WEST CENTRAL AFRICA MISSION CONFERENCE
FOURTH SESSION.

OFFICIAL RECORD

1907
MINUTES
OF THE
WEST CENTRAL AFRICA
MISSION CONFERENCE
HELD IN
LOANDA, ANGOLA, AFRICA
FEBRUARY 7-11, 1907

BISHOPS BURT and HARTZELL, Presiding
RAY B. KIPP, Secretary
OFFICERS AND COMMITTEES

Presidents
BISHOP WILLIAM BURT, D.D., LL.D.
BISHOP JOSEPH C. HARTZELL, D.D., LL.D.

Secretary
RAY B. KIPP.

Mission Treasurer
ROBERT SHIELDS.

Standing Committees
On Finance.—ROBERT SHIELDS, WILLIAM P. DODSON, RAY B. KIPP.
On Auditing Accounts.—RAY B. KIPP, WALTER B. WILLIAMS, CHARLES H. SCHREIBER.
On Publishing the Minutes. —The Secretary and ALFRED E. HARRIS.
On Public Worship.—WILLIAM P. DODSON, ROBERT SHIELDS.
On Memoirs.—MRS W. P. DODSON, RAY B. KIPP.
On Resolution.—WILLIAM P. DODSON, ROBERT SHIELDS, CHARLES H. SCHREIBER.
On Nominating Special Committees.—WILLIAM P. DODSON, ROBERT SHIELDS, RAY B. KIPP.

Board of Examiners
ROBERT SHIELDS, President; WILLIAM P. DODSON, Registrar; WALTER B. WILLIAMS.

Special Committees for 1908
1st On the proposed Jubilee to celebrate the seventy-fifth anniversary of the coming of Melville B. Cox to Africa:
   WILLIAM P. DODSON and OTIS H. GREEK.
2nd. On cemeteries of deceased missionaries:
   HERBERT C. WITHEY.
3rd. On general policy of our educational work:
   RAY B. KIPP, C. H. SCHREIBER.
4th. On suggestions of needs of outcoming missionaries to Angola:
   MRS W. P. DODSON, MISS MASON.
5th. On women's work:
   WILLIAM P. DODSON, A. E. HARRIS.

OFFICIAL RECORD

I CERTIFY, That on February 11th, 1907, the West Central Africa Mission Conference passed the following resolution:

"Resolved, That we publish the proceedings of the West Central Africa Mission Conference in pamphlet form, and that the said publication be the official record of the Conference."

RAY B. KIPP,
Secretary.
FULL MEMBERS, PROBATIONERS, TEACHERS AND HELPERS

Full Members

Superannuates.—Amos E. Withy, Charles W. Gordon, Samuel J. Mead—3.

On Probation


† Teachers and Helpers

Mrs. W. P. Dodson, Mrs. R. Shields, Mrs. Mary B. Shuett, Miss Lily B. Turner, Miss Lettie M. Mason, Miss Anna Samuelson, Miss Florinda Bessa, Mrs. A. E. Harris, Mrs. O. H. Green, Mrs. W. G. Smart, Mrs. B. R. Duarte, Miss Caroline Newton, Miss Emily Newton, Miss Susan Collins, Miss Martha Drummer—15.

† Native Helpers


Summary

Full Members, superannuate, 3, effective, 8; Probationers, 5; Teachers and Helpers, 15; Native Helpers, 14; Total, 45.

* Under the Women's Foreign Missionary Society.
† Not members of the Conference.
APPOINTMENTS

ANGOLA DISTRICT

WILLIAM P. DODSON, Presiding Elder, P. O. Loanda, Angola, Africa.

Colomboloca, José Paulino,* Francisco Castelbranco* and wife; Native helpers.
Candemba, Fr. Argao Pereira,* Native Helper.
Hombo, Joao Garcia Fernandes,* Native helper.
Loanda, W. P. Dodson, Preacher in Charge.
  Mrs. W. P. Dodson,* Miss Lettie M. Mason,* Miss Anna Samuelson, Miss Florida Bessa, Teachers and helpers.
  Isabel Castro,* Native helper.
  Nzamba, Caspar Inglez* and wife, Native helpers.
  Nzengele, John Webba* and wife, Native helpers.
  Pungo Andongo, A. E. Harris, Preacher in charge.
  Mrs. Harris*, Helper and teacher.
  W. S. Miller, Assistant.
  H. E. Marfim,* Native helper.
  W. F. M. S. Girls' Home, Miss Collins,* Miss Drumer.*
Quiongoa, (Pungo Andongo Postoffice), Ray B. Kipp, Preacher in Charge.
  Otis H. Green and W. B. Williams, Assistants.
  Mrs. Shuett,* and Mrs. Green*, Teachers and helpers.
Tomba, M. P. Inglez* and wife.
  A. J. Inglez* and C. T. de Souza, Native helpers.

MADEIRA ISLANDS DISTRICT

WILLIAM G. SMART, Presiding Elder, P. O. Funchal, Madeira Islands.
Funchal, William G. Smart, H. J. Calkins, Mrs. W. G. Smart*, Miss Emily Newton,*
  Miss Caroline Newton.*
Machico, B. R. Duarte, Mrs. B. R. Duarte.*
Mount Faith, G. B. Nind.

* Not members of Conference.
DISCIPLINARY QUESTIONS

1. Who have been Received by Transfer, and from what Conferences?
   ALFRED E. HARRIS, from Rock River Conference, an Elder in Studies of First Year.
   CHARLES H. SCHREIBER, from Northwest German Conference, a Probationer in Studies of First Year.
   HERBERT J. CALKINS, from Northwest Iowa Conference, a Probationer in Studies of First Year.
   Otis H. Green, from New England Southern Conference, an Elder and Full Member.

2. Who have been Readmitted?
   None.

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

4. Who have been Received on Trial?
   (a) In Studies of First Year. BENJAMIN R. DUARTE.
   (b) In Studies of Third Year?
   None.

5. Who have been Continued on Trial?
   (a) In Studies of First Year? RAY B. KIPP, HERBERT J. CALKINS.
   (b) In Studies of Second Year?
   None.
   (c) In Studies of Third Year. ALFRED E. HARRIS, CHARLES H. SCHREIBER.
   (d) In Studies of Fourth Year.
   None.

6. Who have been Discontinued?
   None.

7. Who have been Admitted into Full Membership?
   None.

8. What Members are in Studies of Third Year?
   (a) Admitted into Full Membership this year.
   (b) Admitted into Full Membership previously.
   None.

9. What Members are in Studies of Fourth Year?
   Walter B. Williams.

10. What Members have Completed the Conference Course of Study?
    (a) Elected and Ordained Elders this year.
    None.
    (b) Elected and Ordained Elders previously.
    None.

11. What others have been Elected and Ordained Deacons?
    (a) As Local Preachers.
    None.
    (b) Under Missionary Rule.
    CHARLES H. SCHREIBER.

12. What others have been Elected and Ordained Elders?
(a) As Local Deacons.

None.

(b) Under Missionary Rule.

CHARLES H. SCHEIBER, RAY B. KIPP, WALTER B. WILLIAMS.

13. *Was the Character of each Preacher examined?*

It was, as the name of each was called in open conference.

(1) The case of S. J. Mead was referred to a committee of three for investigation.

14. *Who have been Transferred, and to what Conferences?*

None.

15. *Who have Died?*

Oliver M. Moody.

16. *Who have been Located at their own Request?*

None.

17. *Who have been Located?*

None.

18. *Who have Withdrawn?*

None.

19. *Who have been permitted to Withdraw under Charges or Complaints?*

None.

20. *Who have been Expelled?*

None.

21. *What other personal Notation should be made?*

None.

22. *Who are the Supernumerary Preachers?*

None.

23. *Who are the Superannuated Preachers?*

Amos. E. Withey, Charles W. Gordon, Samuel J. Mead.

24. *Who are the Triers of Appeals?*

None.

25. *What is the Statistical Report for this year?*

See Statistical Tables.

26. *What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?*

$ 122.

27. *What are the Claims on the Conference Fund?*

$ 76.

28. *What has been Received on these Claims, and how has it been Applied?*

$ 76. Paid to C. W. Gordon.

29. *Where are the Preachers Stationed?*

See Appointments.

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

Pungo Andongo, Angola.
St. Paul de Loanda Africa

City of 30000 inhabitants.

Methodist Episcopal mission property, of fifteen acres and several buildings indicated by arrow.
CONFERENCE PROCEEDINGS.

First Day.

THURSDAY, FEBRUARY 7th, 1907.


Bishop Hartzell expressed great joy at being again in Loanda and meeting the Conference. He contrasted what he found today, with ten years ago, when he first landed in the City and Rev. A. E. Withy met him on the ship and brought him to a store room down in this city where Rev. W. P. Dodson was lying sick with fever. Instead of a single lot of land and an unoccupied building, we now have this splendid property of 15 acres and several buildings worth $23,000. Then a remarkable change for the better has come in this ten years to our work in the interior, in improvement of organization, in increase of effective workers, in betterment of property, and in enlargement of work among natives.

He gave a cordial greeting to the several new workers, referred feelingly to the death of Brother Moody, and gave an account of his visit to his sorrowing but sublimely hopeful Mother.

He then welcomed Bishop Burt, personally and on behalf of the Conference.

Bishop Burt responded, in part, as follows: "With all my heart I thank Bishop Hartzell for his kind words of welcome. Though I did not ask or volunteer to come to Africa, I am now glad that I have been permitted to come. We have had a very pleasant voyage here. The companionship has been delightful and I have seen much to instruct and interest me. I am glad to be able to look into your faces today. I have come to you
by order of the Church, but I come as your brother and friend to study with you the great problems connected with this work. I trust that my coming may be a blessing to you and to the great work entrusted to you. If any of you are bearing any special burdens, come and tell me that I may help to carry them with you. May the Master Himself be verily present with us as we sit together in this Conference."

**Roll Call.** — W. P. Dodson, Secretary of the previous conference then called the roll as follows:

**Full Members:** Amos E. Withey and Charles W. Gordon, retired missionaries, and Herbert C. Withey, on furlough, absent in America; Samuel J. Mead, superannuate, absent; Wm. G. Smart and George B. Nind, absent in Madeira; Wm. P. Dodson, Robert Shields, Wm. S. Miller, and Walter B. Williams, present.

**Probationers:** OLIVER M. MOODY, deceased, RAY B. KIPP, present.

**Teachers and Helpers:** Miss Caroline Newton and Miss Emily Newton absent in Madeira, Mrs. Mary B. Shuett, Miss Susan Collins, and Miss Martha Drummer, absent in Angola; Mrs. W. P. Dodson, Mrs. R. Shields, Miss Lily B. Turner, Miss Lettie M. Mason, Miss Anna Samuelson, and Miss Florinda Bessa, present.

**Native Helpers:** Mattheus P. Inglez and Joao Garcia Fernandes, present; Antonio P. Inglez, Gaspar P. Inglez, Celia Inglez, Anna Inglez, John Webba, and Miriam Webba, absent; Maria Garcia, deceased.

**Organization.** — W. P. Dodson nominated R. B. KIPP for Secretary. He was elected, and on his nomination A. E. HARRIS was appointed Assistant Secretary. WALTER B. WILLIAMS was elected Statistical Secretary, and Robert Shields Conference Treasurer.

**Transfers.** — The following transfers were announced: ALFRED E. HARRIS, from Rock River Conference, and elder in Studies of the First Year, CHAS. E; SCHREIBER, from Northwest German Conference, a probationer in the Studies of the First Year, HERBERT J. CALKINS, from the Northwest Iowa Conference, a probationer in the Studies of the First Year, and Otis H. Green, an elder and full member, and a graduate.
**Hour of Conference.** — The hours of Conference were set from 8 A.M. to 11 A.M.

**Book Concern Dividend.** — Bishop Hartzell presented a draft of $76 from the Book Concern as the dividend falling to this Conference. On motion of W. B. Williams it was ordered paid to the Conference Treasurer.

**Standing Committees.** — The following Standing Committees were appointed:

- **Finance:** R. Shields, W. Dodson, and R. B. Kipp.
- **Auditing accounts:** R. B. Kipp, W. B. Williams, and C. H. Schreiber.
- **On Publishing the Minutes:** R. B. Kipp, and A. E. Harris.
- **On Public Worship:** W. P. Dodson and R. Shields.
- **On Memoirs:** Mrs. Dodson and R. B. Kipp.
- **On Resolutions:** W. P. Dodson, R. Shields, and C. H. Schreiber.

**On Nominating Special Committees:** William P. Dodson, R. Shields, W. S. Miller, and R. B. Kipp.

**Instructions.** — The last named committee was instructed to report at the meeting of Conference on the ensuing day.

**Question 13.** — The names of the following elders who are on the effective list were called and their characters passed: W. P. Dodson, Robert Shields, W. S. Miller, W. G. Smart, G. B. Nind, and H. C. Withey.

**Report.** — The report of W. G. Smart, Presiding Elder of Madeira District was read by Bishop Hartzell. (See Reports).

On motion of R. Shields the Conference directed the Secretary to write and send to Bro. Smart a letter of appreciation of his report, of joy at the success of his work, and wishing a hearty God-speed for the year to come.

**Closing.** — The hour set for closing of Conference having arrived, the doxology was sung and Bishop Burt pronounced the benediction.
Second Day.

Friday, February 8th, 1907.

Opening Exercises. — Conference met at 8 A.M. Devotional exercises were conducted by Bishop Hartzell. Hymns 183 and 211 were sung. The scripture lesson was taken from the 25th chapter of Matthew, the 28th verse being especially emphasized. Bro. Dodson and Sister Shields led in earnest prayer.

Report. — W. P. Dodson, Presiding Elder of Angola District was called on for his report, which he read. (See Reports).

Questions. — Questions 2 and 3 were asked and were answered "None".

Question 4 was asked. "Who have been received on trial?" Benjamin R. Duarte having been recommended by the District Conference of Madeira District, W. P. Dodson moved that he be received on trial in this Conference. The motion prevailed.

At the request of Bishop Hartzell and on motion by W. P. Dodson Bro. Duarte was elected to both Deacon's and Elder's Orders under the Missionary Rule, to be ordained on Bishop Hartzell's next visit to Madeira.

Question 5. — The name of R. B. Kipp was called, his character was passed, and on recommendation of the Board of Examiners he was continued in the Studies of First Year. His report was called for, and he read a statement of the work under his charge at Quiongoa. (See Reports).

The name of A. E. Harris was called, his character was passed, he was continued on trial and advanced to Studies of the Third year, with the condition that he make up the first year of Miley and the second of Harmon and Miley and the books that he has not yet read.

The name of C. H. Schreiber was called and his character was passed. He was continued on trial, and on recommendation of the Board of Examiners, was advanced to Studies of the Third Year, with the Condition that he read the books designated for the First Year and bring up the Outlines of Universal History.
The name of Herbert J. Calkins was called. He being absent in Madeira, his character was passed and he was continued on trial in Studies of First Year.

The name of Walter B. Williams was called. His character was passed and on recommendation of the Board of Examiners he was advanced to Studies of Fourth Year with the condition of making up the work in Ladd’s Psychology.

The regular hour for closing having arrived, the doxology was sung and Bishop Hartzell pronounced the benediction.

Third Day.

Saturday, February 9th, 1907.

Opening Exercises. — Bishop Burt conducted the Devotional Exercises. Hymn No. 1 was sung. Brother Shields and Brother Schreiber led in prayer. Bishop Burt read the sixth chapter of John, calling special attention to the ninth verse — to the fact that the boy placed all in his basket at the Master’s disposal.

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

Questions 23. — Who are the Superannuated Ministers? was then taken up.

