Official Journal.

WEST CENTRAL AFRICA MISSION CONFERENCE

Seventh Session, 1910.
BISHOP JOSEPH C. HARTZELL, D.D., LL.D.
MINUTES
OF THE
WEST CENTRAL AFRICA
MISSION CONFERENCE
OF THE
Methodist Episcopal Church,

HELD AT
LOANDA, ANGOLA, AFRICA,
December 21—26, 1910.

SEVENTH SESSION.

BISHOP HARTZELL, Presiding.
HERBERT C. WITHEY, Secretary.
Rush & Warwick,
Harpur Printing Works,
Bedford.
FOREWORD.

Liberty and Progress in Angola and Madeira Islands.

By BISHOP HARTZELL.

A new day has dawned upon the work of God in Angola, the great Portuguese colonial province in West Africa, as well as upon the work in Madeira Islands, also under the Portuguese flag.

The revolutionary forces, which had been gathering for years in Portugal, have at last overthrown a corrupt and inefficient monarchy, that for centuries has been ruled by Roman Catholic Jesuitism; and, in its stead, established a Republic. The whole nation welcomes the new régime, and the friends of civil and religious liberty throughout the world should not fail to pray for and be the friend of this new nation of the people. It means full religious liberty in the worship of God wherever the new flag floats. It opens wide every door leading to Christian work among millions of native Africans, as well as Portuguese.

A new atmosphere of hope and faith is manifest among the people. Native African and Portuguese boys parade the streets singing the new national hymn. We have nearly a hundred splendid boys and girls in our schools here in Loanda, and after I had spoken in response to words of welcome by Mr. and Mrs. Shields, and referred to the new flag and what it meant, united shouts of "Viva Republica" were repeated again and again. The new Governor for this Province served ten of his fifteen years of imprisonment as a political prisoner in the fort here in Loanda. He was a leader in the Republican revolution in 1891.

Of course Rome howls. October 13, 1910, amid weeping Jesuits, speaking of the new nation, the Pope said, "A cursed Republic! Yes, I curse it!" The curse of Balaam against the people of God was turned into a blessing by Jehovah; and so, too, will this blasphemy be turned into a blessing to the struggling people of Portugal.

Our Annual Conference has just closed. The reports show advance on all lines, and the workers go forth in the new atmosphere of social and political liberty with renewed faith, and to win yet larger victories for the Master. Led by the District Superintendent, special revival services have been held in every station during the past year with blessed results. Hereafter there will be held twice a year at each central station Native Workers' Institutes, for examination and drill in courses of study, deepening of religious experience, and soul saving. A boys' school at Loanda has been opened, and will be largely self-supporting from the start. The splendid new Women's Foreign Missionary building at Loanda, as well as the two buildings of the sister school at Quessua, in the interior, will soon be crowded with girls.

The call for teachers and evangelists from heathen multitudes is being heeded as best we can with our limited force. Rev. and Mrs. W. P. Dodson
have gone to the heart of the Lobolo country, and the triumphs of grace are already manifest. John Garcia, our leading native preacher, leads in a great work in another region; while Rev. J. M. Springer and wife are 700 miles in the interior, in the Highlands of the southern Kasai, among the Lunda people, beginning a work which in a few years will be the centre of a new mission conference.

The new day of liberty and progress has also come to our work in the Madeira Islands, where, sad to say, the awful scourge of cholera is now reaping its harvest of death. May God spare our missionaries and people!

The immediate needs of these fields are great indeed. With a printer and book-maker, with our well-equipped mission press in Angola, we could soon issue a million pages of literature a year in the Kimbundu and Portuguese languages, and find abundant use for the output. Loanda must have an up-to-date school building and a church for a congregation of five hundred, and a Sunday School of equal size. We need at least two trained educators, who, with their wives, could give their time to schools among the boys and train native workers. The industrial station at Quessua needs another man and more equipment. The same is true of Quiongua.

The following summary of statistics for 1910 shows very encouraging advances in every department of the work:

**STATISTICS, 1910, ANGOLA AND MADEIRA ISLANDS, AFRICA.**

Church Membership, not including many Adherents ... ... ... ... 597
Thirteen Sunday Schools, with a Membership of ... ... ... ... 1,045
Fifteen Day Schools, with an Enrolment of ... ... ... ... 610
Raised among the people for maintenance of the work ... ... ... ... $1,556
Paid on Building and Improvement of Property ... ... ... ... 1,361

**Total raised for self-support** ... ... ... ... $2,917

**CHURCH PROPERTIES.**

Thirteen Churches ... ... ... ... ... ... ... ... $37,650
Seventeen Parsonages ... ... ... ... ... ... ... ... 29,950
Additional Properties:

- **Loanda—**
  - Store House $1,000, Dwelling $500, Boys' House $250, Land $2,500 ... 4,250
- **Malange—**
  - Lands and Buildings ... ... ... ... ... ... ... ... 2,000
- **Quessua—**
  - Boys' Houses $600, Land $1,000, Shop and Tools $1,000, Live Stock $400 3,400
- **Quiongua—**
  - Dwelling $1,100, Dining Hall $1,000, School House $1,200, Store Building $1,500, Industrial Plant $1,000, Boys' House $300, Girls' House $200, Live Stock $300, Mission Press, $2,500, Tools and Furniture $1,500, Land $1,000 ... ... ... 11,600
- **Women's Foreign Missionary Society—**
  - Building at Loanda $10,000, Buildings at Quessua $6,000 ... ... 16,000

**Grand Total Properties** ... ... ... ... $104,850

*St. Paul de Loanda, Dec. 27th, 1910.*
ANGOLA DISTRICT.


The year has given birth to a new Republic. Portugal became a Republic on the 5th of October, and the power of Rome as a State Church has been broken.

We look to God, under the Republic, for full liberty of conscience, to pursue our Christianizing and civilizing work, as a mission, under just and equitable laws. This, we believe, will be the daybreak for Angola’s civil and religious liberty. Our honoured Bishop Hartzell has said, “If ever Bishop Taylor was guided by Divine wisdom, it was when he chose Angola as a field for missionary operations.”

We have struggled on these twenty-five years against heathenism, in all its hideous forms, with Roman Catholicism dogging our every step for advance; and with such a scarcity of missionaries to man the stations that it has seemed at times almost impossible to make any headway; but God is at the helm, and seeing what has been accomplished, we say with Queen Victoria, when she sent the first cable message across the Atlantic, “What hath God wrought!”

During the past Conference year aggressive work has been carried on at all our Central and Native Stations. Converts and adherents have increased, new native stations opened, and the influence of our Mission for the good of the native recognized and acknowledged.

The visit of Governor-General Rocadas and British Consul F. Drummond Hay to the Mission day school; the coming of the Mayor, by his own proposal, to the Mission to perform the civil ceremony in Mr. Withey’s and Miss Bassett’s marriage; the visits of the Chiefs of Calombooca and Hembe to Loanda and Queussua, asking us to establish schools among their people; the building of the W.F.M.S. building—have had their influence for good upon our work.

We rejoice in the advance movements of Bros. Dodson and Springer into new territories, where the Gospel is as yet very little known or entirely unknown—Brother Dodson to his long-looked-forward-to work among the Lubollos on the other side of the Kuanza river; Brother Springer, after five years’ missionary experience on the East Coast, enters the territory of the Lunda tribe, to claim them for the King of Kings.

Among our native brethren there has been a desire to carry the Gospel to regions beyond. João Garcia Fernandez, after years of experience and success at Hombo-a-Njinji, has gone to open a native station among the Songo tribe, who live about four days’ distance from Malange; while two others start work among the Ngola tribe.

Thus is the year crowned with the Lubollo, the Lunda, the Songo, and the Ngola tribes upon our hearts and hands to turn them from darkness to Light, and from sin and Satan unto God.
CALOMBOLOCA.

*Manoel Antonio da Silva and Antonio Viera, native workers.*

The membership has doubled at this station during the past year. The regular work of the station consists of Sunday services, which begin with class meeting, followed by regular preaching service. Prayers are held every morning at 6 a.m., and three services are held during the week. Day school is held, and the villages are being visited. In one village, about three miles from the Mission, there are three Christians. One of them, after his conversion, delivered a basketful of fetishes and charms, numbering 210 in all, and now asks for a school in his village, offering as a school-room a house recently built for idol worship. Hymn No. 82 in Kimbundu, second verse, is literally fulfilled, where it says that the heathen are asking for the words of Jesus. Their idols are falling down before the Holy Name of our Lord. Yes, we are hearing the shout of victory in the land.

A cause for thankfulness is that the heathen women, who heretofore have held out, are now attending the services in good numbers.

Six new windows and one double door have been put in the church during the past year. Both church and dwelling-house have been plastered and whitewashed inside and outside. About five acres of land have been enclosed with a barbed wire fence.

On my last visit I held three meetings, with an average attendance of 200. Eleven were baptized. This vast population should have a white missionary.

CAMONGOA.

*Francisco Argao, native worker in charge.*

A few have been converted during the Conference year. Bro. Argao is a quiet worker, whose influence is for good among his people. He has carried on school and church work during the year, and seems committed, by the grace of God, to end his days in the work of Christ.

DIA NZUNDU.

Domingos Luiz de Souza and Manoel Francisco Garcia began work at this place in July of this year. Since then I have had encouraging reports from them. They go out from Hombo-a-Njinji native church. One of these men, Domingos Luiz de Souza, is a tried worker, and has suffered much persecution from his own people, who refused to listen to the Gospel, ordering him to leave the village. This he did, shaking off the dust of his feet as a witness against them. Both of these men have been educated and converted under our Bro. Joao Garcia. I have great hope in these young men, who, with their Christian wives, have begun work at this place. The prayers of Hombo Church follow them to this new field.

HOMBO.

Joao Garcia Fernandez has been transferred to begin new work at Luandu, about one hundred miles from Malange. The chief, Dom Miguel, and Domingos Pascoal are carrying on work at Hombo. On my last visit I married four couples, baptized eleven, and took in eighteen on probation.
Under the direction of the chief a new church has been built this year, the work being done by the people, with no expense to the Mission.

The chief and the native Christians have been diligent in visiting the neighbouring villages, preaching the Gospel, and undeceiving the people by showing them Nganga Kasenda, an idol held in honour and dread by the heathens of Angola. Few of the native people have ever seen the idol, but have been told all kinds of stories concerning it. The idol consists of a foot length bar of iron, having at each end a circular 5 in. disc of iron. Suspended from the rims of the discs are seven or eight copper bells. Many of the people see nothing in it to cause fear or dread, and wonder why they have not found it out sooner. This native station, since its beginning in 1900, has turned out a number of good native workers. The church members, numbering 120, are native helpers, even the women testifying at funerals and other places, their words being backed up by their lives.

On all my round of the stations I have not found so radical a change anywhere, from heathenism and idolatry, to what is Christian and pure and good. Better houses, better farms, better clothes, better in every way. We pray God that this station may continue to be a centre of influence, and that the good work may deepen and spread more and more.

LOANDA.

The opportune time has come for a forward movement at Loanda. Loanda must continue to be a strategic point for our work. What we do here must be done well. The church work demands one who can give his entire time to it. We have about 4,000 dollars in hand for a new church, work on which ought to be begun at once.

A Mission Hall, 32 by 20, has been erected at Altas Cruzes, in the midst of a large population. It is the outcome of four years of Gospel and school work, carried on there in a hired house, and is made possible by special gifts of the Diamond Jubilee Fund. During the past two Conference years, Loanda Church has given a total of 400 dollars, which has gone into special gifts, and has been applied toward the support of our Calomboloca native station. For the past three years Jesuitism has been strong in the province, especially here at Loanda. Now it seems to have received its death-blow by the new law expelling them from the province. About two years ago they began building a large educational plant, just outside the boundary of our mission ground. This work they leave uncompleted.

The demand for a Portuguese school teacher cannot be put off longer. There are a number of Christian young men in Portugal who are eligible and able to take up the higher Portuguese school work of our Mission in Loanda. One such would be of untold value to our Mission here.

The Woman's Foreign Missionary Society Building is almost completed. The contract was carefully made with one of the best builders of Loanda, for the sum of 7,500 dollars, and calls for the best materials. It is a two story building, 65 by 52, built of stone and lime, and covered with French tiles; glass windows and doors protected by Venetian blinds. There are two verandas around the entire building. The veranda is six-and-a-half feet wide. The flooring of the lower story will be of mosaic tiles.
Miss Graf, who reached the field a year ago, is carrying on the work at present, occupying temporarily one of our buildings. She expects to enter the new building in January, 1911.

We have the beginnings of a boys' boarding school, for which a dormitory and matron are needed.

Throughout the entire year our Sunday School has had an average attendance of over 285, with more than 400 adherents. There are fifteen of the church members who gather the children of their immediate neighbourhood and bring them to Sunday School. Among these is a blind woman, who gathers five little ones.

An interesting event took place here, when a large collection of idols, fetishes, and charms were burned, in the presence of a large crowd of spectators. A local paper comments on it as follows:—

"The civilization of Africa by missions of the great American nation is a possibility. The religion of Christ arrayed itself to conquer the stupid and immoral religion of fetishism. Here is a converted witch doctor, dressed like an European, and by his side a woman reclaimed from a life of drunkenness, burning their fetishes before many witnesses. That this Mission do as much as we do to elevate the people religiously, we admit; that they do more is to our shame as Portuguese."

KIBINDA.

Joao Garcia Fernandes, native worker in charge.

A site has been selected, and material is being got together for the necessary building. As this man, of strong character and fearless for the truth, by the blessing of God has succeeded at Hombo, where he leaves more than one hundred Christians, he will no doubt make himself felt among the Songos, to whom he goes with the Gospel. He is an educated native, a good school teacher, speaks and writes the Portuguese language so correctly as to call forth the question, "Where did you learn to speak Portuguese?"

This is the first attempt that has been made to carry the Gospel to this region. Bro. Garcia was desirous to begin work among the Songos in 1899. He has carried them on his heart all these years, and goes with the conviction in his soul that God has called him to this new field.

LUBOLLO.

W. P. Dodson, pastor in charge.

During the dry season Bro. Dodson has done considerable prospecting in the Lubollo Country, and has finally settled on a place called Ndunga, where work has been begun and where we hope to build a model station. The people are helping to build, and it is Bro. Dodson's intention to put up as far as possible inexpensive but comfortable buildings, using the material of the country. Through his visit there in 1885 he has gained the confidence and high esteem of this people. Here is a wide-open door which, through the blessing of the Lord, will be an effectual means for the salvation of these thousands who sit in darkness and the shadow of death and for whom Christ died.

MALANGE.

Malange has had no regular Mission work during the past year. We
should decide at this Conference as to what we intend to do with this Station. Angola calls out loud and strong for reinforcements for lack of which the work drags slowly on.

MISULA.

Coimbra Ngola is the native worker in charge. I visited him last June and was much pleased with what I saw, and with the spirit of this native worker, whose influence among this wild people is widening. This Angola tribe is said to be two thousand strong. There are a few good openings in this section of the country for native stations. Now that Portugal is a Republic the difficulties of former years to work new territory have probably passed once for all. Here I received five on probation, among them a native chief.

MATANDALA.

Quite a good work has sprung up at this place. The Gospel has been preached by the native preachers stationed at Tomba, and by others on their way to and from our native stations at Nzamba and Ndembue. Ten persons have been converted and meet together for prayer and exhortation. They ask for a native worker and propose to build him a schoolhouse and church. At present they have to content themselves with the visits of the native workers from Tomba. I have been much pained during the past Conference year to give so little attention to the native stations.

NDEMBUE.

There is a good opening here for a native station. Bro. Schreiber and myself selected the Mission site shortly after last Conference.

The workers are John Webber, pastor; and Henry Marfim, school teacher, with their wives, who were trained in the W.F.M.S. school at Quessua. The workers have passed through much family affliction, having lost three of their children by death since settling at Ndembue. Temporary buildings were first put up, but now there is a schoolhouse and church building well on their way. On my last visit things looked encouraging. Many came to the services. Several have delivered up their idols and charms. Four were baptized, and two were taken into the church on probation.

NZAMBA.

Gaspar Pereira Ingles, native worker in charge.

There is a large population at this place, but as yet the people hold back, and very little has been accomplished. Bro. Joao Garcia held some special services here on his way to Luandu, which resulted in four being received on probation.

PUNGO ANDONGO.

This station has been visited several times by the missionaries from Quiongua. Mr. and Mrs. Dodson have made it their headquarters while preparing to enter their new work in the Lubollo country. I would recommend that we hold on to this mission station, and if possible, send a missionary there to hold the fort, and begin work in a quiet way. The Roman Catholic Church has had the monopoly as a State Church. This is now a thing of the past.
WEST CENTRAL AFRICA

QUESSUA.

Chas. H. Schriever in charge.

Bros. Schriever and Miller have been diligent in the work. Regular services have been well sustained. Sunday and day schools have been carried on, the latter under difficulties. It is almost impossible for the Superintendent of a station to give the necessary time and attention to school work and attend to the other work of the station. From this centre influences for good are going out to the villages round about. While there in June, on my round of the stations, a native chief, a few miles distant, came to ask for a teacher, saying that his people would build the school house.

At this time we held a series of special services, at the close of which eighteen were taken in on probation and seven baptized. These meetings were well attended. At the closing meetings the chapel was packed to its fullest capacity.

The Mission house here needs a thorough overhauling. In its present condition it is not conducive to the health of the missionaries. Mrs. Schriever was very sick in October. After she got up and around, Bro. Schriever came down with a stubborn fever, which held at 104 for a week. After eleven days in bed he is up and around, though still very weak.

The W.F.M.S. building has been completed. Misses Collins and Drummer have ample room to extend their work. They are now putting a wire fence around the property of the W.F.M.S. This will be a great blessing, as it will give the girls an opportunity to garden, a most necessary branch in the training of girls in this land. By the blessing of God, we ought to turn out boys and girls who are neither afraid nor ashamed to work. The habit must be instilled into them from their earliest years. There are now forty girls in the Home, and there is room for as many more.

QUIONGUA.

H. C. Withey in charge.

R. B. Kipp left in May for a well earned furlough. Notwithstanding the lack of missionaries, church, school, and industrial work have been sustained and advance made.

During the year Bros. Withey and Kipp have made trips to the Lubollo country. Mbanguanga was chosen as a site for a native station. This place is about thirty miles from Quiongua. A school has been carried on here by native workers trained at Quiongua Mission Station. We are glad that this long neglected region is having some attention.

The boys' boarding school and the girls' boarding school have held on their way, and increased in numbers.

We have been very thankful for what has been accomplished here by the Mission press, under the superintendency of Bro. H. C. Withey, and are persuaded that he should be left entirely free to do his great work of translating the Scriptures and publishing good Kimbundu literature.

We hail with delight the first number of our English paper, "Angola News." This little English paper is all that could be desired, and will keep the work and its needs before the Church.

This station has been reinforced this year by the coming of Mr. and Mrs.
Wengatz and Mrs. Withey. We welcome these newcomers to this Angola Mission Field, and together with Mrs. Shuett, who has braved the African climate for sixteen years, wish them long life and prosperity in the work of the Master.

TOMBA.

Mattheus P. Ingles in charge, assisted by A. P. Campos.

