JOURNAL
OF THE
TWELFTH SESSION
CONGO MISSION CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH

SANDOA, Dist. de la Lulua, CONGO BELGE, AFRICA.

August 1 - 5, 1929

Adopted by the Conference as its Official Record
I. OFFICERS OF THE CONFERENCE.

President
Bishop Eben S. Johnson, D. D.,
8, Devonport Road, Tamboers Kloof, Cape Town. Africa.

Secretary
E. I. Everett, Kanene, via Elisabethville, Congo Belge, Africa.

Assistant Secretary
V. D. Longfield, B. P. 108, Elisabethville, Congo Belge, Africa.

Statistician
T. B. Brinton, Sandoa, Dist. de la Lulua, Congo Belge, Africa.

Treasurer
II. BOARDS, COMMISSIONS AND COMMITTEES.

Board of Ministerial Training
Messrs. Springer, Brinton, Hartzler, Brastrup, Everett (Registrar).

Triers of Appeal

Conference Relations
Messrs. Springer, Brinton, Brastrup, Everett.

Relations to the Government
Messrs. Springer, Brinton, Everett, Piper, Longfield, Brastrup.

Conference Policy
All the missionaries of the Board.

Comity
The superintendents and legal representatives.

Book Committee
Messrs. Brastrup, Brinton, Longfield, Piper, Springer, Hartzler, Everett

Conference Board of Home Missions and Church Extension
Messrs. Brastrup and Piper; Mrs. Longfield, Miss Jensen, Mrs. Berry; Nelson Capempe.

Conference Board of Education
Messrs. Everett, Brastrup, Springer, Brinton, Longfield; Messrs. Longfield, Mrs. Everett, Miss Jensen, Miss Everett, Miss Olson.

Resolutions
Messrs. Piper and Longfield; Miss Everett, Miss Olson, Mrs. Springer.
III. DAILY PROCEEDINGS

Sandoa, District de la Lulua, Congo Belge.
First Day, Thursday, August 1, 1929.

Opening:

Bishop E S Johnson, D D., convened the Twelfth Session of the Congo Mission Conference of the Methodist Episcopal Church at 8:30 A. M. on Thursday, August 1, 1929. Hymn 560, And are we yet Alive, was sung, all standing. Bishop Johnson addressed the Conference, requesting that during Conference and during the year ahead the theme of the Holy Spirit be kept prominently before us and be stressed in our preaching. Rev. and Mrs. J. C. Wengatz of the Angola Mission Conference sang, «The Riches of Love in Christ Jesus». After the reading of Luke 22: 19-23 and I Corinthians 11: 23-29, the Bishop offered prayer and then administered the Sacrament of the Lord’s Supper.

Recess:

A recess of a half-hour was taken, at the close of which the World Service Hymn, «The Waking World», was sung, all standing

Roll Call.

The assistant secretary of the preceding conference session called the roll, the following responding: J M. Springer, T. B. Brinton, J. E Brastrup, E. I. Everett, A L. Piper, V. D. Longfield, Titus Balimëba, Amos Chimbu, Joseph Chikwej and Jeremiah Mwakasú, (missionaries of the Board) Mesdames Springer, Piper, Brinton, Everett, Berry, Miss Everett and Miss Olson.

Organization: E. I. Everett was elected Secretary and named V. D. Longfield as his assistant. T. B. Brinton was elected Conference Statistician. J M. Springer was elected Conference Treasurer.

Draft: Bishop Johnson announced a draft for $100 from the Board of Pensions and Relief, which he presented to the Conference Treasurer.

Committees: The following committees were nominated and the Conference confirmed the nominations.

Board of Ministerial Training: Messrs. Springer, Brinton, Hartzler, Brastrup, Everett (registrar).
Conference Relations: Messrs. Springer, Brinton, Brastrup, Everett.


Relations to the Government: Messrs. Springer, Brinton, Everett, Piper, Longfield, Brastrup.

Conference Policy: All the missionaries of the Board.

Comity: The superintendents and the legal representatives.


Resolutions: Messrs. Piper and Longfield, Miss Everett, Miss Olson, Mrs. Springer.

Hours of Conference: On motion of J. E. Brastrup the hours of conference were fixed, 8:30 A. M. to 12 M. with a recess from 1:30 to 3:30.

Greetings: Bishop Johnson brought the greetings of the S. E. Africa Mission Conference and the Rhodesia Mission Conference, and then made comments on some of the minutes of the last session of this conference.

Visitors: The Bishop introduced Rev J. C. Wengatz and his wife, who brought personal greetings from all the individual missionaries of the Angola Mission Conference of which Mr. Wengatz is a member and district superintendent.

Disciplinary Questions: Question 16, Who have been transferred and to what Conferences? was taken up. The Bishop announced the transfer of Frederick Morton to the Wilmington Conference, and of R. S. Guptill to the Maine Conference.

Question 5, Who have been received on trial? was answered, None.

Question 6 (b) The name of Amos Chimbu was called, his character was passed and he answered questions in regard to his work during the past year. The Board of Ministerial Training reported that he had passed in all the studies of the First Year of the Conference Course of Studies with the exception of History. On motion of J. M. Springer he was continued on trial and advanced to the studies of the Second Year conditioned in History.

Joseph Chikwej was called, and his character passed. The Board of Ministerial Training reported that he had passed in the studies of the First Year.
On motion of J. M. Springer he was continued on trial and advanced to the studies of the Second Year.

Jeremiah Mwakasu was called and his character passed. The Board of Ministerial Training reported that he had passed in all but one of the studies of the First Year. On motion of J. M. Springer he was continued on trial and advanced to the studies of the Second Year conditioned in the Life of Christ.

Question 8, Who have been Admitted into Full Membership? was taken up. Titus Balimweba was called and his character passed.

Adjournment: Conference adjourned at 12 A.M. on expiration of time. E. I. Everett pronounced the benediction

Second Day, Friday, August 2, 1929.

Devotions: Bishop Johnson called the Conference to order at 8:30 A.M. Hymn 508, Precious Name, was sung by all, followed by the singing of the Hymn, «Is My Name Written There? by the Luunda-Chiokwe District School. The Hymns 190, Spirit Divine Attend Our Prayer, and 183, Come Holy Spirit Heavenly Dove, were sung, after which Bishop Johnson offered prayer. Hymn 313, O Thou Who Camest From Above, was sung, and all remained standing while repeating the Communion Collect.

The Bishop read portions from the third of Luke and also from the eleventh to the sixteenth verse of I Corinthians 3. He spoke on the subject of «Fire.»

Minutes: The Minutes of the first day were read and approved.

Question 8 was resumed. The Board of Ministerial Training reported that Titus Balimweba had not completed the studies of the Second Year. On motion of E. I. Everett he was continued on trial in the studies of the Second Year.

Question 10, What Members are in studies of Fourth Year? was taken up. V. D. Longfield was called and his character passed. The Board of Ministerial Training reported that it had accepted his credits as received from the Registrar of Garrett Biblical Institute as the equivalent of the Conference Course of Studies through the Third Year. The Committee on Conference Relations recommended that he be received into full membership in the Conference and be advanced to the studies of the Fourth Year.

A. L. Piper was called and his character passed. The Board of Ministerial Training reported that he had not completed the studies of the Third Year. He was continued in the studies of the Third Year.
Recess: On motion of J. M. Springer the Conference took a recess at 9:45 A.M. On reconvening Hymn 312, O Happy Day, was sung.

Question 8 was resumed. Nelson B. Capempe was called and his character passed. The Board of Ministerial Training reported that he had not passed in the studies of the Third Year. On motion of J. M. Springer he was continued on trial in the studies of the Third Year.

Question 15, Was the character of each Preacher examined? was taken up. J. M. Springer was called, his character passed and he presented his report. E. I. Everett was called, his character passed and he presented his report. A Congo Institute double quartet then sang, in Kiluba, «Hark, My Soul. it is the Lord.»

T. B. Brinton was called, his character passed and he presented his report. J. E. Brastrup was called, his character passed and he presented his report.

R. S. Smyres and W. E. Shields were successively called and their characters passed.

A. L. Piper presented his report. Bishop Johnson expressed the sympathy of the whole Conference for the sickness of Margaret Piper and suggested that it should be made a matter of the prayerful concern of all. V. D. Longfield presented his report.

Motion for Adjournment: On motion of J. M. Springer it was ordered that when we adjourn we adjourn to meet at the call of the Bishop.

Question 15 was resumed. C. C. Hartzler was called and his character passed. The names of the following Board missionaries were called and their characters passed—Mesdames Berry, Springer, Brinton, Everett, Longfield, Piper, Hartzler, Smyres, Shields, Miss Everett, Miss Jensen, Miss Olson, Mr and Mrs. Smalley.

Conference Boards: The following were elected to the Conference Board of Education—Everett, Brastrup, Springer, Brinton, Longfield, Mrs. Longfield, Mrs. Everett, Miss Jensen, Miss Everett, Miss Olson.

The following were elected to the Conference Board of Home Missions and Church Extension—Nelson B. Capempe and Mrs. Longfield, nominated by J. M. Springer; J. E. Brastrup and Miss Jensen, nominated by T. B. Brinton; A. L. Piper and Mrs. Berry, nominated by E. I. Everett.


Bishop Johnson announced that V. D. Longfield would be received into full membership in the Conference at tomorrow morning's session.
Adjournment: After the benediction pronounced by the Bishop adjournment came at 12 m.

Third Day, Saturday, August 3, 1929.

Devotions: Conference opened this morning with the singing of some Luunda and Chiokwe hymns, followed by three verses of Hymn 190, *Spirit Divine attend our Prayer*. Several portions of Scripture were read, Mat. 28: 18-20, Luke 24: 48, Acts 1: 1-8. The subject of the Bishops’s devotional remarks was « Power ». T. B. Brinton offered prayer and Hymn 189, *Our Blest Redeemer* was sung.

