OFFICIAL JOURNAL.

West Central Africa Mission Conference.

SIXTH SESSION, 1909.
BISHOP ISAIAH B. SCOTT, D.D., LL.D.
MINUTES
OF THE
WEST CENTRAL AFRICA
MISSION CONFERENCE
HELD AT
QUESSUA MISSION STATION,
MALANGE, ANGOLA, AFRICA.
JULY 7-11, 1909.
SIXTH SESSION.

BISHOP SCOTT, Presiding.
RAY B. KIPP, Secretary.
CONFERENCE ROLL.

Full Members.

W. P. Dodson. J
S. J. Mead.
W. S. Miller.
G. B. Nind.
C. H. Schreiber.

Robert Shields.
W. G. Smart.
A. E. Withy.
H. C. Withy.

Probationers.

B. R. Duarte.
R. B. Kipp.

Lay Workers.

Missionaries.

†Miss Susan Collins.
Mrs. W. P. Dodson.
††Miss Martha Drummer.
Mrs. B. R. Duarte.
A. J. Gibbs.
†Miss Lettie Mason.

Mrs. G. B. Nind.
Mrs. C. H. Schreiber.
Mrs. Robert Shields.
Mrs. Mary B. Shuett.
Mrs. W. G. Smart.

Others.

Coimbra Angola.
F. P. Argão.
Florinda Bessa.
Francisco Castelbranco.
Isabel Castelbranco.
J. G. Fernandes.
A. J. Inglez.
G. P. Inglez.
M. P. Inglez.

H. E. Marfin.
Miss Caroline Newton.
D. A. Paschoal.
Alda Salreta.
Servilina dos Santos.
Braulio da Silva.
M. A. da Silva.
Josephina Trindade.
John Webba.

* Superannuates.
† Woman’s Society.
†† Deaconesses.
CONFERENCE OFFICERS AND COMMITTEES.

President.
Bishop Isaiah B. Scott, D.D., LL.D.

Secretary.
Ray B. Kipp.

Statistician.
Charles H. Schreiber.

Treasurer.
William S. Miller.

Standing Committees:

On Auditing Accounts:—R. B. Kipp, C. H. Schreiber, W. S. Miller
On Education:—H. C. Withey, Mrs. Shields, R. B. Kipp.

Board of Examiners:

Robert Shields, President; H. C. Withey, Registrar; W. G. Smart,
G. B. Nind, W. S. Miller, W. P. Dodson.

Deaconess Board:

Mary B. Shuett.
Special Committees:

On Cemeteries:—H. C. Withey.
On Suggestions to New Missionaries:—C. H. Schreiber, H. C. Withey, Mrs. Schreiber, Mrs. W. C. Dodson.

OFFICIAL RECORD.

I certify, That on July 10, 1909, the West Central Africa Mission Conference passed the following resolution:

"Resolved, That we publish the proceedings of this Conference in pamphlet form, and that the said publication be adopted as the Official Record of the Conference."

Ray B. Kipp,
Secretary.
DISCIPLINARY QUESTIONS.

1. Is this Annual Conference Incorporated according to the Requirements of the Discipline?
   Unanswered.

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

3. Who have been Re-admitted?
   None.

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

5. Who have been Received on Trial?
   (a) In Studies of First Year.
       None.
   (b) In Studies of Third Year.
       None.

6. Who have been Continued on Trial?
   (a) In Studies of First Year.
       Benjamin R. Duarte, Ray B. Kipp.
   (b) In Studies of Second Year.
       None.
   (c) In Studies of Third Year.
       None.
   (d) In Studies of Fourth Year.
       None.

7. Who have been Discontinued?
   None.

8. Who have been Admitted into Full Membership?
   (a) Elected and Ordained Deacons this year.
       None.
   (b) Elected and Ordained Deacons previously.
       None.

9. What Members are in Studies of Third Year?
   (a) Admitted into Full Membership this year.
       None.
   (b) Admitted into Full Membership previously.
       Charles H. Schreiber.
10. **What Members are in Studies of Fourth Year?**
None.

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

12. **What others have been Elected and Ordained Deacons?**
   (a) As Local Preachers.
   None.
   (b) Under Missionary Rule.
   None.
   (c) Under Seminary Rule.
   None.

13. **What others have been Elected and Ordained Elders?**
   (a) As Local Deacons.
   None.
   (b) Under Missionary Rule.
   None.
   (c) Under Seminary Rule.
   None.

14. **Was the Character of each Preacher examined?**
This was strictly done, as the name of each was called in open Conference.

15. **Who have been Transferred, and to what Conferences?**
   H. J. Calkins, to Iowa Conference.
   B. W. Williams, to Liberia Conference.

16. **Who have Died?**
   C. W. Gordon.

17. **Who have been Located at their own Request?**
   None.

18. **Who have been Located?**
   None.

19. **Who have Withdrawn?**
   None.
20. Who have been permitted to Withdraw under Charges or Complaints? None.

21. Who have been Expelled? None.

22. What other personal Notation should be made? None.

23. Who are the Supernumary Preachers? None.

24. Who are the Superannuated Preachers? S. J. Mead, A. E. Withey.

25. Who are the Triers of Appeals? None.


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

$29.


29. What has been Received on the Claims, and how has it been Applied? $189, applied—$126 to A. E. Withey, and $63 to Florence Gordon.

30. What is the Amount of the Five Per Cent. of Collections for the Conference Claimants’ Connectional Fund paid by the Treasurer to the Board of Conference Claimants? Unanswered.

31. Where are the Preachers Stationed? See Appointments on following page.

32. Where shall the next Conference be held? Quessua (P. O. Malange), Angola.
APPOINTMENTS.

ANGOLA DISTRICT.

ROBERT SHIELDS, D.S., P.O., Loanda, Angola.
Calomboloca: M. A. da Silva,* Francisco Castelbranco and wife.*
Camongoa: F. P. Argão.*
Hombo a Njinji: M. P. Inglez and wife,* D. A. Paschoal.*
Luando: J. G. Fernandes and wife.*
Malange: To be supplied.
Misula: Coimbra Angola.*
Ndembue: John Webba and wife,* H. E. Marfim.*
Nzamba: G. P. Inglez and wife.*
Pungo Andongo: To be supplied.
Tomba: A. P. Inglez and wife.*

MADEIRA ISLANDS DISTRICT.

W. G. SMART, D.S., P.O., Funchal, Madeira.
Funchal: W. G. Smart, Mrs. W. G. Smart,* Miss Caroline Newton.*
Machico: B. R. Duarte, Mrs. B. R. Duarte.*

MISSIONARIES ON FURLOUGH.

W. P. Dodson and wife.
Mrs. Mary B. Shuett.*

* Lay workers.  † Deaconesses.
CONFERENCES PROCEEDINGS.

FIRST DAY.

WEDNESDAY, JULY 7, 1909.

Opening Services.—The Sixth Session of the West Central Africa Mission Conference met in the chapel at Quessua Mission, Malange, Angola, Wednesday, July 7, 1909. The session opened at 9 a.m., Bishop Isaiah B. Scott, D.D., LL.D., presiding. The 560th hymn was sung. The Bishop led in prayer and read the 55th chapter of Isaiah. This was followed by prayer by the Rev. W. S. Miller, and by hymn Invenu Ngonge Ia Ngana (No. 30) and prayer by Matthias Inglez in Kimbundu. The second lesson was read from the 3rd chapter of John by the Rev. C. H. Schreiber. The First Hymn concluded the exercises.

Roll Call.—R. B. Kipp, secretary of the previous Conference, called the roll, as follows:

Full Members: W. P. Dodson, absent; C. W. Gordon, deceased; S. J. Mead, absent; W. S. Miller, present; G. B. Nind, absent; C. H. Schreiber, Robert Shields, present; W. G. Smart, A. E. Withey, absent; H. C. Withey, present.

Probationers: B. R. Duarte, absent; R. B. Kipp, present.


Organization.—On the nomination of H. C. Withey, R. B. Kipp was elected Secretary, and C. H. Schreiber, Statistician. On the nomination of Robert Shields, W. S. Miller was elected Conference Treasurer.

On motion of C. H. Schreiber, the Committee on Education was made a permanent committee.
The following Standing Committees were appointed:

On Education.—H. C. Withey, Mrs. Shields, R. B. Kipp.

On motion of R. B. Kipp, the following Special Committees were appointed:


On Cemeteries.—H. C. Withey.

On Suggestions to New Missionaries.—C. H. Schreiber, H. C. Withey, Mrs. Schreiber, Mrs. Dodson.

Bar of Conference.—On motion of H. C. Withey, the bar of Conference was placed at the second seat from the front of the chapel. All lay missionaries and regular native helpers were invited to seats within the bar. The Bishop welcomed the native helpers present, and asked that they be ready to give reports of their work.

Hour of Conference.—On motion of W. S. Miller, the time for meeting of Conference was set at 9.0 to 11.30 A.M.

Opening Address.—In his opening address Bishop Scott explained the important events in Liberia which had necessitated the postponement of this Conference. He brought cordial fraternal greetings from our fellow workers of Liberia, and gave a hopeful report of the Diamond Jubilee campaign in America. He closed with warm words of encouragement from his own faith and missionary experience.

Robert Shields, superintendent of Angola District, responded with befitting words of welcome, and moved a rising vote as an expression of our joy in welcoming Bishop Scott. The whole congregation rose in response.

Question 14.—Under Question 14, “Was the Character of each Preacher examined?” the name of Robert Shields, an effective elder, was called. His character was passed, and he read the report of his work as superintendent of Angola District, the encouraging character of which called forth the strains of “Praise God from Whom all Blessings Flow.”
Communion Service.—Business was then suspended, and the Bishop, assisted by various elders, administered the Sacrament of the Lord's Supper.

Closing.—The meeting adjourned by expiration of time.

SECOND DAY.
Thursday, July 8, 1909.

Opening.—Conference opened at the appointed hour. The devotional exercises were conducted in Kimbundu by Manoel da Silva, and included Missionary Hymn and prayer.

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

Question 14, continued.—The names of the following effective elders were called, their characters were passed, and they read their reports:—W. S. Miller, C. H. Schreiber, H. C. Withey, and R. B. Kipp.

The name of W. P. Dodson was called, and his character was passed, he being absent on furlough.

The name of W. G. Smart, an effective elder, superintendent of Madeira Islands District, was called, and his character was passed. No report had been received of his work, though through a private letter he had sent greetings to the Conference.

The name of G. B. Nind, an effective elder, was called, and his character was passed, he being absent in Madeira.

The name of B. R. Duarte, a probationer in Studies of the First Year, was called, and his character was passed, he being absent in Madeira.

Report.—Robert Shields, pastor in charge, read his report of the work at Loanda.

Greetings.—The Secretary having read a letter of greeting from W. B. Williams, late of this Conference, now of Liberia, the Secretary was, on the motion of C. H. Schreiber, instructed to send Bro. Williams the thanks and greetings of the Conference.

Report.—J. G. Fernandes, native worker, read the report of the work in his care at Hombo a Njinji. [Note: All the native helpers' reports were read in Portuguese and summarized in English by H. C. Withey.]

Closing.—W. S. Miller moved to adjourn. The motion prevailed, and the meeting was dismissed with the benediction.
THIRD DAY.
FRIDAY, JULY 9, 1909.

Opening.—The Conference assembled at the regular hour. The meeting began with the 461st hymn and prayer by R. B. Kipp.

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

Questions.—Question 5 was answered, "None."
Question 6, Who have been Continued on Trial? was asked. The name of Ray B. Kipp was called. At his request, on motion of his District Superintendent, Robert Shields, he was continued on trial in Studies of First Year. The name of Benjamin R. Duarte was called. On motion of H. C. Withey, he was continued on trial in Studies of First Year. The characters of both these brethren had been passed on the previous day.
Questions 7 and 8 were answered, "None."
Question 9 was asked, What Members are in Studies of Third Year? At his own request, C. H. Schreiber, who had previously been admitted into full membership, was, on motion of his District Superintendent, Robert Shields, continued in Studies of Third Year.
Questions 10, 11, 12, and 13 were answered, "None."
Question 15 was asked, Who have been Transferred, and to What Conferences? The transfer of W. B. Williams to Liberia Conference by concurrence of Bishops Hartzell and Scott, was announced. The transfer of H. J. Calkins to Iowa Conference was announced.
Question 16, Who have Died? was answered, C. W. Gordon.
Questions 17, 18, 19, 20, 21, 22, and 23 were answered, "None."
Question 24 was asked, Who are the Supernumerary Preachers? The names of S. J. Mead and A. E. Withey were called, and their characters were passed.
Question 25 was answered "None."

Book Concern Dividends.—The Bishop presented a draft for $90, and a cheque for £18 11s. 5d. ($99 ?), Book Concern Dividends for 1908 and 1909. On motion of W. S. Miller, both were ordered.

Reports.—Mrs. Shields read the report of her work in Loanda school. Miss Collins read her report of the Girls' Home of the Woman's Foreign Missionary Society at Quessua. Mattheus Inglez and Francisco Castelbranco read their reports of work at Tomba and Calomboloca.
Correspondents.—It having been suggested that reports of the Conference be sent to the church papers, the following volunteers were accepted:

Zion’s Herald, Central, and California: H. C. Withey.
Southwestern: Miss Drummer.
World-Wide Missions: Robert Shields.
Woman’s Friend: Miss Collins.
Deaconess Advocate: Mrs. Shields.
German periodicals: C. H. Schreiber.
Swedish periodicals: Mrs. Schreiber.

Subscriptions for Publishing Minutes.—Subscriptions towards the publication of the Record of this Conference were asked for, and pledged as follows: Mr. and Mrs. Schreiber, $15; R. B. Kipp, $10; W. S. Miller, $10; H. C. Withey, $10; Bishop Scott, $10; Miss Collins, $5; Miss Drummer, $5; Miss Mason, $5; Mrs. Shields, $5; Robert Shields, $5; Mrs. Shuett, $5. Total, $85.

Closing.—On motion of H. C. Withey, the meeting adjourned after announcements and the benediction.

FOURTH DAY.
Saturday, July 10, 1909.

Opening.—Conference assembled at 9 o’clock. The devotional exercises were conducted by Francisco Castelbranco in Kimbundu, and consisted of the third hymn and prayer.

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

Questions.—Questions 2, 3, and 4 were answered “None.”
Question 32 was asked, Where shall the next Conference be held? On motion of H. C. Withey, Quessua was selected.

Reports.—Miss Martha Drummer, a deaconess, teacher of the Girls’ School, Quessua, read her report. The report of Miss Lettie Mason, deaconess, teacher at Quiongoa, was read by her pastor. Both of these reports were heard by the Conference with evident satisfaction.
Manoel da Silva, native worker at Calombokola; Gaspar Ingliz, native worker at Nzamba; and Francisco Argão, native worker at Camongoa; read their reports.

The reports of Austin J. Gibbs, teacher at Loanda, and of Mrs. Mary B. Shuett, teacher and matron at Quiongoa, were read by their pastors.

The report of Coimbra Angola, native worker at Misula, was read by J. G. Fernandes.

Questions.—Question 26 was asked, What is the Statistical Report for this Year? The Statistician read the totals for each District and for the Conference, comparing the principal figures with those of the previous year.

On motion of H. C. Withey, the report was adopted.

On motion of Robert Shields, it was ordered that Statistical Tables I, II, and IV be published in the minutes. (See Statistical Tables, Appendix).

Question 27 was asked, What is the Aggregate of the Benevolent Collections ordered by the General Conference Treasurer? The Treasurer read his report, showing for General Conference benevolences a total of $29.

On the motion of H. C. Withey, the report was accepted.

Missionary Preacher.—C. H. Schreiber was appointed Conference Missionary Preacher. Robert Shields moved that Bishop Hartzell be requested to preach the Missionary Sermon at the next Conference. The motion prevailed.

Board of Conference Examiners.—The following were appointed to constitute the Board of Conference Examiners: Robert Shields, President; H. C. Withey, Registrar; C. H. Schreiber, G. B. Nind, W. G. Smart, W. S. Miller, W. P. Dodson.

Finance Committee.—On motion of Robert Shields, the following were nominated to constitute the Finance Committee of this Mission Conference, subject to the approval of the Board of Foreign Missions: H. C. Withey, W. P. Dodson, C. H. Schreiber, R. B. Kipp.

Mission Treasurer.—On motion of C. H. Schreiber, Robert Shields was recommended to the Board of Foreign Missions to continue as Mission Treasurer for Angola.

Extension of Time.—On motion of C. H. Schreiber, the time was extended to permit of hearing committee reports,
Committee Reports.—Early Records: H. C. Withey read the report of the Committee on Publication of Early Records. (See Report, Appendix).

