a chance, why let it pass without making the most of it? It has made me work harder, for there has been an added stimulus in having to preach to a group of white people every Sunday.

Every Thursday evening there has been a prayer meeting for Europeans, and it compares favorably with the percentage of those who come to prayer meetings in the States.

I have purposely avoided saying much about Kabongo, Panda and Kinda, for there are others who will report about them.

I am sure my associates in Elisabethville join me in hoping that you will enjoy your visit with us during this Conference session. We are surely enjoying your company.
Finally, I am grateful for God's care over my family. I am thankful for the help my wife has given me; she has shared my labors and done much of my work when I have had to be away. She has had a class for women every Thursday afternoon. We have now passed the ten-year mark as missionaries in Africa. We are more sure than ever that Christian Love is the greatest force we have to enable us to reach and teach these whom we came to serve.

REPORT

No 3

T. B. Brinton, Superintendent Lunda-Chiokwe District.

We have found plenty to do at Sandoa since our last Conference. We are still improving the property about the station. A new cook-house has been built with an iron roof. A well has been dug about one hundred yards from the house. Another dwelling has been built of sun-dried brick. Two brick school houses have been built on the out-stations and four others of mud and pole.

Nine out-schools have been opened since last Conference. The opening of one school in the village of Chipau near Kafakumba has led to the opening of three others close by. When I went to visit this school in March I was met by delegations from two other villages asking me for teachers. Later on a boy who was attending the school at Chipau professed conversion, returned to his village, called some of his brothers and built a school. This fellow called his own brothers to pray in this school. When I visited them in July they showed me a pile of fetishes that they had thrown away. There was at least a sackful of them. They said to me, "Mwata, we have finished with these; we want Nzambi (God). We are going to build a house for a teacher and we want you to send us a teacher."

There have been several conversions in the other villages and these are being looked after carefully. They have been organized into classes. It is hoped that they will all become probationers in the church.

I have had some real discouragements during the year. One of my teachers, whom I gave every encouragement and in whom I placed much confidence, has been a disappointment. When he confessed to having fallen into sin, I immediately called all the teachers and had a series of revival meetings with them for ten days. I think they all went back to their work strengthened in spirit. As a result of those meetings we have had several confessions of sin.

I might take time to tell you of the mileage covered and the various things that have been done in the work of the mission. I will say that I have not ceased to do itinerating work. I spent twenty-six days and nights away from home travelling the district besides many daily trips to the different out-stations, strengthening and encouraging the teachers. The Alunda and Bachiokwe are getting acquainted with our mission. They know us from Muhe Chiyingi on the North
to Dilolo on the South, a distance of two hundred and forty miles, and from the Kassai River on the West to Kayembi Makuru on the East, a distance, of one hundred and fifty miles. I have not travelled all of this country this year, but I have covered the most of it. The people are beginning to see the light. They do not have the faith in their idols and fetishes that they had eight years ago. They are asking us for preachers and teachers. It is only the older people who believe in their idols, and that is because of a reverence for their forefathers.

I have been able to visit Kapanga station once during the year. At that time Dr. Piper was finishing his hospital building. The attendance at the dispensary has been growing. A new feature of the medical work has been the opening of the children's ward, as well as a maternity ward. Mrs. Piper and Miss Jensen have both been helping out in this work. There is an increasing demand for medicine by the natives, as they give up their heathen practices. And the medical work will play a large part in gaining the confidence of these people.

School work has been carried on among the girls and boys. Miss Jensen has had thirty girls in the school and Mr. Brastrup about fifty boys. There are seven out-schools in the Kapanga district. Several new school buildings of sundried brick have been built during the year. Mr. Brastrup has been active in travelling the district and gaining the confidence of the people. It was recommended at last Conference that the girls' and boys' school be combined; as yet, this has not been accomplished.

I have found the Lunda-Chiokwe District of mammoth proportions. To cover the schools in the Sandos-Kafakumba district alone requires a month. The motorcycle is a big help on the Government roads, but there are no native paths where it can be used.

The teachers have for the most part done good work, and are proving themselves leaders among their people. There have been five baptisms during the year, and three people have been received into full membership.

The thirteen months since our last Conference have passed rapidly. We are thankful for opportunity to serve the Master, and are grateful for continued health.

(b) Standing Committees and Boards.

REPORT. No 4

Committee on Relations to the Government.

We are glad to report that in our interviews before and during Conference with his Excellency, Monsieur Bureau, the Governor-General of the Katanga, and with the Commissaire of the District, hearty expressions of appreciation of our spirit and work in the
Colony have been made, and these various officials have assured us of cordial co-operation in our work.

(Signed) J. M. Springer  
R. S. Guptill  
T. B. Brinton.

REPORT No 5

Committee on Geographical and Linguistic Limits of our Work.

The following is a suggested agreement to be made between our Mission and the Congo Evangelistic Mission (Pentecostal Mission.)

The Congo Evangelistic Mission shall be recognized as occupying the Bukama political territory north of the Lualaba River and the Mato political territory, while we shall be recognized as occupying the Kabongo territory up to and including Ngole, Kibayele, Lwakidji, Kanga, Mukunka, the villages of Twite Kabombwe, Kafumbe and Madiya; also the Bena Mpeta and Bene Musengai and the territory west of the Lomami up to and including the Bene Mambai.

The Congo Evangelistic Mission is to be free to work from the north southwards as far the Lubangule River. We shall be responsible for the occupation of the Fundabiabo territory.

If for any reason the Mato (Samba) territory must be given up by the Congo Evangelistic Mission, they will notify us and offer the territory to us.

(Signed) R. S. Guptill  
T. B. Brinton  
J. M. Springer  
C. C. Hartzler

(c) Special Committees.

REPORT No 6

Committee on Resolutions.

WHEREAS, Bishop William O. Shepard, of the Portland, Oregon, Area, has been chosen by the board of Bishops to exchange Conferences with our Bishop Eben S. Johnson, and has by his kindliness and his quiet, dignified leadership in every session of Conference endeared himself to each one of us, be it

Resolved, that we assure him of our deep gratitude for enriching our lives, bringing Christ closer to us through his morning devotional talks which carry conviction because of the living experience behind each word, and for showing at all times a keen desire to understand the needs and problems of native workers as well as missionaries: and further, be it
Resolved, that we express to him our sincere and earnest prayers that as he goes from this field to take up again his work in the home Church, May God richly bless him and aid him, and that he may have room in his heart for the needs of Africa and success in bringing those needs to the prayerful attention of the Christians of America.

WHEREAS, Bishop Eben S. Johnson is not with us this year, having exchanged Conferences with Bishop William O. Shepard, of Portland, Oregon, by action of the Board of Bishops, be it

Resolved, that we express to him our loyalty and our hope that he may soon return safely to us. Be it also

Resolved, that we earnestly pray that he may be greatly strengthened and blessed by his sojourn at home.

WHEREAS, Roger S Guptill, Superintendent of the Elisabethville-Luba District and Pastor in Charge of the Elisabethville station, has carried on his work in these capacities while also doing the work of Mission Treasurer, be it

Resolved, that we express our heartfelt thanks for his conscientious application to his work as Treasurer.

Resolved also that we thank him for the inauguration at this Conference of the comprehensive and exceedingly helpful discussion groups.

WHEREAS, during the past Conference year our beloved brother and fellow-worker, Dr. William Clark Berry, has been called to his reward, be it

Resolved, that we express our deep sorrow at his untimely death: further, that we do earnestly pray his spirit may enter into our lives to the end that we may more fully consecrate ourselves to our tasks. Be it also.

Resolved, that we acknowledge the great work he accomplished in his two years among us, and the love which is held for him in the hearts of the natives.