The work here is much more encouraging this year than formerly. On my last visit here in July I baptized a number, also took sixteen on probation. Bro. Mattheus has rebuilt the old Mission House, and added a large room on to same. He is now building a new church and school house. Regular services have been held during the year, and good results have come from visiting among the surrounding villages. At Matandala ten have professed conversion, and are ready to build a house for a native worker, also a school house at their own expense.

At another village an old man was converted, and died rejoicing in his new found Saviour. He was so afraid that his relatives would give him a heathen burial that he had the Christians of Tomba promise that they would take charge of his funeral, having them make his coffin while he was still alive, he himself watching them work on it day after day. Shortly after it was ready his soul took its departure, and his body received a Christian burial. He gave orders that Nganga Kasenda, the great idol of his tribe, be delivered to the missionaries. But his heathen relatives stole it away, and paid a handsome sum to a witch doctor to have it hid, so that it might not meet the same fate as the one belonging to the family of Sobe Hombo.

We are thankful for the help we have received from the Diamond Jubilee Fund. Special gifts of more than seven thousand dollars have come to our Angola work. Without these special gifts our work would have suffered much, and no advance could have been made. The fine new building of the W.F.M.S. in this city is also the outcome of the Jubilee, and ought to be called "Jubilee Hall." We know that it must have been a great tax on Bishop Hartzell's time and strength, but we believe that he and all others who took part in the campaign have done a good work for Africa, the results of which will continue for years to come.

It cheers our hearts to read in the Church papers, from time to time, of the Laymen's Forward Movement, and that the Church is getting ready to shoulder her responsibility to send the Gospel to every corner of the globe.

We are thankful to report that there have been no deaths among the missionaries during the past Conference year.

We are thankful to report that we have a well-established work, consisting of five centres and ten native stations; property worth more than 50,000 dollars, a mission press, the native language reduced to writing, many parts of the Scriptures already printed in the vernacular, and the whole New Testament ready for the press.

The valleys are being exalted, the mountains made low, the crooked places straight, the rough places smooth, and the glory of the Lord is being revealed. The rails are being laid, and the Gospel train is running even in this neglected corner of God's vineyard, and souls are being saved. Ethiopia is stretching
out her hands unto God. The Macedonian cry, "Come over and help us," goes over the seas from Angola.

We appeal to the great Church which we represent, and to every member in it, to pray for Africa, remembering that it is a costly thing to pray. It took Carey to India, it took David Brainerd to labour among the Indians of America, and it has taken many a true-hearted missionary to Africa, China, and the islands of the sea. Consecrate your services this day unto the King, and come or send the light to these millions who sit in darkness.

ROBERT SHIELDS.

Report of Mrs. Shields, Loanda.

LOANDA SCHOOL WORK.

The great needs of the Christian elementary school and its preliminary, the Christian kindergarten, are forced upon us for more recognition, if we are to keep pace with our Church and Sunday School work. An average attendance of 225 at the Sunday School, and only thirty, including twelve teachers, able to read their Bibles, should stir us to greater activity for elementary education, lest a few years find us sadly wanting in the number of those able to read and write, priceless talents to the knowledge contained in good books, and especially that contained in God's Holy Word.

There exists here no compulsory law for the education of the native. The illiteracy of Altas Cruzes, Ingambota, and the Bungo are sad examples of what years of Portuguese education have failed to accomplish, and we must expect the mass of the people to remain illiterate until education is offered them in their own language. We hope to offer such education in our village schools.

The present school work divides itself into three branches:—The kindergarten, the village school, and the Portuguese school. To these must be added the night school work, which has been in charge of Mr. Gibbs.

The Kindergarten.—Loanda is teeming with little children. Drawn by the clean, benign, and elevating atmosphere of the Christian day school, they have sought to be enrolled, but time and time again they have been turned away, that those of proper school age might be admitted. We may have from two to three hundred of these little four-year-olders if we but make ourselves ready for such a precious undertaking. Work spent here will yield a rich and sure harvest.

The Village School.—Herein lies our most difficult, yet most hopeful field for school work. During the last Conference year the work has been carried on by our Mission girls, Palmyra, Alda, and Joaquina, and our native worker, Servelina. Two schools, one at Altas Cruzes, another in the Bungo, have been influential in reaching those of school age, who would otherwise be in the streets. These girls have been diligent in house-to-house visitation, gathering the children and returning them to their several homes. The beginnings of reading, writing, and arithmetic, the catechism, hymns, and Scripture have been taught in the Kimbundu. Encouraging results manifest themselves in the Sabbath School, where the children keep better order and give better
attention. Two other schools should be opened. I long to be free from the higher grade Portuguese work to devote my time to these village schools.

Man our village schools with whole-hearted missionary teachers, letting the Kimbundu language have full sway, and it will not take many years before the illiteracy, superstition, and misery of these people will be put under foot.

_The Portuguese School._—This furnishes for all our school work legal security. Loanda should never be left without a legally qualified teacher. He or she should be a Portuguese, a true missionary at heart.

I had believed that February, 1910, marked the third presentation of Missao Americana pupils at the government examinations. I have since painfully learned that, unjustly to us as a Mission, they were presented as private pupils of a private school, in charge of a private teacher; no credit being given to us in any way.

The step taken of presenting the children in February, 1910, unsupported by the records of previous years, was looked upon by some as presumption, and especially so by the examining committee, consisting largely of priests and nuns. Of four girls presented, two passed and two failed. From a reliable source I learn that the only comment made then was that it would have been better for us to have waited another year, seeing the average age of the little girls was but ten years. The children are ready and, though we must expect to suffer and encounter opposition and rivalry, our cause is the Lord's and He will see us through.

We should be persistent to send our children to the examinations. It is their rightful heritage. It is a witness and testimony to the Portuguese that we are striving to do the very best for our people in respecting the recognized standards of Portuguese education. It also strengthens our people's cause in securing employment, especially under the Government.

There has been a steady increase in the attendance of the day school. Eight of those who left when Roman Catholicism was at its height have returned. The number of those willing to pay something towards their education is increasing, and from boarders fifty-three dollars have been collected in school fees during the past Conference year. This has been used toward the support of two monitor teachers.

There are 90 enrolled at present, and 75 in daily attendance; there are 25 girls and 65 boys: 8 of European parents, 42 of Negro parents, 40 of mixed parentage.

The school year has been characterized by deeper spiritual interest than heretofore. Desire after the things of God is manifest. Bibles are being read and hymns copied. The larger per cent. of the children come to at least one of the Sunday services. Six are members of the church. With one exception, all our church members send their children to our school.

The blessed results of our day school and night school work become more and more visible. Four men and two women, who learned to read in the night school, assist in village preaching and Sabbath work. Two young ladies and one young man are native workers, while five girls and two boys assist in school or Sabbath school work.

We rejoice in the coming of the Woman's Foreign Missionary Society, standing, as it does, for the uplifting of Africa's women and girls, and hope it may not be long before it can open its doors to those women and girls
who desire special training in the languages, embroidery, and music.

During the year there have been many calls for English. More than twenty ladies and girls from the educated Portuguese classes have desired English lessons. Hard pressed, I undertook a little such teaching after school hours, but finding my hands full, discontinued. Twenty-five dollars collected in this way has been used towards school supplies, and for food and medicine for the poor.

Respectfully submitted,

LOUISE SHIELDS.

Report of Austin J. Gibbs, Loanda.

After our Conference in July, 1909, I continued teaching in the Loanda Mission school until the end of the school year in February, 1910. About that time an association of the clerks of Loanda asked the Mission for a teacher of English, and I took a class there from nine to ten in the evening. This work was continued until July, when repairs on their building necessitated its discontinuance. In September two other classes began work in English, meeting three times a week. The members were of considerable prominence in Loanda, and they seemed much interested and reluctant to give up the lessons when I was transferred to Quessua.

Coming to Quessua in November, I have enjoyed the school work here, and believe I am better adapted for this work than for that in Loanda. The outdoor physical work is also beneficial, but the importance of the school, and need for a good working knowledge of the Portuguese language to carry it on, has impelled me to give most of my time to the school.

The agricultural work is needed in connection with the school, and with such fertile soil as we have here, is very promising. I was amazed on coming here to see as fine corn as I ever saw in Ohio or Indiana.

The purpose for which we are all working, however, is to save souls. In various ways the Gospel is being preached daily, and is resulting here, as elsewhere, in the salvation of the people.

AUSTIN J. GIBBS.

Report of Miss Graf, Loanda.

On my arrival at Loanda, November 16th, 1909, I was happily surprised to find that Bishop Hartzell had entrusted the working out of plans for the girls' boarding school of the Woman's Foreign Missionary Society to Rev. R. Shields.

I feel that we owe him a large debt of gratitude. It required very much care and thought on his part to work out the plans and to get the contract signed and sealed according to law. There were so many fine points to be watched, and only an all-round experienced man like Brother Shields could do it justice at all. But the present building will tell its own story, and it certainly is a credit to the pains Bro. Shields took to get satisfactory results.

I am anxiously awaiting the completion of the building, which will enable me to extend the work. At the present time the family is small, as we are
in the mere beginning and in close quarters, where it would not be wise to
crowd in any more by taking in children on scholarships, although at times
one should like to do so. It seems hard to be compelled to refuse a child
admittance to a Christian home, so much needed, even though the refusal is
only a temporary one.

The expectations of our society are to see some measure of self-support
developed with the class of girls to be reached by their boarding school in
Loanda.

With our new comfortable and healthful building as a start, its equally
generous equipment provided for by the dear folks at home, and a reinforce-
ment in the working power, it does seem possible to make the school a first-
class one and self-supporting within a few years, if thus it be God's will. But
to reach this point our most urgent need must be supplied before long—more
workers at this very important centre.

My aim in the education of the girls who are to be in our school goes
beyond the instruction in the schoolroom. It need not be mentioned that the
standard of the school shall be as high as possible, but the first generation
seems to need an inspiration towards love for work, both mental and physical,
and I will endeavour to impart this by example and precept.

The three girls under my care thus far are taking part in the household
duties besides their regular school work. Their plays and games tend towards
development already.

Both the pupils and their teacher have enjoyed the best of health during
the year, and we feel very thankful unto God for all His love and mercy
shown us.

Respectfully submitted,

HEDWIG GRAF.

Loanda, December, 1910.

Report of Ray B. Kipp, Quiongua.

Both church and school have grown gratifyingly at Quiongua during the
past ten months.

_Evangelism._—The attendance at Sunday services has averaged 100, and
has run as high as 130. The number of church members and probationers is
forty-one, a net increase of thirty-five per cent. Two have died and four
have removed.

Group class meetings were held part of the time, and a general class
meeting during the remainder. The Sunday School has three white and three
native teachers, and uses the International Lessons.

An able but backslidden woman, for whom Mrs. A. E. Withey has prayed
daily these many years, has been re-awakened. Little Jorge Simão’s dying
testimony, "I see a great light... Jesus is coming to take me home," is
bearing fruit, as also is that of Antonio, the cripple.

Some village visitation has been done by the missionaries, but on
account of having fewer missionaries, more work, and more rain, we
have not gotten about so much as last year. However, the more effective
witnessing of our converts may have offset this. Among our most hopeful
 probationers are some who have come from native homes where daily family worship is kept up.

The "regions beyond" have not been forgotten. In August, 1909, six boys and I visited the region just beyond the Kuanza, of which Mbanguanga is the largest and most central village. The region is shut off by mountains on both east and west, and may be ten miles square. We had but a few days, and could not visit all the villages, but besides Ndombo and its two suburbs, and Kavunji, which had been visited before, first by Mrs. Shuett and Miss Mason, and later by some of our young men, we visited Mbanguanga, Ngola, the three villages of Mbungu, and passed by or through several others.

Mbanguanga can be reached by one day's march from Quiongua, and has about two hundred houses. Here, after a short experiment at Kavunji, one of our pupil teachers, J. K. Maweni, was given lodging, and began to teach and to preach, going on Saturdays and Sundays to the surrounding villages, and continuing until late in April. The story of salvation was told nearly every night, and seventeen boys attended his school.

From time to time he returned to Quiongua to report, refresh his spirit, and get a new companion, as there were several of the boys who might help and be helped by going, but none who could afford to be away from school indefinitely. Considerable interest was aroused, one girl was brought over and placed in Miss Mason's care, and the people shared our regret when the time came for Jacob to say farewell and start for the new and distant Lunda mission. Bro. Withey visited the work in March, spending a longer time and visiting more villages than I had done five months before.

_Educational._—Besides the seventeen who attended Jacob's school in Mbanguanga, we have had on the roll at Quiongua forty-two boys and over thirty girls. This includes the three pupil teachers and four boys coming daily from the villages.

The growth of the boys' school has been slow but steady. Most of the boys come from outside the township, and several from other counties. More largely than ever before they are boys from the better class of homes—boys who know that learning to read isn't the whole of education; boys who wouldn't have to work as much at home as they do at the Mission.

I have had prayers with the boys every morning before breakfast. Three times a week they have had group prayer or catechism meetings. Several have enrolled as soldiers of the Cross; one proved faithful even unto death.

The school has two divisions: Kimbundu and Portuguese. There have been about fifteen boys in each. The first includes all who cannot write, as well as read, the vernacular. It has met in a disused nursery, eighteen feet long by six feet wide. The furniture is three benches, and for desks as many rough boards laid across the tops of empty barrels. Each division has been in charge of a pupil teacher, who has been required to follow a set programme by the clock, and to make daily reports of attendance, assignments, and proficiency. In marking emphasis is placed on remembering the reading lesson, and on accuracy in number, work, and orthography. The pupil teachers need more training and better supervision than I have been able to give. Nevertheless the number whom they have taught to read, sometimes within four or five months, is encouraging.

For the second division we greatly need an introductory book in
Portuguese, especially adapted to native readers. Such a book I hope to prepare during my furlough.

The girls' school, under Miss Mason's care, has continued to grow, and though we provided room for twice as many girls as last year, the accommodation is still inadequate. Several of the girls have entered the church on probation; some of them are already showing the ability and the disposition to help. If wisely managed these two schools will send out to many a home the Light of Life. Fostering the spirit of self-help, and directing rather than repressing the youthful tendency to activity, is a labour worthy of careful thought and endless patience.

*Industry.*—Besides caring for roads, buildings, and grounds, we have completed the fence around the new field, fenced a new corral and two pasture lots, built for the girls' school an annexe fifteen feet square, and two houses for the boys' school, and have re-thatched several others. We have gathered about 9,600 pounds of sweet potatoes, 1,000 pounds of corn, 800 of yams, 660 of beans, and 600 of bananas, and have left in the fields several tons of cassava and sweet potatoes. Our plantation of bananas has been enlarged by fifty plants of the prolific dwarf variety. Larger crops of corn and beans might have been raised had the season not been so wet as to make it impossible to keep all the fields free from grass.
### INCOME.

<table>
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<tr>
<th>Item</th>
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<tr>
<td>Appropriation from the Society</td>
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<tr>
<td>Scholarship Gifts</td>
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<td>Teacherships and Undesignated Gifts</td>
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<tr>
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<tr>
<td>Medicine sold</td>
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<td>Gain by Payment in Cloth, &amp;c.</td>
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<td>Gain in Exchange of Money</td>
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<tr>
<td>Gain of Transport Department</td>
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<tr>
<td>Special Gift for Herd of Cattle</td>
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<tr>
<td>Girls' School, Special Gifts and gain on same in Exchange</td>
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**Total** $1,200.17½

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### OUTLAY.

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<tr>
<td>Station Upkeep and Farm—</td>
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<td>Labour, mostly vacation work of School</td>
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<tr>
<td>Boys, and including $10 on new route to railway</td>
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<td>Cement for Repairing Cistern and for Schoolroom Floor</td>
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<td>Barbwire and Staples</td>
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<td>Furniture, Hoes, and other Tools</td>
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<td>$259.62</td>
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<td>Boys' School—</td>
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<td>Food and Soap, 28 Boys (exc. vacations)</td>
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<td>$386.95</td>
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<td>Native Helpers—</td>
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<td>Three Pupils and Evangelist Teachers</td>
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<td>Incidental to Village Work of same</td>
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<td>License and Cat (66 c.) for Store</td>
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<td>Transport Department—Additional Equipment, &amp;c.</td>
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<td>$1910 Scholarships $30.00, and Supplies $47.05</td>
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<td>Addition to Dormitory</td>
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<td>$196.96</td>
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**Total** $1,200.17½

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Audited and found correct, C. H. SCHREIBER.

Loanda, Jan. 2nd, 1911.

Respectfully submitted,

RAY B. KIPP.

Quiongwa, 1st May, 1910.
Report of Miss Mason, Quiounga.

My work in the school-room has been with the girls, whom I have taught in the Kimbundu language, and two boys, who are our pupil teachers, who are studying Portuguese. These boys have done satisfactory work, and have shown more interest than before, both in their own studies and in trying to learn how best they may teach the boys under their care. At our last Conference there were, I think, only six girls out of ten then in school who had finished the reading chart and commenced the hymnal, which is their first book. This year there are twenty girls who can read; all of these, except three, have finished the hymnal and are reading the gospels. Several of them have been able to leave the chart after five months or less in school, despite the fact that the native men, for the most part, think it impossible for a girl to learn anything. Two of them I am training as pupil teachers, and they are both showing a real aptitude for work with the little ones.

The average enrolment, both boys and girls, for the year has been 57. There have been 247 days of school, with an average attendance of 87 per cent. The largest number of boys enrolled has been 37; of girls 28. One boy and one girl have died. The girls have manifested a most earnest desire to learn to read, and often during recreation hours some of them have preferred to divide into groups for reading with one of their number, usually a small girl, as teacher, instead of spending the time playing.

As I have not been free to visit the women in their villages, my women's class in Sunday School has been a great joy to me. Sometimes there have been present as many as thirty, though the average attendance is fourteen.

The greater part of my time has been occupied with "mothering" the girls in our boarding school, which has grown most encouragingly. A year ago we quite outgrew our dormitory, so the addition of another room became necessary. One of the most encouraging features to me is that the people who know us seem to trust us; all of our twenty-eight girls, with one exception, coming from villages within two or three hours' distance from the Mission. We have one girl from the Lubollo tribe, across the Kuanza river. Her father and uncle brought her to see if she could be cured of a bad ulcer of long standing. The poor child was much frightened, never having seen a white woman before, nor buildings like ours on the station. She absolutely refused to go into the school yard, and it took father, uncle, several girls and myself to get her inside the house. For weeks she was very homesick and I almost despaired of keeping her, but now I do not think there is a happier girl in school. She has learned to read and write, and also sews nicely.

One Sunday evening, as the girls were passing through the corridor to go to their rooms, I heard a voice just outside the door, saying, "I've come, Senhora," and in walked a girl of about eleven years. Such a ragged, unkempt child as to be noticeable even among these who are always dirty and in tatters. She was a girl who had attended church service once some weeks earlier, and at that time had said she wished to come to school. Later I had heard that her mother was willing, but that her step-father, who was very unkind to her, said she must work in the field to provide him with food. She had come alone, three miles over a lonely road, and at night, so I was certain she had run away, though she said she had been given permission to come.
On inquiry from her mother we learned that she was sent for water just at dusk, but threw down her gourd and ran away. The mother seemed rather glad she had taken the matter into her own hands, and said she might remain. Not many days later, as we were coming out of school at intermission, the mother came and called the girl aside to speak to her. In a few moments she came running to me crying bitterly, saying, "Oh, Senhora, don't let me go, don't let me go, they are going to sell me." I went to see what was the matter, and found that the mother had been called upon to pay part of a debt, and having no other means of obtaining the money, was going to send the girl into virtual slavery. Through the kindness of Mr. Withey the matter was arranged and the child allowed to remain in school. She proved an exceptionally bright, obedient girl, and after being here some months expressed a desire to give her heart to Jesus and be received into the church on probation. Later she came in with five of the others. She certainly has given good evidence of being in earnest.