Robert Shields moved that the Committee be increased to three, and the report referred with power. It was so ordered. The Committee was appointed as follows: H. C. Withey, Robert Shields, W. S. Miller.

The Committee on Cemeteries read its report. (See Appendix). On motion of Robert Shields, the report was approved and the Committee continued.

On Suggestions to New Missionaries. H. C. Withey read the report as follows:

The Committee on Suggestions to New Missionaries report that attention has been given to the matter, and a tentative list worked up, which can be herewith presented if desired. It is, however, incomplete, as one member of the Committee, who has been at work on the matter with special reference to ladies’ needs, is not present, and has not sent in the result of her work. It is recommended that the Committee be continued to complete its work, and that it be authorised to print the result in leaflet form, if it can manage to do so inexpensively at our own Mission Press.

On behalf of the Committee,

(Signed) Herbert C. Withey.

On motion of W. S. Miller, the report was accepted, and the Committee continued with power to print a folder.

On Native Courses of Study. H. C. Withey read the report of the Committee on Courses of Study for Native Helpers, as follows:

The Committee submit the following course of study for local preachers and exhorters, and recommend that it be printed in the Minutes for future reference, emendation, and improvement, as need may require.

Mr. Withey then moved the adoption of the courses recommended, and it was so ordered. (See Courses of Study, Appendix).

On Education. R. B. Kipp read the report of the Committee as follows:

Your Committee report that they are unable to present a clearer or more correct statement of the conditions and needs of education in Angola than that given in the personal report of Mrs. Robert Shields. We therefore recommend that, with her consent, which she has very kindly given, the Conference adopt the said statement, together with the tabulated statement of the schools at our stations herewith presented, as a Special Report on Education.

On motion of Robert Shields the report was adopted. (See Report, Appendix).
The Committee on Auditing Accounts reported as follows.

The only accounts submitted to us have been those of the Mission Press (H. C. Withey, superintendent). We have examined them and find them exact and carefully kept.


On motion of Robert Shields, the report was approved.

Questions.—Question 28, What are the Claims of the Conference Fund? was answered: $200.

Question 29, What has been Received on these Claims, and how has it been Applied? was asked, and answered: $189, applied—$126 to A. E. Withey, and $63 to Florence Gordon.

On motion of C. H. Schreiber, the Conference Treasurer was instructed to forward the whole amount to A. E. Withey, Box 46, Station M, Los Angeles, California, for distribution as (above) designated.

Official Record.—On motion of H. C. Withey, the Conference passed the following resolution:

Resolved, That we publish the proceedings of this Conference in pamphlet form, and that the said publication be adopted as the Official Record of the Conference.

Resolution on American Consulate.—Robert Shields introduced the following resolution, and moved its adoption:

Whereas, There are a considerable number of citizens of the United States of America in this province (Angola) whose interests suffer for lack of an official representative;

Whereas, Not only American citizens, but also prominent Portuguese merchants in the province are convinced that commerce with the United States could be greatly advanced had we such a representative in the province;

Therefore be it Resolved, That we as citizens of the United States of America petition our Government to establish a Consulate in Loanda, and that we invite other American citizens in the province to join us in this petition.

(Signed) Robert Shields.

C. H. Schreiber.

The resolution was submitted to the Conference and unanimously adopted.

Closing.—H. C. Withey moved that when we adjourn, we adjourn to meet at 8 P.M. to-morrow. It was so ordered, and after announcements the benediction was pronounced.

FIFTH DAY.

Sunday, July 11, 1909.

[See record of Religious Meetings, following Proceedings.]

Conference Session.—The Conference assembled, as by appointment, at 3 P.M. Bishop Scott, assisted by the elders present, conducted the
religious exercises, which included the reception into the church on probation of seven natives (one of them, from Camongoa, delivering some family fetishes), the baptism of twelve adults, and the reception as full members of a class of twelve probationers.

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

**Resolutions.**—The Committee on Resolutions introduced and moved the adoption of the following resolutions:

*Resolved, first,* That the Conference express the warm appreciation felt by all its members at the coming to us of Bishop Scott; for the kindly and brotherly spirit shown to all; for his appreciation of our situation, and for his encouraging and helpful spirit. We wish him Godspeed for his journey, and great success for his future labors.

*Resolved, second,* That we recognize the wonderful ability of Bishop Hartzell in the successful launching of the African Jubilee, and the heavy burden of labor and responsibility which he is bearing, and pray that God may continue to sustain him in the work to which he is evidently called. (Signed) ROBERT SHIELDS.

C. H. SCHREIBER.

Committee.

The Secretary put the motion to a rising vote, and the resolutions were unanimously adopted.

**Memoirs.**—II. C. Withey reported for the Committee on Memoirs, that it was hoped to have a suitable memoir of Miss Emily Newton ready in time for publication in the record of this session, and presented a memoir of C. W. Gordon.

On motion of C. H. Schreiber, the report was adopted. (*See Memoirs*).

**Adjournment.**—H. C. Withey moved that after the reading of the minutes and of the appointments, and after closing devotions, the Conference adjourn *sine die*. It was so ordered, and so performed.

**President.**

Ray C. Kipp

Secretary.
LIST OF CHURCH SERVICES HELD IN CONNECTION WITH
THIS CONFERENCE SESSION.

Tuesday: morning (6 A.M.), Leader, J. G. Fernandes.

,, evening (7 P.M.), ,, M. P. Inglez.

Wednesday: morning, Robert Shields; evening, M. A. da Silva.

Thursday: morning, C. H. Schreiber; evening, Coimbra Angola.

Friday: morning, G. P. Inglez; evening, Fernandes Joaquim.

Saturday morning, Francisco Castelbranco.

Sunday morning, 9 A.M., Bishop Scott; English sermon, “Conversion,”
illustrated by the cases of Peter and Paul.
APPENDIX.

DISTRICT SUPERINTENDENTS' REPORTS.
MEMOIRS.
MISSION PRESS, ETC.
MISSIONARIES' REPORTS BY STATIONS.
NATIVE WORKERS' REPORTS BY STATIONS (EXTRACTS).
EDUCATIONAL REPORT.
REPORT ON CEMETERIES.
COURSE OF STUDY.
STATISTICS.
CONFERENCE GROUP.
Taken under a tree once the object of worship, as described in report of J. G. Fernandes. Bishop Taylor performed one of the first Christian Marriage Ceremonies under this tree, which is near the mission residence.
REPORTS AND STATEMENTS.

Report of Superintendent of Angola District.

The great work of a Mission is to evangelize the people and raise up Christian communities. The missionary goes to turn the heathen from darkness to light, and this is done by the preaching of the Gospel, of which St. Paul says he is not ashamed.

This Gospel is not to be in word only, but in the demonstration of the Spirit and faith, with a life consecration to the work of a missionary.

The evangelistic and educational work have been kept well to the front during the past year, and not without some success. The cries of penitent sinners have been heard, and men and women have been born into the Kingdom. The proof of this is their changed lives. Christian communities are springing up, heathen customs are being abandoned, and many have brought their idols and charms to be burned—a proof to us that the back of heathenism is being broken. The people are declaring that the idols are nothing.

CALOMBOLOCA.

This native station is 80 miles from Loanda. Here we have three native workers, who are of good courage, and are pursuing their work with wisdom and tact. During the year we moved the Mission Station from the hillside—its first site, but isolated—to another site in the midst of five large villages. Here we have two good buildings, covered with corrugated iron; one used for a church and school, the other a three-roomed house for a residence for native workers.

These native workers, sent out by our Loanda Church, have proved themselves to be successful missionaries, both as evangelists and teachers.

On my last visit to Calomboloca we had a few interesting services. A Gospel meeting, led by Francisco Castelbranco, was not without unction and power. Another, led by Manoel da Silva, was spoken of thus by a brother who accompanied me: "If Manoel always preaches as he preached Saturday night, we may look for a mighty stirring among the people to whom he preaches." The Sunday morning Class Meeting was full of interest; the earnest testimonies given were what missionaries like to hear. Isabell, one of the workers and wife of Francisco Castelbranco, said that before setting out for Calomboloca she believed she would not be able to hold out longer than a year. "Now," she said, "I am willing to die for Calomboloca." The idols of two young men who lately professed faith in Christ were burned. This idol-burning stirred the whole community. The old men of the place said "They had some idols which if burned would make trouble for those who burned them."

While there a pathetic incident occurred. A slave boy who is a Christian was not permitted to attend the morning and evening services. Coming one night he poured out his soul in prayer to God as follows: "O, God, Thou knowest the reason why I was not here to-day." Then yielding himself more fully into God's hands, he prayed that God would change the heart of his master, and give him a heart to love and fear God.
A short time ago the Administrator of the County was informed that our workers taught that the Gods of the Catholic Church were nothing but clay. He was very angry, and went at once to interview our workers. Being satisfied with their answer, he gave orders that every boy was to attend the Mission School.

KAMONGOA AND MISULA.

These will probably prove to be only temporary native stations. There is a native worker at each. Some school and church work have been done during the year.

HOMBO.

JOÃO GARCIA FERNANDES, native pastor in charge.

The wonderful work at Hombo continues to widen and grow. The past year has been one of great blessing at this native station; 47 new members have been added. On my last visit I baptized 32, married seven couples, and burned a lot of idols. The morning we left (at 6 A.M.) more than 100 Christians came to bid us good-bye.

This Christian village with its Christian chief, Dom Manoel, is indeed a city set on a hill. Here every man has one wife, no rum is drunk, nor is any allowed to be brought into the village. Witchcraft and superstition have fallen under the power of the Gospel of Christ, and heathens far and near are taking knowledge of these native Christians.

At daybreak every morning the horn is blown. The people of the village, far and wide, assemble at the chief’s house to read the Word, praise and pray. So marked has been the change in the people that the Portuguese official who has charge of the county, on a recent visit, highly commended the work, offering his assistance to the school work, and requesting the native pastor in charge to give him a list of books needed for his school.

Our native pastor here is a man of ability, and continues to press the battle.

LOANDA.

Here we have had a year of much blessing in church and school work. Special evangelistic meetings have been held during the year, and much interest was manifested, and as a result we had a number of clear conversions. The work in all its branches is being vigorously pursued, and God’s blessing is being added.

This station occupies a very strategic point, and will give prestige to all our interior work. Here we must be strong. Woe to us if Loanda is not made a first-class center for church, evangelistic, and educational work.

During the past Conference year I have made two round trips of all the interior stations. These trips covered nearly three months. The services at Loanda were kept up by six of the native brethren, each taking his turn in the Sunday and week-night services held at the Mission and at our rented hall in the large native village. I have been seeking to infuse the spirit of self help and self support into all our Angola work.

The Loanda native church is interested in the “regions beyond,” and out of their small earnings are contributing $17 per month to the support of native workers on a native station in the interior. The Sunday school is in a prosperous condition, with an actual attendance of over 100 scholars. These are taught by ten native teachers.

An advance has been made in the school work. We have now two separate schools, one for boys and one for girls. We have made this separation possible by re-modelling the building. A ventilator has been added, and a double partition wall with separate entrances completely separates the two schools. Had we the money much more should be done in repairing the old building.
We congratulate ourselves that Loanda is to have a girls' school under the Woman's Foreign Missionary Society. We are thankful to the donor for his large gift of $5,000 which makes this possible. Preparations are being made for a two-story building which we hope to commence at once. The lady who is to direct this work should be on the field as soon as possible in order to study the language, and thus be ready to begin as soon as the building is finished.

We had a very pleasant visit from Mr. W. A. Cadbury, of England, who was accompanied by Mr. Joseph Burt. Mr. Cadbury, on behalf of British firms, came to see for himself what was being done to set right the unrighteous way of procuring labor for the cocoa growing islands of S. Thomé and Principe. As a result the British firms have decided to make no more purchases of cocoa grown on the islands. Mr. Cadbury gave us a handsome gift toward the new Church here at Loanda.


MALANGE.

This should be one of our largest central stations. For several years to come Malange will be the terminus of the railway, and is therefore a strategic point to us as a Mission. There is a good opening here for school and church work. We have still a good piece of land in the center of of the town, on which there are two fairly good buildings that can be used for a beginning. Both of these buildings have been repaired this year and covered with corrugated iron. The railroad is now open for traffic to Malange.

There are good centers of population a day's march or so from Malange, where native stations can be opened. These places should be visited and a beginning made.
NZAMBA.

The native pastor in charge is Bro. Gaspar Pereira Inglez with his assistant Andre. There is a good population here. The need of this place is vigorous evangelistic effort, and a good school. Our workers have had much sickness, one of them losing his wife. Some progress has been made in church and school work.

NZENGELE.

The native pastor in charge, John Webba, with Clement de Souza, are holding on in the face of difficulties. It has been hard to keep up regular services, and we have been able to do very little in school work. There has been much sickness among the native workers here. Some progress has been made. On my last trip I baptized one adult and three infants. During the year John rescued a little girl of four years, who was doomed to death because she cut her top teeth first. This child they said was a witch, and was causing trouble.

A recent letter from Bro. Webba gives an account of the old chief’s death, and the high handed way the natives acted for 14 days thereafter, plundering and stealing all they could get their hands on. He says also that there is cause for hope that the chief, who has been rather friendly to our mission, died a Christian. The funeral was attended by more than 2,000 people. These listened to the Word of God spoken to them by our native workers.

PUNGO ANDONGO.

During the past year Pungo Andongo Station has been in charge of Bro. W. B. Williams, who has been assisted by native workers. One of these native workers is the fruit of mission work done here in former years. Pungo Andongo is an historic place, and was the scene of much prosperity in the early years of Bishop Taylor’s work. At that time it had a population of 4,000.

In the Mission graveyard at this place a number of our honoured dead await the resurrection, the last one being our beloved brother Harris. I can also count up a number of native Christians who departed this life in the faith, and bore witness to John Wesley’s words, “Our people die well.” Of these I will mention two—Nhanga, the leper boy, and Fortuna, the blind man. The former when dying dispatched a messenger to the Mission with the message, “Tell the missionaries I am going to God and to Jesus.” On the arrival of this messenger we were just closing our evening service with the hymn in the native language, “I am happy now; in the love of Jesus I am happy.” We had no doubt but this was the language of Nhanga’s heart as he passed away, surrounded by his heathen friends, with God’s light in his soul.

Fortuna died happy, and sought to comfort the mourners around his bed by telling them not to cry for him, as it would only be a little while and he would be with Jesus who made him hands and feet. He caught the radiance of the cross, and died in peace through simple faith in the Lord Jesus.

Since the building of the railroad to Malange the population has greatly decreased. One who knew Pongo Andongo in her prosperous days is not so sanguine as the new comer who only sees its present population.

QUESSUA.

C. H. Schreiber in charge.

The work here is making good and steady increase, but like all our stations is undermanned. Two series of evangelistic services were held during the year with good results.
We are happy to report an increase in membership and increased diligence among the members in seeking the lost. The evangelistic spirit must be cultivated in the native church, which must become an evangelistic force. The preacher in charge has been seeking to use the talent at his disposal, believing that it is through the best native agency we can command that the work of the salvation of precious souls is to be carried forward. The zeal and fervor of the native convert in soul winning is gauged by the missionary's own travail for souls. The native church must be set to work. Quessua offers a good field for work in our three special lines on which Bro. Schreiber and Bro. Miller are working.

The W.F.M.S. work at Quessua, under the care of Misses Collins and Drummer, has gone forward. They have now 85 girls in their Home. In connection with her other work Miss Collins has superintended the erection of a two-story building. Miss Drummer has her hands full with the day school and work among the women of the surrounding villages.

Truly theirs is a work of patience and a labor of love in caring for the little ones, lifting them up and bettering their lives, or rather, putting them in a position to better themselves. Among these girls are many earnest Christians. We pray that more of these girls may become native workers of the Miriam Webba type. We can truly say that we thank God for the Girl's Home at Quessua.

QUIONGOAO.

RAY B. KIPP, preacher in charge.

During the past year God has been reviving His work at this place. At a series of evangelistic meetings held last June God blessed His own Word, and as a result 20 probationers were added to the roll. Among these was a young man who at one time was a member in good standing, but went back to the world and the flesh and the devil. He has been gloriously restored, and is again a power for good among his people.

The Sabbath services and school work have been well sustained. A girls' boarding school was added during the year. This girls' school fills a gap in the life of the station.

Here is the headquarters of the Mission Press. The Superintendent of the same, Bro. H. C. Withey, is hard at work completing the translation of the New Testament in Kimbundu, the language of those among whom our people are at work. We welcome our brother among us again, and congratulate Quiongoa Station in having his presence. Although his own great work will do more than occupy his time and strength, yet he is already helping to bear the burdens at this place.