The name of Amos E. Withey was called, his character was passed, and he was continued in the same relation.

The name of Chas. W. Gordon was called, and a letter describing his circumstances and state of health was read by W. P. Dodson. His character was passed and he was continued in the same relation.

The name of Samuel J. Mead was called. No direct communication having been received from him, and there being certain reports in regard to him, on motion of W. B. Williams his case was referred to a committee of three.

Question 11. — Who have been elected Deacons? Question 11 was asked, and on motion of Robert Shields, Chas. H. Schreiber was elected to Deacon’s Orders under the Missionary Rule.
Question 12. — Who have been elected Elders? — This question was asked, and on motion of W. P. Dodson, R. B. Kipp, W. B. Williams, and C. H. Schreiber were elected to Elder's Orders under the Missionary Rule.

Reports. — Reports were then called for and were read as follows: Loanda Station, by R. Shields; W. B. Williams, personal; H. C. Withey, translator, read by W. P. Dodson. (See Reports).

On motion of Bro. Dodson the Secretary was instructed to write a letter of greeting to Bro. Withey and to the superannuated ministers, and to call the attention of the superannuates to paragraph 195 of the Discipline, which instructs them to send a letter of standing to each Session of the Annual Conference of which they are members, if they are not able to attend in person.

Reports. — The following read their reports: Mrs. R. Shields, Miss Lettie Mason, W. S. Miller, Mrs. W. P. Dodson, Miss Turner, Miss Samuelson, and Miss Bessa. That of Mrs. Shuett was read by R. B. Kipp, and those of Miss Collins and Miss Drummer, by Miss Turner. (See Reports.)

On motion of A. E. Harris the Secretary was instructed to convey to Miss Collins and Miss Drummer the greetings of the Conference.

On motion of R. Shields the Conference unanimously requested that the Bishops communicate with the Woman's Foreign Missionary Society seeking to further interest them in the work in Angola and in the Conference.

Reports. — The following read their reports: C. H. Schreiber, A. E. Harris and Mrs. Harris. (See Reports).

Bishop Burt expressed the desire that, in view of the blessed spirit of faithfulness and consecration of the workers as shown in their reports, nothing should intervene to draw us down from the mountain-top into which our souls had been lifted. The doxology was then sung, Bishop Burt offered prayer and pronounced the benediction.
Fourth Day.

Sunday, February 10th, 1907.

At eight o'clock, A. M., general class meeting was held, many natives giving in their own rich Kimbundu, glad and emphatic testimony to the saving power of Jesus as a personal experience.

At nine, Bishop Burt effectively applied the words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him, for we shall see Him as He is."

Then followed the ordination of Charles H. Schreiber as Deacon, and of Walter B. Williams, C. H. Schreiber, and Ray B. Kipp, as Elders. (See copy of Certificate at close of record of Conference Proceedings.)

At two, after short Sunday School exercises, Rev. W. S. Miller preached briefly in Kimburdu.

At the evening service at half past seven, João Garcia Fernandez preached in Portuguese, and Jose Paulino Faustino in Kimbundu. Both attendance and interest were well sustained at all the services, the presence of the Holy Spirit being evidently felt by not a few.

Fifth Day.

Monday, February 11th, 1907.

Morning Session.

Devotional Exercises. — After the singing of Hymn 919, Bishop Hartzell read and commented on a portion of the Eighteenth Psalm and led in prayer.

Minutes. — The minutes of Saturday's business were read and approved.

Committee. — W. P. Dodson, A. E. Harris, and C. H. Schreiber were appointed as the committee of three for the investigation of the case of S. J. Mead.

Reports. — Reports of Native Workers were called for and were read as follows, in Portuguese: Those of Mattheus Inglez,
Joao Garcia, Francisco Castelbranco, and Jose Paulino, personally; that of Isabel Castro by Mrs. Shields. (See Reports).

**Trust Fund.** — Mission Treasurer Robert Shields reported that the present net amount of the Commercial Trust Fund established under Bishop Taylor, is over $3,000.

A. E. Harris moved that the cash of the Trust Fund be invested, in New York or London according to the joint decision of the Mission Treasurer and Bishop Hartzell, and that no goods belonging to this Fund be kept on hand elsewhere than at Loanda. The motion prevailed.

**Address by Bishop Burt.** — At the request of Bishop Hartzell, Bishop Burt addressed the Conference on his missionary experience in Italy, bringing forward the following points:

Our mission is not to feed the hungry and to care for their bodily wants, but to create Christian character. Methodism goes to the bottom and lifts up men and women, and they change society and make success in philanthropy possible.

"I was once introduced as the Presiding Elder and asked that I might not be known as a Presiding Elder, but as a Missionary. A missionary is bigger than a Presiding Elder!"

He began to do missionary work as soon as he began the study of the language, seeking to raise his young Roman Catholic teacher to a higher plane, to expand her heart and mind. He had the reward of seeing her come to success as the head of an important normal school under the government. The priests tried to put her out and for a time succeeded. She is now president of a Liberal Society, and wife of the Minister of War.

Rome is Pagan in conception and influence. It is the negative of the Gospel of Jesus Christ.

He began the work of presiding elder before he could preach in the language. Using the words is not enough, it is far less than talking the language, which means that you must make it express as fine and as forcible shades of meaning and of feeling as you are capable of feeling in your own life.

We have gone on the plan that we as Methodists have our own work and must do it in our own way. Otherwise, we shall cease to be Methodist.
We have constantly sought to elevate the standard of the ministry through efficient, thorough theological schools.

We have placed our Girls School and our Boys College in Rome, and our Boys Industrial School in Venice — in advantageous centers of population and influence.

"Young men, acquaint yourself with the law of the land; keep within it, but stand for your rights under it."

Don't compromise yourself by being seen often with the priests. Our friends are with the Liberals and we can not afford to discount their sympathy..... We want a liberal Portugal..... Have high plans for the future. Our work is to build a church in these mission fields that shall be able to walk alone.

**Bishop Hartzell.** — With befitting words Bishop Hartzell in behalf of the Conference thanked Bishop Burt for the encouragement and the broader outlook his address had given.

**Minutes of 1905.** — The report of the Committee on Publishing the Minutes of the previous Conference was called for, and was read by W. P. Dodson. The report showed a deficit of a trifle over $30.

**Official Record.** — On motion of W. P. Dodson the following resolution was adopted: that we publish the minutes of this Session of the West Central Africa Mission Conference in pamphlet form, and that we adopt the said publication as the Official Record of the Conference.

On motion of R. Shields it was ordered that 500 copies of the Record be printed.

Subscriptions for the Publishing of the Minutes were then called for, and were secured as follows, most of them immediately. — Bishop Hartzell, $25; Bishop Burt, $10; R. Shields, 10$000 (ten milreis); R. B. Kipp, 10$000 (ten milreis); W. S. Miller, 10$000; Mrs. Sheildds, 10$000; A. E. Harris and wife, 10$000; C. H. Sohreiber, 10$000; Miss Turner, 7$500; O. H. Green and wife, 10$000; Mrs. Shuett, 5$000; Miss Samuelson, 5$000; W. B. Williams, 5$000; Miss Mason, 5$000; Miss Bessa, 5$000 — Total about $140 at present exchange, with $20 more hoped for.

The hour for closing being past, Bishop Hartzell pronounced the benediction and the conference adjourned to meet at 7.30 P. M.
EVENING SESSION.

Devotional Exercises. — At 7.30 Conference opened with the singing of Hymn 608. Bishop Burt offered prayer.

The Minutes of the morning session were read and approved. A communication from Native Helper John Webba was read by his presiding elder, W. P. Dodson.

The Bishop announced that $10 had been apportioned to this Conference for the Episcopal Fund.

On motion of Robert Shields, Presiding Elder W. P. Dodson was instructed to see that a suitable collection be taken at each station to meet the Apportionment for the Episcopal Fund.

On motion of W. P. Dodson it was ordered that the Dividend of $76 from the Book Concern for Conference Claimants be sent to Bro. Charles W. Gordon, and that the Secretary send him the greetings of the Conference.

Memoirs. — The Report of the Committee on Memoirs was called for, and Mrs. Dodson responded by reading the memoir of Oliver Mark Moody (See Memoirs). Hymn 964, except the fourth and fifth stanzas, was then sung. On motion of W. B. Williams it was ordered that the memoir be printed in the Journal.

On motion of R. Shields the Secretary was instructed to write to our missionaries in Madeira, sending them the greetings of the Conference, and an invitation to subscribe to the publication of the minutes, and to send a similar invitation to the missionaries of the Woman's Foreign Missionary Society who are in West Central Africa Mission Conference.

Resolution of Appreciation. — The following Resolution was offered by C. H. Schreiber, and was unanimously adopted:

"Resolved: That we gratefully acknowledge the loving and abundant labors of our presiding elder, Bro. Dodson; incessant in his care for all the stations and all the workers, not shrinking from perils by rains, waterladen grass, and many other hardships on his trips to the various stations; bringing honor to his office, and to our work here as well as abroad."

The Auditing Committee. — The Auditing Committee brought in the following report, which was adopted:
"We, the Auditing Committee, beg most respectfully to submit the following report:

"Having examined the accounts of Loanda, Pungo Andongo, Quessua, and Quiongoa Stations, we find them correct and carefully kept."

RAY B. KIPP, Chairman, WALTER B. WILLIAMS, Secretary.

Board of Examiners. — The following were appointed to constitute the Board of Examiners: Robert Shields, President, W. P. Dodson, Registrar, and W. B. Williams.
THREE-QUARTER CENTENNIAL
JUBILEE FOR AFRICA 1908

Bishop Hartzell presented to the Conference the action of the General Missionary Committee which met in Buffalo the last week in October, 1906, as follows:

WHEREAS in the year 1908 it will be seventy-five years since Melville B. Cox, the first foreign missionary of the Methodist Episcopal Church was appointed, and sent to Africa,

AND, WHEREAS, God in His providence, in recent years, by exploration, the organization of governments including the whole continent, the development of commerce, and the establishment of religious liberty, has marvelously opened the way for His Kingdom among the one hundred and fifty millions of people who are in barbaric heathenism,

AND, WHEREAS, the missionary work of the Methodist Episcopal Church in Africa, through its several annual conferences, is prepared to advance with enlarged and aggressive efficiency; and the demands are urgent for increased and better equipment in the central stations, and for advance into the regions beyond where multitudes who never heard the gospel are pleading for teachers and preachers,

AND, WHEREAS, the full responsibility of the church cannot be met in that great continent without a large increase in financial resources,

THEREFORE RESOLVED, First, that in the judgment of this General Committee the sending out of our first foreign missionary, and that to Africa, the enlargement and increased efficiency of the work, the opening up of the whole continent to the gospel, insuring great advance if the means can be provided, are historic events calling for special recognition by the church.

RESOLVED, Second, that we approve the holding of a Diamond Jubilee, celebrating the founding of our first foreign mission in Africa, during which the whole church should be more fully informed concerning the continent and its needs as a mission field, and asked to contribute as a thank-offering two hundred thousand dollars ($200,000) to be used especially for buildings and other permanent equipments for the work of God in that continent.

RESOLVED, Third, that the time when this Jubilee should be held, and the plans for carrying it forward, be referred to the managers of the Board of Foreign Missions.

The above resolutions were signed by J. C. Hartzell, I. B. Scott, William Burt, A. B. Leonard, D. G. Downey, J. W. Pearsall, John R. Mott.

The Bishop stated that this action by the General Missionary Committee marked a very important epoch in the work of the church in Africa. He gave an outline of the plans which he has already inaugurated to
interest the church in Africa and to insure the raising of the special thank offering of $200,000. He urged upon each member of the conference to do all in his power, by prayer and correspondence, to interest our people on the continent as well as friends they could touch at home, in the coming great event.

He spoke at length and with enthusiasm of the rising tide of the missionary spirit throughout the church, and especially that Africa was now in the thoughts and upon the heart and conscience of the church, side by side with other great foreign mission fields. Ten years ago when he was elected to the work in Africa, the missionary appropriation by the society was confined to Liberia, and amounted to only $2,500. The present appropriation is nearly $50,000, and, during the present year, nearly $20,000 in special gifts have been added.

He made a special plea that prayers might be offered for him frequently by workers in the field, that his physical strength might be preserved so that this Jubilee movement might have the best possible service he is able to give it.

Resolution of Thanksgiving.—The following resolution was offered by W. P. Dodson, and was unanimously adopted:

"Resolved, That we hereby express our grateful thanksgiving for the action thus taken at Buffalo, and for the part Bishop Hartzell has been able to perform in preparing the way.

"Resolved, furthermore, That the Finance Committee of this Mission Conference is to act as our special committee to cooperate for the celebration of this Jubilee."

Conference then knelt while Bro. Dodson led in a spontaneous prayer of rejoicing and praise.

Committee on Committees—The Committee on Nomination of Special Committees, were asked to report, and offered the following:

"Your Committee respectfully suggest the appointment of the following Special Committee, and that they report to the next Session of our Conference.

First, A Committee on the proposed Jubilee to celebrate the Seventy-fifth anniversary of the coming of Melville Cox to Africa, so far as may be proper from the standpoint of the work in Angola.

Second, A Committee of Cemeteries and the completion of the work of properly marking the resting places of our deceased Missionaries, including proper enclosures, and any other work necessary to put the whole in proper order."
Third, A Committee on a general policy for all our educational work, with a view to a harmonious and economical division of the work among the various stations according to the needs and life of the people.

Fourth, A Committee on suggestions of needs of coming missionaries for Angola, whose suggestions shall, if adopted, be collated in regular form and copies sent to the Mission Rooms at New York to be furnished as needed.

Fifth, A Committee on Woman's work, who shall be expected to confer during the year, and after meeting together at the next Conference present their report to the same.

R. E. Harris moved that the report be adopted as a whole, and that these committees be announced by Bishop Hartzell after the close of conference. The motion prevailed.

Place of Next Conference.—The Thirtieth Question being put, Robert Shields moved that the next Conference be held at Fungo Andongo. The motion prevailed.

The Committee on Resolutions was asked to report and submitted the following:

Resolutions.

Resolved: That we do with united heart express our gratitude to God for the happy and beneficial time we have had at this Conference, with all its instruction, and enlargement of view on the course we are seeking with patience to run.

Resolved: That as the privileges of renewing our welcome to our beloved Bishop Hartzell increase, so also increases our love for him and our sense of his beautiful devotion to the cause nearest our hearts, in which God has so honored him with abundant success.

Resolved: That in the visitation of our beloved General Superintendent, Bishop Burt, we recognize the guiding hand of a kind Providence and a most befitting choice, and that we know not which most to admire, his knowledge from experience of so many of our difficulties, or his strong, gentle practical sympathy.

Resolved: That rejoicing in the natural congeniality and accord existing between these our bishops, we do most earnestly request that their visit may be repeated during the next quadrennium, and at a time when they both together can go the rounds of all our stations; knowing as we do the exceptional advantage this would be, not only to us, but to the Church at large, and especially to our Missionary Authorities who desire an intimate acquaintance with this field.

Resolved: That we extend our good wishes to Brother Stoddard, whom we have pleasure in meeting as Bishop Hartzell's private secretary
and as a Christian brother. That, while in the good work of relieving
the bishop's mind of many cares, and enabling him without delay or the
accumulation of correspondence to communicate with the home land,
we recognize a great relief to the bishop and a benefit to the church
at large.

Resolved: That we are not unmindful of the thoughtful labors of
these who have rendered our stay during conference so agreeable by
the excellent provision they have made for our comfort.