One of the older girls was taken seriously ill during the rainy season, and when she was at the worst, a relative tried to persuade her to allow her to go and call her parents, ten miles away, and have them come and take her home to divine for her. She firmly refused, saying that the Senhora had good medicine, that she would not go, neither would she have her mother frightened. She was so ill that her recovery was looked upon by the natives around us as quite wonderful. God used her sickness to inspire more confidence in the mission remedies among the people, and so spoke to her that she arose from her bed a changed girl. She too is one of our probationers. She has seemed to feel that her family would oppose her in trying to live a Christian life; and in June, when her father sent for her to go home for a visit, cried and felt so badly at the idea of going, that I wrote him asking that she might go later. After five weeks had passed, her baby sister died, and they summoned her for the funeral. She went very reluctantly, fearing she might not be allowed to return, but she came back. This same girl, when visited by her father a year ago, cried and teased him so hard to let her go home with him for a visit that he threatened to beat her if she didn't go back to her sewing and keep quiet. Not long after her illness another child belonging to a heathen home, the members of which had always been unfriendly to the mission, was taken down with the same disease. Her mother lived only about two miles from the mission, and of course heard of her sickness and came. We felt sure the little one would be taken away to her village at once, but instead her mother sat on the ground beside her bed hours at a time for several days, not interfering in any way, only telling the child once, when she cried over her medicine "Take it," and turning to me said "Give it to her, Senhora, and your God help you." This little one also recovered, for which we were very thankful. The girls did very good work in their gardens, and could have done much more had there been ground for them, raising a good number of squash, sweet potatoes, beans, gourds, about fifteen hundred ears of corn, a few melons, and several native vegetables. They have also had some practise in making farinha, fuba, and corn meal. There has been good progress with sewing, as they have made blouses, dresses, and undergarments. The older girls have also commenced learning how to wash and iron, and have had some practice as our house servants. All have memorized the catechism and beati-
tudes, and the larger ones several psalms. I feel very grateful to the older girls, who have shown such a spirit of helpfulness in all ways that it has made my work easier, and made possible the coming of some small girls, whom otherwise I could not have taken, having had the station house-keeping to oversee as well as the school.

What a responsibility is ours in that God is trusting us with these young lives to train for Him, and yet what a wonderful privilege and blessing to be allowed the least part in His work!

Respectfully submitted,

LETTIE M. MASON.
Heathen Womanhood.
A group in the Lubollo come to hear the Gospel.

Mission School Girls at Quiongua.
With Miss Lettie M. Mason.
Report of Herbert C. Withey, Quiounga.

My appointment at last Conference was as Superintendent of Mission press and translator, and for ten months thereafter I was able to make this my principal work. A large amount of labour was involved in putting in new windows, overhauling the printing office and material, and putting the same in shape for work. No. 1 of Bro. Kipp's Kimbundu reading charts was printed in large type for school use, and was a creditable job. Three issues of the "Mukunji ua Ngola," were published at intervals, and the interest of our native people thus kept up in this little illustrated paper. A number of new hymns have been added to our collection, and a leaflet was issued for use on World's Convention Sunday.

Interest in Kimbundu literature is certainly increasing among the natives, as is evidenced by a Kimbundu department in one of the Loanda newspapers, and by such an incident as the sending to me of an article in Kimbundu on the folly of native superstition by an intelligent young man in a government position in Fungo Andongo, who a few years ago, like others of his kind, would have affected to despise his beautiful native tongue.

The sales of Kimbundu and Portuguese Scriptures, and other good literature, have been gratifying, amounting in the two years since my return to 304,035 pages. This is exclusive of some 60,000 pages distributed gratuitously in the Sunday Schools and otherwise. In the Scripture work we are indebted to the help of the British and Foreign Bible Society, and in the Sunday School work to the Board of Sunday Schools of our own Church. The Scripture Gift Mission of London also asked for the translation of certain passages of Scripture, which they printed in illustrated leaflet form, and sent out for free distribution.

In January of this year we published the first number of the "Angola News," designed to represent the interests of our work among friends and helpers in America. This has been very well received, and helped in bringing in special gifts for the work.

It is a grief of mind to me that the Kimbundu New Testament is still uncompleted, and practically just in the state it was at last Conference. The Epistle to the Romans is not yet translated, and a clean copy of the whole Testament, as criticised and revised, has to be made for the Bible Society. The explanation of this delay will be found in what follows.

In April last it seemed best for my yoke-fellow, Bro. Kipp, to take his furlough, already needed and overdue. He had stood by, amid discouraging circumstances, while I was on furlough in America, and I could not but do the same when it became necessary on my part. However, the detail and taxing routine which this involved has as effectually prevented my going on with any special work as would have been the case had I been tied hand and foot. The outside work of the boys, the general affairs of the station, including transport, barter, accounts, and correspondence, and the numberless questions and appeals coming at all hours, from morning to night, are enough to fully occupy one man's time, and sometimes when one's health is below par these things seem like the "continual dropping that wears away the stone." I really found rest and recreation, however, in my six weeks' lumbering at the Kuanza river, and in a two weeks' evangelizing tour in the Lubollo country.
The work in the Lubollo town of Mbanguanga, referred to by Bro. Kipp in his report, suffered great loss in the departure of Jacob Maweni returning to Rhodesia to join Bro. Springer. The work he did was followed up for two months by Antonio Felix and Chico Manuel, two young men from the Quiongua school, but one of these being an assistant teacher at Quiongua, and both needing to go to school themselves, they were not sent back. Besides it is a terrible strain on immature Christian character to put two boys down by themselves in the midst of such a large heathen village. Jacob's warning when he left was, "If any of you go over there, and don't go out often into the grass to pray, you will surely fall into great sin." The work might well be followed up if we had available one reliable mature native worker for the place. One of the school boys has come across the river to the Quiongua school, and with the Lubollo girl, referred to by Miss Mason, presents a gratifying mark of progress, for such were never known to leave their country before to go to school.

Bro. Kipp's, Miss Mason's, and Mrs. Shuett's reports make it unnecessary for me to add more about the boys' and the girls' schools, industrial and evangelistic work, except to say that I believe all interests have been conserved, and the work well kept up in these departments during the eight months since Bro. Kipp's departure. A night school, meeting three nights a week, is a recent new development.

Miss Mason has been a loyal and efficient helper, and improvement in her health enables her still to stand by, although her furlough was granted months ago. Mrs. Shuett returned from furlough in September, and immediately took charge of the girls as matron. Her services in this capacity are valuable, and by no means light. We are gratified that she has been able to return to this work, which she began. Bro. and Sister Wengatz, coming out for the first time, joined us at Quiongua in October. We like their spirit, and believe they will be useful in this field.

I wish to specially mention the help and encouragement we have received from the conduct of our native brother, Marianno José Cristiano. He is a young man who has been, more or less, under mission influence since his early childhood, and says that at two different times he "tasted" of the grace of God, but it did not "go in." He fell away years ago, and into riotous living. Now, since he was reclaimed a little over two years ago, in some special meetings conducted by the District Superintendent at Quiongua, his life has completely changed, and become an impressive object lesson to the community. He has a little store, and trades for a living, but has quit the lucrative selling of rum, and trades cleanly and honestly. He has been selected by the government as the most suitable person for "commandante" of the township, and has held that difficult position with honour for a year. Last May I asked him to take the work of Sunday School Superintendent, and he has since conducted the Sunday School in a way that has greatly encouraged the missionaries and profited the natives. He comes regularly to the teachers' meeting on Friday evenings to learn the lesson himself, but in its application is in no wise restricted to what he has been told, and his growing acquaintance with the word of God, and gain in perception of its meaning, has been very evident. He has been subjected to a great deal of quizzing and ridicule by young fellows of his kind in Pungo Andongo, and by the white traders.
The latter told him that these missionaries were of no account, and only came here because nobody in their own country believed what they taught. "But," said Marianno, "I can read their Book for myself, and it seems to me like the truth, and I want it, whether they believe it in their country or not." He has so far stood firm, and commanded the respect of all who know him, white or black.

It is also an interesting fact that although seven years ago these traders and the then "chefe" of the county affected to despise the industrial school at Quiongua, they have since done hardly any work in Pungo requiring skilled labour but what they have availed themselves of the services of boys from our school, who were then pressed for soldiers.

The principal event in my personal life during the Conference interim was my marriage to Miss Ruth P. Bassett, in Loanda, on the twentieth of last September. My wife is the youngest daughter of Rev. James Bassett, for many years a Presbyterian missionary in Persia, and is a graduate of the New York City Normal College and the New York State Normal at Jamaica, L.I. I will say that I believe our marriage is one of those made in heaven, and that I feel convinced I have a wife who meets the tests of the wise man's "worthy woman, whose price is far above rubies." We met in Los Angeles during my last furlough, but at the time of my return to Africa the obstacles to her coming seemed insurmountable. These, however, have been removed in a wonderful way, that we feel is truly providential, and in answer to prayer. The fatherly interest which Bishop Hartzell has shown, and the kindly consideration of the Board, we also deeply appreciate.

HERBERT C. WITHEY.

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<tr>
<th>Year</th>
<th>Receipts</th>
<th>Expenditure</th>
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<td>July 1st.</td>
<td>Inventory this date</td>
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<td>Cash on hand</td>
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<td>Subscriptions to &quot;Angola News&quot;</td>
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<td>Special gift from O. H. Sarson</td>
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<td>Goshen District Epworth League, by David G. Turnbull, Ind.</td>
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<td>Grant of Sunday School Board for 1910</td>
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<td>Special gift from M. E. Church, Canajaharie, N.Y.</td>
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<td>From sales and increase of stock</td>
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**Total Receipts:** $1592.42

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<td>Repairs and improvements of Printing Office</td>
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<td>Nov.</td>
<td>Issue No. 15 of &quot;Mukunji ua Ngola&quot;</td>
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<td>12,000 Hymn Leaflets, Nos. 77-82</td>
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<td>Colportage</td>
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<td>Printing Kimbundu Reading Charts; No. 1</td>
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<td>Feb.</td>
<td>Printing and incidental expenses &quot;Angola News&quot; No. 1</td>
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<td>Half Tone Cuts, Duty and Postage</td>
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<td>May</td>
<td>Issue No. 16 of &quot;Mukunji ua Ngola&quot;</td>
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<td>4,000 Hymn Leaflets</td>
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<td>World's Convention Leaflets</td>
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<td>Sunday School Helps, 3 stations, latter half of 1910</td>
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<td>June</td>
<td>Subscriptions to &quot;Amigo da Infancia&quot; 1910</td>
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<td>Aug.</td>
<td>Incidental (Bellows, Metric Scale, Galvanised Iron, etc.)</td>
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<td>Issue No. 17 of &quot;Mukunji ua Ngola&quot;</td>
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<td>Oct.</td>
<td>Tools and Hardware</td>
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**Total Expenditure:** $1592.42

Report of Mrs. Withey, Quiongua.

As I look back to my childhood days, I thank God for Christian parents and for the training of a Christian home. I cannot remember the time when I did not love our Saviour, and want to be good.

When twelve years of age I went to my mother one day and asked her why I was never allowed to partake of our Lord's Supper, when I loved Jesus. She explained it very lovingly, and a few days later I told her I wanted to join the church. She took me to our pastor, Dr. Edwin Talmage, pastor of the Mott Haven Reformed Church, New York, and soon after I was received into membership. From that time on I earnestly sought to follow in our Master's footsteps. The years passed thus in failure and victory.

During those years I was accustomed to accompanying my father whenever he lectured on the missionary work in Persia, where he had laboured for thirteen years. My heart was deeply stirred, and I felt that if it was God's will, sometime I, too, would be a missionary.

In 1907 I learned for the first time that holiness of heart was possible in this life. The desire for this great blessing became so intense that I began praying earnestly for it, and in November, 1907, God gave me a blessed experience. The joy that came into my life then has never left me. I thank God for it.

After I had completed my college and normal courses, I again desired to go to the foreign field, but God hindered me. Still I felt that He had called me to His work, and waited to know His will. Finally in July last, my way was clear, and I bade the dear ones good-bye to begin my journey to Angola. The voyage was a pleasant one, especially as I was able to make it in company with my associate missionaries, Mrs. Shuett and Mr. and Mrs. Wengatz.

We reached Loanda on the sixteenth of September. On the twentieth I was united in marriage to Rev. Herbert C. Withey, and on the twenty-ninth we began our journey inland, reaching Quiongua early in October.

The two months since have been spent in beginning the language study, and in giving such assistance in the work as has been possible.

I thank God that He has granted me the privilege of becoming a sharer in the work of His kingdom.

RUTH B. WITHEY.

Report of Mrs. Shuett, Quiongua.

After a very pleasant journey from America, we arrived at Quiongua on the morning of the seventh of October, and that same afternoon I took over the girls' school. I was glad to note that although the school had grown, there were few among the girls whom I had not known and worked with before leaving on my furlough. One of these few was the girl from the Lubollo, a region that had been heavily laid upon my heart ever since I came to the Quiongua work. Others were girls I had had in the day school from time to time, but who came so irregularly that they made but little progress. Two such are now our pupil teachers. One of them ran away to come to school, and has taken several beatings since from her father because she persists in her desire.

As the rains were so late I took the girls out of school for two weeks, so
that they might get their gardens planted. After they had been working hard for some time I saw that they had blistered their hands. I said, "I do not want you to work like that; we will wait until the rains come to soften the ground." They all protested, saying, "No, we want to plant now." So the digging went on, and the result is a beautiful garden, far in advance of those of our neighbours.

MARY B. SHUETT.

Report of John C. Wengatz, Quiongua.

As a child I was raised in a German Lutheran home and influences. My parents were poor, and lived back among the foot hills of the Adirondack mountains. I never saw the inside of a church till I was fifteen years old. I knew nothing of what Sunday School was like. I did not know the name of a single book of the Bible. I had not heard that there was such a thing as a New and Old Testament. I had never seen or heard any one pray but once or twice in my life. Somehow, when I was about seven years old, God spoke to me, and I knew not what He wanted till He had spoken to me several times, and made me feel that I was a little sinner, and my life did not please Him. In my childish way I talked with God as I am now speaking. This was my first praying. From that time I wanted to be good, and live so that I could always talk with God as I had been doing. I ordinarily do not believe in dreams. There are too many false dreamers. But God spoke to me, as clearly as any man ever did, in a dream. It has been years in fulfilling, and my being here in Africa is a part of it.

At the age of fifteen I was baptized, and went through all the forms of the Lutheran Church, and was there christened. Not finding any food there for my hungry heart, I soon sought elsewhere, and found a warm place among the Methodists. At sixteen I left the dead, dry mother church of formality. I at once found great opposition and bitterness in my own home. It was not an easy thing to do when I saw that it almost broke my mother's heart. The opposition grew very bitter indeed. I was but a child; what should I do? I kept on praying, and spent many an hour in the barn alone with God, or on my way home at midnight from some school house prayer meeting, kneeling in the deep snow till it was frozen to my trousers, begging God for their salvation. In less than two years from that time I had the blessed privilege of taking my dear father and mother by the arm and leading them to the altar where they found peace. Not only my father and mother, but God also gave me my five brothers and sisters within that time. All the glory be His!

When I was seventeen years old God called me to the foreign work. I had no preparation. I had left the district school when ten, and did not get back till I was eighteen. From that time I gave myself to my preparation, working my own way entirely through the preparatory work, seminary, and college, finishing with the class of 1909.

Two years of the time I attended the Seminary I also held a pastorate in the Central New York Conference, and one year in the North Indiana Conference after finishing my college work.

At the annual Conference last April we were released, and having been accepted by the Board, were appointed to work in Africa by Bishop Cranston.
MISSION CONFERENCE

Our trip from America out here was quite pleasant, with a few exceptions. My reaching Africa brought joy to my heart. I had now realized, in part at least, what I had been looking forward to for thirteen years. My impressions of all the work have been that truly God is in it. The first meeting I attended will never be forgotten. I had not been here but a few hours till I was informed that I was to preach the next day. Bro. Withey interpreted for me, and we got along. This we have done several times since.

So far my time has been spent on the languages, with the exception of a little time spent in the workshop and general repairing about the place.

On reaching Quiongua I was introduced to the place by a dose of the fever, and have become more acquainted with it since. As I left for Conference my wife was in bed with it.

My impressions of Quiongua show lots of hard work and good management. To my mind the work there is a success.

God has called me to this work, and unless sickness or death, or some other creature hinders, I am here for life. I love these people and the work among them.

Respectfully submitted,

J. C. WENGATZ.

Report of Mrs. Wengatz, Quiongua.

I cannot tell you how grateful I feel that God has at last given me my desire to see Africa. For more than five years this has been the desire uppermost in my mind, and all I have done during that time has been with the thought of better preparation for this end—what now seems to me the beginning of an entirely new life. Since seeing for myself the conditions in Africa, and realizing in a measure what one must meet in the way of things that would seem to retard the progress of the work, and even after seeing some of the graves of the many who have been called upon to sacrifice life, I feel no less strongly the call of God upon me to help in this work, nor do I wish to turn back from it, even if I could.

We reached Loanda only the 16th of last September, so time and ignorance of the language have prevented me from as yet doing anything that would be worth mentioning; however, the time has not been lost, as I have been working as hard as I dare on the Portuguese and Kimbundu, and have made fairly good headway. I find in my heart such an overwhelming desire to talk to the people, that I find it hard to be content to wait until I am able. I am sure I love them more than I ever did before I actually saw them.

I shall not soon forget my feelings when I attended the Sunday School at Loanda, though it would be hard to describe them. When I saw all those little ragged urchins crowded in the little chapel, almost as thick as sardines in a box, I had dreams of being rich and giving the money to build a church of the size and kind that Loanda ought to have to accommodate the numbers who want to be in the Sabbath School.

While in Loanda I visited two of the villages where they have schools, and am inclined to feel that the seed sown in this way is sure to bring forth a harvest. Since coming into the interior I have been with Miss Mason to five
native villages. Two of these we visited one Sunday afternoon, and I was greatly encouraged by the way the little crowd listened, and the pleasure they manifested in hearing the songs and the Word. Those from the first village followed us to the second. It seems to me that in the evangelistic work in this way there is great opportunity for doing good to those who would not attend service.

I have recently found a place in the night school, where I am trying to teach three women to read. It is very slow and tedious work, but there is always joy in the work for the Lord.

I am anxious that God may be able to use my life here in Africa for the salvation of precious souls.

Respectfully submitted,

SUSAN TALBOTT WENGATZ.


We are all anxious to see a sweeping revival in Angola, and do not doubt that this is possible. But it has not come to pass yet. All our growth has been by individual addition, often by the influence of some Christian over his relatives. The extremely conservative nature of the natives, lack of communication and progressiveness, almost slavish dependence upon relatives, and attachment to old superstitions and beliefs, are great barriers to sweeping revivals and to rapid growth. I believe, however, there is a compensating stability in true converts.