We deeply appreciate his translation of the Discipline and Ritual of our Church, and pray God to spare him to give the entire Bible to this needy people.

Though the population around Quiongoa is thin, as shown by Bro. Kipp's report sent to the Society in 1907, yet Quiongoa can be made a base for work in the great Libollo country. Bro. Kipp is shepherding the little flock, and looking after the many interests of the station. Mrs. Shuett and Miss Mason have been abundant in labors. I believe we can truly say that Quiongoa Station has gone forward during the past year.

TOMBO.

Bro. Mattheus P. Inglez in charge is doing good work. This place has been as hard as a rock, but there are signs of a break. On my last visit there a number made a start in the good way. One woman burned her idols and confessed her faith in Christ. Bro.
Mattheus is a man of sterling character; his life is a constant rebuke to his heathen neighbors, who down in their hearts respect and honor him for his fidelity.

In summing up the work of the year we can say that advance has been made at every station, both central and native. During the year we have had idol burnings at the six following stations: Loanda, Calomboloca, Quiongoa, Quessua, Tomba, and Hombo.

At Quiongoa an old woman, a probationer in the Church, testifying and showing how she had trusted in these idols, picked up one hideous looking one, and said that the witch doctor, who prepared it and put it in a certain place near her dwelling, told her the day she dug it up her mouth would turn round into the side of her face. Holding it up she said, "It is now several days since I dug it up, and my face is as straight as ever; and, moreover, my heart is full of joy, and I am happy in my Saviour."

The woman who burned her idols at Tomba had many things among them which would interest people in Europe and America. One was a little mat, two feet wide and a foot long. These people have a great reverence for rivers, and the river was supposed to sleep on this mat.

I would say, in conclusion, let Evangelism be our watchword; let the missionary multiply himself by setting others to work. Our success will depend on the use we make of the native church. Every native Christian should have work to do in the prayer meeting, in the Sunday school, in visiting the sick, and in village evangelization.

The Gospel is still the power of God unto salvation to everyone that believeth. Those who believed in the early Church received that which not only prompted them to seek their own salvation, but also sent them out to seek the lost. Difficulties? We have had many during the past year, but the apostles had more. The founder of Methodism was beset behind and before with obstacles which seemed impossible for him to overcome, but he overcame them in the strength of the Lord. We belong to the same royal line. Let us hold fast. We are on the conquering side. Let us expect that God is going to save souls, not a year hence, but now; let us look for salvation in every service; let us preach the Cross.

Robert Shields.

Madeira Islands District.

The Rev. William G. Smart, district superintendent, reports:

FUNCHAL.

We hold services in the Portuguese language on two week nights, and twice on Sunday, besides conducting a Sunday school for children and adults. The week-night meetings are largely attended, the chapel frequently being full. On Monday evenings a Bible class is held for members, probationers, and their friends. On Tuesdays and Fridays there is a Bible class and prayer meeting for women and girls, conducted by Mrs. Smart.

Mr. Braulio da Silva, an earnest worker from Portugal, formerly a colporteur of the British and Foreign Bible Society, has been in our employ for two years as a preacher. His journeys to Ribeira Brava and Fajan da Ovelha, on the west coast of the island, have been much blessed. He found a man at Ribeira Brava who has become a probationer in our church at Funchal. This man stands quite alone against the priest and a number of fanatical Roman Catholic neighbours.
Last February the s.s. "Arabic" came, en route to Palestine. We had in our chapel at Funchal a most interesting meeting, at which about ten ministers of different denominations from America gave their testimony. Our Portuguese converts joined heartily in this service. About $50 was collected from the friends on the "Arabic" for the support of the work.

The Sailors' Rest is visited by about 4,000 sailors of all nations every year, chiefly naval men. They enjoy the reading matter, the food, the garden, and the innocent games provided for them. Many letters of thanks have been received from captains of German and other men-of-war. Mr. Braulio da Silva, Mr. Nind, and myself distribute thousands of tracts on board vessels in the bay every year.

We now have a certified Portuguese teacher for the Funchal Portuguese school, Mrs. Eva Borges Correa. She gives several hours a day to prepare the children for the Government examinations. The head mistress is Miss Caroline Newton, and we have besides two girls who are being trained to be future teachers.

The great event of the year 1908 was the purchase, on May 7, of the Methodist Episcopal Church House by Bishop Hartzell for the Board of Foreign Missions, as the headquarters of the Madeira Mission. The cost was $18,500, but the additional expenses brought it up to over $20,000, as a transfer tax of nearly $2,000 had to be paid to the Government. The building is ideally situated in front of a beautiful public garden, filled with palm trees and flowers all the year round, and is in the center of the city. It commands splendid views of the mountains and of the North Atlantic Ocean. The building contains a chapel, a sailors' rest, and rooms to be used as a residence for the Bishop and the missionaries, for school, classes, sailors' rest, and chapel. One of these rooms is a large reception room, which is one of the finest in the city, where special meetings and receptions are held at Christmas and on other important occasions.

MOUNT FAITH STATION.

Here we have a congregation of 81 members, most of whom are peasant farmers. The Rev. and Mrs. George B. Nind are in charge. A school is conducted, and services are held in the mission building and in the homes of the members. Bishop Hartzell has provided money for improvements on the mission building.

MACHICO VALLEY AND VILLAGE.

The Rev. and Mrs. Benjamin R. Duarte are in charge of these two places. In the valley we have our own chapel, and in the village a rented house. The work is prospering under difficulties. Colportage work: The British and Foreign Bible Society has made a grant of $150 per annum as an experiment for one year.

We regret to say that we have lost a very faithful worker in the person of Miss Emily Newton, who died on June 6, 1908. Her last words were, "God is love."
MEMOIRS.

C. W. Gordon.

Charles W. Gordon was born in Guysboro, Nova Scotia, March 11, 1856, of Scotch Presbyterian ancestry, and was one of a family of four daughters and two sons. When 16 years of age he came to the States, and settled in Lynn, Mass., being followed later by the rest of the family. He entered commercial life, and was a very efficient salesman in one of the leading establishments of the city. In regard to religious experience he led at that time a worldly, and later a somewhat wild life.

His conversion came about through the Moody meetings in Boston, and was very thorough; everyone who knew him could see the change. He was ever ready with his testimony; his joy in the new found life overflowed, and he took delight in a diligent study of the Scriptures. This latter practice showed fruit in his later years in his grasp of Christian doctrine and competent Scriptural proofs therefor. He joined the Congregational Church, in which he became a deacon, and later his spiritual life was deepened by attendance at some special meetings for the promotion of Christian holiness.

In 1884, following the lead of his friend, Rev. A. E. Withey, he became a member of Bishop Taylor's first party of missionaries for Africa, although he had never before been a Methodist. During the first months after the arrival of that party in Loanda he went through a severe illness, and equally severe spiritual testing, for, as he afterwards acknowledged, he had not up to that time fully counted the cost. From this experience he emerged bright and victorious, and never after through the hard times of those early pioneer days did he waver or doubt his call.

He was not robust, but he entered heartily into the rough, dirty work, such as had to be done in those days, and threw in it. In America his lungs had been weak, and in that respect he thought he enjoyed better health in Africa than he would have had at home. Fever visited him very seldom. He was a good linguist, a thorough business man, an earnest Christian worker, and was efficient in all departments of the work, becoming in after years perhaps the best Portuguese student of the Mission. At different times he held the fort alone at Dondo, Nhangue, Pungo, and Malange stations. He was a member of this Conference in full connection, and was ordained by Bishop Taylor.

In January, 1896, he married Dr. Jennie Taylor, niece of Bishop Taylor, and being well fitted for each other and for the work, their wedded life was happy until suddenly cut short by Mrs. Gordon's death, December 29, 1897, a daughter, Florence, being left, who still survives in America.

Brother Gordon took his first furlough in 1900. Returning after a year in America he felt very well, but overdoing led to cold and fever which developed into consumption. He held on for months, loath to give up, but finally yielded, and in August, 1903, left Loanda for England and America in quest of treatment and a beneficial climate. Most of the time since then has been spent in Arizona and California, where he experienced
some improvement, but upon the whole continued to decline, showing to the last amazing vitality. The last year and a half of his life was spent in the home of his fellow missionaries and friends from the early days in Lynn—Rev. and Mrs. A. E. Withey—where, according to the testimony of an outsider who was frequently in the home as a helper in the housework, "he was cared for as tenderly as a mother for a child." The writer, who was also in that home for about five months of this time, can testify that Brother Gordon's spirit and prayers were a benediction to all.

His death took place April 20, 1909, and must have come as a welcome release. He was buried in Rosedale Cemetery, Los Angeles, followed to the grave by Christian friends, including Mr. and Mrs. Withey, Mr. Dodson, and Dr. Levi Johnson, four surviving fellow members of Bishop Taylor's first party. The funeral was conducted by Rev. Henry Goodsell, of Edendale M.E. Church, and Rev. W. P. Dodson.

He rests from his labours and his works do follow him. H. C. W.

Miss Emily Newton.

Miss Emily Newton was born in the Island of Madeira about 50 years ago, and never left her native place. She always took an interest in teaching Portuguese children; therefore when she was offered a post as teacher in the Portuguese school attached to Mr. Smart's mission she gladly assented; and later, when this mission passed to the Methodist Episcopal Church, under Bishop Hartzell, she continued as a teacher in that church.

Miss Newton was noted for her patience with the children. One little child she adopted, and it was on account of her dedication to this little waif that she contracted the illness from which she never recovered, suffering terribly for three and a half years, and finally passing away to be with Jesus on June 6, 1908. Her last words were "'God is Love.' She also helped greatly in the services to the Portuguese in the old days by playing the little organ, being always anxious to have new hymns. She frequently visited the children in their homes, and was always "instant in season and out of season" in speaking to the children about their souls.

Miss Newton received her first impressions of righteousness from her mother, Mrs. Emily Newton, and the five sisters had a voluntary Portuguese school in Machico, 12 miles from Funchal, as far back as 1870, or thereabouts. People in that village still remember the family with affection.

Funchal, Madeira, August 20, 1909. Wm. Geo. Smart.
The Kimbundu New Testament Translation Committee at Work, Tomba.

Having but recently returned from furlough in America, the time on the field covered by this report is but little over six months. My furlough was prolonged beyond expectation, and not by my own arrangement; but I believe it was well worth while, and perhaps I was full as usefully employed for the Mission as I could have been on the field. Beside my main work in America, three issues of our little paper, the "Mukunji," were gotten out, hymn leaflets with music, and the "Kimundu Discipline." The latter is probably the first Methodist manual of this kind to be gotten out in any African language. One thing that strikes one encouragingly on returning to the field is the evidence of increased interest among our people in Kimundu literature.

On the way out I spent a month in Madeira, enjoying fellowship with the brethren there and assisting in the work. Arriving in Loanda December 17, I stayed three weeks, helping in the services and finding encouragement in the evidences of the work of God there. Part of this time was employed in reviewing translations with Miss Florinda Bessa, in order to get the Loanda point of view in regard to various words and usages. A longer stay for this purpose would have been time well spent had circumstances permitted. Coming inland, three days were spent at Calomboloca in company with the District Superintendent.

At Quiongoa I have taken part in the special services held by Bro. Shields, and in the regular services. Bro. Kipp's work here I most heartily commend, and think the school he has built up on lines so well suited to Quiongoa's situation is especially gratifying. The girl's school is also a promising new effort.

The Mission Press at Quiongoa has not yet resumed work. I have put in considerable time overhauling and putting things to rights, and yet more needs to be done. The building in which it is housed was never quite completed, and needs some repairs. A statement of the Mission Press finances from October, 1905, when last report was rendered, to present date, is herewith appended.

My main work, however, while on furlough, and continued since my return, has been on the Kimundu translation of the New Testament. This has been under the British and Foreign Bible Society, with whom my relations have been most cordial and satisfactory. The first draft of the whole Testament, with the exception of the Epistle to the Romans, was complete before I left America. This Epistle has yet to be translated, for my work on the Testament since returning has been confined to reviewing with our native workers the manuscript and printed portions already translated.

A month in March and April was so spent in Ambaca, during which the four Gospels, the Acts, and Revelation were reviewed and criticised. Here also at Quessua, during the five weeks preceding Conference, we have been putting in six hours a day at the same work, and have gone through the Epistles. Many things have been threshed out, and the exercise has proved profitable in more ways than one. New light has been obtained, and the work done will tend to a better understanding among us, and a unifying of discordant sectional usages. Discussions as to the meaning have led to explanations of

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$1,653.49  

Audited and found correct,  
R. B. Kipp, Member of Conference Audit Committee.
some passages which the native workers, although using the Portuguese version, had not understood at all, and others of which their idea was a wrong one. The sessions of the committee have been, in fact, something like a summer school. Sometimes, to their surprise and amusement, they were shown some things in Kimbundu which were quite new to themselves, so that they remarked more than once, "We have just begun to think about our own language."

The work on the New Testament has three clearly defined stages—first the translation, then the revision, and lastly the preparation of a clean manuscript for the Bible Society. Of these the first two stages are now practically completed, but the last is still before me, and will involve considerable time and labor.

The services of our brethren João Garcia and Mattheus Inglez have been especially valuable in the revision, and the close contact with them in their own homes, where one could contrast them with their heathen neighbors, brought to me a greater appreciation of their Christian character, and made me love them more. We had good services both at Tomba and Hombo, and I believe the people were helped at the same time that I was much encouraged myself.

Respectfully submitted,

HERBERT C. WITHEV.

Committee on Old Conference Record.

At the Conference of 1903, in Loanda, the undersigned was appointed a committee of one to make a synopsis of the Conference Record of this Mission from 1885 to 1897, in order that we might have in permanent and accessible form a complete record of the Mission from its beginning, the Minutes since 1897 having always been printed.

It was found impossible to carry out this charge while in the midst of labors on the field; but during furlough in America a typewritten transcript was made from the old and treasured record book brought out and begun by Bishop Taylor. This transcript, considerably condensed from the original record, yet ran to what the Book Concern in New York calculated to be 332 pages of 8 point, and 16 pages of tabular matter, for which their quotation was $880 for a thousand copies, or $830 for half that number.

No means were available for the publishing, and it was doubted if the Conference would authorize so expensive a job; so nothing further has been done. Of course, the record can be still more abridged, although some of the old missionaries strongly desired that it should be published just as it is. Also, if time were given to it, or we had a printer on the field, we could publish it ourselves at less than half the above figures.

The matter is thus submitted, and an expression of opinion is desired from the Conference.

HERBERT C. WITHEV, Committee.
MISSIONARIES' REPORTS BY STATIONS.

Report of Loanda Station.

The work of this station has been well sustained during the past year, and good progress has been made. Loanda offers a field for church and educational work equal to any in Angola. The work was re-opened here in 1902; since then it has gone steadily forward. Special attention has been given to church and evangelistic work, together with visitation among the villages and administering to the sick.

Through the power of the Gospel men and women have been brought to the Saviour's feet, drunkards have been made sober men, and idolaters have delivered their idols and charms to be burned, rejoicing that they have found the pearl of great price. The devil rules the heathen by witchcraft and superstition. Polygamy is the custom, but when men get converted they are ready to give up all but one wife; rum and tobacco also go overboard.

Regular services have been carried on as follows:—Sunday, class meeting, 8 A.M.; church service, 9 A.M.; Sunday school, 2 P.M.; church service, 7.30 P.M. Monday night, village evangelistic meeting. Thursday night, prayer meeting.

The native church holds on its way, bearing a good testimony before their own people. On June 8, 1908, the Missionary Society of the M.E. Church, Loanda, was organized. The members pledged themselves to give monthly 16 cents, 20 cents, 50 cents, and one native brother three dollars. This money during the year has amounted to over 200 dollars. This, with 75 dollars in Sunday collections, and 20 dollars to the poor, is a good showing for the native church. These native Christians feel that they must, to the best of their ability, send the glad tidings to the Regions Beyond.

Manoel Nicolau, a member of our church here, breathed his last in peace, May, 1908. He became a servant to the first company of missionaries who landed with Bishop Taylor in 1885, and for years was the faithful caretaker of our Loanda property. He died of lock-jaw, caused by a fish bone entering his foot. The day he died I entered his room several times. He seemed full of joy and peace. He would cry out in broken English, "Me do love Jesus; yes, He do love me." His old aunt came to his funeral, and after the service called the people assembled to behold his happy face, saying that he had died happy.

The Sunday school is in good condition, with an actual attendance of 100. It is encouraging to see nine Sunday school classes conducted by as many native teachers.

