JOURNAL

OF THE

THIRTEENTH SESSION

CONGO MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

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

August 13-19, 1930

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

President

Secretary
V. D. Longfield, B. P. 522, Elisabethville, Congo Belge, Africa.

Assistant Secretary
N. S. Booth, Kanene, via Elisabethville, Congo Belge, Africa.

Statistician
C. C. Hartzler, Kabongo, Dist. du Lomami, Congo Belge, Africa.

Assistant Statistician
Miss A. C. Olson, Kanene, via Elisabethville, Congo Belge, Africa.

Treasurer
II. BOARDS, COMMISSIONS AND COMMITTEES.

Board of Ministerial Training
Messrs. Springer, Brinton, Brastrup, Hartzler, Booth, Everett.

Triers of Appeal

Conference Relations

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

Conference Policy
All the missionaries of the Board and the native members of the conference.

Comity
The superintendents and the legal representatives.

Book Committee

Conference Board of Home Missions and Church Extension
The superintendents, Brastrup and all the native members of the conference.

Conference Board of Education
Messrs. Booth, Hartzler, Brastrup, Everett, Longfield; Titus Balimweba and all the lady missionaries.

Resolutions
Messrs. Longfield and Booth; Miss Olson, Mrs. Springer, Mrs. Longfield
Kapanga, Dist. de la Lulua, Congo Belge.
First Day, Wednesday, August 13, 1930.

Opening: At the request of the Resident Bishop, E. S. Johnson, D. D. the Reverend John M. Springer, D. D. Superintendent of the Mission Conference convened the Thirteenth Session of the Congo Mission Conference of the Methodist Episcopal Church, at Kapanga, Dist. de la Lulua, Congo Belge. He called the Conference to order at 9 A. M. on Wednesday, August 1930.

Devotions: The opening Hymn 1, 0 for a Thousand Tongues to Sing, was followed by Hymn 186, I Worship Thee O Holy Ghost. The 53rd chapter of Isaiah was read by Dr. Springer and then interpreted into Luunda by T. B. Brinton. The song, «Jesus is All the World to Me», was sung by the Native brethren. Dr. Springer offered prayer and T. B. Brinton prayed in Luunda. Hymn 411, O Master let me Walk with Thee, was sung. Dr. Springer addressed the Conference, stressing the spiritual phase of the work. After the singing of a hymn by the Native brethren, the Sacrament of the Lord's Supper was administered by Dr. Springer assisted by T. B. Brinton.

Recess: A recess of a half-hour was taken.

Roll Call: The assistant secretary of the preceding Conference session called the roll, the following responding: J. M. Springer, T. B. Brinton, C. C. Hartzler, J. E. Brastrup, A. L. Piper. V D. Longfield, Amos Chimbu, Joseph Chikwej, and Jeremiah Mwakasu, (missionaries of the Board) Mesdames Springer, Brinton, Longfield, Hartzler, Miss Jensen, Miss Olson. N. S. Booth, newly arrived on the field, was introduced to the Conference. He is being transferred from the New England Southern Conference. Brother Booth is accompanied by Mrs. Booth and son, Junior. Miss Lerbak, also newly arrived on the field, was introduced to the Conference.

Illness of Bishop: Dr. Springer read a letter from Mrs. Botha reporting the illness of her father, Bishop Johnson, making it impossible for him to be present at this session of the Conference.

Organization: V D. Longfield was elected Secretary of the Conference, and named N. S. Booth as his assistant. C. C. Hartzler was elected Statistician and requested Miss Olson to assist him. Dr. Springer was re-elected Conference Treasurer.

Committees: The following Committees were elected:
Board of Ministerial Training: Messrs Springer, Brinton, Brastrup, Hartzler, Booth, Everett.


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

Comity: The superintendents and the legal representatives.

Book Committee: Brastrup, Brinton, Hartzler, Longfield, Piper, Springer.

Conference Board of Home Missions and Church Extension: The superintendents, Brastrup and all the Native members of Conference.

Conference Board of Education: Booth, Hartzler, Brastrup, Everett, Longfield, Titus Balimweba, and all the lady missionaries.

Resolutions: Longfield, Booth, Miss Olson, Mrs. Springer, Mrs. Longfield.

Hour: On motion of T. B. Brinton, the hours of Conference were fixed at 9 A.M to 12 M., with recess from 10:00 to 10:15 A.M.

Letter to Bishop: On motion of J. E. Brastrup, the Secretary was instructed to write a letter to Bishop Johnson, indicating our sympathy in his illness, and a desire to see him in person upon a speedy recovery.

Discussions: On motion of C. C. Hartzler, the members of the Mission were invited to take active part in the discussions of everything except those relating to law and the Disciplinary Questions.

Disciplinary Questions: 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 3, 4, 8, 17, 18, 19, 20, 21, 22, 23, 25, 26 were successively answered, None.

Question 16. Who have been transferred, and to what Conferences? was answered, By common consent the names will be inserted later by the Secretary.

Question 27. Who have been granted leave of absence? was answered, E. I. Everett.

Introductions: The following Native brethren were introduced to the Conference—Shimbi, representing Kabongo, who gave a word of greeting: Jeremiah Mwakasu and Joab Mulela, representing Kanene, who also gave greetings: Chikwej, representing Sandoa, who spoke for twelve men from Sandoa; Demas, representing Likasi, who gave his greeting. The white members were then introduced to the Native brethren assembled, and all gave a short word. Chimbu concluded with a response in behalf of Kapanga, the entertaining group.

Adjournment: Conference adjourned on expiration of time. Dr. Springer pronounced the benediction, following the prayers of brothers Chimbu and Shimbi.

Second Day, Thursday, August 14, 1930.

Devotions: Dr. J. M. Springer called the Conference to order at 9:00 A.M., opening with Hymn 118, Fairest Lord Jesus, and followed by Hymn 204 in Luunda. J. E. Brastrup offered prayer in Luunda. Hymn 189, Our Blest Redeemer, was sung. Dr. Springer conducted the devotions reading the Scripture lesson from Acts 2: 1-4, 14-20, and speaking on the subject of Pentecost. Three of the Native brethren offered prayer, followed with prayer by N. S. Booth. The devotional period closed with Hymn 193, Holy Spirit Faithful Guide.

Minutes: The Minutes of the previous day's session were read and approved with additions.

Recess: A recess of ten minutes was followed by singing Hymn 654, Publish Glad Tidings.

Question 39 was taken up. An invitation from Likasi was given to hold the next Annual Session of the Conference there. On motion of C. C. Hartzler, the Conference unanimously voted to accept the invitation.

Question 15, Was the character of each Preacher examined? was taken up. The following men were called, their characters passed and their reports read: T. B. Brinton, C. C. Hartzler, A. L. Piper, J. E. Brastrup, V. D. Longfield, N. S. Booth. T. B. Brinton was called to the chair when J. M. Springer's character was passed and his report read.

Question 29 and 30 were answered No report.

Question 35 and 36 were answered, Nothing.

Question 37 was answered, No.

Greetings: On motion of C. C. Hartzler, the Secretary was instructed to send
the greetings of the Conference to former missionaries with regrets and sympathy to R. S. Guptill and W. E. Shields, because of illnesses in their families.

Resume: A resume of the business of the morning session was made for the Native brethren by Dr. Springer, with T. B. Brinton interpreting in Luunda.

Adjournment: Adjournment took place on expiration of time, J. E. Brastrup pronouncing the benediction.

