AFRICA IN THE LIVINGSTONE CENTENARY YEAR.
OPEN, BUT LARGELY UNOCCUPIED

The long white lines indicate political frontiers. The great lakes are shaded. The white patches indicate the areas at present worked by Protestant Missionaries.
MINUTES
OF THE
WEST CENTRAL AFRICA
MISSION CONFERENCE
OF THE
Methodist Episcopal Church,
Angola Mission Conference (1923)
HELD AT
QUIONGUA, ANGOLA, AFRICA.

TENTH SESSION,
August 26-31, 1913.

BISHOP HARTZELL, Presiding.
Certificate of Secretary.

I hereby certify that this volume is a complete and correct record of the proceedings of the Mission Conference, and was adopted by the Conference as its Official Record.

Herbert C. Vitney

Secretary.
FOREWORD.

By BISHOP HARTZELL.

Whoever reads these proceedings of the Conference session of the East Central Africa mission of the Methodist Episcopal Church, will be impressed, that the mission work of that Church in Angola is doing much to improve the intellectual, industrial and spiritual conditions of the native population.

The local administrator, representing the Republican Government, and his wife, attended the Conference during four days of the session, taking great interest in the reports of the missionaries and the large number of native workers. They studied our mission village, the different departments and its work with absorbing interest and expressed their unqualified appreciation of the faithful services of the missionaries in charge.

He addressed the Conference, with a large body of native people, and set forth to them his appreciation of the work, and especially criticised the chiefs and other leading native men who he learned did not care to have their boys and girls come to the mission, to be taught the rudiments of an education and receive industrial training.

The presence of these two distinguished visitors illustrates the spirit of the Portuguese Republic toward missionary work in its colonies among the native people of Africa.

Our missionary work in Angola and in every other part of the world represents loyalty to the government under whose flag it has protection, and readiness to co-operate in every way, in making not only Christians, but industrious, self-reliant and loyal citizens, of the people.

The Governor General of Angola has in many ways shown his friendliness to our work. He and his wife, and some of his official associates, spent a day at our mission at St. Paul Loanda, and visited each department and expressed his surprise and gratification at the methods and success of the work. He was especially impressed with the school of over a hundred boys and girls, which is organised under the government regulations as to classification and studies. The school sang the Portuguese National Hymn with great eclat. In his address the Governor referred especially to this, and stated his joy in having such schools and such work among the Portuguese subjects in Loanda.

The contrast between the attitude of the present Government to our work, and that of the Monarchy, which under jesuitical rules, instructed its representatives to do what they could to hinder Protestant Missionaries, is greatly to the advantage of Protestant Christian mission work.
these Chief Hombo's mother. On my return to Loanda an consultation with a doctor two remedies were prescribed. I at once sent a bottle of each to seven of our native stations. When anyone in the village or vicinity was attacked with this awful disease, these bottles were sent on their mission of mercy. Through this medicine numbers were saved, very few cases terminating fatally; even some in a dying condition were saved by its use.

We are happy to welcome to our midst Mr. and Mrs. Klebsattel, whose cheerful and happy and devoted spirit and dedication to the work call forth much praise to our Heavenly Father. They come as a much-needed addition in the running of our press work, and we wish for them a long life of missionary service in this Dark Land.

CADIA-CA-NDONDO.

Cadia-ca-Ndondo, two days' march from Litacalla, is beautifully situated among the Ambacca Hills in a high and most healthy part of the country. From here one has a good view of the Zenza River, the boundary of the Ambacca country. Beyond this river are heathen nations yet untouched, waiting to be discipled and brought to Him, who is to have universal sway even in Darkest Africa. This region beyond the Zenza is inhabited by the Mahunga and Ndembo tribes. Here are great forests of coffee which grows without cultivation. This coffee they barter with the Ambacca people in exchange for cattle, goats and sheep. The coffee is then sold to merchants and finds its way to European markets.

The work here was begun by a native of the place who was converted at Hombo-A-Njinji and returned to become the messenger of the Gospel to his own people. On our first appearance among them, the testimony of this young man had been so far believed that twenty-one persons presented themselves as inquirers. Eleven of these burned their fetishes on this occasion.

On the arrival of our two native workers they were presented with a comfortable home built by these twenty-one converts. Since then a large four-roomed house has been built without any cost to the Mission. On my last visit we laid out a Christian village and chose a site for the new church.

The Portuguese say we have civilised the place, and the Chéfe of Sanba Caju, who is the head of the district, sends a message to Bishop Hartzell requesting him to open a like station at another place two days' journey from Cadia-ca-Ndondo.

During the year the work has grown. Sixty-six persons were baptized, most of them being adults. Witch-doctors have been converted, fetishes have been burnt, hearts have been changed, polygamy is fast disappearing and the Word of God has grown mightily in this place.

That much is being done is beautifully shown in the following incident:

The service was over and the people had left the meeting-room. Outside, I heard sweet voices singing a translation of the hymn, "Trusting Jesus, that is all." I went to find out who these singers were and to my surprise they were four women who a short time since had emerged from heathenism. One of them had got the tune and was teaching it to the others. All of them had learned to read.
MISSION CONFERENCE.

CAHUNGA.

A good interest keeps up at this place. Bro. Bernardo continues to bring in fetishes, charms, and Roman Catholic images. It will be remembered that at our last Conference, he presented fetishes which had been delivered to him by thirteen different persons.

This native worker has been partially supported by the church at Quessua. On my visit there about a year ago the people promised to build a church, one of the former apprentices of our Mission Station at Quiongúa offering to make the windows and doors without pay. I chose a site and marked out the church which is being built.

The giving up of fetishes by this people does not mean that they are converted, but it does represent a breaking of faith in their past system of superstition and death and a turning to Him who is the Light of the World.

Bernardo in company with another young man have been evangelizing among the villages some distance from the station.

CALOMBOLOCA.

On a recent visit to this place, I received a message from an old man of 85 years to be sure and visit him before returning to Loanda. When several years ago we claimed an opening in this locality, this old man was the only one who would give us shelter. He was a medicine man, and had his temple in which he kept all his charms and fetishes. I had always been anxious to see the inside of this shrine, but had always been refused. Now the end was drawing nigh and the old man was anxious for a last talk with the missionary. I talked and prayed with him and pointed him to the Saviour of men. He told me that he had lost faith in his fetishes and was trusting in God.

He gave directions to his son to open the idol house and show us everything. It consisted of two rooms, one dedicated to God and the other to the devil. The one dedicated to God was supposed to be visited and occupied by some special Roman Catholic Saint; hence an iron bed (a rarity in these parts), a table and chair were set apart for the saint’s comfort. A trunk containing clothes and food on the table were always at the saint’s disposal. The other room was filled with native charms, medicines, and fetishes of every description. This room with its contents was dedicated to the devil, and is an explanation of the universal belief that respect must be given to the devil that his goodwill may be secured.

Bro. Miller had charge at Calomboloca from February until June. He had a good number in school and the church services were well attended. He has been very faithful in village preaching. Adao Gaspar Domingos has been carrying on the work here since.

There has been much trouble at this station lately. The question of labor is a difficult one and hard to handle, and has greatly affected our school and church work.
CAMONGUA.

Bro. Argao is carrying on the work here and also at Kiluanje, where interest sprung up through the visit of Soba Kisanda.

The Chief of Kiluanje took his fetishes to Quessua and delivered them to Bro. Miller. Since that time Bro. Argao has been carrying on the work at both places.

DIANZUNDU.

On my last visit to Dianzundu things were hopeful, and since then good reports have come from Dom. de Souza, the native worker in charge.

HOMBO-A-NJINJI.

The good work continues at Hombo-A-Njinji, the native Chief, preacher and evangelist growing more earnest and anxious about the salvation of his people. Four native stations have been opened and manned with preachers and teachers from this place.

Several years ago when work was begun in this place, the village consisted of four small huts and everything was heathen. To-day there are more than forty good houses occupied by Christian families. These with a large number of people from the surrounding villages make up the congregation, which number more than two hundred well-dressed natives. At a distance of about two miles from the village you reach some of the native farms, which consist of about six acres each of cassava or mandioca together with sweet potatoes, corn, etc. These people believe in working six days per week. In no sense of the word can they be called lazy.

The native chief is the leader in every good work and is beloved by his people. Here church and school work is being carried on and much blessing has been added during the year. On my last visit we had large congregations and twenty-one probationers were added. Quarterly Conference was held and several marriages were performed.

On leaving, many of the brethren accompanied me to the other side of the river, where we parted commending each other to God.

LOANDA.

Here we have had a most strenuous year in church, school and evangelistic work. After Bro. Duarte’s re-transfer by Bishop Hartzell owing to sickness of Mrs. Duarte and until the coming of Bro. Miller to Loanda, I took over the pastoral work. The services are well attended and considerable interest is manifest. Since April I have received thirteen on probation and four into full membership.

The meetings in our Hall at Altos Cruzes have been held throughout the year, the attendance increasing from 50 to 200. During my absence as District Superintendent visiting our interior stations, Bro. Miller came from Calomboloca to take charge of church and evangelistic work, his
place there being filled by Adao Gaspar Domingos. Bro. Miller has been acceptable to his people, doing all his preaching in the Kimbundu language. He has also been a great help in the other various and numerous things which always need looking after on a mission station.

The average attendance at the Sunday School during the year has been two hundred. A growing interest in the Sunday School Lessons is manifest. The majority of our Sunday School scholars, adults included, cannot read. Sunday School picture cards are eagerly sought after by adults as well as children and furnish them with material for thought and conversation. There is a marked improvement in the conduct of these heathen children and an awakening of interest for spiritual things.

The Day School has doubled in attendance during the year. Owing to ill-health, Mr. Santos left for Europe at the beginning of the school year. Miss Roush of the W.F.M.S. and Mrs. Shields have made good success, having one hundred-and-seven pupils equally divided between boys and girls. It seems necessary from a legal standpoint for Mrs. Shields to continue as Principal until such time as the W.F.M.S. can arrange to get legal papers from the Angola School Board or the Portuguese Government.

The Boys’ Boarding School under Mrs. Shuett as Matron has nine boarders. Eight of these pay an average of $12 each per month, their clothing being provided for them by their fathers. Mrs. Shuett has done good work in this department. We fear her health will not permit her much longer to continue on this field, her doctor having advised her repeatedly to return to America. Owing to shortage of workers she is willing to stay on for the present. She has been a faithful worker on this African field for twenty years.

Loanda, as always, still presents a large and most difficult field for missionary effort. Here we have a large white population, civilized natives and thousands of heathen, who follow their heathen practices, as the following incidents will show:—

D. is a young man who has been beset by the witch-doctors. He has tried twice to run as Christians do, but the persecutions of his father were so great that he yielded. Again he broke away from his father’s influence and sought again to follow the True Way, but now the witch-doctors have told him that he or his baby must die, and he is so worked upon that he has no heart for work or anything else. We sought to give him work at the mission. But this was quickly offset by those who will cut him off at all costs from those who seek his eternal good. What shall the end be?

B. has had much persecution as a heathen. Twice has she submitted to be tried by the sass-wood test. This is done by the accused person drinking a poisonous infusion made from the bark of a tree. She proved her innocence twice by vomiting up this otherwise fatal cup, but still her heathen persecutors were after her. Hearing that at the mission there was deliverance from such bondage she came, listened to the Gospel, and after a time delivered her fetishes, declaring herself on the Lord’s side. She is attending every service and shows a real interest in the Gospel.
Ndunga is the name of one of our most important Mission stations in a healthful region in the Lubolo country. To this work Bro. Dodson has felt the call for almost a quarter of a century, but only in 1910 was he able to fulfil his promise made to the father of the present chief. Here we have the beginnings of a far-reaching work among the raw heathen and the only evangelical mission in this large territory bringing civilization and Christianization to this large tribe. Its importance cannot be over-estimated and we do well to provide for the continuation of a work which has been so well begun.

I rejoice to report my first visit there. The station is beautifully situated on the side of a mountain, five minutes' walk from the large village or capital, in which the chief lives. The way is being prepared, and it looks as if it would not be long before some of these sons of the mountains would yield themselves to Him who is the Way, the Truth, and the Life. The chief and his people have built a good solid church which we dedicated to God on the occasion of my visit in July. Many people from the surrounding villages attended this impressive service.

Obstacles and difficulties have been many, but the experience of many years has enabled Bro. Dodson to cope readily and successfully with them. The buildings represent much hard skilled labor. They are made with the best material and the outlay is far from representing their real value. The missionary has done the work practically himself, for he has been unable to procure any trained workmen. To-day we are in a condition to go forward with the several branches of mission work already begun there, which consist of preaching, evangelizing in the villages, day school and medical work. All of these have been carried on in the midst of much hard physical labor, from which there is now an apparent rest and an opportunity afforded to do more direct missionary work.

LUTETE.

The work here began through a copy of one of the Gospels given to Luiz F. Buta by a missionary. This whetted his appetite for something more, so he went to our mission station at Pungo Andongo and bought several Gospels, one of our Kimbundu hymn books containing the Catechism, and a few Psalms and other portions of Scripture. I visited him last January and spent the Sabbath with him.

Like the woman who met the Saviour at the well he went back to testify to his neighbours and to tell them of the Light that had come into his heart through contact with the Word of God. He has put away his plural wives, renounced the worship of idols, and now there are forty of his neighbours who have given up their idols, keep the Sabbath and meet on the Lord's Day to sing hymns and hear God's Word read.

MALANJE.

Malanje is the present terminus of the railroad and the headquarters of our Patton Mission Press and gives promise of being a great centre. It will add much to the efficiency of our work in the interior to have a well-equipped
printing and book room establishment there, from which Kimbundu and Portuguese literature can be distributed to all our stations in the interior. We are looking forward with much hope to the day, not far distant, when we can put the Kimbundu Testament in the hand of every native who can read or who is learning to read.

Mr. Withey has given special attention in his translation of the New Testament to the unifying of this beautiful language so that it will unite the native churches and people scattered over this vast field which we occupy as a mission.

Our forward movement ought to be between Malanje and Lunda in order to complete the line of stations from Loanda to the far interior and hold the territory which belongs to us. A Central station could be opened, say two hundred miles from Malanje. This would fill the gap between our farthest advanced interior stations and the Lunda country where Bro. Springer is at work. From a centre of this kind native stations could be started, say twenty-five miles apart, going east toward Bro. Springer and west toward Malanje.

MATANDALA.

The little company of believers at this place are holding on their way and are asking for a native pastor to be sent to them.

MISULA.

Coimbra Angola is pushing the work at this place. On my last visit I baptized nine adults and four infants and was much pleased with the steadfastness of some of the converts. May many come to the Light in this dark place through this brother’s teaching and testimony.

NZAMBA.

Gaspar João P. Inglez was re-transferred to this station in January, 1913. Antonio P. Inglez, who was in charge, was sent to Queussa to help in the work there. Regular services have been held during the year; also gospel work in a number of the villages. This has been a hard field, but blessing has been given to the work and the Kingdom is coming.

QUESSUA.

Since Bro. Kipp arrived here last October he has been hard at work renovating the old mission property. Over $400 has been spent on the same, and still we must have more in order to complete this very necessary work. Here church school and industrial has been carried on during the year. The new church is finished and is a credit to Bro. Miller, who planned and directed the work, doing much of it with his own hands. The church cost over $2,000. This Bro. Miller paid out of his own pocket. Since Bro.
Kipp took up the work many boys have been presented by their fathers or guardians to enter our school here, among them three mulattos who pay $5 each per month.

Quessua offers a good field for an industrial school, and here we ought to have something worthy the name.

The W.F.M.S. work at Quessua and Loanda is making good progress. The Quessua Girls’ School has now fifty boarders. Miss Collins and Miss Drummer are faithful workers, and it is our prayer that many of these girls will become efficient workers.

Miss Roush, who is in charge of the W.F.M.S. work at Loanda, has now sixteen boarders. Six of these pay from $12 to $15 per month. There are a number of applicants for entrance to the Boarding School, but Miss Roush is unable to take them in until she is reinforced by a competent lady worker.

QUIBINDA.

In the face of difficulties Joao Garcia Fernandez continues the Gospel War at this place and not without some encouragement. On my last visit we had a memorable service at which nine chiefs were present. A short time after Bro. Garcia reported to me that one of these chiefs had made a beginning in the Good Way. His letter is as follows:

“We give thanks to Almighty God who works wonders everywhere. I wish to tell you and all the Church that on the 5th of January, at the eight o’clock morning service, God worked mightily in the heart of a chief named Cauico. That a chief of Quibinda should embrace the Gospel has tremendous weight. The opportunity does not permit me to write at length as I intend to in my report at Conference time. Following the example of Soba Cauico, another Soba, Quiquamba by name has begun to keep the Sabbath. I asked Soba Cauico if he would like to have a school among his people and if he would help such a work. He replied that he would build a school house in May (dry season).”

In addition to Bro. Garcia’s work on his station at Quibinda, he made a round trip of nearly all our native stations and preached to great crowds, especially at Hombo-A-Njinji, his first appointment, where under God he laid the foundation of that marvellous work, which is now going forward in the Ambacca under the leadership of Soba Hombo. Bro. Garcia is evangelizing among the villages, and at a near village they have begun to keep the Sabbath.

QUIONGUA.

Since Bro. Withey’s appointment to Malanje in July Bro. Wengatz has had charge of the station. Here church, school, industrial and medical work, although we have no medical doctor, has been diligently carried on during the past Conference year.
The congregation grew so large that the church had to be enlarged. Even now there is not room for all the congregation, some of them having to stand outside. One hundred-and-thirty persons have delivered their fetishes during the year. All of these attend the services regularly, coming a distance of ten miles.

Mr. and Mrs. Wengatz have had charge of the Boys' and Girls' School. Bro. A. J. Gibbs is doing excellent work as a teacher of these two schools, though Mrs. Wengatz still assists him taking some of the classes. The industrial work has been well looked after, and some beautiful dining-room furniture has been turned out by the boys under the direction of Bros. Withey and Wengatz, who have also spent several months in the bush logging and getting out the timber. Bro. Wengatz has a movement on foot by which he will help to make the schools self-supporting. He thinks that the time has come when pupils ought to be made to pay something for the education they receive. Several boys have entered lately for whom their people have undertaken partial support.

FARMING.—Bro. Wengatz has shown much ability in farming as well as in mechanical work. It was a very encouraging sight to behold a field of Indian corn with its twelve-feet stocks, loaded down to the ground with its golden grain, also sweet potatoes, yams, pea-nuts, and cavassa, ten acres in all, and to think that this was all planted and cared for by the boys and girls of this industrial mission school.

QUISANDA.

Antonio Vieira has been diligent in school work, but owing to some trouble the people had with the chief, they have left the place and gone to build in some of the adjacent villages and ask that the mission be moved to Musokori, a large village four miles from Quisanda.

SAMBA LUCALLA.

This mission is not yet one year old. Like Cadia-Ca-Ndondo, it received its first start from Hombo-A-Njinji. Here we have sixty members and probationers, of whom fifty-seven were baptized during the year. Among them are two witch-doctors. One of these witch-doctors is an old woman who has passed her three score years and ten, and is not afraid to tell the people how she received them and took their money, goats, chickens, etc.

It was the son of this woman who tore the great fetish Nganga Kasenda from its shrine and held it up to ridicule before the people who had come to his preaching service. He dashed the idol to the ground, giving it kicks and blows, that the people might no longer believe in its power to do good or evil. This incident made a great impression on the whole community. One of the first converts gave a comfortable house to the native preacher to live in, to which he added a large room made especially to conduct the services in.
Mattheus P. Inglez has been diligent in church, school and evangelistic work. In December, 1912, lightning struck for the third time and killed four boys of the station. Bro. Mattheus' faith was greatly tried. He wrote me saying that he felt a good deal like Job and that the Word of God and prayer were his meat and drink for several days. He was tantalized by his heathen neighbours, but God upheld him and brought him through this sore trial. There are a number here who still hold on their way. Bro. Mattheus' diligence in school work is highly commendable.

A steady advance has been made since last Conference, and we very much appreciate the co-operation of the new secretaries of the Board in New York, especially Dr. North, and feel that they are in deep sympathy with us in every detail of the work.

We have calls from a number of places asking us to establish missions in their midst, but for lack of men and money we are unable to comply with the wishes of those who want us to work among them.

The time has come for a training school for native workers. In Ambacca there are more than twenty young men with a consecration to the work of carrying the Light to those who sit in darkness, who with a few years' training on the right lines would become efficient workers in the Regions Beyond.

With regard to the Portuguese Government our Mission receives high recognition from the Governor-General, Major Norton de Matos. Recently in a public speech he referred to the work we were doing and said that if it was in his power he would subsidise our Mission, because it was a factor for the uplift of the people and was helping on the cause of civilization, in the country over which the flag of the Republic flies. It is our constant aim to make good Portuguese citizens out of the civilized and uncivilized natives of this great province.

Bishop Hartzell had an interesting interview with the Governor-General on his arrival from Lisbon. The Governor expressed his appreciation of the methods of our work and of our manifest desire to co-operate with the Government in helping the people on lines both of moral and industrial uplift. He requested the Bishop to let him know when he returned to Loanda from the interior and it would be his pleasure to consult more fully upon the relations of the Government to our work.


A report should be forthcoming to this Conference of the work of the Mission Press, especially as the proposed change to Malanje marks an epoch in its development. It was also requested at last Conference that a paper be prepared on this work, showing what has been accomplished, and saying something of plans for the future. What follows will answer both purposes.

In 1885 in Bishop Taylor's first party which began this Angola Mission, there was among the supplies a small 7-in. by 11-in. Pearl Press, a 100-lb.
font of phonetic type, paper and other materials, of which I still have the original invoices. In the party there were two professional printers, but devoted young Charlie Miller died in Loanda shortly after landing. The printing outfit was placed at Nhaugue station, being at first set up in a tent. One of Bishop Taylor's stone pillows was used as an imposing surface. Charles G. Rudolph, who was afterwards sent home, was in charge, and the fact was taken into consideration that William H. Mead, 'of blessed memory, who was there stationed, was also an amateur printer and an ingenious mechanic. I was a boy in my thirteenth year at that time, and was deeply interested in the press and its possibilities. The stress of the new strange life, the necessity of making our own living, sickness, changes and depletion of our ranks, rendered abortive all attempts, and nothing was ever done with the press in those days.

The phonetic type with its modified characters was brought out with the idea that it would be taken into the far interior, where a new language would have to be mastered and reduced to writing, and that it would be an advantage to have a phonetic system of spelling. The principle was a good one, but the strange characters were not necessary. The standard roman alphabet is quite sufficient for a perfectly phonetic orthography in most of the languages of Central Africa, and presents no difficulty in this way to those who already read in some European language.

We did not go into the far interior, as was at first proposed, but we did find an unknown language to reduce. The country, of course, had been a European possession for several centuries, and it was subsequently found that work had been done in Kimbundu by Jesuit missionaries of the seventeenth century; but nothing was extant at the time. No books of any kind were available as helps, neither was there a single person knowing both Kimbundu and English who might help us. We found it necessary at the same time to learn Portuguese.

Confronted with such a problem, unable at first to distinguish in the jargon the beginning or end of any word, much less to know what it meant, the language itself being so dissimilar to those of Europe in structure, with its grammar to be determined, its orthography to be devised, I shall always feel that we were highly favored in having in our party Heli Chatelain. He was a Swiss brother, a master of many languages, and an enthusiastic student along those lines. He mastered Kimbundu in a wonderfully short time, got out the first reliable grammar of the language, devised the phonetic orthography now in use, which is in accord with the best modern usage, and in more ways than one started us on the right road, at the time when we otherwise might have made many blunders. His translation of the Gospels of St. John and St. Luke were later published by the British and Foreign Bible Society. One cannot help wondering whether the work he afterwards accomplished in other fields was commensurate with what he might have done had he continued in this.

Meanwhile the rest of us came on more slowly, in the midst of many trials and tribulations, picking up word by word and putting them into use as fast as learned. Many good words have by long search been hunted out of obscurity, and are now in common use in a Christian sense. One often
thinks how easily and quickly an eager missionary may now acquire what it took so long to find out then, even though we have not yet the books we should have.

We early began the translation of hymns, the first being Brother Dodson's "Ngi kambudi ka Jezú." Some of these efforts were very crude. João Garcia tells the story of how in recent years he was evangelizing in the village of Katepa, near Malanje, and the people after expressing appreciation of his words, said that they used to hear such things once in a while when they went to the mission in the time of "Mr. Crocodile." "'Mr. Crocodile,'" said João, "who was he?" 'Oh, we don't know what his other name was," they replied, "but he used to make music, and sing 'I am a crocodile,' so we called him Mr. Crocodile." Upon further inquiry it appeared that the person they meant was Brother W. H. Mead, and the song was "When the last trumpet sounds, I'll be there." In this the constantly recurring refrain "I'll be there," they had understood as "I'm a crocodile."

Bro. Dodson and I made the first draft of our catechism, following the model of one that was used by John Wesley, and seemed to lend itself easily to our needs. Later we two, with Bros. W. H. Mead and Robert Shields, were a committee to pass upon and revise all such work. One of the last things which Brother Mead did was his version of "I am so glad that our Father in heaven," which he sang to the natives on his death-bed, and which is now in our collection. We used the mimeograph a little in those days in duplicating, but not much. Each one made his own copy, and his own book, of what was produced. After being engaged upon it several years, I finished a translation of the Gospel of St. Matthew, which was approved, and was published by the British and Foreign Bible Society. It has been often commended by educated natives familiar with the Portuguese version, and still does not require any severe revision.

At the first Conference which Bishop Hartzell held among us in 1897, while appointed at the same time Superintendent of Quingua station, I was made Superintendent of Mission Press. The remains of the original outfit were still at Nhaugue, considerably the worse for rust, dirt, and white ants. I went to Nhaugue with carriers, brought the press and material to Quingua, and put it in the best possible order. The little press is still running and doing good work. The phonetic type was useless, but we had by that time one other font. Bishop Hartzell too very soon sent out a larger 12-in. by 18-in. Gordon Press, heavy paper cutter, staple binder, imposing table, type, etc., to the value of $800.00 in New York. The freight and inland transport brought the cost to over $1,000.00, as all this very heavy material and machinery after an ocean and a river voyage, was brought seventy-five miles from Dondo to Quingua by carriers. We have added other things to our equipment from time to time until it is conservatively valued at $2,000. The next substantial two-room building on pillars in which the Press is now housed was also built by myself and school boys, the lumber being hard wood and gotten out in a most laborious and primitive manner.
Before the new press and material really reached Quionguia I went on my first furlough to America after fifteen years' continuous residence in Africa. While in America I compiled and had printed the first Kimbundu hymnal, the Religious Tract Society of London and the Tract Society of the M.E. Church sharing the expense. The book included also the Catechism, some Psalms, and other portions, and is the one we still use, although we have now nearly double the number of hymns. At a later date we also printed in America the Kimbundu Discipline, containing the most immediately necessary parts of the English edition.

During my second term of five years the present Press building was finished. the plant put in order, and I had to teach myself more or less how to do the work, and then the boys. We printed our little paper the "Mukunji na Ngola," which has run to seventeen numbers, and makes a neat little volume bound in paper covers. Some tracts, Sunday School lessons, many hymnal leaflets, school charts, circular letters, job work, etc., have also been printed. Two issues of the "Angola News" have appeared to date. The press work, however, has always been intermittent, and limited to times when there was relief from other heavy and exacting work. Our sales have been gratifying, and we have done considerable at colportage. Millions of pages of Scripture portions, hymn books, and other literature, both Portuguese and Kimbundu, have been sold and distributed. The Bible Society supplies the Scriptures on "missionary terms," which means that the books are in general to be sold, but at a price within reach of the natives; that from the proceeds expenses may be deducted and the balance remitted to the Society. We have thus far sent the Society £65 on this plan. The Board of Sunday Schools of our own Church has helped us from time to time by a grant in aid, which has helped us in some of our publishing, and in supplying helps for Sunday School and to all our stations. We are sorry to say however that this year our application has received no attention.

In 1905 after sending a representative to investigate us (who, by the way, was much surprised and pleased to see the equipment of our Press), the Bible Society asked that our own Board set me at liberty from other duties, to work at their expense for two years to finish the New Testament. They later made it two-and-a-half years. The request came just at the time that my health broke down on the field, and the two-and-a-half years were spent in America principally upon this work. I then returned to go over all my work on the field, and in consultation with competent native workers. This has taken a long time, as the old experience of heavy demands of other work has been repeated. We hear of persons with extraordinary ability to detach themselves from their surroundings and to concentrate on the work of the moment, but I have not been able to do much at this kind of work when hands and mind were full and there was scare an hour of any day when I was secure from interruption. Consequently my work on the New Testament has been mostly limited to such times as I could get away to native stations, or camp out for a month or two in the wilds. Now, thank God, it is finished and will go at once to the Bible Society to be printed. We know, of course, that time and further study will show many particulars in which this translation can be improved, but
even as it is, it is no snatch work, but the fruitage of twenty-eight years’ study and labor, and I believe neither the Bible Society nor our Mission will have any reason to be ashamed of it.