Village work.—Some work has been done among the women. During the year several women have been converted and taken into the church. A kindergarten has been begun, also a class where women are taught to sew and read. These two classes give promise of being influential in reaching the women and children.

Day school has been continued throughout the year. Ten pupils were presented at the Government examinations, nine of whom passed. On His Majesty's (Dom Manoel II)
birthday, His Excellency, the Governor-General of Angola, gave a dinner at the palace to 100 school children representing the various schools of Loanda. His Excellency very kindly sent his aide-de-camp to our Mission, asking us to send four of our poorest boys to enjoy this happy treat. Mrs. Shields and myself accompanied the boys. The Governor and his wife were very attentive to us as representatives of the American Mission.

Fetishes given up by two Loanda Converts.

During the year a most necessary step was taken in the separation of the boys and girls, making two schools instead of one. We are happy to report that two girls, who were in the school for several years, and who have passed both examinations, are being trained as assistant teachers.

Night school has been carried on throughout the year, two evenings every week. This class was begun several years since to teach the native Christians, men and women, to read, so as to be able to read the Scriptures for themselves. A number of men, with more than 30 years of age, have learned to read the Word of God for themselves.
We are glad to welcome to this city the W.F.M.S. Arrangements are being carefully made for the erection of a large two-story building where we hope to have soon 50 girls as "Internas."

We enjoyed the visits of Messrs. Cadbury and Burt. These two "Friends" gave us a liberal gift toward our new church building at Loanda. Later we were much blessed by the visit of Mr. Chas. A. Swan, who preached a number of times to the edification and encouragement of the native Christians. Later still we were much blessed by the visit of Mr. Raul Gonçalves from Oporto, who preached the Gospel several times with much acceptance. He was the bearer of good tidings and greetings from the church at Loanda to the evangelical churches of Lisbon and Oporto.

Immediately after the close of the last Conference Mrs. Harris came down with a very severe attack of hematemic fever, and for a month her life hung in the balance. However, by the blessing of God and the treatment of a skilled physician, she recovered, and on May 25, 1908, was compelled, much against her wishes, to return to America to seek full recuperation. We were very sorry to lose one who seemed so well fitted for the work.

On Monday morning, June 27, 1909, we awoke and found that the German steamer had entered the Loanda harbour during the night, with Bishop Scott on Board. It was indeed a pleasure to meet him again. He had a hearty welcome from the missionaries and native Christians at Loanda, who on the following day gave the Bishop a reception. After the Bishop's speech, tea and cake were served to the company, and the native church was much delighted to have the Bishop in their midst again.

Respectfully submitted,

ROBERT SHIELDS.

Report of Austin J. Gibbs.

Our school in Loanda began its work April 20, and continued until January 30, with the exception of two weeks vacation, beginning August 18, and a vacation from December 22 to January 8. During the year we had 34 pupils, who were with us from the time they were enrolled until the close of the school year. Our average daily attendance was about 60. At the beginning of the year we divided our school, separating our larger boys from the girls. However, we had our opening exercises together, which consisted of hymns, a Bible lesson, and prayer. These exercises lasted a half-hour, and I believe were enjoyed by most everyone and with profit.

Our work has been very primary, none going beyond the sixth grade at home; but three of our boys and four of our girls passed what is called the first examination. This is given by the Portuguese Government. Two of our girls passed the second examination.

Outside of our day school a few Portuguese men came to the mission two nights in the week for a few months to study English. From English lessons the school has received a little over 65 dollars, and from English lessons and pupils together we have received 177 dollars. It has taken all this and more to pay our Portuguese teacher, who had a Government certificate. We rejoice in the good prospect that our school in the future may save this last sum, or 300 dollars, and besides that have all Protestant teachers. This is due to the fact that legal qualifications are almost completed whereby Mrs. Shields will have the right to present pupils to the examinations. Unless at least one of our teachers in the school has these qualifications, the Portuguese Government, it is claimed, if they wished to, could legally close our school.
I am glad to say our school and mission is thought well of by many of the Portuguese. One indication of this is the fact that some of the Portuguese have desired to put their children in our mission to live a number of years and to be taught in our school. When parents who do not know God are willing to thus entrust their children to the mission for Christian training, it makes one feel sad to refuse them for lack of buildings and workers. Perhaps, when we are prepared to lead these children to Christ, and give them Christian teaching, God will give us buildings to cover them. But the most of our work is among the native population. The pupils whose parents are members of the church come regularly to school.

I feel that the greatest factor in the schoolroom is the teacher, and that unless we know how to teach children and win them to Christ we have failed in the work which we came to do; and according to this standard I feel my own work during the year is condemned. Yet at the same time I can just as truly say that during the whole year there has been work, and good work, done in our school by those of consecration and experience in teaching children; and the good seed sown with patience undoubtedly is, and will continue in, bringing forth good fruit in the years to come.

Respectfully submitted,

AUSTIN J. GIBBS.


Appointed at last Conference principal, pro tem., of Loanda school, I gladly transferred the work to Mr. Gibbs in September, and turned longingly and lovingly to village work among the women; but in February following Mrs. Mascaranhaes, having taken a position paying much better (municipal teacher), it was necessary for me to again return to school work.

Our school began in 1902 with one pupil, and had a steady increase until 1907, when a daily attendance of 90 was reached. A failure that year to procure the privilege of sending our pupils to the Government examinations caused many of our children to seek other schools. This is not to be wondered at, for the certificates given on passing those examinations are considered to be among the best recommendations in seeking a position.

1907 also marked the reviving and increase of Roman Catholic activity in the city. They re-opened two schools, and established two new ones. Two of the four are in our immediate neighbourhood.

Some of our children, especially those from Roman Catholic homes, have been influenced to withdraw from us. Among this class one often finds considerable honest thinking, but fear represses them from acting accordingly. These things need not discourage us; we are stronger as an educational factor in Loanda than heretofore. We are reaching the real native, and this is the chief purpose of our work. This year, for the first time, we have more native children than whites or mulattoes.

One of Loanda's greatest present needs is a woman who could devote all her time to the interests of the women and children of the villages. She would find a vast field of labor, calling for incessant work, unwearying patience, and unbounded love.

During the severe sickness of one of our native women, I told her husband, a heathen still, that the doctor had ordered her removal from the hovel in which she was to a better house. To my great surprise, after a house was found, he told his wife to get up and walk to it. I remonstrated, telling him he must carry her if she was to get better. Seeing no alternative, he shouldered his burden and carried her. While arranging the room for her he said: "Imagine doing all this for a Kimbundu woman! Who ever heard of such
a thing!" For two weeks we nursed the woman. When she recovered, her old mother, now totally blind, took her stand for the Lord, and the heathen husband ordered his children to be sent to the mission school.

Respectfully submitted,

LOUISE SHIELDS.

[Note: Remainder of this report was very kindly granted to the Committee on Education, and forms exhibits A and B of the Educational Report, q.v.]

Report of Pungo Andongo Station.

Dear Bishop and Brethren,—I began the year with two native assistants, but loneliness (for a time she could not sleep at night) unflitted Eva for school duties, and I requested that she and her husband return to Quessua. Manoel Lourenço was engaged, and when he began to do well in teaching he fell sick with a chronic trouble; so that I was left entirely alone. It was a trying position for me, and the property having been put in shape—involving painting woodwork, tinting walls, laying floor, building two footbridges, and re-thatching two buildings with about 2,000 bundles of grass—I pushed forward to evangelistic work in the name of our Mighty King.

Eighty-nine Evangelistic services were held during the year in villages and carriers' quarters, 371 pastoral or medical visits were made, and 300 doses of medicine and 275 dressings or applications were given. School was held 120 days with a total enrolment of 31 and an attendance of 18. One Monday morning 17 or 18 boys failed to appear, but went to the priest's school. He had stopped all the boys that had to go up town, asking them to leave the mission, and threatening to make soldiers of them if they refused to enter his school. This brought great grief to my heart. What really stirred the priest to radical action was a quarrel with some of the merchants where he lived, in which one of them said to him: "What are you here for but to sleep and eat and drink and make us pay for it, and to live with the black women? Mr. Williams and Mr. Kipp of the American Mission go to the villages and educate the people and make them better, but you do nothing."

A chief of the Hacu people invited me across the Quanza river to visit his country. At one of the villages (Humbe) 170 people attended the preaching service. Several of the head men of this village begged me to return, and said, "If we only had a school, and a church to teach about the true God, how grateful we should be!" The chief said, "The traders come and bring rum, and made my young men drunkards and my young women immoral, and if no man of God comes to help me, what will my poor people become in a few years?" We need mighty prayer and a strong faith to conquer against so much wickedness and Roman Catholic opposition.

Yours most cordially,

(En route for Liberia, March, 1909).

WALTER B. WILLIAMS.

Report of Quessua Station.

It may help to show the year's work more easily by considering it under the three main heads of Church, School, and Industrial work.

The preaching services have been regularly conducted by Bro. Miller and myself in turn, when we were both on the station. There has always been a fair attendance, due in part, of course, to the scholars in the boys' and girls' schools, but also to a good
attendance of the near-by villagers. Those from a distance have come as much as we can expect, where there is but ordinary interest. Some have come often from a few miles distance, and kept up well. Our attendance runs from 65 to 100, except when there is special attraction. It used to be difficult to find room for all in the little church. We have been blessed in having valuable help from our brethren at different times. Bro. Shields helped us greatly on two occasions when making the round of the stations, each time appealing strongly to the heart and conscience of the people in a series of evangelistic meetings. On one of the occasions Bro. João Garcia made a great stir by preaching to the people on giving up their idols, showing his old Nganga Kasenda, which the people had been taught from ages down to fear and reverence. When the people heard how idols had been given to the fire in other places, one man offered to bring his idol that had been concealed in his house even while he was a probationer in the church. So one bright morning we lighted a bonfire and consigned the little horn with its minute hoe and stale olive oil to the flames. At the end of one series of services eleven expressed their wish to join the church—this as a result in part of the meetings, and partly because of impression from former regular church work. Most of these have proved themselves earnest and consistent.

Three marriages took place during the Conference year. First, Moses was married to Jessie (Samba); then José Kapangu and Katadina; finally, Mala married Rhoda. All three girls were in the W.F.M.S. school, and all the parties but one full members in the church. We now have nine Christian families in the community; that is, calling some Christians who are probationers, but not very well established. These families, defective though they may be, are our greatest hope for implanting Christian principles and doing permanent good to the people.

Two full members died during the year: Velho Hele and Eva, wife of Matthias Augustinho. Another death which we felt very much was that of José Hebu Mukolo, who came to our school from Quiongoa—a genial, willing, and capable boy; a probationer in the church, who, as Bro. Kipp wrote to me when the boy came to us, was as near a Christian as anyone he knew of among them. The boy wanted to set a big trap to catch an animal; the trap snapped shut, and made a little insignificant-looking mark on his wrist where it caught him. We had no suspicion about it until he complained of a stiff neck. In a few days a severe case of lockjaw was on, and he soon passed away, not however without leaving a clear testimony that his sins were forgiven, and that he went to meet his Redeemer in peace. Two other boys died seemingly as a result of eating dirt; one after he had been taken home by his guardian; the other was not a boarding-school boy, but came from the village.

Matthias Augustinho having been found holding and selling a slave, and not showing any repentance, was expelled from the church. A few other things have happened here that convinced me more than ever that we should see very good proof of a new life in our schoolboys before we take them into the church.

Our Sabbath school, under the superintendence of Miss Drummer, has been a distinct force in the church as a means of giving Bible information, helping in general intelligence by the use of the Portuguese Bible, distribution of pictures and papers, and by other means. It has also been a means of making an impression for temperance. On a Sunday lately about a dozen pledges of total abstinence were signed, and an equal number of boys and girls had previously signed the pledge. In the Sabbath school there are seven classes, two of which are taught by natives. The average attendance is about 80, total enrolment probably 120.

A valuable part of our church work I consider the class meetings; our mid-week prayer meeting is a general class meeting at the same time. There is a separate class
meeting for the boys, one for women, and one for the older members generally. Perhaps we should have a little more distinct divisions, and have reports from the leaders. There is more freedom felt in these special classes than in the general meeting, and probably more distinct spiritual gain.

This year we have been more regular and systematic in work in the villages. Those who volunteered to go out were assigned a field to work for a month at a time, then changed to another territory, thus helping to keep up interest in the hearers and give the workers an opportunity to get acquainted with the other people. Though we know of no real conversions from this work, yet we know that it has greatly broadened our acquaintance, and has made friends for our work. Several persons of influence show a real live interest in us and our work. One man at Hembe has repeatedly expressed his wish that we would send a man to teach their children during the week, and preach on Sunday in a house that they want to build. At another village (Lahu), I spoke to the people on two successive Sabbaths, admonishing them to keep the Sabbath. On account of rains I was prevented from going there again for a few weeks, but our zealous member Fernandes went there one Sunday and found them gathered in large numbers. They told him that I had been there speaking to them, and at my word they had stayed home from their gardens twice already to meet me there, but I had not come. He then told them that the rains had been so bad that it was risky for me to go, and that he himself had come to teach them in my stead. So a large crowd gathered to hear him. It is a large new village of intelligent people. One of the headmen told me they were losing faith in their idols, that they were dying off, and felt that our teaching was what they needed. So we feel encouraged to go ahead, believing that the Lord of harvests is blessing us, and will let us see some good fruit of this work. There have been five or six groups going out most of the time on Sunday afternoons, including missionaries, boys, girls, and older members. No doubt in some cases the ruling motive was not a passion to save immortal souls, and yet as long as the Gospel is preached by its friends it will do good.

Bro. Argão seems to have some success in getting and holding boys for his school, and also in winning people for the kingdom. He has a group of well-behaved boys, and has a number of adherents who seem to be serious, and want to join the church. Frequently they have come from Kamongua for our morning service—four or five miles. One of these was the guardian of the family gods, but has abandoned them, and steadily attends religious meetings, and by his confession manifests an earnest spirit.

At Misula, which in a way is administered from Quessua, there is not so much tangible result as yet, but Bro. Coimbra seems to be earnestly at work there, and is making a good impression for the mission. His industry has helped him to keep his head above water, though the people persist in stealing his bombo out of the stream, and carry off his mandioca at night and Sundays. The location seems good, and persistent work may show very favorable results.

The boys' school has kept about the same as it has been for a few years, with from 12 to 14 boarding boys at a time, and from six to eight coming from the village on the place. The total enrolment for the Conference year was 30 boys, 28 of whom were pure natives. Their ages run from 7 to 30 years. The older members, who either have had some schooling or see the value of it, are anxious to have their children go to school, and even some of the grown persons are learning to read. Since Mala has given us disappointment in behaviour I have taken charge of the teaching, using the more advanced boys to teach the primary ones, under my direction, so I can give more time to general help to the boys, and especially to the older ones.

On a few occasions I have been able to see how the Government is watching our work, though in a very quiet way. The Governor of this district told me some time ago
that he had inquired about our work here, and had received a favorable report; also that he saw how the soldiers who had been in our school were able to speak Portuguese well, and were capable men. Another man frankly told me that a few years ago there was considerable criticism on our schools because there was practically nothing but English taught. Some officials said at that time that if that was what we were doing there was no need of our being here. This man said that they noticed a change in our method, and that the Government was satisfied that our work was good and desirable.

There is an encouraging interest for education both on the part of the boys in school and those outside, some of whom have come first to me, asking to be taken in; then when I said I must see if their parents or relatives wanted to send them, they went and persuaded their parents to send them; for we find it very essential to have the co-operation of the relatives to ensure regularity. It is also evident that there is a growing interest for schooling on the part of the parents, for I have practically established the regulation that parents or other relatives must furnish clothes for their boys in school, except for those who came in under the former system of receiving everything from the mission. If we can hold to this arrangement it will be a decided step forward, as it helps us to take on more boys for the same money received, and makes education mean a great deal more to the boys and to the ones sending them.