So in our work at Quessua, which might be described by the familiar term "slow and sure." The village preaching by missionaries and natives has been a good means to widen our influence and instruct the people. No doubt it has been the indirect means of bringing pupils to our two schools. Our preaching in the church has also reached a considerable number of people outside, and is a means of conversion and further grace. But what has given to Quessua its stability and growth is largely due to "Andrew" finding his brother "Peter" to come to school, where he learned to love and believe in a new God and new religion (often very imperfectly, it is true). In due time he marries and settles down near us, in many cases drawing in boys related to him, whom he sends to our school. Our Christian families, without exception, send their boys to our school, and use their influence in this line in the villages. These boys and girls bring their relatives around, who usually become Christians. Two promising boys came to our school last summer. I asked the elder brother if his parents were believers. He said that they were desirous of coming into the Mission, but the old grandfather said, "Send the boys to school at present and we will see later what you'd better do."

On the whole our boys' school has had a good year, though it has been interrupted some by severe sickness in the Superintendent's family. Of five older boys who went out from the school two were made soldiers. One is in a very desirable position, from a native standpoint, in the employ of a high government official, who intends to give the boy a course in the government manual training school of Loanda; the other two are married to young women of the girls' school, and are very earnest Christian men, one of whom gives promise of becoming a good native worker. The one in the employ of the government
officer seems to be a consistent Christian, and says he has not lost his early desire to proclaim the Word of Life to his people. The two young men who settled down on our grounds are very useful to the Mission, as they have learned to work well and are very reliable.

The gap made by the older boys' leaving was soon filled by others, most of whom have given us pleasure by their industry, studiousness, and general good behaviour. All but one boy of those entering this year are clothed by their parents until the boys have shown themselves reliable workers. This gives us a great hold on the boys. While our school is not very large it is steady, both in regard to the boarding as well as day pupils. Of the former we have about twelve on the average, of the latter eight. The progress intellectually is gratifying, and at the same time nearly all take part in prayer and testimony at their class meeting. Our earnest desire and hope is to see them thoroughly converted and become strong Christian workers.

During two months in the dry season Miss Drummer supervised a school in the village Hembe, where a large number of children learned some of the first steps in school work and singing. For several years the heads of that village have said they wanted a school there, saying they would build a school house themselves. I think with a little more encouragement they will do so, thus giving us access to scores of children. As we have felt that the time had come to get our work more on the basis of the Discipline, in our Quarterly Conference we elected five of our native brethren as exhorters, and organized the members of the church into proper classes, which meet regularly, aside from our mid-week prayer and testimony meeting. At the same quarterly Conference we also took steps to organize an Epworth League, which has a good membership, and is conducted by the natives, assisted in committee work by the missionaries.

After seeing the excellent working of the Loanda Missionary Society last year, Mrs. Schreiber enthused the women of the church at Quessua to form a Woman's Home Missionary Society. At their monthly meetings they had studies in missions, and raised during the year 5,000 reis (85), which was given for the Woman's Foreign Missionary Society at Loanda.

During the year the Governor of Lunda District and the Administrator of the Concelho of Malange visited the Mission, and at different times showed a friendly spirit and praised the boys we turn out, for intelligence and higher moral standard than those of Catholic missions. We also have received the deed and other necessary papers, securing from the government full title to our land of 149 1/2 hectares (about 375 acres).

The work done during the year consisted in conducting two or three religious services on every Sabbath, mid-week prayer meeting, prayers with boys, school in the afternoon during ten months, considerable village work by Bro. Miller and others, removing boys to the other side of the valley, building for them a house for lodgings, and a beautiful house lit up at night with acetylene lamp for dining hall, study, and recreation room. We built another house to store corn, bananas, and lumber. Nearly all the work of making adobes and laying them, and much of the lumber sawing, was done by effective or graduate pupils. Besides this there was a good crop of corn, beans, bananas, and other fruit raised, taken care of, cattle and sheep well cared for, and the herds increased in value. The amount made for self-support is probably about
$125. This could be considerably more if we had some wire fences to protect our crops, so we could raise mandioka and sweet potatoes. Bro. Miller has been very diligent in industrial work and setting the boys a good example in work. He also did good work in assisting three native stations about Quessua.

Multitudinous details of repair, accounts, correspondence, calls, &c., need not be mentioned. It becomes more apparent and more urgent that the old parsonage be thoroughly renovated and the stream well drained. It is only through great mercy and grace from God that we came through severe illness.

I wish to record with gratitude the help and co-operation of the fellow-workers at Quessua, especially the one, who by check or stimulus, by sound advice, by countless deeds of love, has helped to lighten the burdens and make the work more successful. May God bless the church at Quessua and many immortal souls enter His Kingdom.

Respectfully submitted,

C. H. SCHREIBER.

Report of W. S. Miller, Quessua.

First, and above all, I desire to thank God heartily for the Conference year just past, which He made unusually rich with blessing. Surely His loving kindnesses and tender mercies have been richly and abundantly bestowed upon me! He has been a very present help in time of need, and has most fully verified His precious promise: that as my days so should my strength be.

My time since last Conference has been taken up with preaching every other Sabbath when Bro. Schreiber was well, and every Sabbath when he was sick; visiting villages Sabbath afternoons, four or five miles from Mission; conducting Wednesday afternoon prayer meeting once in every two weeks; class every Thursday; every Saturday night prayer meeting, as a preparation for the Sabbath; Tuesday evening Bible reading in the home of one of the members; Mondays, Thursdays, and Fridays visiting the villages near the Mission. The time not consumed in the labours was taken up in altering the turn in mountain road; helping to make adobes for boys' house (which is 12 by 24), and erection of same; helping to put five or six acres in corn and beans; keeping grass down around the Mission; doing rough carpentering around the place, &c., &c.

Twice this year I have visited Ndembue (John Webber in charge). On my first visit we spent a week visiting the villages near by, the people listening attentively.

The first Sabbath morning here a man from a village near by brought his idols to us, saying he wanted to give up these dead things to serve the living God. He also inquired further what was still necessary in order to be saved.

The time of my second visit was taken up in helping to put up the adobe walls of dwelling-house, which is 14 by 40. I spent one week, in which time we got the front, two side walls, and two partitions up, about 6 ft.

I also found time to visit Misula twice this year (Bro. Coimbra in charge). The first time we visited eleven villages, each one much larger than any around Quessua. The people seemed willing to listen. At my second visit here Bro.
Coimbra and I took a north-easterly direction. Going about twelve miles we came to Kamabombo, and entering their village of forty or fifty families, we sat down and talked to them. Having finished, they requested us to put in a plea for them to the Bishop and Conference for a school and teacher; at the same time pointing out a beautiful site, and putting it at our disposal any time we chose to occupy. We promised them to mention it.

Going from there (the distance of about four miles) in a southerly direction, we came to another village, though not so large, where they made the same request. These two, with others around, which are many, could be worked together. The country round about is well populated.

Kamougua Ka Lonabi (Bro. Argao in charge) has also been visited twice this year. On my first visit I remained four days, and on the second two. We visited in all fourteen villages. A little instance happened in one of these, which may be of interest. After we had spoken about the vanity of their idols, one of the men among them said, "Come, let me show you my idols." Taking us to his shrine, he opened the door, showing us his assortment. Some were of clay, bought of the Portuguese; some of wood, from the native doctor. I asked him to let me put a match to them, as they could do neither good nor evil, neither save nor destroy. But he positively refused, and his wife begged me not to do so. Passing by the next day, we found both their dwelling and shrine in ashes. They told us that just after we had gone, as the wife was making a fire, by some means or other the house took fire, igniting the shrine. I told them, had they permitted me to do so, their loss would not have been so great, for in that case they would have only lost their poor idols, but in this their house, with all it contained, their food, and their idols. They said, "Very true, very true," but turned to their idols again.

I feel more and more, as time rolls on and years multiply, how little we can do, even when we have done all we can, and in making comparison with that which is to be done we find it by far the smaller part. I heartily pray the Lord to make me so faithful that at His coming He may be justified in saying to me, "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

Respectfully submitted,
W. S. MILLER.

Report of Miss Collins, Quessua.

Last year, at the close of Conference, I went to Loanda, and brought five little girls up to Quessua. With this addition to our family it numbered forty. I then settled down as house mother to look after and teach these little ones, for seven or eight of them were under school age; so it has been necessary for me to look after them from morning till night. While I have enjoyed this work myself, each day has been so much like the previous one that the report of such work is not very interesting to listen to.

I have sewing school with the larger ones in the afternoon. Morning and evening we have prayer meeting with them, in which they all take part, except the very small ones. Thursday evening we have class meeting after prayers.
I have been able to make some improvements on the station this year, in the shape of a wire fence. We have made five hundred yards, which extends around the houses and garden. We hope in the near future to be able to fence all that we have under cultivation, and that it may be the whole of the five acres. However, we are very thankful for the five hundred yards, and feel sure that we will have the other provided when we need it as much as we did this.

In regard to the health of the family, I am thankful to say that we have not had a death for more than a year, and the health of nearly all the girls has been good. Eleven of them were received into the church on probation last June. All of them now, except the very little ones, have made their choice to live for Jesus.

Respectfully submitted,

SUSAN COLLINS.

Report of Miss Drummer, Quessua.

This Conference year has seemed all too short for me. I like to hear reports and I like to read reports, but when it comes to writing reports I like to confer that honour on my neighbour. However, our heavenly Father has been so good and merciful this year, I am glad to tell you the family in Quessua girls' school have been brought to this hour with the ranks unbroken by death. Thirty of our girls are of school age, and have made splendid progress. Three or four have received prizes of Portuguese hymn books for their faithfulness. Still we have enough of the dull and careless brand to give variety. School has been regular, I have had good health, and the work has given me joy. I have had a taste of the "strenuous life" outside of my work in the home—the blessed privilege of ministering to sick ones in His name. Some of the women, who were too superstitious to ask aid of me three years ago for their sick ones, have called on me this year, and, thank the Lord, I have had my hands full, and my cup of blessings running over. The heathen are drawing near to us; they are studying us critically; the arm of the Lord is being revealed to them. The older people around Quessua seem dull and slow of hearing, yet some are inquiring the way. My hope is in the children. A few weeks ago a girl, with a desire to hear more about Jesus, asked her mother if she could come to the Mission school, whereupon she was told by her people if she went to the Mission she would die in three days. Of course this withered the girl's fond hopes. This is only one case out of hundreds, for in the heathen thought education is a bad thing for women; while the Christian world knows that an intelligent motherhood is the foundation of all true civilization. Three cheers to the W.F.M.S. for lighting another torch in Loanda! What may we expect in another ten years with our organized young people? Nine of our girls decided for Christ this year, and all are active in the Sunday School and Epworth League.

The boys and girls of Africa are worth saving; they only need teaching, patience, and prayer.

Yours in His service,

MARTHA DRUMMER.
NATIVE WORKERS & STATIONS.


In March, 1909, I was appointed to work with Servelina among the women of the Bungo.

This consisted in teaching the women to read, write, and sew. We had school five mornings a week, from nine to eleven a.m. each day. The first aim of this work was to get a hold on these women, and thus draw them to the church and to Christ, the heathen woman’s friend. These women have been especially hard to reach, as we have never yet done work among them. We had about twenty names on the roll of those who attended for a short time during the nine months. Six of them maintained very good attendance, and by October four of them had started reading St. John’s Gospel in Kimbundu, taking a verse or two each day. The writing was a little hard for them, and they had a lot of fun watching each other hold the pencil and forming the letters and words. The needle came just as hard to some, but patience is always repaid, so by the end of the year three of the women who were mothers had made a shirt and a little dress each for her little child, and a blouse for herself, as did also some of the other women. We had singing, catechism, or a Bible story every day for twenty minutes before school closed, and many who were not in the class would come in and sit by and listen, paying very good attention.

In the afternoons Servelina and I went to the Ingambota, another part of the town where we have been labouring for several years, so they know us much better and trust us a little more than they do in the Bungo.

Here we had a sort of kindergarten with the little ones from two to four o’clock every day. In this school we had about sixty children on the roll, with a daily attendance of twenty-five to thirty. We taught them the catechism, Bible verses, and told them Bible stories which they so much liked, and taught them to make a few kindergarten things. I only wished every day that I knew more about it myself, when I saw their pleasure at the little things they learned to make.

Sometimes one would come and say that, “Mamma said I must not come any more to this school, because when I get sick I cannot go to the witch doctor, and that is why they die.” Another would come and say, “We have the spirit of divination in our family, and if I come here I will lose it, and my people want me to divine and take care of the family goods when I grow up.” Sometimes upon going to their people and speaking to them, and telling them the school would not hinder their family affairs, they would let them come, but many would not. Four little children were forbidden to come either to this school or to Sunday school because they felt the children were liking it altogether too well. These four, and others, had told me they had begun to pray to Jesus. We were sorry, but they are Jesus’ little lambs and He is able to care for and keep His own.
I have enjoyed my work this year very much indeed. Since the 15th of April I have been working in the school at the Mission, in the Primary Department, with a young girl who is learning to teach, a helper. I have the women's class in the Sunday school, and there has been a growing interest in the lessons.

On June the 26th, 1908, was organized the Woman's Missionary Society of Loanda, which meets on the second Wednesday of each month. This Society started with thirteen members, and has steadily increased, until we have at present forty-three members, who are enthusiastic, and are trying to do all they can to send the light to their less fortunate sisters, still sitting in darkness in the regions beyond.

The writer was elected President, Servelina dos Santos Secretary, Alda Salreta Vice-secretary, Palmyra Bessa Treasurer, and Mrs. Louise Shields Banker. None of the women have over much, but all are trying to keep bright our motto, "Freely ye have received, freely give," and each gives cheerfully and gladly as unto the Lord, and He has so blessed our weak efforts that our Society is proud to report reis 1078450 brought in from June 26th, 1908, to September, 1910.

Praise God, I think the women are greatly helped through this giving, and it is truly a work of grace. At our last meeting one of the women said she had heard of little boxes to put pennies or special offerings in, that are opened at the end of a year, and asked why we did not have them too. Most decided it would be a very good thing, so Miss Graf has kindly helped us to get some little boxes made of stiff paper ready for our next meeting. Another woman proposed a Bible Class, as she and others feel they want to know the Bible. This is very necessary, and we hope their wish may be realized this coming year.

Report of Servelina dos Santos, Loanda.

I took the work of the school in the Bungo on the 18th of May, 1910. We had at first seven girls and three boys, and they desired very much to learn, but some of the mothers did not want to let their children come. As I saw that some of the children who were hindered were disposed to run away in order to come to school, I adopted the plan of going before school hours every morning and afternoon to ask these mothers for their children, and again saw the children home after school. The Lord gave me great patience, and the mothers came to see that I was working for their interest, and willingly let the children come.

The distance from my lodging to the school was considerable, so Mrs. Shields changed the school to another nearer location. Here I continued in the same way, and the number of scholars increased to twelve boys and twelve girls. Some of them have made very good progress.

Report of Miss Alda Salreta, Loanda.

In May, 1910, Palmyra Bessa and I took charge of the school at Altas das Cruzes, having nearly forty scholars. We worked together nearly three months, then I was needed to help Mrs. Shields in the school at the Mission, and Joaquina took my place.
In October I commenced another school in the Bungo quarter, teaching there in the afternoons, and still helping Mrs. Shields in the mornings. About fourteen attended quite regularly, until the owner of the house decided to sell it, and we had to close the school. The children, however, are still anxious to attend if we open again. I am accustomed to teach also in the night school.

In our Woman's Missionary Society I was chosen Secretary, and in the Sunday School I play the organ, and teach a class in Kimbundu of those who can read. I pray that this work may be blessed of God.

**Report of Miss Palmyra Bessa, Loanda.**

We had two schools first at Altas das Cruzes, I having 20 children and Alda Salreta 18. When Alda had to leave, Joaquina and I took the two schools together. After a month or two, however, the mothers began taking their children out, saying they were likely to die soon if they let them come to the mission. Twenty-four however kept on steadily, and are eager to learn to read and write. In the afternoons we have twelve in a sewing class. They all like to hear the story of Jesus, and to sing hymns about Him.

Every Sunday Joaquina and I gather these children together and bring them to Sunday School. I teach a class in the Sunday School, and also in the night school.

**Report of Manuel A. da Silva, Calomboloca.**

Since the last Conference at Quessua the year has been a blessed one in the service of the Lord at Calomboloca. The number of believers at that Conference was twenty, and now we are increased to forty-nine. The congregations have been large, and the people of all that region are much interested in the word of God. I have visited regularly the surrounding villages.

At one of these recently visited we have three converts, one of them a man of great influence, who delivered up to me his basket of magical articles to be burned. This man also offers us a house, which he had built for his idols, to be used by us for a schoolroom. The chief in the village of Botomona also very much desires a school, and has built a house of three rooms for the purpose.

The visits of our Superintendent have always been occasions of interest and blessing, but his last visit was particularly so. As many as 200 came out nightly to the meetings.

At last Conference we had twenty pupils in school No. 1, and sixteen in school No. 2. Now we have twenty-six in the one and twenty-four in the other.

Our services are: Class meetings at 8 a.m., preaching service at 9, Sunday School at 2 p.m., and preaching at 7.30. Also, on Tuesday and Friday evenings we have preaching services.

**Report of Antonio Vieira, Calomboloca.**

I was converted in 1906, and began soon after attending the Mission school in Loanda. While I was at school the desire grew in my heart to labour in the work of the Lord. In June of this year I was sent to work at Calomboloca, a station that was started in 1926, and where I found many
people already in the way of the Lord. I have helped in the meetings, and in
the day school and Sunday School; also in the work of plastering the church
and living house. On Sundays after service I am accustomed to visit the
villages to evangelize, seeking especially to reach the old people who do not
come to the services. I pray God to bless this beginning of my labour, and
to give me His Holy Spirit, that I may have ever more strength and willingness
for His work. The harvest truly is great and the labourers are few.

Report of Mattheus P. Inglez, Tomba.

At last Conference in Quessua I was appointed to Hombo in place of Bro.
Joao Garcia Fernandez, but the delay of his move to Luandu has made it
unnecessary for me to go there as yet.

At Tomba we have daily prayers at 5.30 a.m. and 7 p.m. approximately,
and I teach the boys to read and write and repeat the catechism in both
Portuguese and Kimbundu. On Sunday we have class meeting at 8 a.m.,
and public service at nine, after which our Bro. Campos, with boys, visits the
villages across the Lucalla River, and other boys visit neighbouring villages.

In November last the Portuguese Chefe of the Ambaca county, when on
his rounds enrolling the people and collecting taxes, was at the house of my
friend, Senhor Diogo Fernandes. He said he wanted to see the pastor of the
American Mission there, and I was sent for. He questioned me, and said he
wanted to hear me preach, so his work was stopped and the people were all
gathered together, until two rooms were full and many were standing outside.
I spoke first in Portuguese, then repeated in Kimbundu, for the benefit of those
who did not understand the first language. The Scripture selection was the
13th chapter of Romans. The Chefe, with one other white man present, gave
respectful attention, and knelt with me when I prayed, much to the surprise
of the people who were looking in at the windows. Afterwards he patted me
on the back in a friendly way, and said, “I like your preaching.”

Returning from Loanda in October with the chief Hombo-a-Njinji, we
visited Colomboloca, and praised God to find so many people in the villages
giving respectful attention to the preaching.