Third Day, Friday, August 15, 1930.

Devotions: Dr. Springer opened the devotions at 9 A.M. with Hymn 355, Love Divine. Miss Olson led in prayer. Hymn 45 in Luunda was sung. Dr. Springer gave a devotional talk based on the following Scripture—Acts 2: 38, Acts 5: 32, which was interpreted into Luunda by T. B. Brinton.

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

Question 15 was resumed. The names of the following Board missionaries were called, their characters passed and they read their reports—Miss Jensen, Miss Olson, Mrs. Longfield, Miss Lerbak. A summary of the reports was interpreted to the Native brethren present.

Visit Announced: J. E. Brastrup announced that King Mwata Yamvo wished to return the call which the Conference had made to him. The hour of 5:00 P.M., was selected as a suitable time to receive him and a note was sent to the King to that effect.

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

Official Record: C. C. Hartzler moved that the Secretary be made the editor of the Minutes of the Conference and that the printed Minutes be the official record of the Conference. It was done.

Publication of Minutes: On motion of T. B. Brinton it was ordered that the Minutes of the last three Conferences be prepared for publication and sent to E. I. Everett, who would approach his uncle in regard to publishing them.

Committee on Policy: On motion it was ordered that a Committee on Policy be formed of the missionaries and Native members of the Conference. It was done.

Motion for Adjournment: On motion it was ordered that the adjournment be made to meet again at 5:00 P.M., and after that at the call of the President.
Adjournment: Adjournment took place at 10:45 A.M., with benediction by C. C. Hartzler.

Fourth Day, Saturday, August 16, 1930.

Devotions: Dr. Springer opened the Conference with devotions at 9:00 A.M. Hymn 19, Come Thou Fount of every Blessing, was sung, followed by a song in Luunda using the same tune. C. C. Hartzler and Joseph Chikwej offered prayer. Mrs. Longfield and Miss Olson sang a duet, "Jesus, Lover of My Soul". The devotional talk was on the words, "Jesus Christ, Thou art all I want", and "Thy God has commanded thee to be strong". It was interpreted into Luunda by J. E. Brastrup. Devotions closed with prayers by N. S. Booth and Jeremiah Mwakasu.

Minutes: The Minutes were read and approved with corrections.

Questions 5, 8, 9, 11, 12, 13, 24 were answered, None.

Question 7, Who have been Discontinued? was answered, None.

Question 14, Who have been left without appointment to attend one of our schools? was taken up. On motion of T. B. Brinton, the President was requested to leave Jeremiah Mwakasu and Joseph Chikwej without appointment to attend the Congo Institute.

Question 6 (b) was taken up. The following were called, Titus Balimweba Amos Chimbu, Jeremiah Mwakasu, Joseph Chikwej, their characters passed and a report on their studies given by the Board of Ministerial Training The Committee on Conference Relations recommended that they be continued on trial in studies of Second Year. (A written report was submitted by Amos Chimbu, and an oral report by Joseph Chikwej.) It was done.

Question 10, What Members are in studies of Fourth Year? was taken up. On recommendation of the Committee on Conference Relations V. D. Longfield and A. L. Piper were continued on trial in studies of Fourth Year, the latter on condition that he read his unfinished work.

Question 31, What is the Statistical Report? was taken up, and the Statistician read his report. The net gains over last year are given as follows:

<table>
<thead>
<tr>
<th>E'ville Dist.</th>
<th>Luba Dist.</th>
<th>Luunda Dist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children baptized</td>
<td>47</td>
<td>14</td>
</tr>
<tr>
<td>Adults</td>
<td>110</td>
<td>47</td>
</tr>
<tr>
<td>Preparatory members</td>
<td>320</td>
<td>176</td>
</tr>
<tr>
<td>Prep. members on roll</td>
<td>210</td>
<td>333</td>
</tr>
<tr>
<td>Received on faith</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>&quot; by transfer</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Full members</td>
<td>241</td>
<td>116</td>
</tr>
<tr>
<td>Sunday School members</td>
<td>133</td>
<td>175</td>
</tr>
<tr>
<td>Beginners</td>
<td>1907</td>
<td>2071</td>
</tr>
</tbody>
</table>
It is stated that nearly 16,000 people are connected in some way with the Mission, either as Hearers, Preparatory Members or as Full Members. Dr. Springer called attention to the responsibility involved.

**Introductions:** The President called forward those who had been nominated to be taken into the Conference on trial next year, if their studies are completed and if they bring a recommendation from their quarterly conference. André Naweje was presented by A. L. Piper; Paul Sakambola was presented by T. B. Brinton; Demas Chama was presented by Dr. Springer. Benjamin Kapapula, of Likasi, Benson Tondo, of Elisabethville, and Andrew Mundele, of Kabongo, were presented *in absentia*. Joab Mulela, a student at the Congo Institute, was presented, to be admitted at the close of his course.

**Support for Pastor-Teachers:** The President, in speaking to the Native brethren, discussed and emphasized the necessity of raising and allocating the support for the pastor-teachers by the members of each district.

**Report:** The report of the Committee on Resolutions was read and accepted, and interpreted to the Native brethren.

**Extension of Time:** On motion of C. C. Hartzler, an extension of time was ordered.

**Reports:** The report of the Board of Education was read and adopted and interpreted to the Native members. Dr. Springer spoke of the necessity of fees for the extension of all the schools in the Mission.

The report of the Committee on Policy was ordered completed and submitted to the Secretary to be printed.

**Letter of Appreciation:** On motion of C. C. Hartzler, a letter of appreciation was ordered sent to the Commissaire of the District de la Lulua and the local officials for the preparation of the roads and bridges, and a group representing the Conference to call on the local official.

**Motion for Adjournment:** On motion of V. D. Longfield, it was ordered that after the reading and approval of the Minutes, the reading of the appointments, and the devotional exercises, the Conference stand adjourned, subject to a later call of the President if necessary.

**Minutes:** The Minutes were read and approved.

**Question 38, Where are the Preachers stationed?** was taken up, and the President read the appointments.

**Adjournment:** Conference closed with prayer by T. B. Brinton in Luunda and with the benediction in English, French, Luunda and Kiluba.
This certifies, that the foregoing is a correct copy of the Journal and proceedings of the Thirteenth Session of the Congo Mission Conference. This volume contains other matters presented under Conference action.

J. M. Springer, President.
V. D. Longfield, 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. None.
(d) In studies of Fourth Year. None.

7. Who have been Discontinued? None.
8. Who have been Admitted into Full Membership? None.
9. What Members are in studies of Third Year? None.
10. What Members are in studies of Fourth Year? A. L. Piper, 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, Joseph Chikwej
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? W. E. Shields, Minnesota.

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? E. I. Everett, 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? $16.
(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. (a) What has been received on these claims? From the Board of Pensions and Relief, Nothing. (b) How has it been applied?
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 Likasi.
V. LIST OF APPOINTMENTS.
13TH SESSION, 1930

Superintendent of Mission Conference: J. M. Springer

ELISABETHVILLE DISTRICT
J. M. Springer, Superintendent.

Elisabethville Circuit: J. E. Brastrup, V. D. Longfield, and seven stations to be supplied.
Likasi Circuit: J. M. Springer, and sixteen stations to be supplied.
Katanga Circuit: Titus Balimweba.