If one should judge the industrial work of our mission from a strict technical standpoint, demanding learning of trades, then it would make a poor showing; but judged from the side of practical use to help earn a living and develop common sense and good judgment, as well as all-round adaptability, it is of great value. With our present limitation of workers teaching trades is out of the question, it seems to me; besides this it may be of doubtful value. The things the boys here are learning out of school is rough work in iron and wood; farming with some machinery and by hand; handling oxen in the cart, plow, and harrow; stock-raising; road-making; making adobes and laying them; as well as other activities. Perhaps more even than the direct practical value of their work is the habit of industriousness and economy they learn. The industrial work that has been done since last Conference consists of carting all supplies from town (Matete or Lombe); hauling lumber for Miss Collins and Bro. Miller; hauling lime and earth for Miss Collins; plowing about eight acres of land, and raising crops on most of it; making a sheep and goat house and adjoining pasture; herding sheep, goats, and cattle, and breaking in oxen to work; making improvements on a grade of the mountain road and other roads; renovation of boys’ quarters, and re-roofing our kitchen, whose former grass roof burned off last year; enlarging the church building, and making new benches for it; a summer garden for ourselves; putting up an iron fence, and making various improvements at Malange on the mission property; preparing and planting a new banana patch, and ground for new fields. Bro. Miller has had various improvements made on his own account that add to the comfort and beauty of the mission. It often seems, however, as if the things left undone are more numerous and conspicuous than those done, and that we are not nearly so near to self-support as we should be; but this is largely due to the fact that we have no fences to secure our crops against the stock. We planted enough sweet potatoes and mandiocca to supply those foods, but there is almost no trace left of either, though much care was taken to protect the crop. We sorely need a good fence for our farm land. Nevertheless, we have taken in from carting for the missionaries, from milk, fruit, and water carrying for the missionaries, about 150,000 rs. In addition to this one boy earns his expenses cooking for us, while our cornfield yielded probably 60 bushels of corn, which helps to feed the stock and the boys, leaving some to sell and furnish seed for next year.

Upon the urgent advice of the Government and our own conviction we secured the
property occupied by us heretofore, paying about 430,000 rs. for it. This gives 1,941/2 hectares of land, including excellent farm and grazing land. But we are obliged to pay a yearly tax of 330 reis.

For a year or more there has been a tendency for people who are interested in our work to want to move on our grounds for the advantages of school, church, and general protection. Five families have come to us in this way. They pay their house tax, the same as other villagers, through the superintendent of the mission, who exercises a kind of moral control over them; but it is very necessary to have a fence to help them to farm with assurance.

Besides the needs mentioned casually in this report it is becoming urgent to renovate the superintendent’s residence.

We are thankful to God from the depths of our hearts for His help so far, and if we may we will joyfully serve Him another day.

Respectfully submitted,

CHAS. H. SCHREIBER.


The past year has been marked with unusual blessedness. The work of the Lord has indeed been the delight of my heart and the joy of my soul.

My work has consisted principally in visiting the villages around the mission, and assisting in the church and Sunday school services. The village work has been along habitual lines, except one new feature, even that of visiting them early in the morning, before the villagers get scattered to their gardens or other work. This also has the great advantage of taking them when their minds are fresh and unoccupied, and I myself felt like a horse fresh for the battle.

I had the pleasure, and I hope profit, of visiting all the stations, except Loanda and Calomboloca. On this trip I had the greatest of all my pleasures, even that of visiting many villages along the road and at the stations. Many of these I had itinerated years ago.

In my work in the villages during the year I think I have seen, as never before, that the people are awaking out of their slumber, and are grasping at something better in place of their poor idols which cannot satisfy them. I only desire to be found faithful, be there many or few believe.

Respectfully submitted,

W. S. MILLER.

Report of Miss Susan Collins.

(WOMAN’S FOREIGN MISSIONARY SOCIETY).

A little over two years ago I undertook the job of superintending the building of our new house here in Quessua; on account of our crowded condition in our small cottage of five rooms, and our rapidly increasing family of girls, it seemed necessary. I suppose I had some such thought as this: within four months at least I would be able to have the walls all finished, and the zinc roof put on; then during the rainy season I would be able to have the inside work done under cover at leisure. But instead of that, when the walls were a little more than half finished the four months were spent, and the rainy season had commenced. There was nothing to be done but to cover the walls with zinc
and grass, and wait until the dry season should return again. There being no roof on the house, no inside work could be done; so we were obliged to wait seven months before we could resume our work on the building again. So the past year has only seemed like the finishing up of the work commenced two years ago. The house has a good stone foundation, 18 by 60 feet. The walls are made of adobe (sun-dried brick); they are three feet thick. It has three rooms below and three above, in the main part; there are two rooms 10 by 15 feet in the back, and a hall between. There is a front veranda both below and above. The foundation of the back rooms is full as wide as that of the main part; so upper rooms can be added at any time when they are needed. We are very thankful to be at last settled in our new house, and have plenty. We can very well care for 50 girls now.

![Girls' School of Woman's Foreign Missionary Society, Quessua.](image)

I feel I owe a debt of gratitude to our brethren for the help I have received from them. After the assassination of the king of Portugal it seemed almost impossible to get our foreign checks changed to Portuguese money in Malange. Bro. Shields kindly made arrangements on the coast so that I could get the money in Malange. Bro. Schreiber took charge of this, and had the money changed into copper and brought to me as I needed. Bro. Miller has more than once come to my rescue and loaned me money as he could spare it. So, as much as it looked like it at times, we were never obliged to call the men from the building on account of not having money to pay them. Our next step will be to fill the house with girls if possible. We have 35 girls and two boys (these little boys have a temporary home with us; their father is a soldier).

We feel encouraged to have our nearest neighbours bring their children to us. A few years ago nearly all of our girls were from a distance; now we have eight or ten in
our schools from our nearest villages. We feel that the people are drawing nearer to us and are trusting more. We leave it with the Lord; He is at work in the hearts of the people.

When we think of the possibilities of the girls that come to us, and the advantage that it gives them over the women of the village, I feel compelled to take the children at whatever age we can get them. Some of them are so nearly grown that they stay but a few years, but we know that however short the time is, it changes their lives, and they in turn become adherents. Some we are obliged to take in helpless babyhood in order to get them; then a number of years must pass before they reach school age. We hope, ere long, that many of the parents will see the need and send their children to us.

Respectfully submitted,

SUSAN COLLINS.

Report of Miss Martha Drummer (W.F.M.S.)

Bishop and co-laborers in Conference assembled:

"'Safely through another year God has brought us on our way.' What shall we say of the year's work at this summing-up time? I am glad to report that it has been a season of steady, faithful effort. I cannot report a great increase in numbers, but I can say we have made some advance in study, and have a more intelligent interest in our work. My own health has not kept me out of the school ten hours since 1906. There are 25 girls engaged in regular class work, 19 of whom are under 15 years of age. School supplies, also a little money sent to us by friends in America, have greatly aided us in our efforts. We have several bright girls above the average for their ages. All seem anxious to teach; when a new girl comes the others try to see who can teach her a verse of Scripture first. Three of the older girls are capable to teach a village school if they could be protected from the superstition and sin. They are glad to teach for me if at any time I need be absent. We have cause to rejoice that we are soon to have a permanent schoolroom, as we have been meeting in the most convenient place during the erection of our new building. Miss Collins has been so faithfully and patiently superintending. Our system of teaching can be improved, but we are "pressing toward the mark" as rapidly as progress in the language and our own limitations will permit. All the smaller-sized girls have been baptized, and we are trying to show them the path of life. The older girls have given their hearts to Christ, and we are seeing the fruits in some of their lives, though they are still babes in Christ. All are willing workers; they are glad of the opportunity of visiting the non-Christian villages; they give their testimonies, sing, and try to persuade others to accept the Gospel.

I do not know what the future holds for the girls in the school, but I am trying to teach them, by example as well as precept, to live up to the best that there is in them, continually pointing them to Him who is able to keep us from falling. I don't think the difference in food and the trying climate breaks the health and heart of a Christian worker so quickly as failure of character in one he or she has tried to help to a higher plane of Christian living.

Polygamy is opposed to the Christian idea of marriage, and our schools here are walled in on all sides by polygamy; therefore our boys are liable to be tempted, and our girls suffer shame. I have tried to reach the women outside as best I could under the circumstances; they have called to me for help in time of sickness, and I have had little to help with. I believe a few simple remedies given to them in time of real need would be an entering wedge to the homes and hearts of many. They mean to be kind to the suffering,
but their system is very crude. I have learned more of the customs of the people in the past year; also more of their sorrows, doubts, fears, and needs. They have allowed me a glimpse behind the scenes, and alas! how some of their customs must grieve the heart of the Master.

These people can never know how dear they are to my heart. The loudest calls for aid are often from those who are unconscious of their needs. I see all about me women wearing smiling faces over aching hearts—three or four women calling one man "our husband." So often I read on some of the sad old faces: "We are without hope and without God in the world." Their souls are hungry for something new. I am hoping for another Year of Jubilee, when these women of sorrow shall rise to the dignity of true wife and motherhood, with strength of character, true ideas of modesty and virtue, and liberty to serve Him who died for them. I am glad for the few hopefuls the W.F.M.S. is sheltering; in them I see signs of promise.

The Kingdom is coming to Africa, and I am glad to have a small share in it, if only to continue to pray that the people may open their hearts to Him who alone is able to conquer the tempter and give freedom from sin.

Respectfully submitted,

Martha Drummer.

Report of Quiongoa Station.

During the 17 months since our last Conference marked progress has been made at Quiongoa. The girls' school has been opened, and has grown encouragingly; the boys' school has increased in numbers; something worth while has been accomplished at farming; and the church has increased in both numbers and spirituality. Harmony and helpfulness has prevailed in the mission staff, labors of previous years are bearing fruit, and prayers of some perhaps unknown co-workers are being answered.

It is therefore with much thanksgiving that I bring this report, which I give under the heads: Evangelism, Education, Industry, Finance, and The Future.

Evangelism.—For four or five months after Conference all the villages within five miles were systematically visited, most of them twice a month, with some encouragement. The opening of the girls' school, and a serious decline in Mrs. Shuett's health, then compelled us to give up most of this regular village visitation.

Something has been done for the more distant villages. During the September vacation Mrs. Shuett and Miss Mason visited Ndombo, Kabeji, and Kavunji, beyond the Quanza river, and Kavunji, the largest of the three, has since been visited by some of our larger boys. Two of the boys sent to Ndunga (soba Ngolomi-a-Kombi's town) with a letter from Bro. Dodson were well received. Sengue has been visited once by Miss Mason, once by myself, and twice by schoolboys. At Kadiaü, on the new cart route, several services have been held. Readiness to listen and requests to come again have been found in all this work.

During our last vacation two boys were sent to spend three weeks in Kamundende. They took a machine and cloth, and made coats and shirts to be sold to the mission boys. They were instructed to give especial attention to the children, teaching them several hymns and the simpler and more important Gospel truths from the catechism, and to let their life there be a witness for Jesus. The village is not a large one, but 30 persons attended their evening meeting somewhat regularly, besides others who came once or twice.

School Prayers and Catechism Classes have been helpful and encouraging. One Saturday night 18 boys were present; most of them had been at the mission less than a
year; some of them only two weeks. I said: "It is late, and so the meeting will be brief, but it may be the turning point to a new life for you. We have just sung, 'Jesus Rules Everything.' Being a Christian is simply obeying Jesus willingly. Let each who wants to be a Christian rise in turn and say, 'I choose to be ruled by Jesus.'" One after another 14 boys arose and repeated the words. With some of them this did not represent a mature decision, but several of them have continued to choose Jesus, and He is transforming their lives.

The regular church services have been preaching every Sabbath morning, followed by Sunday school and class meetings, held for part of the year in the villages by Mrs. Shuett and Miss Mason, but latterly at the mission on Sabbath afternoons, often with a separate children's meeting. We use the International Lessons in Sunday school. Since his coming Brother Withey has conducted the weekly teacher's meeting, and preached on alternate Sabbaths.

Special evangelistic services were held in June (1908) and January (1909) by our district superintendent. These and a talk to a crowded house, after Christmas dinner, on "Thou shalt call His name JESUS, for He shall save His people from their sins," led to confession of sins and vows of allegiance. Others since the meetings a year ago continue under conviction until this day.

The Sunday morning attendance varies from 50 to 90. Seven funeral services have been held, three of them giving an opportunity for preaching to those who seldom attend our services. Two members and two probationers have moved away, and one member and two probationers have died. The period closes with a nett increase of three full members and 16 probationers.

At the last preaching service the highest official in the township delivered a lot of his fetishes to be burnt. This is only one of many signs that the field is ripe unto the harvest; that there is an unrest which indicates both unusual opportunity and special responsibility.

Education.—The boys' school consists entirely of boys living at the mission, working half of each day under the direction of the missionary, and receiving food, lodging, and medical attention. Day pupils would be welcome, and have sometimes come, but in the nearer villages there are very few who could come even if they desired, and had their parents' consent. Formerly the boys living at the mission received either a monthly allowance for clothing, or else the clothing itself, and worked during the vacations without receiving anything additional. Since January, 1908, some of the boys have been clothed by their parents or their friends, and the rest have received pay at market rates for work done during vacations, and have clothed themselves. House servant and herd boy are positions in which some pay is regularly received. We hope some day to have so many applicants that we may charge an entrance fee, but in order to accomplish this the instruction given must be thorough, consecutive, and adapted to the situation. About half of the boys are under 14 years old; their ages vary from 7 to perhaps 27. The number of boys at the mission has varied from 15 to 28, averaging about 20 for 1908, and 25 for the first half of 1909.

In April, 1908, we rented a hut (paying 30 cents a month) in Kamundende, a village of 40 or 50 people, about four and a half miles north-east of the mission. One of our most advanced pupils was made teacher of this village school, to teach which he, unpaid, walked a total of 45 miles a week, attending the mission school in the forenoon, doing his hour of manual labor before breakfast, and working with the rest of the boys on Saturday forenoons. Ten boys were enrolled. The attendance averaged seven, and the outlook was good until July, when one of the boys from the mission, and three of the older and steadier boys of the village school, went to Oeiras to enrich themselves in the
service of a railway-tie contractor. The hunting season fever made the others unfaithful in attendance, and instruction was suspended. The pupil teacher got the Oeiras fever, and I let him go, but he was back at the end of two months, quite cured. Various things, however, have prevented our re-opening the little school, though the village has not been neglected, as is seen in the reference already made under the heading Evangelism.

Three of the boys act as monitors or pupil teachers. One teaches his fellow Rhodesians English, and presides over the larger boys at meal-time; another, since Mrs. Shuett left, has taught the intermediate classes in school, and supervises the medium-sized boys at table; while the third is foster-father to the little fellows at night and at meals. The two latter we hope may take the Government examination next February, and in course of time secure teachers' certificates.

The girl's school is a monument to the faith and works of Mrs. Shuett. Starting in 1906 with a little day school of village girls, she was so successful in teaching them that she determined to keep on; and was so discouraged by irregular and small attendance in 1907 that she undertook the establishment of a home-school for girls. She herself gave the funds for a native building of suitable size for a beginning. A year ago girls began to enter. At times the prospect has been very dark, but patient plodding has been so far rewarded that, if proper supervision be continuously given, room for 20 girls, instead of 10, will soon be needed, as well as a good native assistant. To teach three hours a day, to accompany the girls to the spring for water, to the bush for firewood, and to the brook for laundry and bathing; to be free from the care of them only when they are asleep, is more than any woman can stand indefinitely. But this is what Mrs. Shuett did for six months, and what Miss Mason has done for four, and must do for eight months more at least, if the school is to have a continuous existence! They have done much more. I simply say God has given me as fellow-laborers three noble missionaries. The modesty of their reports may partly justify the length of this one.

The set of 100 reading lessons for Chart and Primer have been compiled, and one set printed by hand in chart form. Mr. Withey has secured large type for chart printing, but the lessons need revision for the elimination of errors and infelicities in the Kimbundu. Lessons 1 to 15 should be taught only from chart or blackboard, preferably from both; Lessons 16 to 65 should be on loose printed sheets, to be put into the hands of the pupil one at a time; Lessons 66 to 100 might be provided in booklet form. The whole should be provided in book form for the teachers, and the book should include Portuguese translation and exercises in writing and dictation to accompany each lesson, with some helpful hints on methods.

A suitable guide in arithmetic is also much needed, especially in schools of some size, where pupil teachers must be used. This, if really simple, as it should be, might be in Portuguese.

These helps should assist in the first few weeks or months of school life, which present so many discouragements to new pupils. Of 16 boys who left the mission in the 16 months ending with May, 10 had been here less than a year, most of them less than three months. Of the 24 boys in the mission on April 1, 1909, 3 had been with us less than six months; 4, six months; 1, eight months; 1, ten months; 5, a year; 7, including the four Rhodesia boys, a year and a half; 1, three years; and 2, four years. During the year and a half we have had under instruction 40 boys at the mission, and 10 in the village school, and 17 girls; a total of 67.