Resolved also that we express our deep application of the noble way in which Mrs. Berry has carried on the work so well begun by her husband, and that we earnestly pray that her strength may be sufficient for the tasks which are before her.

WHEREAS, Dr. & Mrs. Springer have returned after an absence of two years, during which time they filled a great need in the Rhodesia Conference, be it

Resolved, that we heartily welcome them back to the fellowship of the work in the Congo.

WHEREAS, Mr. & Mrs. Ray L. Smalley and Mr. & Mrs. Roy S. Smyres have recently arrived from the States to join us in our Congo work, be it
Resolved, that we extend to them a hand of welcome and assure them our hearty co-operation.

WHEREAS, Pastor W. F. P. Burton of the Pentecostal Mission has been with us during this Conference, and by his Christian co-operation has made it possible to adjust the boundaries between his Mission and ours, be it

Resolved, that we express to him our thanks and assure him of our prayers for God's blessing upon his work.

WHEREAS, the Guptills, Smalleys & Smyres have so kindly opened their homes for the entertainment of all who have attended the Conference this year, be it

Resolved, that we thank them for the hospitable way in which they have cared for us all.

(Signed) J. E. Brastrup
C. C. Hartzler
Mrs. T. B. Brinton
Mrs. C. C. Hartzler
Mrs. R. S. Smyres
Mrs. R. L. Smalley
### (d) CONFERENCE STATISTICS

**C. C. Hartzler,**

#### ELISABETHVILLE - LUBA DISTRICT.

<table>
<thead>
<tr>
<th>Charge</th>
<th>Pastor</th>
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<tbody>
<tr>
<td></td>
<td>Adults Baptized</td>
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|        | 15            |

- **Elisabethville:** R. S. Guptill .. .. 1 40 20 0
- **Kabongo:** C. C. Hartzler .. .. 1 15 3 2
- **Panda-Likasi:** J. M. Springer .. .. 0 1 5 0

**Totals:** 2 56 28 2

#### LUNDA CHIOKWE DISTRICT.

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<tr>
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<th>Adults Baptized</th>
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<th>Baptized Children who have received instruction</th>
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<td></td>
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<td>4 12</td>
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- **Kafanga:** J. E. Brastrup .. .. 1 17 4 12
- **Sandoa:** T. B. Brinton .. .. 0 3 5 0

**Totals:** 1 20 9 12

### RECAPITULATION.

**District Superintendent.**

<table>
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<tr>
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<th>Adults Baptized</th>
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- **Elisabethville-Luba:** R. S. Guptill .. .. 2 56 28 2
- **Lunda-Chiokwe:** T. B. Brinton .. .. 1 20 9 12

**Conference Totals:** 3 76 37 14

**1923 Totals:** 0 30 28 0

**Note:** In addition to the members and preparatory members, there are 1,765 "Healers" in the 414 in the Lunda Chiokwe Hearers.
### SUNDAY SCHOOL STATISTICS.

C. C. HARTZLIER, Statistician.

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<tr>
<td>Kapanga</td>
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<tr>
<td>Sandoa (New Station, no Sunday School)</td>
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### RECAPITULATION.

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(e) Conference Treasurer's Report.

REPORT No 8

I hold in my custody the sum of frs. 2,421.32.

I have received this year the sum of $40.00 for sustentation, through the Treasurer of the Board, and will place this in the bank with the first-mentioned sum.

(Signed) R. S. Guptill,
Conference Treasurer.

(g) Miscellaneous.

REPORT No 9


Soon after our arrival at Elisabethville on February 17, 1924, Mr. Guptill took us to Panda and Kambowe to see the present situation. As soon as our goods arrived from Rhodesia, he again took us up to Panda, which we were taking over in the absence of any other missionaries to place there.

In the interval of nearly three months since the Danas had left, some of the work had been going on, but as a whole the work had suffered greatly. Miss Elton had very kindly and ably carried on the Sunday School for European children, and Mr. Reg Toms had given oversight to the Club, keeping the Clubroom open and at the disposal of the white community. The native teacher, Herod, had a small day school and held Sunday services in the Church and at some of the compounds.

EUROPEAN WORK. There are about eight hundred Europeans in and about Panda and Likasi, of whom five or six hundred are nominally Roman Catholics. There is a Roman Catholic Church with two priests there, and the Government school is in charge of Roman Catholic Sisters, who are very active in promoting the interests of their church, which is on the same ground with the school.

Next to the Roman Catholics in numbers are the Greek Catholics, and these come to us for their christenings, marriages and funerals; as well as other pastoral work. Only a few of them understand enough English for us to hold services among them.

Those of the Dutch Reformed Church come next, numbering over eighty. They form the largest nucleus of church attendants and members of the Club.

In April, the Reverend H. R. Barwise, the Dutch Reformed minister from Bulawayo, visited Panda and was our guest during his stay of a week. We gave him every possible assistance during his
stay and he had the use of the Club Room for Sunday services. He was the first Dutch Reformed minister to visit the Congo for two years.

At the same time as Mr. Barrish's visit, the Anglican Rail-road missionary came to Panda, nine months having elapsed since his last visit. I offered him the use of the Club Room for services then and at any future time, but he declined, intimating that such co-operation with non-Anglicans was hardly permissible. Personally he was most cordial and came up to the social evening that week.

Sister Ena of St. Gabriel's Orphanage, and Adjutant Keen of the Salvation Army, both collecting funds for their work in Bulawayo, came to Panda and were entertained in our home. The Club is the recognized center of the evangelical Christian bodies.

Mrs. Springer relieved Miss Elton of the white Sunday School, at Miss Elton's request, and has carried it on ever since. A total of thirty children have been enrolled since we first came, but several have left town for good, and some are away at school, so that the attendance averages from twelve to seventeen.

Evening services have been held regularly, but the attendance is small; the Wednesday evening prayer meeting group is smaller still, but a great blessing to those who are there.

Thursday evenings there is a "Social Evening" or "Soirée" which we introduced shortly after our arrival, and which is very popular. There have been as many as sixty present, and very often between twenty and thirty. As the Club Room is well supplied with indoor games and piano, those who come amuse themselves with games and singing. Coffee and cake are served before ten o'clock, as some have to leave to go on night shift at eleven, popularly known as the "graveyard shift."

The Club Room itself is not only splendidly equipped for indoor games, reading tables, containing a large variety of literature in English, French and Dutch, a piano and all brilliantly lighted at night, but there is a croquet court used somewhat by the children and an excellent tennis court which had been marked out by Mr. Dana, but which we finished in about six weeks' time of further labour. This latter court is used daily. The first three members to join were Belgians.

The Panda Club was opened on June 30, 1923, and in November just before Mr. Dana left, there was a paid-up membership of twenty-two. Several members have left Panda and others have come so that in June 1924, there were twenty-three members, nearly all of whom had paid some months in advance. The members always feel free to bring their friends and families, so there are always visitors from the outside, especially on the social evenings.
There can be no question to anyone who is fair-minded of the need of just such a social, recreational center which is free from all the temptation of the bar. And while it is essentially a Protestant center, many Belgians come here without having anything said against their own church. We are not here to proselytize, but to evangelize and to serve our fellow men of whatever race, religion or color. And we have found a few Belgians who were Protestants and who were only too happy to find us here.

We regret what we have only a temporary lease of the land from the Union Minière, which lease must be renewed year by year. The lease now extends only to the first of January, 1926. We hope that at that time the Union Minière will not need the land and the lease can be extended still further.

Much as had been done by Mr. Guptill, Mr. Dana and other missionaries on the house and grounds, there was still a great deal that had to be done after we came. First of all there must be a garage; then there was the finishing of the tennis court, which was a big task. And though we have been keeping at it all along, the house is not quite finished yet. Soon the brick pillars will be put in on the varanda.