Resolved: That in parting with those who go out on their well earned
furloughs, we commend them to the care of our Heavenly Father, wishing
them rest and recuperation, and fitting in body, mind, and spirit for future
blessed work for the Master.

The report was adopted by a unanimous rising vote.

Remarks.—Bishop Burt referred to the pleasure he had felt all through
the conference, and his appreciation of the kind reception which had
been given him. He expressed the hope of being enabled through this
visit to greatly aid in the work for Africa.

Appointments.—After a few remarks and a few words of advice,
Bishop Hartzell read the appointments. (See appointments).

Finance.—It was announced that the Finance Committee would com-
plete its work on the following day.

Adjournment.—After prayer by Bishop Hartzell and the benediction
by Bishop Burt, the conference adjourned sine die.

M. Burt. J. A. Hartzell.

Presiding Bishops.

B. Kipp.

Secretary.
ORDINATION CERTIFICATE

This is to certify that, on February 10th, 1907, at Loanda, Angola, Africa, Charles H. Schreiber was ordained Deacon by Bishop Hartzell; that Walter B. Williams and Charles H. Schreiber were ordained Elders by Bishop Burt assisted by Bishop Hartzell and Elders; and, that Ray B. Kipp was ordained Elder by Bishop Hartzell, assisted by Bishop Burt and Elders.

(Signed) William Burt.
J. C. Hartzell.
BISHOPS BURT and HARTZELL and workers in the West Central Africa Mission Conference 1907.
REPORTS OF THE WORK.

MEMOIRS.

STATISTICS.
Mission Conference

Madeira Island District

Report for 1906.

Rev. W. G. Smart, Presiding Elder, reports as follows:

The year 1906 has been a blessed year in many respects, and one of strenuous work.

Surrounded as we are by enemies of every description, the results are not so great as they might otherwise be. But God has helped us to hold the fort and to gather some souls for His glory. We trust in the Lord to continue the good work.

Work among the Portuguese.

From March 1905 to February 1906, Rev. Geo B. Nind was absent in America on a furlough and Mrs. Smart supplied the work at Mt. Faith, twelve miles from Funchal, going there for the Sunday services.

Machico station was supplied by the Mt. Faith Bible Readers, and myself when I could go. At Machico the old man who was the first Protestant in that district died, and was buried by Brother Nind and myself. The secretary of the municipality was in the cemetery and gave me permission to read some prayers at the grave side for the first time. I had taken two policemen with me from Funchal, the precaution being necessary as some stones were thrown, one hitting me on the shoulder another hitting Brother Nind on the hat.

During the year Brother Nind has supplied Mt. Faith and Machico stations, and the Mt. Faith school. We have a school teacher at Machico.

Last February Mr. and Mrs. Reginal Young, independent missionaries who have labored in Brazil, held revival services in the Portuguese language in our mission hall in Funchal, for twenty four days. We aided this work in every way. About fourteen Portuguese professed conversion and some of these have stood firm.

The Portuguese work in Funchal is very difficult. When they attend the meetings they are reported to the Priests and advised not to continue. The Portuguese services in Funchal were kept up all through the hot summer weather, twice on Sunday, and once on Tuesdays and Fridays. I was able to conduct nearly every service myself.

We have two girls in training for teachers in Funchal and two boys at Mt. Faith. We shall need more money for scholarships for these.
The present Portuguese school law is a very rigorous one and it takes about four years to prepare teachers.

One of the most important events of the year has been the building and furnishing of a chapel at Machico at a cost of $2000, the money being supplied by Bishop Hartzell, partly from the Missionary Society and partly from friends. The chapel was opened on October 29th. I conducted the service, brothers Nind and Calkins taking part, the latter presiding at the organ. Brother Nind baptized a child on the same occasion and I baptized another. Many of our members at Mt. Faith were present at this meeting. Bishop Hartzell will formally dedicate the new building when he arrives here in December.

Mission to Sailors and Sailors’ Rest:

The work ashore and afloat has been carried on vigorously. The Atlantic British Fleet arrived here in May and remained five days. During this brief period several thousand blue jackets and marines landed from eight battleships, and on Sunday we were quite overwhelmed, 1000 men having landed and requiring tea. One night a very successful temperance meeting and tea was held, over sixty men, from seven battleships, taking part. Four conversions resulted from this meeting. One of our Portuguese girls sang a Portuguese hymn, the men took up the chorus in English, and they collected ten shillings to buy the girl a dress. Brother Nind worked very hard to supply the men with tea, whenever they asked it. The patrolmen of the fleet made the place their headquarters. The captain of the flag-ship was very much pleased with all our arrangements and so informed the British Consul.

The acting British Consul, Mr. Edward Sarsfield has handed to me five pounds sterling for the Sailors’ Rest, a donation from the Lords of the Admiralty, London, in recognition of services rendered by us to the men of the fleet. Mr. Edward Eckersall Vicars, British Consul, recommended this.

Later an American squadron of four cruisers, under Rear-Admiral Bradford, visited the port with 400 cadets from Annapolis. Many cadets visited us and some of them were influenced by us. The sailors also used the Rest. Brother Nind and myself each visited two of the vessels. In the summer I had a service on the U. S. S. Saratoga, at which the captain and officers were present.

The U. S. S. St. Mary’s and Enterprise called and boys from both of these visited the Rest.

The Steamship Arabic, Clark’s cruise to the Orient, with many passengers to Palestine, called here Feb. 16th. Many of the passengers visited us at the Methodist Episcopal Church House, and some of them,
including Rev. Dr. Tyler, head of the Bible Students party, visited one of our Portuguese meetings and greatly enjoyed it.

We ask the prayers of the church for this work. The mail steamers to the Cape and other places have been visited with tracts during the year, and when not visited, parcels containing religious reading have been sent on board for the sailors and emigrants.

Arrival of Rev. Herbert J. Calkins and Benjamin R. Duarte and wife:

Brother Calkins arrived at Funchal from Iowa on the 17th of October. His coming had been expected for several months, and he will be a great addition to the mission staff, especially after he has mastered the Portuguese language.

Mr. and Mrs. Duarte arrived December 19th as new workers, and he was recommended for reception on trial in the Annual conference at the District conference. Bro. Duarte has had several years experience as a preacher in Portuguese, and he preaches also in English.

The new road to Mt. Faith:

Mrs. Smart has continued her efforts during the year to get this road made. This had brought her into contact with many of the Portuguese authorities and others, and has done good to the protestant cause. In several cases spiritual good has resulted.

Visit of our Bishops:

Bishops Burt and Hartzell spent from December 12th to 19th with us. Their coming had been looked forward to with much interest. Bishop Burt visited our stations at Mt. Faith and Machico, and his sermons and advice were inspiring and helpful. Both the Bishops preached at Funchal and the people were greatly edified. The Madeira District conference was organized. Every phase of the work was considered, and it can be truly said that our work in the Madeira Islands is advancing.

W. G. Smart,

*Presiding Elder.*
ANGOLA DISTRICT.

Presiding Elder's Report.

Immediately after the adjournment of our last conference, Bishop Hartzell went on to complete a tour of all our missions in Angola, having begun at Loanda and met the conference at Quiongoa, at which he presided, assisted by Bishop Scott. In the country through which we had to go, the conditions as to travel are about what they were four hundred years ago. The route taken was via Pungo Andongo to Quessua and Malange, from which point Bishop Scott returned to Loanda and went out to Liberia. Bishop Hartzell, already accustomed to travel in Angola, went on through our native stations which lie along the path parallel with the caravan route, but further inland where the people are found in greater numbers as the route is occupied by traders with whom as a rule they prefer to trade at a distance than to continue to dwell among them. This trip was exceedingly interesting to Bishop Hartzell who considered it of importance, giving it his approval as a section of the line of stations in a generally straight course between the coast and the interior, and he seemed to esteem it a privilege to go through the hardships of the journey. He rode a Cape Verde pony, who with all his pluck was unable to bear his master through the depths of mud into which our path sometimes led, which sometimes threatened to engulf the little horse or break his back in his struggles. At such times Bishop Hartzell changed to the broad back of the riding ox of one of our native workers who accompanied us, and the beast, waiting patiently to be mounted would with a switch of his tail dart through to his task as though he had a full sense of the difficulty as well as the importance of the situation. On a subsequent trip he refused such service to his own master. At one marshy place which the bishop had nearly crossed, the hind quarters of the beast sank suddenly into a hidden hole, with the effect of a flat backward fall of his rider in mud and water. The tableau that followed was most interesting. The chagrin of the beast and merry laugh of the rider who took this as all other inconveniences of the trip in that spirit of ready patience which so relieves the mind of one conducting such a journey. It was a great pleasure to me attend the bishop on this trip, and to look after his health. Once I found him quite wet from a sudden
shower that came down on him and soon had a fire built by which to get him dry. There are many interesting unwritten incidents of this important trip cherished no doubt in both our memories, and as I have frequently since gone over the ground the natives ask me about my father and when he is coming through again to see them.

The stations along this line will be referred to later on. The work in Angola during the past year has been well sustained considering our numbers. We have missed from their places Brother Herbert C. Withey, now on furlough, and Brother Oliver M. Moody taken from us so suddenly and from the work he had entered upon with such vigor and enthusiasm. Bishop Hartzell and myself first heard of Brother Moody’s death at Tomba as we were making a tour of the Mission Stations directly after the last Conference, intelligence that shocked and saddened us, but God is good to us, while he has gathered home that young man of high purpose and noble soul. Brother Withey, who though not able to attend the sessions of the last Conference being so enfeebled by the terrible attack which for so long held his life in the balance, now sends word of returned vigor. He has visited friends of our Mission in the home land and is now with his parents in California where he has fully entered upon his important work. He sends to this Conference a report of his progress, which will be read with interest.

Our ranks somewhat thinned at the beginning of the Conference year had a valuable addition in the person of Miss Anna Samuelson, a graduate of Folts Institute, who arrived shortly after the close of our last Conference.

In September of 1906 Rev. Charles H. Schreiber a graduate of North-Western University and Garrett Biblical Institute made his appearance in our midst, and proceeding to Pungo Andongo has there and at Quiongoa made his presence at once agreeably felt. He also visited one of our native stations putting up a barbed wire fence for them, a thing I am now finding will be indispensible to all our native stations in order that they may have any security as to their crops.

On our way to Loanda in May 1906, we met Miss Martha Drummer sent out by the Woman’s Foreign Missionary Society for Quessua, on her way to that Station. Soon after her arrival there she had a prolonged and severe illness which left her enfeebled so long that at one time the issue was a matter of doubt, but she has since recovered and is now actively engaged in her work.

We meet Brother and Sister Harris at this Conference session, they having but recently arrived, and we all have the pleasure of giving them a right hearty welcome. Brother Harris is a graduate of the North-Western
University, and Mrs. Harris, for years a teacher in Chicago Schools, is of the Illinois State Normal University.

Brother and Sister Green were expected to arrive ere this, but have been detained in their journey.

With the five Missionaries incoming, furloughs are arranged for five, but other reenforcements are yet hoped for, and Brother Herbert C. Withey is calculating to begin his journey this way by June next.

Our work for the coming year may, to a considerable proportion, fall to the lot of our beloved workers recently arrived; this fact inclines me to a word of suggestion.

We will do well in entering upon work here to consider two epochs or little cycles. The first of these, is the average term a Missionary will spend on the field, be it five, six or seven years or longer. The next is the natural division of Wet and Dry Season. The latter affects our work in many ways, especially in the interior.

The first practical step to effectiveness is acquiring the two languages we use, and I am satisfied that no after advantages will ever equal those the first year is likely to furnish. This I would like to emphasize. But no missionary in Africa can spend all of his time in study and be healthy and useful, and these facts are in beautiful harmony with those very qualifications sought in a candidate for this field. Livingstone years ago intimated what a missionary in Africa is, by saying that "he is not a man walking about with a book under his arm." The same great man showed by his life that he did not neglect books and we are equally sure from his own record he had his share of physical exercise.

A new missionary, while not making the narrow mistake of fixing upon a hard and fast rule as his plan of life, will, nevertheless, cast a glad and hopeful glance over his prospective term upon the field and seek to forecast more or less accurately what it would be desirable to accomplish in that epoch, seeking if possible to so round up the work then accomplished that a succeeding term would join on with the next stage of advance. Africa, no less than other lands, is one in which very frequently one's most cherished plans float down stream, and exigencies of the work sometimes require changes, and yet I believe experience will show wisdom in the above hints as to all our work, not overlooking the most important of all, the direction and favor of our Heavenly Father.

From a medical standpoint I would give the advice I offer to all coming on the field: "Be sure you have finished one fever before you go on to the next." The observance of this may save life, I know it will save time and suffering.
Loanda Station.

Loanda Station has had its times of testing and trial. Several of the native Christians died, and in such faith as to recall again the words of Mr. Wesley, "Methodists die well." In their triumph many rejoiced and grew more earnest, some were tested but held on, and, as Scripture and experience teach us to expect, some went back. Village work with special reference to the bettering of the condition of the women has been more regularly pursued, and in the Sunday School, I was impressed with the class for the blind. The pastor beside his regular work has had in training candidates for the native ministry, and has begun a house for their accommodation. There has also been built a secure stone storehouse for incoming goods for the entire Mission, according to the order of last Conference. The work has been faithfully pursued, and the missionary spirit has developed encouragingly.

It had been determined that at Calombalola which the pastor and presiding elder had visited together an effort should be begun to plant a Mission, and on November 16th, Jose Paulino and Francisco Castelbranco went there from Loanda, commended to the work by the prayers of the native church, and backed up by a substantial contribution.

Calombalola is the largest concentration of native population I have seen in Angola outside of Loanda, and is situated in the populous District of Icole and Bengo, and I would like to see a white man and his wife stationed there. There is a little bit of interesting reminiscence connected with this section of country in which work was proposed by Bishop Taylor shortly after his landing in 1885. A little expedition, consisting of Bishop Taylor, Dr. Summers, a resident of Loanda and a few others, sailed around into the Bengo River and after a short stay made very agreeable by the Chief of the District they returned, Bishop Taylor bringing in triumph the fruits of the land and Caleb like wanted to go up at once and possess it: but Dr. Summers so strongly condemned it from the standpoint of health that the undertaking met with fatal discouragement. Calombalola is distant beyond this, but a Mission once thoroughly established at that end, the country lying between would all be opened up to our efforts. Indeed I am told there is a succession of large centers of population all along this valley toward Loanda. The climate is hotter than farther interior, but not oppressive. I was deeply impressed with two incidents here, showing vestiges of some kind of religious instruction. One was a blind man, chanting the Lord's prayer to music of his own improvising accompanying his voice with a native musical instrument. Another, an aged man who was told the jackals were calling him to his
death said: "No jackal can call me—God made me, and when He wants me He will call me. I am a soldier, when God calls me, I will respond, here am I, No. 21, ready." He received his call shortly after. I hope to meet him in that great day.

The Loanda Day School is still growing and presents the anomalous case of an American School getting Portuguese children ahead in their studies. The secret is to the credit of the American School System, good methods and good teaching. It is from genuine teaching, sense and ability that best methods naturally grow. The sewing department has been taught by one who passed through a school for the same in Sweden, where it was taught systematically.

I am glad to learn from Bishop Hartzell that the work of the Woman's Foreign Missionary Society is assured in Loanda. I think they should perfect a plan for a stone structure, and send out a man to build it with help of native Loanda labor. All the material except windows and doors might be bought here on the spot, or, if they prefer, they could buy a consignment of wood material from America and the iron for the roof covering from England.