It is an interesting fact that in now bringing out the Kimbundu New Testament in this his centennial year, we are fulfilling a desire of Livingstone, on record in his missionary travels. It is another interesting fact in connection with my wife’s work on the typing of the final manuscript, that her father was a missionary translator for the British and Foreign Bible Society in Persia, where she was born. Miss Martha Speicher also helped me in typing in America, and the greater part of the Testament has been written in full three times.

I have esteemed the opportunity of doing this work a sacred and precious privilege. The slow and painstaking attention to the words of Scripture which translation necessitated has been a means of grace to my own soul. New spirit and life have been discovered in the words, and they have become more endear to me. I have had glimpses of the strength, beauty and depth of the character of Jesus Christ, that have brought the tears to my eyes and the words to my lips, “My Lord and my God.”

It is very noticeable how opinion has changed in certain quarters about African languages, in the time that we have been in the country. Bantu philology has become an interesting scientific study. The euphony, the regular structure, the grammatical correctness of speech, the degree of fulness of vocabulary, the persistence with which some of these tongues have held their own and preserved their purity in long contact with foreign languages is really remarkable. And when one considers that the Bantu languages were for no one knows how long the unwritten speech of savage peoples the wonder increases. Reading of the difficulties which workers in the South Sea islands encounter in Scripture translation, one feels that Kimbundu is far superior. Its capabilities were not known. Here in Angola it used to be referred to as the “language of the dogs,” and educated natives learned to be ashamed of their own language, as such men as these who are with us in Conference now acknowledge and lament. Now it is quite different; one does not hear such talk, and the Governor-General told me recently that a knowledge of the native language was going to be required in all who were appointed as Chefes. We are recognised very widely as the place to come to for Kimbundu literature.

The coming of Mr. and Mrs. Klebsattel in January last gave us great pleasure, and means much for the development of our Mission Press. He is well qualified as a printer and bookbinder, his heart is in the spiritual work, and in his good wife he has a worthy help-mate. I believe we can work together in harmony and to good purpose for the cause.

Our equipment needs further additions, among the first of which should be such things as are necessary for bookbinding. Our hymn book is nearly out of print, and a new edition will soon be needed. The remainder of the old edition was in paper covers, and I this year had them bound in cloth, but they will not last long. Only a few copies of Chatelain’s Grammar are left, and it would seem well to reprint it, as the grammar is.
often called for. I have long cherished the project of getting out a Kimbundu version of Pilgrim's Progress, well illustrated with really good pictures. We have the cuts for this purpose already on hand at a cost of $142. I have reason to believe that the American Tract Society and the Religious Tract Society of London would help us publish such a book, and it would undoubtedly give Kimbundu literature a great impetus. The Bible Society too can no doubt be counted on to print further translation of the Scriptures of the Old Testament. I still have in mind the printing of the abridged record of our first Conferences, for which I was commissioned some years back. The manuscript is now ready. School books and other helps of various kinds are needed, and we have among us trained teachers well qualified to prepare such. Sunday School lesson helps in Kimbundu are also needed. Our Kimbundu paper we would like to continue as a monthly and the Angola News as a quarterly.

For all such operations we need capital, and I wish to ask that at this Conference we take the necessary action to transfer to the Mission Press at least one thousand dollars of our Trust Fund, not for building or other expenses, but to be kept as capital for publishing operations. I believe that such a use of a portion of the Fund is in essential accord with the purposes for which it was instituted, and would encounter no opposition among us.

The time seems to have come for the transfer of the Mission Press to Malanje. There are certain advantages in a country situation that we lose thereby, but on the other hand it would seem that much advantage can be gained by locating in a town the size of Malanje on the railroad, with a large contiguous population, and in about the geographical centre of the Kimbundu field. A good sales room ought to develop there.

We see many difficulties ahead, and much hard work, but we are of good courage and go forward, trusting in the good hand of God upon us. The building problem will be a pressing one, as the two old small houses in the Malanje property afford very little accommodation, and have fallen into disrepair. The plans must be carefully thought out on the ground. A new residence, a church, a printing office with sales and storage rooms seem equally needed at once. It is quite impossible to house the Press and the printer there for some time to come, unless we rent or buy another house. We have fully one thousand dollars' worth of building materials, tools, implements and house furnishings on the ground now, and another thousand on hand in cash. There are however yet many expenses incident to moving and making the present houses safely habitable, putting the property in decent order, and further equipment such as oxen and cart, which must come out of this. A further $5,000 at least should be available, not necessarily all at once, if we are to go ahead with building operations.

We are thankful that at this providential time there has come to the aid of the Mission Press the Patton bequest. This is a valuable estate worth probably $40,000.00, willed to Bishop Taylor or his successor for the work in Africa. There was an extended legal contest over the will, but through the efforts of Bishop Hartzell, the plans to break the will were
...defeated. The estate is at present in the hands of the executor, but produces an income expected to amount to a thousand dollars annually. Eventually the property is to be sold, and the proceeds come into the hands of the Board of Foreign Missions as a permanent endowment fund. The present income and future interest is to be devoted to the work of this institution, which will henceforth be known as the Patton Mission Press.

Respectfully submitted,

HERBERT C. WITHEY.

Progress in the Lubolo Country.

REPORT OF W. P. DODSON.

The blessed Saviour said to His disciples, "Rejoice not that the devils are subject unto you, but rejoice that your names are written in heaven." This I believe is the spirit in which all should labour for Him to-day. But with a heart concerned only for His glory, it is a restful pleasure to meet on our daily way with sure signs and blessed that our labours are not in vain in the Lord. We come up from the Lubolo bringing our share of this good report which, coming up from all, makes that true Conference anthem that is to cheer us on another year.

At Ndunga the Lord has been with us, else we would never have been able to accomplish what has been done. The physical difficulties, with our equipment, were ponderous, but above the overcoming of these was that of moral obstacles threatening at stages to paralyse progress, and at times dared our faith but never staggered it.

Building up the place was practically completed at the close of 1912, but some "last things" remained to be done, and the fight continued with uprising brush which it takes time to fully conquer.

The valuation of the Mission plant independent of furniture, tools and medicines, is $2000, this being the estimate of the District Superintendent after several days' observation, and in which my judgment concurred when he said he thought it a conservative estimate, which becomes more evident the closer the observation. The wire enclosure around the entire present bounds, cost for material alone over $319. The labour and stone protection in many places makes it worth much more. The water supply by pipe from a natural stone reservoir delivers water at wash-shed, dark-room, kitchen, end of dining-room and the front yard, beside running to the garden. This is worth over $200, though it did not cost the station that much. There are ten buildings in all, each serving a useful purpose. The two largest of these are supported on the side toward the mountain by walls of stone and adobe in all 102 feet long, that of the main house being ten feet high, and settled on a foundation hewed out of the rock, and reinforced behind from water by lime, palm-oil and cement covered. The main house has an iron-covered verandah fifty feet long, and that building and the kitchen have fire-proof outlets and chimneys to the fireplace and
THE MISSIONARY HOME AT ADUNGA.

The persons in the group from left to right are Robert Shields, W. P. Dodson, Miss Amy I. Dodson, and Mrs. Dodson with baby William Taylor Dodson. View shows well the surrounding forest, and the high escarpment at the back. Below in front is an extensive valley of palms.
stove. There are American doors and windows and sash in two rooms, and in two rooms glass casement doors with outside blinds. The Lubolos are masters of dry masonry, by which I mean laying stone strongly without mortar. There is a lot of this work done at a small cost which represents stone terraces of value. Then the mason work done by Manoel Makala, if it had been done by any other native mason at only 60 cents per day would have cost over $187. But this man put in twelve months' work in all at $9 per month, a saving of $80. I desire to express again my gratitude to this man. He stood by me for years in the building up of Quiouguu Station. The greater part of the stone-work in and around the buildings here were laid by him under my direction. He helped me in Pungo Andongo, and in after years followed me to the Lubolo, and has stood by me there. Money could not buy the kind of faithfulness he has shown and some of his expressions I expect to carry out of the country with me in grateful memory. Once after a hard day as he stood looking thoughtfully around he said, "Patnao, people will come and look on this place, but no one will ever know the labour that has gone into it."

Well, we have at length a comfortable Mission, appearing from the inside much less rustic than from without. It is convenient for mission work, and not built merely with a view to our own short sojourn, but with the hope that it will be utilized for some time to come by those who shall come after us. Approaching either from the chapel a little lower down or from Ndunga village, you encounter to the left a house for the entertainment of native strangers or carriers. Near it is the "Inzo is Kinanga" or place of visiting with the Chief and natives generally. At the right is the Dispensary where we meet and treat the sick every day at 2 p.m., and separated from this, by a partition is the little place for food-barter. Entering the station enclosure you come to the main house, and above it is our guest-house, which was first occupied by Mrs. Shuett on her visit to us which we enjoyed for several months. Beyond the main house and under one roof is the dining-room, kitchen, wire-lined pantry, and my little office, flanked by a work-bench and tools. At one side is the little store-house, then the dark-room and beyond the wash-shed and appliances, including an endless clothes line running to a high tree, and worked by pulleys. On further is the mill-house and the large mill for grinding corn. Lower down is the goat-house and contiguous with it the chicken-house of three rooms, which has its separate enclosure. This is, in general terms, the plant appraised at $2,000. Adding to this the Inventory of furniture, tools and medical stores all amounting to $488.61, and which I present at this Conference together with the financial statement of account from the beginning to the present, we have the valuation of Ndunga Station as it now stands, $2,488.61.

The actual cost of everything upon the mountain side, and what it cost to bring or build it there and everything in connection with it, is $1,431.22, which comes within the limit of the forecast given last year. The gain in value of $1,057.39 is from three sources. First, the rate at which the people consented to labour, that is, regular pay without rations. Second, the American building material referred to which was saved out
of Pungo Andongo, and cost Ndunga only the transportation. Third, that
the skilled labour including a part of the mason work, and much of the
unskilled, was done by the missionary. There is a fourth not usually
reckoned on paper but counts for much there, that asset without which the
undertaking would have been impracticable, the finer work of the missionary’s
wife. Taking the liberty as I think I ought to view her in her capacity
as a missionary, I want to say, standing on the ground of this dear old
station the first stones of which were laid by my own hands, the place
where we were married and where three of our children were born, that
whatever God shall be pleased to bring out of Ndunga Station in the
Lubolo, the true founder of it is Catherine M. Dodson. She went there
quite alone, conducting a caravan over while I went to Loanda to Conference
where I was delayed. She made the first beginnings alone in the rough
cabin furnished by the natives, with scanty supplies which were reduced by
the time of my arrival to a cup of rice and less than a cup of tapioca.
She has been to the people what young and old call her, “Mother.”

The money for the founding of the station has been entirely from
special gifts, $653.24 of which I was enabled to raise, all the remainder
being by the personal efforts and influence of Bishop Hartzell, who from
the start has never failed to show his interest and active concern, which
I most gratefully record. I also desire to acknowledge the munificent help
of Mr. Charles M. Stimson of Los Angeles, who, though not of our
denomination, came in with his aid just at the time we most needed it.

Along with and all through the establishment of the “material,” and
very often by means of it, God has been working at Spiritual Foundations.
The daily walk and conversation identifying us with a large community of
people, daily teaching culminating in the regular observance of the Holy
Sabbath day and now in the Chapel offered by the people is opening the
doors of hearts and letting in new rays of light. Meanwhile the Sas-wood
Test, Slavery and Drunkenness have received in turn their blow, some
stunning cases of retribution following close on to our preaching against
the latter. But thoughts and practices long taken for granted as the only
open way for them to walk in, are sealing the doom of many just as though
death and destruction were prepared for them of old. And as to relief
from physical ills, there is nothing but child’s play in anything but charms.
Think of the mingled feelings of the missionary with medicine in his hands,
down on his knees gently pleading with a man whose life is fast going out
but refuses cure for either body or soul, but stolidly sitting up or resting
on his elbow meets his own fate like a gladiator, but spends almost his
last breath in a plea for his boy that you will not allow him to be enslaved
after the breath has left his father’s body—the only fear, the only concern
he has. Stoical, but human, a human soul. There is so much we are too
late to overtake, but what a call is there to cry aloud and stem the
awful tide.

When death settles down on the people as recently, taking away seven
in a fortnight from one village, it becomes grim. One cannot but reflect
that the very commonness of death must have its degrading effect on the
sensibilities of the people. It must be said that their funeral feastings
are not so wild nor so prolonged as in the more civilized parts so-called, and their dances are not obscene as are those. But oh, the prominence of such things in their lives! How truly awful it is! A bundled corpse hurried down the mountain off to the grave amid volleys from guns, with groups here and there, some wailing, some looking on in fixed silence, some on the ground playing games, some cutting up raw meat or cooking, others dancing and yelling, others laughing and joking. One might imagine it as very near the pit itself, and it is indeed nearer than they have any idea of, and there is the pang! You wonder at yourself how you endure it, and gazing on helplessly the words almost think themselves aloud, "Like beasts they live, like beasts they die," and your soul cries out, "Oh Lord, what shall I do? Oh, Lord, what can I do?" I should think it strange of anyone going forth in the Lubolo bearing precious seeds and not weeping now and again. Sometimes it is no small relief. Years ago I heard Bishop Taylor say something about his willingness to be a door-mat at the mouth of hell for the devils to dance on. I thought it an awful expression. It was, but this year I have several times tasted something at least akin to it, and I have pondered on what the blessed Saviour must have gone through that caused the prophet to describe it beforehand in the words:—

"When thou shalt make his soul an offering for sin."

We do not forget for a moment that we are pioneers, foundation layers, and to follow God in this one thing is our joy. And God has not stopped at giving us a clear call. He has given us His presence and power, and not once only, but time and again it has been clearly seen and felt. We are at the stage that has been called by one, the "getting light into them." It is an experience of lights and shadows. The effect seems first to draw people out then shut them up into themselves. The final test comes on later, just as men choose either the darkness or light. To us, it is like watching for the morning. It will come in due season if we faint not. I am very often reminded of former days in Quiongoua; wending my way over the hills to the chapel as it then was, to preach or teach, it seemed sometimes like such hopeless darkness that I could have thrown myself down on an anthill and sobbed out my anguish. To-day how changed! But it has meant a succession of faithful continuance in well-doing to the present, and abiding God's time.

In July we had a very enjoyable visit from the District Superintendent, during which the Chapel was formally offered to the service of God by the Chief and his macota, and the dedication service had its teaching effect. Many of the people were away, and some sick, but a hundred and fifty got together, and we had a good service, and Brother Shields made the acquaintance of new friends who will be glad to see him again. We were glad to welcome Brother Shields on our own account, he and Mrs. Shuett being the only missionaries we have had the pleasure of greeting in Ndunga since the first beginnings when Brother and Sister Withey tented near our cabin in the garden over two years ago.

We are seeking to make the Chapel a home centre for the people, and to make it as attractive as possible. We hold the school there daily
except Saturday, and now that the station is completed are giving ourselves up more actively than ever, entirely for the good of the people. We hold ourselves in readiness also to answer calls, to treat and nurse the sick, in which the Lord has blessed us. But the Daily School we are making a great deal of as the strong entering wedge against darkness in the minds of the younger people. We all go down and take part in it together, even baby William. We have the large organ there, and in the music our daughter Amy finds a sphere of usefulness as also in the teaching that follows. Without time to instruct her in the language, she is acquiring it herself, and for some time she has been working as a regular missionar y would. The young women and girls are very fond of her and this will open up a great opportunity. We have not yet succeeded in getting large or regular attendances on school. It still goes by waves, and it is a great joke among those who have sharpened their wits to see a novice before the chart displaying his thick-headedness. But even this popularises it, and the ball is rolling. The great mass as yet attach no real value to education, but I believe we have gotten them over the stumbling-block that it was to be a hindrance to industry, for they are not a lazy people, but generally employed. The gun they know and the hoe. These stand for meat and mush with them, and money for taxes, which is now a new spur. But some have already settled down to school, and with characteristic earnestness fight like Trojans to learn. One encouragement as to the Lubolos is, that disposition when they won’t they won’t and when they will they just will.

One of the young men hearing me speak of the plans we had for their good while with them spoke up and said, "Ngana, I do not know what the hearts of the others will lead them to, but as for me, here I am and you will find me ready." So far his words have stood for more than Peter’s before the cock crowing. He is the influential younger brother of the Chief, and during our first year he could look me squarely in the face, and with wide-open eyes without the slightest quiver of a muscle tell me the most barefaced lies. But he cannot do it now. He has a distinct sense of what sin against God is, and seems on the road to repentance in word and deed. He would be a power for good when truly converted. Even now, his understanding is so clear as to what is preached and taught that he can tell it off understandingly to others. Thus in word he teaches already.

But how is this work begun in the Lubolo to be carried on when we are gone? This you must know is a heart-felt question to those who have not spared themselves in seeking to found it, believing God called them to it. And we are very desirous that as a Conference we shall be awake to a due sense of an obligation to this neglected people, written in the records of our Mission long ago. It is in this direction we now feel burdened. As to our own part, in the fear of God we feel morally sure, if by His grace, upon the foundation already laid we can fill out the time left us in teaching, preaching and living the blessed Gospel, a plant will have been started that shall never be plucked up; but that is not sufficient, we must root down and spread.
I would like to tell out something that occurred in Boston which has made an abiding impression on my mind, which I have taken seriously as expressive of God's will and purpose. As I was reading and meditating one morning, feeling as calm as ever I did, and with no special subject in mind, suddenly a few words of Scripture were so deeply and vividly impressed upon me that I was prostrated to the floor and could do nothing but silently adore God. The words came with the clearness of a voice:—

"Behold, I set before you an open door that no man can shut."

If God has opened this door long closed to our Mission by other preoccupation, what field is there now at hand that makes a more legitimate demand upon us?

Fortunately it will not tax the resources of the Mission on our going out to supply our places, and it is my opinion considering all things, that a first-class devoted medical man and his wife should be sought.

Think of what the Roman Catholics have spent at Calulo! The Chief of Calulo on my visit there last year, pointing to that Mission said to me, "There is a Mission with a subsidy of five thousand dollars a year for twenty-five years, and its influence to-day is bounded by the hills that enclose it."

What could we not have done in the Lubolo with that sum! And put that over against the less than $1,500 in two years and a half, to place our Ndunga Mission where it is to-day, with its influence already felt over a large section, where human pity calls for help, where the death rate is simply appalling, and the light of common reason as to the things of even this life is so dim.

And yet, where have we seen the raw heathen respond in greater degree in so short a time than in this work so recently begun? Their chapel represents the united labour of six villages. Two of these are up on the plateau above us, two and four hours distant respectively, who came at the call of the sobba, and lived upon the food they had brought while doing their share of the work.

When I have sometimes referred to hard hearts and unbelief, some have answered up, "No, Ngana, we are going to believe." Once after a sermon the old Ijiku said with a sigh, "Ah, you must pray God to put these things into our hearts."

As to population, even after the desolating scourges that have passed over the land, there are no embarrassments from lack of numbers in the Lubolo.

When our new bell is mounted, it can be heard by over a thousand people at once, the most of whom could answer the call in about thirty minutes, the line of sound being more direct than their path over the hills. The greater part of these, when at home, are within the call of a strong voice. When anyone dies, we can hear the wailing from all but the two villages farthest off. When any of these have urgent business at the head-quarters at Ndunga, they can be found there before we have finished our wake, though we arise at 4.30.
If four missionaries were stationed at Ndunga and by turns two employed their entire time evangelizing, I believe more people could be thus reached than is possible at any other station outside Loanda.

Three hours’ walk to the west is the village of Kisongo, that thought themselves big enough to rebel against the Portuguese. Five hours north-west is Kenza, that looks more like a town than a village. A day and a half in this same direction brings you to Kabuta with twenty-two other villages of that densely populated region. At the same distance in a southerly direction is Kasueka where the Fort Magalhaes is situated. Mbanguanga and its surroundings is reached in the same length of time, with Saxi and Muhongo lying between. Calulo is distant a little over a day’s comfortable walk, and could be reached in one day by a native messenger in haste. Just beyond Calulo begins the upper Kissama, teeming with people from that region down beyond Dondo. But even a two days’ journey in a radius from south-east to north-west thus puts you in touch with a sphere of labour that in the years just ahead is to form a district at once populous and compact, where there is no opposition, and the attitude of the people toward us is one of welcome.

Ndunga has its advantages geographically, is a splendid place for a beginning, with elements in itself for a station of superior order. Besides it is one of the oldest sobbas with defined boundaries registered at government headquarters, and the original papers still guarded and handed down from sobba to sobba. While writing my report, the Chief loaned me these documents to look through. The original, now yellow with age but still clear, was written in the year 1687, one year before the landing of William of Orange in England. Others follow bearing date of 1744, 1748, 1756, 1759, 1776. Think of even handling a document preserved in the archives of heathendom of even date with the Declaration of Independence! More recent papers are dated 1808, and one as late as 1897 when Bishop Hartzell first came among us. Several of these papers successfully defend the title of “D.Sebastiao Francisco Ngolome Acombe” as the official title runs, against would-be usurpers of his hunting-grounds, the last being a judgment against our friend Sobba Kituxi kia Kalunga of Mbanguanga for 120 mil-reis for trespass and forcible occupation from which he was ejected.

Last year this chief came to Ndunga with two head of cattle and a large retinue of men, ostensibly to pay his long delayed tribute, as he told me, to the deceased chief, old Ngolome Acombe, but I observed it turned into a great Palaver in which I was invited to a seat on the leopard skin with the sobbas. It was a fine sight. I counted two hundred men equally divided and sitting in ranks facing each other. Sobba Ngolome led off in a speech of an hour and a quarter which was matched with one of equal length by Sobba Kalunga. No one thought of wearying of it. Rather it increased in interest as it went on. They blamed each other on the matter of their relationship on their grandmother’s side, and mutually complimented themselves on the felicity of the present occasion of State, and Sobba Kalunga had certainly caught them tenderly, for I knew the people had not tasted beef for a long time. But when after he had fully established
Mission Conference.

his blood-relationship, with the stroke of a diplomat he warmly proposed that now seeing they were of one blood, they surrender the document held against him, give him full rights to the hunting-ground and sit down together to the feast, there was a sudden dropping of black chins, and a silence that could be felt. The Ndunga side retired to the grass and soon returned with the final word. They expressed warm appreciation of the visit, rejoiced in the relationship through the honoured grandmother, indicated their willingness to enter into a feast in memory of their dead chief, but as to resigning their title to any of their land, never! The company broke up, pleasant visiting was continued, but the next morning the visiting chief went away with men and cattle. Every man in Ndunga young and old knows those old documents and that they stand for a title defended for over two hundred and thirty years, which they are still ready to fight for. This experience gave me a better understanding of the people, and I could but feel a sort of honour in being identified in the welfare of such as these, who though so abased by sin and reduced by repeated scourges from their evident former glory as a people, still retain such individuality and real love of country. Why is it a people like this cannot have sufficient missionaries and a government to conserve their splendid resources and lift them up to better things?

If we really mean what we have talked about so long, that we want to establish an Industrial Station in Angola, one that will pay and at the same time have a decided beneficial influence in the life of the people, I think we have come into possession of an opportunity to try. And whether we could or would succeed, I know men of the world can, and I believe, that if we neglect it long, they will. The industry I have in mind which suggested itself to me over two years ago, is that of the manufacture of soap. I believe at a very reasonable price we could buy the good-will of the people to the greater part of the canyon in which our Mission is situated, and purchase the usual title from the government. We would not want to buy a tract large enough to crowd the people out, but just sufficient to show them how palm trees ought to be cared for and kept productive. Incidentally coffee in large quantities is suggested also by the very look of the place. But a soap factory could be mounted with power direct from the mountain streams, or these could be utilized to the same end in electric power. The natives for miles around would bring in oil even in far greater abundance than could be at first utilized. They would send their sons to labour and learn. School work, Church work, all work would be vitalized, the source of drunkenness, palm wine, lessened if not stopped, and a small nation of people lifted out of the mire.

You may consider this perhaps a vision. Well, to me it is, and a clear one, and I do not hesitate to say in the fear of God, that if I were just coming instead of about to go out, I would grasp at the opportunity. My time here is too far spent to think in engaging in it now, but I wish is might be seriously considered and prepared for before it is too late.

I am convinced that conditions such as I together with some of you have endured for so long a time in Angola cannot much longer exist. Some day like the turning of an electric switch things will be changed economically,
and it will be well if we are not found under the ban of the words, "The children of this world in their generation are wiser than the children of light."

The work in hand has always been such as to absorb the attention and energy of the missionaries at hand, yet our work is increasing and I believe a wider range is forcing itself upon us, not only in the Lubolo, but beyond Malanje. If we ever had in the past reason to pray the Lord of the harvest to thrust forth LABORERS, how much more so now! That is the term the Lord of the harvest Himself used. The harvest requires laborers.

I have been deeply impressed in reading Dr. Chapman's account of his interview with General Booth shortly before the latter's promotion to the Church Triumphant. When asked the secret of his success, with tear-filled eyes the old veteran replied:—

"God has had all there was of me."

It was the measure of his surrender more than his abilities as compared with those of other men. And so I want to feel, and so I pray we may all feel in all He gives us to do. And if God has all there is of us and we thus truly seek His Kingdom, He will build up our work and add every needed blessing.

W. P. DODSON.

Things as they Are.

REPORT OF MRS. W. P. DODSON.

When the Saviour came to this earth He came to a people who had been the people of God for generations, of whom were the fathers, the giving of the law and the promises. From time to time down the ages holy men foretold of His coming. They were looking for His coming; they were expecting Him; but they were not ready for Him: therefore He was rejected. He was despised, He was ridiculed, He was held up to scorn and contempt. They were not prepared for Him: therefore they cast Him out.

We came to Lubolo less than three years ago to a people who did not know His name; who did not know even God the Father, except as the unknown who took no interest in them and with whom they had nothing to do. They had no sense of the guilt of sin, hence the coming of the white man telling them of a Saviour was foolishness. It is the white man's religion; for them it is too immaculate, they do not need it, they do not want it. They want the missionary, but that alone does not indicate that they want his religion. It reminds me of a woman among a crowd who came to see the inside of our house when it was whitewashed. As the others were loud in praise of the beauty of its whiteness, clapping their hands over their mouths in the midst of applause, she looked up to the walls and thoughtfully and slowly said, "As for me, I should not care to live in it." She would rather the little smoky hut in which she was born. It may be that the rest, if they had stopped to consider the matter, would have come to the same conclusion; but it was the order of the day to praise the work.
of the missionary, and often his religion is praised as in itself a thing of beauty—but always keeping in mind that it is not at all suited to them. They have no sense of God's laws, His justice, His mercy nor His love. They are farther away from Him than were the Jews. They are not prepared for the Saviour; and our work here so far has been to prepare a people for the Lord.

We describe to them the beauty and blessing of truthfulness and the bane of lying; and show them how their lying not only hurts their neighbour, but oftentimes does themselves even more harm. But they have made lies their refuge, and indeed it seems to be the only refuge they have. They take refuge in a lie as the ostrich hides himself by sticking his head in the sand, and hold to it as they would to life, even when everybody knows that it is a lie. We have taught them lessons from the Old and New Testament, have preached to them the Gospel; but with a sense that although their minds were being enlightened and prepared, it seemed often like throwing seed into a jungle, and therefore would not bear fruit to the salvation of the soul. The jungle must be cut down and burned and hoed before seed can be expected to take root and grow. The prophet of old said. Break up the fallow ground of your hearts and sow not among thorns. The Son of God reminds us that the fowls of the air devour seed fallen by the wayside, that the seed sown in stony ground springing up is scorched because of no depth of earth, and that among thorns, being choked, becomes unfruitful.

Co-operating with the Holy Spirit we must first make the soil, and this is oftentimes the most laborious and difficult part of missionary work. We must remember that the people are dead in trespasses and sins and have no moral sense of their duty to their neighbour, to themselves nor to God. Abstract teaching alone, with few exceptions, makes no lasting impression. We must lay hold on everything that comes up that will serve as a practical illustration and then drive the moral home. It may take time—but continual dropping wears away a stone. A missionary may know the language, know his Bible and his God, but he must know the native also; and unless he or a fellow worker tends to this matter of soil making, he may have some windfalls, but will see little or no fruit brought to maturity. It must be clearly understood, to get my meaning, that though this is the legitimate work of God's witnesses, it is not to be wrought but by the presence and power of the Holy Spirit.