In 1898, when accompanying the late Miss Larson in a trip to Ambaca.
I preached the word in the village of Matandalla, and the headman receiving
it so well I gave him a Bible. This man is now dead, but his son, Pedro,
treasures the Bible and welcomes our visits. This seed of God is not sown
in vain. Pedro has written me, “Tell the missionaries to come and baptize
us, and send us a teacher.” There are now ten probationers there.

At Tomba I have repaired the house, added on a room, and put up a
school house, which yet lacks doors and windows, the man who agreed to make
these having died.

Since 1891 I have laboured much with my neighbours, friends, and
relatives to lead them to repentance, and I pray that God may bless these
unworthy labours.


I praise God, who, in December, 1900, sent to my village a preacher of
the Gospel, whose name is Joao Garcia Fernandez. From the beginning I
liked the teaching that men shall rise from the dead to eternal life, but when
he spoke of throwing out our idols, repenting of our sins, and trusting in Jesus
Christ as our Saviour, I was in doubt. I had always considered the idols and
their rites as the safeguards of our lives, but the Almighty overcame me,
putting light in my heart, and making me see that I was in the darkness and
shadow of death.

I embraced the Gospel after having heard it preached for a year, burned
my own idols and charms, and found a joy in my heart which has continued
to this day. My mother and sisters were very much afraid I would die, and
tried to keep it secret that I had burned my idol charms, lest witches should
take advantage of my defencelessness and cause my death. They did not look
with a good eye upon our preacher, who had induced me to take such a step.
But thanks be to God, when they saw me live in good health for three years,
they became convinced, and joined me in the good way. My mother gave up
her idol, representing a demon known as "Lightning," and which was
supposed to be in her head. She became very ill soon after, and was expected
to die. All preparations were made for the funeral, but she recovered, has
lived seven years since, and is still able to work.

You know the story of our bringing forth the great family idol, Nganga
Kasenda. It has made the people think much where I have gone about the
country, showing it, and telling my experience.

I have prayers every morning in the large room of my house, which all
my people in the village attend, excepting only those who are sick.

Report of John Webber, Ndembue.

(Exactly as written in English.)

"Be thou faithful unto death, and I will give thee a crown of life." Amen
and Amen.

At the last Conference plans were made for us to remove to Ndembue
with Brother and Sister Marfim and child, but during the time at Nzengele
the family so often got sick that Brother Marfim's baby girl died before we
left, and also my boy Jonathan, who had taken a bad cough by entering into
a house full of water. The day we arrived at Nzengele he seemed to be
worse, but kept faithful. He always loved singing, and kept asking for Bible
stories, especially of Samuel, and Shadrach, Meshach, and Abednego.

We started for Ndembue September 6th last year, but the boy was not
well, yet he had a strong heart to endure the pain and to sing, "I want to
be an angel," instead of groaning, and last he repeated that Jesus is the Light
and the great King, and that he was going to Him who said, "Let the little
children come unto me, and forbid them not, for of such is the kingdom of
heaven." Just a week after we buried the boy the baby sister got sick, and
died the same week she got it, but in the midst of all these, praises and thanks
were given to Him who will have all His loved ones go to where no death
will enter.

The people began to be surprised, and think that we were diseased fellows,
and some of them were afraid to come near us, but soon men and women
began to be friendly with us. The light is sparkling around the people, and
we always have forty or more men and women coming to the church on
Sunday. Last week, without expecting as many, our little school house was nearly full. Our two probationers are faithful. Joao Cambingallo had quite a trouble to have the wife come to serve the true God, but seeing she cared nothing about it he let her go. Antonio Simao, too, had four wives, but sent three away, expecting to have a Christian marriage, so we are expecting to take both the wife and daughter of Antonio into probation too.

Bro. Marfim has seventy scholars, and others are wanting to come, but because they are far from our station we can’t take them in yet. Miriam is a Sunday School teacher, and both Miriam and Sister Marfim are visiting the villages, but more the sick women. It is too hard to have the parents let the girls come to school, but Miriam keeps four girls for sewing class, besides our own two girls; sometimes Hilda teaches the other girls the catechism and singing before their mothers will give them some sewing. Our building is not quite finished yet, but we are glad to have a place for school and meetings. Have made eighty visits to the villages and preached forty times.

**NEW WORK.**


My first visit to the Lubollo country was made twenty-five years ago, and resulted in a call from the people to live among them, and later, appointment there by Bishop Taylor. Since then I have made several visits, and now hope to begin settled work among them.

In our recent tour we visited twenty-three villages, ranging from twenty to 140 houses. In all these we declared the glad tidings, and in some of them frequently, according to our stay.

The three largest villages are Kienia, Mbanguanga, and Ndunga. The population of the section cannot be known at once by the size of the chief villages. Kienia is a village of about 100 houses, but for fear of exploitation they like to keep their strength concealed. I was told several times that their tribute villages are such that 700 armed men can be summoned at short notice. Mbanguanga is a large native village of about 120 houses. It is all under one chief, Kituxi kia kalunga (the sin of death), who has several tributary villages, but at a distance. Surrounding him, however, in various directions, are villages, some of them quite large, which makes this an important section of population easy of access, especially from Quiongua. Ndunga village has 140 houses, with its five allied villages aggregating another 190 houses. This is under Ngolome-a-Kombe, but there are also villages of other chiefs near by, and to the westward toward Dondo, to which this section is open.

The Kienia people seem to take delight in calling themselves “Matumbu” (heathen), and pride in keeping themselves separated and up to their idea of what matumbu ought to be. We found among them more of that purely native life and authority that makes rather for order and discipline. Every one seemed so active and so polite, even to each other.

The Mbanguanga people impressed us as being more intermingled with outsiders and cosmopolitan. Though a heathen village, something about it
seemed to remind one of the doings of a town. An air of independence seemed to pervade the place, perhaps the young enjoying too much of it.

The people of Ndunga seemed more like those of Kienia, though perhaps not so distinctly "matumbu." And though they may not be a very much mixed people, their superabundance of palm oil carries them with this trade far and near in several directions. Despite the slight division among them just now, owing to the fact of the great majority refusing the son of the recently deceased chief, and choosing his cousin to be chief instead, the people seem joined together as one clan.

At Kienia the chief Nzambeta, one of the breeziest and most capable I ever met, told us he could not let us go, for there were representative men from his villages all around, about to plead the cases which he had on.

Sitting at the mouth of our tent after morning devotions we could hear from up the mountain the advocates pleading the case under trial, in voices like town-criers, the people shouting and applauding with heavy-handedness. Next day I asked Nzambeta if I would be welcome as an on-listener. He said certainly. So when they got under way I climbed up the mountain, and what a sight confronted me! The Chief was sitting on a stone covered by a leopard skin, with a lot of leopard skulls hanging about his head. The conflicting sides, with their advocates, prompters, witnesses, and elders of the villages spread abroad on large boulders, and all available rocks filled with a gaping crowd, some for fun, others to sympathize with one side or the other. There was a sudden pause until a proper chair was brought for the white man, for the raw heathen are never too busy to be polite. From this day on I attended court until the palaver.

This was the size and importance of the matter in question. Five years previous a lot of men going to Dondo to trade, one of their number was locked in at night by mistake in the yard of a trader. Making his escape over the wall by a ladder, he found it agreeable to take along one of the white man's shirts, which dangled temptingly from a line. In the morning settlement at the counter, the missing shirt figured largely in the account, and was awkwardly placed to the debit of the wrong man. Two villages had become embroiled over this matter. The case had had several hearings extending over four years. Four dogs had suffered death, serving by proxy in the poison test, and still the war of words raged. Try as you pleased to put it aside as ridiculous, in the face of the tremendous organized importance given it, you could not do so. You found yourself bound to respect the form, the order, and the dignity of the procedure. Then those splendid voices, the real oratory, and the feats of memory, repeating in accurate succession the testimony of witnesses through four years, word for word, with prompters sitting by to put in a missing word should one be dropped; the changes of expression on the sea of faces as their prejudices were played upon by the advocates, the crowd now up on their feet ready to fight, with shortly a roar of laughter going up, that rang again through the rocks. You fancied you could see the perennial interest in these palavers to consist not in their real, but fancied import, and the zest for dispute and such wild times as these, which is their great arena for fame. As the days went on, some new complication added itself, until the judge sat perplexed with his head cast down. Some cried out to take the matter before the Portuguese authorities. Nzambeta said no human power
could settle it, but the poison test must again be resorted to, but this time dogs would no longer serve; the case required human beings. What a fiendish scene and uproar followed! But when I really saw two human beings led up by the wrists for the preliminary ceremony, it made my head swim. Closing my eyes I kept still and prayed.

The case seemed settled, the howling multitude jostling each other down the mountain. Sitting still in my place, I felt something strong inside of me. It seemed to say, "Don't believe that God has let you sit here for nothing: He has brought you here for a purpose." As soon as it was possible to get Nzambeta's eye, calling him I asked if he would object to calling all the principal men together, that I might say something to them. It was promptly done, and with their sharp eyes focussed on me I said to them in a low tone: "I have sat for days listening to you, never interrupting, except to once ask a question. Will you listen a little while to me now?" They all assenting I went on. "Well, it has been a surprise to me that such a set of men as you seem to be are unable after four years to settle so simple a case. Some of you want to take it to the Portuguese authorities. Suppose you did, might they not ask if your Chief was only a monkey that he could not settle such a case? You have almost driven Nzambeta to distraction, so that he sees no way to settle it but by the poison test between two persons. Do you not know if this is found out your Chief could be deported? It must be that there has been a lot of perverseness and lying. Perhaps I think I know where it is, but I'm not here to judge your case. But here is the advice I would give you. Listen to it well. Let the side that is in the wrong come up like men and say so. Then let not the other side shame and taunt them over defeat, and put the fine up so high as to make it worse than the first robbery, but let it be reasonable. Take the case up and settle it yourselves, and settle it right, and you will not discredit your Chief before the peoples round about you."

They stared at one another, and then at me, with not a word of reply. Something heavier than words had hit them, and I got up and left them to themselves. That evening and the next morning very early groups were all over the village talking over the news, and the advice of the "Mundele." The case was all unsettled again, and the Chief called another session. This I avoided attending, but kept to our tent, listening afar off and waiting results. In about an hour my wife pointed to a man running down the mountain. Almost out of breath he squatted down before me and began: "Ngana, it is finished, it is finished, and they have given the right of it to me. No one is to drink the poison, and it is all because of your words. We are now to go home and bring a present to Nzambeta." Our hearts were grateful to God for working this out thus. It only foreshadows what He would do, had He room, in the hearts of this degraded people of bright minds.

All this time, in a quiet and effective way, my dear wife was making her way into the confidence of the women, to point them to the sympathizing Saviour. They had never seen a white woman before. When they got through wondering at her hair, which had to be taken down repeatedly at first to newly-gathered crowds, they gradually became aware that she was really talking to them in their own language. Perhaps for the first time in their lives they heard words of sympathy and instruction, and the manner in which some responded revealed thought and feeling unsuspected among these
poor women, giving new light on their character and new hope regarding them.

On more than one occasion through our journey the object of Christian marriage was most telling. The women were keen in telling the men of the obvious difference in the treatment they received.

The difference in the mode of living was almost amusing to them for its luxury from a native woman’s view. “Do you see those two beds with fine clean covers?” they would say to each other. “One of those is for the woman.”

Interesting incidents were happening all along our way, but there seemed something so bright and original about the people of Kienia that appealed greatly to us, and but for the special considerations that developed at Ndunga to the west, our thoughts would have been strongly drawn to the Kienia district as the one in which to settle.

But all were interesting. In the middle section, in Mbanguanga and the surrounding villages, there under different chiefs, we had experiences never to be forgotten. Kituki kia kalunga was frequent in his visits and kind in his attention, making it evident he wanted nothing to appear lacking on his part. He is very keen and intelligent, and though very quiet in demeanour, expressed his appreciation of our Mission, and his desire to have us come and build and live among them. While there we sought in various ways to uphold and encourage the two young teachers from Quiongua, and held services on Sunday.

Our reception at Ndunga, though the people did not learn of our approach until we were nearly there, was exceptionally warm. The Chief, the successor of the old Ngolome-a-Kombe, sent men over three miles to the top of the mountain to await our coming, and to help us down and conduct us to his village. He calculated well, for our boys on reaching the ledge went back at the sight, the Lubollos taking their loads down the first 30o feet.

The Chief came out to meet us, dressed in his admiral’s coat of broad-cloth, with heavy brass shoulder-pieces, and gilded hat to match, which was in sharp contrast to his scant calico pants and bare feet. But undaunted by this display of native royalty, we did not fail to catch the real hospitable welcome, which proved of one piece with the kind attention paid during the two weeks which followed, in which we went over this section, where I was received twenty-five years before, a perfect stranger, and kindly treated by many who had now long since gone down to their graves, and, I fear, not in peace.

We went over the country here in almost every direction, and had a very interesting stay, which culminated in the Chief calling his eighteen head men together in a council, to which we were invited. It was conducted in regular native form, and they spoke out in their plain and direct way, one acting as spokesman, and all the rest voicing their assent. “We have come together,” he said, “to tell you that we want you to come and live among us, as was told you long ago. You are our friend of old time, and as for others inviting you elsewhere, there is no place in the Lubollo for you to live but right here. We will build the school-house ourselves, and make the children attend, and we also will come and hear the word of God. We will clear you a good site to build your home, and our men will do the work at a moderate price if you show them what you want. But we will ourselves first build you a temporary house for you to come to before you build for yourselves, and will send over twenty men on our own account to bring your personal stuff.”
Wanting to move cautiously, we had a close talk with them on all these offers, not that we doubted their intention, but this seemed a new thing for Angola natives. But they backed up earnestly all they had said, many of them speaking out. Prepared by days of observation and prayer, we felt ourselves prepared to decide, and so gave them our word, falling in with their offers.

That night, according to custom, the Chief stood on the ledge in front of his house and made the declaration to the village below. We enjoyed the impressiveness of it, as the voice sounded out on the stillness of the dark night. His closing words no doubt impressed the people, but amused us as he went on saying:—

"To-morrow we are going to clear off a place for a building site. All you who have jealousies can stay at home, but you who have clean hearts can come out and help clear off a place for our friends, who are coming to live with us."

A goodly number must have flattered themselves as coming up to the latter description, for sure enough over thirty put in appearance with bush-hooks and cutlasses, showing us a performance that proved they could do other things as well as hunt the deer and carry loads.

Whatever there may be of mixed motive or vague idea in the universal expression along our line of visit of desire to have our Mission and our schools among them, I am satisfied there is a commendable desire to learn something, and a general sense of bettering their condition.

At Ndunga, as they build their own school-house and send their children, seeing they have no lack of food, we expect them to support the children in school, and so will not ask for scholarships. While our greatest hope is in the young, we hope earnestly to preach the blessed Gospel, urging all to call on God for salvation, teaching and enlightening in any way we can, without any desire to lead the people out of native simplicity of outward life, but to Jesus.

Our prayer for the conversion of some soul among our carriers was answered in the case of the nearly grown boy Joao Nhanga, after an hour of heart-broken and sincere repentance for his sins. The words of Jesus, "Depart from me ye that work iniquity," were those that most affected him. He shook and sobbed a long time. "Oh, I don't want to hear Jesus say that to me; my sins, my sins, my many sins. They are not few, they are many." We both wept and prayed with him, and that same Jesus gave him peace. His life changed visibly. He has stood tests since, and still is faithful. It is his desire to return with us to work among the Lubollos, for whom he often prays.

The daily discipline and order observed on our march and in camp, though it cost some exertion to keep it up, told perceptibly on our men. They were made to feel we were on God's business. It was a school to them, though they felt free, and Mrs. Dodson made their time pass usefully by teaching them to cut out and make clothes. They received daily rations, but their pay for so long a journey was quite small, but they received it cheerfully, some of them living at a distance bringing Mrs. Dodson little presents, saying to me, "Whenever you want us again, send for us."

While at Pungo, preparing to return to Ndunga, Sobba Ngolome, in response to my promised letter (which was simply my compass and a blank sheet of paper with straight lines marked on it in pencil and enclosed in an envelope), sent over more men than he promised, and by these the greater
part of our loads went over before October 29th, the time of concluding this report, while we were waiting to accompany the final loads ourselves, as it then became known that Conference would be postponed.

As to our plan, it will be to live in as good a house as we can get made of "Wattle and Daub," covered with grass. This will entail sufficient expense, time and labour, in all of which we desire to be as economical as possible. We shall try to make our dwelling mosquito-proof, being so near a large village, as otherwise to invite infection. Around this we hope to have an enclosure of coarse wire, to protect us from the prowling of wild beasts at night, and the village pigs and goats by day.

It is with emotions of gratitude I present this report. Our path seems to have been clearly led, and unfolded much as we saw it by faith, as, outward bound, we believed it to be our call.

What we most desire is power from on high to accomplish simply the will of God in calling us hither. May we not have in this the heart-felt prayers of you all?

W. P. DODSON.

Report of Mrs. Dodson, Lubollo.

On my return from furlough I arrived in Loanda May 16th, and after a week's stay proceeded to Pungo Andongo, being met at Lucalla by Mr. Dodson.

On June 23rd we started on a tour of the Lubollo country, south of the Kuanza river, from the longitude of Pungo Andongo east, to that of Nhangue west. The Lubollos are a very thrifty people, especially along agricultural lines, with always an abundance of food for home consumption, and a great deal for marketing, which they carry in man loads, sometimes a distance of sixty miles and more. The women are hard at work daily, even before dawn, pounding mandioca in mortars. After planting time they usually go to their gardens between nine and ten o'clock, which is directly after their breakfast, and return in the afternoon in time to gather wood and fetch water to prepare the last and most important meal of the day, which is eaten about dusk. It is not an unusual thing to see a woman chopping great stout sticks for firewood with a baby bobbing on her back.

This is quite a honey making country, and at Ndunga palm trees abound, from the nuts of which oil is extracted, which is used largely as an article of diet, and is carried to market in all directions. On these trees, suspended near the bunch of nuts, one sees gourds hanging to catch the palm wine, which, after fermentation, makes a strong intoxicant. It is a sorrowful thing that so many are addicted to the drink habit.

At Kienia the women seemed modest, and among them were some of the pleasantest and prettiest countenances I have seen in Angola. The children seemed very well behaved, which was not from bashfulness, as I at first thought might be the case, for up to the end of our week's stay they acted in the same respectful manner, even obeying instantly the gentle command of a little girl to leave, as she saw us sitting down to eat.

Although these women have a great deal to endure from our standpoint of "women's rights," there seems to be quite a contrast between their standing
in the community and that of the women of some other lands. They seem to have more liberty in every respect, and especially liberty of speech, which some of them take the pleasure of indulging in to the full, sometimes to the disadvantage of their husbands. On the other hand the men sometimes are overbearing and cruel, and do not seek to lighten their burdens, and they too suffer for want of the blessings which Christianity has brought to womanhood. As I arrived one day at a large gathering they had on the hill side, Mr. Dodson got up and gave me his seat. Two women immediately stepped out from the crowd in front of the Chief and said, "See that! Why don't you men treat us women that way?" To which he quickly replied, "We paid for you. When she married him she brought money with her." He may have heard of the European custom of receiving a dowry. The evening before we left one of the Chief's wives was at our tent, evidently a woman of very fine feelings as well as manners. She carried herself like a princess. She lingered around after the rest but one had gone, and then, kneeling on the root of a baobab tree in front of me, she looked into my face with a very earnest expression and said, "You love each other, don't you? There are only the two of you, and you are together. That is what we women would like, but the men won't have it. With three or four or five wives, it's into this house and out, into that house and out, into the other house and out, and in the morning we are alone." And I thought, women with houses but no homes, no companionship. The other of the two knelt beside me and seemed anxious to talk with me—a beautiful woman in form and countenance. She told me that she had been the wife of the Ijiku's (chamberlain's) son, and he had divorced her simply for the reason that her child was dead. An instance of heathen superstition.