LUBA DISTRICT
C. C. Hartzler, Superintendent

Kabongo Circuit: C. C. Hartzler, and eighteen stations to be supplied.
Kanene Circuit: N. S. Booth, and four stations to be supplied.
Kanene, Congo Institute: N. S. Booth, Miss Anna C. Olson.

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

Kapanga Circuit: A. L. Piper, M.D, Amos Chimbu, and forty-one stations to be supplied.
Kapanga Girls’ School: Miss C. Marie Jensen.
Sandoa Circuit: T B. Brinton, and twenty-eight stations to be supplied; Miss Anna Lerbak.

Left without appointment to attend school; Joseph Chikwej and Jeremiah Mwakasum

On furlough: E. I. Everett, Miss Helen N. Everett.
VI. REPORTS.

THE CONGO MISSION CONFERENCE, 1930


Since in the Katanga Province the chief industry is the production of the copper, the reduced demand for copper in the markets of the world and the consequent drop in price, has greatly affected in this last year, all phases of work and conditions throughout the Katanga.

Toward the end of 1929, the Union Minière decided to reduce their monthly output from 13,000 tons of copper per month to 9000. This resulted in the dismissal of practically every contractor on all their mines involving thousands of natives. This, following the completion of their large construction work and a cessation of the prospecting and further development of new mines, has meant a decrease of several hundred white men, many of whom had large numbers of natives under contract and have taken them with them wherever they have gone, many to Northern Rhodesia.

If this led to the return of a large number of natives to their villages, it would be a decided benefit, for in practically every district and territory, the country had been almost denuded of its adult, strong male population leaving only the very young or the feeble. Such a situation is serious and most deplorable.

The continued demand for cobalt and radium has kept those two industries going up to normal. And happily for the country at large, the Government is carrying forward a large program of road making, the new native city at Panda and the erection of Government houses. Nearly a hundred million francs is apportioned for Likasi alone, the laying out and macadamizing of the streets of the new native city on the old Kambove road, the laying of the big water mains, putting up workmen's quarters, and building the district and territorial offices and a goodly start in making a splendid motor road between Likasi and Elisabethville which is to include this year a bridge over the Lufira River.

In fact throughout the Province an extensive program is going forward along permanent lines of improvement. It is said that the new bridge alone over the Lufira will cost at least two million francs.

At the beginning of the calendar year, the Elisabethville territory was set off into a district by itself and the headquarters of the Haut Luapula District was transferred to Likasi.
In the Lulua District the headquarters is to be changed from Sandoa to Malonga which is 100 kilometers south of there, on the new Benguella Railway line which has already been completed considerably beyond Mulonga. The year has seen steady advance on the railway from Dilolo and work began at N'Tenke early in February so that it is expected that the line will link up by the first of the year and the formal opening is set for May in connection with the International Exposition that is to be held in Elisabethville during that month.

In the Kapanga circuit which is our oldest work, there has been a notable ingathering this past year. The inevitable conflict with heathen customs and practices has flared up strongly again. It is a time of severe testing for all native Christians and needs the earnest prayers of us all. Our Christians on this circuit have manifested a spirit of liberality that shows great self-denial on their part.

Dr. Piper has had a great influx of native patients this year and has had the fine support of the other missionaries and his large staff of native assistants. We look forward eagerly to a better hospital equipment and care of maternity patients especially made possible by the gift of Mrs. Francis E. Harvey as a memorial to Dr. Chester Harvey, her deceased husband who was formerly Mrs Springer’s family physician.

Miss Jensen has done heroic work with the Girls’ School this year in the face of having her dormitory burned just as she had finished the reroofing of it and having the girls nearly burned up as well. We still look forward to the time when the Woman’s Foreign Missionary Society will take over the Girls’ Schools and make possible the adequate training of leadership among the women throughout our Mission.

Brother Brinton has been greatly handicapped by being the only white man in his large circuit but his process of developing self-support among his natives is most gratifying. We feel that it is a sure sign of healthy, normal growth as the natives take on the financial responsibility as well as the moral and spiritual one.

The Central Training School at Kanene has had its best year yet under the able and devoted supervision of Mr. and Mrs. Everett and Miss Anna Olson, all three giving their whole time to teaching in the school. There is a demand among the natives themselves for more highly educated and better trained men. And it is imperative that all of our pastor-teachers be able to read, write and speak French.

Kabongo has gone forward also with the same rapidity that the other stations have gone. Mr. Hartzler and his teachers have done extensive visitation in
scores of villages thus steadying and building the surrounding territory while carrying on a large school work locally. We are particularly happy that friends in Los Angeles have provided the Hartzlers with a car which they needed desperately.

Elisabethville is the capital city of the Katanga Province and the work here has gone on steadily and with success despite the unwarranted restrictions on our members, denying them the privilege of having class meetings in their own houses in the native city. We are still protesting against such an unjust ruling since there is no proof whatever that during all the years during which our members did have their class meetings in their homes, that there was any disorder whatever.

The new church is rounding out to completion under the efficient direction and work of Mr. Longfield and elicits many words of commendation from the public. Its completion in the near future, we hope, will bring relief in giving adequate accommodations for the large congregation which is unable to get into the old building.

Successful revival meetings were held there preceding Easter and we had the pleasure of being present at some of them with Mr. Brastrup. This circuit, like Likasi circuit, has had hundreds of its members leave, taking their church letters with them, sometimes fifty to a hundred in one bunch. It is a great satisfaction to get word from a missionary in Rhodesia praising the members which have come over there in such large numbers. Our loss is verily their gain.

Some of the missionary families have had sickness during the year, but we are thankful to our Heavenly Father that all have now recovered. We regretted greatly to get a letter recently from the Board that the Guptills and Shields could not come back to the field in the near present owing to sickness in the families. Mr. Guptill especially has been very near death's door recently and we praise God that his life has been spared even though he cannot now come back to his beloved work in the Congo.

Schooling for children is an acute problem with some of our missionaries but we are thankful for the excellent grade of school under the Brethren at Kaleni Hill. In another year or two, no doubt motor cars can drive all the way. I believe they can now drive within fifteen miles of the school.

The world condition of the Christian Church slackening very perceptibly in her missionary enterprise and conviction brings no little concern to us. Not only in our own Mission but in all others of which we know more intimately, the mis-
sionary ranks are lamentably thin. Three workers are needed where there is only one in almost every field. The situation is relieved considerably by the growing ability and participation in the work by our associate native workers. But these are too few as we have not been able to do adequate training of larger numbers.

However, our Master expects only faithfulness and the doing of our own particular task from each of us. Our greatest need is more of the Holy Spirit in our lives, to have Him fill us utterly. We need to be led into an ever deepening experience of Pentecost itself.

**REPORT FOR LIKASI CIRCUIT, 1930.**

By John M. Springer.

The extensive program of building and development that has obtained for two or three years at Panda-Likasi continued until toward the close of 1929 when with the slump in the price of copper and the reduced demand for it, a decided halt came in the operations of the Union Minière.

Practically every one of the many contractors in the employ of the Union Minière has been dismissed, taking with them thousands of natives. Some 200 to 300 European employees, Belgians, South Africans and others, have been dismissed and a large number of natives as well.

This has greatly affected our membership as we have given hundreds of transfers to natives returning to their homes, or going with their employers to the mines in Northern Rhodesia. And yet the attendance on Sunday has hardly been reduced at all nor at meetings during the week and the day school has doubled or more.