**Quiôngoa Station.**

The Printing Press is silent this year, but a world of work has been going on here, in its various forms, amounting to little short of fathering and guiding a whole community of people, inside, outside and distant from the Station. The church work, its Sabbath and week day services, the Sunday School, the day School, including morning training in agricultural beginnings and study and recitation in the afternoon — The Training School for native workers — The School for women and girls where some have been taught to read and sew, and the hospital work which has been rapidly growing, and recently has become partly self-supporting. Here is a most hopeful field which has, this year, been assiduously worked even though under embarrassments of various kinds. These various branches will be separately reported by those who have them in charge.

There is a plan maturing for the division of our large tract of land, here into fields surrounded by barbed wire, and a native christian village laid out with streets and building lots large enough to accommodate native families. These are expected to cultivate in the fenced fields, each paying a reasonable fee for the privilege, which will afford a fund for upkeep of the enclosures and at the same time serve as acknowledgment of our ownership of the land. The plan will be carefully worked out in
detail and tested. The problem of sufficient water-supply is also having
attention. A boarding-school for native girls is eminently necessary
here and I hope the present year will see it well established. A bright
young light proceeded out of Guiongoa School this year in the person of
Henrique Marfin who shouldered his clothes, his blackboard, books,
slates and went out with me on my round. I placed him at Nzamba
along with Bro. Gaspar P. Inglez, as School-teacher.

Pungo Andongo.

Pungo Andongo has not been open to missionary work except on
the occasional visits of the Presiding Elder and his wife. The building
operations here which had a serious set back in the dangerous illness of
Bro. H. C. Withey before the full results of his brave lumbering campaign
were realized, and the sudden death of our lamented Bro. Moody who
had so enthusiastically taken up the work, and whose almost dying breath
had reference to it, have gone ahead.

The building season we thought would pass by without seeing any-
thing done toward the reroofing of the buildings, but a Portuguese car-
penter making a proposition to heighten the walls and reroof the main
building and chapel, we closed in with the same and that part of the
work is done, but the inside is only partly finished. We feel grateful for
the decided step toward renovation and there is a good share of material
on hand toward the conclusion. The double roof with air space intro-
duced mid-way, makes it delightful to sleep under at night, and by
means of this and of the high walls, there is no sensation of heat at
midday. This would seem a great success for an iron roof. The execu-
tion of the work has not been altogether what we had a right to expect,
especially after all the trouble the contractor gave the Superintendent
of Guiongoa Station who oversaw the work at great disadvantage. The
price paid was very high as all the terms of the contract were not fulfilled
nor could they be without a law suit which we declined, and yet, con-
sidering that the work has had such a lift we cannot say we would have
the money back and the work undone. It seems to meet the approval
of the natives who, say aloud as they go by: "There is no house like
this. It takes the Americans to build." Brother Schreiber seems to be the
providential man to take up the work laid down by Brother Moody. He
has already securely enclosed property on the east side including the
addition. The Roman Catholics seem to be deeply stirred to activity
by what they see of our preparations for the education and uplift of the
people and as the natives are to some extent benefited, we must rejoice. They have added a bell tower to their church and mounted a weather cock thereon, which towers above the leaning cross upon the gable of the church. I presume it was not placed so to furnish me with sad reflections but it answers the end. They have built a gallery at the entrance end of the church and the young and energetic priest has raised up a brass band of about fifteen pieces, and these march to the church on Sundays and feast days to the blast of horns and beat of drums, headed by the priest leading with a cornet, the procession followed by the Portuguese citizens and the crowd. The priest leaving his horn, puts on his robes and says mass, this through, he resumes his role as band master and the recessional is played on the way back to the band stand which has been erected in the middle of the up town square. The municipal school has been taken from the old timed mulatto teacher and placed in the hands of the busy priest, who has really been doing hard work and benefitting some. There is a special school building and money and time have been spent on furnishing and stocking it with books and charts. Being up town as the table was being covered for the opening exercises, I lent a helping hand and have in every way shown the good will I feel. In fact I have visited and been visited by the priest who seems very friendly. On Christmas day as I knew he and all the Portuguese including the new Chefe sat at dinner in the house of one of them, I sent them the following greeting: "In lively remembrance that salvation for us all is by the only Son of God, Jesus Christ, born of the Virgin Mary, I come as your friend to add another crumb to the feast of good will to men, as the angels also sang on this morning over 1800 years ago". It was evidently well received, for at 2 P. M., the priest came down with his brass band and serenaded us. His work is among those whose parents pretend to be somebody.

Our field is still left us, the outcasts, which recall Bishop Burt’s quotation on one occasion of a saying of Mark Guy Pearse: "Men make fortunes out of waste products", to which might be added, that this has ever been the source of Methodist wealth from the beginning. The Roman Catholic activity will, no doubt, all turn out to our good, provided we can arrange to hold steadily on our way, get ready, and start out with a properly equipped school, for we must never go in again here until fully prepared, but this preparation has already been long delayed.
Quessua Station.

Pastoral and School work have continued as last year with interesting incidents, and the school of the Woman's Foreign Missionary Society which has increased its number has also the addition of another worker already referred to. The work of the previous year has been sustained, which is something to say, when we compare the present with the possibilities of the place. Nothing but the tapping of all the resources of this place so favoured by nature, and the setting into activity the wheels of a well contrived plan can ever give us any idea of what can be done here. I cannot say that the population is as dense near us here as it was some years ago, and I must point out that I do not believe we can preserve our power to attract population nearer us, unless we can increase our industrial and other activities. There is a little warning of danger here which I think I ought to refer to. These is no place where the Native, Christian or otherwise can supply himself with the necessities of life, other than the things they raise. We concluded to entirely discontinue our barter at Mission Stations except such as related strictly to our own needs. This was looked upon by our native Christians at first as arguing selfishness on our part, as it worked well for us, but left them still subject to the whims of Portuguese and other traders. But after a while, they went off to Malange a distance of over six miles and supplied themselves. Later on, observant and unprincipled people began little stores just over our boundary line, but beside the commodities needed, there is the rum, convenient and prominent. To these stores, though our people would prefer not to encourage them, I think their necessities sometimes drive them, and others who are not keen in moral distinctions will go to them from natural liking for persons who keep them. A painful development of this same thing is at Quiongou, where a young man once a prospective native worker of no small promise is now the proprietor of one of these native rum-shops almost at the head of the road leading to our Mission, and I dare not say the abolishing of our sub-store there was not a strong temptation to him in his downfall. I shall not attempt in this report any suggested remedy of this evil. It would open up the whole subject which is not for me to discuss here, although I do feel, after another ten years consideration of the subject, I feel more ready to give a decided opinion on the whole matter as it relates to this part of Africa with economic problems peculiar to itself, and the fact grows more apparent to me that to ignore this and kindred problems too long, will be more like setting aside an unpleasant subject, rather than fully meeting a live issue.
Trade in various legitimate forms has always been, I think, the largest source of gain possible in Angola, and not all boys who come under our training can be expected to stay out of it. Some are strongly drawn to it, and why not?

But the problem is, if they are not guided, instructed, and perhaps controlled in it, they play at once into the hands of rum dealers and slave traders. I recently had a long talk with another of our formerly promising young men, who is now a trader in the Haku Country. Trading, without doubt in rum and slaves. The climax of our talk was at the fact that on his part he had failed at the critical test to forsake all for Christ, and I was constrained to say to him that were I in his place, rather than sell rum to ruin my fellow man, I would forsake all its gains and earn my bread by the sweat of my brow in gardening and stock raising. He lifted his bowed head, and with a meaning look quietly replied: "Sr. Dodson, do you not know that if a young man like me settles down to such a life and gets a garden and herd of cattle that he is at once pounced upon by his own color and the Portuguese and by one pretext after another stripped of all he has? I do not see any way for me to make a living but at trading. I started it alone, but the Portuguese found ways to shut me out, so that I have nothing to do but to fall into their hands and do as they say." The general outlook here for African youth of any talent is crushing. There seem so few avenues legitimate to a Christian native for bettering his condition materially, and oppression superadded. Thus follows the old story of the prostitution of the soul for a morsel of bread. To cope with the whole question is not for me, though it may well burden my heart; but I thank God, Jesus died for these, and that some we are able to lead to bear His easy yoke, and help bring their fellowmen to the "true riches".

Native Stations.

By the blessing of God, this work is being strengthened and extended and the indetatigable labors of Bishop Hartzell among friends at home are deeply felt and appreciated, not only bringing material aid, but inspiration. One new Station has been opened among the raw heathen, in a locality called Nzengele, another among the more civilized Ambaquistas at Nzamba. These, with Kalombaloka already reported, give us three new stations, which, with the original three makes the number now six, with prospect for others as soon as our means will allow. It has not all been fair sailing but victory over difficulties and in the midst of trial has been the general experience. The famine has been a great hindrance. It is hard
for us, with our ideas of the fruitfulness of Africa to understand why there should have been such a famine in the land for the past two years. But I have witnessed the failure by drought of well started crops, and in some places have seen whole fields taken with a sort of dry rot, rendering the mandioca root worthless. I sat at the table of an old ambaquista friend who has for years been noted as the richest gardener in Ambacca and who had supplied people as far off as Pungo Andongo and Malange with fuba and farinha. The day I arrived at his house on my way to Tomba, seeing I was somewhat jaded, he pressed me to spend the afternoon and night and send my carriers on, promising to fit me out with hammock carriers the next morning. I twice decided to go on, but at length yielded. That night he brought our dinner. It consisted of well cooked chicken and a product of Mandioca, farinha — this farinha had been given to him the day before by one of our native brethren whom he had visited. When the frugal meal was spread the old man poked his head into the room saying: «It is little, it is very little, help yourself». In a flash I took in the situation. His gardens had failed, and this perhaps was his all that he was offering me. ‘Come in, my old friend’ I said, ‘there is plenty here for us both and to spare.’” His ready consent looked like gratitude, and together we had our friendly feast. He set me up a bran new travelling bed with a mosquito netting, and in the morning, though with difficulty secured me two hammock carriers. Passing his great gardens, his men spent half an hour picking here and there for a handful of roots to take along, so effected by drought and dry rot.

Only two days previous, my carriers complaining to me of hunger I made an appeal to the son of a rich old Ambaquista who had piles of money in his house but little or no food. I said, ‘Joaquim, is it not possible to arrange a little fuba for my carriers? their strength is falling from hunger’. He laughed and said, ‘Sr. Dodson, believe me, I have not tasted funji for a month; as to a little corn and peanuts I will try, but there is no fuba (Mandioca flour) in the land’. I tell this to show its bearing on our native work this year. I found that at Tomba they did have fuba but it was at a cost to missionary labors. When I pressed any matter I was accustomed to the reply ‘Yes, indeed, but after this fight with hunger is over’. Bro. Joao Garcia whose little child and finally his wife sickened and died, was not able to keep up his gardens and wrote me of his distress I sent him $20.00 for relief. In about a week he replied with many thanks but added: ‘The $20.00 went to pay for what I had eaten and to buy a little more.’ It looks as though money were of little value, people sell food in such little bits and so high. But thank God, not a single complaint have I heard. All are cheerful and happy-looking up.
Hombo.

The afflictions of our Brother Joao Garcia who is present with us at this Conference have been most painful. Last year I reported the death of his only son a most helpful and promising youth. This year the death of his second daughter was followed by that of his faithful and best helper, his dear wife. In writing me though he confessed himself stricken, his thoughts seemed to be more occupied with the testimony she left. His pathetic letter speaks for itself. I will translate as near literally as possible: "My Beloved Presiding Elder, — I communicate to you and the other brethren that on the 24 at midnight (the hour calculated as I did not actually have a clock) passed happily from this fleeting life for eternity my beloved wife Maria Rigello Garcia. At the dawn of the 24 she said to me: "Send my clothes to be washed for this is the day for my going out of this world." After the sun had arisen she said again, "send my pannos to be washed, Do not judge that I am longer in this world". She then called her older child Joanna and said: "Stay by your little sister, I am going where there is no more sickness, no more death". At night she recited a hymn in Portuguese, "Ca soffremos afflicao, Ca desgostos perto estao, Mas la no cco ha paz". Here we suffer grief and pain, Here we meet to part again. But there in heaven is peace". I have not time to relate to you all her testimony. I am between affliction and joy. Affliction for the lack of my longed for Maria, and joy that the Most High condescended the favor that his servant should leave us a good testimony. Your brother in the Lord, Joao Garcia Fernandez." Knowing her great helpfulness to her husband and her value to that native station the news of her loss grieved me much but I could not fully take it in until I got there and glanced around the place. Her two remaining little children came running up the path to greet me. Their upstretched hands, their perfect silence and the look on their faces expressed more without words than words could tell. But how compensating is the mercy and grace of God! This is the native station where there has been most apparent fruit. It commenced with the chief of the village who was converted and now reads and writes. He was followed by his brother both of them gifted speakers and strong characters and men of peace. The old mother who kept the fetishes of the chieftainship then came, and since then quite the whole village, burning their idols in public testimony of their faith in Christ, and dissatisfied with being mated according to native custom, one couple after another presented themselves for Christian marriage. Bro. Garcia once complained to me that one of his best boys had run away from school. Later it was found out he
had started a little school of his own in his father's village where he taught reading writing, the catechism and singing hymns. One day his father called in the shingelador a priest of Kiboxi, the great object of superstition in Ambacca, and they were to sacrifice and have a feast, and incantations. The young schoolmaster and his boys all began to cry and refuse to have anything to do with it. It so disgusted the old man that he gave up the business. We never know where our influence ends. Since writing this report I received word that this same father has allowed his boy to ask a blessing at the beginning of every meal. What next I do not know, but the fire seems to be burning here.

**Tomba.**

Tomba, a morning walk distant from Hombo has witnessed perhaps greater labors by the brother who also sits among us, Mattheus Pereira Inglez, but so far he seems to have stretched his hands to a stiff-necked and perverse people, though there have gone out this year from under his care three native workers, and one talented young school teacher whom I have brought to Loanda to pass a course in the school to fit him for imparting the art of teaching. All of these were schooled and trained by this brother who still holds on his way with hope. In place of Bro. Gaspar Inglez whom I took from Tomba for Nzamba, I placed Bro. Antonio Joao Inglez and his wife Maria who had been care taking at Malange. The statistics of Tomba are not very bright this year owing to the fact that so many have gone out to Zamba and by some misapprehension the candidates for probation have not been brought on as they should. The following conversation between the native pastor and one of his pupils gives an example of a boy's impression of what he hears. "Are you not ready to enter on probation in the church seeing you have confessed Christ?" "No sir, I don't want to be a probationer. I want to be a full member". What! Do you know the difference? "Yes sir, a probationer is one who comes for a short time; a full member is one who comes to stay".

**Nzamba.**

Nzamba is a place of large surrounding population and we hope for results here in the school under the labors of a native pastor young Henrique Marimand who has spent years of faithful labor at Tomba and is tried and true. It is said there are here 1200 people to be found within
a radius of one mile and a half. The people are the Ambaquiosta who
as a rule are very desirous of an education, but there has recently been
a recruiting scare which may affect for a time our beginnings there.
Some tried to disuade Bro. Gaspar from going to this place as there has
been great famine in the land. He replied, he was determined to go and
trust the Lord, and knew that some how he would be fed.

Nzengele.