NATIVE WORK. From the opening of the mine work at Panda about 1916, there has been more or less, usually less, missionary work among the thousands of natives here employed.

At first we sent colporteurs down from Kambove, visiting the various compounds selling Bibles, hymn books and a large variety of primers. They held evangelistic services as well, and we have found many a man who has come to us since, asking to join the church, who heard the Gospel first from these colporteurs.

The various missionaries who have been stationed at Kambove have all visited Panda from time to time to preach to natives as well as to Europeans. All credit to their efforts and the hard work of riding a bicycle over the rough and, in places, steep roads, often covering nearly fifty miles in one day.

But when all is said about what has been done, and we rejoice that so much has been done under such difficult conditions, we must honestly admit that even to the present hour, the work has never been adequately provided for in missionary time, native staff or equipment.

The rather small chapel for natives on the same plot of ground as the Club, held absolutely no furniture when we arrived, and the attendance at both the day sessions of school and church on Sunday was very small, usually under twenty. The first week there, Jacob voluntarily made a table, out of work hours, for the church, and gradually we have nearly filled the church with benches and the benches themselves are filled to overflowing with natives.
There had been a small night school, but that has had to be abandoned, owing to the persistent interference of the police. In several cases they seized the boys who were on their way to the school early in the evening and then walked them around till ten, when they took them to the police station.

But there is a group of capitans and office boys who come three nights a week to learn French, and these seem to be unmolested. This group of capitans are very keen to learn French, and after the French class, taught by Mrs. Springer, I give them a Bible lesson. Mrs. Toms, who is Swiss, has very kindly taught the class when we have been absent.

Mrs. Springer volunteered to start a morning Sunday School for the natives, especially to draw the women. At first only about nine women and ten men came, but at present there are about forty women and fifty men, almost the same number as come to the afternoon preaching service.

Following the Sunday School and also the afternoon service, there has been instituted a class meeting for prayer and testimony, and there can be no doubt as to value of such class meetings today as in the days of John Wesley. I usually attend the morning class, and frequently Mrs. Springer has charge of the afternoon class. But for their own development, we sometimes leave them to carry on the afternoon class themselves. In May there was a special religious interest, and for three Sundays many were at the altar.

The enrollment of hearers, catechumens and members by the new system of record books and the issuing of cards with envelopes for contributions goes steadily forward. There are now twenty full members of the church, 153 probationers and 270 hearers. Not a single Sunday has passed since we came in March without several coming to me and asking to be enrolled as hearers.

Regular preaching services are held each Sunday in six different compounds and in nearly all of these we have found church members and adherent of our Methodist Church that have joined at other centers.

The envelopes that are supplied for the contributions are a means of grace to the natives and a definite step toward the self-support of their own pastor-teachers. Christian giving is a necessary part of spiritual development. And the goal of self-support should be ever held before the native church so that in any place where there are from fifty to a hundred members, these should entirely support their pastor-teachers.

In June, the receipts from the local church at Panda were 244 francs, and the entire cost of the pastor-teacher, Demas, was 170 francs. The collections now are averaging about sixty francs per Sunday.
We have not charged school fees. Two sessions are held daily, attended mostly by women, children and house boys. The enrollment is ninety six, and it requires now two teachers to care for them. At the first, we had morning prayers for our own boys, but of late there have been several outsiders who come regularly to the prayers.

The general policy of the Union Miniere has been to exclude all strangers, particularly all white men, from their compounds. So we must depend more and more upon our native workers, and this also emphasizes the need of having a training center on the mineral belt where native workers can be trained to do this sort of work. We are, likewise, laying marked stress on the responsibility of our Christian natives who are living in these compounds.

But the temptations in all of these native compounds are almost overwhelming, and we need to give a great deal more missionary supervision to the evangelizing of the natives who come here from far and near than we have ever yet done.

Nearly all the compounds of contractors are wide open to us and we could place a resident teacher in most of them, if we had the man to put there. There are several camps around Panda where there are employed from four to six hundred boys, many of them having wives and children, that are open to us; and these same natives are begging us to give them schools. Even a poor teacher is better than none at all. He can at least teach them to read and write, and what is far more important, teach them the Bible and hymns and lead many to turn from lives of great sin to the living God.

**KAMBOVE.** The European staff at Kambove mine has been reduced during the last two years so that it is all but impossible to have Sunday services there among the white people.

Our native teacher resides on the old mission site and still continues to have school and preaching services at the mine and in other camps.

**OUT-STATIONS.** In July we visited the three out-stations northeast of Kambove, namely, Kasonkomona, Ntambo and Matafu. At all of these schools there is active interest in the school, and conversions and accessions in the church.

At Kasonkomona we found that the day school had been interrupted by an outbreak of smallpox in a village nearby. Although this is a small village, it is noteworthy that four of the chief’s sons have become native teachers and helpers, and another is on the way to become a worker.

The fact that there have been missionaries residing at Mulungwisi and Kambove in the past has been a very potent factor in connection with these out-stations. Several young men from these stations have formerly attended our boarding school at one or both of these places.
At both Ntambo and Matafu the Roman Catholics have followed us into the villages and built chapels.

Three miles from Matafu is the Kalabi mine which has just been developed during the past year. In one of the contractors' compounds we found a group of twelve church members and probationers. Rather, these came to us at Ntambo and announced that they had a building erected for school and church, and asked if I would please send them a teacher at once. There are also about thirty hearers. Most of these are Bemba, and were reached while working near the Star mine. A teacher having been placed in the compound where they were working near the Star, they had built a place for school and worship in their new compound in full faith that another teacher would be sent to them. I arranged for the teacher at Matafu to go there for the present.

But there are several camps in that neighborhood where hundreds of natives are employed and we should occupy them with the teachers for whom they are asking. The contractors are quite willing that there should be schools opened in their camps.

The small force on this circuit has been loaded to the utmost and the results are really good considering the handicaps and shortage of funds for equipment and of workers. But the fields are indeed white unto the harvest and our greatest need is for laborers; and for these we must devoutly work and pray.

REPORT No 10

C, C. Hartzler, Kabongo.

The year has been one of training and of harvesting the results of other years. Reaching Kabongo via Kikondja after a week with Mr. Faulkner, the trader there, we were royally greeted by the native Christians and by Dr. and Mrs. Berry, with whom we had worked before.

September and October were occupied largely in constructing the new and much needed church and school building, in place of the old, fallen-in structure. Dr. Berry had the bricks ready and part of the time we had nine bricklayers on the job. Only the walls and the roof were finished at that time because we had not the time nor materials to finish the doors and windows.

DEATH OF DR. BERRY. When I was just ready to start school the 25th of November, like a bolt out of a blue sky came Mrs. Berry's letter telling of Dr. Berry's sickness and probable impending death. I set out at night two hours after her letter came and travelled two nights and three days, reaching Kisengwa five days after the Doctor had been tenderly laid to rest by the natives with whom he had worked so faithfully. Though having had a breakdown and severe fever, Mrs. Berry rallied quickly and a few days later we
started back to Kabongo. After ten days’ rest with us, she went on her way to Kikondja and to the South.