Reception of Member of Conference. Bishop Johnson explained to the Conference and large number of pastor-teachers present something of the significance of the Methodist ministry and of entrance into the Conference, giving an explanation of some of the questions in the Discipline asked of all candidates for admission into full membership in the Conference. *Question 8 (b)* The Secretary called the name of V. D. Longfield, who was received into full membership.

Minutes: The Minutes of the preceding day were read and approved.

The visiting Congo Institute students sang, in Kiluba, «Christ the Lord is Risen Today».

*Question 1* was answered, «Yes, through a *personnalité civile*; J. M. Springer, *Représentant légal*; E. I Everett, *Représentant légal suppléant*. The corporate name is Congo Mission Conference of the Methodist Episcopal Church.

Questions 2, 3, 4, 5, 7, 11, 12, 13, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26 were answered, None.

*Question 14*, *Who have been left without appointment to attend one of our schools?* was taken up. The Bishop was requested to leave Titus Balimweba without appointment to attend school.

*Question 27*, *Who have been granted leave of absence?* was answered, W. E. Shields and R. S. Smyres.

*Question 28*, *Who are the Tiers of Appeals?* was answered, Messrs. Brinton, Brastrup, Hartzler, Springer, Everett.
Questions 29 and 31 were answered, No report.

Question 31, *What is the Statistical Report?* was taken up, and the Statistician presented his report.

*Recess:* Recess was taken at 10:35 A.M., after which the Conference reconvened and the Hymn «I'm Praying for You,» was sung.

*Reports:* The Secretary read the report of Miss C. M. Jensen. Miss Olson presented her report, Mrs. Priscilla Berry presented her report. Dr. Piper read the report of Miss Helen N. Everett.

*Excuse from Attendance:* On motion of V. D. Longfield, A. L. Piper was excused from attendance at the sessions of the Conference after today.

*Introduction of Teachers:* Bishop Johnson introduced to the Conference the following Native brethren—

- Representing Elisabethville: Benson Ntondo, Willie Kasanda
- *Likasi:* Titus Balimweba, Lazalo Kamwanga, Aaron Mutumbwe
- "Kabongo:* Mark Lubende.

*Motion for Adjournment:* On motion of J. M. Springer it was ordered that when we adjourn we adjourn to meet at the call of the Bishop.

Question 32, *What is the Conference Treasurer's Report?* was taken up and the Conference Treasurer presented his report.

Question 33 was answered, (a) $35; (b) Nothing.

Question 34 was answered, None.

Question 35 was answered. (a) From the Board of Pensions and Relief, $100. (b) Placed on deposit.

Question 36 was answered, Nothing.

Question 37 was answered, No.

*Adjournment:* Bishop Johnson pronounced the benediction and the Conference adjourned.
Fourth Day, Monday, August 5, 1929,

Devotions: The devotions of the day began by the singing of Hymn 186, "I Worship Thee O Holy Ghost." Bishop Johnson offered prayer. Hymn 181, "Come Holy Ghost Our Hearts Inspire," was sung. Several verses of Scripture were read from John 14 and Acts 19. The Bishop spoke on the subject of the Holy Spirit. Hymn 188, "O Spirit of the Living God," was sung.

Minutes: The Minutes of the preceding day were read and approved. The Hymn, "There shall be Showers of Blessing," was sung in Luunda.

Report: The report of the Committee on Comity was read by the Secretary and adopted. The report of the Board of Education was read by Miss Olson and adopted.

Recess: A recess was taken from 10 A.M. to 11:45 A.M., after which the hymn, "Hallelujah, Thine th. Glory" was sung.

Report: The report of the Committee on Resolutions was read and adopted.

Editor and Publisher: On motion of J. M. Springer it was ordered that the Secretary be the Editor and Publisher of the Conference Minutes and that the published minutes be the official record of this body.

Question 39, Where shall the Next Conference be held? was taken up. J. M. Springer presented an invitation to hold the next Conference at Kabongo. J. E. Brastrup invited the Conference to Elisabethville. The Conference voted to accept the invitation to hold its next session at Kabongo.

Invitation: On motion of J. M. Springer a cordial invitation was extended to the Conference Général des Missionnaires Protestants to hold the regional conference of the Kasai-Katanga at Elisabethville in August 1931.

Greetings: On motion of T. B. Brinton the Secretary was instructed to send the greetings of the Conference to the absent missionaries on the field and on furlough.

On motion of E. I. Everett the Secretary was instructed to send the greetings of this Conference to the other Conferences in the Cape Town Area.

Question 14 was resumed. The Conference requested the Bishop to leave Jeremiah Mwakasu without appointment to attend school.

Motion For Adjournment: On motion of J. M. Springer it was ordered that after the reading and approval of the Journal, the reading of the appointments and the closing exercises the Conference stand adjourned.
Minutes: The Minutes were read and approved.

Question 38, Where are the Preachers Stationed? was taken up and the Bishop read the appointments, making a few brief remarks.

Hymn 180, All hail the power of Jesus' Name, was sung.

The Bishop closed the Conference with prayer and a benediction.

This certifies, That the foregoing is a correct copy of the Journal and proceedings of the Twelfth Session of the Congo Mission Conference. This volume contains other matters presented under Conference action.

Eben S. Johnson, Presiding Bishop.

E. I. Everett, Secretary.
IV. DISCIPLINARY QUESTIONS.

1. (a) Is this Annual Conference Incorporated according to the requirement of the Discipline? Yes, through a _personnalité civile_, J. M. Springer, Représentant légal; E. I. Everett, Représentant légal suppléant.

   (b) What officers and persons holding moneys, funds, etc., are bonded, and in what amounts, according to the requirement of the Discipline? None.

2. Who have been Received by Transfer, and from what Conferences? None.

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? (a) In studies of First Year. None.

(b) In studies of Third Year under Seminary Rule. None.

(c) Exempt from Course of Study under Seminary Rule. None.

6. Who have been Continued on Trial? (a) In studies of First Year. None

(b) In studies of Second Year. Amos Chimbu, Joseph Chikwej, Jeremiah Mwakasu, Titus Balimweba.

(c) In studies of Third Year. Nelson B. Capempe

(d) In studies of Fourth Year. None.

7. Who have been Discontinued? None.

8. Who have been Admitted into Full Membership? (a) Elected and ordained Deacons this Year. None.

(b) Elected and ordained Deacons previously. V. D. Longfield.

(c) Elected to be ordained elsewhere. None.

(d) Ordained Deacon, having been previously elected by . . . . Conference. None.

9. What Members are in studies of Third Year? (a) Admitted into Full Membership this year. None.

(b) Admitted into Full Membership previously. A. L. Piper.

10. What Members are in studies of Fourth Year? V. D. Longfield.

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. Who have been left without appointment to attend one of our schools? Jeremiah Mwakasu, Titus Balimweba.

15. Was the character of each Preacher examined? Yes, this was strictly done as the name of each preacher was called in open Conference.

16. Who have been Transferred, and to what Conferences? R. S. Guptill, Maine; Frederick Morton, Wilmington.
17. Who have died? None.
18. Who have been located at their own request? None.
19. Who have been located? None.
20. Who have Withdrawn? None.
21. Who have been deprived of the Ministerial Office? None.
22. Who have been permitted to Withdraw under Charges or Complaints? None.
23. Who have been expelled? None.
24. What other Personal Notation should be made? None.
25. Who are the Supernumerary Ministers, and for what number of years consecutively has each held this relation? None.
26. Who are the Retired Ministers? None.
27. Who have been granted leave of absence? W. E. Shields, R. S. Smyres.
32. What is the Conference Treasurer’s Report? See the Conference Treasurer’s Report.
33. (a) What is the aggregate of the Benevolence Collections ordered by the General Conference, as reported by the Conference Treasurer? $35.
(b) What is the aggregate of the Benevolence Collections ordered by the Annual Conference, as reported by the Conference Treasurer? Nothing.
34. What are the claims on the Conference Funds? None.
35. (b) What has been received on these claims? From the Board of Pensions and Relief, $100 (b) How has it been applied? It has been placed on deposit.
36. What amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants? Nothing.
38. Where are the Preachers stationed? See List of Appointments.
39. Where shall the next session of the Conference be held? At Kabongo.
V. LIST OF APPOINTMENTS.
12TH SESSION, 1929.


ELISABETHVILLE DISTRICT.
J. M. Springer, Superintendent.

Elisabethville Circuit: J. E. Brastrup, V. D. Longfield.


LUBA DISTRICT.
E. I. Everett, Superintendent.

Kanene Circuit: E. I. Everett, Pastor-in-charge, Principal Congo Institute,
Miss A. C. Olson, Assistant Pastor, Mrs. E. I. Everett, Assistant Principal,
Congo Institute.

Kabongo Circuit: Mrs. Priscilla Berry

LUUNDA - CHIOKWE DISTRICT.
T. B. Brinton, Superintendent.

Kapanga Circuit: A. L. Piper, Miss C. M. Jensen, Miss H. N. Everett, Amos Chimbu.

Sandoa Circuit: T. B. Brinton, Joseph Chikwej.
Left without appointment to attend school; Jeremiah Mwakasu and Titus Balimweba.

On furlough; C. C. Hartzler.
VI. REPORTS

John M. Springer, Supt

The entire Katanga province, particularly the portions occupied by our Mission is still seeing a rapid development, limited only in extent by the number of native workmen available. Additional deposits of mineral ores and other ores than copper are constantly being discovered. The impact of this mining development is being felt to the very remotest and smallest village of the Katanga and also extends to Rhodesia and Angola as well.