This is also an entirely new station from which I have already
received encouraging reports. The kind old Chief here received Bro. John
Webba and his wife Miriam as real friends and promised to help in any
way he could. The journey hither was a trying one to Miriam and her
little children. The first thing out of Quessua on the way was to cross
the Lombi River which was flooded. Miriam came to me at the last
hour and looking pitifully in my face said, "Mr. Dodson, John is going
with you by way of Lengue, how can I get across that river with my
little children?" She reminded me of another Miriam who went through
the Red Sea and came out with a song of praise and I replied: "Miriam
be of good cheer, the Lord will certainly help you and you will be glad.'"
I did not see her again until we met at Nzengele. I asked her how she
got along and she said pleasantly: "Very well sir, the Lord did help me.
Three men were there with a hammock and there was no trouble." The
curse of Nzengele is rum, dealt out to these peacable people by unprin-
cipled exploiters. Taking a poor bloody fellow just out of a fight as an
object lesson, I sought to shame them and warn the people of how they
were drinking death instead of buying food and clothing.

Candemba.

Lengue Station, now more properly called Candemba by its new Super-
intendent, from the valley which it overlooks, has recently been the cause
of much concern. The former native worker, Bernardo Augustino, some
time since gave me notice that he had been chosen Chief by the Bango
people though I held him to his place until I could get around there. He
is still on trial as to his motives, and seems to be held off by his people who
have begun with him as they are likely to continue and end, namely, in
asking tribute of him instead of paying tribute to him. He sought my hearty
approval, saying this would give him great influence among a large and in-
fluential tribe containing 40 Chiefs. My reply was always that I dare not say that I believed that he was following the first will of God, and his station showed neglect and a divided mind for some time with which I had borne patiently. But that since he had evidently made the choice and taken the first steps I could say to him I would always in the future as in the past be his friend and seek his good and come and preach among his people as occasion offered, adding: "And so long as you walk in accordance with the rules of our church, you will be considered a member. You know those rules as well as I do, and you know your duty ". The final settlement with him was a long weary day, and when it was over I saw his heart was as sore as mine. He felt himself outside. The next morning as I passed out on my bicycle I met him in the road slowly walking along with his head bent and his hands behind him. He reminded me of Victor Hugo’s description of Napoleon wandering in the dusk of evening after Waterloo as one who had lost his way. I trust for the better, but that chapter is closed. His first act in office as Chief is the working out of prison one of his subjects by saving $75.00 worth of hard wood plank. I shall seek always to do him good, but his work as native preacher is at present at an end. He says he wants his boy educated in our school here, but failed to have him ready at the appointed time. His place is taken by a faithful man Francisco Argao, who has for seven years refused to go into positions for trade that he might keep a good conscience. He is an Ambaquista whom I have been helping some and already has his school. I have promised little rewards to the native children to attend this school regularly, and mean to follow this up vigorously until we make a break in the heathen ranks there, which up to this time Bernardo with all his influence has not been able to do. But I have more confidence in this man’s sticking at the one thing. The people are as wild as the very deer around them and very wicked, although the poor dirty, smart Chief has for a name a blasphemous title, equivalent in English to the words “God on high”.

Malange.

Malange, for several years closed to missionary effort with a plant too large for the Laie of the prophecies ever to be utilized, was divided in halves, and the least desirable sold for a thousand dollars, part of which was used in building our part of the partition and other walls, and in the purchase of a woven wire fence with two gates on the front street. Not all of this work can be completed until the coming Dry Season. The town Council threatened
to take this part of our property from us, but the Governor assured me they had no power to do so. The improvements referred to above will save it to us beyond dispute. There are left to us here two old build-
ings that can be utilized, and a stone foundation for a large new building which was never completed. In addition to the foundation we have the greater part of iron frame and covering for the roof. The town of Ma-
lange is the proposed terminus of the Rail-road running out of Loanda, and no one can at present tell its future, but under present conditions, we are not at liberty either to abandon the place nor open up work, so there is nothing special to suggest.

A statistical review of the Stations shows an increase in full members at four Stations as follows: — Tomba, native station, One. Loanda, Three. Hombo, native station, Eight. Quessua, principally from our Schools, Eleven. Total, Twenty. As the total number of full members is 101, this is an increase of near 20%. The total of full members, probationers and baptised persons including the children, is 239.

It is apparent, we know, that, according to our numbers and the time we have been a Mission in Angola, the above statistics look small, and yet difficulty of showing on paper all the good reasons for this fact, reminds one in some sense of the difficulty in "keeping a ledger account of a mother's love." In fact, the far reaching results of this Mission in Angola are impossible to tabulate, and I feel good about it and rejoice deeply in my secret heart, believing the day is not far distant when these results will burst forth like a great fire that has been accumulating in quiet and power.

I must be permitted to express my gratitude to God for the substantial labors of my dear wife, which this year, more than ever, have added a great percentage to the effectiveness of my own. Especially have I perceived this in the uplift and inspiration she has brought to the native women, the wives of our native helpers in particular, and I ask, that in connection with her other work, she may be appointed as Missionary at large to the native women, and whenever practicable, accompany me on my round of the Station.

William P. Dodson - Presiding Elder.
LETTER FROM FRANCISCO ARGÃO PEREIRA
CANDEMBA.

My Presiding Elder,

Love urges me to write you these lines to enquire for news of you and your wife, and to send my congratulations to our Bishops. I have recently begun school with four new scholars and am going on in my work here though the famine which is sore in the land makes it difficult for me for the time.

(Translated from Portuguese).

REPORT OF JOÃO GARCIA FERNANDES
HOMBO.

I was called from Hombo Anjinji by Bishop Hartzell to the conference of 1907. By the grace of Jesus Christ in 1903 I received into the school a disciple by the name of Domingo Antonio Paschoal, with his companion. They were afterward both converted, married and became full members and after learning to read and write left the school, with his Bible and have helped much in teaching and praying with the chief of Hombo Anjinji and his family every morning and night and also opened a small school. In June 1905 there came to school a boy by the name of Francisco Domingos Pedro da Silva. After having believed and having been baptized by the presiding elder, Mr. Dodson, he left the school on May twenty fourth of the current year, carrying with him a Bible and catechism. Arriving at home his father was angry, saying that he did not want in his house a child with the words of the Americans. When he let him go to Hombo Anjinji it was to learn to write well and do sums and nothing more, and if these things should continue in his house he would send him away to some other place. When the younger brother of Francisco heard that his brother was to be sent away, he said: “If my brother is sent away I will go also.” The younger pupils are ten, among whom is a mulatto girl in dresses whose father delivered her to the mission by means of a letter. She already reads. The older ones are four.

(Translated from the Portuguese).
By the great love of God I have held Sunday services, family prayer, taught a school of 27 pupils, taught catechism in Portuguese and Kimbundu. On Dec. 11 Joao de Cumba was transferred from this school to Loanda, Andre to Nzamba. Three died, and two have absented themselves, which leaves twenty one whose names are on a list in possession of my presiding elder, Rev. W. P. Dodson. I am in the habit of visiting also the sick. I have had difficulties in sustaining and clothing the pupils. My two helpers Antonio J. Inglez and Clement T. de Souza have also held services and visited villages as far as Duque De Braganza.

(Translated from Portuguese).

Report of Mrs. W. P. Dodson.

My work during the conference year just closed has been very much identified with that of my husband. We have had no permanent home and as I have gone with him from place to place my interest in this blessed work has increased, as I have gotten a broader view of the needs of the work, especially among the women of our native stations to whom I have particularly endeavored to minister, seeking to lift their minds to the privilege before them in helping their husbands. On July 25 I committed our baby boy Herbert of nine months, whose life seemed in the balance, into the kind hands of Miss Nellie Atkinson of the Brethren Mission in the interior, who took him to England to join his brothers and sisters, and went to join my husband who had gone on before, he meeting me at Lucalla River, opposite Tomba, where we crossed in a canoe to the mission.

I was especially impressed with the work at Hombo, one of our native stations which was started seven years ago. Brother Joao Garcia Fernandes being placed in charge. I was reminded of the beginning of his labors here when he was given a house by the chief of the village in which to live until he could build for himself. Having spent the rainy season there he concluded that it would be preferable to be independent of the heathen to whom he came to preach the gospel, so taking his wife and children he moved to the site selected for the mission and there underneath a palm tree with a few reed mats as the only shelter from the piercing winds of the dry season they lived while building the first house. His labors
have been attended with wonderful success. The chief of the village was his first convert and the chief’s wife and mother, who at first bitterly opposed him, are now firm believers, and his brother and many others have been converted. While there I witnessed the burning of charms by a woman converted a short time before. The people of the village gathered around while hymns were sung and Brother Mattheus Inglez spoke to them of how he once believed in the power of such things, and how the light broke in on his soul when Jesus Christ the Saviour was revealed to him, and fervently testified to the power of God to save. The people all along the way seemed so glad to see us: but at one place, among the wild Mbondó tribe, they seemed afraid that the white man came to bring trouble. This was one of the places in which Mr. Dodson desired to establish a native station, as the very fertile land is watered by a beautiful stream that flows through it. It abounds in building material including a grove containing fine hard wood trees. He labored in vain two days with the hard old chief and his men: but they held firm to their conclusion not to permit it, threatening to move their village if we determined to settle there. They protested that they enjoyed our friendship and desired us to visit them and declared that their only reason for refusing their consent was their fear of complications with other white men; meaning the Portuguese. We still hope some day to open a native station at this place. We were very heartily welcomed by the people of Nzengele and Nzamba where we now have workers. Though we met with many difficulties it gives pleasure to feel that the native workers are contented and happy in their work.

Meanwhile I have done some translation work, some teaching of languages, visiting villages and teaching the people, especially the women and children.

Mrs. W. P. Dodson.

Report of Loanda Station.

Another year has come and gone since we last met as a conference. Many have been the mercies and blessings received, and many have been the difficulties and trials which have been met and overcome in that time. All praise and glory be to God who always causeth us to triumph in our Lord Jesus Christ.

We have much to encourage us. I would like to point out a few of the most encouraging facts:
1st. The steadfastness of most of our native Christians in the midst of persecution from their own people, and which at times has been of the most trying kind.

2nd. Their liberality, as seen in our Sunday Collections, amounting to $72 for 1906; Collection to Missionary Society, amounting to $55; and in the opening of our new station at Colombo Lo. At our Missionary meeting, November 15th 1901, about $150 was pledged by our Loanda Methodist Episcopal Church for the support of the workers.

3rd. The triumphant deaths of Antonio Jose Agusta and Jose d'Oliveira. The former of these young men had a wonderful conversion. He was a drunkard and slept many a night on the street, being so drunk as not to be able to find his home, and was carried there many a time in an unconscious state. God took him from the fearful pit. Truly his feet were set upon the rock Christ Jesus. He never faltered, though often tantalized and persecuted by his former companions in sin. His testimonies in class meeting were always bright and clear, and it was often remarked that his face shown with the glory of God. Our church in Loanda misses these two brethren, but they are with the Lord.

4th. The evangelistic spirit with the gifts which accompany the same. During the past year a weekly gospel service has been held in one of the worst parts of the city, conducted by a number of our native christians, each one in his turn taking the service. The power of God has been manifest in these services.

In passing I might speak of the village day school conducted by two of our native women workers, Isabel Castro and Servilina Carlos. Reading, arithmetic and sewing are being taught. The school is opened every day with singing and prayer. The catechism is taught with passages of scripture. In one of these opening services, one of the pupils who had been seeking God, was enabled to trust in Christ alone for salvation. This girl had been under conviction for some time. Two hymns in the native language were sung, namely, "Man of Sorrows" and "I am saved, the Lord hath saved me." During the singing of the first, conviction was deepened and the tears of the penitent flowed freely as she saw the love of the "Man of Sorrows," and what sorrows and sufferings He went through for her. After prayer the second hymn was sung, and, during the singing of the same, rest and peace came to her soul. She is a bright Christian and is under training in view of becoming a native worker. These two teachers are indeed lights in the darkness, and workers of the better type.

Our Missionary meeting on November 15th marked a new era in our Loanda work, when this native church bade God speed to Brothers
Jose Paulino Faustina and Francisco Castelbranco who, on November 16th, 1907, went to Calomboloca as native missionaries to take up their abode among that interesting people. Difficulties and trials have been abundant but, through the mercy of God, we are pressing on. Satan has long held his sway among these people and the white man is there with that which curses both body and soul. Our aim is to open schools, to have industrial work, but most important of all, to preach the gospel to these heathen.

We have built a neat little building, 32×16 feet, to serve as a dormitory and study for young men who want to dedicate themselves to gospel work among their people. The Training School was commenced here at Loanda February 1906. We have now five in training. Two have gone as native workers to Calomboloca, one died triumphantly, and three others who entered are still members in our church in good standing, but are no longer members of the training class. Owing to building, custom house, and the general work of the station and treasury business, this work, together with church and evangelistic work, has been very much hampered.

During the past year we have had several series of evangelistic services. Our labor has not been in vain, as some in each of these series, have been convinced of sin and led to trust alone in Christ for salvation. I believe that if we could devote more time and strength to this evangelistic work, more souls would be brought to cry out, “what must we do to be saved,” and the Kingdom would come in greater power.

Robert Shields.
Pastor in charge.

Loanda, Jan. 1907.

Report of Jose Paulino Faustino.

I give thanks to God for sending His Spirit into my heart showing me my sins. It was the 11th of June, 1903, and on the same day I fell at Jesus’ feet and felt the Spirit testifying with my spirit that my sins were forgiven.

After three months I felt the Lord calling me to His holy work. This call greatly tried me, but gathering together a few Christian friends we resorted to prayer, and God, converting then and there a woman who was with us, taught my heart to give good heed to my call.
I have since been appointed to Calomboloca, one and a half hours distant from Cassoneca (a railway station). We found here many people, and I have found great joy in being among them. The names of the villages are Calomboloca, Kindambiri, Sunga, Botoma, Baniza and Malambo.

(Translation from the Portuguese).

**Report of Francisco Castelbranco.**

On the 12th of June, 1903 God caused me to know that I was a great sinner, and I repented and received the witness of the Spirit.

I have been careful in distributing the Holy Word, and have prayed to God to aid those who still know not the way of the Lord.

In the month of October 1905 I was appointed by our pastor with permission to go and teach the people in Calomboloca, who do not know the way. On the 15th of November we were given a farewell service, and on the following day set out for Calomboloca.

When we arrived we found many people in the villages and many came to hear the word. I keep praying that God may aid the people of this land.

(Translation from the Portuguese).

**Report of Isabel Castro.**

I thank God because I am better than I was before my heart knew the Lord. I am asking Him to help me to believe in Him constantly until my life shall end.

Since January 1906 I have had work in the native quarter of Ingambote, teaching the girls reading and sewing. During the year we enrolled 28 girls, and have had as many as 15 in attendance. In June Servilina came to help me with the reading and writing.

We have our school from half past eight until eleven o'clock. We begin by teaching singing, the catechism, and with prayer. God is helping us and one girl, Maria Braz, has been converted and received into the church.

In the afternoon I visit the women in their homes. Some receive me well, but others begin as soon as I enter, to make excuses and go away. We are praying for our sisters who are still in darkness.

(Translation from the Portuguese).

The last year has proved one of great testing, but proves that God is with us to tide us over difficulties, if we go on in that which we are persuaded is best for the advancement of the work in this land.

Since July we have been steadily increasing in spite of the inroads of Catholicism and the fact of governmental recognition, privileged to the schools by yearly examination. Our actual membership at present is ninety. These government examinations are regarded as tests of good teaching and indicate a child’s progress in writing, reading, arithmetic and grammar.

They are divided into first and second degrees, embracing fairly well our common school course. The difficulty lies in the time for certain studies. Thus sixth grade grammar and reading require but fourth grade arithmetic, and these without either geography or composition work. To conform strictly to this prescribed course would no doubt give us a higher percentage in the examinations, but would take much from the child which is opening heart as well as mind.