SCHOOLS. Schools were started and continued for four months. During this time the attendance increased to 120 in the beginning school, which is held from 1 to 3 P. M., and from 12 to 31 in the advanced school, which is held from 7 to 10 A. M. The afternoon school which is taught by ten of the pupils who are in the morning school. The latter was largely taught by myself and Thompson Musonda, who has been with us for five years. Mrs. Berry and Mrs. Hartzler each had one class in this school. Meager equipment and the lack of books made this school work harder than it need be. We have the New Testament and and the Psalms, through the labor of Mr. J. A. Clarke of the Garanganze Mission, and this is our most-used text, being used for reading, writing, spelling and composition. We rejoice to have this book — our greatest book — but, naturally, now that our people are beginning to read they need reading texts and other literature. We have two tables. Lack of lumber and time prevents the making of more, though we have six apprentice carpenters at work. We have three new out-station schools and chapels.

We lost two boys by death in the boarding school, and there has been no growth in this school. Furthermore, I take only two from a village, and none from the villages where we have schools, unless the pupils can read and write. There have been twenty in this school. Some of these are hospital boys, some are garden workmen, and some are choosing other trades. We have put in large patches of manioc and have food with which we could ration many school boys. We ration our school boys and pay them only a small wage with which to buy their clothes. Three young men have gone out to teach. Two of these are from village of the chief, and I discouraged them coming to live at the Mission. Only three of the present seventeen teachers have trained in part at other stations. One of our lads came down to work at Elisabethville among the Lubans with Brother Guptill. He in turn sent to us the first missionary being supported by the local church at Elisabethville. He has had a fine start and is taking a much needed place, made vacant by Thompson’s coming to Elisabethville. Saul also comes here for a change from the bush work. This interchange of worker is a healthy sign of co-operation. We hope to send another teacher soon to help out in the work for the Lubans, as they come into this maelstrom of iniquity in the mines and industrial section.

ITINERATING. One week was spent in the Lomami country, two nights in the nearby villages to the cast of us. One week Mrs. Hartzler went along while Mrs. Berry cared for the children, and we had a very helpful trip getting things started for the concession at Madia, where Dr. Berry’s interests were so wholehearted and constant. With 150 pupils in the daily schools at the station, I could not take much time for itinerating.

Three new out-stations have been opened. These are Bulela, where Mr. Guptill went with me to see this new Lomami field, and
Madia, where Dr. and Mrs. Berry made a week's visit. Also Kakolwe was reopened for direct evangelistic work among the salt-working people there; the teacher is Matthew Lubumbi, the leper, healed by Dr. Berry.

**Church Services.** These are held at three o'clock and through we have only 75 present I try to make it a real service and spend time for preparation. The work of the Sunday Schools will be reported by Mrs. Hartzler. The prayer meeting I have had much joy in leading, with many taking part by way of prayer and testimony.

**Classes in Religious Instructions.** By far the most constructive and promising part of the year has been the four months given to training the converts, divided into four classes according to interests. Seventy were regularly instructed in these classes, which in the midst of the regular school work were given first attention. The basis for instruction was Dr. Lesemann's little manual which I translated as I taught, and the Catechism which Brother Miller translated with the added suggestions of Mr. Clarke of the Garanganze Mission. These hours were very happy ones and I feel I have grounded fifty people in the essentials of the Christian faith. Particularly Methodist teaching regarding polity and also history is to follow.

**Baptisms.** I was my pleasure to baptize fifteen during the year, as well as three little children of our Christian people. It is a great delight to see these young men whose fathers were from the cannibal peoples come into the Church and take the Sacrament of the Lord's Supper.

Mrs. Berry returned in May, and surely since then the work has gone forward very encouragingly. She was accompanied by Brother Guptill, who gave us a week's rousing lift, and the people as well as the missionaries were encouraged on every hand. Such visits of a District Superintendent cheer all along the line.

We shall be happy to have the privilege of continuing the work at Kabongo, but want to work where most needed. Our work is at a stage for advance and continued harvest.

**Report No 11**

Roy S. Smyres, Elisabethville.

It is a great pleasure to be with again in the Congo Mision. It is nearly five years since I sat in Conference with you. During these years I have been studying, always with the purpose, and the very great desire, of returning to the Congo Belge. I can testify perhaps better than any of you how great the longing to return becomes when one has absent for a long period of time. Yet I felt that I ought not to return without the very best preparation possible.
About three years of the five I spent in completing my undergraduate work at Northwestern University, doing some work at Garrett Biblical Institute, and working out a Master's degree in Philosophy at Northwestern. In 1922 I was fortunate enough to receive a scholarship at Cornell University, and again the Sage Fellowship there in 1923, while studying for the degree of Doctor of Philosophy. My thesis and a small amount of residence work remain to be completed before I can receive the degree.

Having experienced three years of the single estate in Africa, I determined to amend my fortunes by taking a wife before my return. In 1921 I was so fortunate as to induce Miss Esther Montgomery, of Sioux City, Iowa, to forsake China and share my lot in Africa. A little boy, Robert William, came to bless our home in 1922.

Since coming to Elisabethville seven weeks ago I have had the great privilege of working with Brother Guptill, helping him in the work of the station. A little time has been spent in language study, and I find that my Chibemba has been slowly coming back. I have been surprised at the way in which Elisabethville has grown during these years. I have been gratified at the many signs which I have seen that the native people here are developing in the desire to advance. Great opportunities are ours here to leaven their advance with the Christian spirit.

We love the African native and have faith in his possibilities. It is our earnest desire that we may be used in the upbuilding of the Kingdom of God, somewhere in the Congo Mission.

REPORT No 12

J. E. Brastrup, Kapanga.

I count it a privilege to tell a little about the work at Kapanga. The Grace of God has not been in vain. I have again and again this year found the hand of God back of our work. When natives have come without any special invitation to my door and asked for a word with me, and have told me their sins and their desire to know the book's powerful medicine to take away their sins; when our native teachers have brought seeking souls into the Catechism class; when our school boys have been going out on Sundays to all the small villages nearby and preaching, and on Monday morning in the class hour have told with exceeding joy how the words were received: when I have seen and heard it all I must say it is God, God back of it all, working among us.

THE CHURCH. In the first part of the Conference year, a great number of our members, especially of the Luba tribe, who at the beginning of our mission at Kapanga had come over from Angola and joined us, left to go back their homes farther north. The men had for years been helping and working for the Mission as bricklayers and carpenters, while the women had been Sunday School teachers,
Bible women, etc. Thus when they left we had only the Lunda people, who were new Christians and more or less inexperienced in industrial work. Still it was a united feeling among us that we had come down on solid rock with people of the country exclusively among whom to work. It has been wonderful to see how our Lunda Christians have measured up to the responsibilities placed upon them by the departure of the Luba people. God has blessed the work with many real conversions, and the increasing number of people in the Catechism class both at our stations and on our out-stations is a testimony that the Lunda people are deserving to know the way of the Lord.

MISSION VILLAGE. I am glad to report that the difficulties arising through having different tribes together in our mission village have vanished. We have at present 177 Lundas, 19 Baluba, 7 Kanyok, 5 Bakete and Bachioke, people in the village.

We are helping the native Christians, making them really at home in the mission village and helping them in a financial way by building good brick buildings for them, and preferring them in employment over natives of other villages. This year I have built eighteen native brick houses along the Government road, in which work I have had the approval and interest of the Government. This rebuilding work will be carried on until we have done away with all the mud-and-pole houses which formerly gave the village a bad reputation among the white people.

BOY'S BOARDING SCHOOL. Our boarding school has continued as last year and has given us a great opportunity. God has kept his hand over the young men as we have had no backsliding among them. The school has been my pride and joy in the years I have been working in Kapanga. We have been able to help out the work at Sandoa station considerably by giving them seven teachers. We have sent a teacher to Elisabethville to work among the Lunda people who are living there.

OUTSTATIONS. Last year we reported four outstations, but this year we now have schools in eight villages, besides the day school at the station for the people of our mission village.