The construction of the railway between Bukama and Port Francqui completed a year ago has brought about great changes in the whole of that section of country. For example Miss Olson made the trip from Kabongo to Elisabethville by motor car and train in exactly two days and we made the entire trip by motor car from Kabongo to Sandoa in two days or exactly twenty hours of travel.

The Benguella Railway actually reached the Congo border at Luao in September, 1928 but the official opening took place in June of this year. Among the many distinguished men present were the Governor of Angola, the Governor of the Katanga, Sir. Robert Williams and the premier of Southern Rhodesia, H.U. Moffat, a grandson of Robert and Mary Moffat and a nephew of David Livingstone.

When we reached Luao in July of this year, we found that already 55 kilometers of rails had been laid on the Congo side and a hundred will soon be completed. This will enable missionaries to reach the coast from Sandoa and Kapanga in two or three days.

These railways and the motor road are changing the whole face of the country. Recruiting of native labor is being pushed, every available native produce is in demand and in one large section contingent to Kabongo, the raising of cotton has been introduced and is being grown on quite a large scale. Large ranching concessions are being given out in different sections of the country and blooded cattle introduced.

Government posts that have been occupied for years are being abandoned and new centers are being established along new railway or motor routes. Old motor roads are many of them falling into disuse and newer and much better ones are being made. It is a period of rapid changes and only time will reveal the permanency and strategy of even the newest sites.
Not only is there a demand for more native workers, but for natives of higher and still higher training and education. These are being sought by Government and every sort of industrial and commercial agency. The displacing of white men goes on quietly and steadily. And withal it must be said that there is general satisfaction on the part of the employers with the new arrangement. Quite a number of natives are passing examinations by the Government by which they qualify as "civilized" persons thereby gaining certain exemptions and enabling them to enter upon new responsibilities and opportunities.

A corresponding development and enlarged use of natives is proceeding within our own and other missions. On every station work and responsibilities formerly carried by missionaries are now satisfactorily being carried on by our native workers. With the natural and inevitable development and extension of our work everywhere, the conditions would be intolerable if not actually impossible but for this gratifying participation in the work by those to whom we have given years of teaching and training.

However, this emergence and attainment of maturity by the native is not proceeding without considerable opposition and vociferous protests on the part of certain white men who would like to see the natives repressed.

Our practice of centering the religious life in the home and class meeting, of holding open air services with groups wherever we can gather them together, is new and often repugnant to those reared in the Roman Catholic Church where the Church itself is the hub around which all religious life is supposed to turn. We are finding not a little difficulty in maintaining and securing religious freedom for our people. They are being forbidden to assemble in groups in the compounds and in the native cities. We have evidently a long, severe struggle before us, but we are determined not to give up the battle for the rights of the native in the matter of religious liberty.

The church at Elisabethville manifests developing maturity and an aggressive spirit. The new church edifice is steadily rising under the efficient direction of Bro. Longfield. The voluntary service of many of the members in giving personal labor and contributing freely to the cost of equipment is binding the congregation together and to this their church home.

At the Congo Institute, work of the highest quality is being done and the young men attending are being prepared in hand, head and heart for splendid future service. Bro. and Sister Everett are worthy to receive the highest commendation for their efficient service in this school. Native teachers are being used on that staff and in supervision of the garden and other outside work.
On our visit to Kabongo just before Conference, we found that the work of the circuit had gone forward in all departments with marked advance during the year, under the very able supervision of Mrs. Berry and Miss Olson. We met the group of a score of pastor-teachers and helpers and it was a delight to spend several sessions with them and see their excellent spirit and keen earnestness.

Mrs. Berry has done splendid service to the Mission by going out on the outstations and living there for weeks at a time giving personal supervision to the making of bricks and the building of new chapels.

Miss Olson has gained a good working knowledge and use of the language and has organized the large school from the kindergarten up. There is a boarding school of thirty-two bright young men many of whom will become leaders among their own people in this conference, it is perfectly safe to assume.

The Epworth League is a genuine organization, a real Epworth League run entirely by themselves, no white person being present. But it has been strongly tutored by Mrs. Berry. The meetings are held in her dining room but with the door closed between the room in which she sits an unseen chaperone but a powerful influence. Recently before the vacation of school, the boys asked to have a session with no girls present. They wanted to meet by themselves and discuss the problems and temptation they would be sure to meet as they returned to their own villages for the holidays and consult what they should do and how best meet them.

Much to our regret, Dr. Piper had a relapse of his sleeping sickness and he and Mrs. Piper had to go to the Cape for a rest and change of climate. During that four months all the responsibility of the large Kapanga station rested on the Misses Jensen and Everett who carried on splendidly with the able assistance of quite a large number of native assistants. Dr. Piper seems wholly recovered and we trust that there will be no further recurrence of the dread disease.

Bro. Brinton’s return to the field was delayed by health conditions so when Bro. Brastrup had to go to Elisabethville to take over the work of treasurer, the Luunda-Chokwe District had a minimum of missionary supervision. Bro. Brastrup sent Kayeka and Chimbu and others down to Dilolo where the railroad was building and there was a fine lot of evangelistic work done among the Angola laborers on the railroad. Bro. Brastrup is also to be congratulated in the beautiful church building in which we are now meeting for our annual conference.
The motor roads and railways have brought us into close relations with our Methodist brethren of the Church South and those of the Southern Presbyterians. We visited three of the missions of the Presbyterians in one week leaving Kanene at the beginning of the week and reaching Kabongo Saturday night. The motor roads are excellent in that region. We met with the heartiest of welcomes at Lubondai which reminded Mrs. Springer strongly of Port Arthur, Texas where she was last year: at Mototo where the Morrison Memorial Training School has already had two of our men in Training and they express a willingness to train more. For many of their people are being recruited and taken to the mineral fields where we are doing and will do our best to shepherd them. It is a reciprocal work for us to care for their members and they to receive and train some of our men and their families, thus showing a fine spirit of comity and co-operation. We were much pleased with the efficiency and spirit shown in the Morrison Bible School and other schools at Mutoto. From Mutoto, we returned by Bibanga station where Dr. Kellersberger was fortunately in residence last year so as to advise Dr. Piper during his first and severest attack of sleeping-sickness. We were very gratified during these brief visits to meet some and hear of several other white people who had had sleeping-sickness and had apparently completely recovered and were back in the harness on the field.

We shall miss the fellowship of Messrs. Smyres and Smalley and their families and the more so as they have both retired from the Mission and are not to return into this field. Our best wishes go with them. We greatly regret that the Guptills are still further detained in America on health reasons. We hope some day that difficulty may be removed.

We most heartily welcome the Brintons back to the field and we trust that the Hartzlers will soon arrive. We are glad to hear that Ruth Shields is improving.

Small and inadequate as we find our staff to be in the face of the task before us, we but share alike with every mission about us, both American and British. We can do no more than to place ourselves completely in the hands of our Lord for the largest possible use He can make of us. The responsibility for the size of our force is not ours. It is His work. Our only concern is to place ourselves so completely in His hands that He can use each and every one of us to the full extent of our ability.
As a Mission we have much to be grateful for in the preservation of practically all of us in health and strength and in the supply of special helps and resources for the work and in His acceptance of and blessing on our labors. To Him be glory and honour.

LIKASI STATION AND CIRCUIT.

J. M. Springer.

During the past year, Likasi-Panda has attained the primacy in the Katanga in the matter of European population, now nearing 4000 and with a corresponding increase in the native population. This has been incidental to Panda becoming the greatest industrial center of the Union Minière by the erection of reverberatory furnaces, the completion of the large leaching plant and its accessory plants. Also the erection of a large central flour mill at Kikontwe for grinding meal.

Consequent on Government insistence, the Chemin de Fer is transferring the railway station from Panda to Likasi. This is involving extensive operations that will take nearly two years to complete. The Government has found itself under an «absolute necessity» as they stated, to ask for a portion of our grant of land for this installation and in compensation, are giving us a somewhat larger area. We probably will find the adjustment to be to our advantage and ultimate satisfaction rather than otherwise.

Building needs and operations have demanded attention all through the year. Three chapels and four houses for teachers, all with iron roofs, have been constructed on the circuit. At the main station a permanent garage with office attached and a second storey for storage is nearly completed. Also the temporary chapel which was utterly inadequate and unsightly, has been replaced by a larger structure capable of seating fully 700 persons comfortably. This is also a temporary building of adobe brick walls and timber supports for the iron roof, to serve pending erection of the permanent church. The native members are contributing liberally toward the building costs, and much voluntary skilled labor of members, particularly masons, kept the costs down very greatly.

The score of native pastor-teachers has worked fairly faithfully and efficiently during the year, and there has been a very good spirit. Four graduates from the Congo Institute were added to the group at the beginning of the year, and their training and abilities are a distinct addition to the work. Jacob Chitumbo, a lad from Katanga's village, succeeded Joseph Kampangolo as office assistant.
Mrs. Springer gave him a course of instruction on the typewriter so that he has become quite proficient in the touch system as a typist. He is efficient in keeping the church records and managing the book store, dispensing a few medicines, etc. He also taught a beginners' class in French and an afternoon school in one of the compounds most of the year.

More than half of the pastor-teachers have had very limited schooling, and they all need to be sent for further training as early and as rapidly as possible. Eight from Likasi circuit are now at Kanene and three others, all that can be received there this year, are being sent in September. Opportunities for others are being sought elsewhere so as to increase the efficiency of the force of teachers and pastors as rapidly as possible.

Four men well trained at Old Umtali, returned to the circuit this past year. Benjamin Kapapula and Jacob S. Chipumbu remain on the force at the end of the year. The former is in charge of our important work at Panda and the latter is the principal helper in the main station. Demas Chama, two months after his arrival, was transferred to Kanene to help Brother Everett on the departure of Bro. Smalley, and we have a good report of his work.