When we ask what sickness caused the death of so-and-so we oftentimes get the reply that Mvunji (an evil spirit) killed him. They have no sense of the processes of disease or healing. If one person is quickly cured by medicine they look upon it as a charm and want that same medicine for whoever else is ill regardless of what ails him. Recently one morning at daylight the chief came over to the mission saying that there was a woman in the village who was dying and asked us to go over immediately. We found her with her throat so swollen that her tongue stuck out of her mouth and her eyes looking as if they were about to pop out of her head. She could neither swallow nor whisper, and with a child that was born the day before it seemed as if there was no hope for her. With treatment and nursing in the
afternoon she was talking, and those who had gathered to see her die exclaimed one to another, We have never seen it so before. The next morning we were called to the village of Mulemba further down the mountain. We found three children sick with the same disease. We stayed until near noon, and charged them that they should be taken into the house before the cool of the evening and should sleep comfortably warm. As I went down in the evening I found one of them in a hut with some women who were sitting around a small fire. He lay on a mat between them and the door, and every time the door was opened the wind blew directly on him with nothing covering him but a piece of cheese cloth. In vain I tried to persuade them that medicine was of no avail if they took no better care of him. Two of the children died, and when I went down to treat the third they had her hid, notwithstanding the fact that she was somewhat better. The white man’s fetish failed to work in the case of the two that had died, so they wanted no more of it. But despite the incantations of the witch doctor this one also died, and another and another followed, until now in a short time eight are gone. All in Ndunga with this disease whom we treated recovered, including the chief and three of his children. It does not seem apparent that what we have done for them in this respect has increased their desire to hear the Gospel, as those who were not in the habit of coming to church before have not been since. The ten lepers were cleansed, but only one returned to give glory to God. And the Saviour said, Ye seek Me, not because ye saw the miracle, but because ye ate of the loaves and were filled. And may we not infer that it was not because of the loaves they ate yesterday, but because of those they hoped to eat to-day. We have sometimes seen a person in the morning service and wondered what brought him to church, and sure enough the next morning we would find him standing at our gate asking for some favor or maybe merely looking for work.

Men may be mentally persuaded of right long before they are morally convicted of sin. The triumph of established habit is seen in the following: One Sunday morning shortly after we first came here the preacher went over to the village to invite the people to hear the word of God. An old man who was going to his garden stopped to listen. Presently he began to exhort the people to listen to the white man. It is true that we should work six days and rest on the seventh, and if we worked six days and rested on the seventh and came to hear the word of God we would not fail to have enough; and having ended, he turned his back on all and with his hoe in his hand, wended his way to his garden.

These are the conditions into which we came which in many respects are showing evidence of decided improvement. One day as a woman was telling me something, one standing by said to her, That is not so. Don’t tell her a lie.

They laugh heartily at the emptiness, foolishness, and deception of their religious rites and ceremonies. One Sunday recently when my husband was exposing deception used by masters of the art in spirit worship, one of them, a stranger to us, came in in the midst of the service. In a short
while he got so uncomfortable that he left. The congregation looked at one another and smiled, and afterward told it to the preacher as a great joke. Still, the fear of not appeasing the evil spirit clings to them as the skin clings to their flesh, and they cannot get away from it; and we are again reminded of the Scripture phrase, Bound in affliction and iron.

We sometimes think what a sense Martin Luther had of the power of darkness and the working of Satan, and oftentimes his strong hymn comes to mind:—

And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure.

The Gospels and Acts of the Apostles furnish the missionary with abundant food for reflection. When Christ referred to the prophecy regarding His mission of healing, deliverance and liberty, they all wondered at the gracious words which proceeded out of His mouth; but not being able to bear the truth, rose up, thrust Him out of the city and brought Him to the brow of the hill that they might cast Him down headlong. But He simply went on His way continuing His mission.

From our very smallest beginnings I have sought to press in a little school-work wherever I could, and though it was at first very intermittent, yet I felt willing in the midst of disorder to pay the highest price for anything that would lead up to a desire for improvement of the mind. Those who came to school came merely to entertain themselves, and excepting the chief and his brother from one day to another the school might be made up of different ones. They would come any time during the day regardless of school hours. On asking the chief whether they would prefer to have school in the morning or afternoon, he replied that they would like to come at any time from early morning until night. On finding that the greater number came in the early morning for over a year I had school at six o'clock. This was held outdoors as we had then no building, and when a rainstorm came on we frequently took refuge in the kitchen. At times on the approach of the chief, the boys would rise and go. He protested that he did not send them away or prevent them coming. As he tersely expressed it, Each with his own heart, each with his own heart. But finally when he stopped coming to school, he gave as a reason, that his makota (head men) objected to his being in school with boys.

It has been a disappointment to some that we have no boarding school for children. Some, including the chief, have brought their children, asking us to keep them. But these same children, although within five minutes' walk of the school, do not yet attend. Had we a school here supported largely on scholarships, the pecuniary benefit to the natives would not only be that we fed and clothed their children, but that in buying food
supplies, they would find at home a market for their produce. It seems to me that the worst feature of starting a station with such a school would be, that the native would get education, food and clothes so united together in his mind that he might never be persuaded to come to school unless he lived at the mission.

Our principle has been to get them to look around and see the natural advantages that God has placed in their way. We have appealed to them on the ground of their own industrious habits and natural independence, and have said to them in effect, Now do not lower your own standard, but seek to raise it higher. You have corn and oil; use what you need, sell the rest and buy clothing, and come to school and improve your minds. Learn to read the Word of God and search for yourselves and see what God has himself said He will further do for you.

In the beginning of our work at Ndunga, one day a man who had been attending school got disgruntled with Mr. Dodson about something. As he was leaving I said to him, Never mind about that, don't forget to come to school. After he had gone a short distance, I overheard him say to his companion, What a school this is where we can get neither anything to eat nor wear. From that time he attended only occasionally, until a few months ago, when he took a fresh start and has worked like a beaver. One day after they had gone over syllables for over an hour, I asked if we had not better stop and take breath. He spoke up saying, No, if we stop we will forget. And it really seems as if he has caught on with a grip that is going to hold.

Our little son, William Taylor, has his own following. He has attended school ever since he knew enough to be awake during school hours. The little children come to school to visit him and sometimes he goes up to a chart and they all repeat “ma, ta, ama” after him. These little ones who are not old enough to learn to read, learn to sing very sweetly. Having been born in their country, young and old are interested in him. The chief gave him the royal title and Soba they all call him. They have asked if when he goes to America, he will still be a Lubolo. They are anxious that he shall not lose his identity with them.

Our daughter Amy has been with us now a year. She has taken her part in teaching and in many ways has been to me an invaluable helper.

Since finishing the building of the station Mr. Dodson has joined us in school work. This has deepened the interest among the men, in whom is now our greater hope for regularity of attendance.

We feel that for the coming year the outlook is encouraging. We are going to have our difficulties and may see many cherished hopes swept away. But still, victory is sure. We know not the times and seasons which the Father hath in His own power: but we shall receive Power, even that Power which, beginning in a few unlearned men, has been the same, ever turning the world upside down and bringing salvation and peace to human hearts.

Catherine M. Dodson.
MISSION CONFERENCE.

Nine Months in Charge at Loanda.

REPORT OF RAY B. KIPP.

At the close of last Conference I went at once to Loanda to superintend our school work there and to act as mission treasurer during the absence of Mr. and Mrs. Shields. At the end of September I turned this work over to Bro. Shields and, according to the instructions of Bishop Hartzell, moved to Quessua.

Not being an experienced book-keeper, the treasurer’s work took a large share of my time. After his return Bro. Shields and I went over together the accounts and correspondence for several years past, and when I turned over the accounts they were, I believe, in clearer shape than they had been for nine years.

Our Portuguese day school follows the same course of study and observes the same holidays as the municipal schools of the city. As the lenten vacation lasted until April 15th, we hoped that Mr. Francisco Pereira dos Santos, whom Bishop Hartzell was transferring from Inhambane, would arrive in time for opening. However, he did not return until the end of the month, and was immediately confined to his room with a dangerous and painful ulcer, so that until the end of May, Bro. Duarte taught the advanced class in Grammar and History, and Mrs. Kipp and I the rest of the classes in the main school.

The primary room, with over thirty scholars, many of them not understanding Portuguese, and many of them badly governed at home, was in charge of Joaquina Clemente, who had already been in training as pupil-teacher under Mrs. Shields, and who passed well in the second examinations in February. It was a trying position with work enough to keep two persons busy, and she deserves high consideration for faithfully continuing at a task so trying to health and patience.

At the beginning of June Mrs. Kipp re-opened the native village school in our chapel at Altas Cruzes. With the very competent assistance of Palmira Bessa and some help from Miss Roush this work was kept up without interruption until the end of September with an average attendance of thirty-five. The importance, as well as the interesting nature of this work can be seen by referring to Mrs. Kipp’s report.

The Gospel services at the chapel every Monday night have been continued. Here I preached in Kimbundu every third week, taking my turn with the native brethren whose discourses I always supplemented with words of explanation, illustration or exhortation. A good proportion of our members attended this service as regularly as they did those at the mission, thus showing their appreciation of Kimbundu sermons. The attendance of pupils and their friends showed the value of the school as the handmaid of the gospel.

The disorderly element is still so unchecked in the Altas Cruzes that it seemed unwise to undertake to hold altar services there at night, and as
there were no evening services in Kimbundu at the mission we were without proper means to reap the results of our efforts. Nevertheless we believe our labor has not been in vain in the Lord.

At the request of Bro. Duarte I took the superintendency of the Sunday School at the mission. The secretary's record for the second and third quarters showed an average attendance of 140. About a third of the attendance was obtained by the older members of the school who went each Sunday to bring children from the homes and streets.

We had six classes and followed the international lessons. The supplies used are the Vox de Madeira with its supplementary lesson sheets, the Amigo de Infancia, and the Leaf Cluster and Lesson Cards.

Adequate classification of the primary department and preparation of teachers are here two difficult problems, the solution of which will make the Sunday School the efficient evangelical force which it ought to be.

Loanda Island is a long spit of sand separated from the city by the harbour and bay, and populated by native fishermen, who with their families number, I believe, over two thousand souls. Here while tenting under the cocoanut palms, I spoke several times to groups of up to forty persons. Afterwards I urged Manoel Francisco, one of our class leaders who works at the Naval Depot, to talk with the people individually as opportunity might offer. Some weeks later he brought word of premises which the owner offered for our use for a service every Sunday afternoon, an offer which Bro. Duarte at once accepted.

Lieutenant Almeida, one of our Portuguese members, had before coming to Loanda been deeply impressed by the successful and aggressive work of the English Baptists at and around San Salvador in the Congo District of Angola. His house is over a mile from the mission, where he has shown his zeal for the gospel by endeavouring to awaken the native fisher population of the Bishop's Beach, which lies right at his back door, and by his readiness to help in the new undertaking for the islanders.

In March Mrs. Kipp and I visited our native station at Colombolecta, leaving the train at Catete and passing the night at Calumbunzi, which is said to have three thousand inhabitants. From there we walked about twelve miles to Colombolecta, and found that hammock men for Mrs. Kipp had gone by mistake to Cassoneca where the railway, after a detour of some twenty-five miles, comes within six miles of our mission. We were gladly received by the native Christians and adherents. The millions of mosquitoes prevented our having evening services, but in the afternoons we had village meetings at Botomona, Quissambiri and Colombolecta. While here a young man came six hours' march saying he wished to be "baptized and born again." He had heard my talk from John III. at Calumbunzi, and had heard something more by contact with some of our Christians. I enrolled him as a probationer and commended him to the care of the church at Colombolecta.

In May I conducted service at the open grave of Isabel Castro. She was a faithful worker at Colombolecta from 1908 to 1910, and probably contracted
the disease from which she died from the drinking water there. In spite of long weeks of great suffering and heathen counsel from relatives she was faithful unto death, and has received the crown of Life. When we were at ColomboLoca we found that the women there, including some still heathen, spoke appreciatively of her.

I held the Loanda quarterly conference twice and the Quessua quarterly conference once, and was pleased with the clear and comprehensive reports of the recording steward at Loanda, Francisco Castelbranco.

I have solemnized the marriages of two of our native workers, Manoel de Silva and Adão Domingos, each of whom had first been legally married according to the laws of the Republic, thus setting a good example for our native Christians.

The first service in the new Quessua church was held the Sunday following our arrival. It is well proportioned and the interior coloring tasteful, a monument to the labors of Bro. Miller, of which he has no reason to be ashamed.

I have visited a few of the villages near Quessua and Malanje, and have several times conversed with and read the Scriptures to some of our adherents whom I found in jail. Missula I visited in November just after the "war" (victims, six) between the rivals for the chieftainship of the little village of Kibamba. While the Catholic outstations in that direction are closed on account of the polygamy of those in charge, Bro. Coimbra's consistent Christianity is bearing fruit in that wild neighbourhood.

In connection with our two removals I wish to express our appreciation of the patient kindness of Bro. H. C. Withey in packing up and forwarding our scattered belongings, thus saving me a trip to Quiongwa for that purpose.

In the latter part of July we had with us Professor Harlan P. Beach, whose visit was as enjoyable as it was unexpected and helpful. His experience as missionary in China, and as Secretary of the Yale Mission, his careful study (as editor of mission study text books) of many mission fields, and his especial interest in Africa, give unusual value to his opinions.

Fresh from an independent visit of observation to the mission fields of North, East and South Africa he was impressed, he said, with the unequalled opportunity which our mission has in this field with its thousands of square miles of unoccupied territory extending from Malanje to the Kassai. He thought it the plain duty of our church to effectively occupy this region at once. Otherwise we must relinquish the claim we now hold as a mission to the centre of this broad zone across Africa, from the Katanga copper country just north of Rhodesia to the Atlantic at Loanda.

May God bring this message effectively home to the Methodists of America, and in all Africa speedily make His salvation known.

RAY B. KIPP.

Malanje, Angola, December 31st, 1912.
Report of Mrs. Shields.

Returning from England in October I immediately took over the primary department of the Day School, thus permitting the assistant teacher to help out in the W.F.M.S. work.

Believing it would be to the interest of the W.F.M.S. work (legally considered by Portuguese Educational Laws) Miss Roush was asked to join us and take over all the day girl pupils.

Mr. Santos then took charge of the boys and my attention was directed to those intending to go to the Government Exams.

At this time I took over the matron work of the boys' Boarding School enabling Mrs. Shuett to help out in the W.F.M.S. work. Of three boys presented at the examinations two passed.

Owing to ill-health Mr. Santos left in April, the school work then falling upon Miss Roush and myself. Miss Roush had at first the intermediate department, but recently has taken charge of the primary department.

Mrs. Shuett and Miss Roush have had charge of the sewing. Mrs. Shuett has made herself acquainted with the prescribed course in sewing and much interest is shown by parents and children in this Department.

A half-hour daily is given to religious instruction. Hymns, psalms and portions of Scripture are taught and the Bible read.

It has been my habit for years to make every visit to the homes of the children a time of prayer and Bible-reading.

Our school work of the past ten years here in Loanda has opened many of the homes where direct religious work could be carried on. Herein lies a field "white unto harvest."

Recently the R.C. parents of a young Portuguese lady studying English here at the Mission have given their consent to the reading of the English Bible with her.

Our present enrolment is 107:—Boys, 53; Girls, 54. Whites, 16; Mulattoes, 43; Blacks, 48.

Boys' Hostel in Loanda, and Vacation Experiences.

REPORT OF MRS. MARY B. SHUETT.

I feel that my first note should be one of praise to God for renewed health and strength to serve Him yet a little longer in this land where He has placed me, and also for my lovely vacation, the first in two years, spent in Ndunga, Lubolo, in Mr. and Mrs. Dodson's mission home. I can never, never forget it. At first the mountains had a peculiar effect upon me, they made me feel more weary perhaps than I really was, and my tired nerves refused to brace up while I found myself shrinking with a degree of fear, a thing I had never known in Africa before. This feeling left me after the first few days, but I never wanted to prowl around at nights. And when I got better and had life enough to take an interest in things, I did so enjoy the quiet and the long walks up and down the mountains, nearly always accompanied by a lot of boys and girls.
The song of the birds, the mountain streams, and the scenery as a whole were all a real blessing to me. But the greatest benediction was the spiritual atmosphere of the home of our beloved pioneer brother whom the Lord has blessed with such a long life of service in Africa.

My journey up country was broken from its usual monotony by the crossing of the Kuanza at Kiluanji, just below the falls, and while I had crossed four times before, this was the one to be remembered. We sat in the hot sun while my head man, a brother of the present chief, went to call the "pilot." To my surprise he returned with sixty men, women and children who came to see the white senhora travelling alone. This was about four hours' travel from the mission.

I waited until all my men and loads had passed over, and each time when the canoe struck the current the old men would all begin to shout saying, Do this and that. At last my time came and with my head man we pushed off from shore. When we struck the current they all began as usual to shout, but the pilot standing in the prow paddled away with deep strong strokes. For some time one could not see that we were gaining at all, but in time we began to slowly creep to the other side. They landed me on some rocks and I thought all I would have to do was to step from stone to stone, when I was informed that I must sit on his shoulder the rest of the way. Three months later when I was ready to return, I was water bound, this ford having been closed in February or March on account of its being too dangerous to pass and thereby making my return journey longer by two days.

I did not see many villages going up. There was a not very large one about seven miles' distance from the mission. But how different coming back the other route! Leaving the station at three p.m. and going up the mountain very slowly, I was enabled to drink in the grandeur of the scenery all the more. There was the great Kuanza river threading its way through the most fertile valley I have ever seen. A large part being under cultivation added to the beauty. Interspersed among the many gardens of the natives were groups of waving palm trees, the nut of which produces the palm oil, this being the chief product of that country. From where I stood I could see the place at Nhangue where my dear husband awaits the Resurrection morn. Off to the right standing out clearly against the blue sky were those magnificent Pungo Andongo rocks. I felt awed.

After two hours' travel from the mission station, having gone five or six miles, I began to encounter villages. In seven hours' travel I counted six villages, one a large town just three hours and a half from the mission, and not less than three hundred people were out to meet me. The other villages were all fair in size. I found also that this continued more or less all the way to Caluluo, three days' journey. For my part I think the mission excellently located.

The trip was somewhat hazardous on account of the mountains, roads slippery from plenty of rain, no bridges whatever, I being dragged through the rivers, getting a good soaking twice, and we travelled more than the ordinary number of hours per day. The route proved to be longer than
we had anticipated, and after all, on reaching Dondo we were forced to wait three days because of a railroad wash-out. Altogether it was the trip of a lifetime.

Our Boys' Hostel.—While we have not made progress in numbers, I feel we are in condition where we can. We have moved to where we can be by ourselves in a four-roomed cottage with kitchen, pantry, trunkroom, bath, wash-shed and chicken-house. We hope to add a wing to the house which would give us a reception room, matron's room and enable us to move our dining room into a beautiful large room, leaving us however not too much room for the boys' dormitory until the second wing is built. Although times are hard and the cry is no money in the place, yet I feel for the conserving of the work already wrought and the future expansion it should be held, even if there is considerable expense in so doing. We must have furniture and dishes. We have been using borrowed furniture mostly. The school has paid in about $125.00, although some $40.00 was spent for furnishings. I feel the home is in a critical condition as yet and we must have a good table, hence we have chickens, eggs and fresh vegetables, the highest priced things in the market occasionally. So you will see by the balance sheet, I have not gained anything in the last three months, but the school has carried Aurelio. I am glad to report that I have received $30.00 from Miss Nelle Hunt and also a gift from Mrs. Harris which will tide us over for the present year for his support. And perhaps we might be able to take in another boy if one is available whom we might expect to secure for the work.

Of the spirituality of the school we have no great evidence, but we have passed through a test which I feel is a mark. This test has showed to me that God is working in the hearts of the boys. Aurelio, especially, has taken stands for right this year. One evening I was speaking to a new boy about the Voice which one hears in the heart. He said he had never heard it, and I asked the other boys if they had heard it and they all emphatically answered yes, while one boy went on to say that sometimes it spoke very distinctly, and when he disobeyed it he felt his heart full of sorrow. They often ask me to please let them have a Bible reading at night or Bible stories, showing that they have an interest in such things.

The Loanda school being provided with a sewing teacher on my return to Loanda, I willingly turned to the managing of a little school in Altos Cruces, which gave me an insight into the great possibility of that work there, but later on I was needed in the former capacity and it had to be closed.

For the last three months I have had the women and older girls' class in the Sunday School, which always numbers above twenty and sometimes thirty-five and I have enjoyed trying to teach them.

Respectfully submitted,

MARY B. SHUETT.
MISSION CONFERENCE.

General Work at Quiongwa.

REPORT OF HERBERT C. WITHEY.

It is with feelings tinged with sadness that I present perhaps for the last time, the report of Quiongwa station. The more than twenty years that I have labored here, beginning as a boy, and at the starting point of the station, when there was nothing of either buildings or work, and the experiences passed through while growing up with the work, have all together given Quiongwa and Quiongwa people a place in my heart and life such as it seems to me no other can ever have. The faces of not a few come up to me whom I feel assured have gone from these villages to their blessed abode, and some of whom have told me with tears in their eyes, or with their latest breath, that they would meet me there.

At the same time I gladly follow providential leading to another part of the field, and have good courage and expectation of blessing there. In May I received definite instructions from Bishop Hartzel to proceed to Malanje as soon as possible, to re-open the work there, and to effect the transfer of the Mission Press to that place. My efforts since then have all been to that end, which however is one that requires considerable money, labor and time for its accomplishment. At the end of June I handed over the charge of the station to Bro. Wengatz, and the financial statements herewith presented, and other items of this report, are for the period then terminating of eighteen months from the beginning of 1912.

The period has been one of much encouragement in the work at Quiongwa. The stirring among the people far and near around us, but principally in the Mukoro valley, has been much greater than at any time before. The attendance at the church services has been constant, and for a sparsely settled region remarkably large. Many have been coming steadily from as far as eight to ten miles away, starting the night before and sleeping on the way in order to be present at the opening of the first service. Our church building became too small, and we enlarged it so as to increase its capacity by two-thirds, and it is now again too small.

During the greater part of these eighteen months there was hardly a Sunday on which there were not some to give up their fetishes, or otherwise acknowledge the evil of their ways, and make choice of the way of God. There have been several burnings of accumulated fetishes, one heap of which was given up by more than 50 different persons, when one of those who set the fire was the widow of the greatest medicine man of the region, who had said that when he died the earth would quake, a prophecy which the natives noticed was not fulfilled.

Several leading men have freed themselves from polygamy, while others seeking the way are still held fast in this great hindrance of the Gospel. The most noteworthy case among those who are now free is that of Luiz Buta, the ex-sergeant of the militia and prominent headman at Lutete, some twenty-five miles or more from Quiongwa. He has become the centre of widespread interest in that locality, and on four or five different occasions people have come from there to "present themselves," and be "written down," and be more fully instructed.
We have kept a list of those who seemed to merit the name of “earnest inquirers,” but have been slow to increase our church membership, fearing inflation instead of growth. However in the period under view the membership has increased from 66 to 88, and besides these the earnest inquirers on our list, new cases, number 130. A number of these I believe are ready to be received on probation, perhaps to the number that would mean a doubling of our membership since last Conference, and about a hundred on the waiting list beside. However we felt, as did our leading native members, that slow but sure was the best policy.

Two women of our oldest members died since last report, one of whom, old Izabela, was especially bright in her death-bed testimony. She said the Lord Jesus was standing by her, and had opened a door by which she would enter the good place, and she was not afraid. At the last she sang earnestly, “I have a Friend, a Friend of the heart, His name is Jesus.” At her funeral I said to the large crowd assembled, “Did you ever hear of one who has faithfully done all your medicine men told you, and sacrificed to keep in good terms with the spirits (demons), who could say at the last, ‘I am happy and not afraid, my demon has come to take me to a good place?’” They shook their heads; they never had.

The natives have contributed in cash to the church collection $23.71, of which $15.24 was given in the last six months as thank-offering for the church enlargement, and while they were paying at the same time their hut tax, which was this year $1.50, instead of 60 cents as heretofore.

Our native helpers have done good work, in connection with which much might be mentioned of interest. Daniel Mande is the most quaint and original character among them, effective though almost illiterate. In the Lubolo he found one of his most earnest and well-instructed hearers, “Soma-ieta” (Chief-of-War) by name, was related to the people of another village a couple of hours distant, who were asking instruction, and that he frequently visited them. So Daniel got them together and, with the air of a bishop, said, “Here I appoint you to visit and teach these people.” Taking a sheet of newspaper he tore it into twelve pieces, and, giving them to the villagers, said, “Now here are twelve pieces for twelve Sundays: he is to go to your village and to teach each Sunday, and each time you give him a piece of paper, but only one at a time. By twelve Sundays I will be back again, and I want to find these twelve pieces in his possession as proof that he has been doing his work.” Soma-ieta’s interest dates from Jacob Mawene’s work in their village, and he is one of our earnest inquirers.

Our native brother Mariano José Christiano, who receives no financial help from the Mission, has been most faithful and efficient as Sunday School Superintendent, and in some other work. I suppose the average attendance at Sunday School has been nearly, if not quite, 200. The only exact record kept was of Mrs. Withey’s class of women, the enrolment of which was 130, and the average attendance 43. The teachers’ class, for the study of the lesson for the following Sunday, has met regularly Friday evenings, the attendance being about ten. They have been most interested, and the work of instructing a pleasure, while their progress in the knowledge and understanding of the Bible is quite marked.
The turn-out to mid-week evening prayer meeting has kept up to a much higher average than ever before, and generally it has been a time of real refreshment. As often as not the leader has been a native. Several times women came from two miles away after dark to prayer meeting, evidently with real soul hunger, for one of them said in her prayer, “I have been where they talk about all kinds of things, most of them bad, and no one speaks any good words, or anything about God, and I feel like one who has been in a hungry country.”

The Boys' and Girls' Boarding Schools have been under the immediate direction of Mr. and Mrs. Wengatz, and they will doubtless report that work in some detail. We have been workers together with Brother and Sister Wengatz for now nearly three years, and through such difficulties as have arisen I believe we have kept intact the bond of Christian union, love, and esteem. They have done good work, and we trust they may long continue to carry it on. Bro. Wengatz has taken a full share in all the work, and his preaching (so far through interpreter) has struck me as being most excellently adapted to the minds and needs of the people. His handiness in mechanical lines is also a most useful qualification in work like ours.

John Webba and his wife Sala have been right hand man and woman to Mr. and Mrs. Wengatz. They are faithful and valuable workers in many ways, but the untold value of the object lesson before the people of the Christian home life of Brother Webba and his wife is something that has impressed me again and again.

The coming of Bro. Gibbs with his knowledge of Portuguese, and practice in school work in Loanda, has been a great help to Mr. and Mrs. Wengatz, under whose direction his labors have more particularly laid.

My wife has ministered to me and to the work in many ways. I thank God for our home. She had made splendid progress in the native language, and has typed a great deal of the Kimbundu New Testament. In her work with the native women she made a place for herself in their hearts, and her class already referred to was a thriving institution. The coming of our baby in March, and the nearness of our departure for Malanje, made it necessary for her to relinquish the women’s class, and Mrs. Wengatz, who also takes up language like a sponge, has taken it in charge.

In these months I have been reaping results in another way, from the work of past years. The one who most excelled of the boys I had in manual training was Domingo Lopes, but although he had then a good Christian experience, we mourned him for years afterward as a hardened prodigal. He has been re-claimed, however, brought forth fruit meet for repentance, and for over two years now has walked worthily. He has been like a right hand to me in carpentering and making of furniture, and the specimens of his handiwork which can be seen here would be creditable anywhere. He has intimated his willingness to accompany me to Malanje, and can be most helpful to me there.

The statement and balance sheet which follow, will show that the station finances are in a satisfactory condition, and that for what has been done, and for freedom from debt, we are as heretofore not a little indebted
to the profits from the store, and also to earnings in the Boys' and Girls' Schools. A significant item, showing the confidence the natives have in us, is that in our balance sheet which shows $74.00 of their scant earnings on deposit with us for safe keeping. This is of their own initiative, and they hold no security for it.

May the great Head of the Church bless what He can approve of what we have sincerely sought to do in His name, forgive us what is amiss, and to Him be all the glory.

HERBERT C. WITHEY.

Women's Work at Quiongwa.

REPORT OF MRS. H. C. WITHEY.

The work among the women has become more and more endeared to me. Oftener as I have looked at them when gathered together on Sabbath mornings for the study of the Sabbath School lesson, seated on mats spread on the floor, attired more or less alike in their picturesque costumes, but with faces so different, some showing only curiosity, many the superstitition and ignorance by which they have been so long bound, but others alight with interest and intelligence, my heart has gone out to them and I have longed to be so used of God that I might be of real help to them. 130 have been enrolled in this Bible class. Some come from villages so far distant that they leave their homes on Saturday in order to reach here in time for the Sunday services. An average attendance of 43 has been maintained. Fifty-two have given up fetishes and made a start in the Christian life. When we consider what it means to them to give up their fetishes, many of which have been handed down from generation to generation, and carefully preserved, one cannot doubt that they do really desire to follow the Lord.

Since the coming of our baby in March, Mrs. Wengatz has kindly taken charge of this work.

For some months a prayer circle met half-an-hour before the opening of Sabbath School. This season of worship seemed to be appreciated and loved by the women, and blessed of God. Often on week-days, after selling their garden produce at the mission store, some would come to me, saying, "Senhora, let us go and pray together."

Typing my husband's translation of the New Testament into Kimbundu has also been a part of my work. I feel that it has been a privilege thus to help in giving to these people the New Testament in their own tongue.

RUTH BASSETT WITHEY.
Quiongua Boys' School and Industrial Department.

REPORT OF JOHN C. WENGATZ.

It is with much gratitude and thanksgiving that I consider the work of the past year and present my report. The dear Lord has been good to us in giving us splendid health. We have fared well in physical and spiritual blessings; both we, and the boys of the school in our care.

I have often watched the boys at their work, and with a full heart have said that every boy here is a gem. They seem to fully appreciate their privileges and advantages here. I have never before so appreciated the privilege of living for service, and the joy of working for God and souls.