Said one of the oldest citizens here, “I believe the more our children are educated, the better they are fitted for life, but I cannot persuade this people to do it as I do, your school offers the children a higher degree of education than any other.” This man has eight children connected with our school. They are his granddaughters and grandsons and they are among our best payers.

Last year there was enrolled in the school a little paralytic girl. She came but a short time. This year I was surprised one morning to see her hurrying up the stairs, followed by her younger sister. Their brother having been some time with us, I judged the mother had sent them and I gave them seats in the primary department. Great was my surprise when, about an hour later, the mother, a Portuguese woman, appeared at school seeking her two girls. The older child did not care to leave, whereupon the mother explained to me that she was obliged to send her girls to the sister’s school because of their religion, but she added in a secret but triumphant manner, “I can send the boy here. He can be educated.” But fear has done its work, and since the Roman Catholic Bishop’s coming, the boy too has been taken from us. A few days after the arrival of the Roman Catholic bishop the mother of one of our faithful boys was requested to appear at the fort with them. At first she went alone and explained that she was quite desirous of having her son continue at the Mission school. She was severely rebuked and told she must present the boy the next day, as the order was from the Roman
Catholic bishop himself. The boy was taken from us and put in the municipal school, thus openly declaring that we have no right to the children of convicts. This boy was with us four years and, though only eleven years of age, had passed the examination with a mark of 80%.

To make our work tell we must begin at the beginning. If the child enters at six he should, under competent teaching, be able to complete the prescribed course at 15. Great are our possibilities to enter them at this age. The villages around us are filled with children from 6 to 9 who attend no school. They should be gathered into village schools and taught. They are hungering for knowledge and are willing to be lifted up. They are the children of the poor but will furnish in time to come, valuable material for the extension of our work.

We should begin our laundry work. Among the vast majority, few of the parents see the value of much book education to the girl. But the eye glistens and the face lightens up when we talk to them of teaching their girls washing, ironing and sewing. The girls could be persuaded to bring weekly their soiled garments and taught to wash, iron and mend them. They themselves would furnish the soap, starch and coals, we furnishing the outfit.

There is a desire for reading among the children and I long that the beginnings of a school library be made. There are no books outside the school text books which form reading material. Novels and journals comprise the literature of people.

The last year's work calls forth hope and rejoicing in Him whose work it is and to whose glory we believe it is working. The children show a deeper interest in the things of God than heretofore. Many are seen at our Sabbath services and I believe some have really chosen to serve the Lord Jesus, though I have pressed no public confession of same, as they belong to Catholic homes. Upon questioning I found that several had started to pray at their homes since coming to the Mission and two had taught other members of the family to do likewise. They seem ready and willing to be led closer to Jesus.

We have 55 boys and 35 girls. Two whites, 58 mulattoes and 50 blacks. The average pay received per month from each child is 400 reis. The entire amount received, outside all scholarships, was $360.00.

Loanda, Jan. 1907.

MRS. ROBERT SHIELDS.

Principal.
Report of Miss Florinda Bessa.

Looking back over this conference year, I do thank God for all His goodness and help. In November 1905 I was transferred from the Primary department to the intermediate where I have been ever since. Mrs. Shields had kindly, whenever possible, given me lessons to help me in this work, for which I feel very much indebted to her. Outside of the school I have had little else to do, except helping a little in the home work.

I was appointed class leader last conference, for the native Christian women of our church here. This has been the joy of my life, and, though feeling very weak and unworthy, I think the Lord has met us in our little Tuesday night meetings and both comforted and blessed us all.

I have had the oversight of the village "Dorcas School" this year, which Isabel has so ably taken and carried on. We thank God for this little beginning amongst the girls, for it will mean so much to us in the getting hold of the mothers.

Two little incidents this year have given me much encouragement, and prove the truth of the words, "Sow beside all waters." Surely we do not know which shall prosper.

The first was just as I was coming down with the varioloid, which kept Miss Mason, my kind nurse, and myself prisoners in quarantine for a month. I had not felt well all day and the children noticed it. One of them asked if I was sick. I told them I was feeling very poorly, as my head ached so badly all day. Down went the little boy's head on his desk. "O, Jesus, don't let Menina Florinda get sick!", he prayed, and though I was in the midst of a lesson, all the children stood very still till he was through. It was so sudden, and coming from a boy I would have least thought of, so full of fun and mischief was he, it was a real joy and surprise.

The other was in Sunday School. We were having the lesson of the loaves and the fishes, and I tried to impress upon their minds how Jesus, though owner of all things, always thanked God for all the good he received. I asked how many of them remembered to thank God for their food each day. One boy said, "I will tell the truth, I don't, but my brother always goes behind the house and thanks God when he gets his food before he eats it." I told them how happy I was to know that, and how glad I would be if they all would begin to thank God, even if they found it hard at first.

Several have told me they have begun to pray. These are indeed oases in the desert which are now and then made to appear to refresh and strengthen us. Praise God.

Florinda A. Bessa.
Report of Miss Anna M. E. Samuelson.

It seemed a very glad day to me when, nearly fifteen months ago, shortly after the close of the last conference, I reached Loanda. I knew it was not any power of mine that brought me here. I came because I could no longer withdraw from responding to the Master’s call which, from earliest childhood days, had been calling me to Africa.

On the third day after I came Mrs Shields introduced me into the primary department of the School and left me there in charge, with one of the older boys as a helper. I continued with this work until June, when Mrs. Shields herself took the higher classes, which had been in Miss Mason’s charge, and Miss Mason took the primary work.

In February of last year, Mrs Shields asked me to take the sewing department in the school and I have kept it ever since, sewing with the girls one hour a day.

We have, in the course of the year, introduced the making of simple garments, and also embroidery. The girls have been delighted to take up these new branches and gladly have the materials been supplied by the parents, who seem anxious that this part of a girl’s education should not be neglected. We have been asked by at least one family that the daughter might come for special lessons in cutting and making of garments, but as yet Mrs Shields has not found it wise to undertake more than what we are doing. I feel confident that we should meet with success if it could be possible to give the other girls more time for sewing or special lessons out of school hours, because sewing is one of the very few ways in which the women in Loanda are able to earn their living, and if our girls could be able to make their own clothes, and those for their family, a great deal would be accomplished. If such an undertaking were made it would be necessary to add a good strong sewing machine to the outfit of our school, which could be used by the other girls.

Anna M. E. Samuelson.

Report of Miss Lettie M. Mason.

After Conference last year I continued my teaching in the school, in the grammar grade, until June, when Mrs. Shields took up that work and I went into the primary department where I am still.

Mrs. Shields has given me a number of lessons in primary teaching methods, which have been a great help in my work. Besides the teaching in the School I have a class of eight pupils who are having piano
lessons. What time can be spared outside of school hours I have spent among the women in the native village. I feel that I have certainly been blessed in the going and trust that there are those who have been helped and brought to realize a little about Jesus and His love for them. I have also gone on each alternate Sunday afternoon with our native worker, Isabel, to hold cottage meetings at different houses in the village, and it has been a joy to note the growing interest.

At some places where we have gone recently the people have invited all their neighbors to come in, so we have had an attendance of as many as eighteen, most of them women who have never come to our mission services, and whom we would not be likely to reach in any other way than by going to them.

LETTIE M. MASON.


This conference year has been remarkable for its fiery trials and fierce temptations, yet also for its glorious victories. Wherefore I most heartily thank God for every trial, and joyfully praise Him for every victory.

The year was opened by Bishop Hartzell ordaining and appointing me pastor of Quessua church the 29th day of October 1905. On the 31st of the same month the Bishop organized our Quarterly Conference with twelve members, Since then we have had two sessions, Presiding Elder, Bro. Dodson, presiding.

During the year the stewards have been very faithful to the work allotted them. Prayer meeting has been held regularly every Saturday evening, with the exception of two or three evenings, and, although not as well attended as we wished, yet they have been productive of much blessing. We have four classes with sixty members, which have been well attended. They have been kept up regularly, with the exception of one, the leader’s time being taken up by attending to a sick one.

The Sabbath School has not missed a session during the year. The superintendent has been good. The collections of the Sunday School for the year are: Missionary Society, $30; for church expenses, $18.

Six of our church members have been transferred this year as follows: Two to Lengue, three to Nzengele, one to Tomba. Two of these have taken charge of stations and four are helpers. One of our local preachers, of whom we had great hope, left us, choosing to be a king rather than a humble servant of Christ.

The day school for boys has been continued very faithfully by Miss
Lily B. Turner, with the exception of a few days of sickness. The girl's school of the W. F. M. S. has been taught by Miss Susan Collins and Miss Martha Drummer.

The Industrial Department began the year with eight boys, three of whom we were compelled to expel for misconduct, but three others having been taken in their place, the number remained the same. They put in corn, beans, sweet potatoes and squash last year, to the value of $370.05, and this year about as much, though this year's was put in under the disadvantage of losing the first five weeks of the first rains, which are the most productive. Therefore this year will not yield as much. These five weeks were employed in work on the Malange wall. The boys have also planted a grove of bananas, plantains, pineapples and rubber trees. They built a house for themselves and have kept the roads around the house clean.

I preached forty-eight times, administered the sacrament twelve times, baptized fifteen children and seven adults, received on probation, seven, into full membership, twenty, buried four, and married one couple.

William S. Miller, Pastor.
WORK OF THE WOMENS' FOREIGN MISSIONARY SOCIETY

Report of Miss Susan Collins.

After years of waiting at Quessua for help, I was greatly rejoiced a year ago to hear that a co-worker had been found at last for Quessua and would soon be on the way to us.

Miss Martha Drummer reached Quessua in May. She soon expressed herself as being delighted with her surroundings, and we were more than delighted with her. She is going on with her school and seems to increase in love with Quessua.

We have other reasons for rejoicing in our work. Our school is on the increase, and we have almost as many in our family as we have room for at present. We are also expecting to put up our new house the coming dry season, which will afford plenty of room for these poor little needy ones that come to us from their heathen homes.

My work is looking after the station and trying to guide the girls in their work from day to day.

Susan Collins.

Report of Miss Drummer.

It is with gratitude mingled with humility that I make this first report of my efforts to serve in this part of the Master's vineyard. As I take up my pen I have a sharp note of warning in I Kings XX, 11, "Let not him that girdeth on his harness boast himself as he that putteth it off".

Arriving in Loanda April 9th 1906, I spent five weeks there before coming to the interior. Much of this time was spent in the study of the Portuguese language and the kind assistance of Miss Mason and others was very valuable to me. On my arrival at Quessua a very cordial welcome awaited me and I soon felt at home. God moves in a mysterious way, and I did not stop to question how he could use such a dull pen as I am to write His new name of love on the hearts of these who sit in darkness. I am going forward simply trusting day by day.

More girls have entered the Home this conference year than in any
previous year. There has been very little sickness among the girls. Nearly all of them have been baptized. The twenty-three in school show much interest in their studies. Recently we organized the girls into a Young Women’s Christian Temperance Union. From a human standpoint we call the past year one of prosperity.

I had enjoyed the blessed work of teaching but a few days when I was laid aside to suffer. Then and now I found His grace sufficient and, after partial recovery from my illness, gladly returned to the study of the languages and my school work, not in my own strength, but in the strength of the Lord. Since the Presiding Elder’s last visit, my weekly class meetings with our native Christian women have been a real blessing to me.

Pray that I may lift up Christ in my life (the purpose for which I came to Africa), that He may draw the people to Himself, and that the Father may be glorified.

Martha Drummer.

**Report of Quessua Boys’ School.**

I wish to begin my report with a glad note of praise to our Heavenly Father. As I complete my first five years of happy service in Angola, I recall with gratitude all His loving kindness and tender mercies, and can thank him for every step of the way.

Since last conference I have been all the time in Quessua, finding the manifold duties of the daily round a real joy, despite all the perplexities and difficulties that have striven to hinder. During the first few months I had a series of fevers, but since February, when mosquito frames were fixed to the doors and windows of my sleeping and living rooms, I have been entirely free from fever, and with a thankful heart enabled to carry on my school and other duties without intermission. I have much enjoyed having the little boys to mother—my experience with them confirming the conviction that much of our future work depends upon our getting hold of both boys and girls in their young and tender years.

At present I have only eighteen boys in school, though for several months the attendance ranged from 22 to 26. I have been encouraged and cheered many times by the expressions of appreciation from parents who send their children to school.

School work has been greatly helped forward this year by having proper desks, which arrived last January. I have taught school 281 days, with an average attendance of eighteen scholars. One boy asked that he
might learn to play the organ, with the hope of some day being a native worker and having an organ on his station. So I have started him and he has made good progress.

Among the boys of the mission we have had several changes. Three whose contracts ended in January, 1906, received their tools and left us. Since then at different times we have taken in eight new boys, but of these only three remain. Two ran away because they were expected to work harder than they desired, but since have regretted their flight and are begging hard for another chance. Others had to be expelled for various reasons.

One boy, a mulatto, died in June, after nearly three months illness, during which time all was done for him that we possibly could do. The Malange doctor was sent for twice but was unable to come to his assistance.

During the year I have been continually called upon for medicine and help in times of sickness, and in several cases the help thus given has been graciously used of God as a means of breaking down barriers and teaching the people. The heart-felt shout of "Alleluia, Alleluia" from one of our women probationers, whom I was permitted to help in a time of great peril and suffering, was in itself a benediction and a precious confirming again of my call to Africa; and when two or three weeks later she asked to be taken into full connection, saying, "Senhora, I know now that all the past is forgiven and that God sent you to save my life so that I might live for Him because of His great love," I could but weep for joy.

With the exception of visiting frequently among our own people, and one or two visits into our nearest villages, I have not been able to do any village work, though individual talks with women who come to sell native food have been many, and with the hope that some word might fall as seed into good ground.

By the blessing of God and our intervention a native man, who has been unlawfully held as a slave since his boyhood, and who is now a probationer in our church, was saved from the fury of his enemies and most signally granted his liberty by the Portuguese authorities in answer to prayer, and, to insure his safety, we have contracted with him as a servant in the mission for five years, much to his joy and to ours also, for he is a diligent and faithful worker.

Such experiences have assured us that God is with us and I close, praying that our new workers, whom it is a joy to welcome, may prove the faithfulness, help and blessing of God in abundant measure upon the work of their hands and see many souls born again as a result.

Yours in the Master's service,

Quessua, Jan. 1907.

LILY B. TURNER.
Report of Quiongoose Station.

At this important station my regular co-workers have been Mr. Williams and Mrs. Shuett, both of whom have my hearty commendation for loyal co-operation and wise counsel, as do also Mrs. Dodson and Mr. Schreiber, each of whom has been here for several months. School, business, transport, care and improvement of property, farming, medical aid, and church work are the chief forms of activity, and I shall review each separately.

Church Work:

Among native villages. During the early part of 1906, visiting by Mrs. Dodson and Mrs. Shuett awakened some interest among the women of neighboring villages. But on the whole this work has given very little encouragement. A more prolonged effort would be a fairer test of possibilities. Mrs. Shuett's duties as a class-leader have taken her occasionally to some of the villages. Four villages were for a time regularly visited by Mr. Williams and young men of the Native Training Class, with an average congregation of perhaps 20 at each place. Various circumstances interrupted this work, and for sake of the Sunday School at the mission it was allowed to lapse.

In July and August two weeks of daily evangelistic services were held in the mission chapel. I had desired to devote a whole month to this work, but was interrupted by an imperative call to another duty. The attendance was fair, and although there were no conversions, the time was evidently not spent in vain. At this time the Wednesday prayer-meeting was changed to meet in the afternoon as there are some who will come in daytime but not at night.