It was with deep regret that we received notice from Nelson Capempe in the middle of the year that he felt that he could not continue in the itinerant ministry but wished to locate on a garden plot near Likasi and continue to work as a layman.

He expressed a desire to work as a Christian layman probably as a local preacher, in the Methodist Episcopal Church. On June 15th, he discontinued with us as a regularly employed teacher. He sends his greetings to the Conference and his request to be located.

In April, death claimed Nathaniel Matendeko Chama, one of our oldest teachers both in years and length of service. He left a record of faithful though humble service that had meant the winning of many souls to the Master.

The pastor-teachers are evidencing a growing maturity. It was a satisfaction in the June Circuit Meeting to see with what seriousness and discrimination they passed on the characters and work of each other. Every mooted point was effectively dealt with and cleared up.

And along with the increased abilities of the pastor-teachers, lay members in the positions of stewards, class-leaders and helpers, are participa-
ting with efficiency in all phases of the church work. A group of these meet every Saturday afternoon to pass on candidates for admission to the church, both on probation and full membership. Good advice and not a little supervision on contemplated marriages of members is given. This group also deals with all cases of discipline, and functions in the absence of the resident missionary as well as when he is present.

The grade of school work is far from satisfactory and much more is to be desired especially in the way of equipment. Some progress can be reported but we hope a much greater advance can be made during the coming year. The visitation of Nelson to every school, his advice, report and criticisms have been productive already of good, stimulating the teachers to better work.

The pastoring of the Protestant and non-Catholic portion of the white community absorbs no little time. This consists in visitation of the sick in homes and the hospital, baptisms, funerals and an occasional wedding, the distribution of literature, personal work, etc., etc. Mrs. Haas has continued the Sunday School for white children in her home in Panda, Mrs. Springer continued one in Likasi till the children moved away.

The major part of the Europeans to whom we have ministered have been South Africans who were more or less connected with the Dutch Reformed Church. We are glad to report that a resident minister of this church, the Rev. Retief, has been located in Elisabethville and a neat chapel was dedicated there in June. This minister visits Likasi frequently and plans are being laid for a church building and a day school there also. Our verandah has frequently been used for the morning service in Africanske and in June we had a joint evening service, mostly in English. We welcome this increased activity of this church in the Congo.

There are several Protestant Belgians of evangelical experience and with an evangelistic urge. They have held street meetings and have been active in tract distribution and in personal work. Some of them have come regularly to our evening services and occasionally there has been preaching in French by some one of them.

Mr. S. Ward Haas has been a most valuable layman and local preacher in connection with our mission while Mrs. Haas and her daughter Harriet have assisted greatly at the piano with the music, this year as well as previously. Mr. Haas has preached for me in my absence and in every way, shape and
manner their whole family has greatly assisted and strengthened the whole Congo Mission during their sojourn here.

In that which is our main concern and interest, the ingathering of converts and their up building in the faith and in Christian character, the figures of accession cannot give accurate records. Our hearts are hungry to see much larger and more definite results in the empowering of the whole church. There has undoubtedly been a substantial development in many lives and real heart change in not a few. But there are many who remain in what seems the mere outskirts of possible religious experience, joy and power. May the Holy Spirit find us ready as missionaries pastor-teachers, lay leaders and members for the greater advance in all that concerns the Kingdom during the coming year.


_District Superintendent._

Dear Bishop and Fellow Missionaries.

This is the third time that I have returned to the Belgian Congo for service. When I came out in the year 1916 I had along with the call to be a missionary a desire for adventure. I wanted to see a strange land and see the people that lived there. This time there is none of the spirit of adventure I have come back with one desire to give them the Gospel of Jesus Christ. I have often felt that I was prepared to be an agricultural missionary having been raised on a farm but I would never be satisfied in teaching them agriculture. I have one desire above all others and that is that I may be the means of leading them to know Him whom to know is life eternal.

During my furlough there were times when I doubted if I would be able to return because of illness of my wife and myself but God has opened up the way for our return and given us a measure of health. Many times I have felt divinely guided especially at the time of my mother's death. On April tenth I left Hartford to go to my home to say good bye to her. I expected to sail then on April twenty-fifth. When I reached there the Doctor told me that she could not last more than a month. It was then that I decided to ask the Board to postpone our sailing date a month which enabled me to be there until the end.

I am glad to be back on the mission field again and greet my fellow missionaries. Perhaps you have not heard from me very often but I have thought about you many times. I know that you have needed help, and it was discouraging
to see missionaries going home and not coming back. I am glad to be with you again and I hope that by doing my bit I may inspire some one else to do a bigger bit.

Report of E. I. Everett,  
District Superintendent.  
Conference, Sandoa, Aug. 1-6, 1929.

Bishop Johnson, Brother and Sister Missionaries:

The year since conference has passed delightfully at Kanene with work in the Congo Institute. It was a new experience for me, to teach in daily-school, but having a definite schedule of classes day after day was a pleasurable change from the lack of schedule which has characterized my missionary career thus far. To make the adjustment was not in the least difficult and has resulted in a good deal of personal satisfaction. I hope that the students of the Congo Institute have been as satisfied with the time they have spent in school as have I.

Just before Christmas I made a trip to Elisabethville, and came back finding that the Congo Institute boys had arranged their own program for a Christmas pageant, and on Christmas Day, they carried it through successfully, to the enjoyment of many and to their own satisfaction.

During the first two terms of the school year Bro Smalley, who had charge of the farm work and of the manual work of the Congo Institute pupils, gave a course in theoretical and practical agriculture twice a week. Since his departure on February 27th this course has been discontinued. The pleasant associations with the Smalleys are a happy recollection. Their love of the people and their passion to see them enjoying the fellowship and blessedness of living with the Christ will continue to recall them to this part of God’s great vineyard.

The farm work has not been prosecuted with as much vigor since the departure of Bro Smalley as before, although the coming of Demus Chama has helped immensely. To him has been given almost the entire oversight of the workmen and the work of harvesting the crops which Bro. Smalley had planted has gone on splendidly, as has the rest of the outside work necessary to be done. One of the most difficult tasks, on which both Bro. Smalley and Demus have had workmen is that of getting the dyke in shape and the road up over our hill, near whose crest a quantity of springs make it distressingly difficult to align. There still remains the work of another year or two as opportunity allows the placing of workmen on the job, to raise the dyke a foot and a half and complete the work on the hill.
A second dormitory was built for single pupils of the Institute shortly after the conference of last year and several new houses of two and three rooms have been built for married men and their families. New houses are needed in the mission compound for Christians and these will be built if the finances and the dry season hold out long enough. The third parsonage, which is for the occupation of missionaries, needed re-roofing, and after two months of faithful work three or four Congo Institute men have finished the thatching.

In spiritual things we had a refreshing time during the first week in May of this year, when there were special meetings, led by the missionary and three native evangelists. Many testified to having received a blessing from God and some confessing sins found forgiveness and reacceptance from their Heavenly Father, as His returned children. Many of the Congo Institute pupils have led our daily chapel exercises which are for all on the mission, and the tone of their leadership is high. Spiritual fervor has not lagged but slightly now and then and the continual earnest pleading of all chapel leaders and Sunday speakers cannot fail to make an impression upon many of the workmen who are making a start in following Christ and upon those who have not yet felt the urge to do so.

One of the most encouraging items in the consideration of spiritual achievement at Kanene is the matter of children taking part in the public worship. Evidently they have been encouraged to do so in years past and this year has found no change of policy. As one of our elders remarked one day, «Our hope is in the children. The public exercise of prayer is easily monopolized by the older folks, who doubtless feel its need and gain strength thereby, but some of the children at Kanene also offer public prayer when the opportunity is theirs, and do not hesitate in doing it. It is a splendid symptom of a future strong church here and I would suggest that on all our mission stations encouragement of the children take part in the public worship be made a matter of definite policy. Who can tell the extent of their influence upon the older people round about them if they are nurtured day by day and encouraged to expect a healthy Christian experience as the normal thing.

Evangelizing in the villages round about Kanene has been kept up during the year, though toward the end of the year the over Sunday trips have been lessened. Most of the Congo Institute pupils are now out in villages teaching and preaching to the people the Gospel News. About fifty villages
have been reached once or twice during the school year, though a few of these have heard the message many times during the year. The men are sent out two by two, unless a man having a bicycle wishes to make a wide tour during the days of the vacation times. The reports that these men bring in of their success and the way in which people gather and listen to the gospel is a continual encouragement to the men themselves and spurs them on to want to go again as soon as vacation time comes.

The Congo Institute has had thirty-three pupils during the past year, who have done fairly good work in school. We are hoping for better records during the next school year as the three advanced classes will so greatly outnumber the newcomer. A large entering class in 1928 unaccustomed to the steady grind of five hours of classes and the large amount of studying entailed carried the average of scholarship low. Mrs. Everett has been able to carry on her full share of the teaching during the year and together we record our thanks for good health and daily strength from above.

Conference Report, 1929.
John E. Brastrup.

Bishop and Fellow Missionaries:—

First let me assure you that it is with great pleasure that we entertain the Conference here in Sandoa for the first time. During the past month’s preparation we have looked forward to this great event. Here, where we seldom see a white man and still more seldom see a white missionary it certainly is a treat to us to have this opportunity to welcome all of you. May the Lord pour showers of blessing over our Conference so it may be felt for years on this station that the Conference was in Sandoa!

The District Conference for the pastor-teachers has just adjourned after having been together for several days’ session. Important problems especially for this local district and for the Luunda-Chiokwe tribes were dealt with. We received instruction and inspiration which I believe will have great importance for our black brethren. The intelligent way the different chairmen conducted the sessions shows a great improvement to former District Conferences.