Leaving Kienia we passed through Mbanguanga, visiting the villages round about there, and then passed down to Ndunga, where we are preparing to open a station. The people of Ndunga are very anxious to have us come to live among them. Why? Is it that the Ethiopians are stretching out their hands to God? It may be to the "unknown God." It may be because they find us honest and fair-minded, and like us. I doubt very much that it is because they wish to forsake their sins. Nevertheless, they are anxious enough to have us, to build at their own expense a house that will serve as a school and chapel, attend our services, and send their children to school, and we are hopeful as to the result, the outlook being as good as we could expect to find in Angola.

Catherine M. Dodson.
Village of Kienia.
Mr. and Mrs. Dodson and Chief Nzambu in foreground.

Telling the Story where never heard before.
H. C. Withey in the Lubollo. Man on the mat is a chief.

Although appointed last Conference to open a Mission in the Luandu region, I did not go there at the time on account of an inflammation of the eyes, which threatened me with blindness. Upon Mr. Shields's and Bishop Scott's advice I came to Loanda to be treated by Dr. Monteiro. Both Mr. and Mrs. Shields interested themselves greatly in the case, and Mr. Gibbs took much pains to carry out the doctor's treatment. My eyes becoming much better, I returned to Ambaca, but was again delayed in starting for the Luandu by finding one of the Christian boys who was to go with me ill with sleeping sickness. He passed to the other life in January.

Last August, however, my way was clear and the season permitted. Acting on Mr. Shields's instructions, I first accompanied Fransisco Gaspar and Domingos de Sousa, two teachers instructed by me at Hombo, to a site near Dia Nzundo Falls, in the county of Duque, where they have begun a new mission.

Arriving in Malange with three boys, who were to accompany me to Luandu, I found it necessary for anyone going into the interior to take out passports, without which they were liable to arrest at any of the outposts. Applying to the Administrator's office for a passport, with money in my hand to pay the required 200 reis each, the clerk asked me how many I had with me. I told him three, and he said he must see them. I brought them to him, and he said very angrily, "What are you taking these boys there for? Very likely to sell them." I replied, "The boys speak Portuguese; suppose you ask them if I am likely to sell them." He at length, however, said in a very decided tone, as if to put an end to the conversation, "I don't care to know any more about it; I will not give passports to minors."

I returned to the Mission house very heavy hearted at such an obstacle, and ate my supper with very little relish. Our brother, Coimbra Angola, being in town, we prayed together over the matter in the evening. The decision I came to was to go ahead, preferring rather to be brought back a prisoner than to desist. We left Malange on August 26th, and spent Sunday, the 28th, near the outpost at Cangandele, but by the good hand of God no one bothered me. The people here, however, strongly advised me not to go to Luandu, as there was great hunger there, and food at starvation prices. I had thought that the lack of food there was due to neglect of agriculture on the part of the people, who were greatly given to fishing, and that I could soon get food by planting, but they said the country was swampy and flooded in the rainy season. A mail carrier came along the same evening and confirmed what they said.

I was much afflicted by this information, and as my motive in going was to get among people who had never been under any Roman Catholic influence. I resolved to turn aside to Bumba, near the Kuanza river, where the people are Songos, the same as those on the Luandu.

Reaching Bumba on the 30th, I found that the Commandante there was a relative of mine, and he, knowing that I belonged to the American Mission, and rightly zealous to do his official duty, asked me if I came into the country with the consent of the government; to which I replied "Yes," for the official bulletin of August, 1908, contains an announcement by his Excellency the
Governor-General of Angola to the effect that the natives are free to embrace what religion they like, and can enter any Portuguese territory to educate and civilize the wilder tribes, to the end that they may not be drunken, buyers and sellers of their fellows, or polygamists; and he expressly says that the American religion brings morality. He accepted this explanation, and showed me a place near his own headquarters where I might build a mission, that, as he said, the "two authorities, that of heaven and that of earth, might be together." I excused myself, however, and chose a site at a good distance from both the government post and the native chief's place.

The people have received me well, and were interested in my message, but the crocodiles here are so ferocious that I soon saw that I could not have my family there. In September a pig was caught by them, and then a woman with her child on her back, and I heard of many other cases. The river is so infested that the Commandante and myself had to make a four hours' journey to find a place to bathe, and this after going twenty-six days without a bath. For this reason I resolved to go to another place called Quibinda, also on the Kuanza river, but where there are no crocodiles. The people are also Songos, and there are Ambaquisitas five hours away, and plenty of villages between there and Malange.

Returning to Quessua I received orders from Mr. Shields to proceed to Ndembue and Nzamba to help John Webber and Gaspar Inglez in preaching. My going was blessed, and I took in at Nzamba ten new members on probation, one of whom was a chief. This man visited us at Hombo last year, and, being impressed by the Gospel, went home resolved to accept Jesus, but fear of the consequences of giving up his fetishes kept him back until in November, just after he met Soba Hombo. Talking with him he was convinced that the fetishes are not what guards our lives, and he said, "Soba Hombo is our champion. By his experience we are convinced, and God has broken the fear of the idols. For if Soba Hombo had died, none of the rest of us would have dared to burn his idols."

This Soba Kisanda invited Bro. Gaspar and me to visit his place, which we did on a Sunday, and he gathered all his people to hear us, saying: "I was the head of the family in folly and danger when the witch doctors deceived us. Now I want to be head in the way of salvation!" Soba Kisanda's place is six hours away from the Nzamba Mission, too far for him and his family to come regularly to services. He wishes to put up a house and have a preacher sent to him. The chief's nephew, who has also a family, wishes me to come his way when I return to burn his fetishes. Glory be given to God most high!

From the new station in Duque, where I left the two young men, I already have good news. They have five scholars already, which, considering the distrust toward the Mission, is very good progress in two months; and one disciple has already burned his fetishes.

JOAO GARCIA FERNANDEZ.


Our report is briefly given by saying that at present writing we are on our way to our appointment among the Balunda. They have been commended to us as one of the rawest, mildest tribes in Central Africa, and we look forward
with much interest to settling among them. Our first work will, of course, be on the language.

The Fox Bible Training School now has an enrolment of seven, and other applicants are joining us on the way. These young men and boys, some of whom are earnest Christians, will be a great help to us in making plain our mission and message. The seven represent six different tribes, one being a Lunda.

The Bishop gave the following concerning Mr. and Mrs. John M. Springer and their great undertaking in the Lunda country.

Mr. Springer's last letter was dated August 24th, 1910, at Kanshanshi, north-west Rhodesia. June 22nd, 1910, they had reached Broken Hill via Cape Town, the end of the railway northward. From that point they had between 500 and 600 miles to go on foot north-west. This they expected to do and get their huts built by October 1st, the beginning of the rainy season.

They have with them four native young men, Jacob, Jim, Songoro, and Musonda, who were in the school at Quioungua over two years. The former two were baptized at Quioungua.

While at Cape Town Mr. and Mrs. Springer found in the public library a manuscript by David Livingstone containing over 200 words of the Lunda language, which he had picked up in 1852 while crossing a corner of that people's country. This, with an imperfect grammar by the Portuguese Major Carvalho, is, according to Sir Harry Johnston, all that has been published in that language. We believe, however, that Mr. Cunningham, of the English "Brethren," has also been studying the Lunda, and doing some literary work.

The Lunda country begins about two hundred miles east of Malange, and extends four hundred miles eastward, and is about the same length from north to south. In 1885 Bishop Taylor appointed Bro. C. W. Gordon to that country, but adverse conditions prevented his starting for the field.

MADEIRA ISLANDS DISTRICT.


EVANGELISTIC WORK IN FUNchal.

We have continued the Portuguese services without a break, and God has blessed the meetings. Every Tuesday and Friday evenings and three times on Sunday, winter and summer, our services have continued, our health has been good, and no going back has to be reported. The attendances at the meetings naturally vary according to the counter-attractions, which are many.

On Sundays, at eleven a.m., in the winter we are specially helped. Sometimes we have had as many as 75 Americans at our service, then I preach in English, so many well-known men and women have attended these meetings and have stated their appreciation of them.

Then we have been greatly helped in meeting the ministers on the "Arabic" and other steamers, and having them with us in our meetings on Friday nights. These occasions have at times been very inspiring and have
helped us wonderfully to bear with the many difficulties which we encounter in this Roman Catholic country.

THE MEETING AT RUA DA BOA VIAGEM, RUA DA SANTA MARIA.

This meeting for Portuguese people on Thursday nights has taken place regularly. Brother Braulio da Silva has for the most part conducted it. The attendance varies here too, though at times it is very good.

SCHOOL WORK: FUNCHAL SCHOOL.

Miss Caroline Newton, the head teacher of this school, sends her Report with this. The priests and sisters of charity tell the parents of the children that we are all children of the devil and that our school should be avoided, nevertheless the children have been coming and good is being done. We know of cases where hymns and Scripture portions have been recited at home and where God has blessed the words.

MISSION TO SAILORS AND SAILORS' REST.

This part of our work cannot be over-estimated. We have had most remarkable instances of blessing received through this work.

Thousands of tracts in different languages have been distributed on the mail steamers and men-of-war. This work has been done by myself, Mr. Braulio da Silva, Mr. Vianna, and Mr. Nind.

About 4,000 sailors pass through our Sailors' Rest every year and participate in its benefits. We have many letters from the captains of men-of-war asking us to allow them to thank us for having the "Rest" and inviting their men to it. Over 1,500 vessels call here every year. All our American friends are delighted to see our work amongst the sailors, and testify to its importance.

DISTRICT CONFERENCE.

Bishop Hartzell held our District Conference last July, and said it was the best we had ever had. We had a Conference lunch, which was appreciated by everybody. Bishop Hartzell's presence amongst us has always been a great help to the work, and we trust he may be spared to the work for many years yet.

WM. GEO. SMART.

Report of Mrs. Smart, Funchal.

I must say that one of the most remarkable events of the past year was the reconciliation of Major and Mrs. Pereira and Dr. and Mrs. Sequeira. These two sisters, who had not spoken to each other for six years, were in great distress, and I had several times prayed with Mrs. Sequeira in her own beautiful drawing-room about it, also here. This prayer was answered on the first of June, which was our Bishop's birthday; a reception was given in honour of the day, and the reconciliation took place, causing great astonishment to all, but especially to the upper classes of society. The very next day it was known
all over the town; one lady came at once to see how it happened. When she had heard all about it, she turned back, and looking at both sides of the long drawing-room said with great amazement, "And it was here, in this 'sala,' and one sister was sitting there and the other sister was sitting there with her husband, and they were both Catholics, and they were reconciled by a Protestant lady! This is indeed wonderful, most wonderful!"

Another most interesting event was the conversion of Mr. and Mrs. Vianna, and her sister, Miss Loyala de Andrade. All three abjured Romanism. Being fully convinced of the truth found in the Bible, they accepted the Protestant faith, and showed much courage in being publicly received into our church here. They are doing good work for the Lord, and helping the church work with great joy.

The return from America of our little friend Joseph Hartzell Baptista was also a very pleasant but most unexpected occurrence. He was the first child that Mr. Smart baptized at Mount Faith Mission. All his family left for the United States when he was four years old; he is now twelve, and has been with us six months. I asked him one day if he had given his heart to Jesus. He had not, and we talked some time about it. Later he came up to me and said: "Mrs. Smart, I have decided." He looked so happy. His face was beaming, as he said, "Tell Mr. Smart."

We have been much cheered and encouraged by letters received from some of our church members here who left Madeira some time ago, the seed of the Word of God sown here having produced abundant fruit. One young man, Peter Pestana, a painter by trade, writes from South Africa, telling how blessed he has been, and how he longs to see once more this Mission, which he has never forgotten.

I cannot mention other incidents, also very interesting, for want of space.

I hold a Bible class three times a week. Those who attend are very much interested, and we all enjoy it very much.


Mount Faith is an inspiring name, it has had an inspiring history, and I wish it were my lot to present an inspiring report. But what inspiration for a report can a missionary get with no conversions to record, no probationers to tabulate, and no inquirers to count? On the other hand some would say, Why call attention to these conditions, why not write only of what is encouraging about the work? The real missionary is naturally optimistic, and the tendency in all missionaries' writings is to present only the bright side of their life and work. That may be good policy from certain standpoints; but a report ought to be a faithful representation of facts, and the expression of what concerns the life and work of the one reporting. I have therefore first mentioned what lies heaviest upon my heart. The want of the results which we naturally expect in missionary effort is occasion for serious reflection. But while there is nothing inspiring to report about the work at Mount Faith, we do not depend upon results for our inspiration to work. Our inspiration is in the truth we stand for and proclaim, and the great need there is for it all about us.

The church services and Sunday School at Mount Faith have been maintained throughout the Conference year without interruption, with very little
variation in the attendance. We have been visited twice by our Bishop, and three times by our District Superintendent. Bro. Braulio da Silva has taken the Sunday services once in two months; Bro. José Jeronymo Franco, of Machico, had charge one Sunday; and one Sunday some of our people attended the services in Machico. Bro. Duarte preached to us once, and on one Sunday Sister Dodson and Bro. Serra, a colporteur, spoke to us, and upon another Sunday Bro. Kipp.

Four infants have been baptized, one marriage has taken place, and one burial. The mother of one of the infants, herself not a member of the church, was subjected to much ill-will and unkind treatment from some of her Roman Catholic relatives because of the baptism by us. Nearly relatives of the couple who were married, first according to the civil law and then according to the ritual of our church, had made them many offers as well as threats to induce them to be married in the Roman Catholic Church. The burial was that of a young woman who, after being a member with us a few years in her childhood, had gone, with others of her family, to Jacksonville, Illinois, removing her membership to that place. She returned a few months ago a consumptive, and died in the faith of Jesus Christ at the home of her parents, members of our church. While the funeral services at the home were as we would have them, we did not feel free to have any at the grave. The Roman Catholic priest of the parish, who was present, while he was apparently respectful, spoke to his congregations immediately after, intimidating his people from becoming Protestants by saying that the Protestants are buried like brutes. More than ever we long for a cemetery of our own.

At the solicitation of some outsiders, we last March re-opened our night school, which for some two years, as there had been no demand for it, had not been running. The priest and sisters combined to prevent the Roman Catholic young men from attending by opening a night school in the neighbouring chapel, and threatening to deprive of the sacraments of their church all who attended our school, besides offering other inducements for them to attend their school. We were not therefore able to hold all of the forty-eight who were enrolled with us; but through the night school we got several pupils for the day school. At this writing it is the vacation season for all schools.

The past year marks an advanced step for Mount Faith day school. The first pupil to try for it, João de Freitas, passed the first grade government examination. He assisted me in the night school, and has also taught the day school when it has been necessary for me to be absent.

Some $75.00 have been spent on the Mount Faith property during the past year, mostly in finishing off some rooms, which may be occupied by a school teacher whenever one can be secured for Mount Faith.

My principal work on the "Voz da Madeira" has been the preparation of the matter which has appeared in it on the International Sunday School lessons. It has added to the demand for the paper, and we know of the lesson matter being used outside of our denomination.

I have taken part in services in Machico a few times, and when upon my monthly visits to Funchal, I have taken part in the various lines of work at that centre.

Respectfully submitted,

GEORGE B. NIND.

Though the opposition has not ceased to exist and the persecution is still on its way of progress against us, we are to report no defeat of any kind. This economical year of labour just ending has been to us a year of progress, both in spiritual development and increase of membership. Our meetings have been held and attended most faithfully, as well as the day school and the Sunday school. Three have been received into full membership, and others are following.

Mr. Jeronymo, who is in charge of the school, being also our assistant in the church, has been very successful in his work. He has been able to secure the esteem and respect of his pupils, to whom he is imparting knowledge most faithfully.

Bishop Hartzell, in his recent visit to us, had the privilege of baptizing two children in the presence of a large congregation, whom he exhorted most deeply, showing them how important it is to educate their children, in order to become faithful servants of Christ and good members of the church.

In the village, where we also hold meetings, a most remarkable conversion has taken place. But this branch of our work is under great persecution, and we ask your prayers that those who have seen the light of the Gospel may continue to be faithful to the end.

We have several times been refreshed by the visit of friends, among whom we mention Mrs. Dodson and Rev. Mr. Kipp. In all of our efforts we have proved the love of God to us with many blessings received, and we pray that God may continue to bless His work in this dark field to His honour and glory.

Machico, Madeira, August 22nd, 1910.


It is with humility that I come once more before the Conference to give account of my unworthy services in the holy cause of our Lord and Saviour Jesus Christ during the period from July 1909 to August 15, 1910.

As the Lord has helped me I have taken the four o'clock service in our church each Sabbath, except when it is communion service; also a class in the Sunday school, the Friday night meeting, and the Monday night Bible class for church members. Sometimes when there were sailors visiting I have helped in the work of the Sailors' Rest. I have conducted meetings once a week in the Santa Maria quarter of Funchal, at the house of Brother Fransisco G. Dias, and when there were holidays we have met at Pasto and San Goncalo at the homes of Brothers Joao Felipe and Jose Quental.

I have also continued my monthly trips to Mount Faith and Machico, when the pastors of these places take their turn in Funchal. The Portuguese and foreign steamers in harbour I have visited regularly, speaking to passengers, the crew, and the coal-heavers. In these twelve to thirteen months 139 ships have been visited, 8,622 religious tracts distributed, besides 176 Gospels and a great many evangelical papers.

Another line of work has been visiting our church members, reading the
word of God and praying with them, and in various stores and workshops I have distributed tracts and read the Scriptures. Once I visited the prisoners in the jail.

As much as in me lay I have, helped on our little paper, the "Voz da Madeira," both in writing articles and in its management.

Concluding, I recognise that it is little I have done, but I pray the Lord to bless my efforts with those of all His servants, making us more faithful in the discharge of our duty toward Him, and toward men for the honour and glory of His holy name, and the conversion of many souls.

Report of Miss Newton, Funchal.

The school children have increased considerably since my last report. Only two boys and one girl have left. They were obliged to leave as their parents are very poor, and cannot afford to let them remain in the school any longer. One of the boys once asked me why I wished him to read the Bible in the school when in the other schools they do not read it. I told him that it was the Book which would teach us to know our Saviour Jesus Christ. Since that time he has been very attentive, and is one of the first in the class.

There is a very remarkable incident about one of my scholars, Alice Rodrigues, a girl twelve years old, who has been in the school five years, and has now gone to work in a German embroidery business house. When she first came to our school, she was a naughty and very dishonest girl. I was very sorry for her, and prayed that the Lord might save her. I believe she is saved, and has given her heart to the Lord. She talks and reads the Scriptures to the girls who are working in the same room; some listen very attentively, others laugh and call her bad names and persecute her very much, but she does not fear them at all. She and her sisters always come to the Sunday School.