This year has been a building year, as I have erected seven school houses of sun-dried brick. Some of the sizes are 90 x 22 feet and 60 x 22 feet. In this work I have used only school boys from our training school. The big school building in Musumbu, Mwata Yamvo's village, seems to have aroused a great interest among the natives there, and I have the joy of speaking to a crowded house every Sunday. Some of the expense of the erection of this building has been met by the native Christians. Servants of the chief, Mwata Yamvo, have confessed their sins, entered into our Catechism class and will be a great help in winning the chief for Christ.

Our Kapanga station is now surrounded by outstations and our aim in the future will be to strengthen those stations and reach out
to the Bakete tribe, who live only three days north of Kapanga, living in dark heathenism as cannibals, without any teachers to bring them into the light of Christ.

I take pleasure in reporting that our Mission and the Government are working in good harmony and sympathy.

Our work needs reinforcing in the missionary staff at Kapanga if we are going to keep the work advancing as it ought to advance for God.

REPORT No 13

A. L. Piper, M.D., Kapanga.

The year has been a very busy one, with my time divided chiefly among two forms of work, medical work and building the first permanent hospital building.

Soon after Conference last year, we left for our three weeks' vacation, to visit friends at the Forminiere Diamond Mines in Angola. On this trip we had an opportunity to see much of native life, and to do some medical and evangelistic work. It was striking to pass from the region of peaceful Belgian administration into the hinterland of Angola where the Portuguese are meeting with constant opposition from the natives, and where one can travel only on roads guarded by soldiers encamped along them at intervals.

BUILDING THE HOSPITAL. Mr. Brastrup finished the construction of the walls of the hospital, while I was away. Then I set myself to build the best roof structure I have ever built, using only trees that were chosen most carefully for their insect-resisting qualities. There was a very large amount of carpentry work to be done. The laying of the cement floors involved a lot of experimentation as to where to find the best kind of sand, and how to wash and sift it satisfactorily. Now that the experimenting is finished, another similar building could be done much more quickly. The floors are smooth and hard, and the ants seem nearly discouraged in trying to get over the antproof layer of iron. To show that it is possible and practicable to build such a building three hundred miles from steam transport lines, a thing which has been done here, when there is no other such building in this while section of country, seems to me a real victory. What has been done once can be readily done again, and thus a foundation has been laid, paving the way for a well-built permanent group of mission buildings for our Kapanga station.

MEDICAL WORK. Miss Everett has been in Europe practically the whole year, but Mrs. Piper has come to the rescue, and found sufficient time to give to the medical work partly to make up for Miss Everett's absence. She has done the most of the large number of minor surgical dressings that we have had from day to day. Last year there was the epidemic of influenza, whereas this year there has been an epidemic of eye cases, with a small epidemic of
smallpox, and the continuous finding of isolated cases of sleeping sickness and erysipelas. Altogether nearly seventeen thousand treatments have been given during the year, or an average of about forty-seven patients per day, counting Sundays. No regular clinic has been held Sundays, but only hospital and emergency cases.

I have not had time to make a census of the villages, but I am finding cases of leprosy coming to the hospital constantly for treatment of other conditions. I believe that as much as four per cent. of the population all around us could be diagnosed leprous by careful examinations. But it is very mild, usually producing almost no symptoms, and the people think nothing of it. I have made a beginning of treating the disease. One boy has been under treatment for nearly a year, by the administration of the chaulmoogra oil by mouth, whereas I have recently begun treatment of two pupils in the girls' boarding school. I think it will be exceedingly difficult to induce the native sufficiently to see the significance of his condition to be willing to submit to isolation in a separate colony. But when I return from furlough, so that I can give continuous oversight to it, I plan to attempt such a colony if the Government is favorable.

The Government is interested in leprosy, but it is infinitely more interested in sleeping sickness. People do not die from leprosy, but they do, if left untreated, surely die from sleeping sickness, and that quite promptly. Some years ago it devasted the population in whole sections, then it seemed to die down for some years, but now it is again regularly taking its toll of cases, and Kapanga has its share. The Bayer treatment seems to be curing these cases, but it is impossible to get it in sufficient quantities to be used generally. I hope when on furlough to investigate thoroughly the question of the newer methods of treatment of leprosy, and to be able to obtain these new drugs so as to attack vigorously these two diseases.

The Government sent me a quantity of medicine for intravenous and intramuscular injections. It is much joy to my native assistants as well as to myself to give these injections jointly and observe the results of the truly marvelous drug, Neosalvarsan, upon cases of yaws and other diseases.

Recently I had at one time six cases of smallpox in isolation. I have had ten cases in all, with one death. I used all the vaccine I had in stock, and vaccinated one hundred forty-five cases, including nearly all the students in the girls' and boys' boarding schools.

RELATIONS WITH THE GOVERNMENT. The five young men from out station who are in the government school for medical assistants at Elisabethville have done quite well. Four of them have passed the examinations, and are to be admitted to the third and last year of the course. Tediku, who stands highest among the boys from Kapanga, was for several years a helper in my medical work. The Government has decided that hereafter it will pay to each mission five hundred francs in cash for each student from that
mission who passes the entrance examinations and is accepted as a student. Also it will allow each doctor to choose one or two young men to assist him and to remain with him for three years for informal training, his salary to be paid by the government, with the understanding that if possible he will be induced to attend the Government course in medicine. Not only is the Government aiding much in our medical work by furnishing medical supplies, a constant stream of circular letters, pamphlets and other recent medical literature, but it is a real joy to know that we can so cooperate in our work, to the advantage of all concerned.

During the month of April we took four weeks' vacation from our work, and spent it at Kapanga Poste studying French, with the Administrator and his wife serving as most helpful teachers. Now it is a great joy to be able to read Government letters and reports in French almost at sight, and to be able to write the necessary letters with only a limited resort to the grammar or dictionary, and also to be able to converse with visitors in their language. Mr. Lequeux has been promoted to the position of Adjutant Commissaire, and has had to go to Sandoa to live. When he and his wife were here to bid us good-bye the day before they left, they both broke into tears. A deep friendship seems to have grown up between us. He is a young man, and seems to have a real interest in the welfare of the native. Perhaps he has a large future before him in governmental affairs and I believe his influence will be to the benefit of missions.

THE FUTURE. I trust that Miss Everett will be available to take over the medical work when I go home on furlough. I hope also that it will be possible to appoint a missionary to Kapanga who will be able to give his time to the building of hospital, as well as the other mission buildings. But the policy of this year, to do the best medical mission work possible with the limited time and equipment, and at the same time build a permanent building for the future enlarging of the work has been a good program. I trust that when I return from furlough the hospital buildings will be completed, and the medical work of such a nature as to give satisfaction to all concerned, and to lead to the spiritual and bodily healing of many.

REPORT No 14

Lelso B. Capempe, Katanga.

Since I have been in Katanga's village, I have been in much trouble due to the Catholics; my wife has been beaten twice, first by the priest and later by the Catholic's native teacher. I have been in much trouble, as the missionaries know; sometimes the priest drove our pupils out of the church. Well, without love in God for the people I should have run away. But though it is a hard place, through faith in God the work is still going. The new sundried brick church is built up, as Mr. Springer, Mr. Smailey and Mr. Guptill worked on it; still there is much to be done.
I have been busy in the work; I go into Luishia and into the small villages to preach the gospel. I am willing that with the help of God I may keep on doing the work which God has given to me. Also I pray that God may help my wife.

REPORT No. 15

R. L. Smalley, Elisabethville and Kinda.

We arrived in Elisabethville the 19th of February and have found these six months among the happiest in our lives in many ways. Bishop Johnson simply told us to come up and help. That has seemed to mean several different things, but I have had a good time at them all and pray that a bit of the sunshine of God's love may have been shed abroad.