The last conference year has been the happiest and most enjoyable year of my life. In the school the boys have stayed by us. Very few changes have occurred in registration, and we consider this desire to stay one of the strongest indications of progress. The advances in the school room have been very satisfying. Some of our classes have come up to the end of our equipment, and a desire still to remain for two or three years compels us to seek for better and more complete equipment and supplies to meet their needs and demands.

We were limited to about twenty boys because of our insufficient means of support for a larger number. We might easily have forty or fifty if we had scholarships or any other support.

Our school house is already too small and steps are in progress for an addition that will allow room for proper conducting of recitations and promotion of classes.

I think we are entering upon a new epoch for school support at Quiongua. Our financial help from friends at home has been far too small to carry on the work as it ought to be done. So, after praying and waiting for guidance from God, I proposed to the guardians of the children who came to enter, that they help support their boy while in school, and some have been glad to pay the $6.00 asked for, by a yearling, by work, or by bringing food such as they could raise. This plan seems to meet with favor and we believe and trust it will prove a success. Many have been here and asked to enter school but had to be refused, and my heart has been made sad to see them turned away after walking many miles to learn the way of right living, the way of Light and Life. For years missionaries have been begging God to send on the people for instruction, and parents thought they ought to be paid for sending their children here. God has heard and answered the prayers of His people. The heathen are coming and asking, yea, begging to enter our school and to learn of God's ways of living and working, and herein is fulfilled the promise, "Ask of me and I will give thee the heathen for thine inheritance," but we are obliged to turn them away. Some have repeatedly come and asked if there was no place for them yet. Some have pleaded as if it were for life, and I fear it was for life for some, and after being steadily refused, turned away with wet eye and trembling lip to go back to their dens of darkness,
sin, superstition and crime to work, live, sin and die as did their fathers before them. Sometimes I have not been able to keep the tears back myself: How sad! How awful will these things be to meet at the Judgment!

Death has once entered our flock. Paulo, the little son of our native worker Daniel, went home after a long and wearing illness. During the boy’s last days Daniel was at Malanje at work, and the child talked much about his father and how much he wanted to see him. He, though only the child, spent much time in prayer, and the day before his death said he wanted very much to see his father again, for Jesus was coming to get him. In the evening he again said he wished to see his father, but if he did not see him, he would go to be with Jesus. The following morning he passed away leaving a positive smile on his face which he took to his little grave.

Our school has a class in carpentry which has helped to make several pieces of very much needed furniture, for use and convenience in future years, besides the general repairs of the station. There is also a class in masonry which has been very busy and made excellent progress in their work. In the training special attention has been given to the use of the square, level and line. They have, during the last dry season, built a large roomy adobe dormitory for themselves, and this year a room in addition to the girls’ dormitory and a room to Bro. Webba’s house. This latter was entirely done by the boys without any help whatever, and it is a very creditable house.

Bro. Webba’s coming at last conference to help in the boys’ work has been much appreciated. He has been a strong hand in the industrial work as well as evangelistic, besides contributing much aid in school and about the station in general.

On the farm our work has not been a plaything. We were obliged to change and re-build all the fences in order to make them goat and pig proof. Our crops of beans and corn were first-class and the mandioca which will mature in another year is in good condition. We are determined to make our school as nearly self-supporting as possible, and I firmly believe that in five years three-fourths of our expenses can be paid from products grown here. During the past conference year the boys’ school has earned $298, but $232 of this as labor donated to the station for improvements, upkeep, etc. If means were forthcoming to pay for this, the school would be self-supporting.

We are very much in need of farm tools. It is very difficult to teach them to do things with old broken-up or worn-out tools. My heart longs to be with the boys in work and to teach them and associate with them as much as is good for them, but instead of this I am obliged to spend much of my time writing and begging for money for their support.

Bro. Gibbs’ coming to our help in February was also very much appreciated. This relieved me from the school room and gave me more time for plans and work in the industrial work in which I very much delight.
General View of Quiongua Station.
Lady Missionary just leaving on a journey in a "tipoin" (hammock).

Missionaries and Native Workers at Quiongua, 1913.

H. C. Withy

Photo by

Back row, left to right: Daniel Mande, Mariano J. Cristiano, Domingos Lopes, H. C. Withy, A. J. Gibbs, Sala (Webba's wife), Phoebe (Raymundo's wife), John L. Webba, Francis Manuel.

Middle row in chairs: Mrs. Klebsattel, A. Klebsattel, Mrs. Withy with Hesta Hartzell Withy, age 7 months, J. C. Wengatz, Mrs. Wengatz.

Seated on mat: J. Raymundo Lopes, João Manuel Ngunga.
The month of June we spent in the bush at the Quanza, getting out logs, later to be hauled up and sawed for the boys' mechanical training, as well as for use to the station. Though the work was hard, it was a needed change and rest which we hope to profit by in the coming year.

Respectfully submitted,

J. C. WENGATZ.

Girls' School at Quiongua.

REPORT OF MRS. J. C. WENGATZ.

It is with feeling of deep gratitude to God that I review the events that have taken place in the Girls' School since our last Conference, now almost two years ago. Surely it has been months of blessing upon blessing, and the encouragements have far outweighed the discouragements.

We naturally supposed that after the two months' vacation caused by our going to Loanda at the close of the last Conference, many, especially of the older girls, would not return; but to our surprise and delight every large girl was in her place and all the smaller ones but three. Others came in place of these and our number, before the first month closed, was larger than it was when we closed for vacation. In all we have had fifty children in school, though never more than thirty-nine at one time. Having no legal way of holding the children we are subject to all the moods of both parents and children, and since they realise so little the value of what they might learn, they allow themselves to be governed by what they want the present moment, and thus many who are really promising are lost to us.

One of the older girls while she was home, because of being ashamed to say what she really wanted and afraid to displease her parents, promised to marry a young man who was not a Christian. She returned to school no doubt thinking the missionaries could save her from it, but the money had been paid and it was too late. Her father, when he learned that she no longer favored the boy, was very angry. sent and demanded his child at once, and accused her teacher of influencing her against him. The child refused to go and the word was sent together with an earnest appeal to come to the mission to talk the matter over. This he refused with a second demand for the girl. She cried and cried and said, "Can't the Senhora do something for me? I don't want to go." There was nothing we could do but offer her a home if she chose to stay; but she was afraid to resist longer, so she went away crying. When she arrived home her father told her that he had already received $9.00 for her from the boy, and he refused to return it. He told her that if she refused to marry the boy she must return the $9.00, and in such case she would no longer be his daughter. Where could she find $9.00? Of course she married him. About three weeks later the husband beat her with a hippo hide whip until the blood gushed from ten deep cuts on the back. She was unable
to do anything for weeks, and five months later when she came to say she wanted to leave him, she had five running sores which refused to heal. Before six months he divorced her and now her people have engaged her to another heathen man.

Muzumbi, our girl in training for a teacher, and whose life has been so full of interesting events, also contributes an interesting story this time. Her mother was very ill, and although she had steadily refused to go home to marry the relative her people had chosen for her, she felt it her duty to go and attend her mother in her last illness. This she did and remained perhaps two months, until her mother died. She intended to return to school when the funeral was over, but an uncle, an enemy to everything that is good, scarcely waited till the days of mourning were over when he delivered her to the boy and said, “Here is your wife, take her.” She did not want to go, but that made no difference. The boy said he would return home lest she get away from him again. She begged to come and say good-bye to the school girls and me, but he refused and even forbade her taking her hymn book and Testament. This, however, she managed in some way to do. He and his brother started with her to his home—a distance of perhaps fifteen miles. Her tears and pleadings were of no avail.

Word reached the mission about four o'clock that they had started at noon, and it seemed to us that she whom the missionaries had pleaded for and helped so often, was at last beyond our reach. I sat down to think it over, and it seemed the light and life of the school had left it. I tried to pray that the Lord would deliver her, but must confess I felt that when at last they had her in their clutches, two strong men with her on the road, and she only a child, it was almost too late even for God to help her. As I sat thus depressed with the burden of my thoughts a blinding storm was raging outside. The wind blew and the rain poured in torrents. Presently I looked up and could hardly believe my eyes when the girl stood in the door-way looking at me. She was thoroughly drenched save the precious gospels and hymn book, which, wrapped in an old waist and tied on her back, were safe and dry. She said they had gone about four miles on the way, when, by a piece of quick wit, she eluded them both and ran with all her might to the mission—her “House of Refuge.” The blinding storm hindered their pursuit of her, hence she arrived in safety. Once here, she seemed to have no anxiety at all. About an hour later, the would-be husband arrived and impudently announced that he had come to fetch her, but the chastising he received from Mr. Withey made him glad to get off the premises with few words.

Fearing lest they might try to steal her, I kept her in the room next to ours for two weeks or more, and all the hours of the night we could bear her praying, thanking God for her deliverance. Since that time she has had a steady growth in her spiritual life, and gives promise of being a valuable worker.

Death has visited us twice, first taking a little girl about eight years old. We saw that we could do nothing for her, so when her people wanted to take her home we could not refuse. She steadily grew worse and they wanted to try medicine from the witch doctor, but she refused saying, “I’m
a child of the Mission, you can go there for medicine.” The day she died she called two relatives who had been mission boys, and asked them to have a meeting with her. They chose the hymn “I have a Friend, a Friend of the heart, His name is Jesus.” She sang out with them and on after they stopped. One of them then prayed, asking the Lord to receive her. When he finished she said, “I’m a lamb.” We think she referred to the song “I am Jesus’ little lamb” of which all the children are so fond. Having steadily refused the witch doctor’s medicine, desiring a meeting in the last hour of her life, and leaving the testimony “I’m a lamb,” gives us the assurance that she was one of those of whom He said, “Of such is the kingdom of heaven.”

Less than a month ago a little girl about ten years old, passed away to be with Jesus. Her last weeks before vacation she seemed to spend much time in prayer, and her prayers and testimonies seemed to come from the heart. When she died, she was kneeling down praying, and they heard her say, “Jesus is coming to receive my spirit.” Her father, though a heathen man, wrote a note of thanks to me for teaching her to pray.

During the last year, I think, almost without exception, the girls have made progress spiritually. Sunday afternoon we have a meeting for prayer and testimony and religious instruction, just for the younger ones, the oldest one attending being eleven years old. These have proved helpful and some have prayed until they found peace in their hearts. The last meeting before the vacation in June I suggested to them that while they were at home they choose some one place where they could be alone, and go there every day to pray. When they returned I asked who had done it and where they had chosen to go. Several had remembered it. One little girl went every day by the side of a large ant hill to pray; another went into the cattle yard; another behind a pile of wood; and one climbed down into a hole. Only one went into the house. But I have no reason to doubt that the Lord met them alone in these various places and that they were helped in many temptations. It was one of these who, when her father said to her, “This mission is teaching you lies, and you cannot return,” answered him, “I’ve chosen the way of the Lord and I have begun to learn, and I cannot return to the things of the world.” She waited two days till they sent her to the brook and she came on to the mission with her gourd. When once she got on mission ground she was all smiles without a thought of what the future might have in store. She too had reached the “House of Refuge.” When asked what she would do if her father came for her, she looked as if she thought it impossible that he could take her away from the mission.

The children did a great deal of hard, faithful work in the gardens last year, having about three-and-a-half acres in corn, beans, makunde, squash, mandioca, peanuts, sweet potatoes, and yams. From these we have realised $55.50, which amount does not include the mandioca cared for for one year, nor the sweet potatoes still in the field. Beside this they have done other work since last conference amounting to $84.50, making a total of $140 toward their own support.
We have built an addition of one room to the Girls’ School dormitory, and can now more easily care for the ones we have, and have room for a few new ones.

Last Christmas the girls saw their first Christmas tree, and what a sight it was! To see for the first time a real live tree all dressed up in pillows, handkerchiefs, dresses, waists, pannos, pictures, books and the like, with candy and cookies and real loaf sugar on a box under the tree, and all of it for them, was quite enough to stun them until they only gazed, scarcely uttering a sound. Sala and I had done all the sewing ourselves at hours when the girls were either in the gardens or off for work, and although occasionally a bit of curiosity was aroused by a scrap of cloth left unnoticed on the floor, yet it was a complete surprise.

Early in the morning of Christmas Day we met for prayer as usual and enjoyed our Christmas lesson before the festivities could detract our thoughts from the real meaning of Christmas. Then the children followed us wonderingly to the school house where we were repaid for our hours of labour by seeing their happiness.

The gifts were very rude ones to be sure compared with what children at home would expect and appreciate, and yet they were sufficient to make glad the hearts of our little ones, and we were thankful.

Since the middle of March I have taught the class of women in the Sunday School, the average attendance being 49. The interest has been good and the work enjoyable. How my heart goes out to these women who come in such numbers to hear the Word, and yet only two or three can read the Bible or the hymns. I pray that God may help me that I may help them to really know Him.

The month of June we spent in vacation on the Quanza and the rest and refreshing there received has given us new strength and energy for the work of the coming Conference year. We shall enter upon the coming responsibilities with perfect confidence that He who has helped us in so many hard places will not fail us, whatever the new year may have in store.

Respectfully submitted,

SUSAN TALBOTT WENGATZ.

School Teaching at Quessua and Quioungua.

REPORT OF AUSTIN J. GIBBS.

Following our conference in Quessua in January, 1912, I continued teaching in the Boys' School in Quessua, assisted by Adao Gaspar Domingos. Most all of every forenoon I spent in industrial work with the boys. This we all found to be very profitable, adding somewhat to the support of the station, and preparing each boy physically and mentally for the afternoon school from two till five.
I noticed that the boys who came from the village, who often had but little and sometimes no physical work in the forenoon, were not prepared to do first-class school work in the afternoon, and absences among those boys were quite frequent. But the boys in the mission who were given good hard work in the forenoon, prized the afternoon school and were prepared to get the most out of it.

I greatly enjoyed the prayer service with the boys nights and mornings. In those meetings, as well as in our opening exercises in school which lasted for a few minutes, besides the singing and prayer, I usually selected just one verse of Scripture most suitable for the boys. I then gave just a short explanation and sought that each boy learn the Scripture by heart. My great desire was to give them God’s Word; for I thought that in all their remaining days, years after I was gone, the Holy Spirit might make God’s Word which they had learned in their youth a blessing to them in giving them light and wisdom in the testing time and directing them in the way which they should choose.

The work with the boys throughout the day was my joy and delight, and I feel that there was something of a like feeling in the hearts of the boys.

After the Conference here in Quoingua last January. I was sent from Quequa to school work here. There is nothing I enjoy more than teaching, unless it is studying with a view of teaching later. Since coming here I have been teaching all day. The girls of our Boarding School have gone to school in the forenoon and the boys in the afternoon.

In the early morning for an hour-and-a-half two native girls, Muzumbi and Ranzala, have done very commendable work in teaching the smaller children. Then I have taught the older ones from nine o’clock till twelve. Two of the most advanced pupils have assisted me by hearing two reading classes in the native language. Much of the remaining work has been in Portuguese.

The girls have shown both interest and ability and have demonstrated that they are fully equal to the boys who go to school in the afternoon.

Our afternoon session is from two till five. In this school either one of the pupils or Bro. Webba has heard one of the reading classes in Kimbundu.

The boys have manifested a most willing desire to learn, and the progress which they have made is very encouraging.

I have always had a great desire to teach the natives to read, for then they can read God’s Word. And to teach the boys and girls who have an ever increasing desire for the Gospel, and who are to be fathers and mothers a generation hence, is a real pleasure indeed.

During the last few weeks our school house has been painted both inside and out, which has not only greatly added to its appearance, but makes it more sanitary within and more able to withstand the beating rains and scorching sun without.
Preparations are already being made for another room to be added in the near future to our school building. I am thankful for the many opportunities and blessings in the past and am looking forward to a still brighter and better future.

AUSTIN J. GIBBS.

Church Building and Evangelizing, Quessua and Calomboleca.

REPORT OF WM. S. MILLER.

At our last Conference I was appointed again to Quessua with Bro. Gibbs, he taking the school and care of the boys, and I the church and general work. Bro. Gibbs was very faithful to his charge. Adao Gaspar worked with him until Adao was transferred to Xdambue.

The services at Quessua were kept up regularly, and included Sabbath morning preaching, followed by Sunday school, Epworth League in the afternoon, and visiting the villages. Also Wednesday night prayer meeting, and other special services during the week. There were eleven baptisms. Three members died, and four were taken for soldiers. Attendance at Church and Sunday School has averaged about the same as in time past. We saw neither increase nor decrease.

In September last Chief Kisanda passed by Chief Miyanji's village, and made quite an impression on the latter by his testimony of the good it had done him and his people to receive the Word of God. He exhorted him to do the same. The next day Chief Miyanji came to Quessua asking for a teacher, and saying that he would build a house and send the children to school. The next Sunday he sent his fetishes to be given up, and later I visited him several times in company with our native helper Argao. We talked to the people, and as it seemed a good opening Argao began the school with four children and two adults. While we were there the chief gave us what he called his "life protector," a charm which he had received at the Catholic shrine at Muxinia. He hesitated in giving it up, saying it was the only protection of life he had, and what would now protect him? He also said that neither bah, nor sword, nor disease could hurt the wearer. I proposed that he give me a knife, and let me try whether it would not cut him, in spite of his "protection." He owned he thought it would.

We were glad when our sister and fellow worker Miss Drummer arrived among us again in September returning from furlough. As heretofore she takes an interest in every department of work. Brother and Sister Kipp came to Quessua in October, and their coming has been a great help.

On September 22nd I had the joy of opening the chapel at Chief Hembe's village. Twenty-three were present at the service. I visited and instructed them here nearly every Sabbath. A still greater joy it was on October 7th to open the new church at Quessua.* It being the Sunday for Communion,

*This church, a large substantial building, Bro. Miller built at his own expense, doing also a large part of the labor with his own hands.
we celebrated this rite, dedicating ourselves anew to our Saviour and His glorious cause.

During 1912 the “Men’s Home Missionary Society” collected $22.98 and the Women’s Society $2.50. The church collection amounted to $30.66. The contributions of the Home Missionary Societies went toward the support of Bernardo dos Santos at Cahungu station.

During the year I spent six weeks in visiting the native stations at the request of the District Superintendent. Cahungu and Quibinda I visited three times, Kiluanji five, Ndembue three, Misula twice.

We re-built and heightened the cattle yard wall, covering it with stone. Five weeks work was required in repairing the wall around the mission compound in Malanje, to meet the municipal requirement. We planted about three acres of corn and beans.

At the council of the brethren in December it was thought best for me to go to Calomboloca. I accordingly turned all Quessua matters over to Bro. Kipp and went to Calomboloca, where I arrived February 1st. Here I maintained regular Sabbath services, and village visitation, and also prayer meetings every night in the week which were always well attended. I opened school shortly after my arrival with three boys, and in a few days had fourteen. At length I had thirty-seven enrolled, and once in a while as few as three present. My heart was drawn to this place more than to any other in which I have worked in Africa. I felt an uncommon love for the people.

In June the District Superintendent called me to Loanda, where I have been since taking part in whatever fell to my lot. I have helped Bro. Shields in the services and visited from house to house. Upon one occasion I buried a little child of one of our members.

Respectfully submitted,

W. S. MILLER.

Reconstruction at Quessua.

REPORT OF MR. AND MRS. RAY B. KIPP

During the past eight months our life at Quessua has been a kaleidoscopic one; God has graciously spared our lives, and opportunities for service have been varied in character and almost bewildering in number.

SUNDAY SERVICES.

Attendance at church has been confined generally to the boys and girls of our schools, and the few native Christians whom military duty has left on the station. Ten of the girls have recently been baptized, and several of the boys have awakened spiritually. The interest in the Sunday School lessons has been well sustained, and under Miss Drummer’s superintendence, the Junior League has afforded valuable training in speaking and in leading
services for both boys and girls. From one to three of our young men have
gone out every Sunday afternoon visiting Kisekele, Lahu, Kasusina, and
several other villages near the Quessua stream and the Lombi river with
some degree of regularity. Owing to the swampy nature of all the streams
of the region some of these places become almost inaccessible before the
end of the rainy reason. In June a man from Lahu came asking me to
baptize three young children. He had an intelligent understanding of the
obligation this would place upon him, showing the efficiency of these
volunteer workers.

At Umba Muhongo's near the Lombi one Sunday one of the young men
found Umba's mother very ill, and surrounded by many fetishes. He told
her it was better to trust only in God, for if she should die trusting in
mahamba they could not help her to heaven. It was several weeks before
he returned. The old woman had died soon after he had spoken to her,
and blaming him for her death they drove him from the village. He says,
"If the Lord hadn't aided me powerfully they would have beaten me
severely."

HEMBE SCHOOL.

At Hembé, though the attendance has fallen off some as its novelty wore
off, the interest both in school and in Sunday services has been well sus-
tained. Their close attention to the stories of Jesus and His teaching as
explained simply from the Gospels, and their hearty enjoyment of the singing
is so refreshing that it has been a real deprivation to us not to be able
to attend every Sunday. This work is showing fruit in the occasional visits
to the mission of some of the young men, and we look for greater things
to follow. The teacher has been paid from the regular Sunday collections
at the mission and by freewill offerings from a fellow missionary.

OUR LIVING LINK.

At Camulia, Bernardo dos Santos, who is supported by the native Christians
and workers at Quessua, has a growing and interesting work. On July 12th
an interesting incident happened there. A little three-year-old girl who had
gone with her mother to the pea-nut field said, "Mother, listen to this
message which God has given me for you. How is it that you and the
other women say you are believers, but yet you smoke tobacco? It's lies." The
woman told her husband who is the head of a village. It so impressed
him, though as yet only an adherent with four wives, that he forbade his
household to smoke, and ordered that no more tobacco should be grown
about his village. His own pipe he had given up and smashed some
time before.

One of the converts at Camulia had witnessed to the Truth at a village
some three days eastward where he had gone to a funeral, and the people
wanted to hear more, so after the matter had been considered in our prayer
meeting and in our Missionary Society Bernardo and José Coimbra were
given two weeks' rations and permission to make a preaching tour in that
direction. They went six days' journey and were gone a month, preaching
to 695 souls in 31 villages.
MISSION CONFERENCE.

THE AMBASSADOR IN BONDS.

Bernardo is an ex-soldier and carries his discharge papers, as is customary, on his journeys. However, not to run any risks he applied for a pass before leaving Malanje, but he was told by the administrator's clerk that as they were not going to trade no pass would be needed. But on their return as they were nearing Cataca, thirty miles from Malanje, José, who was walking about a hundred yards in advance, was seized as a vagrant, and was put in irons until he should enlist as a soldier.

On the third day after this happened I suddenly changed some plans and went on that day to Malanje, instead of on the next. On the way in I met Bernardo, who gave me the news about José, and instead of returning home for dinner I waited until half-past three to see the Governor of the District. I stated the case and after a few moments' pleasant chat the Governor gave me a note to the administrator, who at once sent a telegram for the young man's release.

WITNESSES A GOOD CONFESSION.

Two days later José arrived in Quissua, Prison fare he said was very poor. He had soon gained the goodwill of the sergeant in charge and had been released from the fetters and allowed to sing and to preach. His fellow prisoners had said that God and the missionaries could not get him away from Mueve Puto (the Portuguese Government), and he had insisted that God could, if He wished, cause his release. "But," he said, "bear in mind that it may be God's will for me to be a soldier of Mueve Puto. In that case I will submit to God's will, but I won't say that God doesn't care for me."

OUR BOYS' SCHOOL.

On January 27th (the Monday after my return from the meeting in Quiongua) Mrs. Kipp took up the schoolroom work with the boys, of whom in a short time there were thirty, ten living in their homes near by, and twenty in the Mission. On April 23rd she gave up this work in response to the demands of an autocratic little learner who appeared that evening at our house. Since then various circumstances have prevented schoolroom work except for about a month and a half.

We find plenty of boys for school—or rather, their parents find us and beg us to take them. We would not be warranted in doing so, even if we had enough dormitory room and means of subsistence, except that we hope for a new missionary in response to the appeal of our Finance Committee at its meeting last January, a young man to give them his whole time. Really, two are needed—a school teacher and a teacher of industrial work, agriculture or furniture making, or both. The pastor should have all of his time for pastoral work and village evangelization. If we cannot have the help we need, we must let the school go—and yet, what is an African mission without effective school work? We just can't do without it!

I am persuaded that an efficient teacher without other cares could not only have a large and creditable school of boys here, but also could soon have auxiliary schools in several more of the outlying villages.
OUR GOVERNOR'S GOODWILL.

The Governor (of Lunda District) at Malanje has shown a friendly spirit, and appreciating the difficulties under which we labor in securing needed material and professional equipment, gave us a standard flag of the Portuguese Republic. I gave a talk to all our people on the meaning of the flag and on loyalty to the Government, and have placed the flag on the schoolroom wall, until a proper flagstaff can be erected. But the Governor has not promised (as was recently reported in our church papers) to furnish school books, slates, or other supplies: he has only said that he wished there were provision for so doing, especially to schools which would prepare to furnish well-trained young men for government employment in various trades.

EXTENSIVE REPAIRS.

The mission boys have been getting some valuable lessons in connection with the repairs on the mission manse. In March we walled off a corner of our back porch, making a much-needed pantry and larder, incidentally giving some of the boys lessons in adobe laying and carpentry. Before the end of the month I secured some logs and in a few weeks four of the older boys could use the pit saw, two of them doing unusually nice straight work. By the middle of April we were putting up stringers in the sitting-room to carry a ceiling of corrugated iron; and early in May, the rains appearing to be over, we began removing the eighteen year accumulation of thatch.

INTERRUPTED BY FIRE AND RAIN.

On the sixteenth a large pile of grass had been removed to some distance, and another pile lay against the verandah on the lower side of the house. Some time after eleven o'clock, in order not to have the pile away from the house grow nearer by fresh additions, I sent several boys to set it afire and to watch it, and went to early dinner. The noon bell had been rung but a few minutes when a passer-by rushed in and said, "The house is already on fire!" Stomachs' orders had evidently superseded mine.

Mrs. Kipp sent me for our valuable papers, and was soon hastening down the road to the W.F.M.S. home with them, the baby, and a fifteen-pound travelling rug. In a few minutes nearly every one on the station was there and all moveables except those in two basement rooms including a $200 order in boxes just arrived from Chicago, were soon safe from the flames. Meanwhile the men and larger boys fought the fire. Twice the house was afire on top, catching the thatch the second time where is had not yet been removed. I had gone down to see how things were going below, but an inward premonition hurried me back just in time with a wet couch cover. By three o'clock we had the fire well under control and in the evening were able to get into the basement and remove the more valuable and inflammable articles including kerosene. Mancel Charubom deserves special mention as the best of several good helpers at this time, standing by
and working hard on an empty stomach until sundown. After several days we got back into our roofless house. Then some of our goods were damaged by water, as we had several belated showers and one heavy rain.

Two-thirds of the long two-storey verandah was destroyed by fire, and the loss of ten days' time in getting things sorted out and into place again was nearly as serious a matter, to say nothing of the physical and mental strain. The W.F.M.S. ladies kindly took us in and "slept us and ate us" for six days at this trying time.

Some six weeks later Manuel Charubom (my one reliable workman) and I both came down with prolonged illness, so that our dining room is still unfinished. When that is done, the entire house, instead of only the back porch, will have an iron roof; bedroom, sitting and dining rooms will have iron ceilings instead of none; the sitting room has been re-plastered, and the whole house whitewashed inside and out. Besides the pantry has been built and the fire damage repaired. Incidentally one end wall two storeys high has been re-built. The total cost will amount to £550. The house even now cannot be considered a satisfactory permanent residence, but it will serve until something better can be built, and then will answer nicely for school purposes.

INTERESTING OBSERVATIONS.

All of the new boys who have come have been of a good age for entrance, too small to do heavy work, but altogether a promising set of boys, just the material we want to work on. In June Daniel Mande sent us out a young fellow whom he had picked up in Malanje and who said he'd like to know the Words of God and take the missionary to his country beyond the Kassani. The boy was from Lukoshi, and with his parents had been sold from there, some time shortly before Mr. Springer located near that place. Most of the caravan perished with smallpox among the Makiokio and the boy was alone and friendless in Malanje. He seemed such an intelligent and good natured lad that we had high hopes of him. But he had been mistreated and underfed for too long, and in less than a month succumbed to an attack of pneumonia. He said he was not afraid to die because God knew all about him, and seemed to be reassured by a vision he had of a white man coming to meet him. Cataio (a Portuguese slave name) and Lamba dia Ngenji (Traveller's trouble) were the only two names he could remember, but Jesus has, I am sure, a more beautiful name for him.

Narcissus came to us about the first of June to act as cowherd. He was very bold and boastful at first, and after a few days got his leg bumped in falling through a bed. He "took on turrible" crying all night long. Next day Mrs. Kipp and I went to Malanje and were gone all day. It was two or three days before he felt well enough to go with the cattle, but after a week or so I had occasion to whip him soundly for wicked boasting, and then someone made bold to tell me that on the day we went to Malanje Narcissus had walked to his home and back—a good twenty miles or more. He is strong and quick-witted and seems to take punishment as a proof of
valuable personal interest. Having learned that Narcissus was a slave, and
having been recently provoked by the persistent tendency of some of our
young men to secure slaves, I sent a over-hasty threatening message to
his "owner." Fortunately the message was to go through Coimbra Angola,
our native worker at Missula, and he refused to deliver it, saying that the
boy's "owner" was also a slave, and was an adherent of the mission there.
Further inquiry elicited the information that the man had some time before
been about to sell the boy, but being reproved by Bro. Coimbra had desisted
out of respect to the gospel, and that he intended later to send both his
own son and Narcissus to our school. So I sent an apology and thanked
Coimbra for acting the part of a faithful Christian brother.