There are twenty-nine names enrolled, and the daily attendance is from 20 to 23. Some of them attend the Sunday morning service and Sunday School. They all recite their verses from memory and behave well.

The large room is a great improvement, as the classes can be separated. Some Bibles and school books are very much needed, also some proper furniture for the school room.

May the Lord bless the work!
CONFERENCE PROCEEDINGS.

FIRST DAY.

Wednesday, December 21st, 1910.

Opening Services.—The West Central Africa Mission Conference met for its Seventh Session in the main room of the mission residence at Loanda, Angola, Wednesday, December 21st, 1910. The Conference opened at 8.30 a.m., Bishop Joseph C. Hartzell, D.D., LL.D., presiding. The District Superintendent, Rev. Robert Shields, conducted the devotional exercises. Hymn No. 82, in Kimbundu, a version of "Far, far away, in heathen darkness dwelling," was sung, the 55th chapter of Isaiah was read in Portuguese, and also the great commission from Matthew xxviii. 16-20. This was followed by prayer on the part of J. G. Fernandez in Portuguese and W. P. Dodson in English, the Bishop then leading in the Lord's prayer.

Roll Call.—H. C. Withey was asked to call the roll, the result being as follows:

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

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


Organization.—On motion of W. P. Dodson, H. C. Withey was chosen Secretary, C. H. Schreiber was continued as Statistician, and W. S. Miller as Conference Treasurer.
The following Standing Committees were appointed:


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


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

Cemeteries.—H. C. Withey, as former Committee on Cemeteries, gave verbally the substance of a report, afterward to be submitted, and asked to be discharged. After some discussion this was agreed to, and the Committee on Resolutions were directed to formulate a resolution on the subject of looking to the care of the graves by the Superintendents of the stations.

Seats in Conference.—On motion of the Secretary, all the lay missionaries and regular native helpers were invited to sit with the Conference, and to participate in the discussions.

Situation in Madeira.—The Bishop made reference to the reports by cable of the appalling spread of cholera in Madeira, where there are said to have been already nine hundred to a thousand deaths. He expressed the concern which, in company with all the Conference, he felt for our ten workers in the island and the congregations and Sunday-schools under their care. The Committee on Resolutions were directed to draft a resolution expressive of our feeling in view of this great tragedy.

Book Concern Dividend.—The Bishop presented a draft for $85, Book Concern Dividend for the present year. On motion of W. P. Dodson, it was accepted and ordered.

Transfers.—The Bishop announced the transfers to this Conference of the following brethren:


Rev. John C. Wengatz, from the North Indiana Conference, on trial in the first year, having been ordained deacon and elder under the Missionary Rule.
Bishop Hartzell stated that he would communicate with the Bishop in charge of the North Indiana Conference and ask his approval. Bro. Springer is in the far interior opening new work in the Lunda region. Bro. Wengatz was present at the Conference.

**Bishop's Secretary.**—The Bishop then introduced to the Conference his Secretary, Rev. R. Burton Sheppard, of the Des Moines Conference, and gave the interesting information that a cable message had been received from Bishop Hamilton, certifying that Mr. Sheppard had been elected by his Conference to elder's orders; and as Mr. Sheppard himself had expressed a desire that it might be done in Africa, the ordination would take place during this Conference. The Conference testified its pleasure in having Mr. Sheppard among us.

**Report.**—Robert Shields then read his report as District Superintendent, which the Bishop commended as a model for conciseness and definiteness of information. (See report.) The progress which it indicated was gratifying, and led the Bishop to address some encouraging remarks to the Conference, part of which were directed particularly to the native brethren present, the Secretary acting as interpreter. At suggestion of W. P. Dodson, all then rose and joined in the doxology, sung in Kimbundu.

**Closing.**—Bishop Hartzell having risen from a sick-bed to preside over the Conference, and now feeling the need of rest, it was voted to adjourn. This was done after prayer by the Bishop, in which special petition was made on behalf of our fellow workers in Madeira.

**SECOND DAY.**

**THURSDAY, DECEMBER 22ND, 1910.**

**Opening.**—Conference met at 8.30 a.m., the devotional exercises being conducted by C. H. Schreiber. The Portuguese hymn, No. 232, "Minha alma e meu corpo," was sung, and the scripture read from the sixth chapter of Ephesians. Manuel da Silva led in prayer in Kimbundu, followed by Bro. Schreiber in English.

**Minutes.**—The minutes of yesterday's session were read and, after one correction, were approved.
W.F.M.S.—Reports were then heard from the workers of the Woman’s Foreign Missionary Society. Miss Collins, as their senior worker—twenty-four years in Africa, nine of them under this Society—read her report. (See report.) Miss Drummer not being present, her report was read by the Secretary. (See report.) The Bishop took occasion to make some remarks on the value of education for girls, and on industrial training as an indispensable feature of the same. Miss Graf then read her report, making special reference to the fine new building for her work in Loanda, now nearing completion, and to the part Bro. Shields had taken in its erection. (See report.) Bishop Hartzell expressed his hearty satisfaction that our splendid Woman’s Society is now at work at two points in Angola—at the extremes of our line of stations—and spoke of the circumstances under which the larger part of the funds for the new building was obtained from an unknown friend in Boston. The Committee on Resolutions were directed to take suitable notice of these facts.

Other Reports.—W. P. Dodson then read his report, in which occurred several interesting and thrilling descriptions of scenes and conditions of native life among the Lubollo people, where he and Mrs. Dodson are just beginning a new work. (See report.)

John Webber followed with his report in English, and João Garcia Fernandez his in Portuguese, a condensed translation of which, in English, was read by the Secretary. (See report.) Deep sympathy was felt with Bro. Webber in the testing and family bereavement he has suffered, and through which he has proved steadfast. Bro. João Garcia’s description of his experiences in the regions beyond roused feelings to which the Conference gave expression by rising and singing “The morning light is breaking.”

Mrs. Shields read Mrs. Dodson’s report, and the Bishop, commenting on the remarkable words of the Lubollo chief’s wife to Mrs. Dodson in reference to marriage and polygamy, asked if the woman really used exactly those words. He was assured that it was as plain and unadorned a translation of them as could be made. (See report.)

Closing.—The time having expired, Conference then
adjourned to meet at 3.30 p.m. The doxology was sung, and the benediction pronounced by the Bishop.

AFTERNOON SESSION.

**Opening.**—The Conference met again as appointed at 3.30 p.m., and Robert Shields conducted the devotional exercises. Hymn No. 350, in Portuguese, "Vamos nos trabalhar," was sung, Chief Hombo-a-Njinji led in prayer in Kimbundu, and W. S. Miller in English.

**Questions.**—The Disciplinary Questions were then taken up, and Questions Nos. 1, 3, 4, 7, 8, 10, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, and 25 were answered, None.

Under Question 2 reference was made to the transfer to this Conference of John M. Springer and John C. Wengatz as already noted in the minutes of our first day.

Under Question 5—Who have been Received on Trial?—the name of Braulio F. da Silva was called and his character passed. The Registrar of the Board of Examiners presented a report from Madeira that this brother had passed in the Studies of the First Year for Local Preachers with a standing of 92, and, he being duly recommended from the Madeira District Conference held at Funchal in July, 1910, and having given written consent to the disciplinary requirements as to tobacco, alcoholic drinks, and indebtedness, it was moved and voted that he be admitted into this Conference on trial, and elected to deacon's orders under the Missionary Rule.

Under Question 6—Who have been Continued on Trial?—the names of Benjamin R. Duarte and Ray B. Kipp were called. The character of each was passed, and, at their own request, on motion, they were continued on trial in Studies of the First Year.

Question 9—What Members are in the Studies of the Third Year?—was asked, and the name of Charles H. Schreiber was called. His character was passed. In his studies he is credited with an examination on the History of the Christian Church, and with having read Stevens' "History of Methodism," Vol. II., beside some of his back work of previous years. He was continued in the Third Year.

Question 11—What Members have completed the Conference
Course of Study?—was asked, and the name of John M. Springer was called. His character was passed, and his work reported; he having completed the Fourth Year's work, he was passed in his Conference Studies.

Question 24—Who are the Superannuated Preachers?—was taken up. These are Amos E. Withey and Samuel J. Mead. Their characters were passed, and they were continued in the same relation. A report was read from Bro. Withey, but none had been received from Bro. Mead.

Question 28—What are the Claims on the Conference Fund?—was taken up, and answered $200.

Question 29—What has been received on these Claims and how has it been applied?—was answered, $85 from Book Concern. Reference was made to the case of Florence Gordon, and it was stated that she would continue to receive $150 annually from the Board of Foreign Missions until she is twenty-one years of age. On motion of W. P. Dodson, it was voted that $80.75 of the Book Concern Dividend be sent to Amos E. Withey, and $4.25 to the Treasurer of the Board of Conference Claimants, as the 5% required by the Disciplinary Rule for the Conference Claimants' Connexional Fund.

Question 32—Where shall the next Conference be held?—led to some discussion, the general feeling being that it should be held at Quessua. Bishop Hartzell expressed his earnest desire to meet that wish at the next session, when he expects to be accompanied by Bishop Wilson, and his regret that it had been necessary to call the Conference on this occasion to Loanda, and to cut the time so short. In the end, the time and place were both left to be fixed by the Bishop.

Reports.—Reports from the Madeira Islands District were then read by the Secretary from the following persons: W. G. Smart, District Superintendent; Geo. B. Nind, B. R. Duarte, Braulio da Silva, Mrs. Smart, Miss Newton. (See reports.)

Church Papers.—The matter of sending reports of the Conference to the church papers was brought up, and the following assignments were made in accordance with the expressed willingness of the persons named:—
"Christian Advocate" and "California"... W. P. Dodson.
"North Western" ... ... ... C. H. Schreiber.
"Pacific" ... ... ... Mrs. Dodson.
"Central" ... ... ... H. C. Withey.
"Western" ... ... ... J. C. Wengatz.
"World-Wide Missions" ... ... Robert Shields.
"South Western" ... ... Miss Drummer.
"Woman's Friend" ... ... Miss Collins.
German periodicals ... ... Miss Graf.
Swedish periodicals ... ... Mrs. Schreiber.

Closing.—On motion, Conference then adjourned, after the singing of the doxology and the benediction pronounced by the Bishop.

THIRD DAY.

FRIDAY, DECEMBER 23RD, 1910.

Opening.—Conference met at the appointed hour, 8.30 a.m. Bishop Hartzell being indisposed, W. P. Dodson occupied the chair and conducted the devotional exercises. Portuguese Hymn No. 353, "Quero estar ao pé da cruz," was sung, and the 103rd Psalm read in Kimbundu. Mattheus P. Inglez led in prayer in Kimbundu, followed by H. C. Withey in English.

Minutes.—The minutes of yesterday afternoon’s session were read and approved.

Reports.—Reports were then the order of the day, and were read as follows: From Quessua station, those of W. S. Miller and C. H. Schreiber; from Quiounga station, those of Ray B. Kipp, Miss Mason, and Herbert C. Withey, whose report included the work of the Mission Press and a statement of its finances; from the same station also came the reports of Mrs. Withey, Mrs. Shuett, J. C. Wengatz, and Mrs. Wengatz. Mrs. Shields then reported, representing principally the educational work in Loanda. Austin J. Gibbs, now at Quessua, but having spent most of the Conference interim in Loanda, sent in his report, which was read by the Secretary. Misses Florinda Bessa, Servelina dos Santos, Alda Salreta, and Palmyra Bessa, all workers in Loanda, read their reports in person. Mattheus P. Inglez and Soba Hombo reported
the work in Tomba and Hombo; Manuel da Silva and Antonio Vieira that in Calomboloca. (See reports.)

**Closing.**—On motion of C. H. Schreiber, Conference then adjourned, to meet to-morrow morning at the usual hour. The benediction was pronounced by Bro. Dodson.

**FOURTH DAY.**
**SATURDAY, DECEMBER 24TH, 1910.**

**Opening.**—The Conference met at 8.30 a.m., and Robert Shields conducted the devotional exercises. The Portuguese Hymn, "Avante, avante o crentes," was sung, and the Scripture was read from Acts ii. 1-13. Marianno José Cristiano led in prayer in Kimbundu, and Bro. Shields in Portuguese. Bishop Hartzell took the chair at the close of the devotional exercises.

**Minutes.**—The minutes of yesterday's session were then read and approved.

**Question 6.**—Question 6—*Who have been Continued on Trial?*—was resumed, and the name of John C. Wengatz was called and his character passed. The Board of Examiners reported that his examinations were deferred until next Conference, and recommended that he continue in Studies of the First Year. On motion, action was taken to that effect.

**J. M. Springer.**—The Bishop presented some items culled from the letters of J. M. Springer, which the Secretary was authorized to incorporate with Bro. Springer's rather meagre report. The Bishop stated that his instructions to Bro. Springer were to locate somewhere in the highlands of the watershed between the upper Kasai and Zambesi.

**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.

**Deficit.**—Robert Shields reported a deficit of $53.40 incurred in publishing the minutes of this Conference for 1908 and 1909. The following amounts were immediately subscribed, entirely
covering this deficit: W. S. Miller $8.40, H. C. Withey $5.00, Robert Shields $5.00, R. B. Kipp $5.00, C. H. Schreiber $5.00, A. J. Gibbs $5.00, Miss Mason $2.50, Mrs. Shuett $2.50, Miss Collins $5.00, Miss Graf $5.00, Miss Drummer $5.00.

Subscriptions.—The following subscriptions were then taken to provide for the publishing of the minutes of this Conference of 1910: Bishop Hartzell $10.00, H. C. Withey $10.00, W. S. Miller $10.00, Robert Shields $10.00, W. P. Dodson $10.00, J. C. Wengatz $10.00, R. B. Kipp $10.00, C. H. Schreiber $10.00, Miss Graf $10.00, A. J. Gibbs $5.00, Miss Mason $5.00, Mrs. Shuett $5.00, Miss Collins $5.00, Miss Drummer $5.00, W. G. Smart $3.00, G. B. Nind $3.00, B. R. Duarte $1.50, Braulio da Silva $1.50, Miss Newton $1.00, Miss Florinda Bessa $1.00, João Garcia Fernandez $1.00, Matheus P. Inglez $1.00, John Webber $1.00, Manuel A. da Silva $1.00, Marianno J. Christiano $1.00, Antonio Vieira $1.00, Gaspar P. Inglez $1.00, A. P. Campos $1.00, Soba Hombo $1.00. A total of $135.00.

Publishing.—On motion of W. P. Dodson, the Secretary was given full authority to edit reports, and to condense as may be necessary to bring them within limits provided in expense of publication.

Native Institutes.—The Bishop presented some suggestions concerning the Native Workers' Institutes and Courses of Study. These suggestions were discussed and modified, and at length accepted as the report of the Committee on that subject, and passed without dissent. (See report.)

Cemeteries.—The Committee on Resolutions presented the following resolution:—

Resolved—That the up-keep of the Cemeteries at the different stations be placed in the care of the one in charge of the station, who will also see to the care of those at the adjacent abandoned stations, and co-operate with anyone desiring to mark graves with tablets or tombstones.

The resolution was adopted.

Education.—The Committee on Education presented a statement of the schools at all the stations, and pupils attending the
same, which showed a gratifying increase in this department of the work. The report was adopted. (See statement.)

Statistics.—The Statistician, being indisposed, was not present, but sent in Statistics Nos. 1 and 4. He suggested that, as so much of No. 2 is included in No. 1, and we have so little to tabulate under No. 3, we this year publish only Nos. 1 and 4. This was agreed to, but some corrections were ordered in the valuation of church property. A tabulation was made also of other mission property not appearing in the regular statistics. The statistics, as amended, were adopted. (See statistics.)

Listing of Property.—Those in charge of stations were instructed to hereafter bring in to Conference a complete inventory of property under their charge.

Question 5.—Question 5—Who have been received on Trial?—was resumed, and the Bishop presented the name of John H. C. Purdon, in charge of our work in Tunis, North Africa, and his case was explained. He having passed the examination for admission, and given written consent to the disciplinary requirements as to tobacco, alcoholic drinks, and indebtedness, and having been duly recommended by the Mission in North Africa, he was, on motion of Robert Shields, received on trial, and elected to deacon’s and elder’s orders under the Missionary Rule.

Trust Fund.—Robert Shields presented a statement of the Trust Fund, which had been duly audited and found correct. (See statement.)

Auditing Committee.—The Auditing Committee reported in part. The accounts of the Mission Treasurer as to Special Gifts received and expended during the past five years were found to be correct, a balance being in hand of $815.83. All the accounts of the Treasurer were on hand ready for audit, and the Committee was authorized to complete the work at once, and furnish the Secretary with their report, to be entered as a note in the published minutes.

The account of the Mission Press had been audited and found correct.

The further auditing of the station accounts and those of the Treasurer was referred to the Finance Committee, according to the requirements of the Manual of the Board of Foreign Missions.
The District Superintendent is required to see that this is carried out.

Finance Committee.—On motion the following brethren were nominated to the Board at New York for election as the Finance Committee of this Conference: Robert Shields, W. P. Dodson, H. C. Withey, C. H. Schreiber, and R. B. Kipp.

Closing.—Conference then adjourned, the benediction being pronounced by the Bishop.

FIFTH DAY.
SUNDAY, DECEMBER 25TH, 1910.

Christmas Day Services.—Class meeting in Kimbundu was conducted by Robert Shields, the time of meeting being 8 a.m. At 9 a.m. W. P. Dodson preached in Portuguese. This was followed by the ordination service, in which Roscoe Burton Sheppard was ordained Elder by Bishop Hartzell, assisted by all the Elders of the Conference present at this session. The ordination service was conducted partly in Portuguese, partly in Kimbundu, and partly in English, and was made very impressive. Mrs. Shields was in charge of the Sunday School at 2-30 p.m., at which there were 350 or more persons present, most of them children gathered in from the streets and native quarter by the faithful labours of the class teachers. Bishop Hartzell addressed the Sunday School in an interesting way, H. C. Withey acting as interpreter. At 7-30 in the evening the meeting was in charge of João Garcia Fernandez and the chief Hombo-a-Njinji, who exhibited the great fetish Nganga Kasenda and explained its significance, and how it came to be given by the converted chief.

Throughout the Conference week nightly services were held, generally in charge of a native worker. J. C. Wengatz and R. B. Sheppard each preached on different nights through an interpreter.

SIXTH DAY.
MONDAY, DECEMBER 26TH, 1910.

Opening.—Conference met at 3-30 p.m. J. C. Wengatz led the devotional exercises, singing "Am I a soldier of the cross?"
The 103rd Psalm was read by Robert Shields, and W. P. Dodson led in prayer.

Minutes.—The Minutes of Saturday's session were read, corrected and approved.

Resolutions.—W. P. Dodson, on behalf of the Committee on Resolutions, presented the following resolutions, which were adopted seriatim:

Resolved—that, reaffirming our expressions on former occasions through these years of Bishop Hartzell's devotion to the uplift of Africa, we recognize the tremendous amount of labour involved in the Diamond Jubilee, in which he was the chief factor, and are thankful for the substantial help it has afforded us in our finances, the effect of which will continue for years.

Resolved—that we, to-day, offer him our affectionate admiration for his persistent, long-sustained labours, sympathizing with him and his dear family in their severe afflictions, and rejoicing with him in his victories for the cause of Christ.

Resolved—that we look forward with pleasure at the prospect of soon seeing him again, accompanied by General Superintendent Bishop Wilson, whose presence among us and whose review of our field we shall greatly appreciate.