One of the first things after getting settled was work in the training school, when most of the pastor-teachers were in for instruction. There were three of us doing the teaching most of the while; then Mr. Guptill went to Kambove to pack the printing press, and I followed later, leaving Mrs. Smalley for the last week of teaching alone. The training school was of great benefit to me, because I come to know the teachers better than I could otherwise have done.

I was at Kambove about a week, and saw the printing press packed. As soon as it arrived here, with the help of one or two boys who struck to their job remarkably well, we set it up and have done a little printing.

Mr. Guptill's trip north left us alone here, but while he was gone we kept up the routine work, did a little language work, and visited each teacher once in his village. This last was one of the most enjoyable experiences I have had, and thoroughly convinces me of the pleasure and profit in talking over the Old, Old Story with the people.

After Mr. Crawford's visit here we took him east to the Luapula. There I have a chance to visit a few days with Mr. and Mrs. Anton at Chitimbo and also to see the Kaleba Mission where Mr. George Lammond is located. This was a fine opportunity to see the good work another mission is doing. It has strengthened my desire for their welfare in our common cause.

Soon after this there was about ten days' work at Katanga's village, with Nelson, getting up the walls of the church there. It is 23 x 55 feet and has two rooms, one for school and one for church. We had to leave it for Nelson to finish, and returned here to get ready to go to Kinda.

Six weeks at Kinda has meant the building of a three-roomed house, 14 x 46 feet, where a missionary can stay while getting the work started. The teachers in charge there were building a mud-and-pole church at Kinda Village, about 25 x 35 feet. It is probably
about finished now. Mr. Brastrup gave the boys a bit of a start on the church at Kinda Poste. Joab is in charge there.

Our time has been short here, but I think I have observed two or three points. I must take time to get the language well. As a Protestant mission we should strengthen our forces as well as occupy Kinda now. Everywhere the teachers are asking for more instruction. The need is very real; we must open the training school again immediately to train more and better teachers. If we as individuals will live close to Christ I believe He will open the way for us to make real and solid gains for His Kingdom.

REPORT No 16

Mrs. J. M. Springer, Panda.

On March 23rd, I took over the European Sunday School from Miss Elton, who had so kindly taken in charge after the Danas left but who did not wish to continue the responsibility. She came for several weeks, however, to play the piano for me, which was a great help.

The last record of the Sunday School under Mrs. Dana that I found was that of September 3, 1923. It is interesting to note that between then and the time I took over the Sunday School, fifteen of the children had gone away to school or their parents had moved from Panda. And of the thirty names enrolled since I came, four have gone entirely while some are away most of the time at boarding school. The average attendance is from twelve to seventeen. Several Sundays there have been very few present, owing to their having been told at school that they must go to the Catholic Church next Sunday.

Although this is a Government school, the pressure is so great on the pupils to all but compel them to attend the Catholic Church that there are a few Protestants who will not send their children to it. And I have had repeated requests for another day school. We know by previous experience that it does not pay to start a school and use the whole time of a missionary. But if there were a missionary at Panda who had to teach her own children, she would undoubtedly be able to take the few others without much added demand on her strength and time.

Soon after our arrival, I started a native Sunday School such as I began at Elisabethville several years ago. At first there were only a few who came; then the numbers increased rapidly till now there are between ninety and a hundred every Sunday. They have committed to memory the First, Twenty-third, Twenty-fourth and Eight Psalm and the Beatitudes, as well as several new hymns in Chiluba and Chibemba. My chief satisfaction has been in the increased number of women who are now attending not only the Sunday School but the day school and all of the church services. Aside from these two Sunday Schools and now and then taking
charge of native class meeting, I have had a class in French three evenings a week. Most of the boys enrolled in this class are capitas or our own teachers. I have followed the Gouin Method and the class has been most interesting all along, both to the boys and myself. When I have had to be away, Mrs. Toms has very kindly taken charge of the class for me, French being her mother tongue. She has also been very enthusiastic over the intense interest shown by these capitas.

There is always a lot of calling on the sick and other visitation, as well as numerous other things to take up the time and attention of the missionary's wife at Panda, and these I have done to the best of my ability. Every Thursday evening we have an "At Home" for all who wish to come, and there has been a large number in the aggregate who have attended. So in things small and insignificant, I have done what I could.

REPORT

No 17

Miss C. Marie Jensen, Kapanga.

When one finds so many things not yet done, and other duties hardly touched, it is hard to realize that a whole year has been spent to accomplish what little has been done.

Girls' Boarding Schools. If there be shortcomings in the work among the girls' there is also a gain: last year at Conference time we had only sixteen girls in the boarding school; and out of them five married; to-day there are forty girls in the school; and better still, if all who wanted to come were admitted there have been more than fifty in the school, if not one hundred. One day there came along twenty girls; when asked what they wanted, their answers were, "We have come to sit down to learn." A few of them were admitted and we hope that it may be made possible for the rest to be admitted in the year of 1925.

School work is going on as usual, with the addition of a course in the care of babies, maternity and hospital work. Three months are spent in instruction in the care of babies and another three months in maternity and hospital work combined. In the first and second courses mentioned, the girls did very well; but when it came to caring for sores and other work not so pleasant, things did not go so smoothly. Perhaps this was due to the fact that in the past this work had been done most by boys and by the missionaries themselves, and so the girls had begun to consider it as not one their duties; but we hope that the coming year will show a growth and a love also for this part of their work, which is not the least necessary.

Industrial Work. Instruction in carding, spinning, weaving, sewing, rope-making and basketry has gone forward, but not so rapidly as hoped for, because most of our time this year has been spent in finding and getting ready our materials; but next year we hope to have a collection of girls' handicraft to show.
Garden work has been a help in several ways: First, the girls love the garden work, and I think it is a good and profitable exercise for them. Second, it helps to keep our living expenses about on the same scale as in previous years. Third, each girl now has a garden which she calls the Lord's, and the income thereof is to be used for His work. The amount was small this year only twenty francs — but we hope to do better next year.

The gardening includes cotton growing, and a good yield was had. We have tried this year to grow flax and broomcorn; our flax was a failure, but our broomcorn did well, and I hope to find time this year to experiment in making brooms.

VILLAGE WORK. Village work is somewhat discouraging. Last year we tried to send out several girls, two and two, to the villages nearby, to teach women and girls, but the experiment was not successful. This year they have gone to the capital, Musumba, where there are several hundred girls, and women, but only a few come — an enrollment of thirty and an average attendance of twenty.

Sunday School at the capital has been well attended, better than last year. Some times there have been as many as 180 present. Some of the people have confessed their sins, but whether they have given up their old ways of living I cannot say, because I did not follow them up. This is one of the duties which must surely be done, but I have not found the time to do it.

BIBLE WOMEN- The last year work among the Bible women seems to have taken a new life, as more and more women have come to me wanting to go out. There are now twenty-five women who go every Sunday to the villages nearby. It is not because of pay, for they are promised nothing except the blessing there is given to all who serve the Master. They may also look forward to our Christmas gathering, where we try to have a small gift for all who are in the work. (Mission funds are not used for these gifts:)

The woman came to me once a week for their Bible lessons, and at the same time we take up any problem which may arise. Once they asked me, "What shall we do with those who will not listen to the Word of God?" I could only answer, "Pray so much the harder, believing that God will open their eyes just as He did yours, the same as I have had to say to myself quite often; and I have found out that when I thought God was farthest away He was really very near."