Three children have been given Christian burial. The first of these was the mulatto child of a neighboring rum-planter; the last, one of our schoolboys, Mattheus Domingos Martins, whose sickness and burial I wish I might describe, but cannot do so here.

In September the church members were separated into five classes, as provided for by our Discipline, and record kept of the attendance at class meetings. The class leaders are learning to give written reports to the quarterly conference. This beginning is encouraging, and indicates that there is room for improvement which may yield even greater results. Six Leaders' and stewards' meetings have been held.

Four native children have been baptized. Some of them have heathen parents, but they continue to recognize the duty of having such children come to us for training. All who are old enough have been formed into church class No. 6 and have weekly meetings.
Two simple feasts have been given: one in April by Mrs. Shuett to the day school pupils and some of their friends; the other by Mr. Williams at Christmas to the church-goers. Both of these have helped in interesting the natives.

The mission adherents, who are quite poor, have done well in giving to the Foreign Missionary Society, to the Sunday School Union, and to the British and Foreign Bible Society; the total contribution reaching the amount set for ourselves in the first quarterly conference.

**Sunday School:**

Our Sunday School which for some time had had an attendance of about 25, and had been taught as a single class, was re-organized in July, with three classes following the International Lessons. For a time a picture card was given as a reward for remembering something of the previous Sunday's lesson. Now we are giving a card to each one present who was not absent the previous Sunday, and a red mark for remembering the lesson.

The average attendance under this system has been, for the first quarter, 80; for the second, 50; and for the first three weeks of last month, 65. The Sunday School Union has aided by furnishing picture lesson rolls and cards. Of the cards, we now need a greater supply, because of increased attendance.

The Teachers' Meeting is held regularly on Friday evening. This and the Leaders and Stewards' Meeting are practically schools in record keeping, pastoral care, and methods of teaching the Gospel.

**Business:**

Regular licensed selling was continued for about two months after the conference of 1905. This fed the natives while they were waiting for new corn and reduced our surplus of native foods. Since then we have handled goods only as part payment for native labor and supplies, and for the missionaries at this and at other stations. Fourteen distinct accounts have been kept.

Business will always take a good many precious hours, but the prospect is that the unusual amount of it falling to Quiongoa station, will be avoided through the supplying of the other inland stations directly from Loanda, and that time may also be saved by simplified accounting, and by confining payment in goods to matches, salt, and regulation lengths of trade cloth.

Many of the business cares of Pungo Andongo station have fallen to me, and during the roofing of the main building there I made seven
visits, of from three to eleven days each, and involving 210 miles of travel. During these visits Mr. Williams was left alone in charge at Quiongoa, and gave careful attention to all matters left in his care. He also served very agreeably as head housekeeper during the 110 days of Mrs. Shuett's absence.

TRANSPORT:

During the fifteen months past, besides frequent carriers between here and Pungo, 134 head loads have been brought from Dondo, 39 from Lucalla, and 37 sent to Quessua. This has constituted 4-5ths of our total transport. The remaining 1-5th has been by ox-cart, with which one trip has been made to Pungo, two to Quessua, and five to Lucalla. This method has not been financially profitable, for, reckoning at the same rate as for head loads, the profit on these eight trips aggregating 850 miles has been put about $20 above actual expenses, including taxes and pasturage, but allowing nothing for the deterioration of the cart and yoke of oxen. Yet the advantage of the cart in being able to bring in larger cases and heavier articles, is not to be lightly considered, and the work of sending for and receiving the goods and paying the men, is less than with carriers. Besides, not having a store makes it more difficult to find carriers.

This method of transport would be more useful and economical if we had drivers hired by the year, and two or three yokes of oxen instead of one; for, as the weight of the cart is the same, four oxen can haul considerably over twice the weight of goods hauled by a single pair. Unless we secure such equipment, the opening of the new section of railroad may prove to be of no relief to Quiongoa in the matter of securing supplies.

PROPERTY:

The mission property here includes some 500 acres, bounded on three sides by two streams, one of which never goes dry. Perhaps 40 or 50 acres are cultivated by the 12 tenant families. These are now divided into three villages, but we plan to require them to rent lots in a single village under strict regulations as to sanitation and order. Some of them until recently had had dwellings adjoining the mission site. Last June each family paid a basket of produce as rent, and for this year, each adult is to give ten pounds of cassava flour.

A goat-tight fence to cost $800 and enclose 90 acres would prevent disputes caused by the depredations of live stock, enable us to secure a higher rent, and attract a superior native population. An additional
$800 would put a cattle fence around the whole property, and the raising of cattle might be undertaken as a means of income. This would be especially desirable if a satisfactory ox trainer could be secured, and the boys taught to train draught cattle for sale, and, later, for their own use. Rubber trees can easily be grown, and perhaps 30 acres can be irrigated.

Most of the posts have been set, and wire is on the way, for fencing the mission building plot of about ten acres, including a boys' and a girls' compound, and for a pasture of about the same size. The poultry has been re-fenced, and a cattle shed, and a sheep and goat house are being built. These lesser cattle are proving profitable for milk and meat, both to the mission table as consumer and to the boys' school as producer.

The mission road has been extended to reach from Kiahala brook on the south to Quiongaoo creek on the north, over a mile in all, or to about three times its former length. The native tenants have been required to clear straight paths to connect with this main path.

Besides aiding in the improvements already mentioned, the boys of the school have done a large amount of clearing and cleaning in paths and about the grounds, and have constructed enclosures for sanitary trenches for their own and for servants use,—one of the marks of civilization which they had never seen before—and have built two good stick and mud houses each containing two rooms.

The large mission press, which was liable to damage in the leaky shed where it was, has been taken apart, moved into the press building, and there set up in good running order.

**Farming:**

Not much has been done in this line, but a plow and a cultivator-harrow have been secured and their usefulness proved. Yet the lack of properly trained oxen prevented them from being used as much as they should have been. Some American corn is being raised, and we hope to save a good supply for seed. What we saved from last year was nearly all destroyed by weevils.

**Medical Work:**

At the opening of the year Mrs. Shuett had begun to treat ulcers for several natives, and during her absence Mr. Williams took up the work. As the amount done was at first small, no thought was given to keeping an exact record of it, but since the work has extended this has been done. (See report of Mr. Williams). This department, besides increasing the interest of outside natives in our work in other lines, cares for the health of the boys' school.
School Work:

This has included, the Boys' School, the Native Training Class, and the Girls' School. The first of these took on its present character in June of 1905; the other two were begun early in 1906. The total number of different names enrolled during the year was 50.

The Girls' School, which is reported at greater length by Mrs. Shuett, is for several reasons much more important than one would judge from the attendance. Small though this has been, it shows that the girls desire to learn, and that with a little encouragement from their mothers, a larger and more regular attendance would be noted. Mrs. Shuett in opening, developing, and teaching this school, has manifested unsuspected ability as a teacher, a goodly degree of tact, and unusual perseverance.

Some parents have expressed a desire to place their daughters entirely in the care of the mission, and we hope soon to be able to open a girls' home as a part of the school. Yet if this is done, great wisdom and care will be needed, that the great body of village girls be not discouraged from coming. But to bring up boys under Christian control only to marry girls trained in heathen villages is poor economy. So space has been marked off for a Girls' Compound, and in four months a dormitory can be erected and ready for occupants, if funds are forthcoming. $50 would be sufficient.

The Native Training Class had a total enrollment of nine, including some already in the boys' school. For several months Brother Dodson gave the class an hour's drill daily in Christian doctrine, in finding and using Bible references, and in oral reading. For reading, Matthew's Gospel in Kimbundu was used, and for the other work, the Bible and the Catechism in Portuguese.

Most of this class also attended the boys' school, where they had work in orthography, penmanship, and simple mensuration and accounts. They were also required to along with the younger boys, so that they might not get to feeling above manual labor, and might develop the ability to plan and direct the work of others.

Since his duties as presiding elder called Brother Dodson away, the class has suffered from lack of separate instruction, but two of the most interested and capable of the boys remained as pupil Helpers in the boys' school. One of them is still here. He is the first one who learned his letters in my school of three years ago. He came here at that time from another tribe, has mastered the Kimbundu, and is making creditable progress in Portuguese. He is also very useful in several ways.

The other was considerably in advance in his studies, and was required
to keep up schoolroom work during most of my absences. He showed considerable ability as a teacher, and near the close of the year was placed at the new station of Nzamba, as teacher and assistant to Brother Gaspar Inglez.

A third member of the class is now off somewhere in the woods working on a contract to get out $80 worth of sawed lumber for the mission. He seems to go about it honorably and intelligently, teaching his helpers the use of the pit-saw. If he completes this job properly and successfully, it will be a great credit to himself and to his teachers, as well as a boon to the mission, which for some years could well take all the lumber he could furnish.

The work done in this class has in important ways been supplemented and continued, as has been referred to in connection with church and Sabbath School.

The Boys' Industrial School has had an enrollment of 35, including 4 day pupils from the villages. The average attendance has been 15. Fourteen names out of the 35 have afforded an average attendance of 11, indicating the chief adherents of the school.

Since the break of three months caused by the conference, Mr. Moody's death, and Mr. Witheyt's departure, in October and November of 1905, school has gone on with but two vacations of about two weeks each. For some six weeks at the close of that year Mrs. Shuett taught the boys sewing, with the result that some of them now do very well in making their own clothing.

It was an agreeable surprise to find that after these three weeks without school, some of the boys whom I had left with pretty vague ideas as to the sound values of certain letters, had in some way become able to read. I have since observed that most of our boys pass through a stage of feeling: "I've almost got it!" It is then that they contrive to get hold of six cents, buy a copy of "Matesu," and carry it day and night until they can read it.

Outside of study hours the constant daily labor of the boys has, in spite of sickness, and inadequate supervision, accomplished a great deal of work. Besides building the two houses already referred to, considerable messenger and servant work has been done (for which the white folks have duly paid the school). Perhaps $100 worth of path and area cleaning and a multitude of odd jobs have been done.

Only a missionary prodigy could both be superintendent of Quiongoa station and at the same time properly care for the boys' school. Yet both church and school have made some progress and a great many minor, but not unimportant improvements have been made on the property.
Much has been done, yet it is but little in view of what might be done; much has been done but not nearly so much as must be done if we are to successfully honor our Lord in this place.

Ray B. Kipp.
Superintendent.


Dear Bishops and Brethren:

It is with profound gratitude to Almighty God that I present this my second report to the West Central Africa Mission Conference.

The past year has been a very strenuous one, and trying, but in the midst of all there has been a calm and blessed peace and a gracious refreshing from our God and many tokens of His approval.

The station at Quiongoa has been to me very pleasant and blessed. Brother Ray B. Kipp and Rev. W. P. Dodson have made my work delightful during the year by their kind and wise counsels. Between the superintendent and his assistant nothing but perfect harmony and a blessed fellowship have existed during the year. I have served, I believe, a very thorough missionary apprenticeship during the past year, by force of circumstances that have existed; by passing through and caring for, at times, almost every department of station life at Quiongoa, being alone for days at a time, superintending cooking, house-keeping, clerking in store, despatching and securing carriers, road making, planting and cultivating trees, gardening. caring for poultry and stock, and preaching and doing a large medical practice, besides some language study.

Statistical Report:

I have superintended Quiongoa station alone during Bro. Kipp's absence at various times for forty days. The care of housekeeping and cooking, etc. alone for 123 days.

I have preached through an interpreter in Quiongoa church ten times during the year.

I have conducted twelve prayer meetings and five class meetings.

Also eight Sunday School services.

I taught Bible class five times.

I held twenty evangelistic meetings for carriers and in villages.

I made thirty sick visitations.
I assisted the Presiding Elder in the communion services four times. Held 65 daily services for the sick who come from the surrounding villages for medical treatment.

**Medical Report:**

I have given, in a little over six months, 1700 treatments for sores, wounds, ulcers, sore eyes, ears, most of the sores in the last state of decomposition, and in some cases, considered beyond all human help. I have extracted fourteen teeth. I have had 325 dispensary cases where one or more doses of medicine have been given.

The medical department is a door opened by God, I believe, as it was thrust upon me without the slightest seeking it. This department can become a very powerful factor for our Christ and the Methodist Episcopal Church, as nothing appeals so quickly to the African as to bring relief to his physical sufferings, and especially after he has exhausted all heathen skill and the wicked cunning of the witch doctor. They rarely come to us until the case is considered hopeless. It is then that, with wise judgment and a loving Christly spirit, the claims of the gospel can be preached to these sufferers with power and find an attentive ear.

The patients are provided with grass huts by the mission and upon mission property, and their relatives provide them food and fuel, as most are quite helpless and have to be carried upon the backs of friendly relatives or parents.

One of the remarkable features is the native appreciation for this work, which is clearly shown by their willingness to pay for our treatment, and now we have eight patients daily paying, and a number of others. These pay a sheep or a goat, money, or carry cargoes or do work about the mission until the debt is paid, but usually the charges do not meet the running expenses of this department because of the poverty of the people. The hours of treatment are 8 a.m. until about noon, daily.

Before giving treatment a daily service is held for them, consisting of singing of gospel hymns, Bible readings, live testimonies to the saving power of Jesus Christ by native christians, the patients are asked to attend the Sunday service, which they do willingly. One young girl has entered the girl's school, who never would have done so but for this mercy department.

While it is exceedingly disagreeable at times, made so by the revolting conditions of the patients, yet I believe this is work that our blessed Lord would gladly do, as He did in Palestine, where lepers, the halt and the
blind, found such healing and blessing by their contact with Him. While much of this fearful suffering is the direct result of poor and insufficient food and unclean surroundings, yet not all by any means, as some of these patients have come where food has been in plenty and of good quality, and their fathers have been head men of large native villages, and even a commandante's son has been to us for treatment. Also in Brother Kipp's school, where the boys have every attention as to their food and healthy surroundings there are boys all the time breaking out in these fearful ulcers. This proves beyond a doubt that these sores are not solely due to food.

When these people are discharged from our so called hospital they return to their different villages and talk over the things which they have heard and seen in our mission and this creates an interest among the fellows in our mission.

We are in so much want of medicine and cloth for bandages.

Quiongoa, Feb. 1907.

Rev. Walter B. Williams.

Report of Mrs. Mary B. Shuett.

At our last Conference I was assigned to Pungo Andongo. My co-worker was to have been Mr. O. M. Moody, but, before the Conference had been closed two weeks, he took pneumonia, and, after suffering for a short time, he slipped away from us to be forever with the Lord.

At the close of the Conference it was thought best that I stay for a short time in Quiongoa to look after Mr. Withey, who was convalescing, hence I remained, doing whatever fell to my lot. Seeing that Mr. Kipp was so busy I asked him to let me have the medical work. Which he did. I had from four to eight patients daily until I gave this work over to Mr. Williams the last of May. I also had a sewing class of eighteen boys for about four months.

It was desired that I should have the school for the women and girls, so I commenced February 1st with two pupils, but before the week was ended I had five. It is most difficult to get the married women to come. I don't believe it to be wholly from a lack of interest, but for lack of time; as they have their families and gardens to care for. It is no small thing to pound fuba (native flour) every day for an ordinary family. Still I'm sure if they really saw the need they would find time.

As a rule the mothers do not care whether their girls come or not.
Hence they will keep them out for the most trivial thing. It is a common thing when I ask, where is so-and-so today, for them to answer that she is in the garden watching the monkeys. But the girls ranging from 8 to 17 years in age are undoubtedly beginning to get interested. When I commenced school one came for three weeks and stopped. I inquired into it and found the mother would not let her come, saying that she must work in the garden. I tried to show her the need but she could not apparently see it. However, Oct. 1st she returned and has been absent but five days in four months. Her mother sometimes comes in for a short time and seems pleased. I have her younger sister in school also.