As a whole this year has not been much different from former years. We have had happy incidents of revival on the station but also have had to witness some backsliding among our people. We have been in sore need of another
missionary The work in the out-stations has not received the supervision which it needed as I had to stay at the station to take care of the District School and later to prepare for Conference and to keep up to date the work of Treasurer. Only one time in the year have I visited all the out-stations which ought to have been done several times.

The Evangelistic Work.

Not any unusual increase is to be found in the statistics for this year. We grow slowly, being careful not to lay hand on anybody except those that show a newness in life. It is so sad to see people that have received the holy Baptism backslide and return to heathenism again. However, as I have not baptized any from our out-stations this year I have been waiting for this great occasion to present candidates for Baptism.

One encouraging feature has been our new work in Dilolo. Although under heavy opposition from the Catholics we have found our way into many villages and compounds. The white contractors and government officials have shown willingness for our evangelists and teachers to enter their compounds. May I mention Mr. Adams, Mr. Kruger and Mr. Van Dycke? These have been most kind to our teachers and recommended them to other white men. Mr. Vigano, himself a Catholic, has received two of our teachers. As we had not enough teachers to meet the need of the situation in Dilolo I tried the following solutions. I engaged some good Christians as assistant teachers with the understanding that when we have trained teachers they are to be replaced and either be taken back to school or withdrawn. Another thing I did was to send some of our Lay Christians out as Gospel-teams for a month at the time to evangelize in compounds we cannot reach with the teachers. The people who in this way have gone down to Dilolo have come back happy and have told how sinners have accepted Christ and how they have been asked to stay.

The Christ way to send out two and two has again proved successful. Also teachers from other parts of the circuit have had the privilege to visit our work at the railroad construction in Dilolo.

As most of the people are Umbundu people from Angola our Umbundu Christians have had blessed opportunities to evangelize among their own people. As the railroad construction advances in the Interior toward Chilongo our teachers should follow along to minister to these natives who are working thus far from home and need to be ministered unto.
The Education Work.

The District School. Like former years we have had about fifty young men in this school. These come from the Luunda, Achiockwe, Kapanga, Sandoa and Kafakumba tribes and people. Sad to say some of the older students from Kapanga, who had not completed the years of training, did not find their way back to school after the District school was placed in Sandoa. Quite a number of men from Kapanga have started this year, and I hope they may return again in September when school opens. I think all the people have enjoyed this school year. They were fortunate to have enough to eat which is a main point for some of us. They received now and then some cloths to keep them from going naked, but they also earned it. If it had not been for our school boys the things we have completed this year in the different departments could never have been realized. It has been interesting to work with these men, why, yes—they have helped me to forget that I was living all alone.

I hope they also have learned something besides the elementary school subjects such as—reading, writing, arithmetic, hygiene and language study. I have given them the chance to learn something in the carpenter shop, in the field and in the building trade.

The best has been their willingness to go out on Sundays visiting the nearby villages. Their reports every Monday of what they preached about and how the people received their message have certainly been very interesting to listen to.

In the different Sunday evening classes (Yes, we are good Methodists here for we hold on to the old time class-meeting system) the young men retold the sermons they had heard in the day and added what had especially impressed them.

Last year we sent two school pupils to Congo Institute. Three or four are ready to go this year.

We ought to have had more men ready for the Congo Institute than we have, but the trouble is that the natives have not the patience to go to school year after year. There are several reasons for this. There comes a time when they want to get married—like the rest of us. And it is a big problem for them. From where are they to get money to buy cloths enough for the wife and her relatives after being in school for a couple of years without earning any money. In some cases I have helped the men in this for them so burning a question and by doing so have kept them from leaving the school.
Another reason why it is hard to keep them in school year after year is because of their relatives. In vacation time when they return to their villages they are not being received as the men who return from the mines where they have earned some money and can return bringing back with them cloths to their people. The student returns with lots of learning but is as poor as a church rat. Of course his heathen parents do not understand the value of his learning. They say:—Now you have stayed so long time with the white man, why hasn’t he given you cloths and money with which to make us happy? You better stay at home and be of some use to us. The father makes it very hard for the boy to return and the mother still harder with her tears. And so the boy begins to think in terms of francs and centimes like the rest of us and asks—What do I gain by going to school year after year? We have made him scared of going to the big city by telling him about all the temptations waiting him there. And what job has the country to offer him when he has finished school? Nothing. And what can the mission do for a boy who has completed school? Well, he can be a teacher. Still, Paul says not all should wish to be teachers, and we say the same. So there we are. No wonder that it is only the very few who go through Village school, Station school, and Higher school. They like to jump up into the higher school right away, but we certainly should discourage this method. The Mission is waiting for a time when we can put some goal before our students to make it worth while for them to complete their studies.

Literature: A few years ago a missionary showed the Conference the only book we had in our work that time, a Luunda Testament. Now I am happy to show you the increase of literature in our Luunda-Chiokwe Field. How has it all come about? Yes both the missionaries and the native pastors have lent a hand to the work. We will (this year again) present for the third time to the Book Committee the Letters of Paul and The Acts of the Apostles, asking that these may be printed so we may have a complete Testament in the Luunda language.

One thing we should work hard for in this field is to teach our people, men and women to read. Only a very few of them can read. The women especially seem unwilling to take the pains to learn. Our natives will never be first class Christians until they themselves can study the Word of God. What is the use of having many different books when only a few can read?
Agricultural Work.

We have had a large crop of rice which we have been able to sell for a good price. This money is a good help for our work.

Some of the products we sold at the railroad construction at Dilolo where they pay higher prices than the government. However, I also tried to furnish rice to the white people at Sandoa. It seems that this helped to win them for the interest in the rest of the work we are doing.

Our teachers and Christians have started to raise rice themselves. They sell and in return buy clothes for themselves and their families. We have a fine sort of rice from Angola and discarded completely the former, red rice.

To have food enough for the District school we have continued the former years’ policy to plant new casava fields every year. We urge the boarding school pupils and other Christians living in our Mission village to make casava fields every year.

We have had a smaller crop of cowpeas and peanuts, the cowpeas being good in preparing the soil for cassava. The peanuts grow good in the first year cassava field.

We have planted several hundred different fruit trees.

Industrial Work.

The old carpentershop was falling down so we built out of our station appropriation a new carpentershop. Here we train the boys in carpentry and teach them to make wicker furnitures. At present here is a good supply of furniture on the station. I hope we may be able to furnish a complete set of wicker furniture to each missionary family. If later we shall have time to sell outside the Mission we have standing orders from several white people both in Sandoa and Dilolo. This industry should become a great asset in our work.

Also, the natives that learn to make this kind of furniture will be able in the future to make it themselves and thereby create a new trade in the district.

Property Ukeep. The new church-school which we started last year we completed a short time ago so that it now stands ready for the seat of the Conference: we all are very happy. But when we speak of this building we should not forget that it has been built mainly by private gifts coming from Danish and Norwegian friends in America and in Denmark. No appropriation for this has come from the Board. Neither should it be forgotten that our native Christians and school boys have been of great help in its completion.
Besides the church-school building we have fixed up one of the residences with board ceiling, new grass roof and cement floors.

A former residence has been fixed up, expanding the walls and putting a new roof on so that it now can be used as a guest house. This work, likewise, has been accomplished without extra funds from the Board.

The Mission Village. The mission village is growing. We have urged the people who wanted to live among us that they should make brick houses. They have put up fifteen brick houses this year. They are no longer permitted to build mud houses. It has been a little difficult to get them to build, but after they have gotten their houses finished they seem very happy and feel at home with us.

Relation to the Government. The Governor of the Province honored us with a visit. It gave me the opportunity to show him some of the work that is being done here. He seemed pleased with our work.

We have had no difficulty from the District government, but it seems that some local officials have been prejudiced against the Mission. As a result they have caused difficulties to our pastor-teachers. There are conditions that need adjustment in relation to the government in Kafakumba where we have our strongest out-station.

It is expected that the District post will be moved to Lukoshi. If that happens Sandoa will become only a territory post with a couple of officials, and our Mission will not be in the center of the district. However, a special motor road passing nearby will make it possible for us to reach the new District post in a couple of hours. This post will be called «Marie Jose» in memory of King Albert’s daughter. It is expected to become an important centre of the Benguela-Chilongo railroad. Our location in relation to these changes needs a careful study.

Our Problems. As each station has its problem so we have ours here in Sandoa. To evangelize this circuit, which includes four territories: Sandoa, Kafakumba, Luashi and Dilolo, we need to double our staff of pastor-teachers. Never before have we had opportunities to enter new villages as we have now. There is a cry for new teachers in all territories. We are in sore need of new teachers. That again means that we must press on with our District School. Now that we have the school building we are able to accommodate over a hundred pupils. To take charge of this work we need reinforcement. It is impossible for one missionary to take proper care of the training work when at the same time he has to supervise the out-stations and the agricultural work.
We are happy that Bro. Brinton has returned. Yet, we need more reinforce¬
ment in the Luunda-Chokwe district. With the opening up of the District,
with the big railroad construction going on etc., it calls as never before for rein-
forcement in the Missionary staff at the Sandoa Station. If one man is placed alone
on this station it will mean his break-down. Therefore, I sincerely hope that some
way may be found so that the Station may be staffed with at least two Missionary
couples.

Thanksgiving. We thank God for his wonderful help in the past year. In all
the responsibilities of the work I have felt how God has helped and strenghtened
me in the multitude of tasks that are to be found on a Station.

Our native Christian leaders' help should not be forgotten. I thank them
for the way they have carried some of the burdens. These years when we are
so short of white workers we have to depend more and more on our native lea¬
dership. We are so glad that we can present for examination for a new year of
study in the Conference - Brother Chikwej and Mwakasu. They have helped in
so many ways during the past year.