The new railway station at Likasi for passengers and freight, was formally opened on Jan. 1st and the work of adjustment, or clearing and building in the railway yard, still continues. Early in July, I signed the contract of exchange of land for that taken from us for the use of the railway. We are given nearly three times the area taken which will be an advantage to us.

The industrial section of the town of Likasi became the scene of extensive building operations during the early part of the dry season and we greatly deplore that among the other useful buildings, there is a brewery being built. This will add greatly to the demoralization of the natives as it has done at Elisabethville. With an European population of only about 4000, the bulk of the market for the beer must be with the natives.
The allotment for the new Native City sites, was made recently. The Government has already put up a number of burnt brick quarters for workmen and are building a large, permanent jail. The brewery will greatly increase the need for a large jail. A site has at last been agreed upon with the Governor for a hectare of land for our church and school, and quarters for workmen.

The new site is on the old Kambove road on the south side of the proposed hospital for natives. This will involve, as soon as possible after conference, the tearing down of the buildings put up five years ago in the old native city and rebuilding as rapidly as possible in the new town. The Government rightly insisted that all the buildings be made of permanent material, mostly of burnt bricks and lime. But it is gratifying that there is to be a native town that will be similar to the one at Elisabethville, neat and clean and sanitary.

Our native teachers and preachers are steadily getting under more and more responsibility. All of our day school work is carried by them and they are doing the work as well as one could expect and they will learn by experience. We are using some of the more experienced among them to visit and report on other schools in the district with marked success.

Three of our teachers have had their rations from the white contractor, who wished to have them teach in their compounds. A school and church services make for the betterment of the natives and also keep them cheerful and contented. We wish we could have a proper school outfit in all the schools but it is impossible. We have been able to fit out both Panda and Likasi with desks and benches.

At Katanga, we are also having to tear down and move the old church. The town was moved nearly a mile away from the church with the Catholic school in the center. Now we have permission to rebuild the new church close to the other side of the village and the attendance of church and school will probably show great benefit from so doing.

The attendence at our Likasi, Panda and Luisha schools has greatly increased during the year, largely due to the new regulations of the Union Minière whereby children attend our schools are to receive rations and all other benefits that are granted to children attending the official schools of the Company, which in all cases are under the care of Roman Catholic Orders.

It takes much time, much patient waiting and often many visits to officials to work out these arrangements to a conclusion. But we find the various representatives of the Union Minière usually to be very courteous and fair.
In March we regretfully bade farewell to Mr. and Mrs. Haas and their daughter Harriet. Mr. Haas had been here nearly five years in supervising and starting the large leaching plant at Chituru. During that time he and his wife were of great assistance to the work of our Mission. They have altogether spent eleven years in the Katanga and Panda and have left their impress on scores of white children and youths and many natives. Miss Harriet was a great blessing to the young people during the year of her stay here. The Haas family were one and all real practical neighbors to the missionaries and will be missed greatly.

This leads us up to the subject of services for the Europeans. A very large number of South Africans have left for Rhodesia or farther south so that there are no longer many who come out on Sunday evenings. Sickness in various homes and among the children themselves practically stopped the class of probationers and some of them have moved away. Two of the first group of six have been baptised and taken into full membership. The French speaking people are very scattered many of them living long distances away in different directions but we are trying to get them to meet once a month at our home.

The subject of Pentecost and the infilling of the Holy Spirit has been expounded to the teachers and the churches all through the year. Some of them have testified to new experiences and have consecrated themselves anew to God. There has been no great spectacular demonstration in this connection but it is quite evident that there has been a marked advance in the lives of a goodly percentage of our people.

There have been a few additional tithes added to the church and the gifts of money and of converts brought in have substantially increased. At the Likasi Tabernacle or chapel, the members have given 2800 francs during the year to put in the windows and four of the doors, for paint, locks, etc. and last year they paid in a goodly sum toward the new benches.

Summing up the year past, we have only thanks to God for His mercies to us and the success that has accompanied the work all over the circuit of Likasi with its more than twenty-five native workers and stations. We feel that both the missionaries and the native assistants have been drawn much nearer to God than ever before.
Report of T. B. Srinton, Sandoa.

District Superintendent.

I am glad to report to you that I have had a successful year at Sandoa. There is not much to report in the line of building or industrial work. My efforts this year have been along educational and evangelistic lines. I have been blessed in the work and the work of God has advanced among us. The preaching of the Word and the quiet talks with the natives along spiritual lines has been a pleasure and a joy to me.

The boys' school has been an important part of the work of the station. I have kept about seventy boys in the school throughout the year. There were really more boys than I could take care of to an advantage. Many boys this year have been forced out of their villages because of the pressure brought to bear upon them. They say that it is impossible for an able bodied young fellow to stay in his village. He is compelled to go to work for some contractors or the Government.

There has been an unusually strong pressure exerted upon the chiefs and their people by the R.C.'s. to get them to accept their teachers or send their children to the Catholic schools. Many chiefs where we have schools have been repeatedly asked to divide their villages. In four villages where we have teachers the Government will build what they call a national school.

Owing to this situation one will be required to be constantly on the circuit. In the Kafakumba territory the R.C.'s have started to build a station within one mile of one school and two miles of another. In this work boys who attend our schools are engaged. Every sort of influence has been brought to bear upon these villages where we have teachers. The chiefs have been asked to accept Catholic teachers. They have been coaxed and at last forced to give workmen.

The chief Tshipau has repeatedly asked me to put a dispensary in his village. I could not promise him one and now he has written a letter to Muchacha asking for a medical worker in his village.

The work in the Sandoa district is scattered and the people shifting. It is difficult to predict where the center of our work should be. We have schools along the Lulua, at Kafakumba, along the Kasai border, at Dilolo Gare and at Malonga. Sandoa station is about equal distance from all these places of work but one cannot help but think of the distances to reach them all.
Malonga the new Government Post is growing and burnt brick buildings with steel framework are being erected. All the materials for these houses expecting the bricks will be brought from Europe. Many of our people have gone to Malonga for work and the school is growing in size.

Definite steps towards the support of their own pastor-teachers has been undertaken during the past year. On January first this year I turned over all the native offerings to one of the native teachers chosen by the teachers themselves. Each month one of the Missionaries checks up his accounts to see that everything is in order. I think the results have been gratifying. From the first of January until the first of July I did not have to give any money from mission funds towards the support of native teachers. I believe that Christian giving is a necessary part of the spiritual development. I do not believe in begging the natives to give, but I do believe the idea of self-support should be held before the native Christians. I have seen a danger in our native teachers always looking to the white missionary for his pay. He is never quite satisfied. He complains about his pay. He thinks again how much does the white missionary get. In the Sandoa district I have had no complaints about pay. They do not look to me for it. They look to the native offerings. If anyone talks to me about wanting money, I advise him to encourage his people to give more.

We have had the pleasure of welcoming three new missionaries at Sandoa this year. I am sorry that I was not there to welcome them at the time. Owing to sickness in the family I was forced to go hurriedly to Elisabethville in May. At that time Miss Lerbak was at Kanene with Miss Olson. We asked them to come to Sandoa and care for the family and look after the station work while we were away which they very gladly did. When we returned from Elisabethville five weeks later we found Miss Lerbak and the Booths at Sandoa. The Booths were able to proceed to Kanene three days later and Miss Lerbak remained with us.

Finally I am grateful for God’s care over us during the past year. We have had sickness in the family but I have been conscious of His presence and His guidance.