OUR RURAL DELIVERY.

As Bro. Shields had said in January that he would probably be unable
to get to visit all the up-country stations this year, and it was then agreed
that I should help in any way I could the native brethren of the stations
near Queuessa, and as I was hindered from visiting them, I proposed to the
brethren at Quibinda, Camuila, Quissandra, Ndembue, Camongua and Missula,
a plan by which correspondence could be exchanged once each month, and
notified Bro. Shields and the superintendent of our mission press so that
they might take advantage of this regular time for sending correspondence.
The native brethren were a little slow to understand, but once it was started
seemed to appreciate the scheme. I wrote each month a circular letter and
sent a copy of it, one of the Amigo d' Infancia, and one of the Voz de
Madeira to each of the six stations. This service was suspended in June
because of press of work, and other circumstances, having been in operation
four months. It is some trouble to keep up such a system but well worth
while.

A NEW UNDERTAKING.

My sister Julia about a year ago, incidentally to her work as field
secretary of our W.F.M.S., found an old time friend of our family, Mr.
George A. McPerson, to whom she thought some of our needs might
especially appeal. Accordingly I sent him a list of several important
things which a gift from him might enable us to undertake, in conse-
quency of which he generously sent $100 to defray the expenses of
twenty native helpers at a six weeks' institute. Learning of this about
the 1st of April I at once began to plan for such a gathering, consulting
those of the native brethren whom I could see personally as to the most
likely season for the assembly, and deciding to set the latter part of June
and the first of August for the opening and closing.

Until the first of July we had hoped to have our District Superintendent
with us for some part of the time for a special emphasis on the evangelical
work, but in this we were disappointed.

Nor were we able to follow out the entire program as published in
the "Angola News," nor to continue for six weeks as we had planned.
Indeed owing to my illness we would have had to give up entirely had not
Mrs. Kipp gone forward with the greater part of my classes, as well as
with her own, during half of the session, which began July 5th and continued until July 28th. Fortunately some of those who had been planning to come were kept away by a combination of circumstances, else we should have been overwhelmed by large classes and thereby duties of hospitality. Owing to this narrowing of operations we have considerable balance on hand, as to the further use of which I am in correspondence with the donor.

INSTITUTE FOR NATIVE WORKERS.

The program as actually followed out was:—Morning worship and the following 30 to 60 minute classes: (1) Model school, (2) Simple accounts, (3) Discipline; Requirements for the Ministry, (4) Matthew; Sermon on the Mount, (5) Bible History, (6) Composition of Letters and Reports; New Orthography (Portuguese), (7) Books of the Bible: Finding place and using Marginal References. Miss Drummer, wife, and I were the faculty, and Bro. Campos, commissary sergeant.

The interest was excellent, and in every session of every class there was some sign of the need and appreciation of just the instruction given. One of the young men who arrived before classes began had to be taken home sick in a day or two, and returned just as we were closing the work. So disappointed was he that we were not continuing the work another week that he could not keep back the tears. Another brother from a distance, thinking the institute had been given up, came to attend a funeral at Malanje, and stopping on his return was with us for the final week, and had we been ready to undertake to continue until August 5th, as at first planned, would have sent for some of his neighbours that they might also come.

A CHIEF IN A CHART CLASS.

One whom we had not counted on having with us was Chief Quissandra. He came at the end of the second week, having just been acquitted in a trial for which he had waited over ten months in the civil jail at Malanje. He too wished some of his people could be there to learn and sent his son, a boy of fourteen, some thirty miles to call them, though at best, they could arrive in time for but a few days of the institute.

His humility was beautiful. He cannot read himself, but is anxious to learn. In the “model school” class where a dozen new recruits were being introduced to the Jindunda (reading charts) and syllable cards (for word building) he asked to be allowed to come up for lessons along with the youngsters. Touched by his pathetic eagerness to learn and to commend his humility I gave him a little covered pail containing a set of the syllable cards. (They are in five colors, one for each vowel.) His example inspired one of our Christians, a grown man, to make a second attempt to learn to read.

Our greatest disappointment was in not being able to use our Bible lantern slides. We used the lantern the first night and the wicks gave out. It was not a fine instrument at its best, and I had found it and its one hundred slides in the basement where the white ants had overrun the outfit
and eaten most of the binding off from the slides. But it had proved its usefulness in a series of monthly talks beginning at Christmas and continuing until May, covering the whole period of the Old Testament. We hope we can put the lantern in working order again for use until a better one can be secured.

OUR CO-WORKERS.

For the work of the Girls' School and among the women, I would refer to the report of Miss Drummer of the W.F.M.S., who has been faithful in her appointed tasks, and to whom we are indebted for much personal kindness

LATEST NEWS.

Additional pertinent news from Camulía has come to me here at conference. Manoel Gomes Oliveira, whose account of interest at Quindue led me to send Bernardo and Jose on their preaching tour, reports a list of six at Cafuxi and another seven at Cabandangala whose fetishes he has sent to me here to be burnt.

He says: "I left our brethren at Cabandangala asking the favor of the Lord that our Bishop and our pastor may have joy in sending them a teacher, for there are already twelve probationers there."

I understand that these are Lunda people and that they live beyond the Kwango river. Just think! Our people are already telling the gospel of our Lord Jesus Christ in the western villages of the same tribe among whom Brother Springer is at work east of the Kassai. Surely we will soon go forward to occupy the wide stretch of territory which lies between.

Incidentally this report of Oliveira's shows that we must give our people additional training now. While himself only a probationer this zealous brother both receives hearers "into the mission" and sends to our conference his report as catechist! Until a permanent training school can be started we must meet the need by training all such volunteers in short institutes and bring them into some recognized relation as workers.

Respectfully submitted,

RAY B. KIPP.

Girls' Schools under the Foreign Missionary Society.

REPORT OF MISS ELSIE ROUSH, LOANDA.

I feel that God has blessed our work here in that it has steadily grown during the past year.

I am thankful to report seventeen boarding pupils or "interners," six "semi-interners," and thirty "externers," making a total enrollment of 53 girls. This may not accord with the report sent in by Mrs. Shields, as I have to include three or four girls in my report who cannot be included in the report to the Government because of their being under school age.
I feel that due thanks should be given for the co-operation and help given by the Parent Board.

For the coming year our hope is not only for a greater number of girls but for a greater number of lives being wholly given to Christ.

ELSIE ROUSH.

REPORT OF MISS MARTHA DRUMMER.

Last September I gladly returned to my work in Quessua after a year spent in America, on what they tell me was a furlough. I had the pleasure of meeting many of the great-hearted partners in the work there. Working hand on hand to meet the needs in all the foreign fields, I came back greatly inspired and with more zeal (if possible) for seed sowing. Surely the Lord will send the rain. I know there is some good ground. The school has grown some this year. Our number reached fifty-three in the family at one time, though a large number has been on roll. At present we have three students whose fathers pay all their expenses. It is hard for people in Christian lands to realize how difficult it is to show this people the need of sending a girl to school.

Old customs die hard. A man came several days' journey last year and brought two of his daughters. This year he brought two more. He seemed so anxious and happy to bring them here. I was touched by his fatherly interest in just girls. So I asked him his motive for bringing them. This is his answer: "My brother brought a girl here and when she went home she could read books, sew and write letters, and the man who married with her gave her father eight hundred mukutas ($24) more than the usual gift for women. Now if you will whip mine and teach them everything until they grow up I will be worth more than my brother. I have finished (mahezu)." So you see he has at least a business interest in our school.

With the exception of two weeks' vacation in May our school work has been regular. Within the past few days we have had and have now a number of sick girls. The doctor says it is bilious fever of the gastro-intestinal type, of which one precious little girl died on the 12th inst. From being on duty twenty hours out of the twenty-four my flesh has reason to be weary as I write this, though the spirit is willing to continue to fight the disease. I know the clouds will lift and His grace is sufficient. This, as all the years has been full of opportunity for service, and I have enjoyed good health till now. For a few weeks in July my pastor (Mr. Kipp) conducted a well-planned Institute for the native workers which would have been a great blessing but for sickness and other hindrances.

Those who came seemed hungry and thirsty for a little clearer knowledge of the old story. I had no idea how much just a little help would mean to them.

The faith of our Bible woman has been tested this year by the death of her only child and her husband's long illness. She too has not been as well as usual, but I can say of her what has been said of another good
woman, "She hath done what she could," visiting from house to house many times wading swollen streams, reading the Scriptures, singing and praying in villages unaccustomed to seeing women kneel in prayer. My heart's desire is for all these girls to be faithful witnesses for the King. As Superintendent of the Junior League I have tried to conduct it in such a way that not only the officers but every member should feel that he or she had a share in each service, and those who can read have grown more in love with their Bibles. With the help of Him whose promises never fail we look forward to another blessed year's work.

Yours in Christian service,

MARThA DRUMMER.

Called to the Work.

FIRST REPORT OF AUGUST KLEBSATTEL.

When I pass in review my life at this time, I am able to see 28 years unrolled before my spiritual eyes. In May, 1881, I was born in Pforzheim, South Germany.

One of my first impressions is of our first trip to the Sunday School. My brother and I were much rejoiced by hearing from our good mother, that we were to be allowed in any school, for we had not yet permission to visit the day school. The following Sunday we were a little nicer dressed than usual and went to school. Since that time we have constantly attended Sunday School.

The time passed along and, growing up, I had to go to day school, but you may depend upon it, that I was never the best of all.

After this time the choice of a profession stood before me, and I chose that of a printer. While spending four years in learning this art and attending also the industrial school, this part of my life passed very regularly to my twentieth year.

Although my spiritual life was a little awakened in the period of confirmation and although I nearly every Sunday heard the clean Gospel, and sometimes, too, the voice of the holy God speaking to my heart, I lived in bad sins until my twentieth year. I could separate very well sins and faults, the voice of the Holy Spirit and the voice of the unclean spirit, but the latter was the master of my heart, of my mind, until one night in an evangelization meeting.

"And the Lord shut the door behind Him" (Gen. VII., v. 16), as it is Scriptured in our German Bible, was the word which the Holy Spirit used to knock on my heart, to break it and to push me out of the very dangerous situation in which I was.

Since that time it is my deepest desire to become a real Christian, yet I am feeling there is still now much ingloriousness in my spiritual life.
In the 24th year I moved from home to another path of my fatherland in order to become more qualified in my profession. There I conducted a Sunday School and was called the first time to keep in a preaching meeting. After staying one-and-a-half years I started for a trip on foot, passing through the Black Forest and Switzerland and ending at Milan (North Italy).

At that time there was an exhibition there and during eight days I went through it. The last day came and only one pavilion was not yet seen, the African one. Besides the usual mission needlework there was shown some pictures, which illustrated missionary work and school in Africa. One photo showed a crowd of a Catholic mission station and the next one a few persons of an Evangelist mission.

In the midst of all these goods, between sacks filled with café, cotton, fine kinds of fruits and woods, looking at the pictures, thinking about all, especially of the Catholic-jesuit Mission. I took off my hat and prayed to the Lord in heaven. "If you can use me there, take me."

After all this I went back to my home country, where I remained. In the next year (1907) our Pastor chose me as helper in preaching, and with this certificate I became a member of our quarterly Conference. In future I received a good knowledge of our Methodist discipline, was re-licensed by our District Superintendent every year until we said "Good-bye" at home.

Our voyage out was with one small exception a pleasant time. We chose a German steamer because the travelling expenses were less, and we thought to save money for the mission was a good thing. After safely arriving in Loanda, we were welcomed by the good-hearted missionaries there, and, too, by some kindly letters from our Bishop and up-country missionaries, which did our hearts more good than we can express. And now we are here, we didn't come to have a comfortable time, or to see the dark continent, or to have nice trips; we came over to help in the Lord's work in any way, to help that Africa will become better.

AUGUST KLEBSATTEL.

Preparation and Arrival in Africa.

REPORT OF MRS. KLEBSATTEL.

The Lord's way is wonderful in the unfolding of His providences. That is my heart's expression to-day when thinking of my life. When six years old I first attended Sabbath School. After that I enjoyed it so much, that I wished to attend regularly. The Missionary Sundays especially I looked forward to with much pleasure. When hearing wonderful stories of missionary work I felt that I too wanted to be a missionary.

Towards the end of my school days there moved into our town an earnest preacher, and not long after I realized that I could not live longer without the Saviour Jesus Christ, and I begged Him to take possession of my heart. Since that time I have been a happy follower of Christ.
Seeing much distress around me, I began to work for the Lord's kingdom among the poor, visiting them and distributing tracts and Christian papers.

When sixteen years of age I myself became a Sabbath School teacher, and continued such up to the time of coming to Africa.

At the end of my school course I studied to fit myself as a kindergarten teacher. I found that in this sphere I could be most happy and successful. I had nearly finished this course when a missionary from China asked me to go to that country to open a kindergarten. I longed to go, but could not, and with deep feeling I buried the hope of becoming a missionary, as I then thought, for ever.

In my twentieth year I went to Pforzheim, Germany, to assist near relatives in their jewellery business. There I remained until last year.

Shortly after my engagement to Mr. Klebsattele, he asked me if I would accompany him to Africa. I consented. After waiting a long time we received our appointment from the Board of Foreign Missions. I went to England to study English. I could not remain long, as it was necessary for me to return home to make preparations for our wedding and journey to Africa.

Last year, at Christmas time, we left our home and arrived here in January.

When I first saw the little black children in the Sunday School in Loanda, I had a sad feeling because I could not speak to them and help them. Although still unable to speak to the little ones, I do what I can. I love them and pray for them.

The cattle boy, who can neither read nor write, is my first pupil. I hope with the Lord's help to show many people in this dark continent the way to heaven.

ELISE L. KLEBSATTEL.

Retired, and in Southern California.

REPORT OF AMOS E. WITHEY.

I believe I have sent two reports since there was a session of our Conference, and so I need only to add at this date, that I am restricted to the same limited lines of activity but with some considerable improvement of physical condition in some respects; yet not so to enable me to enlarge my field of labour although hope springs up that it shall be so. The mercies of the Lord are indeed new every morning and fresh every evening. I marvel at His wondrous works already wrought and the greater that are promised. Bless His holy name for ever!

My heart is drawn out in prayer for the native helpers that they may be "men after God's own heart." These have a great calling and opportunity, and if Satan gets an advantage of any of them he will be sure to use it to the greatest effect. I am delighted with the simplicity and frankness in their reports, and they seem to have a single eye or a single intention to glorify God. If they but guard this their "whole body shall be full of
Institute for Native Workers at Quessua.
Mrs. Kipp with Practice Class for teaching Methods.

Institute for Native Workers at Quessua.

Some of the workers who were present. The Missionaries are R. B. Kipp, Mrs. Kipp with baby Julia Vincent, Miss Martha Drummer at end of line.
light." "I fear," says St. Paul, "lest, as Satan beguiled Eve with subtlety, your minds should be beguiled from the simplicity there is in Christ." On that occasion Satan's proposals to Mother Eve were on the lines of advance. No hints of loss. But what a terrible loss was involved in the acceptance!

May they "watch and pray, lest they enter into temptation," and prove all things with the three-fold test—the Spirit: the Word: the Providences. May the whole will of God, the blessed order of God, in all the work be found and diligently followed with perseverance. Now abideth faith, hope and love, and truly the greatest of these is love. This I pursue and my supplication is continually

"Be thou, O Love, whate'er I want; Support my feebleness of mind, Relieve the thirsty soul, the faint Revive, illuminate the blind, The mournful cheer, the drooping lead, And heal the sick, and raise the dead."

I expect thus to be "kept by the power of God" from backsliding and apostasy, the two great dangers of the age.

With much love to all,

A. E. WITHEY.
NATIVE WORKERS, Ordained and Lay.

Report of João Garcia Fernandes, Quibinda.

I have continued my work in the villages around Quibinda, and two Chiefs Kauisu and Kikuambi now observe the Sabbath. I cannot say they are Christians yet, but they have good desire. Kauisu has also put away one wife, and remains with but one. He also forebore to ask any return of the money he had expended in acquiring this wife.

For it is a custom in all Africa that no man takes a wife without giving a sum of money or cattle such as her family may require. If a man takes a wife without giving what is required of him, or fails to fulfil his promise to give, he is, if poor, accounted a good-for-nothing, and if he has means, he is a miser. His failure in this respect may also be considered sufficient reason for the wife to leave his house, for she also may be taunted by other women as being a woman without value. When the man has given the required amount he has the right to command her to work at any hour, and if a dislike springs up between them and they separate, the man can demand back the full amount that he gave. And this without considering at all the time she may have laboured for him under sun and rain, and though she may have lived with him ten or twenty years, and have borne him sons and daughters. He may also have given his daughters in marriage, and received for each one more than he ever gave for the woman he has divorced. This custom Kauisu has repudiated.

One Saturday in last December I went to invite Chief Kibinda (Quibinda) and his people to come the next day to hear the Word of God. One replied to me, however, that they did not care to hear as they were "making medicine" to Ngola Lemba (Nganga Kasenda, chief of demons) and he added, "What has God given us?" "We are making this medicine to Ngola Lemba," they said, "who will give much rain, and the river Kuanza will be full of fish." In vain I maintained that all good things come from God, and not from demon spirits. They said very openly that they wanted nothing with God who gave them nothing, and they added, "You will see the fish we will catch after this medicine."
MISSION CONFERENCE.

I went home sad, and prayed God not to allow the fish to come, when it would be taken as a victory for Nganga Kasenda. The Lord heard my prayer. It rained, and the river overspread its banks, so that they had every opportunity to fish in their usual way, but they caught nothing. We went on four months eating manioc greens and mushrooms. The women in this wet time do not put their manioc roots to soak to prepare flour, but depend on the soaked and dried roots ("bombo") which the outside women bring to exchange for fish.

After four months of such lack and comparative hunger Chief Kibinda came to me one day to ask me to write a letter for him, and found me eating "fungi" (manioc mush) with "kizaka" (manioc greens). I asked him in a joking way if he was eating fish. He replied he was not. I thought it was a good opportunity to show him the power of God, so I told him this lack of fish was the result of a prayer that I had made to God that He would not allow them to continue to give the praise to Nganga Kasenda.

It really was at some risk of my life that I told him this, for they might become so incensed against me as to kill me in some treacherous way; but I was not apprehensive, remembering the words of the Lord, "He that loseth his life for My sake, shall find it." I asked him if after this day fish should come, he would still say that Nganga Kasenda had sent them. He said "No." "I too am eating 'kizaka,'" I said, "but I am well content if you have learned this." "Tell me," I said, "do you still want to fight against God?" He replied, "I beg you, don't put your curse on me any more. It is God who made us, hands and feet; how should we fight against Him?"

In April they began to catch small fish, and my boys as well. More recently my boys have caught large fish, so that not four or five days pass without our catching two or three. One day the Chief came again before my door, and found some large fish bones thrown out, which he poked over with his stick. He looked meditative some minutes, and then remarked, "Here they are eating big fish." "Yes," I said, "it is so." "Have you a father who gives them to you?" he asked. "It is the same Father," I replied. "Who gives to all."

In March last I went on a tour of the stations in Ambaca by Mr. Shields' direction, and I was filled with joy by seeing the great blessing on the work there. How wonderfully different from the sad state of Ambaca in 1899, when we went there accompanying Pastor W. P. Dodson, and he very nearly died both going and coming. This time I baptized 74 persons in all, and did work in 49 days that I have not seen done before in two or three years. I ask the Conference that I may be sent again to this scene of my former labors.

At Quibinda we have five members in full and one probationer. They are connected with my household. Of the people of the place we have only one, the Chief Kauisu. The people at Quibinda prohibit their children from coming to school, for they say there are two dangers in it. First, they learn to forsake their "idols" and thereby are in danger of dying. Second, if
they learn to read and write, the Government will see that they are "civilized," and will take them for soldiers. Two boys learned to read from Mr. Kipps' charts (a very good work), but they were punished for it.*

Respectfully submitted,

JOAO GARCIA FERNANDES.

Report of Mateus P. Inglez, Tomba.

At Tomba according to my custom, and as the Lord has helped me, we have kept up our services as follows:—Class meeting at 8 a.m., preaching at 9, catechism drill in both Portuguese and Kimbundu in the afternoon, and another meeting at night. Every week-day morning at prayers we have reading of the Bible, and after prayers school. I have also visited and taught in the villages.

At the Conference of 1912 Cristovo F. Kablingano and Joao F. Lourenco were appointed to Cadia-ca-Ndondo, and by our Superintendent's direction Chief Hombo and myself accompanied them to this new station, and opened the work. The Lord had already wrought a great work there, we were received with open arms, and I baptized twenty-one adults and six children.

In July I accompanied Mr. Miller, who visited the stations as far as Hombo, and we together baptized eighteen adults and ten children. Later we went on to Cadia-ca-Ndondo where Mr. Miller received five new members, and baptized five adults. I baptized two, and one child, and three of the members were married. We visited also Samba Lucala, where we took in nine members on probation, and baptized three adults and thirteen children.

The same month I visited the station at Quissanda and received three on probation, and baptized them. At Matandala also I received one probationer. In January of this year I visited Matandala again in company with Hombo and Domingos Pascoal, and we received four more members, of whom I baptized three, and celebrated two weddings. There are now six full members and twenty probationers in Matandala. In Tomba we have ten full members and thirty-two probationers. The visits of Mr. Shields, Mr. Gibbs and Joao Garcia did us much good.

The following is worthy of mention. In 1889 when I was in Hungu, the house I was in was struck by lightning, and my servant was injured, and a cousin who was with me had his clothes scorched in spots. On October 18th, 1905, when I was here in Tomba, already as a missionary, the lightning again struck one of the houses in which we had our school.

*Chief Quibinda (Kibinda) spent $7.68 on a "medicine man," killed three head of cattle and a large hog for the entertainment of the people who gathered to the making of this great "medicine," that he might have health and good fortune. But he has had trouble upon trouble, which things I will not relate, lest my report become too long.
It was a three-roomed house and was entirely burned, nothing was saved. On December 9th, 1912, the lightning again struck one of our houses at Tomba, and killed five school boys. This event caused us much sorrow, because of the deaths, and three other schoolboys were taken away by their fathers on this account.

MATEUS PEREIRA INGLEZ.

Report of John L. Webba, Quiongua.

At the Conference of 1912 I was transferred from Ndembu to Quiongua to become a helper to Mr. Wengatz. I began by taking charge of the morning worship with the boys. I felt very awkward at first in taking up my duties, and did not know how to come into harmony, it being the first time we had worked together, but I heartily praise God, who soon made everything clear. We have very good services each week, and the boys have learned well in the Catechism. On two days we have Scripture repetition and testimonies. It has been very encouraging to see a change in some who had not before felt the grace of God.

I have acted as interpreter for Mr. Wengatz in preaching, and have sometimes taken the Sabbath morning preaching myself. I also evangelize in the villages. Nothing can repay the kindness Mr. Wengatz and all the missionaries have shown me here. Mr. Gibbs has helped me much in my arithmetic, and I wish to follow the study farther. I help also in the school, taking the third class in reading Kimbundu, and in some other small ways as was needed.

My Sunday School class has been well attended, and I have had fifteen to twenty young men and boys, among whom some have shown good desire to learn, and answer the questions. I have enjoyed the industrial work with the boys, and none of them have failed to show love toward Miriam and myself. Sometimes I have heard them say among themselves, “We wish to have him here until his hair gets white.” It is my deep desire to consecrate myself more fully to the work of Him who died for me.

JOHN LEO WEBBA.

Report of Mrs. J. L. Webba, Quiongua.

It would not be easy for me to write a report to present at Conference even if I felt that I had much to report, which I have not; but I truly say that my heart is in the work among my people, and I have tried to do by God’s help faithfully the little things and perform the many duties which fill each day.

Last Conference I was appointed to assist Mrs. Wengatz in the girls’ school here at Quiongua. God only knows how I shrank from it, but after earnest prayer over it I felt that the work is the Lord’s; I should do
my very best, as I can’t repay what He has done for a poor African one like me. To Him only belongs all the glory! I have enjoyed working with Mrs. Wengatz among the girls in teaching them how to sew, wash and iron through the week, and on Sundays I have a Bible class with twenty-one. We have good times in our Sunday School lessons; the younger ones can answer some questions in the catechism.

Visiting in the villages one day I went with some of my neighbours to a funeral of one of the women. As we reached the place the people gathered together to hear us sing some hymns. After reading a chapter in Matthew we had prayers. The people thanked us for coming. How blessed to have access to the throne, and by our gift to thus labor that these precious ones may be brought to know our Lord Jesus, from whom they have wandered so long. Right after the meeting the man told us to be careful on the way, because the brother of the dead woman had gone crazy because of her death; he threw stones on anyone he saw, so we had to run part of the way. It was hard to run with babies on our backs, but we got safely home again. We pray that God may continue to bless His work in this dark field to His honour and glory.

SALA MIRIAM WEBBA.


My principal work has been in the daily prayer meetings, to which I gather the people every morning in the large room of my house. I accompanied our Superintendent Mr. Shields on his last trip to the new stations of Cadia-ca-Ndondo and Samba Lucala. In his report he will tell of the probationers who were taken in. Some were baptized and some were married.

On our brother Joao Garcia’s previous visit there were six weddings, and 29 were taken on probation.

I went to Luanda in July for medical treatment, and while there evangelized in the native quarter with Mr. Miller.

Respectfully,

D. MIGUEL MANUEL DA SILVA.


In 1911 and 1912 I was stationed at Dia Nzundu with Domingos de Souza where my work was evangelizing and teaching school. In September of 1912 however I was transferred to Hombo to be helper to Chief Hombo.

The day I arrived I was given charge of the school and certain meetings, and these I have kept up regularly. In March and April I visited our new missions in Samba Lucala and Cadia-ca-Ndondo, and preached at both places, being very well received.
In April, Pastor Joao Garcia visited us and preached many times. He baptized several persons and married eight. There is no doubt that the Lord has greatly blessed this pastor's work, and that much light is shining in Ambaca as a result of his labor.

Our Superintendent Mr. Shields also visited us and I went with him to the other Ambaca stations. He also baptized several persons and held quarterly conference at Hombo. Pastor Mateus Inglez was also present at this conference, and we will long remember the kindly teaching of this servant of the Lord.

On the 9th of this present month one of our adherents named Joao Paulo Martins, father of one of the boys in school, died. The boy went home to the funeral, and the family would not let him return to school, saying that the father's embracing the teaching at the mission was the cause of his death. The devil is a deceiver and the father of lies.

MANUEL FRANCISCO GASPAR.


I am glad to come to this Conference to give account of the work of the Lord in my charge.

As is my obligation, I have preaching every Sunday at 8 a.m. and at 3 p.m., and throughout the week we have worship every night and morning. I continue also to visit the villages. Our members here number thirty-one, and I have nine boys in school.

The Administrador of Duque (county town) is friendly to us, and told me that when our Superintendent, Mr. Shields, should come he wished him to call on him also as he had known him in Pungo Andongo. He wishes another mission opened at Samba Cangu.

In March we were much helped by Pastor Joao Garcia's visit whose words gave new strength to the believers.

DOMINGOS LUIZ DE SOUZA.


In November of 1903 I began to go to school to my teacher Joao Garcia Fernandes at Hombo-a-Njinji. In 1908 I was appointed helper to my teacher, and later continued as helper to D. Miguel, Chief Hombo-a-Njinji. In October of 1912 a letter from our Superintendent directed me to go and take charge at Samba Lucala. I went at once accompanied by D. Miguel, and by the blessing of God good light has been shed, for since that date fifty-seven persons, adults and children, have entered the good way.

I maintain continually our usual meetings, and visit the villages. The visits which our pastors make always do good. Twenty-one have been baptized. Mr. Shields greatly helped us by the medicine he sent up to use against the "garotilho" disease, and by buying three houses for the mission uses at a cost of seventy mil reis. May God's blessing continue on this work.

DOMINGOS ANTONIO PASCOAL.

Glory to God for the coming of His Son, our Lord, into the world, and He has opened in my heart a strong desire to preach His Gospel without ceasing in the region of Cadia-ca-Ndondo.

I have preaching service on Sunday at 9 a.m. and again at 3 p.m., and afterward I visit the villages to speak to those who will not come to the other services. I have also a day school, and in this I also teach the duties all Christians should know.

Our work is new, but already is much advanced. On Mr. Shields' last visit he held meetings for five days and baptized several believers. Three girls who then joined have been faithful. Pastor João Garcia on his visit also baptized several and celebrated three weddings.

I have built an additional house at our place. The medicine for the 'garotil' sickness which Mr. Shields sent us has helped us much.

CRISTOVO F. KABINGANO.