Nor should we forget our many friends at home in America and in Den¬
mark who have showed their interest in the work, have supported pastor-teachers
and have lifted up the work with their prayers. We hope they may keep the
home fires burning and that in the coming year they will continue to pray for
the work.

Report of the Medical Work at Kapanga.
August First, 1928 to Aug. First, 1929.

During so small a part of the conference year have I been actually doing
my own work, I hesitate to make a report at all. Directly after conference of
last year, I took a trip to Bibanga Mission where I had opportunity to see the
great work of that station and to consult with Dr. Kellersberger about my con¬
dition. He has probably been running a larger sleepingsickness clinic than any
other man in Central Africa in recent years, and yet he was unable to say whether
or not I was entirely cured. I had only been home and in my regular work
two months when all the symptoms of sleeping sickness recurred, I had to take
an entire second series of intravenous injections.

After this my fellow missionaries advised Mrs. Piper and me to take a
mid-term vacation in South Africa. This we did, spending about three months
in Cape Town, while our two children were in school. I am sure the stay in that
wonderful climate did us both lots of good.
During our absence, Miss Everett, assisted by the corps of native medical helpers carried on the work at the hospital. The medical work has been growing in usefulness each year, and this last year is no exception.

While in Cape Town, I was carefully examined to see if my sickness had left me with any permanent injury, but none was found. So in spite of the disappointment of being out of the work so long, I am extremely happy to be back in it again, and I trust that God will grant that this coming year will be the best so far of my life.

Respectfully submitted,
Arthur L. Piper.

Report by V. D. Longfield.

Bishop Johnson, members of the conference, and friends, we have had an excellent year of cooperation and fellowship with the Smyres at Elisabethville. It was indeed with sincere sorrow that we bid them good-bye the 27th of April of this year. Our work together had been complete in understanding and mutual helpfulness. It certainly gave us a lonesome feeling to return to the house from the station and to realize that the whole responsibility was ours. However there was only one thing to do and we did that as best we could, work, plus giving the natives their full share of the responsibility, which they accepted with a willingness that would have warmed your hearts.

The Pipers were with us for a short time before continuing up country and helped us with the services of the church. Following their departure Miss Olson appeared at our door and we had her fine fellowship and help in the work of Elisabethville.

Mrs. Longfield has been taking more than her share of the load, preaching at the mid-week prayer service, to the mid-week service of the women and the Kiswahili service on Sunday, and now and then in the evening service to the whites.

As yet Swahili has not become sufficiently universal that it can be used in all the services. If it is used an interpreter must be used to translate into Chibemba. The Sunday Swahili service which caters to the natives foreign to Elisabethville does
nicely without any further interpretation. This group of people find that Swahili is
their only common medium of communication. From a group of six when we went
to Elisabethville, the service has grown to a group of fifty and is still on the increase.

The vocabulary of the people in Swahili for the most part is confined to
work and buying and selling. There is no Bible as yet in the Kingwana Swahili and
the people do not have an extended knowledge of biblical terms. It is also very
difficult to find a boy who is able to check our work in language, for this language is
not native to any of them. We feel that in a few more years the school work will
be done in Swahili and from that the growing generation will be able to manipulate
this language to a far greater degree of efficiency.

The church which was started a year ago in May has now grown
sufficiently that people recognise it for what it is intended. The central tower on the
front which is to rise 70 feet is now half way up. The steel work which is to span
the auditorium, 53 tons of it arrives the 27th of July at Port Elizabeth. The audito­
rium is 60 feet wide and with the trancepts will have a seating capacity of 1100
natives. We have a crew of boys averaging between 20 and 30. There is plenty
of labor to be had. The building does not progress as rapidly as other buildings in
town for they have five or six white men working on them, while we have only the
writer of this report.

The ground on which the church is located slopes downward away from
the street, and for that reason a large amount of dirt must be hauled in to fill up the
grade line and floor level. The people of the church have responded. We divided
the church according to class leader groups and started a contest to see who would
carry a designated amount of dirt into the church first. They actually ran with
their loads of dirt, from ant hill to dumping place. It was wonderful to see the
spirit of love and willingness displayed for their church. One group went over their
quota three and one half times, another twice, some more who just reached the
quota and a few who hardly got started. On completion of the work we gathered
together for a play time and lunch.

Now we have presented a proposition to the natives to furnish the church
with pews, which will cost about 400 francs each. We will need 100 of them for
the whole church. A number of the people have subscribed to take a whole seat
by themselves. When that group is exhausted we will have two or more people go
in together for the purchase of a seat. We feel that if the people put in some of
their money and effort toward the construction of the church they will love it as they should. Our city group is coming and going constantly and we have the problem to cope with that the village church does not have. The village group expect to stay with their church and seem more willing to put their personal interest into it.

**Evangelistic Work:**

Our out stations have not been consistently visited since the Everetts left for Kanene, as Mr. Smyres was tied closely with the treasurer's work and the station work. A good spirit has continued among the teachers and evangelists and they have made the best of our shortage of manpower.

We are placing a teacher at Kipushi, one place where we are getting 100% cooperation from the compound manager. He has furnished the material for the boys to build the church-school even to the extent of providing a metal roof. The teacher and preacher is strong spiritual man and we are expecting great things from him. Already reports coming in from various members have indicated that Jim Kabwe is finding his place in the hearts of the people.

Benson Tondo who has been at Tshinsenda has developed a fine large school comparable in numbers to the day school at E'ville. He now wishes to have a little vacation to find a wife.

Our churches at Kalabi and Kalabi Chipopo under John Kasanda have become self supporting and the people display a love for their church that is very heartening. In gifts to the Master they exceed the Elisabethville church. They respond to John's leadership splendidly. The other teachers and evangelists while not displaying as conspicuous a part are doing consistent work and creditable.

Shortly before Mr. Smyres left the Governor wrote a letter ordering us out of the native city at Elisabethville. It was to the effect that we were to stay out and the natives were to discontinue services among themselves, which they have been accustomed to hold for years past. Perhaps we shall emerge from the trials stronger Christians than before.

**Property**

The office has been rented for 180 francs per month, and the income will go to the installation of sewerage connections and running water in the houses. The government requires that all installations be completed by the 15th of
September of this year. In February we moved to the house formerly occupied by
the Everetts, the parsonage, in order to be near the building work of the new
church and the mission work and also to provide an income through the rental of
the office.

The metal roof of the church-school at Elisabethville was rusting quite
badly during the last rainy season, so that during this last dry season we gave it a
coat of red oxide paint to preserve it from further decay for some years to come.

Report by C. M. Jensen.

Kapanga, July 28, 1929.

Before long the month of August will be here and it will then be a year
ago since I reached the field and again took up the work among the women and
girls.

I had only been here a few days when I saw that there would be some­
thing else this year besides women’s and girls’ work and it was the repairing of all
the buildings; dwelling-house and dormitories. It has taken a great deal of my
time as well as of the girls’. The girls have been helping so as to save money,
which is not a small item to look out for. I hope before many months hence to be
through with all building work, so that full time can again be applied in the school.

Girls Boarding School: School has been in session since September first 1928
until date of this report, with only three weeks vacation. Half days of vacation
were used for helping tie grass for houses to be repaired and other half days
were theirs to be used as they wished. The school when it has been in session
has been going regularly from eight in the morning until twelve noon, only the
industrial work of the afternoons has been most irregular. On September first
when school was reopened, there was an enrolment of eight day students and fifty
boarding pupils; but before long several had to be sent away because of bad be­
haviour, which has left us at the present time with only 44. The work among
the girls this year has been most difficult. It has seemed that many entered with
the big idea of getting married rather than getting educated. There is much to be
said which can not be written about this subject of marriage which is a knotty pro­
blem. Should our school boys be all owed to write to the girls of the school and
send them presents without the teacher’s knowledge? As it is now, almost as soon
as a girl enters school, there is a boy ready to chose her for his wife. He does not
ask that she be educated, only that she be a school girl. Therefore he is not willing
to wait for her until she has completed her course and she in turn, despises her schooling. Can such boys and girls with such an idea ever become proper leaders in the Christian church? It can be remedied; by the genuine cooperation of missionaries, parents, and native church.

The mothers are beginning to see the danger, at least some of them. There was a time during this last year when it almost seemed best to send all the girls home and close school at least for a while, but then, at this very time, the mothers became so worried about their daughters' attitude, that two days and nights were spent in prayer and fast for their children, and third day they came to me, told me about it, and asked to have a meeting with the girls in the school so as to let them know how they felt about it. And such a meeting as we had. It can not be described; all I can say is that God was there! At the close of the meeting the mothers asked the girls to pass one by one and choose if they wanted the school and Christ or if not, to leave the school. Only one girl left. It was in the month of March and since then the girls have really enjoyed their school more. Because once when we met again, after a weeks vacation, they choose to sing, «There is sunshine in my soul today »

Women's Day School:

This class was first reopened in the month of February, because of lack of supplies and time. It was held three days in the week, Wednesday, Thursday, and Friday, the first two days for reading writing, arithmetic, singing and memorizing the Psalms of David, and Friday as usual for the Bible women. There were fifty in the class on Wednesday and Thursday and thirty-two in the class on Friday.

Bible-work:

From the later part of August until Christmas 84 women in twelve classes, weekly visited and held meetings in 40 villages. For several reasons, it was found better to divide this class and let some of them wait for further Bible instructions before qualifying as a Bible woman. Only those who were members of the church were chosen to be a Bible woman, on condition that they believed that God had called them for this work. This left for Bible work only thirty-two, who have been visiting thirty-one villages each Sunday reaching an average of 500.

Visiting of the Sick:

Namujing Ester, Nakambola Martha, and Nakangancha Lea have been most faithful in this work and I believe have also been a great help to many during this year. Many through them have been persuaded to leave witchcraft alone.
and come to the Hospital. They have during the year visited more than 100 villages and 2,226 sick people, calls have been made once or trice a week, just as they have had time.