Resolved—that the presence of Bishop Hartzell's Secretary, Rev. R. Burton Sheppard, has been a pleasure to us, and that we desire for him great benefit from experience gained in his journeyings, and that he being ordained as Elder in our Conference we will follow his future course with interest, and pray that God's blessing may attend him wherever he may labour.

Resolved—that we realize and appreciate the importance and efficiency of the work of the W.F.M.S. among us, and are glad that their buildings are such as to contribute to its successful prosecution and the health of the workers.

Resolved—that we especially felicitate them on the very near completion of their splendid new property in Loanda, made possible by the munificence of an unknown New England friend; and would suggest as its name, "Jubilee Hall," in commemoration of the epoch under which such a splendid gift was made possible.

Resolved—that amid the pleasure of meeting in Conference
we do not fail to remember the gloom cast over the beautiful Madeira Islands by the dreadful scourge of cholera, and the thousand deaths already reported, by which our brethren and workers there must be in deep distress and possible peril.

Resolved—that in the absence of communication, now cut off, we hope for the best, and in prayer commit them and our people there and every sufferer to the tender care of the "Father of all mercies."

Resolved—that we rejoice in the development and increasing importance of the "Voz da Madeira," whose pages we now await with unusual interest.

Resolved—that we still hold in grateful memory the Rev. Amos E. Withney, our beloved District Superintendent, whose beautiful and godly letter from California to this Conference comes to us fragrant with the memory of his life and example among us.

For the Committee,

W. P. DODSON, CHAIRMAN.

Question 27.—Question 27—What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer? was taken up and answered, $31.

Motion.—On motion it was voted that after the reading of the minutes and of the appointments the Conference adjourn sine die.

Bishop's Remarks.—The Bishop then addressed the Conference briefly, making reference, among other things, to the change of government in Portugal and the prospect of greater religious liberty. He rejoiced in the increase of the work, commended the strong effort made in evangelism, and noted progress in industrial work and that of the Mission Press. He congratulated the Angola Mission on having the W.F.M.S. at work among us in stronger force than elsewhere in Africa, expressed thankfulness that there had been no deaths among the missionaries, and hopefulness at the general outlook. Referring to his desire at his election that he might give twenty years to Africa, he requested prayer that if such were the will of God, the full twenty years might be granted him, leaving at the same time the issue wholly with the Lord.
Naming of Children.—The Bishop called special attention to the fact that it is becoming more and more the approved custom among experienced missionaries not to deprive children taken into school of their native names, to impose on them English names, and recommended that in all our work we use the names which the children already have, when such names have no evil significance.

Appointments.—The appointments of all the workers were then read out by the Bishop, as found in the list of appointments elsewhere.

Adjournment.—Calling for a song with a "note of victory," the Kimbundu hymn, "Kunia, kunia, ku jixi ja makanga," with which the Conference opened, was sung again with vigour, after which, and prayer by the Bishop, the Conference stood adjourned.

Herbert C. Withney
Secretary.

J. A. Hartzell
President.
Committee Reports and Statistics.

SCHEME FOR
Native Institutes and Courses of Study,
WEST CENTRAL AFRICA MISSION CONFERENCE,
Prepared by the Bishop and adopted by the Conference.

1. Institutes to be held for the special instruction of native workers twice a year—on the visit of the District Superintendent, and under his direction, at Loanda, Quessua, Quionguia, Hombo, and Colomboloca.

2. The native workers to be classified according to their literary ability and the studies in the courses; at the Institutes they are to be examined, and their standing passed upon.

3. The missionaries at each central station to co-operate with the District Superintendent in carrying out this work as it may be arranged by him.

4. All the native workers within reach will be required to be present for at least a week.

5. There should be prepared and printed brief synopses of what is to be mastered in each six months of the course.

6. In addition to teaching the courses of study, there should be training in methods of conducting meetings, in public speech, reading, attitudes in prayer, &c.

7. The District Superintendent, in consultation with Superintendents of stations, should carefully study and, where necessary, revise the courses of study.

8. Evangelistic meetings for missionaries, the native workers, and the people, should be conducted with especial reference to the more perfect consecration of believers and the conviction and conversion of unbelievers by the Holy Spirit.

9. The native workers are to be classified as local preachers and exhorters, and their studies and examinations arranged accordingly.

10. The District Superintendent, and those in charge at each station where the Institutes are held, have full authority in all matters of detail.
## EXHIBIT OF EDUCATIONAL WORK IN ANGOLA.

<table>
<thead>
<tr>
<th>Missionary Schools</th>
<th>Teachers</th>
<th>Boys</th>
<th>Girls</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calomboela..........</td>
<td>{Manoel da Silva and Antonio Viera}</td>
<td>26</td>
<td>-</td>
<td>52</td>
</tr>
<tr>
<td>No. 2, Quindambiri</td>
<td>Manoel da Silva</td>
<td>21</td>
<td>2</td>
<td>23</td>
</tr>
<tr>
<td>Camongoa</td>
<td>Fransisco Argao</td>
<td>10</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>Dia Nzundu</td>
<td>{Domingos L. D. Sousa and Manoel P. Gaspar}</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Hombo-a-Njinji</td>
<td>{Hombo and Domingos A. Paschoal}</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Loanda—</td>
<td></td>
<td></td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>W.F.M.S.</td>
<td>Hedwig Graf</td>
<td>-</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>No. 1</td>
<td>{Louise Shields and Florinda Bessa}</td>
<td>65</td>
<td>25</td>
<td>90</td>
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<tr>
<td>No. 2, Altas Cruzes</td>
<td>{Palmyra Bessa and Alda Saireta}</td>
<td>20</td>
<td>10</td>
<td>30</td>
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<tr>
<td>No. 3, Bungo</td>
<td>Servelina dos Santos</td>
<td>12</td>
<td>12</td>
<td>24</td>
</tr>
<tr>
<td>Misula</td>
<td>Coimbra Ngola</td>
<td>4</td>
<td>1</td>
<td>5</td>
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<tr>
<td>Ndembue</td>
<td>Henry Marfim and Sala Webber</td>
<td>5</td>
<td>3</td>
<td>8</td>
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<tr>
<td>Nzamba</td>
<td>Gaspar Inglez</td>
<td>6</td>
<td>1</td>
<td>7</td>
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<tr>
<td>Quessua—</td>
<td></td>
<td></td>
<td></td>
<td>120</td>
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<tr>
<td>W.F.M.S.</td>
<td>Martha Drummer</td>
<td>-</td>
<td>40</td>
<td>40</td>
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<td>No. 1</td>
<td>Charles Schreiber</td>
<td>30</td>
<td>-</td>
<td>30</td>
</tr>
<tr>
<td>No. 2, Hembe</td>
<td>Martha Drummer</td>
<td>35</td>
<td>15</td>
<td>50</td>
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<tr>
<td>Quiongua—</td>
<td></td>
<td></td>
<td></td>
<td>120</td>
</tr>
<tr>
<td>No. 1</td>
<td>Lettie M. Mason</td>
<td>28</td>
<td>-</td>
<td>28</td>
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<tr>
<td>No. 2</td>
<td>Lettie M. Mason</td>
<td>-</td>
<td>37</td>
<td>37</td>
</tr>
<tr>
<td>No. 3, Mbanguanga</td>
<td>Antonio Felix</td>
<td>17</td>
<td>-</td>
<td>17</td>
</tr>
<tr>
<td>Tomba</td>
<td>{Matthews Inglez and Antonio Campos}</td>
<td>21</td>
<td>-</td>
<td>21</td>
</tr>
<tr>
<td>Quibindia</td>
<td>Joao Garcia Fernandez</td>
<td>4</td>
<td>5</td>
<td>9</td>
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<tr>
<td>Loanda Night Schools</td>
<td></td>
<td></td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Quiongua Night School</td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>340</td>
<td>159</td>
<td>559</td>
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<tr>
<td></td>
<td>Last Year</td>
<td>215</td>
<td>98</td>
<td>313</td>
</tr>
<tr>
<td></td>
<td>Increase</td>
<td>125</td>
<td>61</td>
<td>186</td>
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</tbody>
</table>

74
Statement of the Trust Fund.

Cash and Goods on hand, February 3, 1908 ... ... ... Reis 3451.328
Interest on $2,000, deposited with Homer Eaton, for 3½ years,
at 3½% ... ... ... ... ... ... 217.420

Present Amount ... ... ... Reis 3668.748

ROBERT SHIELDS, Treasurer.

Audited and found correct,

C. H. SCHREIBER.

Loanda, December 22, 1910.

Report of Auditing Committee.

We, as members of the Auditing Committee, wish to report to the Conference that we have carefully examined the accounts of the Mission Treasurer, those of the Superintendent of the Mission Press of Quioungua station up to May, 1910, and of Loanda station, all of which are found to be correct.

C. H. SCHREIBER.

J. C. WENGATZ.
REPORT OF CONFERENCE TREASURER.

Benevolent and other Collections raised by the Angola Mission Conference for part of year 1909 and 1910.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash—Board of Foreign Missions</td>
<td>Rs.23,000</td>
</tr>
<tr>
<td>Vouchers—Woman's Foreign Mission Society</td>
<td>5,000</td>
</tr>
<tr>
<td>Cash—Board of Sunday Schools</td>
<td>8,000</td>
</tr>
<tr>
<td>Vouchers—Local Educational Interests</td>
<td>32,000</td>
</tr>
<tr>
<td>Special Gifts</td>
<td>400,000</td>
</tr>
<tr>
<td>Other Benevolent Collections (Alms)</td>
<td>11,000</td>
</tr>
<tr>
<td>Special Relief</td>
<td>10,000</td>
</tr>
<tr>
<td>Sexton, Light, &amp;c.</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs.519,000</strong></td>
</tr>
</tbody>
</table>

W. S. MILLER,
Conference Treasurer.

Loanda, December 23rd, 1910.
Report of Committee on Cemeteries.

In my report to last Conference I stated that a correspondence had been conducted with friends who have relatives buried here, with a view to ascertaining if any more of them wished to erect markers upon such graves, and offering my services for the purpose. In nearly every case the difficulty was the expense involved.

I found out, however, by writing to the manufacturers, that a simple name-plate, in “white bronze,” could be obtained and affixed to mason work, at an average cost of not more than $20 for each place so marked, provided we ordered as many as half a dozen at once. I tried to get that many to join in an order, and offered myself to bear the cost of one plate for the grave of Dr. Jennie Taylor Gordon, but was unable to secure co-operation.

HERBERT C. WITHEY,
Committee.

OFFICIAL RECORD.

I CERTIFY, That on December 24th, 1910, 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 this Conference.

HERBERT C. WITHEY,
Secretary.
Conference Roll.

Full Members.

William P. Dodson.
*Samuel J. Mead.
William S. Miller.
George B. Nind.
Charles H. Schreiber.

Robert Shields.
William G. Smart.
John M. Springer.
*Amos E. Springer.
Herbert C. Withey.

Probationers.

Benjamin R. Duarte.
Ray B. Kipp.
John H. C. Purdon.

Braulio F. da Silva.
John C. Wengatz.

Lay Workers.

Missionaries.

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

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

Others.

Coimbra Angola.
Fransisco P. Argão.
Marianno J. Christians.
Adaoo G. Domingos.
João Garcia Fernandez.
Manuel Gaspar.
Campos A. J. Inglez.
Gaspar P. Inglez.
Mattheus P. Inglez.
Henry E. Marfil.
Miss Caroline Newton.

Domingos A. Paschoal.
Antonio Felix Pereira.
Alda Salreta.
Servelina dos Santos.
Mrs. B. F. da Silva.
Manuel A. da Silva.
D. Miguel da Silva.
Domingos L. de Souza.
Antonio Vieira.
John Webber.

* Superannuates.  † Women's Society.  ‡ Deaconesses.
Conference Officers and Committees.

President.
Bishop Joseph C. Hartzell, D.D., LL.D.

Secretary.
Herbert C. Withey.
Post Office Address: Missão Americana, Pungo Andongo, Angola, Africa.

Statistician.
Charles H. Schreiber.
Post Office Address: Missão Americana, Loanda, Angola, Africa.

Treasurer.
William S. Miller.
Post Office Address: Missão Americana, Malange, Angola, Africa.

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

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

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

Deaconess Board.
Disciplinary Questions.

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

   No.

2. *Who have been Received by Transfer, and from what Conferences?*

   John M. Springer, an Elder in the Fourth Year's studies, from the East Central Africa Mission Conference.

   John C. Wengatz, a Probationer in studies of the First Year, and a Deacon and Elder under the Missionary Rule, from the North Indiana Conference.

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.

   Braulio F. da Silva and John H. C. Purdon.

   (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, and John C. Wengatz.

   (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.
    John M. Springer.

12. **What others have been Elected and Ordained Deacons?**
    (a) As Local Preachers.
    None.
    (b) Under Missionary Rule. Elected, but not Ordained.
    Braulio F. da Silva and John H. C. Purdon.
    (c) Under Seminary Rule.
    None.

13. **What others have been Elected and Ordained Elders?**
    (a) As Local Deacons.
    None.
    (b) Under Missionary Rule. Elected, but not Ordained.
    John H. C. Purdon.
    (c) Under Seminary Rule.
    None.

14. **Was the Character of each Preacher examined?**
    This was carefully attended to in open session.

15. **Who have been Transferred, and to what Conferences?**
    None.

16. **Who have Died?**
    None.

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

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

19. **Who have Withdrawn?**
    None.

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

21. **Who have been Expelled?**
    None.
22. What other personal Notation should be made?
None.

23. Who are the Supernumerary Preachers?
None.

24. Who are the Superannuated Preachers?
Amos E. Withey and Samuel J. Mead.

25. Who are the Triers of Appeals?
None.

26. What is the Statistical Report for this Year?
See Statistical Tables.

27. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
$31.

28. What are the Claims on the Conference Fund?
$200.

29. What has been Received on these Claims, and how has it been applied?
$85 from Book Concern Dividend, lent to Amos E. Withey, lett 5% as below.

30. What is the Amount of the Five Per Cent. of Collections for the Conference Claimants' Connexional Fund paid by the Treasurer to the Board of Conference Claimants?
$4½.

31. Where are the Preachers Stationed?
See Appointments.

32. Where shall the next Conference be held?
Left to be fixed by the Bishop.
Appointments.

WEST CENTRAL AFRICA MISSION CONFERENCE, 1910—1911.

BISHOP HARTZELL, Presiding.

ANGOLA DISTRICT.

ROBERT SHIELDS, District Superintendent,
Post Office, Loanda, Angola, West Africa, via Lisbon.

Calomboloca—Manoel A. da Silva,* Antonio Vieira,* Adão G. Domingos.*
Camomoga—Fransisco P. Argao.*
Dia Nzundu—Domingos da Souza,* Manuel Gaspar.*
Hombo-a-Njinji—Dom Miguel da Silva,* Domingos A. Paschoal.*
Loanda—First Church, Chas. H. Schreiber, Mrs. C. H. Schreiber.* Second Church, to be Supplied. Graded School, Mrs. Robert Shields,* Miss Alda Salreta,* Two Assistants. Boys’ Boarding Hall, Mrs. Mary B. Shuett. Girls’ Boarding Hall (Woman’s Foreign Missionary Society), Miss Hedwig Graf.*
Lubollo—William P. Dodson, Mrs. W. P. Dodson.*
Malange—to be Supplied.
Matandala—to be Supplied.
Mbanguanga—to be Supplied.
Misula—Coimbra Angola.*
Ndembue—John Webber* and Wife,* H. E. Marfin* and Wife.*
Nyamba—G. P. Inglez* and Wife.*
Pungo Andongo—to be Supplied.
Quessua—in Charge and Church Work, Wm. S. Miller. Boys’ School, Austin J. Gibbs. Girls’ School (Woman’s Foreign Missionary Society), Miss Susan Collins*, Miss Martha Drummer.† Industrial Work, To be Supplied.
Quibinda—João Garcia Fernandez* and Wife.*

Tomba—Mattheus P. Inglez,* Antonio P. Inglez.*

MADEIRA ISLANDS DISTRICT.

Wm. G. Smart, District Superintendent,
Post Office, Funchal, Madeira Islands.

Funchal—Wm. G. Smart, Mrs. W. G. Smart,*Braulio F. da Silva, Mrs. da Silva.*
Mount Faith—George B. Nind, Mrs. G. B. Nind.*
Machico—*Benjamin R. Duarte,* Mrs. B. R. Duarte.*

* Lay Worker. † Deaconess.
### WEST CENTRAL AFRICA MISSION CONFERENCE, 1910.
#### STATISTICAL TABLE, No. 1.

<table>
<thead>
<tr>
<th>NAMES OF CHARGES</th>
<th>CHURCH MEMBERSHIP</th>
<th>BAPTISMS</th>
<th>SUNDAY SCHOOLS</th>
<th>EFWORTH LEAGUES</th>
<th>CHURCH PROPERTY</th>
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<tbody>
<tr>
<td></td>
<td>No. of Persons</td>
<td>No. of Local Members</td>
<td>No. of Deaths</td>
<td>No. of Adults</td>
<td>No. of Schools</td>
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<td>Angola District.</td>
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<td>1. Calomboiloca</td>
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<td>3. Dianzundu</td>
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<td>4. Bumbi-a-Njini</td>
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<td>5. Lwanda</td>
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<td>7. Malango</td>
<td>8</td>
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<td>8. Matumala</td>
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<td>14. Quingouna</td>
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<td>10</td>
<td>...</td>
<td>...</td>
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<tr>
<td>15. Tomba</td>
<td>23</td>
<td>8</td>
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<tr>
<td><strong>Total, 1910</strong></td>
<td>357</td>
<td>190</td>
<td>8</td>
<td>25</td>
<td>6</td>
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<td><strong>Total, 1909</strong></td>
<td>172</td>
<td>156</td>
<td>10</td>
<td>45</td>
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<td><strong>Increase</strong></td>
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<td>20</td>
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<td><strong>Decrease</strong></td>
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<td>Madeira Islands District.</td>
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<td>2. Machico</td>
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<td>3</td>
<td>1</td>
<td>1</td>
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<tr>
<td>3. Moomb Faith</td>
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<td><strong>Total—Mad. Is. Dist.</strong></td>
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<td><strong>Grand Total, 1910</strong></td>
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<tr>
<td><strong>Increase</strong></td>
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<td>34</td>
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<td>13</td>
<td>22</td>
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* Church and Parsonage the same building.
WEST CENTRAL AFRICA MISSION CONFERENCE, 1910.
STATISTICAL TABLE, No. 4.

<table>
<thead>
<tr>
<th>Names of Charges</th>
<th>BENEVOLENT COLLECTIONS (Disciplinary)</th>
<th>OTHER BENEVOLENT COLLECTIONS</th>
<th>Grand Total</th>
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<tr>
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<td>Board of Foreign Missus</td>
<td>Board of Sunday Schools</td>
<td>Total Disciplinary Collections</td>
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<td>Church Sunday Schools</td>
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<tr>
<td>1. Calomboloca</td>
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<td>2. Camongoa</td>
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<td>3. Dianzandu</td>
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<td>5. Leanda</td>
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<td>6. Lubollo</td>
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<td>7. Malange</td>
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<td>9. Misula</td>
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<tr>
<td>Grand Total</td>
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<td>$8</td>
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