Industry.—This has included general care of property, especially keeping paths open; painting the roofs of work-shop and carriers' shed; re-thatching saw-pit roof; building a shed 7 by 40 feet, with iron roof and adobe end walls, against the rear of work-shop (this affords an eating place for the boys' school, but they need something better,
and this is needed for housing carts, plows, etc.; building the girls' dormitory (a three-room native house, 15 by 40 feet); fencing a pasture of eight or ten acres and a field of four acres; the clearing, plowing, and cultivation of the latter, and the manuring of a part of it with material hauled from a corral at a native village; the clearing, plowing, and harrowing of a second field as large as the first, and the setting of a line of live posts about it; cutting poles in the woods 15 miles away for building a barn; opening (temporarily) a new route to the railway—less hilly, less sandy, and several miles shorter, but needing dragging and traffic to keep the grass and brush down—breaking cattle to the yoke (five head), and hauling a dozen cartloads (5,215 kg. in all) to or from the railway, 40 miles away by the usual route. Half of the hauling, and all but about $25 worth of the rest of this labour, has been done by the mission boys, besides many errands and small jobs.

Thirty dollars worth of sweet potatoes, at 3 c. a pound—enough for lunch for 20 boys every day in the year—and $10 worth of beans and corn have been grown, though late planting made it impossible to secure a second crop; and large patches of yam and cassava promise well. Some buckwheat and sesame have been grown, and some cotton and alfalfa made a good start. Seed potatoes and wheat supplied by the Government (as was also the cotton seed) failed by irregularity in season or time of planting. Clover, orchard grass, Bermuda grass, and brome grass, have not as yet done well, though tried two or three times each.

Future.—Now this may be a very encouraging report; there may be more to show than in some former years in school and church statistics; but we must not forget it is but a young and tender growth, which, like Jonah's gourd, might disappear in a day of inclemency.

We have several pressing problems: How may we give Evangelization still greater prominence? How may we extend our work to the further villages? The boys need all the supervision we can give now. Can we neglect them for the sake of village visitation? The nearer villages are small, and inclined to give little heed to young fellows little a-Portuguesado. There are several sizeable villages within two days of us—east, west, south, and north. Wise and faithful work with our boys and girls, and wise and frequent itinerating—would God not reward by calling natives to the work, and by preparing villages to receive them? Money, missionaries, humility, love, and prayer are needed.

We have a water problem. If we are to go on here we must have a good well, even though it cost $1,000. As the school attendance increases, sanitary arrangements demand more attention. The dining-room must soon have a new roof, and some other repairs; as must also the wood shed and corn mill rooms. Several of the veranda pillars and parts of the veranda floor are rotted through (main building), and must be renewed.

Poles and posts for fences and native-style houses will soon not exist except several miles away. Adobe walls cost more at first, but will last, if founded and erected properly, and protected from the rain. I should have used such construction more had I felt that I could find the funds, and give enough time to supervising it. When not too close to buildings we must use live fence posts. If we are to raise cattle, fenced pastures and a flock of sheep will protect against some diseases. Most of the posts were set out two years ago; many of them were less than four inches in diameter, and some were not well-seasoned; some were of unsuitable variety. Nganabu lasts well. If our farming develops, tools and machinery, with possibly a small cotton gin and a baling press, will be needed.

Educational Problems: The problem of extension I have touched upon, but that of intensity, quality, is of primary importance. Solve this, and there will be plenty of pupils from far and near. As an illustration of what I mean—the "Taboadía" (beginning arithmetic) may stand for the extensive, and Hall's "The Arithmetic Primer" for the
<table>
<thead>
<tr>
<th>Income</th>
<th></th>
<th>Outlay</th>
<th></th>
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<tbody>
<tr>
<td>Appropriation for Boys' School and Station Upkeep</td>
<td>$200.00</td>
<td>Deficit of 1907</td>
<td>$40.58</td>
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<td>Seven Boys' Scholarships from: Miss Jennie Nevill Scott, H. J. Moody, Mrs. W. P. Dodson, L. E. Kettlekamp, Mrs. Wilhemine Hillman, Morgan Memorial (Boston) Sunday School, Kemble Memorial (Woodbury, N.J.) Sunday School, at $15</td>
<td>105.00</td>
<td>8 Bbls. Cement (for Cistern, etc.) still on hand</td>
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<td>Undesignated special gifts: Fairbury (Ill.) S.S. and Epworth League, $28; Anonymous, 6.50</td>
<td>34.50</td>
<td>Seeds (about half for grass seed)</td>
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<td>From Mrs. Shuett, on Surgeon's fees (gangrene case)</td>
<td>5.00</td>
<td>Material for Charts and other School Supplies</td>
<td>10.68</td>
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<td>Gain in Exchange</td>
<td>14.10</td>
<td>Erecting Eating Shed for Boys</td>
<td>7.00</td>
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<td>Barter (about $60) and Sales of Medicine (about $7)</td>
<td>67.08\frac{1}{2}</td>
<td>Medicines and Surgeon's fees ($75.50)</td>
<td>103.45</td>
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<tr>
<td>Work of Boys, besides clearing and care of Property</td>
<td>51.50</td>
<td>Food and Soap for Boy's School</td>
<td>240.00</td>
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<tr>
<td>From Herd of Sheep and Goats</td>
<td>26.70</td>
<td>1,000 kg. Barb-wire and 43 kg. Staples (half still in Loanda</td>
<td>217.46</td>
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<td>Gift from a Friend for Fencing</td>
<td>200.00</td>
<td>500 posts at 3c.</td>
<td>15.00</td>
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<tr>
<td>Gift of steel-beam chilled Plow (Mr. J. W. Lethaby)</td>
<td>20.00</td>
<td>1 11 in. still-beam chilled Plow</td>
<td>20.00</td>
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<td>Gifts collected by Rev. Otis H. Green ($50) and Bishop Hartzell ($50) for cooking stove</td>
<td>100.00</td>
<td>1 6-hole Steel Range with high closet</td>
<td>87.40</td>
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<tr>
<td>From Miss Elizabeth Nies for Girls' Scholarships</td>
<td>48.00</td>
<td>1 second-hand Chiffonier</td>
<td>6.20</td>
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<tr>
<td>From Mrs. Shuett, for Building for Girls' School Home</td>
<td>78.27\frac{1}{2}</td>
<td>Small Hardware</td>
<td>2.00</td>
</tr>
<tr>
<td>Gained by Cart and Oxen</td>
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<td>Building Girl's Dormitory</td>
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<td>Church Collections</td>
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<td>Total Income</td>
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<td>Total</td>
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<td>Alms and Burial Expenses paid from Church Collections</td>
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<tr>
<td></td>
<td></td>
<td>Church Funds, credited 1909 Account</td>
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intensive in education. The one teaches manipulation of figures; the other, ideas of form and magnitude, and of exact comparison by means of numbers. Again: A school turns out native teachers; will they follow the rules given for teaching and managing their schools? Not very fully, unless they have been taught by the desired system.

Solve this problem, and we will have (1) a generation ready for training as skilled clerks, artisans, and farmers; (2) a basis for a Bible training and normal school; and (3) a foundation for self support.

I plead for a first-class school in the interior: no large proportion of our up-country workers will ever be trained in Loanda. The school should prepare for Government examinations; it should be so thorough as to appeal to the native as worth paying for for himself or his child; it should, through farm or other industrial work, afford opportunity to students to "work their way." It should be an evangelistic center—getting the Gospel to the surrounding population should appeal to the pupils as the missionaries purpose. We have not yet such a school at Quiongoa, but we do have such an ideal, and have been working towards it.

I Chron. xxix, 14. Jno. i, 50. Respectfully submitted,

RAY B. KIPP.

Report of Miss Lettie M. Mason.

As my mind travels back over the events of the past 15 months, which it has been my privilege to spend at Quiongoa, I feel assured, as never before, that God has indeed been with me, giving me strength and grace for each day, and an ever deepening joy in His service.

I reached Quiongoa February 21, 1908, and it being vacation, and consequently no school, Mrs. Shuett began showing me the way to the different villages within walking distance of the mission. So cordial was the welcome extended to me on every hand that I immediately felt at home.

My very limited knowledge of Kimbundu made conversation a bit difficult, but I soon proved that where there is a will there is a way, and I think the people understood I was here because I loved them and wanted to help them. School began March 2, the more advanced pupils being assigned me, in order that they might learn Portuguese more rapidly. From the beginning all have shown an interest in their studies, and most of them have done good work.

I have taught Portuguese largely until March of this year, when Mrs. Shuett's leaving for her much needed furlough necessitated a change in the school; so that at present I have the advanced work in Portuguese and the primary work in Kimbundu. It has been a source of thanksgiving to note the growth of the school from a total enrolment in March of last year of 18 to our present number, which is 36. During these 15 months there have been 54 weeks of school, with an attendance of 88 per cent. There have been enrolled 41 different boys and 16 girls. Of this number two girls have died.

At the time of my arrival here, as we were in school only three hours daily, Mrs. Shuett and I divided the household duties between us, so that we both might have time to devote to village work. For several months I was thus enabled to go out to many of the villages, frequently accompanied by some of the schoolboys, who were always glad to sing, interpret for me, and help in any way they could. I found the people, for the most part, always ready to listen, and often asking questions, and seemingly interested.

In June Mr. Shields was with us for special services, and at that time it was thought best to have weekly class meetings at two of the villages for those who had decided for
Christ. Mr. Kipp asked me to take charge of one of these classes, and I feel that, though at no time was our attendance large, Jesus was with us, and we received a real blessing, and hard places were made smooth as we talked together of the Father's love and thought for each one of us. One incident connected with these meetings may be of interest. At a small village near the mission lived a girl about 18 years old. Mrs. Shuett had been much interested in her, having taught her to wash, and she had been a pupil in the day school. Although she attended the services quite regularly, as far as we could see she manifested no interest. Even at the time of the special services, though she came frequently, she did not show any desire to give her heart to Jesus. One Tuesday afternoon, shortly after the commencement of the classes, as I was on my way to the meeting, I heard someone calling me, and on turning saw this girl and two others from her village running after me. She said she had come to go with me to the meeting if I would let her; so we walked on together. She was very quiet, and gave close attention at the little service. As soon as there was an opportunity she began praying most earnestly that her heart might be made clean, and that Jesus would save her and help her to be good. We held a little prayer service for her there, and afterward, on the way home, as I talked with her as best I could, she said she wanted to leave all her old ways and belong to Jesus. She also said she would like to be received into the church; so I told her to come and talk with Mr. Kipp, as the following Sunday would be communion. The next day but one she came, but was unable to see Mr. Kipp. I told her to come back again, but the week passed without her doing so. On Sunday morning, however, just as the service began, she came in with several others from her village, and I watching her closely noticed that, contrary to her usual custom, she scarcely looked away from Mr. Kipp as he was speaking. Then came the Lord's Supper. After the members had partaken, Mr. Kipp gave another invitation, asking if there was yet someone else who felt that they loved Jesus and wanted to come. This girl at once came forward and knelt at the altar. As she had never made any public profession Mr. Kipp asked her to rise, and questioned her carefully as to her motive in coming. Being satisfied as to her sincerity he administered the elements to her. During that week word came to us that she had the fever, and medicine was sent her. On Sunday afternoon two of the schoolboys and myself went to her village for a meeting. Although still ill she said she was much better, was trusting Jesus, and knew He loved her. I asked her if we should sing for her, and she said "Yes." I then asked her to choose a hymn, and she chose "I have a Friend, His name is Jesus." Those were the last words she ever spoke to any of us at the mission, as when the meeting was over she was sleeping, and I would not allow them to awaken her. The next evening they came in haste to ask someone to go to her as she was much worse. Mrs. Shuett went, but found her unconscious, and in a few hours she was gone, we believe to be with the Friend to whom she had so recently given her heart. It was our privilege to give her a Christian burial, and many heard the Gospel story on that occasion.

In September Mrs. Shuett and I spent a week of our vacation taking a short trip over into the Libollo country. Our first camping place was just outside a group of three good sized villages. Here we remained three days, and though some were afraid of us we were given a hearty welcome, and were surrounded by people from early morning until nearly dark. My organ was a great attraction; so we sang for them a number of times each day, and gave short Gospel talks as opportunity offered. Our second camp was at the large village, about five miles beyond the first, and here news of our intended visit had already been heralded; and they were evidently watching for us, as when we got within half a mile of the village we were surprised to see a crowd, among whom were the soba and several chief men, hurrying down the hill toward us. We were soon surrounded by an eager throng, and after we had undergone somewhat of an inspection some of them said
they wanted to hear the Senhora who carried the music. So I got out my organ, and they all sat down while we sang for an hour, and still they wanted more; but we promised them another service in the afternoon. The greater part of them, instead of returning to their homes remained with us all day, much interested in our camping arrangements, and coming to the conclusion that we were strange people to prefer a hut of boughs and grass out in the woods to accepting their proffered hospitality. Early on Sunday morning the soba sent to inquire if the people should go to their gardens as usual, or if we would sing for them again. Of course we said we would sing; so in a little while we had a congregation of not less than 150 people, all seated quietly on the ground, where they all stayed through the entire service, at the close of which they broke up into little groups, and we moved about among them giving a personal word to as many as possible. The soba told us it was the desire of himself and people that we should remain and teach them and their children. He said if we would send for our belongings they would at once build us a good house in any spot we chose. We told him how impossible it was for us to leave our work, but that we hoped ere long somebody could be sent to them. When we left the camp a number accompanied us a long way; and as we finally bade them good-bye it was with a real heartache that they must still be left alone to go on in the old ways of sin with no one to teach them of Jesus and His love.

Later in the season I was privileged to take another short trip to several villages ten miles from us. Two of the schoolboys went with me, and here, too, the people came together very willingly, and on Sunday evening a goodly number gathered just at dark and stayed until well on toward midnight. Even then they went only because the owner of the house where I was staying insisted on their leaving so that I could rest. A number of them were back again the next morning before I had arisen, wanting to hear more of the "hymns of God." They had remembered a visit Mr. Kipp had made them not long before, also some of the words he had spoken to them, and we came away praying that God would bless the message we had tried to give, and that some seed might have fallen where in His own time it should spring up and bear precious fruit.

Early in March I assumed the care of the girls' school, as Mrs. Shutt was leaving very soon. At present we have nine girls here, another being expected very soon. The school is beginning to be known, and several others are wanting to come; but we have at this time money for ten only. Not long since two girls from a neighboring village began coming nearly every day, and asking that someone should go to their village and see if their parents would not let them enter school. They were so persistent, and seemed so much in earnest that finally Mr. Kipp visited their people, with the result that the mother of one of them consented to her coming. The father of the other one said he was expecting to send her to Pungo. On the following Sunday this girl came to me and asked me to hide her here, as her father was going to take her to Pungo the next day, and she did not want to go, neither did her mother, who was quite an invalid, want her so far away. I finally prevailed upon her to return home, telling her to ask her father again, and perhaps he would change his mind. The next day passed, and she didn't go, and a few days later came here quite hopeful that she might come, as she said the last time her mother had asked for her to come to the mission her father was silent. In the meantime he went away to Pungo, and she came here almost every day. One afternoon she left us to return home about the middle of the afternoon. What was my surprise on returning from supper just about dark to have two of the girls come running to tell me she had just come back. On enquiry I learned that when she got home her mother had her food ready, and told her to eat quickly, and run back to the mission as fast as she could, as word had come that her father expected to come home the next day, and said she: "If I can tell him I have already sent you to my school maybe he will let you alone." It was
too late to send her back that night, so we decided to let her remain until the father should appear. His return was delayed, so she had one happy week in school, when one morning her older sister came crying to say the father had come home, and was very angry, and had sent for the girl; but her mother did not want her to come even then, but asked that somebody come and again speak to the father. The poor child cried most bitterly, and said she wanted to stay in the mission, so that she could be good. Mr. Kipp took her home in the afternoon, and had to leave her; and we have just heard that in spite of the mother’s and the girl’s pleading she has been taken to Pungo.

One of our girls from the school has just been taken into the church on probation, and her every-day life certainly gives evidence that she is trying to be a Christian. We trust that the school may be enabled to continue, and that out from it shall go some girls who shall establish real Christian homes, and be mightily used of God in helping their sisters who are sitting in the midst of heathen darkness and sin. It is with a glad and thankful heart that I enter on my fifth year’s service, being sure that step by step He will open up my way.

Respectfully submitted,
LETTIE M. MASON.

Report of Machico.

Considering the ever-increasing opposition with which we are meeting daily, our work in this historical valley is of real interest, having a bright and hopeful outlook.

The last year has especially proved to us a year of conquest in the breaking out of new ground, even in the midst of fiery antagonism; for a new field of labor has been opened in the old town of Machico, where Jesuitism still reigns and rules with great power.