**Orphans:**

The little ones come and go: some stay only a short while, having been too far gone before coming. Six new ones have been taken in during the year, of whom two died, leaving us at present with nine.

**Matrons:**

Formerly there were only two for the nursery and none for the girls. No one wanted that kind of work. Whenever I have asked, they have always the same answer, «I do not know how, I am not able to, it is possible only for the missionary.» So I had given up hoping for some years yet to come, to find any to help in this work. But the Lord saw and knew what a great need there was for them and He let it come about, not at all in a way that I could have thought of. «Two husbands did not want their wives, because they were Christians. Being Biblewomen, they came to me. When I heard their story, I thought, «Truly the Lord has sent them.» I was happy but not so the girls. They had never been used to taking orders from one of their own and it has taken them some time to adjust themselves. These matrons have been a great help to me and will be still more so as they get better trained for this work.

**Sunday School:**

This was reopened at Musumba in the month of August 1928 and has been held regularly ever since. There are two meetings Sunday morning, one for women and one for children. Only 152 women are enrolled, but there are often as many as 200 present. In the children's section there is an average attendance of 174. In the years past the girls from the Boarding school had been teaching both boys and girls, but the boys became too much of a problem for them and therefore three men teachers were added to our staff of Sunday School teachers and it has proved to be a good gain. There are now nine teachers in all. As usual Bible instruction is given at my home on Saturdays and the Berean lesson used.

**Village Mfayish:**

At first the girls took upon them the entire support of this school, but this year the collections from this school are also being used to buy supplies pay the teacher and to build him a new house. In the school there are adults as well as children and each time that I have visited there have been 30 or 40 people present.
The collections during the year amount to 466,35 francs and the expenses amount to 440,00 francs. The signs of progress and interest which we have seen in this school make us feel that our efforts there are worth while.

Not everything is accomplished in a day and the process of being made into vessels usefull in the Lord's house often takes a long time; but if we be as the clay in the potter's hand, truly we shall in time be perfect as He is perfect. This is the prayer of many to be like the clay in His hands, and to be made usefull in his Vineyard.

Report of Mrs. Priscilla Berry, Kabongo.

Bishop Johnson and Fellow Missionaries: Greetings.

At Kabongo we have been particularly blessed this last year in that we have had an in gathering of the fruits of years of missionary labors in that section. There has been an increase in numbers of school children and beginners in the church. The elders and teachers have gradually taken on more responsibility of a greater evangelism, as well that of hearing and settling most of the problems and cases arising in their midst.

The Epworth League has taken a great part in developing the young people for Christian service and character. One of the landmarks in their progress was shown in a meeting which they held a few weeks ago to discuss the temptations of the native engagement and marriage customs and how they might best stand against those temptations.

The women's meetings and the Bible work has been resumed by Miss Olson.

The political situation of our territory has made work difficult but we are hoping for better days when the military occupation is finished. The local Government Officials have been most considerate and have aided us in many ways.

This being the first year that we have had very much Roman Catholic opposition, our pastor teachers and boarding school boys have not known how to meet it. The quarterly institute has given opportunity for discussing the new problem as well as dealing with school methods and having a period of spiritual refreshing.

Many of the villages have been moved to new sites and in some cases several villages have been combined. That will make our village work simpler and easier. In four villages namely Nkimbi, Bwandu, Kabongo, Kako, I have personally superintended the erection of substantial chapels of sun dried brick. This has
brought me into a very much closer touch with the people and enabled us to have chapels that were adequate, nearly all of the village chapels have been rebuilt, mostly of the adobe brick.

Two young men from Kabongo who have spent some time at Kanene, have returned to us this year and so we shall be able to recommence work in two villages where Mr. Hartzler started work four years ago.

The village schools are well attended. There is a class of Beginners in each village where there is a pastor teacher and in some places there are also catechumen and those in full membership.

At Kako’s village, the change made quite an economic hardship, so I introduced the making of wicker furniture which is a decided success and will not only be a means of earning money but be a blessing to the whole community.

Since the boarding department at Kabongo will admit of only 40 boys, only those who wish to be admitted for training as pastor-teachers can be received. There are many others on the waiting list so we propose to build an additional dormitory during the beginning of the coming year.

There is at present no boarding school for girls owing to our shortage of staff. A few girls attend the village schools more or less regularly but on the whole the girls and women are getting very little training. A few of the wives of the pastor-teachers are able to help a little with the school work.

The medical work has suffered for the same reason that all the other departments of work have also suffered— inability of the staff to do everything that needed to be done. Moreover we lack trained native assistants under the direct supervision of a medical man. Dr. Berry made a good start but it was only a start and we have never been able to continue the medical training since his death so as to have able assistants now.

But crippled as we have been with only two missionaries on the station and both women, the work in general has gone forward by leaps and bounds. Miss Olson has done splendid work in building up and organizing the school and there has never been a better spirit of devotion to Christ at Kabongo station and the fifteen out-stations on that circuit, than today.

Dr. and Mrs. Springer spent several days with us. Those days were a time of great blessing to us all.

The native population around Kabongo is large. Conditions in much of the surrounding country are indescribably bad. Yet there is a turning to Christ in many villages and we know that it will not be by purely military measures that these natives will be brought under law and order, but by the Spirit of Christ our Lord and Master.
Bishop Johnson and Fellow Missionaries

Upon arriving at Kabongo I felt as would a stranger in a strange land, for I could neither understand the natives, nor could they understand me. The language difficulty is common to every new Missionary, but to me it seemed insuperable. I immediately engaged a Muluba teacher who came to my home five mornings every week during nearly the whole of the year. When she first came to me we had no common medium of speech, and we were very awkward in conducting our lesson period, but soon we managed a few words and thus we continued. Language study often becomes monotonous and uninteresting, but, realizing my helplessness in being of service to the people until I could speak their language I was spurred on to continuous study. At the close of five months I read my first message to them, and have, from time to time since then, tried to give them the Gospel message in their own language.

Our great aim is the Evangelisation of the people, but realizing that Educational work is one of the important avenues of approach I have been happy to devote a large portion of my time to this phase of the work.

We have 15 schools in the surrounding villages, each with its pastor teacher. Mrs. Berry, during the past four months, made an extended trek visiting many of our schools, and has brought good reports as to the attendance, and the grade of work being done.

The quarterly Teacher's Institute has given us a personal touch with the teachers, and has given them the opportunity of advanced work in Bible, Arithmetic, Singing, etc. These institutes have also been a source of inspiration to them, and I am sure that they have returned to their villages with greater zeal for the work of God.

Our local school has grown during the year. We now have an enrolment of 160 pupils including 35 kindergarten children. The attendance has been fairly regular. During the last quarter the average attendance was 115. At Christmas time a program was given by the pupils at which time 38 were awarded prizes for perfect attendance. The standards of our school have been raised wherever possible. Our staff of eight comparatively good teachers have been faithful in their work and have played a big part in the advancement of our school.
The work with the women has been most enjoyable. On Tuesday, Friday, and Sunday afternoons they go to nearby villages to hold services. Our largest gatherings are at Kabongo village, and we hold from three to five services in the various sections each time we visit there. The most interesting group is undoubtedly the group that gathers in the Chief's compound Kabongo with his many wives has heard the Gospel message often, and I trust that within the few remaining days of his life he will come to a saving knowledge of Jesus Christ.

There have not been the definite results that I should like to have seen, but seed sown in faith and in prayer must eventually bear fruit. There has been a marked degree of spirituality among our people and together with them and Mrs. Berry I would voice my thanks to our Heavenly Father for the blessed year we have had at Kabongo.

Respectfully submitted,
Anna C. Olson.

Committee on Comity. Conf. at Sandoa, 1929.

As Musonoi is now rapidly developing and bids fair to become within a few years a large center similar to Elisabethville and Likasi, we can expect that many more of our members and adherents will be transferred by their employers to that place.

The immediate surrounding territory is inhabited mostly by the Andembwe people. The Brethren missionaries have already been invited by native believers employed on the mines to minister to them, and they have responded and plan to continue their care of this center. We wish them God-speed and give them the assurance of our hearty cooperation and moral support.

Report of the Board of Education.

The Board of Education wishes to present to the conference a tentative policy for the Congo Institute to be put into use immediately as its working basis. The proposal for a change of name was discussed at length without arriving at any satisfactory substitute.

The Board, in recommending to the conference the adoption of the following policy which includes the outline of a course of four years, was cognizant of the fact that last year the conference went on record as favoring and in resolution prescribed a three years course. Feeling that many may be deterred from entering
the Congo Institute to spend there four successive years, the Board instructed the principal to allow students who so desire to break the course after two years and later complete the remaining two years for the diploma. The Board desires that all the missionaries should understand this provision and make it clear to those candidates for entrance who, because the course is one of four years, feel that it would be impossible for them to go to the Congo Institute.

A tentative list of entrance requirements for the Congo Institute was worked out which it is hoped will help the teachers in all the stations in their preparation of candidates for entrance. It follows—

**Arithmetic:** Numbers to one thousand; thorough knowledge of the multiplication tables and long division.

**Bible:** Memorization of the first, twenty-third and eighth Psalms; the Beatitudes and the thirteenth chapter of First Corinthians.