BUILDINGS. There are now four dormitories, but all of them are old buildings, none of them antproof, two of them being Dr. Piper's old dispensary and women's ward buildings. If these two buildings will stand this rainy season, I shall be most thankful. My old house is being used for classrooms and for industrial work. Every night we very carefully place our looms on tables, first being sure that all four legs have their tin shoes on. I hope that whoever is assigned to the work here at Kapanga will be able in 1925 to have an industrial
building with a cement floor, as well as a new dormitory for girls.

A small house 10 x 12 feet has been built for a native matron. Such a woman I have been looking for for a long time, and at last she has come. Her name is Nakanamu; she is a good Christian woman, and I hope that she will be a help in looking after the girls, mothering them and keeping them out of mischief.

Finally, God has promised that whatsoever we ask in His Name, we shall receive. My prayer then shall be, Give me strength, wisdom, love and patience to finish the tasks before me, whatsoever and wherever they may be.

REPORT No 18

Mrs. C. C. Hartzler Kabongo.

We reached the field the first week in April, 1923, but were detained for a few months at Elisabethville, awaiting our appointment. We left for Kabongo the middle of August, and were ready to begin work the first week in September.

During our absence Mrs. Berry had been working to the limited of endurance; as soon as possible, therefore, we divided the work. This year it has been my joy to see the Sunday School grow from 130 to 224. The teachers felt the responsibility for the school, and the growth was due to their efforts. They met with me each week to study the lesson and to discuss our problems.

The oversight of the women, Sunday services for the young people, girls’ boarding school and the supervision of women water carriers fell to my lot.

The Bible women go twice a week to speak in the villages nearby. Several months last year they went to more distant villages to teach the women, but since the rains they have been only to the villages near the Poste. There are six regular Bible women, and several others who go along of their own accord. We hope to have younger Bible women before long whom we can send to the more distant villages. Just now all the women have their own family cares and it is hard to take them away from their homes, even for a night.

The young people’s meeting was started for the purpose of training our young boys and girls in habits of prayer and testimony. They learn to stand up before their fellows and tell the words of Christ; in fact, it is similar to an Intermediate League at home.

When I returned to Kabongo there were six girls in the boarding school. Three were redeemed slaves, one was virtually a slave, another had been cured of a very loathsome disease, and the sixth was a girl whose people had allowed her to come the the Mission and learn. After four years at the Mission she has given her heart to God, has joined the church and teaches both in the school and the Sunday School. Two other girls are nominally in the school, although
they still live with their mother and get their food at home. So far no appropriation has been made for this work, but expenses are paid through gifts or by Mrs. Berry and myself. We hope that the school can be put on a financial basis so that it will not be necessary to close it. During the year two of these girls have married and two more will be married in the next few months. Three new girls have come in and more would follow if we would take them. We have allowed the wives of our young teachers to come to the Mission for a couple of weeks at which time they are able to get some idea of Christianity and a Christian home.

A class in basketry for Mission and boarding school girls was followed by work in the gardens during the rainy season and until they harvested their corn, beans and peanuts. Sewing classes for the girls began the last of the year 1923. When school opened we had classes for all girls who attended as well as for the women of the mission village. These classes continued for about five months.

Not a little time during the months of building was spent in listing and paying the women and girls who carried the water. These women were paid in beads, grass cloth or pins.

The last few years we have noticed that the village people were becoming much more friendly, due to these times when they work for us and also due to the efforts of our Bible women. We are sorry to say that the women do not come to the church as yet, but we have hopes of breaking through the wall of superstition and fear before long. The girls are coming, slowly it is true, but surely.

Most of my mornings are taken up with home duties and teaching of our own two boys, and the afternoons with classes for the girls, women, or the Sunday School teachers. Though we have seen progress during this year, so much remains undone that we cannot be satisfied with our work. We pray that the new year may bring greater tasks and with them greater strength and power to accomplish them.

REPORT

No 19

Mrs. Priscilla Berry, Kabongo.

After a very pleasant and profitable vacation at Cape Town and Elisabethville, I arrived at Kabongo in May. The medical assistants, with the help of Mr. Hartzler, had done very good work. They had moved to the new dispensary building. Nachemba, the midwife, had done well with her part in taking care of the women and children.

With one boy becoming a teacher and one going on a short holiday we found that there was too much work to do for the remaining seven boys; so we have taken in a new class of six boys and one woman. All the village dispensaries were closed during June and July, that the boys might all be here for some extra teaching and general spiritual uplift.
Most of the month of July was spent with the circumcision camp. We had thirty-six boys, and although our ideal was not reached, the work seems to have been worth while; and we may see more results later. There are many things in the old circumcision camps that are very good, and need to be preserved, and also many things that are well done away with.

Besides making a number of short trips, the medical assistants, one of the women, some of the pupils of the girls' school and I spent ten days in visiting villages two and three days from Kabongo station. This trip was very good for all us. The boys and girls held the daily services in the villages. Some of them will be strong preachers and teachers of the Gospel in a short time.

The medical assistants are all back in their village dispensaries now. We have medical work in the four villages mentioned last year, i. e., Kabwila, Kitabele, Ngole Shimbe, and Bwando. Madia was opened in October, 1923. We are re-opening Ntome and starting work in one new village, Ngoi Mwadji. At Buleya, Upito, who has worked in the hospital for eighteen months, will carry the medical work along with the school.

The people whom we have met and given medical treatment are only a few of the great number of Luban people who need the Gospel of Jesus Christ. And since we consider our medical work a means of carrying the Gospel to them, we are happy to have had the contact with the number of people that our work has given us.

VII. MEMOIRS

William Clark Berry, M. D.

Of many things that, from months of daily fellowship, I would regard it an honor to say to you about the Reverend William Clark Berry, M. D., I will select just two. In New York he was sought for work in China, but steadfastly set his heart and purposes to come to Africa. This meant a less known field and pioneer work. It meant the giving up of a lucrative medical practice with full equipment furnished by his father, who was also a doctor. This he did not with heroics but as a matter of course.

It is, then, his unselfishness that I wish first to speak about. His first work at Kabongo was in a little grass covered hut with borer dust sitting down as he performed his first operation after he had been there only a few weeks. In that building were specimens of urine, different kinds of pus and blood snares — naturally unpleasant things. But he was happy working in the midst of these things; it was all God's work to him.

There came a time when that building was too small, and even falling down, so that a new building was necessary. Arrangements were made with a native bricklayer in the Mission to lay the bricks for the new dispensary, but at the moment, when the materials
were all ready, the native said that he was too tired and refused to work. Then Dr. Berry went up and began himself to lay the bricks. He taught boys to do that which he had never expected to teach, as he laid mud bricks under the hot sun, using his hands and a native hoe as his tools.

Conference at Kapanga followed, and when Bishop Johnson gave the opening prayer, Doctor Berry was so overjoyed that he had to give vent to his feelings, and left the room to have a quiet cry by himself. The love which caused those tears was afterwards manifested as he left his work and night after night came over and watched our two children get into their pajamas and go to bed, one kneeling at his knee and one at mine. Time after time he came over just to see to kiddies put to bed.

When packing his things at Kisengwa where he died, I noticed how few articles of clothing he had, and many of those home sewed, Why these things and so few? That he might pay the debt incurred in helping a brother missionary. He had few clothes, but he had practically completed the payment of all his debt, besides a tithe, ere his life was snuffed out so unexpectedly.

The second point of which I wish to speak is the thoroughness which Dr. Berry exhibited in all his work. That was the thing which he kept ever before him: Let's do it well! Whether it was a casual case of malaria or a confinement case, he diagnosed it thoroughly. Slides of smears of blood, excrement and pus were always near his work table. This enabled him to be exact and to save life.