Another one has been most irregular because her aunt, with whom she lives, does not want her to come. She sometimes prays quite touchingly, saying how sorry she is that she cannot come more regularly. However, she has a good mind and has gotten on remarkably well. In the eight months of school she has come just sixty days, and can read syllable by syllable, and understands what she is reading. Another commenced recently. The first month she came four days. Coming one day, her face brightened up as she said, "I've come to school." I said, "Have you?" She said "Yes, I asked my mother and she said I might come if I would bring the baby." There she had a baby five months old, and she only four years. Fortunately the baby slept, and the little girl was so pleased with the dolly she was as quiet as possible. She has been coming more regularly since, without the baby. I have given prizes for the best attendance. When the first one was rewarded there was a general strike. The next day only the woman who received the prize came, the rest—principally women—were pouting and would not return for some days. I have given a prize every month since and they are learning to appreciate it.

I have five who have started from Kakuzu, which is three miles away. It is difficult to say what will be the outcome, but I hope by the blessing of God they may become interested enough to come even that distance. The father of one of the girls values education, though he is himself blind. I am quite sure that if a boarding school was started here his daughter would be the first to enter.

I commenced school out on the veranda, but found it too difficult, so very reluctantly I took them into my room. I find this, when I have ten or eleven, rather crowded. I long to see a school house—stick and mud with grass roof would be good enough.

I have had just eight months of school, three hours a day. Total enrollment, 11; average enrollment, 7 3/8; average attendance, 3 7/8. On
the whole, I think the school work here most encouraging, considering that there has not been any school here for the women and girls since 1901. Taking the record of the first four months separately the school has doubled itself and the interest is increasing.

I have longed to start a kindergarten for the little folks, and have had two action songs translated into the Kimbundu. With the selection of several others in the Kimbundu hymn book, which is very suitable for such work, I could have commenced but for the lack of time, being the only woman at the station for the last five months, and having, to some extent, the care and oversight of the women and girls, etc.

I have been enabled to do some outside work, visiting the near villages often, and going to the farther ones (about three miles off) occasionally, desiring to keep in touch particularly with my class of women. I have also the primary department in the Sunday School, which demands some attention.

I have made some very interesting trips. Taking my lunch one Sabbath, I made a circuit of four villages, covering about nine miles. One Saturday I went to Mahabala, about ten miles from here, spending the Sabbath and returning Monday. On the trip I visited twelve villages altogether, telling the simple story of the true and living God.

I had had many pressing invitations to visit Bihe, but of course, thought it impossible, and gave it no thought until Mrs. Dodson received an invitation to come or send a representative to the Woman’s Conference to be held at Kamundongo, June 13th. Both Mrs. Dodson and Mr. Kipp thought I ought to go. At last I began to think I needed a change, having previously been in Loanda nearly four years without one, so on May 28th, I started with nine carriers and two boys, whom I had never seen before the day of starting. I was on the road forty-nine days, travelling about 700 miles, and visiting every station of the American Board and the English mission in Bihe and Bailundu, and seeing some of their best out-stations. This enabled me to see a goodly portion of a very densely populated country.

The simplicity of their missions is very marked. They teach nothing in their schools but the Umbundu. However, the people are beginning to clamor for Portuguese. Their congregations are large, from 100 to 600. School, from 75 to 400. They all have villages on the stations, numbering from 150 to 250.

The generous hospitality and the warmth with which I was received I greatly appreciated, and it was a benediction to me to meet so many laboring for the redemption of Africa.

Mrs. Mary B. Shuett.

The approaching Conference appointed to meet in Loanda in February will be the first since the founding of the Angola Mission at which I have not been present, and, feeling very much one of you, I wish to send in a word of greeting and to report my own progress up to date. I am deeply interested in all the labors, trials, and perplexities of the work, and pray that you may be guided from above in your deliberations and that God's blessing may rest upon all that is being done in His name.

My health seems quite restored, and I am looking forward to an early return to the field. The first of the two years I was to work under the Bible Society expires with June, and I plan to sail from New York sometime in July. I hope you will bear in mind the understanding with the Bible Society and not arrange duties or responsibilities for me that would interfere with the carrying on of the present undertaking to completion. I have finished the translation of St. Mark and the Acts since my coming to California, and after an interval, will go on with the Epistles. Just at present I have turned my attention to the Disciplinary Manual in Kimbundu, which I want to get in shape so that it can be printed in time to take back with me. The design includes the indispensable parts of the doctrines and polity of our church and the Ritual, and forms a manual that is felt to be a necessity in our Angola work. I shall need some clerical help in order to get through with this work as planned in the remaining months of my furlough, but this I shall probably have.

In case, as seems likely, most of the old workers in Angola get their much needed furloughs after Conference, I shall expect to meet some of them at least in England and spend a little time in going over with them the manuscripts of the Kimbundu New Testament, in order to get the benefit of their criticism as desired by the Bible Society. Later my plan is to do the same thing with our native workers.

Although I have not heard from Dr. McFarland about it, my impression is that the recent consolidation of the Benevolences will deprive the Mission Press of the aid heretofore received from the Tract Society and the Sunday School Union. If such is the case it will be necessary to provide for it out of the appropriation, or otherwise, if its work is to be carried on in 1907. The amount should be at least $300, and part of it should be made available to me in New York before leaving.
You will doubtless include the item of my outgoing expenses in your redistribution. This should not be less than was allowed for my home coming, for it is a long journey to California; I am obliged to take considerable baggage with me, and actually spent a good deal more than that amount.

With christian love and greeting to all.


Herbert C. Withey


When I first set foot on Angola soil in September 1906 I enjoyed ten days of congenial fellowship with our workers at Loanda and felt much encouraged by what I saw and heard of the native work.

At Pungo Andongo I spent a quiet helpful Sabbath with Bro. and Sister Dodson, from whom I gained much useful and interesting information about our missions.

Proceeding to Quiongoa I met my old college mate and fellow student volunteer, Brother Kipp, also Brother Williams and Mrs. Shuette, all of whom I have learned to esteem for their true christian nobility and devotion to their work. For about three months my time was taken up with various works of repair and general assistance at Quiongoa and Pungo Andongo, at the latter place directing the construction of a barb wire fence to secure our property and produce. During this time I kept up some study of the Portuguese language.

At the suggestion of the Presiding Elder, I started about three weeks before this Conference was to meet, and made a side trip to our native station at Hombo Anjingi to help our brethren put up a wire fence, as the people there had great damage in their gardens from pigs and other animals. When I arrived they had already done a great deal of work in putting in posts, but in several places the posts were in such crooked lines that I had to ask them to do over some of the work. I found the men very willing to work and to follow my suggestions even when it made hard work. It was often amusing to me to hear their native exclamations of surprise, admiration and even fear as they watched me do work with my tool kit, and especially as the wire was stretched and began
to ring. I believe the fence will accomplish the desired object. Bro. Garcia expressed his gratitude and satisfaction of the work on several occasions.

In conclusion I wish to say that I am glad the Lord called me to this work, and I want to be a true and worthy missionary of the Cross.

CHARLES H. SCHREIBER.


Early in October 1906, Mrs. Harris and I left our home at Metrose Park, Illinois, and with exceptionally glad hearts set out for our chosen field for a life's labor. The month of November we spent in visiting the old Devonshire home which I had left fourteen years before.

On the way from Liverpool I preached five sermons to the seamen and passengers, often gathered the Kru boys in groups to tell them the Story, and had private conversation with many concerning the life to come. I was much pleased when a request came from the stewards that I should preach to them every Sunday morning. Among some of the seamen I found lingering memories of that sainted man of God, William Taylor.

Since 1894, when Africa first flashed into my soul, I have never lost an opportunity to study the negro and his conditions. I am convinced that the stepping stone to his success is the christian industrial school. I believe that our Freedman's Aid Schools constitute the greatest blessing that ever beckoned to the American negro; for the world can not keep down the man who can hit the nail squarely or saw a board straight, and at the same time live a godly trusting life.

But, before the Industrial School in Africa must come the thorough day school. Before the boy commences carpentry he must have his arithmetic, and before he finishes carpentry, he must be acquainted with the elements of plane geometry. Other forces may turn out the plodder, but the Methodist School must send out the thinking workman who is able to look on all sides of the problem and choose the best quickest and safest.

Now I have one more thought. I am fully convinced that the one coming here to uplift Africa, must bring the purpose of a life's labor and devotion on his heart. Not for five years, or for ten, but fifty must be our goal. The man who build's the foundation must expect to put on the roof.
We arrived in Loanda on January 21, 1907, and concerning the loving spirit shown us by all on the field, I can only express to you my heartfelt appreciation. It has never been my privilege to find a better sample of sanctified christian kindness.

ALFRED E. HARRIS.

Report of Mrs. A. E. Harris.

God calls many of His missionaries for the field, and then orders preparation for the battle, but with me the preparation came before the call. A few years ago I had not thought of becoming a missionary. I was working in the Sunday School and Church in Melrose Park, Illinois, and teaching in the public schools there, believing that to be the field in which God wished me to labor. With an average of sixty-six little children of nine nationalities, many of whom did not attend Sunday School or Church, there were plenty of opportunities to tell the story of Jesus. I had taught in that School for ten years and was content to give another ten years, believing that there I could best honor my Master in the lives of the little ones. But I had placed my life at the call of the Great superintendent and did not know what were His secret plans of preparation concerning me.

I am convinced that, if we are going to make progress in our Schools in Angola, we must use modern methods. It will cost more for material but it will be worth the cost. Our ingenious teachers here have doubtless found that good use can be made of many of the natural products found here. The material which the natives use for weaving mats might be used in primary work for mat-weaving and hand work of various kinds, while the finer quality could be colored and used as thread for sewing cards, and a very good paste could doubtless be made from mandioca. I believe that if we wish to teach our boys the trades, and our girls how to sew and become useful house-wives and above all, how to think for themselves, we must begin with some simple construction work with the little children and carry it through the grades. Construction work, if rightly handled, is most valuable in teaching children how to use their hands, how to follow directions, and how to plan for themselves. It also teaches neatness, accuracy, originality, and develops the inventor.

I thank God that I am here and pray that He may help me to use to the best advantage any experience that I have had.

MRS. A. E. HARRIS.
MEMOIRS.

Oliver Mark Moody.

Oliver Mark Moody, born at South Evanston, Illinois, January 22, 1883, a graduate of Taylor University, arrived in Angola January 1905 with a full purpose to give his life to the work, and immediately on his arrival in Quiongoa engaged in active work as well as language study. Toward the end of April he went to his appointment in Pongo Andongo where he took up his work with enthusiasm; Mr. Kipp going also spent the month of May with him. It was my privilege to go there in June, remaining there three months. During the next month he was the only missionary at Pungo. He attended Conference which was held at Quiongoa in October, after which he returned to Pungo accompanied by Bishop Scott. On going out for a walk a heavy rain came on, and he having been drenched, took cold which settled on his lungs. The presiding elder being at hand, promptly administered medicine and by his advice Bishop Hartzell who was there on his tour of the stations after Conference, sent him to Quiongoa that he might receive proper nursing, the Bishop himself making the hammock comfortable with rugs and placing a pillow under his head. But careful nursing did not prevent his developing pneumonia, having had it twice in America. The work to which he was called being in his thoughts, the last words he was heard to utter were: "They gave one thousand for Pungo." He quietly passed away October 31, 1905 in his twenty third year. We all missed his bright and cheerful presence and his devoted life. His literary genius will be seen in the following from his own pen, which are the last four stanzas of a birthday poem to his father written five months before his death, and, "The Southern Cross," written a month later.

Our life at best is but a span, a race that soon is run,
   The night comes on us when we think, The day is just begun
The Lord has work for each to do And if from it we shirk
   The night overtakes us and we find Tis then "no man can work."
Full well you emphasized this truth and stamped it on my mind
Examples of it oft I see and no exception find
It matters little what men think, since God has made the plan,
Like flowers now seen, tomorrow gone, so is the life of man.

But is that all of God's great Plan? No! Tis the smallest part
Eternal Life He gives to each who trusts with all his heart.
So birthdays come and birthdays go, so swiftly flows life's flood;
But when our life on earth is done we shall live on with God.

Yes, I'm sitting in my little room nine thousand miles away,
On this my father's Birthday, the twenty-fifth of May.
And I feel a tinge of Sadness, yet my heart is full of joy,
For I know my precious father loves and trusts his absent boy.

"The Southern Cross".

"The night was perfect. Not a cloud. The stars, so distant, so bright,
silently sang together. The evening breeze whispered secrets among the
banana leaves, and catching up the twitter of a drowsy bird carried it
out into the darkness. All was still, even the songs and laughter of the
children in this quaint old heathen town were hushed. I stood alone, with
strangely mingled emotions of joy and sorrow, and as I gazed into the
unfathomable depths of the ocean above me, my soul swelled with
gratitude.

"Just before me in bold relief against the sky, a beautiful palm tree
gently swayed its stately form in the breeze. Behind it like a mighty
fortress stood one of these grand old Pungo rocks. While in the blue-
black of a tropical night above the corona of the palm, brilliantly shown
the southern cross. I saw, but my thoughts were far beyond. Christ!
Calvary! The Cross! O the sorrow: the suffering: the shame! All for
me! Ah! But the glory of the victory! As the Cross of Calvary, con-
quered, no longer stands firm and erect, so this cross, placed in the
firmament by God's own hand, hangs prone, and I remembered that my
Savior who has led me to these "who sit in darkness" "endured the
cross, despising the shame and is set down at the right hand of the
throne of God." So under the diamond-studded canopy of a perfect
night I worshipped before the throne, pleading for power to tell to all,
of him who endured the cross and conquered death, hell, and the grave
for all the race.

In these beautiful expressions there seems almost a suggestion of his
early departure, which by his buoyant spirit and hopeful outlook toward
the completion of cherished plans, one would think he had little or no
realization. But he was ready, and is now at home forever.

C. M. D.
Maria Rigello Garcia.

Maria Rigello Garcia, wife of Joao Garcia Fernandes, one of our native workers, was born in Malange in 1879. She was a faithful wife, mother and helper in the work, and died at our mission in Hombo Anjinji October 24, 1906. As she realized that she was to leave this world, she called her older child Joanna and said: "Stay by your little sister. I am going where there is no more sickness, no more death". At night she repeated in Portuguese,

"Ca soffremos affliccao
Ca disgustos perto estao
Mas la no ceo ha paz."

Here we suffer grief and pain
Here we meet to part again
But there in heaven is peace.

Her husband in reporting her death wrote: "I am between affliction and joy. Affliction for lack of my longed for Maria, and joy that the most High condescended the favor that his servant should leave a good testimony."

Not only her last words, but her life was a testimony which will ever be remembered in that place.

C. M. D.
### Statistics - 1906

#### Angola District

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#### Madeira Islands District

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For 1905:
- Total Church Membership: 171
- Total Probable Value (dollars): 15,775
- Total Probable Value for Building Improving Churches and Parsonages: 24,890
- Total Paid on old Indebtedness: 3945
- Total Paid on old Indebtedness: 1000

Increase for 1906:
- Total Church Membership: 57
- Total Probable Value (dollars): 21,775
- Total Probable Value for Building Improving Churches and Parsonages: 3,940
- Total Paid on old Indebtedness: 2,490
- Total Paid on old Indebtedness: 1431

Decrease for 1906:
- Total Church Membership: 5
- Total Probable Value (dollars): 2,490
- Total Probable Value for Building Improving Churches and Parsonages: 2,490
- Total Paid on old Indebtedness: 800