I was instructed in the Gospel by my pastor and teacher João Garcia Fernandes, at the Hombo mission. In May of 1912 I was appointed to the work at Cadia-ca-Ndondo by our Superintendent, and came here in company with Senhor Mateus Ingles and D. Miguel da Silva. I was well received by the brethren, who gave us a house of two rooms and a corridor in which to live, and who have helped us out from time to time with food supplies. Our brother Cristovo F. Kabingano is in charge here, and I am his helper. We keep up regular services and school.

The Lord has blessed His word here and we already have 61 members including ten children. God has broken down the difficulties that in the beginning of the Gospel opposed us here.

JOAO FRANCISCO LOURENCO.

Report of Antonio Vieira, Quissanda.

I come to report my work at Chief Quissanda's place, where I was appointed at the Conference at Quessua in 1911. I have continually kept up the Sunday services, having class meeting at 8 a.m. and preaching service at 9 a.m. Sunday School at 2 p.m., and afterward I visit the villages far and near. We have family worship every morning at six, and at seven in the evening. Day school holds from 2 to 4 p.m. on week-days.

In June when Mr. Miller visited us he baptized one adult and one child. Pastor Mateus Ingles received two new members on probation in July, and in September our Superintendent, Mr. Shields, married one couple.

I regret to say, however, that the people near Quissanda have moved away, and I think the site of the mission should be changed.

ANTONIO F. VIEIRA.
MISSION CONFERENCE.

Report of Chief Quissanda.

My conversion was a result of the preaching of Joao Garcia when he was at Hombo, and an account of the same was given in a previous report of our Superintendent Robert Shields.

In August of 1912 I passed the place of the kengale (an officer) of Chief Kiluanji and taught him something of the Word of God. He received the teaching gladly, and gave up his fetishes forthwith, and I sent them by his messenger to Mr. Miller at Quessua.

About this time my nephew was involved in a criminal case, and I being summoned on the same account was also taken for a criminal, and put into jail in Malanje, where I was confined nine months. I did not however cease to pray, and finding three other chiefs in the jail with me I taught them daily of the Word of God. They were Chief Ndeia, Chief Didisa, and Chief Mbande-a-Kasanji.

They became much interested, and since we were set free they, and even my nephew also, have come often to the meetings held at my place by the worker Antonio Vieira.

With respect,
D. FRANCISCO PAULO QUISSANDA.


In April of 1911 I was transferred from Nzamba to Tomba as helper to Pastor Mateus, but in March, 1912, I was sent back to my old place at Nzamba.

Going out to teach the Word in the village of Kimueia soon after my return, the wife of the head man of the place turned against me, and said, "You get out of here, you deceiver. If we saw that those who believe your word do not die, we might believe it, too, but you folks die just the same, so what is the use?" The others, however, silenced her, and said, "I st us hear what he has to say."

We have 29 members at Nzamba, and seven boys in school. We did not understand clearly about the Institute at Quessua, but I happened to be up there at the time, having gone to pay my respects at the funeral of my brother-in-law. What I heard of instruction in some things of the Bible which we had not understood before, and of the ways of teaching our scholars, made me sorry I was not there at the beginning to get all the benefit. We hope a like school will be held other years.

GASPAR JOAO PEREIRA INGLEZ.

Report of Antonio J. Inglez, Quessua.

By order of Rev. Mr. Shields I was removed from Nzamba to Quessua. I left Nzamba on March 17th, 1913, and left at that station nine members to be received when any of the ministers should come, besides the 21 members previously received. Five of the nine delivered to me fetishes to be burned which I left at the station.
Since coming away one of the nine I speak of has died, a young girl named Igracia, whom I think Mr. Shields will remember. Her death caused me much sorrow, for she was very helpful to me in many ways and to my wife. I kept up regular services at Nzamba, and had seven boys in school, some of whom I left with their father but others at the station.

On March 17th we left Nzamba and reached Malanje the same day by train, coming on the next day to Quessua. For a week however after my arrival I was sick. On March 22nd Mr. Kipp instructed me what my duties were to be in the care of the boys, taking charge of certain meetings and class in Sunday School, and visiting the villages. Some of this service I have fulfilled, and some not. My lack has been due to a sore from which I have suffered since April until now. I ask the Conference to excuse me as this was not due to my own will.

The Institute which Mr. Kipp conducted in July we found very instructive, and it gave us new courage in our work. We hope such will be held each year. I have not yet done much at Quessua, as I have been there as yet only five months.

ANTONIO JOAO PEREIRA INGLEZ.

Report of Coimbra Ngola, Missula.

At Missula I keep up regularly the services as I have before reported. Sometimes my wife takes the Sunday afternoon service, with the help of her sister Mariana, while I go out to teach in the villages with my son Sebastiao. I frequently visit the villages also during the week. There are twenty villages which I visit regularly. Chiefs Ngudi, Ndala, and Ngunza always receive me well, but the others very often do not.

One day last May I went out on Sunday morning as is my custom to invite the people to come to the preaching, and coming to the place of the Chief Koji, I found them conducting a divination on account of the sickness of a young girl. I said nothing to them but a greeting, but going into the house I found the women with the sick girl. To them I said that I was sorry to see that they were putting their trust in evil spirits and divinations, despising God who only could give life. I spoke to them many words and they gave attention. Going out I also spoke to the men who were divining but they would not hear. "How shall we know what has caught the child," they said, "if we do not divine? It is only thus that we can save our lives."

I returned to the mission house and held our meeting, but no sooner had we concluded than the mother of this sick child came saying, "I have come to put my sick child into the hands of God, for she is worse, and those diviners and medicine men cannot do anything for her." I asked her if she only presented her daughter; how about herself, did she choose the way of the Lord? She replied, "Yes, and my whole house, we want to put ourselves in God's hands and serve Him." Hearing these words I called my whole family together, both of the faith and of the body, and kneeling we prayed the Lord to help the woman and heal her daughter. I went also to the house where the sick girl was and we rubbed her with camphorated oil, and prayed for her again. The next day I went to see her and found
OLD PIRES HOUSE IN PUNGO ANDONGO.

Belonged to Col. Manuel Antonio Pires, Livingstone’s hospitable host in Pungo Andongo, in 1851, and hence connected with Livingstone’s memory. The present owner, who appears in the photo, standing in the front, is one of the oldest residents in Pungo Andongo, and claims to remember well Livingstone’s visit. The house has recently fallen into ruin, but the Governor-General of Angola, Major Norton de Matos, instructed the Administrator of Pungo Andongo to place upon the spot some enduring monument of Livingstone’s residence there.

See “Proceedings” of this Conference and Livingstone’s “Missionary Travels.”
her much better, and the mother happy and believing in the Lord. She has continued believing, and brought me her fetishes to be burned. More recently she came and asked leave to live at the mission as the Chief Kimbamba was persecuting her, and trying to make her his wife. He had sent men to tie her with ropes, and bring her by force. So I let her stay.

Another woman came with swelled limbs and sores hoping to be made well. She is much better, but not entirely well. Another woman came and seemed to want the way of the Lord, but we found she had other motives, and she has not done well. Two boys have come to me lately whose names are Mateus and Estevaö and who are doing well. Estevaö was much abused by his family because he would not consent to be made the priest of Nganga Kasenda (great demon). We had as many as twenty-four members but I do not count but seventeen now, as some have gone back to heathen ways.

Chief Koji has worked against me very much. He says to other chiefs who let their people come to the meetings and to school, "Why do you let your people go to hear the lies that fellow tells? Don't you see that if our boys go to school they will soon be taken for soldiers? If you attend to him he will be the means of breaking up our tribe." This has caused other chiefs to threaten their people and hinder them from coming to the mission. They are very angry with me sometimes and threaten to chase me out of their country, but I am not afraid of them.

COIMBRA NGOLA.

Report of Adao G. Domingos, Calomboloca.

I am thankful to God who has spared my life since last Conference, and through a serious illness. At that Conference I was appointed to Quessua as helper to Mr. Austin J. Gibbs, and I continued in that capacity until July, 1912, when our Superintendent Mr. Shields directed me to go and take charge of Ndembue station. I remained at Quessua however some time longer, while Mr. Gibbs visited the stations in company with Mr. Shields. After this I continued yet another month on account of my approaching marriage. This took place on November 14th, first the civil ceremony in Malanje, and the same afternoon the church wedding at Quessua.

(His wife was from the W.F.M.S. Girls' School.)

The next day with my wife, and Mr. Miller accompanying us, we went to Ndembue. The day after our arrival we visited all the villages around Ndembue, inviting people to the services, and to send their children to school. As no children came, however, we had no school while I was at Ndembue, but my wife and I visited the villages and talked with the people about the Lord's good news, she with the women and I with the men.

In May, however, Mr. Shields sent for us to come to Calomboloca, as that station was left vacant by other changes. We left Ndembue in the hands of João Kambingolo. Just after reaching Calomboloca I was taken sick and suffered with pain in my lungs on both sides. I had to go to Loanda for treatment by the doctor. Getting better I returned to my work.
The people at Calomboloca had gone to live in places at some distance where they could make gardens and watch over their produce so that our school was reduced to four regular attendants. I made a point, however, to visit all our members in the different places where they were to be found. Many also are scattered working on the railroad, to which service they went, for one reason to avoid being pressed for Government service, and for work for the traders. But I am thankful to find that they have not turned out of the way, but their hearts are toward the Lord.

In June the Administradores of Muxima and Cabiri appeared at the mission and asked me to show them the accounts and books of the school. I showed them, and they seemed well satisfied. They asked me how many pupils I had, and I told them only four just then, as the people had removed to places where they could make gardens and save them from famine. I told them also that the pupils only came because they themselves wanted to learn, their parents did not care to make them. They told me to complain of the parents to them, but I told them our work was one of hope, we did not want to press things that way. To this they said yes.

I pray for the blessing of the Lord that I may continue always in the way of the Lord.

ADAo GASPAR DOMINGOS.
WORK IN LUNDA.


The work in the Lunda field has gone on during the year enlarging and widening under the marvellous leading of God. We see more and more clearly as the days go by what began to be revealed to us years ago, and that is that He has His definite plans for this field. And we marvel more and more at the clearness with which the Heavenly Father makes known to us His times and His seasons.

The Fox Bible Training School has held its regular terms and the attendance had increased so that at the close of school on March 27th, there were 35 in regular attendance including four women and five girls. Most of these have given evidence of spiritual growth and an increasing number have been useful in witnessing and in village work.

Evangelization of all the villages within fifty miles has been our constant endeavour during the year. Practically every village within twenty miles was reached regularly every week or two, and most of those far away, several times. Much of the seed thus sown has fallen out of sight at present, but we are assured that there will be a reaping from it in time.

In 1910, two months after reaching the Lunda field, we were visited by a Christian Lunda named Kayeka, the son of a former Kazembe, and thus a scion of the royal house of Mwata Yamvo. He had been stolen when a small lad and carried off to Bihe, where he was held as a slave. His master allowed him to attend the school of the American Board, where he was converted, and soon had a burden for the evangelization of his own people. He had come in to the interior at his own request in 1910 to buy rubber for his master in order to learn if any missionary had yet come to the Lunda. Learning that there was one, he made a special visit to us, and as the result of the visit, he returned to Bihe to bring back his wife and family to stay.

He sold his gardens and got enough means together to pay their way through a war-stricken and famine-devastated country, where they found many of the natives selling children or relatives to Biheans for a few pounds of meal. They were three months on the way and underwent much hardship, reaching Lukoshi Station in January, 1913. Besides his wife and four children, eight others returned with him to their native land.

Kayeka has had years of experience as a teacher and evangelist and he held services in every village as he came along, everywhere preaching an earnest, vigorous Gospel of Salvation from the slavery of sin. We put him
at once at a round of regular schools and additional preaching tours. He
found an uncle and an own sister who remembered him, and there were many
other relatives whose acquaintance he made. His testimony carried weight
among his own people and doubtless will hasten the acceptance of Christ,
the Saviour, among many of them.

An interesting item in Kayeka’s testimony in prayer meetings was how
he had felt the similarity between himself and Joseph, who had also been
sold into slavery in a far country, and that, as God had designed Joseph to
be the deliverer of his people, so he, Kayeka, had felt that he had been
taken into slavery that he might bring back spiritual deliverance to the
Alunda.

Kayeka says that there are four or five other Alunda evangelists and a
large company of other Christian Alunda still in the Bihe who avowed
their determination also to return to their own country if Kayeka and his
party got through in safety. It is needless to add that these and their
families will be an untold blessing in the evangelization of this tribe. One
of these evangelists is the son of a former Mwata Yamvo.

With Kayeka’s party, there was also a Muluba named Kaluwashi whose
people join the Alunda on the east. This man had also had a tremendous
burden for his people and the other Babula Christians there in Bihe said,
“You go back with Kayeka and see if any of our people are still alive
and tell them the Good News of Salvation. We will take care of your wife
and children while you are gone and we will pay a man to go with you
to carry your box and chair.” Kaluwashi protested; he could take but a
few things and carry them himself and he could sit on the ground. “No,”
they said, “we will not have it so. You go as our representative and we
will not be put to shame. No, when you come to our people and teach
them, you must sit on a chair. And you must have respectable clothes to
wear, so we shall send the man with you. If you are ill he can take care
of you. It is not good for you to go alone.”

This man was one of the most earnest Christians I have ever met in
any land and one of the humblest. And the burden he had for his people
seemed to fairly crush him at times. He could hardly control his feelings
when talking about them. He says that there are several Babula evangelists
also in the employ of the American Board at Bihe who are resolved to
come in here and work among their own people if he can take back an
encouraging report. They know too well by bitter experience the need of
paternal supervision by some missionary society or, at least, having white
missionary neighbours; and that is all we can be to them at present.

Local conditions and changes largely brought about by the coming of
the railroad to Kambove this June, made certain adjustments imperative.
Most of the equipment at Lukoshi was transferred to Mwata Yamvo’s where
Mr. Heinkel has gone to build the Florence Station, so named for the
little daughter of Mr. J. H. Spoolman. It is a matter for devout thanksgiv-
ing that Dr. Arthur L. Piper has been appointed for that station as
Mwata Yamvo was especially desirous of having a medical missionary.

Mr. Heinkel was accompanied by Kayeka and several other families
who are to settle there. Jacob Maweni and Kalinswiki went with him also and one to return with him. Jacob's chief work there will be preaching and translation. He has shown marked efficiency in translating Kimbundu hymns and Scriptures into Lunda, aided by his English Bible. On the way there, a Portuguese trader tried to get him to work for him, offering him $25 a month and a wife in the bargain. Jacob only laughed heartily over it. He left that amount six years ago to enter the Mission and he prefers his $5 a month and work for God to anything else.

James Lubone has also done excellent work as an evangelist this year. He has come down to Kambove to accompany Dr. Piper to Mwata Yamvo's as his interpreter, etc. Peter Mpende is becoming more and more efficient in evangelistic work and so is Mwana Gatwe. All these boys need wives and are trying to get girls from their own tribes.

In conclusion, we must add that we have met with every courtesy and assistance from all the Belgian officials with whom we have had any dealings from the Governor-General of the Katanga, Col. Wangermee, down.

Once again, we thank God who has so wonderfully led us here into the Katanga and who has so manifestly revealed Himself to us and blessed our labors during the past year.

JOHN M. SPRINGER.

In a letter dated Kambovo, July 9th, 1913, Mr. Springer writes:— These are very busy days with us, as you can well imagine. We will be able to get up houses that we can be comfortable in before the rains begin. We have an abundance of stones about here and so will build most of our permanent houses of stone. The water supply is our chief concern.

I had a letter from the Governor-General stating that he had favorably passed on our application for land. I now am to make the formal application to the Committee Special that has the land in charge. I shall apply for a free grant and think that it will be granted.

This week I received a communication from the Governor-General asking me for opinion and information relative to the improvement of the status of woman (native) in the colony. I shall be replying at an early date.

I now have four afternoon schools in railway construction camps. Three of these camps will move on soon and our immediate opportunity will be gone in them. We will have three or four afternoon schools about town and in camps when we open our school in October.
WORK IN MADEIRA.

Report of District Superintendent, Wm. G. Smart.

As there has been no Conference since my last report was sent in, I trust that report will be read at the coming Conference.

WORK IN FUNchal AMONGST THE PORTUGUESE.

My first duty is to render thanks to Almighty God for His wonderful help.

Our meetings have been held regularly and on time; the attendance has been, on the whole, good. When the liners from New York or Boston arrive on Sunday it frequently happens that we have American Methodists at our morning service. The Sunday School has been regularly held too and the attendance of the children has been good. We often have more than thirty persons in the School.

The Monday night Bible Class is an interesting work. Some of the boys have had great pressure put upon them to leave us, but they have held firm. The sacristan of St. Peter's Church in which parish our building is situated gets hold of the young men and tries to persuade them that the Protestant religion is all wrong; another sacristan attended many of our evening meetings and made acquaintance with the boys in that way. The priests and their friends are far more active now than under the Monarchy; they have lost so much under the Republic that their blood is up, and any harm they can do us, they do. The other night while I was holding the class two priests watched the door to see who came in.

Some of the members of the class went one Sunday to Machico on an excursion. They attended a special service there that I had asked Mr. Duarte to hold and were much persecuted, some going without breakfast as a "punishment."

When we heard that the Sunday School Convention delegates were coming we taught the boys three hymns, and they were much pleased to sing them at the meeting held in the theatre for the delegates on June 2oth.

MRS. STUART'S WEDNESDAY BIBLE CLASS.

This Class is more and more useful as time goes on, every Wednesday throughout the year at 4 p.m. It takes place and nothing is allowed to interfere with it. D. Joanna d'Abrantes from the Convent and her niece frequently come, and D. Indie de Sa'; this young lady, though not a member of our Church, offered to play a hymn at the theatre on June 2oth, her father and mother being present. Between April 27th and May 4th Bishop Hartzell was present and enjoyed seeing the Class, taking part in it and thus encouraging those present.
MISSION CONFERENCE.

THE PORTUGUESE MISSION SCHOOL.

This School has continued in session every day except Sunday and Saturday. Many of the children come to the service at 11 a.m. on Sunday and stay to Sunday School. The average attendance in the day school is now twenty. Miss Caroline Newton who superintends the School takes a personal interest in the children, and Miss Marie Bella Camacho attends regularly as assistant teacher and does all she can. I ask prayer for this School and the teacher and assistant teacher. We need money to pay the assistant teacher her six dollars a month.

DISTRICT CONFERENCE.

Our District Conference took place in May under the presidency of Bishop Hartzell; two of the stewards at Mount Faith attended and several from Machico. As always, the Conference was a time of refreshing. Bishop Hartzell baptized Brother Julio de Freitas on Sunday, May 4th; Brother Julio received his exhorter's license at the Conference and Brother José Jeronymo Franco was advanced to local preacher. Bishop Hartzell preached twice on Sunday, April 27th, and once on Sunday, May 4th. On April 27th Rev. Dr. Buttz also spoke and prayer was offered for China.

MISSION TO SAILORS AND SAILORS' REST, FUNCHAL.

From October, 1912, to May, 1913, the sailors' work was attended to, but since that through lack of funds we have been unable to visit many steamers, only a few liners from New York and Boston. Brother Julio still visits these and does good work on board distributing tracts and inviting tourists to visit the Mission. The "Sailors' Rest" is always open, and we hope to see some American sailors in from the U.S.S. "Illinois" between August 5th and 10th. The garden at the back of the "Rest" is a great attraction to the sailor men and boys; they enjoy it immensely, also the books and papers which we supply. We trust that money will be supplied so that we can continue the work afloat.

"VOZ DA MADEIRA."

Up to May this year this monthly periodical was continued, but has also been suspended through lack of funds. That the paper did good there is no doubt, but I think it should be an understood thing that all articles should be presented to the District Superintendent before publication; there have been articles that he did not approve of and which should have borne the signatures of those who were responsible for them. A man in Portuguese Guinea wrote me a letter in which he said that the reading of the paper had caused his conversion. He enclosed a dollar as a donation though out of work at the time he sent it. Many appreciative letters have been received from many persons in widely different parts of the world stating that the paper was a delight to them, and also that the Sunday School lessons written by Brother Nind were of great use in the Sunday Schools. We trust that funds will be sent so that we can continue the paper. Brother Julio has done good work in looking after the mailing list.
AMERICAN TOURISTS IN FUNCHAL.

About 30,000 Americans pass here every year going to Italy, Palestine, etc., and very many of these call at our Methodist Church House; many of them are Methodists. Bishops Nuelsen, Eveland and Vincent were recent visitors. All who come to our building unite in praising it and its location. Last February on a Sunday, Clark's excursion to Palestine came again, about 600 people this time, on the S.S. 'Lacoma' of the Cunard Line. Many are Christian people and Sunday School teachers. We served afternoon tea to about 200 the first day and had quite 200 visitors on the second day. Mr. and Mrs. Clark very kindly entertained Brother Nind and myself to breakfast and luncheon on board. Missionaries and others come from many places and all unite in wishing us God-speed.

MOUNT FAITH MISSION, ST. ANTONIO DA SERRA.

This mission under Brother and Sister Nind has been maintained. The pastor and his wife left for the United States on furlough for one year, on May 22nd; since then Brother and Sister Duarte have been in charge. I visited Mount Faith on July 9th and stayed there two nights. On the second night I preached to about thirty people and God blessed His own Word. I found twenty boys in the night school and three in the day school. From the Serra I visited Riberia Grande, Machico and Machico Village. The weather was bad and I was unable to visit the school at Riberia Grande, but the teacher, Senr. José Jeronimo Franco, came up to see me at his house.

The work at Machico is also in charge of Brother and Sister Duarte, aided by Brothers Franco and Julio de Freitas, who goes from Funchal according to the Itinerary.

BIBLE READERS.

There are now three in the service of the Mission, Mrs. Melim in Funchal, who goes out regularly, and two men in the Serra, Mattheus Furtado and Joao Baptista.

We pray for our beloved Bishop Hartzell, for the mission in Angola and all the brethren and sisters in the work there, and we ask your prayers for us.

Respectfully submitted,

WM. GEO. SMART.

Machico and Mount Faith Stations.

REPORT OF BENJ. R. DUARTE.

Back to the old field again, both Mrs. Duarte and I are happy in the Lord, and are seeking to let our light shine in the dark places.

Brother Nind and Mrs. Nind having gone on furlough, it became necessary for us to take charge of both Machico and Mount Faith stations during their absence. This of course is somewhat straining, for the two stations are about eight miles apart, having high and rough hills to climb.
GROUP. TENTH SESSION, WEST CENTRAL AFRICA MISSION CONFERENCE.

In the centre of the group on either side of Bishop Hertzell, sit Senhor Roberto Carlos da Fonseca, Administrator of Pongo Ambongo, and Senhora Fanny Carrington Fonseca, his wife. They were both present at the Sessions through nearly the whole of the Conference.
and descend weekly. However, with the aid of the two native workers Julio de Freitas, an exhorter, and José Jeronymo Franco, a local preacher and school teacher, who work with us alternately, we are able to arrange and keep the work moving. Often as we climb up or down from one place to the other, that passage comes to us from the Word of God more refreshing than the mountain breeze: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth."

As directed by Bishop Hartzell we spend most of our time at Mount Faith, going to Machico every other week for the Sunday services, and in time to hold the Friday night meeting in the village. This meeting which for various reasons has had many interruptions since it was begun, seems now to have a permanent hold, having some new and hopeful attendances.

The time seems to have come when people who wish to can come to our meetings without being openly stopped, and Government employees who come need not fear being discharged. The Roman Catholic priests work harder than ever to keep people away from Protestant influence, but of course now they have not in this any legal right or authority. We sometimes hear the country people say, "The calvinistic party is now in power."

A few weeks ago we buried a child at Mount Faith, and for the first time we were privileged to bury one of our dead in the so-called sacred ground of the cemetery. It was also the first time we could sing a hymn before the open grave without fear of being arrested or stoned. "Nearer my God to Thee" was the hymn we sang, and it sounded beautiful and impressive in that solemn hour. One said to me afterward, "It is the first time I ever heard a hymn sung in the cemetery; I enjoyed it." The parochial priest who lives but a few steps away could not help hearing the song from behind his closed blinds. What he felt or did I do not know, but I could well imagine him grinding his teeth as the old Giant Pope in Pilgrim's Progress.

But although the laws have changed in our favor we still have the same narrow-minded fanaticism to contend with, and in others rank atheism. We need a fresh baptism of the Holy Spirit to enable us to overcome in the power of the Lord. We are having "drops of mercy," but we pray for the "showers of blessing."

Mrs. Duarte and I are enjoying the best of health and are able to work and not be weary. The Church, Sunday School and Day School work at the three places, at Machico (in the Ribeira and in the village) and at Mount Faith, goes on regularly.

Our District Superintendent Mr. Smart visited us recently at Mount Faith and preached impressively to a large congregation. The people there are always glad to see him. Mr. and Mrs. Nind are much missed here, and although we are glad they are having their well-deserved furlough, we hope soon to see them back rested and refreshed to continue their good work.

Yours in the Master's service,

B. R. DUARTE.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Entered the Work</th>
<th>Conference Date</th>
<th>Conference Relations</th>
<th>Remarks</th>
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<tr>
<td>1</td>
<td>Amos E. Withey</td>
<td>1885</td>
<td></td>
<td>Retired</td>
<td>For 15 years Presiding Elder in Angola</td>
<td>1230 Oak Hill Avenue, S. Pasadena, California, U.S.A.</td>
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<td>2</td>
<td>Samuel J. Mead</td>
<td>1885</td>
<td></td>
<td></td>
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<td>Station M., Los Angeles, California, U.S.A.</td>
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<td>3</td>
<td>William P. Dodson</td>
<td>1885</td>
<td></td>
<td>Effective Elder</td>
<td></td>
<td>Calulo, Luulo, Angola, Africa</td>
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<td>5</td>
<td>Robert Shields</td>
<td>1887</td>
<td></td>
<td></td>
<td></td>
<td>&quot; Malanje, Angola, Africa</td>
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<td>6</td>
<td>Herbert C. Withey</td>
<td>1889</td>
<td></td>
<td></td>
<td>Date of entering Conference. As a boy came out with Bishop Taylor in 1885</td>
<td>39 Rua do Conselho, Funchal, Madeira</td>
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<td>7</td>
<td>William G. Smart</td>
<td>1898</td>
<td></td>
<td></td>
<td>An independent Missionary in Madeira since (?) 1890</td>
<td>33 Mason St., West Somerville, Mass, U.S.A.</td>
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<td>8</td>
<td>George B. Nind</td>
<td>1900</td>
<td></td>
<td></td>
<td>Previously in Brazil and in Portuguese work in America</td>
<td>Kambove, Katanga, Africa, via Cape Tn.</td>
</tr>
<tr>
<td>9</td>
<td>John M. Springer</td>
<td>1901</td>
<td></td>
<td></td>
<td>1901-06 in East Africa</td>
<td>American Mission, Malanje, Angola, Africa</td>
</tr>
<tr>
<td>10</td>
<td>Ray H. Kipp</td>
<td>1903</td>
<td></td>
<td></td>
<td></td>
<td>American Mission, Pungo Andongo, Angola, Africa</td>
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<td>11</td>
<td>John C. Wengatz</td>
<td>1910</td>
<td></td>
<td></td>
<td>From the North Indiana Conference</td>
<td>American Mission, Malanje, Angola, Africa</td>
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<td>12</td>
<td>Joao Garcia Fernandes</td>
<td>1911</td>
<td></td>
<td></td>
<td>Lay Worker in the Mission since 1800</td>
<td>American Mission, Malanje, Angola, Africa</td>
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<td>13</td>
<td>Mateus P. Ingeez</td>
<td>1911</td>
<td></td>
<td></td>
<td></td>
<td>Ambaca (Svo Divisao), Angola, Africa, Machico, Madeira</td>
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<tr>
<td>14</td>
<td>Benjamin R. Duarte</td>
<td>1907</td>
<td></td>
<td>Probationer</td>
<td>Previously in &quot;Portuguese work in America and Cape Verde Islands</td>
<td>American Mission, Pungo Andongo, Angola, Africa</td>
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<td>15</td>
<td>John Leo Webb</td>
<td>1911</td>
<td></td>
<td></td>
<td>Lay Worker in the Mission since 1900</td>
<td>American Mission, Malanje, Angola, Africa</td>
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<td>16</td>
<td>August Kleissattel</td>
<td>1913</td>
<td></td>
<td></td>
<td>Previously a Local Preacher in South Germany</td>
<td>American Mission, Malanje, Angola, Africa</td>
</tr>
</tbody>
</table>
Mission Conference.

Lay Workers.

Missionaries.

Miss Susan Collins
Mrs. W. P. Dodson
Austin J. Gibbs
Mrs. A. Klebsattel
Dr. A. L. Piper
Mrs. Robert Shields
Mrs. W. G. Smart
Mrs. J. C. Wengatz

Miss Martha Drummer
Mrs. B. R. Duarte
Mrs. R. B. Kipp
Mrs. G. B. Nind
Miss Elsie Roush
Mrs. Mary B. Shuett
Mrs. J. M. Springer
Mrs. H. C. Withey

Others.