I have not been able to put much time on the Kapanga Circuit this year. I can only report on what I have seen and heard through the natives. Old customs are gradually breaking down. In the village of Kabatalala I am told all the people are attending school including the chief. Ancestral worship has entirely dis-
appeared from the village. In the village of Mbaku at Sandoa there is no ancestral worship in the village and Mbaku is a faithful attendant at times of devotion. While ancestral worship and the worship of fetishes will disappear one institution will stand for a while and that is the harem. It is difficult for the I.undas to think of a man being a chief without his wives. Witchcraft still abounds especially in districts remote from Christian influence and it will reappear where Christian experience is not genuine.


Dear Friends:—

Kabongo greets you with memories of several former missionaries. These changes have been a hindrance but Kabongo has had a very fruitful year. Mrs. Hartzler with baby Lynn and myself arrived from furlough the last of August and Mrs. Berry with Mrs. T. S. Donohugh left the following morning.

Evangelism:

During eleven months I have spent more than sixty days itinerating, meeting the classes of beginners and inspecting the schools, but with special appeal to adults. This brought large results in scores of adults beginning the Christian way. This did much to offset the prevalent idea that the Mission is for children. Report of a year ago I find was 439 beginners but we hope that you all will rejoice with us in 1930 being reported this year. This 300% increase is due largely to the steady consistent work of our evangelist-teachers, who now have beginners in 35 villages and are reaching some 178 villages regularly with the Gospel. Personnally I find larger more attentive groups than ever before. Practically all of the people often came to these meetings at sunset.

Pentecost was observed, preceded by 10 days of services and culminating in a day filled with victory, prayer, confession and determination to work for others to come to Christ.

Hindrances in the form of medicine and dances called Ntambo (lion) emanating from Kabinda. I think: and another called Muleka are drawing our young Christians away and detracting from school and sobriety.

Education at the station has been carried on by our Congo Institute students who have done fine work, with the assistance of six others. With completion of buildings in Kabongo village schools for women and for men separately have been started and also daily gospel services. At the station there is nothing new but a better regular attendance, which has been helped by cooperation of the officials.
In the villages school enrollment has increased from last year’s figure of 375 to more than 1400 now. There are 18 schools now aside from Kabongo village and Mission and 20 teachers man these schools, none of them having less than 40 in school. These teachers have school four days a week and on other days either go out into their 6 to 28 village itinerary or train assistant teachers and have Bible School on Sunday. These teachers need and want more training so we look with eagerness to the time when more lads will come from Congo Institute.

Agriculture. The official has asked that the teachers plan, and work model gardens in their respective village schools, making the pupils do the work and have the produce. This may not be practical but we are planning to do it. Mission gardens of manioc were added to this year and are growing well against a time of hunger. Just now there is no export of meal and but little of beans so that these foods are cheap and plentiful, tho we could not buy them the last of the year.

Medical. We have continued the dispensary, tho handicapped by ignorance of use of many of the medicines, lack of time to mix what we do know and poor assistance. Am awaiting a reply from Medical department at Kabinda but think that Kabongo is still a Medical Centre. Dr Seraglio, a Government Doctor has been in Territory for three months and shows a sympathetic approach in his vaccinations, injections for veneral disease and the few cases of sleeping sickness discovered. Nothing is done for leprosy or goitre.

We rejoice in the recent gift which will enable us to start a much needed church building; also in that the Erie Conference Leagues have continued their support for the new year, 1930 as well as approval for 1929 funds going to Kabongo. I have kept in touch with Special Givers, writing much, though at the beginning of 1930 I felt that our prospects were very poor indeed. Many givers for Mrs. Berry’s work are continuing, at least for this year, their gifts to the work. Last but not least is the recent gift of First Church, Los Angeles of the money for the new Ford that you have all seen. It seemed like a very response to prayer.

We are glad to be on the field again and have greatly enjoyed our busy months at Kabongo. This is our third time there and we will be happy to continue there, if the powers that be so dispose. Kabongo is reaping from labors of other years. Faithful native workers and Christian ministry of our European missionaries, are being owned by the Holy Spirit for the Coming Kingdom.

Faithfully yours,
Coleman C. Hartzler.
Conference Report of V. D. Longfield.

14 August, 1930.

Mr. Chairman, Members of the Conference and Fellow Missionaries:

We have had an exceedingly busy year, since the last Conference. At that time we were manning the station alone and were glad that some one would come to help us, and following the Conference appointments, were anticipating the arrival of Mr. Brastrup following his mid-term vacation. With the construction work in progress, the station routine, and the Congo Book Concern, we felt swamped with work, though we did as much as we could. We found it necessary to close the printing department of the Congo Book Concern, pending the arrival of Mr. Brastrup, in order to place our energy at more vital places.

Directly following Conference, the bishop reached Elisabethville, stayed a few days, and we prepared the program for the laying of the Corner-stone of the Wallace Memorial Church. During that week, Mrs. Thomas S. Donohugh arrived at Elisabethville. The ceremonies of the Corner-stone laying were carried out on Sunday afternoon (Aug. 11th) with the following people present: Bishop E. S. Johnson, Dr. and Mrs. J M Springer, Rev. and Mrs. C. C. Hartzler, who had just returned from furlough, Rev. and Mrs. John C. Wengatz, en route from Angola to Cape, and the Longfields, and a company of 500 natives. Mr. and Mrs. Wengatz sang a duet and the native choir sang appropriately for the occasion. The service went off smoothly and impressively and apparently to the satisfaction of everyone present.

The Elisabethville church seemed to be on a rising tide as the present quarters were not able to seat the people packed as they were. As many as a hundred have been counted sitting outside the openings and doors, and many turned away as it was impossible to get within hearing distance. Each month we baptized into membership an average of twenty people, and in addition, the transfers from other congregations. The tone of the church seemed typical of city churches. There were some people deeply spiritual, with the interests of the church taking first place in their lives. There are others who seem to desire to be seen of people and are prone to parade their earthly possessions.

In November of 1929 Mr. Brastrup returned from his mid-term vacation, and we gave him a royal welcome carrying him from the station in the old topless
Ford, of which he seemed slightly ashamed for he requested me to drive down the side streets. We have had a busy year together, his coming greatly relieving us of the load that we had been dragging.

Licensed saloons for the natives have been springing up everywhere in Elisabethville, and the state of drunkenness is appalling. The earnings of the native is soon gone, with jail fine on top of that. It is an added handicap for our work there.

In September of 1929 the structural steel for the church arrived and soon after we began erection. It was interesting work and all new to the native labor. It looked pretty high to them although no one balked after the writer went to the top of the ginn-pole before asking them to go. The exceptionally heavy rains of the past rainy season caught us at an inopportune moment for the roof was not quite ready to go on. The steel frame was up and draining the water to the foundations. With the heavy weight of the steel structure it gave us a lot of worry as the rain poured down all night long and the next day, week after week.

In the beginning when we staked out the building we found that the land sloped much more than appeared to the naked eye. To bring the building to a proper level with the street, we had to place 150,000 bricks out of sight in the foundation, over and above the original estimate. The bids on steel came in after the foundations were all laid and they were higher than was anticipated. The lowest bid was accepted and part of the work ordered from England and part from America. The quality of the work on the steel fabrication was excellent, resulting in rapid assembly of the steel.