Such was the interest taken in this work that when it was first opened we hardly had room to accommodate the people that flocked to our door to hear the Gospel; and those who once heard us would go out commenting very favorably upon the work. Soon this news of defeat to the Roman Catholic Church reached the ear of the vicar of the place, who then—to fulfil the words of Solomon, “The mouth of the righteous man is a well of life, but violence covered the mouth of the wicked”—started full speed in his indignant toil of opposing. Speaking from his own pulpit, saying with all violence all that he could imagine against us, was not enough for him to conquer. Nay, he had to go from house to house reproving, rebuking, and begging the people almost on his knees not even to come near our place. And to be sure that those who promised not to do so, whether for being afraid of his rebuke or simply to grant him such a favor as a matter of courtesy, a spy was duly sent to an inn next to our door, reporting to him the people that do come in spite of his will.

In this manner many were frightened, and ceased altogether from attending our services. Yet, notwithstanding, we are still having meetings in the village, though with small attendance, comparatively, yet regularly, and with hopeful interest, hoping that the day will soon come when this people will go wherever they mind to, and believe in whatever creed they will, without being threatened by the Roman Catholic Church in the fullest of her anger.

However, in the meanwhile we are ministering to some families that give true evidence of a lasting and not easily shaken conviction, even in this town of unusual fanaticism.

An hour’s walk from here, up the valley, is the center of our work. Here we have a church, Sunday school, and day school—all in good standing. While we cannot report the large results that we desire, we can at least say that we are not in a standing still condition, and small but sure growth is noted in the number of our members, both in full
connection and also in probation, with a remarkable spiritual development in the mind, heart, and life of the people.

The Sunday school, which is the future hope of our church, is indeed very interesting. The children's class, composed of 16 members, successfully and hopefully taught by Mrs. Duarte, has much to encourage us in this place. Soon these 16 children will become 16 men and women, members of the little church, who will then enlarge it, pushing the work forward in the new light of knowledge and spiritual advancement.

As to the day school, the coming year will undoubtedly prove the beginning of far better results, notwithstanding the success of which it has not been void; for Bishop Hartzell has succeeded in aiding Mr. Jyronimo, its teacher, to give up his business, and devote all his time to teaching and doing other work necessary in connection with the church.

Taking all things into consideration, we are moving forward in every direction, ever hoping for a still larger development in the near future. While so we remain firm and successful in holding fast to our own—in grasping every opportunity, and in believing, hoping, and praying for a day when religious liberty will be fully granted in Portugal—then, only then, we shall obviously see the joyful harvest of the seed we are now sowing, sometimes "in the fading light," sometimes "in the solemn night," with aching heart and tearful eyes, believing all to be somewhat the very will of God.

Pray for us and for poor Portugal. Yours in the Master's service,

Machico, September 1, 1909.

B. R. Duarte.

**Portion of the Report of George B. Nind,**

Missionary in Charge at Mount Faith, to the Madeira District Conference in Session at Funchal, May 31, 1909.

The record of the past 15 months is but the record of the commonplace; but the work has been done for eternity, and in the faith that it has been in the Lord, and therefor cannot have been in vain.

Our regular services are Sabbath school, preaching, and cottage meetings on Sunday, and mid-week prayer meeting. The Sabbath school and preaching service are regularly attended by the entire membership of the church, and by a few children and grown people who are not members. The average attendance is 40. Only occasionally are others than regular attendants present in any of our meetings.

During holy week last year Brother and Sister Duarte and Brother Braulio da Silva were with us, and we held two meetings a day. Our people attended in full force, and a good interest was manifest. Sister Duarte conducted two children's meetings, besides having the children in a class on Sunday. Since then we have had a children's class Sunday school in charge of Mrs. Nind, assisted by Cariota de Freitas. The extra meetings which were held during the universal week of prayer were also well attended.

Four members have withdrawn from our communion, and one has been removed by letter.

The plan by which our native local preacher, Braulio da Silva, was to spend one Sunday a month at Mount Faith, in exchange with the pastor, has been carried out. Brother Duarte also conducted the services at Mount Faith one Sunday during the pastor's absence.

Among our visitors we would mention two of our missionaries from Africa, the lamented Miss Agnes McAllister and the Rev. Herbert C. Withey. They were each with us a few days, and spoke to our people, much to their pleasure and profit.

Our two Bible readers, Mattheus Furtado and João Baptista, junior, continue their work; but their reports to me do not indicate that they are reaching any new people.
The number of children of school age connected with our mission is now small; nine have been in attendance. We have school four days a week, three weeks a month; the other week we are absent in Funchal.

In Santa Cruz, where we teach twice a week, we have nine pupils in English and one in piano.

The purchase of a piece of land to the west of the Mount Faith building was a great improvement to the property. The land we now own is almost surrounded by a road or a path, so that we are thus separated from other property. As soon as that piece of land was purchased we removed the earth which was damaging the house. At an expense of about 24 dollars we took away quite a wide strip of earth, so that now we can walk around the house on a level with freedom.

The alterations and improvements planned by Bishop Hartzell on the house have also been completed at a total expense, in round figures, of 325 dollars. The building having been enlarged, it had become possible to enlarge some of the rooms in the part of the house which was first built without reducing the accommodation which the whole house afforded. As now arranged, all of the living rooms for the missionary's family are on the second floor. On the ground floor are a reception room, the chapel, schoolroom, store-room, servant's room, and kitchen. By the putting in of another window and glass doors the chapel has been made especially light, cheery, and warm.

For five months, while the alterations were being made, it was necessary to suspend all my teaching, as the workmen required constant oversight. As we had to board and lodge several of the workmen, they were present at daily worship, as well as at the week-night meeting. They showed an ever-increasing interest in the Bible and evangelical truth, and they became very fond of singing our hymns. Part of their meal hours and evenings some of them spent in reading the Bible and other evangelical books.

As appointed, I have during the year past prepared the Sunday school lesson helps which have been published in our paper, "Voz de Madeira."

I have been in Machico a few times to take part in or to conduct the meetings there.

When in Funchal for a week or less each month I have taken my share in the various features of the mission, preaching, teaching in the Sabbath school, visiting the steamers, entertaining visitors, attending to the Sailors' Rest, and giving attention to the publication of the paper, "Voz de Madeira."

I have twice visited a Protestant couple at Camara de Lobos, and with Brother Smart I visited a Protestant man at Ribeira Brava.

In the foregoing I have indicated that to which my time, thought, and prayers have been given. Although there are not results which can be tabulated, I believe the record has been kept on high, and the good accomplished will yet be revealed.

George B. Nind.

Report of Mrs. Shuett.

I am writing this in Benguela, on my way home on furlough, and find joy at the thought of so soon being with my dear boy, whom I have not seen for nearly eight years; but feel some concern for the work I have just left (March), because no one is available to take my place. I hope, by the help of native boys who have now had some instruction in teaching, most of the work may be continued, leaving only a small part to fall upon the missionaries, whose hands are already too full.

At our last Conference it was decided to open an "interno" school for girls at Quingoa. As our stick-and-mud house was not ready at the time announced for opening we began in a smaller house just then available. In the first three weeks of August we
took in six girls of from four to twelve years. But a testing time came, and they went almost as quickly as they had come. One reason was that I had given them venison of the harnessed antelope, against which many have a precept, they and others believing it causes leprosy. However, I was enabled to see the hand of God in this test, and to say, "Equal joy to continue or discontinue," as the Lord should indicate. So I kept on with the smallest, who still stayed, until November, when in two weeks we took in six, including one of those who had left. As at that time I had only seven scholarships I turned away some; but after a while other scholarships came, and I took in another girl. On March 6th I turned over to Miss Mason the house free from debt, eight girls, and scholarships for two more.

When the girls first entered there was much thought and some prayer as to how to teach them to return thanks, as I did not want them to think it a matter of form. But one evening I came up rather unexpectedly, and found all the food served and hands washed. Everyone was kneeling, and one of the older ones, a motherly girl, was praying over the food. It was very easy to gather up the threads of teaching then. I would often hear them singing and praying by themselves, showing that this was something they enjoyed in their strange new home. The girls have gotten on splendidly with their gardens, and have done well in their sewing, having made several dresses and undergarments.

At the beginning of the school year I had several new boys, and the tiny room was crowded. When school began to mean real work for them I found some copying. I tried to tell them how wrong it is, and that a boy who will do that is untrustworthy. Just after this a week of special meetings was held, and I saw no more copying. One day while I was giving some numberwork I noticed that we had passed the time for dismissal, and stopped. One of the boys looked up at me and said, "O, Senhora, please give us some more!" Such interest as this, for it was apparent also in other ways, made the school year a real blessing. But toward the last I mourned much because my work was done in such weakness and imperfection. In my Sunday school class of girls the interest was good, at one time reaching an attendance of 26 or 28.

One evening a woman came to the mission saying she was sick and starving, because her daughter had run away and would not care for her. It had taken her two days to come two miles, and she had often fallen exhausted, and had slept in the grass under the open sky. She lived six weeks, never leaving her bed. As we ministered to her daily needs it was not without the greatest longing for her soul. She seem disposed to listen, but scarcely tried to talk. However, the Lord gave me the assurance that He had revealed Himself to her. When I entered the hut on the morning before she went into the last stupor, she lifted her eyes and hand to Heaven with a smile, and after death had come many remarked, "How peaceful she looks!"

I conducted the funeral of one of our members, an old man who had been more or less about the mission for a long time. He had come one day to take a load to Dondo, but fell with it as he was going down the store steps and broke his leg. The missionaries had set the limb, and it healed so that he could get about nicely, but was always crooked. Mr. Kipp was called to Pungo, and though "Velho Nandu" was quite sick, felt it best to go. In three days the old man was dead. I prayed with him, and he had talked quite freely about the things of God, saying "The Lord is with me; He is my Friend, He is helping me." There were no mourning relatives at his grave, yet I felt how rich he was—a redeemed soul! His life had not been without its influence for good even on our boys, to whom naturally he could not have been attractive, but who seemed to have learned to respect his religion.

Respectfully submitted,

MARY B. SHUETT.
EXTRACTS FROM REPORTS OF NATIVE HELPERS.

M. A. DA SILVA, Calomboloca.

From March to December, 1908, we were busy building school and residence, as the previous site was too far from the people. We have had three services a week regularly, on Sunday, Wednesday, and Friday. The Lord has helped us by the power of His holy Word. During the visit of our brothers, Mr. Shields and Mr. Withey, four boys gave their hearts to the Saviour, one of them delivering up his private idols.

I have visited the villages of Quindambiri, Nguinza, Botomona, Banza do Nguimbi, Banza do Masoso, and Banza do Quitelle, telling the Word of the Lord, and found three of these to be populous villages, sitting in darkness, but hearing the Word kindly. I stayed five or six days at a time, and many cried out for a school. Even to-day they refrain from going to their fields on the Lord's day, though they had not before heard that work on that day is contrary to the Commandments.

FRANCISCO CASTELBRANCO, Calomboloca.

We have a boy who liked to come to all the services and hear the Word of the Lord. As his brothers disliked this they were accustomed to wait for his return, and beat him each time. Though thus treated seven times he kept on coming, and now his brothers have quit persecuting him.

One of our members having been stationed on military duty in the house of a captain of the second line, and he knowing that the youth was a pupil of our mission, called the people together, and told the boy to sing the hymns in Kimbundu, and then to read the Commandments. When the boy had finished reading, the captain told the people that it is necessary to keep the commands of God, and from that moment this captain has not permitted the people of that neighborhood to work on the Lord's day, and the boy has held worship nightly in the captain's house.

The school has continued, but more brightly and encouragingly. I have visited the villages, singing and preaching. We have a school in Quindambiri also, where Brother Manoel da Silva is.

FRANCISCO ARGÃO, Camongoa.

I was placed in Candemba in 1906, but the Malengi there stole a goat, and the next day a hog, and without passing time a young goat—not to speak of the gardens I bought from them and cultivated, which they plundered. At the same time one of my pupils, who had proved lightfingered, ran away, and others were taken away by their mothers. After counselling with our pastor, Charles Henry Schreiber, the school was moved to Camongoa, where several other boys have entered.
J. G. FERNANDES, Hombo a Njinji.

Coming from Tomba in December, 1900, I preached the Gospel until 1903. Dom Miguel, Chief Hombo a Njinji, was converted, and gave his idols to me to be burnt. The greater part of his neighbouring kinsmen are now converted. Glory be given God, who has broken the fear of this family. The Hombo church is established and firm in a living faith; so that even in sickness, and in passing from this life to the other, all the members know that in sickness, convalescence, or death is the will of God, and not dependent on fetishism and divinations.

I, seeing how God has thus blessed this church, desire to go to Luandu, where the Spirit of the Lord has directed me since 1898, and whose people until now remain ignorant of the great enemy and the great Friend we have.

A Christian Chief and his Pastor.

Showing Nganga Kasenda, his robe, insignia, and warning gong, his reign over. Considerable interest was manifest at the exhibition of this idol at services in connection with Conference, as this fetish has 70 subsidiary fetishes.
Last November I cut down a tree which was so esteemed as to receive the honor of having goats and chickens killed to it. This tree was named Diatundu. The chief's brother cut down another of equal honor, called Mutia Homba. The people looked for us to die because of cutting down these trees.

**COIMBRA ANGOLA, Misula.**

I arrived in Misula in December, 1907, and have had worship in the house every morning. On Sundays I go to the villages, and 15 to 20 gather to hear the Gospel in my house. At first Chief Koji came regularly for a time, but has since ceased coming. Of my household of 11 persons, I, my wife and son are believers. We have hopes of the rest.

**G. P. INGLEZ, Nzamba.**

I came to Nzambá on the last of November, 1906, to found a church. At first much people came to hear the Word of God, but after six weeks began to fall off, until ten or less would be present. So I resolved to go to their abodes, and when I have met them they have listened respectfully. I have gone to the villages within four or five miles, which are: Malungu, Kangezeze, Kamikanji, Kasemu, Kanjungu, Kinjia, Kiazunzu, and Kahonga.

**JOHN WEBBA, Nzengele.**

The death of Chief Nzengele has been a great loss to us and to his people. More than 2,000 men and women gathered to attend the funeral. We loved Chief Nzengele for his good, simple character. The people long to find another chief who will be as good as he, for he was an impartial judge in disputes. We visited him, and all the sick of his village, several times. Among these we found two—the chief and Penzikanga—who listened with interest, and asked about God and His Son Jesus Christ, through whose aid we do believe they got to the right home for rest. Soha Nzengele, on his deathbed, said that whoever would neither respect God or the authorities of Angola would in no wise respect anybody.

Since we came here we find nothing so criminal as for these people to sacrifice their children to the streams—such as might be born face downward, or as might creep at one or two months old, or cut upper teeth first. We found out six who were killed, and four who were sold. This is just what we have seen around these two villages.

**M. P. INGLEZ, Tomba.**

Once I visited my cousin in Camelege, and preached in his sitting-room. After service he said to me: "Your service has wounded me, for all the Bible seems like a man who knew my sins." Thus it happened also to a nephew, who during four years illness had spent $100 in fetishism, notwithstanding the good counsel of the Book of God. But as I went from time to time to show him our Jesus, the Christ, he, during the year, came to church, and said before the congregation: "I have now accepted the Lord, and can no longer keep idols; so here is the bottle of holy water, the oil, and the powder (for which I sent to the holy virgin Maria, in Mushima, 200 miles away); also my pipe."

I have Sunday services at 9 A.M. and 3 P.M., and household worship every day, both morning and evening. I am accustomed to preach the Gospel in villages, both in Duque county as well as in Ambacca county, in which the mission is situated. Every village has listened readily; and some asking, "How ought I to act to follow such a good way?" I have shown them our great Saviour, telling them that it is enough to accept Him, confessing their sins; that is, if this be done with the whole heart.
Although I realise my want of utility in the holy cause of my Divine Master, and how unworthy I am of being called His disciple, still I am going to relate in a humble way how He has used me during this period of time as an evangelist in His holy service, and under the direction of the Methodist Episcopal Church in Madeira.

I desired to do much more and in a better way, but I ask God to bless the little that I have been enabled to do, and that His Holy Word may have fallen on good ground, and produce a hundred per cent.