**Dictation:** Be able to write ten lines of New Testament with very few errors in spelling.

**French:** First fifty lessons in "Premiers Elements" or its equivalent.

**Geography:** Local geography and simple map-making.

**Hygiene:** Simple principles of hygiene.

**Reading:** An ability to read by sight with understanding in one's own language.

**Writing:** Ability to write a good readable hand and to write with fair rapidity.

In the discussion of a school of higher standing than that of the village schools, for Sandoa station, the Board recommends that the name be the Luunda-Chiokwe District School: that the aim of the school shall be to provide an educational training higher than that given in the village schools of the district: that it shall be a boarding school providing food, a certain amount of clothing (to be determined by the principal) and a small number of francs for pin-money, and that all the pupils shall be required to do manual labor for four hours a day, in the different departments of the station work as directed by the person in charge of the work. If exemption from the yearly head-tax is not allowed by the government, one-half of this tax shall be paid by the school. The curriculum of this school should coincide with the curriculum adopted last year by this Board, with such adaptations as seem necessary to the principal.

We recommend the adoption of this report.
Policy of the Congo Institute.

I. Name.

The name of this institution of learning shall be "Congo Institute".

II. Aim.

The Congo Institute shall have for its aim the proper training of pastors, evangelists, teachers and other Christian workers, male and female.

III. Principal.

The principal shall be a missionary, appointed by the Bishop yearly at the Mission Conference but he shall be subject to the Board of Education in matters of the curriculum, text-books, requirements for admission and of severe discipline, in so far as these are not covered in this statement of policy.

IV. Students.

A. General.

Students shall be accepted from each of the five other stations of the mission in equal proportion, that is, each station can send each year as many new students as is necessary to make up a quota of 20% of the registration for the year, excluding the students from the Kanene station itself. (Kanene Station is excepted, since it would be rather imprudent ever to refuse applicants who have been educated in the Kanene schools, under the Institute, and with the Institute constantly before them.) The matter of the quota from each station should be elastic in this way, that if any one station has not the number of students to send in one year to fill up its quota, and there are available students from other stations waiting for the privilege of entering, the station having available students should be notified and allowed to run over its quota that year. (Note) Obviously the action of the Finance Committee in redistributing the appropriations each year and the applications of Extra World Service gifts will be the determining factor in arriving at the figure for the total yearly registration.

Students from without the mission may be accepted and enrolled if they are known to be of stalwart Christian character or have reliable letters so stating and if they pay upon entrance and before the opening of each successive school year the sum of seven hundred and fifty francs (750), if single, 1400 francs, if married and having one or two children, 1500 francs with three or four children. Such students must also pay their own expenses of the journey to and from Kanene, and may be allowed to leave after any year of school or spend their vacations
where they choose. Should one leave during the school year, the principal shall determine whether or not any part of his tuition money shall be returned to him.

The selection of candidates for entrance into the Congo Institute should take into account the physical as well as the mental and spiritual characteristics of the individual. Any applicant who does not come with the average health of body of young men may not be able to undergo the strain of five hours of classes and three hours of work daily. If any student is able to complete but one year of the course it shall be incumbent upon the station sending such student to furnish him with the means of returning home.

A student expelled for any reason whatsoever shall pay his own expenses in returning home. After completing one year and two semesters of the course, it shall be incumbent upon the Institute to furnish return expenses to any students who is graduated or leaves of his own free will with the consent of the principal.

B. Clothing.

All students shall be furnished with some articles of clothing every second month, the article to be decided upon by the principal. A new blanket shall be furnished to each new student and other blankets subsequently as need when the blanket in use will stand no further repair and remain useful, provided the proper amount of care has been given in preserving the blanket's usefulness.

The wives of students shall be given a cloth or a dress twice a year, toward the middle and the close of the school year. One piece of cloth or article of clothing shall be given to each child of married students above three years of age, or more clothing at the discretion of the principal. Note: The finances of the school do not permit giving what would be considered the total number of articles of clothing necessary each year, but expects the students to work on tickets during vacation times and with the pay he receives and other monies which he may have he can purchase extra clothing

C. Food.

All single students are expected to eat in the dining-room of the school every day unless permitted by the principal to eat elsewhere. Food is furnished
from the school store-room daily and each week students are chosen to prepare the food for the rest. As much of a variety of food as resources and tastes will allow is promised. All married students will be furnished with posho money each week on the following scale:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>5 francs</td>
<td>Baby 2 years + 1 francs</td>
</tr>
<tr>
<td>Wife</td>
<td>4 »</td>
<td>Child 4 years + 2 »</td>
</tr>
<tr>
<td>Nursing baby</td>
<td>0 »</td>
<td>Child above 8 years 3 »</td>
</tr>
</tbody>
</table>

D. Work and Gardens.

Every student shall do some kind of mission work for three hours each school day and on Saturday, for which he will receive no pay, in francs. It is a part of his contribution to the running of the mission station. He should make this contribution gladly and not try to avoid doing his share. Students will be disciplined for shirking work and if any show laziness in chronic form they should be eliminated from the student roll and sent away. The school cannot afford to waste its money upon loafers, for such are certainly not fit for the high privilege of evangelizing and leading people in their service of God.

Every student will be allotted a parcel of ground which he shall be expected to cultivate, on his own time, in a manner satisfactory to the person in charge of the farm work. All the produce which he can raise on this parcel shall be his own to sell or to use as he sees fit. If he leaves Kanene with his garden unharvested the produce shall be sold by the mission and the proceeds sent to him through the missionary where he has taken his work.

E. Discipline.

1. The matter of discipline shall be left largely in the hands of the principal who shall seek to administer it justly and quickly. If there is a corps of teachers the staff should be consulted in the more severe cases of disobedience or sin.

2. The use of tobacco is strictly forbidden.

3 Students may be refused to enter classes if the presence of jiggers in any quantity is discovered in their feet.

4. Visits to nearby villages, except Kanene, are prohibited except by permission from the principal.

5. During the long vacation of the winter months of June, July and August,
all students are expected to remain at work on the mission station, if not sent out to teach in neighboring villages. If sent out to teach, they shall go two by two, or in some cases a younger student may also be sent with them as helper. Students having completed the course or allowed to return home without completing it may leave immediately after the close of the school year if they so desire.

F. Taxes

On account of the relatively high amount of the yearly tax in comparison with the ability of the students to earn money during their course in the Institute, the school shall furnish one-half of the yearly amount to each student enrolled, and all taxes shall be paid before the first of April each year.

V. Curriculum.

The course given by the Congo Institute shall be one of four years at the completion of which a diploma shall be given to all who have successfully passed and guaranteed by their conduct as well as ability in school their ability to enter the work of the mission, or other work of God. A certificate will be given to those who do not complete the course but who pass successfully some subjects. A record shall be kept of the standing of every pupil in every subject which shall be available for consultation by any missionary who desires to consult it.

First Year.

Bible: Old Testament Stories. (Kala Kala Keña).

Arithmetic: Use of numbers, with problems, from twenty to one thousand.

(Franc. 20 - 1000)

French: Learning of simple sentences and a small amount of grammar, covering the first seventy-five lessons in Premiers Eléments.

Geography: Simple facts regarding the main countries of the world.

History: General outline of the social and political events of importance from the first beginnings to the fall of the Roman Empire.

Music: Learning hymns by the tonic-sol-fa method.

Writing: Writing from copies to develop a good hand.

Second Year.

Bible: I and II Corinthians and Galatians.
Arithmetic: Use of «Cours d'Arithmetic, » Braconnier.


Geography: Of Belgium and of Congo Belge.

History: Early Christian Church from its very beginnings.

Music: Hymn learning.

Writing: Following copies to acquire a good hand.

Third Year.

Bible: Gospel of John and the Hebrews.

Arithmetic: Use of the «Arithmétique Leyssenne».

French: Special attention given to grammar, parsing of words, dictation, classroom use of language and reading books.

Geography: and history of Palestine.

History: Formation of the Papacy; the Reformation and Martin Luther; the Spanish Inquisition; and the Wesleyan movement.

Physiology: and Hygiene of body. (Mwakumwena Bumi.)

Music: Hymn learning.

Writing: Special attention given to writing letters.

Fourth Year.

Bible: Gospel of Mark; I and II Timothy; Titus; James; I John.

Arithmetic: Use of only French in class; dictation; letter-writing in French; story-reading; reading in New Testament, making a vocabulary.

Biography: John Wesley and other great Christian leaders, as time permits, together with great African missionaries.

Christian Living: Relationship of Man and God and Man and man and principals of conduct. (Mwikadilo wa Bwi Muntu Bwine)

Homiletics: Exercise in writing sermon outlines and practise preaching.

Pedagogy: Simple principles. Practise teaching of Class A.

Note: With the principal shall rest the arrangement of the schedule, though all class periods with the exception of music and writing should continue for one hour.
VI. Concluding Article

A student shall be allowed to wear the Institute monogram after having completed successfully one year of work in the Congo Institute, providing he remains in the Institute. If he leaves before completing the work for a diploma, or if he is granted only a certificate, he shall not be permitted to wear the monogram.

All missionaries in charge of stations should try to make it understood that to become a student at Kanene is a high privilege; and that a student in coming is not conferring a favor upon his own missionary nor the Institute either, but that he will be getting now without the payment of any tuition a training that in future years will be at a premium as the Institute's development renders the process of selection of students more discriminative.

Report of the Committee on Resolutions.

1. Resolved that we express our appreciation of the return of Bishop Johnson to the work in Africa for another quadrennium, and for his continued health.

2. Resolved that we express to Mr. Brastrup our great appreciation of the splendid arrangements that he has made for the entertainment of the Conference.

3. Resolved that we express our deep gratitude to our Heavenly Father for the safe return of Brother Brinton and family to their work amongst us.

4. Resolved that we extend our thanks to all the women who so generously gave of their time and thought to the preparation of food for the members of Conference.

5. Resolved that we express our joyous surprise in having the Reverend and Mrs. J.C. Wengatz of the Angola Mission at our Conference sessions.

Respectfully submitted,

A. L. Piper, Chairman.

V. D. Longfield.

Mrs. J. M. Springer.

A. C. Olson.