The church building is practically complete on the outside. The plastering of the auditorium and rear rooms is complete and the ceiling work about a third done. The material to complete the building with the exception of the cement finish for the floors, is on hand and the principle expense is the labor to place the materials. If we are allowed to keep a good sized crew on hand, we could dedicate the church for Christmas. If finances require the abandonment of the work we cannot tell the time of completion. We have had some very favorable comments on the building, some having gone as far as to say that we will have the prettiest building in the Congo.

On the whole we have had quite a satisfactory year the natives responding with gifts sufficient to cover the teachers salaries, for the first six months of this year.

Respectfully submitted, V. D. Longfield.
Conference Report of Marguerite E. Longfield.

July 31, 1930.

Dear Fellow-workers:

Since this is my first attempt at a Conference report, the following may sound a bit amateurish in spots, but please try to overlook my blunders.

The year has flown by so quickly, and as we stand at the end of the year looking backward we try to put down in cold facts, not what we have tried to accomplish, but just the tangible results we can actually see. As Mr. Brastrup and Mr. Longfield will be writing their reports sooner or perhaps later, I will only tell about my little share in our Elisabethville work.

I have had the women's class during the last two years and have enjoyed it immensely. I have not followed a definite course of study for a long period at a time, but nearly all of my messages have been of an evangelistic nature. Here on the railroad there is such a flux in our church constituency, that we seldom have the same group long enough for a definite course of study for six months or so. But, with this in mind, I have tried hard to win them; wondering often if I would ever speak to that same group again, or, if before another week went by, several of that group would not be leaving town. One tangible result, which is an off-shoot from my women's meeting, is the evangelistic work some of the women have been doing in the near-by compounds. I am proud of four of these women, especially. Two of them walked out of town about five miles early each Sunday a.m., to preach in a compound on the Star Road. Their work resulted in twelve hearers out of that one small compound; and other hearts are becoming warm. As one old man said, «Just come every week out here to us, and some day my heart will change».

These same two women won ten of their neighbors in their compound. One of these two won her husband this year for Christ and surely this is the acid test. One woman, Yese Chipepo, whom some of you know, has been a conscientious, consistent evangelist for many years letting very few weeks slip by without bringing in the names of some new hearers. Truly, this «win them one by one» plan will weigh the heaviest in the long run.

My Swahili group has been a real pleasure to me. We have seen a big increase in interest and numbers in this group since a missionary has been in charge of it, in contrast to the period when the natives were struggling along alone. When we first came to E/ville and took it over there were about a dozen attendants. Then last year there were perhaps twenty-five enrolled. Now I have on the roll over one
hundred, with an average attendance of fifty. This Swahili group is a heterogeneous class, representing about six or seven tribes. They may at times feel that the church here is only for the Babemba, but we try, in this group, to make them feel it is for all people. They have responded liberally when I appealed to them for money to help finish the new church. Six hundred and ninety francs have come in from them to date, and I believe in the next few months we will get the total 1400 francs which they have pledged.

For a year I have had as a goal a new Kingwana hymn book; and now I am happy to say it is being printed while we are here at Conference. One thing which will, no doubt, commend its use is the fact the hymns are easy to sing having as many musical syllables. The fact that our present Kingwana hymn book is so difficult to use, caused us to work hard toward the completion of our new one. The printing of this book was made possible because of the faithful work of about three or four men of this Swahili group, who came week after week for the translation work.

The third bit of work which I have tried to do this year has been the work of the white Sunday School. We have an average attendance of twelve, with an enrollment of sixteen. We had rather an interesting Easter program put on by these white children. All the money that they give goes into the room for Europeans in the new church. In the last seven months they have given 578.70 frs. Now we have a contest on between the boys and the girls which is causing a great deal of interest.

We have had quite a fine year at E’ville with lots of company, lots of baffling problems, and lots of work. We have learned to love the people there. We hope our next year, wherever it be spent, may be a fruitful one, and as full of happy memories as the last years have been.

Respectfully submitted,
Marguerite E. Longfield.

Report of A. L. Piper, for the Year, August 1st, 1929 to August 1st, 1930.

Evangelistic and Educational Work.

Miss Everett has been here the greater part of the year, giving her time largely to the evangelistic and educational work, but as she is now on furlough in America, it devolves upon me to briefly report this work.
A number of new assistant teachers have been put out into the villages during the year. These young men have been poorly trained, and we must look upon the situation as a temporary one until they can be brought into the mission and given more training. One of our most competent teachers has just graduated from the Congo Institute and has been returned to us for work here. I trust that hereafter each year we shall have one or more of our teachers graduating from this school. I am using this young man in a new way. Instead of sending him out as a teacher, I have started a school at the mission for the better training of the assistant teachers, making him the teacher of this new school. I hope to bring in small groups of the poorest of the teachers for a few months training in this school, and as soon as I feel they are ready, to send them out again and bring in another group, or keep one going out and another coming in every little while. I have at present nine in this school, and during the two months their progress has been satisfactory.

We are beginning to see the accumulative influence of the years of seed sowing on the part of the various missionaries who have worked for a time on this station. Fifty-five persons, having served their one or two preparatory years, and after due examination as to Christian character and life, have been received into full church membership. Three hundred and seventeen have been received into preparatory membership on confession of their desire to lead a Christian life. This is by far the largest number we have had in any year so far. There is at present another group ready to be examined. The gifts of the native church have increased so that now more than half of the native teachers can be paid out of the gifts of the people.

Medical Work.

The progress of the medical work during the year has been along so many different lines that it requires considerable elaboration of details to bring out the points. Medical fees paid in by the natives amounted to about twenty dollars in nineteen twenty-eight, about forty dollars in nineteen twenty-nine, and more than eighty dollars this year. So, while the receipts from natives are still insignificant, there has been more than an one hundred per cent increase each year over the previous year for the past two years. I hope to keep up a similar per cent of increase for several years if possible.
As regards the number of treatments given, there has been a ten per cent increase over last year, in spite of the fact that last year's figures were high. There has been a total of thirty-six thousand nine hundred daily visits at the hospital and dispensary, counting each day of residence of a hospital patient in with the visits at the dispensary. This is about double the total number of treatments of eight years ago. There has been a fifty per cent increase of maternity cases. We had forty confinements this year, as against twenty-six, the highest number any previous year.

There have been received and treated one hundred and thirty-eight new cases of sleeping-sickness during the year. Chiefly for sleeping-sickness, but also for other cases as well, I have developed this year the scheme of keeping a boy with a microscope and other meager laboratory equipment itinerating among the villages. For this medical itinerating, it requires four men, one is the medical boy, one is a soldier who forces everyone in the village to submit to examination for sleeping sickness, and two are required to carry the table, chair and laboratory outfit.

As a result we are gradually finding the centres where the disease exists, and where it does not exist, and there is accumulating evidence to the effect that we are getting the disease under control. Future years will, I think, show a progressive decrease in the incidence of the disease throughout the Kapanga territory. We hope to add to this medical itinerating the task of vaccinating against smallpox, and other forms of service, from time to time.

Recently two of my former medical helpers have completed the three years of training in the government school for native medical assistants, in E'ville and the government has returned one of them to work with me, his salary to be paid at their expense. So now I have two of these government-trained and paid men, instead of one as I have had since nineteen twenty-six.