During these fifteen months my humble work has been as follows: To help as far as I was able in the services of the church and the pastor, Rev. Smart. I conducted some meetings myself, and had a Bible class for the probationers and others every Monday evening. On Wednesday evenings I have conducted a meeting in the Rua da Santa Maria, and other meetings on holidays in a place called the Parto, in the house of Brother John Philip. I have also taken a Scripture class in the Funchal school twice a week. I have visited many steamers anchored in the port, distributing large quantities of tracts and Scripture portions. I have visited the prisoners and many shops and workshops, also giving away many Portuguese tracts in the streets and suburbs of this city and in the country. I have also sold some copies of the Scriptures on these journeys. I have also visited the sick and some members of the church. I have been twice a month to our Mission stations at Santo da Seira and Machico, and the pastors of those places have come alternately to town on these occasions. Altogether I have distributed during this time 12,000 tracts on land and sea, and 800 portions of Scripture; sold 12 Bibles and 15 New Testaments. I have made 35 journeys to the country, 150 visits on board ship, visiting over 200 steamers. I have also taken a class in the Sunday school.

In conclusion, I ask the Lord of the harvest to bless this precious seed, and that it may bring light to many souls for the honor and glory of His most holy name.

Funchal, May 31, 1909.

Braulio F. da Silva.
COMMITTEE ON CEMETERIES.

This committee, which was appointed in 1907, and continued in 1908, reports as follows:

It is certainly very desirable that the resting places of our deceased friends and fellow-laborers who have fallen in this land should be appropriately marked. The matter has, however, been left to private effort and initiative, and it seems almost necessarily so. In Loanda, Dondo, Nhangue, Quiongua, and Quessua, graves are already marked by the loving care of friends or relatives of the departed, but there are quite as many, or more, which are unmarked, and some of them it would be difficult now to identify.

In 1905, at my own expense, I provided for a horizontal tablet of "white bronze" to mark my sister's grave at Nhangue, which cost about $40 all told. Co-operating with Mr. H. J. Moody, of Greensburg, Ind., I brought out with me from America a vertical marker of the same material, a very tasteful design of Mr. Moody's own choosing, which has already been erected on the grave of his son, our lamented brother, Oliver Moody. This monument weighed, with packing case, 230 lbs., and cost, put in position, about $75, which expense was borne by Mr. Moody.

Quite a number of other friends who have relatives buried here were located, and writing them I offered my services if they wished to provide markers for these graves. In every case but one they responded cordially, expressing sympathy with the project, but stating that they had not the necessary means. I believe, however, a simple name plate can be devised, of the "white bronze" material, to be secured in cemented stonework, costing, all told, about $15, or possibly $20, and that on these terms more of those friends would see their way to find the money. It is recommended, therefore, that further correspondence be conducted with them and with the manufacturers, to test the feasibility of this idea.

HERBERT C. WITHEY,
Committee.
REPORT ON EDUCATION.

Note: Exhibits "A" and "B" are, with her kind consent, taken from the Report of Mrs. Shields.

EXHIBIT "A."—A VIEW OF THE FIELD.

A wide field lies before us; the real native is as yet scarcely touched. Says the "Angiolense," one of Loanda's journals: "97 per cent. of our people can neither read nor write." The British Consul, Mr. Mackie, sums up Angola's educational interests, independent of what is being done by Protestant missions, as follows:—"According to the latest available returns, which are somewhat out of date, the educational institutions in Angola, number 52 Government, 7 municipal, and 2 private schools, and the scholars only 2,408. The Government grants in aid of education amount to £5,860."

Few of the heathen parents are interested in educating their girls. Ignorance, fear, and superstition fill them with mistaken ideas. They believe education unfit a girl for native life and surroundings, incurs useless expense, and may displease the spirits, and evil thus come upon them. When we can prove to them that Christian education will turn out a more earnest, industrious, useful, helpful, and better girl than a lack of such education does, we will have gained our day, and the progress of the people ensured.

The atmosphere and work of the Christian day school will prove in years to come a powerful uplifting agency, which must tell in changed and bettered lives of those coming within its influence. Give Angola such schools as the United States has in the south, where religious training, book knowledge, and practical industries are combined, and heathenism, next to the preaching of the Gospel, will encounter its most powerful opponent.

In the face of such statements as these, we are not yet ready for the fulfilment of ideals. We must reach the people; we must get down to where the mass of the people are in ignorance. We must be content, therefore, to take the first steps, for we are yet in a day of beginnings. With ignorance stamped upon the sanzalas, of which our mission stations should be centers, were you to ask me for an advance motto that shall successfully lift up this people out of the ignorance of ages, it would be—the "Christian Elementary School." When we shall be able to report that in every sanza, of which the mission station should be a center, there is an elementary school, our time will have come to establish higher institutions, which shall be born, of necessity, out of these elementary village schools.

It is the preaching of the Gospel that has brought, and will continue to bring, to our educational work its strongest element and widest range for development. The children of our converts have held and hold fast. Converted parents readily send their children to school, and work built upon such a foundation will have the most lasting and effective results. It is this experience that should move us to strengthen our village work, and make it subservient to the spread of the Gospel among the people.
EXHIBIT "B."—SHOWING AN IMPORTANT STEP FOR ADVANCE.

Desiring that our school work be made secure, and given opportunity of expansion, the following letter was sent to the British Consul:

"Sir,—As we have no American Consul I beg to inform you to be good enough to present the enclosed petition to His Excellency, the Governor General, together with the enclosed documents:

"2. Certificate of Criminal Register.
"5. Qualified Teacher's Certificate as required by the Board of Education, Chicago.

"Our object is to obtain from His Excellency a teacher's licence for Mrs. Shields, in order that she may be able to present the pupils taught in our schools for the examinations held in this city.

"We only teach in the Portuguese language, English and other foreign languages being regarded as extras. We follow the 'course of study' prescribed in the 'Boletim Official,' and our object is to turn out loyal, educated Portuguese subjects. In all our work we teach good citizenship, and loyalty to the Government under whose protection we live. I might point out that a lack of a certificate handicaps a boy, on leaving school, in earning a livelihood.

"Thanking you in anticipation for your kindness,

"I am, Sir, your obedient servant,

"ROBERT SHIELDS."

We are happy to report that such a licence is practically granted, awaiting verification by a United States notary public and Portuguese minister to the United States of above-mentioned certificates.

By this licence all our schools, both in Loanda and in the interior, are given the privilege to try the Government examinations. Moreover, this licence brings to our school work legal recognition and legal security.

The present law of Angola for licensed teachers requires a normal certificate. As there are no normal schools in Angola, our aim to raise up licensed teachers here must await the opening of such a school on the part of the Portuguese authorities.

The Government examinations are held once a year, the main seat being Loanda. Pupils from the various schools and districts ready for these examinations are divided into classes of ten, called together in various parts of the city. To each class there are three examiners, representing respectively the Church, the State, and the municipal authorities. Aside from dictation and one written problem, the entire examination is oral, each pupil being questioned in turn upon the various subjects pertaining to the said examinations. In the higher examinations for grammar pupils a failure to work successfully the one written problem forfeits claim to proceed further. The pupils of our mission, Roman Catholic children as well as Protestant children, are not questioned upon religious doctrine.
## EXHIBIT "C."

<table>
<thead>
<tr>
<th>Missionary Schools</th>
<th>Teachers</th>
<th>Boys</th>
<th>Girls</th>
<th>Totals</th>
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<td>Francisco Castelbranco</td>
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<td>Manoel da Silva</td>
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<td>Camongoa</td>
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<td>Hombo-a-Njinji, No. 1</td>
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<tr>
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<td>Loanda, No. 1</td>
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<tr>
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<tr>
<td>No. 3 (Altas Cruzes)</td>
<td>Florinda Bessa</td>
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<td>Gaspar Inglez</td>
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<tr>
<td>Nzamba</td>
<td>John Webba</td>
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<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Nzengele</td>
<td>Walter B. Williams</td>
<td>25</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>Pungo Andongo</td>
<td>Charles H. Schreiber</td>
<td>30</td>
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<td>30</td>
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<tr>
<td>Quessua, No. 1</td>
<td>Miss M. Drummer (W.F.M.S.)</td>
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<td>No. 2</td>
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<tr>
<td>Quiongoa, No. 1</td>
<td>Miss Lettie M. Mason</td>
<td>36</td>
<td></td>
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<tr>
<td>No. 2</td>
<td>Mrs. Mary B. Shuett</td>
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<tr>
<td>(Camundende) No. 3</td>
<td>João M. Ngunga</td>
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<td></td>
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</tbody>
</table>

Grand totals 215 98 313

Respectfully submitted,

H. C. Withey,  
Louise Shields,  
R. B. Kipp,

Committee.
COURSES OF STUDY FOR NATIVE HELPERS.

I.—LOCAL PREACHERS.

First Year.
Reading, in Kimbundu.
Writing.
Arithmetic. Addition, Subtraction, Multiplication and Division.
Catechism.
Memorize Selected Portions of Scripture.

Second Year.
Reading, in Kimbundu and Portuguese.
Writing.
Arithmetic—Portuguese Money, Tables of Weight, Measure, and Time.
Discipline.
"Pilgrim's Progress" in Portuguese.
Memorize Selected Portions of Scripture.

Third Year.
Reading, in Kimbundu and Portuguese.
Writing.
Dictation, and Spelling.
Arithmetic—Mensuration, Metric System.
Geography—Elementary. Angola and Divisions of Africa.
Binney's "Theological Compend," in Portuguese.
Old Testament History.
Story of Early Methodism.
Memorize Selected Portions of Scripture.

Fourth Year.
Reading, in Kimbundu and Portuguese.
Writing.
Translation.
Arithmetic—Fractions.
Grammar—To point Subject, Predicate, Nouns, Verbs, Adjectives, & Adverbs.
Binney's "Theological Compend," in Portuguese.
Studies in the Epistles.
Church History.
Written Sermon.
Memorize Selected Portions of Scripture.

II.—EXHORTERS. UNPAID WORKERS.

All in Kimbundu.

First Year.
Reading and Writing.
Catechism—Sections 1 to 5.
Memorize Apostles' Creed, Lord's Prayer, Ten Commandments.

Second Year.
Reading and Writing.
Catechism—Sections 5 to 10.
Memorize Beatitudes, Psalms 1 and 23.
Approved Work in Sunday School and Prayer Meeting.

Third Year.
Reading and Writing.
Discipline—Church Rules and Advices.
Memorize Selections from Gospels and Psalms.
Speaking in Church Services, and Village Work.

Fourth Year.
Reading, Writing, and Arithmetic.
Discipline—Methodist Polity and Articles of Religion.
Memorize Selections from Gospels and Epistles.
Speaking in Church Services, and Village Work.
WEST CENTRAL AFRICA MISSION CONFERENCE, 1909.

STATISTICAL TABLE. No. 1.

<table>
<thead>
<tr>
<th>NAMES OF CHARGES</th>
<th>CHURCH MEMBERSHIP</th>
<th>BAPTISMS</th>
<th>SUNDAY SCHOOLS</th>
<th>CHURCH PROPERTY</th>
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<tr>
<td>Angola District.</td>
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<tr>
<td>1. Colombo.</td>
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<td>8</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>2. Hombo</td>
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<td>3</td>
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<td>4. Malange</td>
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<td>1</td>
</tr>
<tr>
<td>5. Nzenzele</td>
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<td>5</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>6. Pungo Andongo</td>
<td>1</td>
<td>10</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7. Quezza</td>
<td>15</td>
<td>22</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>8. Quingoa</td>
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<td>3</td>
<td>4</td>
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<td>9. Tumbo.</td>
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<td>Total this year</td>
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<tr>
<td>Decrease</td>
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<td>Grand total this year</td>
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<td>... last year</td>
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# WEST CENTRAL AFRICA MISSION CONFERENCE, 1909.

## STATISTICAL TABLE. No. 2.

<table>
<thead>
<tr>
<th>Names of Charges</th>
<th>No. of Schools</th>
<th>No. of Officers and Teachers</th>
<th>No. of Scholars of all Grades</th>
<th>Average Attendance of all Grades</th>
<th>Total Enrolment in all Departments</th>
<th>No. of Officers and Teachers who are Church Members or Prohibitors</th>
<th>No. of Scholars, whether Attendants or Church Members of Prohibiters</th>
<th>No. of Members of Sunday School Converted during the year</th>
<th>Current Expenses: Lesson Leaves, Books, &amp;c.</th>
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<tbody>
<tr>
<td><em><strong>Angola District</strong></em></td>
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<tr>
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<td>...</td>
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</tr>
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<td><strong>745</strong></td>
<td><strong>39</strong></td>
<td><strong>275</strong></td>
<td><strong>114</strong></td>
<td><strong>$10</strong></td>
</tr>
</tbody>
</table>

| ***Madeira Islands District*** |               |                             |                             |                                 |                                   |                                                              |                                                              |                                                             |                                                            |
| 1. Funchal        | 1             | 5                           | 30                          | 20                              | 30                                | 5                                                             | 20                                                            | ...                                                          | ...                         |
| 2. Machico        | 1             | 2                           | 33                          | 29                              | 33                                | ...                                                           | ...                                                           | 2                                                            | ...                         |
| 3. Mount Faith    | 1             | 3                           | 40                          | 30                              | 40                                | 3                                                             | 28                                                            | ...                                                          | ...                         |
| **Total**         | **3**         | **10**                      | **103**                     | **79**                          | **103**                           | **8**                                                         | **48**                                                        | **$2**                                                       |                                                            |
| **Grand Total**   | **12**        | **50**                      | **848**                     | **564**                         | **848**                           | **47**                                                        | **323**                                                       | **114**                                                      | **$12**                     |
### WEST CENTRAL AFRICA MISSION CONFERENCE, 1909.

#### STATISTICAL TABLE. No. 8.

<table>
<thead>
<tr>
<th>Name of Charge</th>
<th>Name of Pastor</th>
<th>Support of Bishops</th>
<th>Current Expenses</th>
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<tbody>
<tr>
<td></td>
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<td>Amount Apportioned</td>
<td>Amount Paid</td>
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<td><strong>Angola District</strong></td>
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<td></td>
</tr>
<tr>
<td>1. Colomboloca</td>
<td>Francisco Castelbranco</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2. Hombo</td>
<td>João Garcia Fernandes</td>
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<td>...</td>
</tr>
<tr>
<td>3. Loanda</td>
<td>Robert Shields</td>
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<td>$2</td>
</tr>
<tr>
<td>4. Malange</td>
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</tr>
<tr>
<td>5. Nzamba</td>
<td>G. P. Inglez</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>6. Nzengle</td>
<td>João Webba</td>
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<td>...</td>
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<tr>
<td>7. Pungo Andongo</td>
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<td>...</td>
</tr>
<tr>
<td>8. Quessua</td>
<td>C. H. Schreiber</td>
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<td>2</td>
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<tr>
<td>9. Quiongoa</td>
<td>R. B. Kipp</td>
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<tr>
<td>10. Tomba</td>
<td>Mattheus P. Inglez</td>
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<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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<td>$6</td>
</tr>
</tbody>
</table>

| **Madeira Islands District** |                        |                    |                  |                              |       |
|-------------------------------|                        |                    |                  |                              |       |
| 1. Funchal                    | W. G. Smart            | ...                | ...              | $25                          | $25   |
| 2. Machico                   | B. R. Duarte           | ...                | ...              | 2                            | 2     |
| 3. Mount Faith               | George B. Nind         | ...                | ...              | 5                            | 5     |
| **Total**                     |                        | ...                | ...              | $32                          | $32   |
| **Grand Total**              |                        | $6                 | $6               | $62                          | $68   |

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WEST CENTRAL AFRICA MISSION CONFERENCE, 1909.

STATISTICAL TABLE. No. 4.

<table>
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<tr>
<th>BENEVOLENT COLLECTIONS (Disciplinary)</th>
<th>OTHER BENEVOLENT COLLECTIONS</th>
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<tbody>
<tr>
<td>Names of Charges.</td>
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<td>Church.</td>
<td>Sunday Schools</td>
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</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>1. Colomboloa</td>
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</tr>
<tr>
<td>2. Hombo</td>
<td>...</td>
</tr>
<tr>
<td>3. Loanda</td>
<td>...</td>
</tr>
<tr>
<td>4. Malange</td>
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</tr>
<tr>
<td>5. Nzamba</td>
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<tr>
<td>6. Nzengele</td>
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</tr>
<tr>
<td>7. Pungo Andongo</td>
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</tr>
<tr>
<td>8. Quessua</td>
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</tr>
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<td>9. Quiongoa</td>
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</tr>
<tr>
<td>10. Tomba</td>
<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>...</td>
</tr>
<tr>
<td><strong>Madeira Islands District</strong></td>
<td></td>
</tr>
<tr>
<td>1. Funchal</td>
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</tr>
<tr>
<td>2. Machico</td>
<td>1</td>
</tr>
<tr>
<td>3. Mount Faith</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td>...</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
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</tr>
</tbody>
</table>

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A. SMITH & Co.,
Printers,
30, Sangley Road, Catford,