Francisco P. Argao
Mariano J. Cristiano
Jose Jeronimo Franco
Mateus Furtado
Herman Heinkle
Gaspar P. Inglez
Joao F. Lourenço
Daniel Mande
Mrs. Eugenia Melim
Coimbra Ngola
Domingos A. Pascoal
D. Miguel M. da Silva (Chief Hombo-a-Njinji)
Bernardo J. dos Santos
Antonio F. Vieira

Joao Batista
Adao G. Domingos
Julio de Freitas
Manuel F. Gaspar
Antonio J. Inglez
Cristovo F. Kablingano
James Lubone
Jacob Maweni
Miss Caroline Newton
Joao Manuel Ngunga
Antonio Felix Pereira
Domingos L. de Souza
Mrs. J. L. Webba
Conference Officers and Committees.

President.
BISHOP JOSEPH C. HARTZELL, D.D., LL.D.

Secretary.
HERBERT C. WITHEY.
Post Office Address: Missao Americana, Malanje, Angola, Africa.

Statistician.
RAY B. KIPP.
Post Office Address: Missao Americana, Malanje, Angola, Africa.

Treasurer.
JOHN C. WENGATZ.
Post Office Address: Missao Americana, Pungo Andongo, Angola, Africa.

Standing Committees.


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


Special Committees.
On Institutes and Course of Study for Native Workers—Robert Shields, R. B. Kipp, H. C. Withey.

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

Conference Stewards.

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

Deaconess Board.
Robert Shields, R. B. Kipp, H. C. Withey, Mrs. Dodson, Mrs. Shuett.

Finance Committee.
Appointments.

WEST CENTRAL AFRICA MISSION CONFERENCE.
Held at Quioungua, August 26 to 31, 1913.
BISHOP HARTZELL, Presiding.

LOANDA DISTRICT.
ROBERT SHIELDS, District Superintendent.
Post Office, Loanda, Angola, Africa, via Lisbon.
Ambaca Circuit—Cadia-ca-Ndondo, Cristovo Kabingano,* Joao F. Lourenço.*
Dia Nzundu—Domingos da Souza.*
Matandala—To be supplied.
Tomba—Mateus Pereira Inglez.
Samba Lucala—Domingos A. Pascoal.*
Calomboloca—Adao Gaspar Domingos.*
Loanda—Hartzell Church and City Missions, Robert Shields and W. S. Miller, assistant. Graded School, Mrs. Robert Shields,* principal, and Miss Elsie Roush*, assistant. Boys’ Hostel, Mrs. Mary B. Shuett.* Girls’ Jubilee Hall (Women’s Foreign Missionary Society), Miss Elsie Roush,* one to be supplied.
Nguxi-a-Fula—To be supplied.

LUBOLO DISTRICT.
WILLIAM P. DODSON, District Superintendent.
Post Office, Calulo, Lubolo, Angola, Africa.
Ndunga—Church and Educational Work, William P. Dodson and Mrs. Dodson.*
Quioungua—Church, Industrial, and School Work for Boys and Girls, John C. Wengatz in charge, Mrs. Wengatz,* Austin J. Gibbs,* John Leo Webba and Miriam Webba.*

LUNDA DISTRICT.
JOHN M. SPRINGER, District Superintendent.
Post Office, Kambove, Katanga, via Cape Town, Africa.
Kambove Circuit—Church and Industrial Work and Fox Training School, John M. Springer, Mrs. Springer,* Herman Heinkle,* and Native helpers.
Medical Work—Dr. Piper.*
MADEIRA ISLANDS DISTRICT.

William G. Smart, District Superintendent.
Post Office, Funchal, Madeira Islands.
Funchal—Church, School and Sailors' Rest, William G. Smart, Mrs. Smart,* Miss Caroline Newton,* Julio Freitas,* Mrs. Eugenia Melim.*
Mount Faith and Machico—Church and School, Benjamin R. Duarte, Mrs. Duarte,* José Jeronymo Franco.*

MALANJE DISTRICT.

Herbert C. Withey, District Superintendent.
Post Office, Malanje, Angola, Africa,
Cahunga—Bernardo J. dos Santos.*
Camongoa and Kiluanje—Francisco P. Argao.*
Malanje—Church and School Work, to be supplied. Patton
Mission Press, Director and Editor, H. C. Withey; Printer, August Klebsattel. Work among women and girls, Mrs. H. C. Withey* and Mrs. August Klebsattel.*
Missula—Coimbra Ngola.
Ndembue—To be supplied.
Nzamba—Gaspar P. Inglez.*
Quibinda—Joao Garcia Fernandez.
Quisanda—Antonio Vieira.*
Quessua—Church and Industrial Work, Ray B. Kipp, Mrs. Kipp,* Antonio J. Inglez,* and other assistants. Girls' Hostel and School (Women's Foreign Missionary Society), Miss Susan Colline,* Miss Martha Drummer.* On Furlough, George B. Nind and Mrs. Nind.*

* Lay Worker.
Disciplinary Questions.

Session, 1913.

1. *Is this Annual Conference incorporated according to the Requirement of the Discipline?*

   Not.

2. *Who have been received by Transfer, and from what Conference?*

   None.

3. *Who have been Readmitted?*

   None.

4. *Who have been received on Credentials, and from what Churches?*

   None.

5. *Who have been Received on Trial?*

   (a) In Studies of First Year.
   August Klebsattel.
   (b) In Studies of Third Year.

   None.

6. *Who have been Continued on Trial?*

   (a) In Studies of First Year.
   Benjamin R. Duarte, John Leo Webba.
   (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.
   Ray B. Kipp, John C. Wengatz, Mateus P. Inglez, João G. Fernandes.

9. *What Members are in Studies of Third Year?*

   (a) Admitted into Full Membership this year.
   Ray B. Kipp, John C. Wengatz.
   (b) Admitted into Full Membership previously.

   None.

10. *What Members are in Studies of Fourth Year?*

    None.
11. What Members have completed the Conference Course of Study?
   (a) Elected and Ordained Elders this year.
   None.
   (b) Elected and Ordained Elders previously.
   None.
12. What others have been Elected and Ordained Deacons?
    (a) As Local Preachers.
    None.
    (b) Under Missionary Rule.
    None.
    (c) Under Seminary Rule.
    None.
13. What others have been Elected and Ordained Elders?
    (a) As Local Deacons.
    None.
    (b) Under Missionary Rule.
    None.
    (c) Under Seminary Rule.
    None.
14. Was the character of each Preacher examined?
    This was carefully attended to in Open Conference.
15. Who have been Transferred, and to what Conferences?
    Josiah T. C. Blackmore, Louis Campy, John H. C. Purdon, Frederick Roesch, 
    all to North Africa Mission Conference.
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 Ministers?
    None.
24. Who are the Retired Ministers?
    Samuel J. Mead, Amos E. Withy.
25. Who are the Triers of Appeals?
    None.
26. What is the Annual Report of the Conference Board of Home Missions 
    and Church Extension?
    None.
17. What is the Annual Report of the Conference Board of Foreign Missions?

None.

28. What is the Statistical Report?
See the Statistician's Report.

29. What is the Conference Treasurer's Report?
See the Conference Treasurer's Report.

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

Not reported.

31. What are the Claims on the Conference Fund?

$300.

32. What has been Received on these Claims, and how has it been applied?


33. What is the Five Per Cent. of the amount raised for the Support of Conference Claimants, and paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?

Nothing.

34. What amount has been apportioned to the Pastoral Charges within the Conference to be raised for the Support of Conference Claimants?

No apportionment.

35. Where are the Preachers Stationed?
See List of Appointments.

36. Where shall the next Conference be held?

Quessua.
DAILY PROCEEDINGS.

FIRST DAY.

TUESDAY, AUGUST 26, 1913.

Opening Services.—The Tenth Session of the West Central Africa Mission Conference met in the large room of the Mission Station at Quiqongua, Angola, on Tuesday, August 26, 1913, at 9.30 a.m., Bishop Joseph C. Hartzell presiding. The opening was a day before the appointed date, but most of the workers were present.

Conference opened singing, “And are we yet alive and see each other’s face?” The Kimbundu hymn commencing “Amoxi afu kia” was also sung, and the First Psalm read responsively, also in Kimbundu. The Bishop read a Scripture selection from the 8th and 9th chapters of Matthew, which was followed by prayer—District Superintendent Robert Shields and João Garcia Fernandes leading in Kimbundu, Herbert C. Withey in English, August Klebsattel in German, the Bishop closing in English.

Roll Call.—The Secretary of the previous Conference called the roll with the following result:

Full Members: William P. Dodson, present; Samuel J. Mead, absent; William S. Miller, absent; George B. Nind, absent; Robert Shields, present; William G. Smart, absent; John M. Springer, absent; Amos E. Withey, absent; Herbert C. Withey, present.

Probationers: Josiah T. C. Blackmore, absent; Louis Campy, absent; Benjamin R. Duarte, absent; João Garcia Fernandes, present; Mateus P. Inglez, absent; Ray B. Kipp, absent; John H. C. Purdon, absent; Frederick Roesch, absent; Braulio F. da Silva, absent; John C. Wengatz, present; John Leo Webba, present.

Lay Workers Present: Missionaries—Mrs. W. P. Dodson, Austin J. Gibbs, August Klebsattel, Mrs A. Klebsattel, Mrs. Robert Shields, Mrs. J. C. Wengatz, Mrs. H. C. Withey.

Bishop and Missionaries with Caravan arriving at the Railroad. Two days from seat of Conference.

The Europeans from left to right are: H. B. Kipp, Bishop Hartzell, H. C. Witney, Robert Shields, Senhor David, a friendly Portuguese trader at Quizonga, and J. C. Weingart.
Organisation.—On nomination, Herbert C. Withey was elected Secretary, Ray B. Kipp, Statistician, and John C. Wengatz, Treasurer.

The following Standing Committees were appointed:


On Publishing Minutes—The Secretary.


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

On Public Service—The District Superintendent and Pastor at Quiongua.

The following Special Committees were continued:

On Institute and Course of Study for Native Workers—Robert Shields, R. B. Kipp, H. C. Withey.

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

The Board of Examiners was continued by appointment of the Bishop as follows: Robert Shields (president), H. C. Withey (registrar), W. P. Dodson, W. G. Smart, G. B. Nind.

The Deaconess Board was also continued as follows: Robert Shields, R. B. Kipp, H. C. Withey, Mrs. Dodson, Mrs. Shuett.

The Finance Committee, as approved by the Board of Foreign Missions in New York, are Robert Shields, W. P. Dodson, H. C. Withey, R. B. Kipp, J. C. Wengatz.

On motion, the lay workers, both missionaries and native helpers, were invited to meet with the Conference and participate in the discussions.

Hours for Sessions and Meetings.—On motion, the following program was adopted for the hours of sessions and meetings: Religious Service, 6.30 to 7.30 a.m., under direction of Robert Shields, District Superintendent, especially designed for the spiritual benefit of the native workers and visitors present, the boys and girls of the boarding schools, and the people generally in the Quiongua neighbourhood. Conference Session each day from 9.30 a.m. to 12, mid-day. The time from 12.30 to 3.30 p.m. was designated as the quiet hour—devoted to dinner, rest, and particular needs, in which no general business would be conducted.
Special Services. — Benjamin R. Duarte, appointed last Conference to preach a missionary sermon at this session, was not present, having since been re-transferred to Madeira. Herbert C. Withey having prepared a paper on the Mission Press according to appointment, it was agreed to meet informally at 7:30 p.m. to-day to hear the same read.

Bishop Hartzell was requested to speak to the Conference at the same hour to-morrow on the Mohammedan Problem and its Relation to Methodism, a subject that received considerable attention at the recent World’s Sunday School Convention at Zurich.

The Bishop was requested to speak on other evenings upon such other subjects as he might have in mind.

Introductions. —The Bishop then called forward Robert D. Shields, son of our District Superintendent, and introduced him to the Conference as a missionary of the second generation. Robert himself also spoke a few words, expressive of his purpose to fit himself to become a medical missionary in the Angola field. Miss Amy I. Dodson was also presented, this being the first time since her infancy that she has attended Conference or visited Quiongua—the place of her birth. She is now helping her parents at Ndunga Station. Brother and Sister Dodson’s two-year-old son—William Taylor Dodson—had also begged to come into Conference, and the Bishop, with his hand upon the little boy’s head, prayed that he might live to be an honor to his parents and the man of God whose name he bears. Mr. and Mrs. August Klebsattel, lately come to this work from Germany, were also introduced, and Bro. Klebsattel spoke a few earnest words, telling how it had been his daily prayer for three years that he might be sent to the mission field, of his satisfaction in being here, and his desire to be diligent and useful in the Lord’s service. These persons and their remarks were welcomed by the Conference and natives assembled by a clapping of hands.

Disciplinary Questions. Question No. 6—“Who have been continued on trial?” — was taken up, and the transfer was announced of Josiah T. C. Blackmore, Louis Campy, John H. C. Purdon and Frederick Roesch to the North Africa Mission Conference. Braulio F. da Silva has withdrawn from the Methodist Episcopal Church but is engaged in evangelical mission work in Oporto. There is nothing against his character, and he was commended by Bishop Hartzell in all good will to this other work which he felt gave him a wider sphere of usefulness. The name
of Benjamin R. Duarte was called and his character passed. His report of work in Madeira was presented and read, and he was continued in the same relation.

The following Questions were taken up and all answered negatively: Nos. 1, 2, 3, 4, 7, 10, 11, 12, 13, 16, 17, 18, 19, 20, 21, 22, 23, 25, 26, 27.

Question 24—"Who are the retired ministers?"—was taken up. The name of Samuel J. Mead was called and his character passed. No report had been received from Brother Mead, but the Secretary was requested to write him a letter of greeting, saying also that we would like to hear from him. The name of Amos E. Wither was called and his character passed. His report was read and spoken of with appreciation, and the Secretary was requested to convey to him and Mrs. Wither the greeting of the Conference and of the Bishop.

Question 14 was taken up, namely—"Was the character of each preacher examined?" The following names were called, their characters passed, and reports received from nearly all: Robert Shields, William P. Dodson, William S. Miller, William G. Smart, George B. Nind (now on furlough), John M. Springer.

Closing.—Conference adjourned by expiration of time.

SECOND DAY.

Wednesday, August 27, 1913.

Opening.—Bishop Hartzell read from the Acts the account of Paul before the council and in the hands of the Roman tribune; an account which, as he said, presented an example of "godly, common-sense tact" in extremely difficult situations. After enlarging somewhat upon this theme, Conference knelt for a few moments in silent prayer and were then led by the Bishop in a brief petition.

Early Morning Service.—The Bishop spoke appreciatively of the early morning evangelistic service and of his hope for decided spiritual results during the days of the Conference.

Arrivals.—Ray B. Kipp and Mrs. Kipp arrived in time to be present at this session, and before the closing Antonio J. Inglez and Gaspar P. Inglez were also present.

Reports of District Superintendents. — District Superintendent Robert Shields then read his report for the Angola District, paragraphs therefrom being interpreted seriatim into Kimbundu for the benefit of the assembled native workers. During the reading,
part of the hymn "Kunia, kunia ku jixi ja makanga" was sung, and after reading the Bishop warmly commended the report, and remarked upon the hopeful signs from so many different quarters of the field.

The report of John M. Springer, Superintendent of the Lunda District, was also presented, and Bishop Hartzell gave verbally some of the latest items of news which he had received from that field.

The report of William G. Smart, Superintendent of the Madeira Islands District, was also received.

**Editing Reports.**—On motion of William P. Dodson, the Secretary was authorized to edit all reports for publication in the Minutes.

**Closing.**—The time having then very nearly expired, Conference adjourned after the benediction, pronounced by Brother Dodson.

**THIRD DAY.**

**THURSDAY, AUGUST 28, 1913.**

**Opening.**—The devotional exercises were conducted by Ray B. Kipp. The Kimbundu hymn "Divulu sai dia bana Nzambi" was sung, and the Scripture read from Acts. xvi., followed by prayer.

**Minutes.**—The Minutes of the two previous sessions were read and approved.

**Reports.**—William P. Dodson then read his report of pioneer work in the Lubolo country, and was followed by Mrs. Dodson. These two reports were very interesting in their setting forth of the conditions under which most of our work is carried on, but especially so in this new field among a people very near to primitive barbarism. The reports were warmly commended by the Bishop, who suggested a meeting of the Native Christians in the church, at which Brother Dodson might recount to them in Kimbundu the principal items of these reports.

Herbert C. Withey then read his report of the general work at Quionguia. John C. Wengatz reported for the Boys' School and industrial work, and Mrs. Wengatz for the Girls' School, all at Quionguia. The work here is decidedly encouraging.

**Visit of the Administrador.**—Conference was about to adjourn when Senhor Roberto Carlos da Fonseca, the Administrador of Pungo Andongo (comparable to a British District
Commissioner) arrived, accompanied by his wife, to visit the Station and the Conference. They were invited into the session, introduced to the missionaries, and the Bishop addressed to the Administrador remarks appreciative of his visit, and of the efforts the officials of the Portuguese Republic are making for reform and improvement, and assuring him that in the tremendous difficulties which they encounter they have our entire sympathy as a Mission, and also of the American people. The fact that manual training, teaching of Portuguese, and respect for Portuguese authorities, are prominent items in our plan of work was also alluded to. A hymn was sung in Portuguese, and then stepping outside, where the school boys and girls were assembled as well as a large company of native Christians and other visitors, the Portuguese national air was sung, and rousing cheers given for the Republic and for its representative with us. All then went to dinner, and Senhor Fonseca and his wife prolonged their pleasant visit well into the afternoon.

FOURTH DAY.
FRIDAY, AUGUST 29, 1913.
MORNING SESSION.

Opening.—Conference met at the appointed hour—9:30 A.M., and opened with reading of the Scripture by the Bishop from 1 John i.; afterward he led in prayer.

Minutes.—The Minutes of the previous day’s session were read and approved.

Committee on Women’s Work.—At the Bishop’s suggestion the Conference approved of the appointment of a Committee on Women’s work—to consist of all the lady missionaries, Mrs. Dodson to be chairman—to consult on matters such as the name of the committee might suggest, devise plans for such work, and for meetings at conference time with the native women.

Question of Privilege.—John C. Wengatz arose to a question of privilege, and explained the meaning of a statement in his report which he feared might have been misunderstood.

Disciplinary Question.—Question 8—“Who have been admitted into full membership?”—was taken up The name of John Leo Webba was called and his character passed. Arrangement was made for the prosecution of his studies at Quioungua under Mr. Wengatz and Mr. Gibbs, and he was continued on trial in studies of the first year.

The names of João Garcia Fernandes and Mateus Pereira Inglez were called and their characters passed. In view of the
fact that both these men are well advanced in age, that they have rendered faithful service in the Gospel for over twenty years and not been found wanting in many tests, and of the further fact that they are both scholarly men—judged by the best existing standards in this country—it was felt that they should be received into full membership without further requirements as to studies. Action was however deferred, pending the arrival of Brother Mateus, who had not yet reached Conference.

The names of Ray B. Kipp and John C. Wengatz were called and their characters passed. The Board of Examiners reported that both brethren had been examined and passed in studies of the second year. They were asked forward by the Bishop, and after satisfactorily answering the disciplinary questions, and a brief address to the Conference by the Bishop, they were admitted into full membership and passed to the studies of the third year; both are elders.

Reports.—Ray B. Kipp then read his report of work in Loanda and Queissua. At the latter station in the last seven months Mr and Mrs. Kipp have contended with many difficulties and serious illness, and at length with a fire which came near being of such a nature as to leave them destitute.

Senhor Fonseca, the Administrador, with his wife came in at this juncture, were heartily greeted, and remained seated with the Conference while João Garcia Fernandes read his report in Portuguese.

Closing and Speech by Administrador.—Conference then adjourned by expiration of time. Immediately afterward, outside, the Administrador made a brief address to the assembled crowd, taking for a text the saying of the Quibinda people quoted in João Garcia’s report, that they did not want school, because if they learned to read and write they would be considered “civilized people” and become more liable to be taken as soldiers. The Administrador stated that, on the contrary, under the present regime, education, industry, and improvement in the quality of their dwellings would exempt them from exactions to which the uncivilized natives were subject. He urged the native workers to explain this to the people as widely as possible, urged those of the Quiongua vicinity to send their boys and girls to the mission school, and expressed his readiness to punish any who did not deal fairly by the Mission in taking away their boys and girls without a proper understanding. He then led in loud cheers “For the American Republic and the American Mission.”
Mission Conference.

Afternoon Session.

Opening.—Conference met at 3.30 p.m. and opened by singing the Kimbundu hymn, "Mak’A muenui kua Tat’etu." Then the Bishop led in prayer, all standing.

Visitors.—The Administrador of Pungo Andongo with his wife were present throughout the session.

Reports.—Reports from the following persons were then read: Mrs. H. C. Withey, Austin J. Gibbs, August Klebsattel, Mrs. Klebsattel, Mrs. Shuett, W. S. Miller, Miss Roush, Miss Drummer.

Official Record.—On motion, the following resolution was adopted:

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

Publishing Minutes.—The Secretary presented a report on the publishing of the Minutes of 1911-12. The cost of printing was $170.04, and the subscription taken to defray the same amounted to $151.00, leaving a deficit of $19.04. On motion, it was resolved to carry this deficit forward, and take up a new subscription to cover both the deficit and cost of printing the minutes of this session.

Subscription.—The following amounts were then subscribed:

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<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Bishop Hartzell</td>
<td>$12.00</td>
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<td>Robert Shields</td>
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<td>H. C. Withey</td>
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<td>A. Klebsattel</td>
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<td>J. M. Springer</td>
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<td>R. B. Kipp</td>
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<td>Madeira Workers</td>
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<tr>
<td>Miss Roush</td>
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<td>Miss Drummer</td>
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<td>João Garcia Fernandes</td>
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<td>Mateus P. Inglez</td>
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<td>Gaspar P. Inglez</td>
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<td>Antonio J. Inglez</td>
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<td>Domingos A. Pascoal</td>
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<td>Manuel F. Gaspar</td>
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<td>D. Miguel da Silva</td>
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<td>John L. Webba</td>
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<td>Mariano J. Cristiano</td>
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<td>Snra. Fanny C. Fonseca</td>
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<td>Mr. McCombs</td>
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<td>Miriam Webba</td>
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<td>Coimbra Ngola</td>
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<td>Bernardo J. dos Santos</td>
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<td>Domingos Katombela</td>
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Total ... $173.15.
Trust Fund.—The proposed transfer of $1,000 of the Trust Fund to the Mission Press, to be used as capital in publishing operations, and the loan to the Mission Press from the same fund of $3,000, for building purposes upon proper security, was taken up. On motion, Conference approved of the proposition and it was referred to the Finance Committee with power to arrange the details.

Book Concern Dividend.—Bishop Hartzell then presented a draft for $271.00 on the Methodist Book Concern, this being the 1912 dividend to this Conference for its Conference claimants. On motion, it was ordered, and placed in the hands of the Conference Stewards.

Reports.—Reports were then read from Adão G. Domingos and Gaspar P. Inglez.

Closing. — Time having expired, Conference adjourned, to meet again at 7:30 p.m. The benediction was pronounced by the Bishop.

EVENING SESSION.

Opening. — Conference met at the hour appointed. The Kimbundu hymn, "Kunia, kunia, ku jixi ja makanga" was sung, and the Bishop read a Scripture selection from 2 Cor. iv.; Austin J. Gibbs led in prayer.

"Angola News."—The Superintendent of the Mission Press brought up the matter as to how the cost of publishing the "Angola News" was to be provided for. A discussion ensued, and at length the Mission Treasurer suggested that the cost might be provided for out of gain in exchange. This was approved as the best suggestion, and the Mission Treasurer was instructed to pay the cost of publication of the paper from this source. Estimated at $50.00 a quarter.

Admission on Trial. — Question No. 5—"Who have been received on trial?"—was taken up, and the District Superintendent presented the name of August Klebsattel, a local preacher, as recommended by the Quiongwa Quarterly Conference for admission on trial into the Conference, his examination having been satisfactory. On motion, he was so received, in studies of first year.

Place of Next Conference. — Question 36—"Where shall next Conference be held?"—was taken up, and Quessua was chosen as the place.
Report of Conference Stewards.—The Board of Conference Stewards reported, recommending that the Book Concern Dividend be divided in three equal parts and paid respectively to Amos E. Withey, Mrs. Irene F. Withey, and Florence Gordon. On motion, this distribution was approved.

Apportionment.—On motion of Ray B. Kipp, the District Superintendent (or superintendents) was asked to apportion to the stations an amount to be raised for the Board of Foreign Missions, the Board of Sunday Schools, and the British and Foreign Bible Society.

Reports.—Reports were presented from Bernardo J. dos Santos, Francisco P. Argão, Coimbra Ngola, Antonio J. Inglez, Antonio Vieira, John L. Webba, and Mrs. Miriam Webba.

Livingstone Monument.—Attention was called to the fact that the Governor-General of Angola, Major Norton de Matos, had given order to the Administrador of Pungo Andongo, Senhor Roberto Carlos da Fonseca, to erect some kind of durable memorial to Livingstone on the site of the now demolished house in which Livingstone was a guest when in Pungo Andongo in 1854. Senhor Fonseca having requested certain data for this purpose, the Secretary was instructed to furnish the same to him.

Visitors.—On motion of Ray B. Kipp, the Committee on Resolutions were instructed to take proper notice of the presence with us at this Conference of our honoured guests—the Administrador of Pungo Andongo and his wife.

Arrivals.—The following brethren, Mateus P. Inglez, Chief Hombo-a-Njinji, Cristovo F. Kbingano, Manuel F. Gaspar, Domingos A. Pascoal, João F. Lourenço, were delayed on the road, but arrived so as to be present at this session.

Closing.—Conference adjourned after the benediction, pronounced by the Bishop.

FIFTH DAY.

Saturday, August 30, 1913.

Morning Session.

Opening.—The morning session opened with Scripture reading by the Bishop, the subject being Christ’s interview with Nicodemus, on which he spoke impressively.

Minutes.—The minutes of the morning session of the day before were read and approved.
Admission into Full Membership.—The cases of Joao Garcia Fernandes and Mateus P. Inglez, deferred on account of the delayed arrival of the latter, were now resumed. They were called forward and answered satisfactorily the disciplinary questions. The Bishop spoke to them and to the Conference very earnestly and seriously. The action was then taken, admitting them to full membership.

Reports.—Reports were then read by Mateus P. Inglez, D. Miguel da Silva (chief Hombo-a-Njinji), Cristovo F Kapingano, Domingos A. Pascoal, Manual F. Gaspar, Joao F. Lourenço.

It was noticed that most of the young men workers present had been pupils of Joao Garcia Fernandes, Mateus Inglez and Mrs. Shields. They were requested to stand, and made a decidedly creditable showing. The Bishop expressed a wish that we had a hundred such. He foreshadowed the probable division of the Angola work into three districts, and urged that the District Conference be well organized in each, and Institutes conducted on the general lines of that held this year by Brother Kipp.

Sabbath Services.—The Committee on Public Service reported the following program for Sunday services:

Evangelistic Service 9 a.m., in charge of the District Superintendent.

Preaching by Bishop Hartzell to natives, through interpreter, at 10.30, at which service the baptisms will take place of the infant children of Mr. and Mrs. Kipp and Mr. and Mrs. Withey.

Preaching in English by the Bishop at 7.30 p.m., especially to the missionaries, in the large station sitting-room.

Photograph.—The missionaries, distinguished guests, and native workers, were requested to all be on hand at 4 p.m., for the photographing of a Conference Group.

Question of Privilege. — District Superintendent Robert Shields rose to a question of privilege, and stated that work had been begun on a new church building in Loanda. The means, as thus far provided, came from a legacy to Brother Shields, for the work, from a personal friend, and from a few other similar gifts, to the amount of about $4,000. It is now proposed to call the new
building the Hartzell Methodist Episcopal Church of Loanda, in recognition of all which our beloved Bishop has done for that station, and as one fitting way to preserve his name and memory in the work.

The proposition was stated in English, Portuguese, and Kimbundu, and then heartily and unanimously approved by all present in a rising vote, the Secretary putting the motion.

Closing.—Although it was then but 11 o’clock, it was decided upon motion to adjourn, that the afternoon might be devoted to committee meetings and other necessary work; Conference to meet for the closing business session at 7.30 p.m. The benediction was pronounced by the Bishop.

EVENING SESSION.

Opening.—The evening session opened singing “Mua mu ijiia ximanenu.” Prayer was offered, all remaining standing.

Report.—Domingos L. de Souza read his report.

Minutes.—The minutes of the three previous sessions were then read and approved.

Committees.—The Committee on Education presented as its report the tabulated exhibit of the mission day schools (see exhibit).

It was suggested that a resolution be added to this report advocating the formation of a training school for native workers to be located in Ambaca. On motion, this was adopted.

Mrs. Dodson presented the report of the Committee on Women’s Work. The report was adopted (see report).

The Committee on Auditing Accounts also reported, and the report was adopted with a reference of certain items to the Finance Committee (see report).

William P. Dodson, as Chairman of the Committee on Resolutions, then presented the resolutions drafted by that committee. They were put to the Conference by the Secretary and adopted by a rising vote.
Statistics.—Ray B. Kipp, as Statistician, presented his report, which was lacking in some particulars. It was directed that the Statistician and District Superintendent confer and complete the Statistical Report, and with this condition it was adopted (see statistics).