Another step forward has been the establishment of a system of private patients. Adult private patients must pay fifteen francs, about forty-five cents instead of one franc, as other patients pay. Some pay more, if they receive expensive treatments. It is an effort to teach the people that we want to treat them more efficiently, but that they must help us with their fees in order to help us to build up the quality of the service.
We have this year a baby clinic with an average attendance of eighty. Each baby is weighed each Wednesday afternoon and certain simple treatments are given, others are referred to the regular clinic. It is different from last year, in that we told the people at the start that we could not furnish them any clothing. If we have any to dispose of, they must buy it at a nominal price.

We are putting forth effort to build up a system of nursing. This is a great unsolved problem in Central Africa. In different hospitals different methods are being used, but none is really satisfactory. This requires infinite patience to teach natives to nurse and care for the sick, and many years will be needed before the best results are achieved. We have had a maximum of eighty patients to house, and until recently, not one really decent building for them. Even native Africans have some sense of decency. We have now a good example of an old but good sized building in which the patients constantly have refused to sleep, and the building is entirely abandoned. It is a crude building with adobe brick walls, dirt floor, and grass roof. So many patients constantly coming and going have brought ticks, and many forms of infection, and many have died in the building, until it has at last reached its present state. This shows the necessity of well built, permanent, tick proof buildings. Grass huts can and are constantly being used here, but they are very poor protection against the rain and are impossible from the standpoint of proper nursing. One good building has been built during the year, to house a dozen patients. We have also the very good news of the largest single gift by far that we have ever received, a gift of nearly six thousand dollars by a Mrs. Harvey in memory of her deceased husband, who was a physician. Mr. Longfield will come the first of January to build with this money the very best building we have ever had here at Kapanga, a building to be used for surgical and maternity work. We have plans worked out for other buildings and are hoping to find money to build and equip the remainder of the buildings to complete the hospital.

Conference Report of Newel Snow Booth, 1930.

Since one night more than nine years ago I have looked forward to this time, to the time when I should be counted among the ambassadors of Jesus Christ to Africa. At that time I signed the Student Volunteer pledge card and immediately thought of Africa as my field of work because of my sister’s interest in that continent and because of my sense of the need of Bantu people. Not for a single moment
since have I lost that purpose nor regretted that decision—but have earnestly tried to prepare myself for the work. I read all that I could about Africa and continually thought of my studies and work in relation to the work here. And now we are here.

From the age of ten I had given myself to do as Jesus should lead me. Then at twelve I made a definite decision for the Christian ministry. I made it because I could do nothing else. I knew as definitely as I have ever known anything that God wanted me to be a minister. As I look back I knew that God worked through the inspiration of as splendid a pastor as was ever given to a boy, and through the prayers of a mother who had consecrated me to the ministry on a bed of pain and nearly of death but who never told me of that vow until the day that I graduated from Boston University, School of Theology.

I went to college firmly decided for the ministry but as firmly decided against missionary work. I would not go out of the country, I said. But again I could not help it. Day after day, through the friends I made through the Student Volunteer Band, and in my heart and thoughts God made known to me His will. I knew again that He had called me.

Then I began to prepare myself. In the Student Volunteer work at college, in deputations among the churches, in the Union, and National Movement work, in my reading, and in my studies at college, the seminary, and graduate work in education, and in a two and a half year pastorate in a rural larger parish and then for a year in a larger city church and again at the studies during a very profitable half-year at Hartford last fall and winter, I sought to prepare for Africa.

For four years before we left the United States we were accepted candidates of the Board for work in Africa with the Congo in mind. So we have felt ourselves a part of the Congo Conference for a long time, I say we now, for soon after that decision nine years ago, Esma Rideout, who is now my wife, joined me in thought in that journey toward the Congo. And after a few years she actually joined me by marriage. She has prepared for her work in college, in two years of High School teaching, and as a busy pastor's wife in the two churches.

On March 7 last we left home to go to Belgium to add some preparation in French. Our two months there were exceptionally well arranged by Dr. Anet,
who is certainly a whole institution with his capable and very friendly wife. They both sent their greetings to the Congo Conference. With private lessons, conversations in the splendid Belgian Protestant home in which we lived, lectures in Brussels, review lessons in Tropical Medicine with Madame Anet, and lectures in the History of the Congo given by Dr. Anet, at the weekly prayer meetings and socials in the Anet home, and at the regular Church services at the Norton Mission and at the Methodist Episcopal Church, South, we learned all the French possible in the short time we were there. Before we left I was very glad to speak, in French, to the fine Epworth League at the Methodist Church. They were very much interested in the Congo as are all the Belgians.

It was finally decided that we should come to the Congo by way of Lobito Bay. We are glad that we did. We secured some information about Lobito which may be of value to the members of the Conference. We saved an appreciable amount of money and some time. Likewise we had an opportunity to visit the fine old Canadian mission station at Chisamba.

We arrived at Sandoa June 17, and immediately started on the work that has been ours ever since—the study of Kiluba and the occasional preaching through interpreters. On June 18 we had a lesson in the morning and preached in the afternoon. July 1 we went on to Kanene where we could study the language under more favourable circumstances and at the same time familiarize ourselves with the work at Congo Institute.

Report by C. M Jensen

Another year has passed since last Conference. And I have been at work here at Kapanga except for three weeks, which were spent with Miss Everett in visiting our out villages.

Several changes have taken place since then; all of which I trust will be for the good of this mission.

Our adopted village Mfayish has now become selfsupporting, and the girls’ collection turned over to the work of our orphans, who are growing in number; and consequently the demands for food and clothing are growing: but the girls’ gifts of twenty-two francs a month are not able to support the orphan home, but it is a help.
Then our best dormitory burned down, struck by lightning, and the one remaining dormitory had to make room for the occupants of two. When the girls are tucked in for the night, there is not one foot of floor-space left, even so there was not room enough for all, and some had to be sent home.

In all the years that I have been here at Kapanga, the women’s Bible meetings have been held regularly until April last, but then I closed the meetings, because I could not make them understand that they must read the portion of Scriptures as given to them, which I felt was the best, as long as many of them can read and write, I wished them to take one more step forward, and this, to be, to read the lesson themselves. School for reading and writing for the women is held as usual, and is fairly well attended.

And last, this is the first year that we at Kapanga girls' school can rejoice and say, that five girls have completed their course of schooling without any trouble for the one in charge. What this has meant for the school as a whole, none will know but the one whose greatest wish and prayer is and always will be, that they may be made beautiful in the eyes of the Lord, and able to make their homes clean and sanitary, homes to be proud of, in a Christian village.

Our Sunday School as always, is a place where I like much to be, we have this year added a class of young men and they seem to take great interest in the lessons.

Conclusion:

I rejoice that never again will the dormitory roof be burned, because it is to be an iron roof and before this month has passed it will be completed and the girls will again have a little extra space.

Concerning the women, it grieves me some, that they are not willing yet to take the extra work, which seems to them hard, but which would be truly a greater blessing. I have faith in them and believe that they will be coming before long. We need men, women, boys and girls who will take the responsibilities on their shoulders, to carry on His work.

May the Lord give us all great wisdom and love and make us able men and women, to bring out the best in these people, among whom we are placed.

Cordially submitted,
C. M. Jensen.
Report of Amos Chimbu.

First of all I want to thank God for His kindness to all; white and blacks. And his love which can never fail.

I can not write all things to waste the time of the conference, but I can tell in few words, of my work. I go to the out stations to over-see the work and to know how they are.

And I have seen many difficult things with my own eyes.

God is working in the out-villages indeed. The truth of God has entered the eyes of those people too. The most of the people have seen the Light of God in their hearts. And Satan has tried to bring his wickedness and troubles to them that he may hinder them, but they have held fast in Jesus.