His medical boys had careful training. They were given insight into the nature of germs and into the reasons why they caused sickness rather than native witchcraft or magic. The actual time that he was at Kabongo was less than two years, yet with very meager equipment he built his life into eight of the boys there through the medical instruction. Nor was this a matter of giving merely what had been learned in school. Medical books and magazines were regularly read and applied by him. He was not satisfied to think over school matters; he made new discoveries from week to week. I received frs. 500 just after his death from the Government in appreciation of his work in sleeping sickness.

His unselfishness let him to the ministry, and after ordination under the Missionary Rule, he set to work to prepare sermons and to study the Conference Course. He felt that this work of preaching, if worth doing, was worth doing well. It meant preaching Christ. It was hard for a young doctor to preach sermons, but he worked hard on them and gave one every two weeks. The same thoroughness was evident in his medical notes. As I packed up his things I could not help noticing how carefully they were prepared.

There was no money for equipment; so plans were made whereby he brought his medical supplies and Mrs. Berry filled his
prescriptions, thus freeing money for an operating table and instruments.

Without his thoughtful care the life of several babies would have been lost; but in thinking of others, he did not take time to test his own blood. Having been asked by a Government official to take the confinement of his wife, Dr. and Mrs. Berry started on the eight-day trip to Kisengwa, north of Kabongo. As we shook hands at the school, he said, "I do not want to go; I don’t know why, but I don’t want to go."

Letters come quite regularly for two weeks, telling of a persistent throat affection having cleared up; and then came the five days’ illness, during which he manifested the same thoroughness. Becoming quite ill he took a blood smear and found that he had pernicious malaria. He took the best book on these diseases, marked the pages dealing with his disease, making the marks heavier and heavier, with black pencil, then with green and red; and then he lapsed into coma. Rallying for a time, he evidenced still another care. Through months of worry he had found it necessary to send our pastor-teacher away. During this rallying time, he called his wife, told her he wanted her to take up the work where he had left it, and then called a native who knew the matter of the pastor-teacher and asked that word be sent him to return to the way of God. No word for relatives, for white friends, for the Church: only to this wayward black man who had such hardiness in his heart.

Unselfishness, coupled with thoroughness, was surely marked in this man. I stood at the little mound where the few personal boys had laid him with wonderment mingled with love, questioning why it should be that he was taken so soon. He had diagnosed his last case, but the people of Kabongo’s kingdom are hearing more and more of his good work for heart and body. They are giving themselves to similar work.

His favorite teacher in Medical school wrote me, "Surely, Dr. Berry was a brave man." It takes a brave man to be thorough in midst of tremendous needs and calls on time and strength. It takes a brave man to be unselfish. Such a man was Clark Berry. Never complaining of poor equipment, always working with what was at hand, we remember him as a consecrated missionary and efficient doctor friend, who gave his life for Africa just as much as others whose names are often on our lips. He ‘being dead, yet speaketh,’ just as truly as Livingstone or Morrison.

— Coleman Clark Hartzler.

VIII. ROLL OF THE DEAD

1. W. C. Berry, died November 23, 1923, at Kisengwa, District Lomami, Congo Belge, age 32. In ministry two years; in effective relation as member on trial at time of death. Burial at Kisengwa.
IX. HISTORICAL
(b) Former Members and Probationers
W. A. Miller, entered 1919, transferred 1923

(c) Conference Sessions.

<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>Date</th>
<th>Place</th>
<th>Bishop</th>
<th>Secretary</th>
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<tbody>
<tr>
<td>1</td>
<td>1917</td>
<td>March</td>
<td>Kambove</td>
<td>E. S. Johnson</td>
<td>J. M. Springer</td>
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<tr>
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<td>1919</td>
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<td>E. I. Everett</td>
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<td></td>
<td>W. E. Shields</td>
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<td>5</td>
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<td></td>
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<td>6</td>
<td>1923</td>
<td>July</td>
<td>Kapanga</td>
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<td>7</td>
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<td>August</td>
<td>Elisabethville</td>
<td>W. O. Shepard</td>
<td>R. S. Smyres</td>
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X. MISCELLANEOUS

(c) Local Preachers

Name                      | Residence
Chimbo                   | Kapanga, Katanga, Congo Belge.
Everett, Helen N.         | (On furlough) 150 Fifth Ave., New York
Smalley, Ray L.           | Elisabethville.

XI. PASTORAL RECORD

Conference Chronological Roll.

(Conference Organized in 1917)

Entered  Mission  Name   Address

<table>
<thead>
<tr>
<th>Entered Conference</th>
<th>Entered Mission</th>
<th>Name</th>
<th>Address</th>
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<tr>
<td>1917%</td>
<td>1910</td>
<td>Springer, J. M.</td>
<td>Likasi</td>
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<tr>
<td>1917</td>
<td>1914</td>
<td>Guptill, R. S.</td>
<td>Elisabethville</td>
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<tr>
<td>1917</td>
<td>1916</td>
<td>Brinton, T. B.</td>
<td>Sandoa</td>
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<td>1917</td>
<td>1916</td>
<td>Hartzler, C. C.</td>
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<td>1917</td>
<td>1916</td>
<td>Smyres, R. S.</td>
<td>Kinda, District Lulua</td>
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<tr>
<td>1919</td>
<td>1918</td>
<td>Everett, E. I.</td>
<td>66 Church St., Wellesley, S1, Mass., U. S. A.</td>
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<tr>
<td>Entered Conference</td>
<td>Entered Mission</td>
<td>Name</td>
<td>Address*</td>
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<td>----------------</td>
<td>--------------------</td>
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<td>1919</td>
<td>1919</td>
<td>Shields, W. E.</td>
<td>150 Fifth Ave., New York</td>
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<td>Brastrup, J. E.</td>
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<td>1921</td>
<td>1920</td>
<td>Dana, J. N.</td>
<td>150 Fifth Ave., New York</td>
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<td>1922</td>
<td>1914</td>
<td>Piper, A. L., M.D.</td>
<td>Kapanga</td>
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<td>1922</td>
<td>1918</td>
<td>CapeMpe, N. B.</td>
<td>Katanga, Luishia Associate, (Lay) Member</td>
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<td>1923</td>
<td></td>
<td>Smalley, R. L.</td>
<td>Elisabethville.</td>
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Other Missionaries of the Board
(In order of entering the Mission)

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<th>Year</th>
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<th>Address</th>
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<td>1910</td>
<td>Springer, Mrs. J. M.</td>
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</tr>
<tr>
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<td>Piper, Mrs. A. L.</td>
<td></td>
</tr>
<tr>
<td>1914</td>
<td>Guptill, Mrs. R. S.</td>
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<td>Brinton, Mrs. T. B.</td>
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<td>1916</td>
<td>Jensen, Miss C. M.</td>
<td>Kapanga</td>
</tr>
<tr>
<td>1916</td>
<td>Hartzler, Mrs. C. C.</td>
<td></td>
</tr>
<tr>
<td>1919</td>
<td>Shields, Mrs. W. E.</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>Dana, Mrs. J. N.</td>
<td></td>
</tr>
<tr>
<td>1921</td>
<td>Berry, Mrs. Priscilla M. Kabongo</td>
<td>66 Church Street, Wellesley, 81, Mass.</td>
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<td>1921</td>
<td>Everett, Miss H. N.</td>
<td></td>
</tr>
<tr>
<td>1923</td>
<td>Smalley, Mrs. R. L.</td>
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<tr>
<td>1924</td>
<td>Smyres, Mrs. R. S.</td>
<td></td>
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</tbody>
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*To each address in Africa add: Katanga, Congo Belge, Africa, Via Cape Town.  
%In Rhodesia Mission Conference from July, 1921 to February, 1924. Name in CAPITALS signifies probationary member.

Finis