Correspondents.—The matter of correspondents for the Church papers was taken up and the following assignments made:

Christian Advocate and "Pittsburg" ... W. P. Dodson
"Northwestern" ... ... ... ... ... R. B. Kipp
"Central" ... ... ... ... ... H. C. Withey
"Northern" and "Western" ... ... ... J. C. Wengatz
"Southwestern" ... ... ... Miss Drummer
"California" ... ... ... Mrs. Withey
"Woman's Friend" ... ... ... Mrs. Dodson
"Pacific" ... ... ... Mrs. Shields
"Epworth Herald" ... ... Mrs. Wengatz
"Christian Herald" ... ... Robert Shields
German Papers in Europe ... ... A. Klebsattel
German Papers in America ... ... Mrs. Klebsattel

Motion for Adjournment.—It was moved that after the reading of the minutes, remarks by the Bishop, and reading of the appointments, the Conference stand adjourned without day at the close of the Sunday services. It was so ordered, and the minutes were read.

Bishop's Remarks.—The Bishop then addressed the Conference. He had been touched by the resolutions and appreciated the loyal support of the workers; was gratified at his own good state of health—better than when he left New York, notwithstanding a hard month in North Africa and hard work at the Zurich Sunday School Convention. He expressed pleasure at the sight of the two beautiful babies lately born to our missionaries, and at the fact that after what they had passed through as mothers, and in long terms of service, Mrs. Shields and Mrs. Dodson are still among us, and active in the work. He thought the health enjoyed by the missionaries as a whole was wonderful. He referred to experiences of sickness in time past, with special reference to the last time he was previously in Quiongwa, when he found Mr. H. C. Withey at the point of death, and his own first experience of African fever—also at Quiongwa. His exercises of heart and mind on these occasions made them stand out like landmarks in retrospect. "I
have had deep soul experiences in your midst, although I seldom refer to them." He touched upon the providences that had led to our having such a splendid property in Loanda, the prosperity of the work at Quioungua, and the spread of the Gospel in Ambaca, almost amounting to a mass movement. Also the prospect for an advance, in which we are all interested, into the regions beyond—either in a northerly direction from Ambaca or toward a joining up of our work from Melanje with Mr. Springer's in the Lunda country. He urged the development of every possible means of self-support; the financial burdens are heavy, especially in his personal responsibility for the work in North Africa. In conclusion he briefly outlined the features which make the Mohammedan problem such a tremendous one for the Christian Church.

Appointments.—The list of appointments was then handed to the Secretary and read in Kimbundu so as to be clear to all, the principal change being a separation of the Angola work into three districts (see appointments).

Adjournment. — The long meter doxology was sung, the Bishop pronounced the benediction, and Conference adjourned.

Herbert C. Mullery
Secretary

J. C. Hartge.

President.
## Balance Sheet Quiongua Station.—December 31st, 1911.

<table>
<thead>
<tr>
<th>Assets</th>
<th>Liabilities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goods in Store as per inventory</strong></td>
<td><strong>Merchandise and Cash in Store, April 1st, 1911, net</strong></td>
</tr>
<tr>
<td>...</td>
<td>$402.035</td>
</tr>
<tr>
<td><strong>Cash—Less outstanding vals.</strong></td>
<td><strong>Special Gift to R. B. Kipp for Kimbundu Primera, &amp;c.</strong></td>
</tr>
<tr>
<td>...</td>
<td>34.210</td>
</tr>
<tr>
<td><strong>Bills Receivable</strong></td>
<td><strong>Conover Scholarship for Girls' School, 1912-13</strong></td>
</tr>
<tr>
<td>R. Shields, Mission Treasurer...</td>
<td>30.000</td>
</tr>
<tr>
<td>...</td>
<td></td>
</tr>
<tr>
<td>H. C. Withey</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td></td>
</tr>
<tr>
<td>58.475</td>
<td></td>
</tr>
<tr>
<td>J. C. Wengatz</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td></td>
</tr>
<tr>
<td>125.785</td>
<td></td>
</tr>
<tr>
<td>J. Ferreira de Souza, Dondo</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td></td>
</tr>
<tr>
<td>36.930</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td></td>
</tr>
<tr>
<td>12.000</td>
<td></td>
</tr>
<tr>
<td><strong>$684.645</strong></td>
<td><strong>$684.645</strong></td>
</tr>
</tbody>
</table>

Audited and found correct,

HERBERT C. WITHEY,

*Member of Finance Committee.*

Respectfully submitted,

RAY B. KIPP,

*Superintendent.*
Balance Sheets Quiouqua Station.—June 30th, 1913.

I.—LIVE STOCK.

<table>
<thead>
<tr>
<th>ASSETS.</th>
<th>LIABILITY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present value as per Inventory—Cattle</td>
<td>Value of stock Jan. 1st, 1912—Cattle</td>
</tr>
<tr>
<td>Sheep and Goats ... 17.100</td>
<td>Sheep and Goats ... 16.200</td>
</tr>
<tr>
<td>Present Cash Reserve from former gains as per Station</td>
<td>Cash Reserve on Jan 1st, 1912—Cattle...</td>
</tr>
<tr>
<td>Account Book—Cattle ... 54.225</td>
<td>Sheep, &amp;c. ... 33.945</td>
</tr>
<tr>
<td>Sheep, &amp;c. ... 15.400</td>
<td></td>
</tr>
<tr>
<td>Loss by death of stock and running expenses ... 37.540</td>
<td>$174,250</td>
</tr>
<tr>
<td></td>
<td>$174,250</td>
</tr>
</tbody>
</table>

II.—MISSION STORE.

<table>
<thead>
<tr>
<th>ASSETS.</th>
<th>LIABILITY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goods in Store as per Inventory, June 30th, 1913 ... 497.530</td>
<td>Merchandise and Cash in store Dec. 31st, 1911 (less liabilities) ... 407.535</td>
</tr>
<tr>
<td>Cash on hand ... 49.950</td>
<td>Bills Payable—Girls' School ... 262.189</td>
</tr>
<tr>
<td>Bills Receivable—Mission Press ... 137.539</td>
<td>Church Collection ... 14.755</td>
</tr>
<tr>
<td>J. O. Wenzel ... 109.378</td>
<td>Cattle Department ... 54.225</td>
</tr>
<tr>
<td>Aug. Klebsattel ... 43.545</td>
<td>Sheep and Goat Department ... 15.400</td>
</tr>
<tr>
<td></td>
<td>Outstanding Vals. (Wages deposited by Natives) ... 74.250</td>
</tr>
<tr>
<td></td>
<td>A. J. Gibbs ... 46.125</td>
</tr>
<tr>
<td></td>
<td>II. C. Withey ... 12.469</td>
</tr>
<tr>
<td></td>
<td>$927,957</td>
</tr>
</tbody>
</table>

$927,957

Found correct by Auditing Committee,
August 30th, 1913.

Respectfully submitted,
HERBERT C. WITHEY, Supt.
Financial Statement Quiougua Station.
April 1st to December 31st, 1911 (Nine months).

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scholarship Gifts for Boys' School</td>
<td>Boys' School—</td>
</tr>
<tr>
<td>... ... ... ... ... ... ... ... ... ... ... ... ...</td>
<td>Food and Soap for washing ... ... 247.470</td>
</tr>
<tr>
<td>&quot; &quot; &quot; Girls' School</td>
<td>Medicines and Burial Expenses... ... 10.420</td>
</tr>
<tr>
<td>Special for Building from Patton Estate</td>
<td>Sleeping Mats, Plates &amp; Cooking Pots... ... 6.190</td>
</tr>
<tr>
<td>Special Gift towards New Girls' Dormitory</td>
<td>School Books and Supplies ... ... 6.660</td>
</tr>
<tr>
<td>&quot; &quot; for Native Helpers and Balance from</td>
<td>Donation of manioc to Girls' School ... ... 7.910</td>
</tr>
<tr>
<td>previous account ... ... ... ... ... ... ... ...</td>
<td></td>
</tr>
<tr>
<td>Produce from Fields ... ... ... ... ... ... ... ...</td>
<td>278.650</td>
</tr>
<tr>
<td>Earnings in Girls' School... ... ... ... ... ... ...</td>
<td></td>
</tr>
<tr>
<td>Sale of Ox Yokes, &amp;c., to Transport Department</td>
<td></td>
</tr>
<tr>
<td>Gain from Barter ... ... ... ... ... ... ... ...</td>
<td>297.615</td>
</tr>
</tbody>
</table>

$1,057.405

$1,057.405

*No account is taken of labor of school boys on this building and upkeep.

Audited and found correct,
HERBERT C. WITHEY,
Member of Finance Committee.

Respectfully submitted,
RAY B. KIPP,
Superintendent.
### Financial Statement Quiougua Station.

**January 1st, 1912, to June 30th, 1913 (Eighteen months).**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Gifts</td>
<td>Board, Clothing, &amp;c., in Boys' School, and cash outlay</td>
</tr>
<tr>
<td>$1,444.941</td>
<td>on Boys' Dormitory</td>
</tr>
<tr>
<td>Profits from Store</td>
<td>Labour of Boys making adobes and building Dormitory (estimated)</td>
</tr>
<tr>
<td>236.376</td>
<td>75.000</td>
</tr>
<tr>
<td>Balance in Boys School from 1911</td>
<td>Board, Clothing and Incidental Girls' School</td>
</tr>
<tr>
<td>19.620</td>
<td>607.516</td>
</tr>
<tr>
<td>Boys' earnings</td>
<td>Property Upkeep, Repairs, Taxes and Incidental</td>
</tr>
<tr>
<td>26.495</td>
<td>126.750</td>
</tr>
<tr>
<td>Boys' Labor on their own Dormitory (estimated)</td>
<td>Enlarging the Church (cash outlay)</td>
</tr>
<tr>
<td>75.000</td>
<td>87.310</td>
</tr>
<tr>
<td>Girls' earnings (housework, bringing water, &amp;c.)</td>
<td>Lumbering ...</td>
</tr>
<tr>
<td>105.224</td>
<td>90.080</td>
</tr>
<tr>
<td>Sale of Slabs and Hardware</td>
<td>Native Workers (nine different persons)</td>
</tr>
<tr>
<td>5.170</td>
<td>295.000</td>
</tr>
<tr>
<td>Three cent fees from applicants for medicine</td>
<td>Mats, Lighting, and Incidental in Church</td>
</tr>
<tr>
<td>4.040</td>
<td>10.960</td>
</tr>
<tr>
<td>Church Collection (contributed by natives in cash)</td>
<td>Medicines bought for Dispensary</td>
</tr>
<tr>
<td>23.715</td>
<td>13.145</td>
</tr>
<tr>
<td></td>
<td>On hand of Church Collection</td>
</tr>
<tr>
<td></td>
<td>14.755</td>
</tr>
<tr>
<td></td>
<td>On hand of Special Gifts for Girls' School</td>
</tr>
<tr>
<td></td>
<td>203.158</td>
</tr>
</tbody>
</table>

**Total Receipts:** $1,940.584  
**Total Expenditure:** $1,940.584

---

Found correct by Auditing Committee,  
*August 30th, 1913.*

Respectfully submitted,  
HERBERT C. WITHEY, Supt.
### Statement. Rehabilitation of Malanje Station.—July 1912 to July 1913 (inclusive)

<table>
<thead>
<tr>
<th>Recipies</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Proceeds—Sale of Pungo Property</td>
<td>...</td>
<td>$1,000.000</td>
</tr>
<tr>
<td>Balance from Sale of Land in Malanje</td>
<td>...</td>
<td>235.000</td>
</tr>
<tr>
<td>Appropriation for Moving Expenses of H. C. Withey, Quiongua to Malanje</td>
<td>...</td>
<td>150.000</td>
</tr>
<tr>
<td><strong>Total Recipies</strong></td>
<td></td>
<td><strong>$1,385.000</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expenditure</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Upkeep and Repairs to meet municipal requirements</td>
<td>$130.000</td>
<td></td>
</tr>
<tr>
<td>York Cooking Range with extras and ocean freight</td>
<td>36.080</td>
<td></td>
</tr>
<tr>
<td>Implements and Heavy Tools from N. Ward &amp; Co., Chicago</td>
<td>134.920</td>
<td></td>
</tr>
<tr>
<td>Hardware and House Furnishing Articles from N. Ward &amp; Co., Chicago</td>
<td>48.600</td>
<td></td>
</tr>
<tr>
<td>Galvanized Wheelbarrows, Water Tanks, Tubs, Buckets, &amp;c., Allen</td>
<td>40.600</td>
<td></td>
</tr>
<tr>
<td>Hardware, Tools and Platform Scale, P. G. &amp; H., New York</td>
<td>85.490</td>
<td></td>
</tr>
<tr>
<td>Duties and Handling in Loanda</td>
<td>98.790</td>
<td></td>
</tr>
<tr>
<td>100 Sheets Sht. Galvanized Corrugated Iron, cost in Loanda</td>
<td>87.000</td>
<td></td>
</tr>
<tr>
<td>Cement, Paint, Nails, Wire Netting, Grindstone, Filter stone</td>
<td>65.405</td>
<td></td>
</tr>
<tr>
<td>Hard Pine Lumber, cost in Loanda</td>
<td>104.678</td>
<td></td>
</tr>
<tr>
<td>Incidental and Freight to Lucaia on materials bought in Loanda</td>
<td>87.920</td>
<td></td>
</tr>
<tr>
<td>Railway Freight on all above, Lucaia to Malanje</td>
<td>49.000</td>
<td></td>
</tr>
<tr>
<td>Transport by Carts and Railway, Quiongua to Malanje</td>
<td>66.948</td>
<td></td>
</tr>
<tr>
<td>Transport by 39 Carriers do.</td>
<td>70.200</td>
<td></td>
</tr>
<tr>
<td>Preparatory Carpenter Work, work, bench, adobe forms, frames, &amp;c.</td>
<td>21.280</td>
<td></td>
</tr>
<tr>
<td>Native Lumber, sawed at Quiongua</td>
<td>39.000</td>
<td></td>
</tr>
<tr>
<td>Guards on the Property during June and July</td>
<td>24.000</td>
<td></td>
</tr>
<tr>
<td>Sacking, Tarred Paper, and other incidentals of packing</td>
<td>10.850</td>
<td></td>
</tr>
<tr>
<td>Agency, and other incidentals</td>
<td>18.021</td>
<td></td>
</tr>
<tr>
<td>On hand, of Appropriation for Moving Expenses</td>
<td>132.048</td>
<td></td>
</tr>
<tr>
<td><strong>Total Expenditure</strong></td>
<td></td>
<td><strong>$1,385.000</strong></td>
</tr>
</tbody>
</table>

Beside the above there are a good many tools and some material left over from a former fund; so that nearly the whole of above outlay is represented in building material, implements, tools, hardware and house furnishings on hand in Malanje, passed by Auditing Committee. Submitted, with vouchers, to the Conference of August, 1913. HEBERT C. WITHEY, Sept.
MISSION CONFERENCE.  109

Report of Auditing Committee.

The following accounts have been submitted to the Committee, audited and found correct: Boys' Boarding School of Loanda, Quiongua Station, and Ndunga Station, Lubolo, the last-named being from the beginning of the Station to the present. Others referred to Finance Committee.

(Signed),
W. C. A. M. Conference,  W. P. DODSON,
Quiongua.       J. WENGATZ,
August, 1913.   R. B. KIPP.

Report of Committee on Woman's Work.

The Committee on Woman's Work are glad to report as to organised work that we already have, that being done by the Woman's Foreign Missionary Society in Loanda and Quessua, especially in Loanda.

Besides the work of the Woman's Foreign Missionary Society we have in Loanda the day school which has a sewing class. There is also a sewing class in the village, and recently there has been opened a night school for women. At Quessua there is a Woman's Missionary Society, a Woman's Prayer Meeting, and village visitation is being done.

At Quiongua, besides the girls' boarding school there is a Bible Class with an enrolment of 130, average attendance 43 during 1½ years. Fifty-two of them gave up their fetishes. A prayer circle has been formed and some village work carried on. In the life and consecration of Miriam, one of our native helpers, and that of her devoted husband, we have a Christian home which is a model to the women for miles around.

At Ndunga village visitation is carried on.

We recommend that the wives of all our native workers attend the next session of conference and that daily meetings be held in which they may participate.

We regret that circumstances have been such as to prevent any of our fellow-workers of the Woman's Foreign Missionary Society to be present with us, and sympathise with Miss Drummer in the present sickness at Quessua and the death of two of the girls.

Our motto for the coming year:—"Fellow workers together with God."

On behalf of the Committee,

CATHERINE M. DODSON.

Resolutions passed by the West Central Africa Mission Conference, August 26th to 31st, 1913.

RESOLVED: That we record our unfeigned thankfulness for the privileges of this deeply spiritual Conference so evidently blessed by the presence and power of God, and for the outlook full of hope encouraged by the retrospect of the past year.

RESOLVED: That the presence and presiding of Bishop Hartzell has always in large measure contributed to our happiness, welfare and satisfaction.
That his appearance among us at this important time in such unexpected vigor, has so dissipated our fears as to be a matter of real joy to all alike, and that his recovery reflects great credit upon the skill and thoroughness of those who contributed to his cure.

Resolved: That we sincerely desire to be freed from any suggestion of fulsomeness or flattery when we declare our belief, that in the demand for a large soul to grasp and grapple with the heartrending problems and responsibilities of our Society and Church in this Continent, God led to the choice of a man, endowed in good degree with those two essential elements of mind and heart: a close, persistent painstaking in the smallest details and a vision reaching far out over the vast needs beyond, with a dedication of all his powers to meet them.

Resolved: That to this expression of our deepened confidence in him we add our prayer to our Heavenly Father, that He will comfort and bless him and empower him to the full accomplishment of his heart's desire, and crown all with the fruitage of peace and blessing.

Resolved: That the Report to this Conference of the completion of the translation of the entire New Testament into Kimbundu by Rev. Herbert C. Withey, and its readiness for publication, is hailed with deep satisfaction and thankfulness to God; not only because our resources in the Blessed Word are thus enlarged, but also because we believe the translation as to quality is unique, and, for obvious reasons as the culmination of twenty-eight years of experience and study, will stand in need of no radical revision for many years to come.

Resolved: That we, the West Central Africa Mission Conference of the Methodist Episcopal Church, Bishop J. C. Hartzell presiding, express to the British and Foreign Bible Society our grateful appreciation of the substantial aid rendered our Mission, in giving to Africa the New Testament in Kimbundu, and supporting Mr. Withey for two-and-a-half years while engaged in the prosecution of the work.

Resolved: That we express the appreciation of the visits to our Conference, of the District Administrator of Pungo Andongo, Roberto Carlos de Fonseca, accompanied by his wife representing the Portuguese Government in its goodwill to our Mission, and for the words spoken by him from our Mission verandah to the people assembled, illuminating them as to civil duties relating to the Government and to themselves and declaring his determination as far as possible to facilitate the work of the American Mission.

Resolved: That we will thankfully recall to mind the free-hearted hospitality and cordial association which has characterized this Conference, and pray for a still greater increase of esteem and love, keeping a single eye to the glory of God.

Robert Shields, Chairman.
W. P. Dodson, Secretary.
R. B. Kipp.
John C. Wengatz.
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>Calomboloca</td>
<td>Adao D. Gaspar</td>
<td>15</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Cahunga</td>
<td>Bernardo dos Santos</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Camongoa</td>
<td>Francisco Argao</td>
<td>6</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Cadia-ca-Ndomi</td>
<td>José F. Lourenço</td>
<td>10</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>Dia Nzundu</td>
<td>Domingo L. da Souza</td>
<td>12</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>Hombo-a-Njinji</td>
<td>Manoel F. Gaspar</td>
<td>49</td>
<td>20</td>
<td>69</td>
</tr>
<tr>
<td>Lunda—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W.F.M.S.</td>
<td>Miss Roush, Mrs. Shuett</td>
<td>57</td>
<td></td>
<td>144</td>
</tr>
<tr>
<td>Boys’ School</td>
<td>Mrs. Shields</td>
<td>51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Altas Cruzes</td>
<td>Mrs. Kipp</td>
<td>13</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Lubololo</td>
<td>Catharine M. Dodson</td>
<td>17</td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>Matandala</td>
<td>Pedro D. Lourenço</td>
<td>7</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Missuli</td>
<td>Coimbra Angola</td>
<td>4</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Ndembue</td>
<td>Adao Gaspar</td>
<td>7</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Nzamba</td>
<td>Antonio Pereira Inglez</td>
<td>7</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>Quessua—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W.F.M.S.</td>
<td>Miss Drummer</td>
<td>42</td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>Boys’ School</td>
<td>Mrs. Kipp</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hembie</td>
<td>José Tomé Lauriano</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quissangwa—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls’ School</td>
<td>Mrs. Wengatz</td>
<td>50</td>
<td></td>
<td>81</td>
</tr>
<tr>
<td>Boys’ School</td>
<td>Mr. Gibbs, Mr. Wengatz</td>
<td>31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quibinda</td>
<td>Joao Garcia Fernandes</td>
<td>4</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Tomba</td>
<td>Mateus Inglez</td>
<td>22</td>
<td>5</td>
<td>27</td>
</tr>
<tr>
<td>Samba Lualla</td>
<td>Domingos Paschoal</td>
<td>18</td>
<td>21</td>
<td>39</td>
</tr>
</tbody>
</table>

Totals: | 357 | 210 | 567 |
Last Year: | 307 | 137 | 444 |
Increase: | 50 | 73 | 123 |

Figures for Lunda reported later.
No. of Village Schools 11. Teachers 4. Pupils 90.
### Angola District.

<table>
<thead>
<tr>
<th>NAME OF CHARGE</th>
<th>NAME OF PASTOR</th>
<th>SUNDAY SCHOOLS</th>
<th>BAPT.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Officers and Teachers</td>
<td>Total Enrollment in all Departments</td>
</tr>
<tr>
<td>1. Cadia Candando</td>
<td>Christofoelho Cabingano</td>
<td>1 8 125</td>
<td>66</td>
</tr>
<tr>
<td>2. Calomboloca</td>
<td>Ada Gaspar Domingos</td>
<td>1 4 50</td>
<td></td>
</tr>
<tr>
<td>3. Camulua</td>
<td>Bernardo Joao dos Santos</td>
<td>1 2 45</td>
<td></td>
</tr>
<tr>
<td>4. Camounga</td>
<td>Francisco P. Argao</td>
<td>1 2 30</td>
<td>20</td>
</tr>
<tr>
<td>5. Dia Nzundu</td>
<td>Domingos Luiz de Souza</td>
<td>1 8 150</td>
<td>49</td>
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<tr>
<td>6. Hombo-a-Njinji</td>
<td>Dom Miguel</td>
<td>1 10 300</td>
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<tr>
<td>7. Loanda</td>
<td>Robert Shields</td>
<td>1 3 30</td>
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<tr>
<td>8. Lubolo</td>
<td>W. P. Dodson</td>
<td>1 1 30</td>
<td></td>
</tr>
<tr>
<td>9. Malanje</td>
<td></td>
<td>1 1 30</td>
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</tr>
<tr>
<td>10. Matandala</td>
<td>Supplied</td>
<td>1 1 30</td>
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</tr>
<tr>
<td>11. Missula</td>
<td>Coimbra Ngola</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Nguxi-a-Fula</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Nzamba</td>
<td>Gaspar P. Inglez</td>
<td>1 6 50</td>
<td>12</td>
</tr>
<tr>
<td>14. Quessua</td>
<td>R. B. Kipp</td>
<td>1 1 8</td>
<td>3</td>
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<tr>
<td>15. Quihinda</td>
<td>Joao Garcia Fernandes</td>
<td>1 12 262</td>
<td>6</td>
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<tr>
<td>16. Quioungua</td>
<td>H. C. Withey</td>
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<tr>
<td>17. Quissanda</td>
<td>Antonio F. Vieira</td>
<td>1 4 40</td>
<td>57</td>
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<td>18. Samba Luala</td>
<td>Domingos Antonio Pascoal</td>
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<td>19. Tamba</td>
<td>Matthias P. Inglez</td>
<td>1 1 30</td>
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<td>20. Linda Mission</td>
<td>J. M. Springer</td>
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Total, 1913: 15 65 1237 210 50
Total, 1912: 17 59 1676 45 22
Increase: 6 161 165 32
Decrease: 2

### Madeira Islands District.

<table>
<thead>
<tr>
<th>NAME OF CHARGE</th>
<th>NAME OF PASTOR</th>
<th>SUNDAY SCHOOLS</th>
<th>BAPT.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Officers and Teachers</td>
<td>Total Enrollment in all Departments</td>
</tr>
<tr>
<td>1. Funchal</td>
<td>W. G. Smart</td>
<td>1 4 35</td>
<td>2</td>
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<tr>
<td>2. Machico</td>
<td>B. R. Duarte</td>
<td>1 3 40</td>
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<tr>
<td>3. Mount Faith</td>
<td>B. R. Duarte</td>
<td>1 3 43</td>
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Totals, 1913: 3 10 118 2 3
Totals, 1912: 3 12 103 2
Increase: 0 15 2 1
Decrease: 0 2

### Recapitulation.

<table>
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<tr>
<th>DISTRICT</th>
<th>NAME</th>
<th>SUNDAY SCHOOLS</th>
<th>BAPT.</th>
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<tr>
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<td>Officers and Teachers</td>
<td>Total Enrollment in all Departments</td>
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<tr>
<td>Madeira</td>
<td></td>
<td></td>
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<tr>
<td>Grand</td>
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Total Increase for Conference: 2 4 176 167 31
Total Decrease: 2
### MISSION CONFERENCE—for Calendar year, 1913.

<table>
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<tr>
<th>SMS.</th>
<th>CHURCH MEMBERSHIP</th>
<th>CHURCH PROPERTY</th>
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<tbody>
<tr>
<td>Year.</td>
<td>Year.</td>
<td>Members on Roll.</td>
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<td></td>
<td>Now on Roll.</td>
<td>Deaths during Year.</td>
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<td></td>
<td>Probitoners.</td>
<td>Full Members.</td>
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<td>28</td>
<td>28</td>
<td>39</td>
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<tr>
<td>(?)</td>
<td>40</td>
<td>4</td>
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<td>17</td>
<td>14</td>
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<td>61</td>
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<td>8</td>
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<tr>
<td>(?)</td>
<td>65</td>
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<td>(?)</td>
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<td>25</td>
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<tr>
<td>(?)</td>
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<td>(?)</td>
<td>12</td>
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<td>172</td>
<td>323</td>
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<td>14</td>
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<td>186</td>
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<tr>
<td>169</td>
<td>524</td>
<td>312</td>
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<tr>
<td>8</td>
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**Other Buildings in Angola** ... 6250

**W.F.M.S. Buildings in Angola** ... 17000
## Sessions of West Central Africa Mission Conference.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Place</th>
<th>Bishop or President</th>
<th>Secretary</th>
<th>Conference Members</th>
<th>Conference Probation</th>
<th>Other Missions.</th>
<th>Native Helper</th>
<th>Church and Probationers</th>
<th>Sunday Schools</th>
<th>Enrolment</th>
<th>Boy Schools</th>
<th>Enrolment</th>
<th>Property</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>May 30 – June 4, 1902</td>
<td>Quioquga</td>
<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>6</td>
<td>3</td>
<td>9</td>
<td>11</td>
<td>86</td>
<td>9</td>
<td>315</td>
<td>*</td>
<td>11</td>
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<td>2</td>
<td>Dec. 9-11, 1903</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>8</td>
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<td>11</td>
<td>10</td>
<td>197</td>
<td>9</td>
<td>355</td>
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<td>Oct. 12-17, 1905</td>
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<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>7</td>
<td>2</td>
<td>10</td>
<td>11</td>
<td>252</td>
<td>10</td>
<td>392</td>
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<td>4</td>
<td>Feb. 7-11, 1907</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>R. B. Kipp</td>
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<td>14</td>
<td>328</td>
<td>13</td>
<td>541</td>
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<td>Feb. 8-13, 1908</td>
<td>Loanda</td>
<td>Dodson</td>
<td>R. B. Kipp</td>
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<td>329</td>
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<td>543</td>
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<td>July 7-11, 1909</td>
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<td>R. B. Kipp</td>
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<td>2</td>
<td>11</td>
<td>18</td>
<td>448</td>
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<td>848</td>
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<td>Dec. 21-26, 1910</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>10</td>
<td>5</td>
<td>14</td>
<td>21</td>
<td>597</td>
<td>12</td>
<td>1,083</td>
<td>22</td>
<td>550</td>
<td>$67,600</td>
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<tr>
<td>8</td>
<td>Apr. 27 – May 1, 1911</td>
<td>Quessua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
<td>*</td>
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<tr>
<td>9</td>
<td>Jan. 6-10, 1912</td>
<td>Quessua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
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<td>16</td>
<td>24</td>
<td>866</td>
<td>20</td>
<td>1,179</td>
<td>20</td>
<td>444</td>
<td>86,160</td>
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<td>H. C. Withey</td>
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<td>16</td>
<td>27</td>
<td>989</td>
<td>19</td>
<td>1,255</td>
<td>23</td>
<td>567</td>
<td>*</td>
</tr>
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</table>

† Statistics were not made up at this Conference.  * Figures in these columns are for Angola District alone.
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