Many dangers came in their ways. which could have taken men away from God’s resolve: but they kept hold on faith. Many women have suffered from their husbands, they do not want their wives to give up the old customs. Many got beaten much. and many went to prison, 60 people were in prison because they have run away from the old customs. Some times the chiefs wish to kill the teachers in the bush, because their slaves become Christians. I know the teachers are carrying a great work (burden of work) on their shoulders. Some times they sit down in the room and weep. I know that they have a great work though they are the young men.

And they like me to be with them in their homes to help them, and to have meeting with them.

Sundays they go around to preach the gospel to the lost ones. I have found in many places the people themselves have built little porches, which they call: «The houses of God.» They ask the teachers to give them one to lead them every morning to sing and pray.

There are a people on the north of Musumba, Bakete. long ago they were eating and killing each other, but now they also like the words of Salvation, many of those are Christians now. I remember there is one village, Chibaba, the chief of Bakete, I was with him and his people two weeks, and praying with them and teaching them the Love of God. One day afternoon, when I was going to close the meeting there stood up one old woman who said, «To day
I also want the God which they speak of, to forgive me from my sins which I have done." And when Satan knows that his slaves of sin have gotten free, he brings his bad children which are minding him, and they say false words, that Mwanta Yamvo may punish the Christians without excuse. And he did twice, punish them. Then I told Miss Everett about it: and the Bulamatadi called them, then they were afraid. We are thankful for the Bulamatadi trying to help us little.

There is in one village teacher whose name is Ngoi Stephen: and the chief's name is Mwini Kabatalala. He became a Christian. And when his head chief knew that Mwini Kabatalala became a Christian he went quickly to Mwanta Yamvo and said «Sir, I want you to give me a power to take my chief away because he want to have another Master. But Mwanta Yamvo was afraid to take him quickly because of Government. Then they found a false word, and got an excuse for taking him away.

When they came to him they said, «Choose which side do you want to be? to be a Christian, or to be a chief without being a Christian» And he answered, «No,» but we want you to choose one thing to which you belong? then he said «I want to be Christian.» Then they took him out from being chief.

And when they made another one to be a chief, they gave him commandment, forbidding the Christian customs. And he said Yes, I will refrain, but when he came to that village he found no heathens, but all of his villagers were Christian, then he also became a friend of us too. Some time ago he sent a piece of meat to me, without asking him.

Let us pray that this man will change, for long he was a government's messenger, he was the enemy of Christianity. I remember one day he sinned to the Christian by using force. Mwini Kabatalala becomes a true witness.

**About Mission Station**

We, the natives, lead devotions every morning.

Sunday morning many of the Mission people go out to spread the gospel to others.

On Monday afternoon we all attend a catechism class and give correction to these from Musumba, and Makunku and the Mission.

On Tuesday night we have a Bible class. I have a class of them that know how to read and to write. I teach them the Life of Jesus, and life of Paul, and other stories in the Bible. But one thing I need most of all, books which can help
me to study the Bible and to know what the prophets have done (Prophets’ stream), and about others.

On Thursday: we have a prayer meeting, for everybody as they feel. On Thursday I have a class for the children, to teach them the book of Peep of Day, How to to know God’s Love in everything and how to Love God, and parents too: there are 45, boys and girls.

On the same Saturday night (but the children in the daytime from 4 o’clock to 5) we Christians gather together at night, to have a time for every one to say what he feels in his heart, and to pray and thank God, and to sing.

But the people which we have won in this year, are more than before. But still we are praying God that He may send to us a white Missionary to help us, in Kapanga Mission. The work is great but the hands are few to carry. We are praying that God will remember us, that Satan will not spoil all things which the Spirit has built up.

I close now because I do not want to waste the time of the Conference.

Yours,

B. Amos Chimbu.

Report for Annual Conference.

I have my report here. I am going to tell ye missionary on July 1917. I was beginning to believed the words of God when C. C. Hartzler he was there to Kambove. I went there to believed the way of Lord Jesus Christ. After two years ago I went there again to Kambove Mission. I was found Mr. R. S. Guptill and Mr. John Bristrup. I was entered in training school to learn. I was stayed 3 years in the school. I was stayed with missionary nicely, then after one year I went to Luapula to visiting my wife there. I was be there seven months but my heart it was not like to stayed there always. I was prayed to God to give me strong to arrive to Likasi, then I was starte my journey. God He was help me in my journey. I was arrived to Likasi I was found Mr. J. M. Springer and Mrs. Springer then he was gave me the work for to teaching. God He help me His work, and I was stayed with Mr. J. M. Springer very nicely in the year 1926 and Mr. W. Erle Shields he was came to Likasi. I stayed with him very good and until now. I pray to God to
help them to help me in His work. I thinking always the way of Lord Jesus Christ. I give him my heart and my strong. Because he was from Heaven to came to save me. I am sinner man that's my willing.

Titus B.

President and Missionaries,

Report.

The first thing to say, is that I thank God that He had made it possible for the Mission to have sent me to school at Old Umtali. I am reporting that I had very hard time at Old Umtali, since Nov 1926, to Aug. 1928. I thank God for giving me courage to have treaden over all disappointments. I thank God for the care of the Mission and I thank God for the prayers of missionaries and Christian people, and that God has answered their prayers. I thank God that the Old Umtali School has done very great work for the Congo Mission which sent me to the school, and I like to report about the course of studies and subjects I took in school. I been in reading of books and arithmetic and other school subjects. I also been in Teacher training and music, Agricultural and little of carpenter work. But above all these, I can say that the important and outstanding studies were in Bible Department. My wife has done her part, in Hand work Department, as making laces and Netting. I thank God that through conflict His Church is growing. We are happy to be here back in Congo and we only need the help of God and the Church.

Nelson B Capempe.

Report of the Board of Education to the Congo Mission Conference

Kapanga, 1930

The Board of Education approves of the suggestion in regard to the course of study at the Congo Institute that the Life and Teachings of Jesus be the first course in New Testament study. It requests the teachers at the Institute to carefully investigate the course of study during the current year and present any neccessary changes to the conference next year.

The Board recommends a base of action for the boarding-schools of the Conference and the Congo institute the principle of a steady but slow increase in the
self support of the students through an increase in garden work, a decrease in supplies furnished, and a consideration of the imposition of an entrance fee. As a step in this direction it recommends that, beginning in September 1931, an entrance fee of 100 francs be charged by the Congo Institute.

The Board approves of the formation of a library of books in the native languages and in French for the Institute and requests the aid of all members of the mission in suggesting the titles of appropriate books.

Resolutions:—

1. Resolved that we express our gratitude to our hostesses and host for their hospitality and their kind thoughtfulness in caring for every detail which would contribute to our comfort and happiness.

2. Resolved that we sent to the bishop expressions of our love and best wishes and regrets that due to illness he was unable to meet with us at conference session.

3. Resolved that we extend our most hearty welcome to our new missionaries, the Booths and Miss Lerbak.

4. Resolved that we thank King Mwanta - Yamvo for his official visit and hospitality.

5. Resolved that we send our greeting to the Congo Mission of the Methodist Church, South.

6. Resolved that we express our appreciation for the growing sense of responsibility of our African workers.

7. Resolved that we thank Dr. Springer for this brotherly and capable presidency of the conference.

V. D. Lonfield,
Chairman.