OFFICIAL JOURNAL

Angola Mission Conference

EIGHTEENTH AND NINETEENTH SESSIONS
1925—1926
BISHOP E. S. JOHNSON.
MINUTES

OF THE

ANGOLA
MISSION CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD AT

QUESSUA, ANGOLA, AFRICA,
August 5th—10th, 1925.

AND AT

LOANDA, ANGOLA, AFRICA,
November 25th—December 1st, 1926.

BISHOP E. S. JOHNSON, - - Presiding.
ELMER L. PIERCE, - - Secretary, 1925.
HERBERT C. WITHEY - - Secretary, 1926.
CERTIFICATE OF SECRETARY, 1925.

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.

Elmer L. Pierce,
Secretary.

CERTIFICATE OF SECRETARY, 1926.

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. Withey,
Secretary.
STANDARD TABLE OF CONTENTS.
(As ordered by the General Conference.)

I. Chronological Roll.
II. Officers of the Conference.
III. Conference Boards.
IV. Conference Committees.
V. Disciplinary Questions.
VI. Appointments.
VII. Daily Proceedings.
VIII. Reports.
IX. Conference Examinations.
X. Memoirs.
XI. Roll of Honoured Dead.
XII. Sessions of the Conference
XIII. Miscellaneous.
XIV. Historical.
XV. Statistics.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Entered the Work</th>
<th>Conference Relation</th>
<th>Remarks</th>
<th>Present Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Amos E. Withey</td>
<td>1885</td>
<td>Retired 1902</td>
<td>Fifteen years Pre-siding Elder in Angola</td>
<td>Alhambra, California, U.S.A.</td>
</tr>
<tr>
<td>2</td>
<td>Samuel J. Mead</td>
<td>1885</td>
<td>Retired 1904</td>
<td>Pioneer in Malanje</td>
<td>Alhambra, California, U.S.A.</td>
</tr>
<tr>
<td>3</td>
<td>William P. Dodson</td>
<td>1885</td>
<td>Retired 1915</td>
<td>Thirty year's service</td>
<td>Pasadena, California, U.S.A.</td>
</tr>
<tr>
<td>4</td>
<td>William S. Miller</td>
<td>1886</td>
<td>Retired 1924</td>
<td>1886-91 in Liberia</td>
<td>710, Cumberland St., Baltimore, Md. U.S.A.</td>
</tr>
<tr>
<td>5</td>
<td>Robert Shields</td>
<td>1887</td>
<td>Effective</td>
<td>Long Service in Loanda</td>
<td>Loanda, Angola, Africa</td>
</tr>
<tr>
<td>6</td>
<td>Herbert C. Withey</td>
<td>1889</td>
<td>Effective</td>
<td>Date of entering Conference</td>
<td>The Homestead, Camps Bay, C.P. South Africa</td>
</tr>
<tr>
<td>7</td>
<td>Ray B. Kipp</td>
<td>1903</td>
<td>Effective</td>
<td></td>
<td>Malanje, Angola, Africa</td>
</tr>
<tr>
<td>8</td>
<td>John C. Wengatz</td>
<td>1910</td>
<td>Effective</td>
<td>From the North Indiana Conf.</td>
<td>Malanje, Angola, Africa</td>
</tr>
<tr>
<td>9</td>
<td>Mateus P. Inglez</td>
<td>1911</td>
<td>Retired 1926</td>
<td>Lay Worker in the Mission since 1890</td>
<td>Loanda, Angola, Africa</td>
</tr>
<tr>
<td>10</td>
<td>John L. Webba</td>
<td>1911</td>
<td>On Trial</td>
<td>Lay Worker in the Mission since 1900</td>
<td>Loanda, Angola, Africa</td>
</tr>
<tr>
<td>11</td>
<td>Austin J. Gibbs</td>
<td>1919</td>
<td>Effective</td>
<td>Missionary of the Board from 1907</td>
<td>Malanje, Angola, Africa</td>
</tr>
<tr>
<td>12</td>
<td>William E. Nelson</td>
<td>1920</td>
<td>Effective</td>
<td>From New England Southern Conference</td>
<td>150 Fifth Ave, New York City</td>
</tr>
<tr>
<td>13</td>
<td>Eddie E. Edling</td>
<td>1922</td>
<td>Effective</td>
<td>From New England Southern Conference</td>
<td>150 Fifth Ave, New York City</td>
</tr>
<tr>
<td>14</td>
<td>Adão G. Domingos</td>
<td>1922</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>15</td>
<td>Agostinho P. Neto</td>
<td>1922</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>16</td>
<td>August P. Klebsattel</td>
<td>1924</td>
<td>Effective</td>
<td>From Central German Conference</td>
<td>Loanda</td>
</tr>
<tr>
<td>17</td>
<td>Alexander H. Kemp</td>
<td>1924</td>
<td>On Trial</td>
<td>Missionary of the Board from 1923</td>
<td>Malanje</td>
</tr>
<tr>
<td>18</td>
<td>Domingos P. Cardozo</td>
<td>1924</td>
<td>Effective</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>19</td>
<td>Aurelio S. Coimbra</td>
<td>1924</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>20</td>
<td>Pascoal dos S. van Dunem</td>
<td>1924</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>21</td>
<td>Francisco M. Kanzamba</td>
<td>1925</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Malanje</td>
</tr>
<tr>
<td>22</td>
<td>Domingos A. da Silva</td>
<td>1925</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>23</td>
<td>Domingos A. Alves</td>
<td>1925</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>24</td>
<td>José Augustus Carlos</td>
<td>1926</td>
<td>On Trial</td>
<td>Previously Lay Worker</td>
<td>Loanda</td>
</tr>
<tr>
<td>25</td>
<td>Francisco A. d’Almeida</td>
<td>1926</td>
<td>On Trial</td>
<td>Previous y Lay Worker</td>
<td>Loanda</td>
</tr>
</tbody>
</table>
ANGOLA MISSION CONFERENCE

LAY WORKERS.

Retired Missionaries.

Mrs. A. E. Withey
Mrs. S. J. Mead
Mrs. W. P. Dodson

Mrs. Mary B. Shuett
Miss Susan Collins
Miss Martha Drummer

Active Missionaries.

Mrs. Robert Shields
Mrs. R. B. Kipp
Mrs. J. C. Wengatz
Mrs. H. C. Withey
Mrs. A. J. Gibbs
Mrs. A. H. Klebsattel
Mrs. A. H. Kemp

Mrs. W. E. Nelson
Miss Cilicia Cross
Miss Maria Lindquist
Miss Marie Nelson
Miss Alpha Miller
Miss Irene Shields
Miss Margaret Shields

Special Teachers.

Eugen Toussaint
Miss Auguste F. Toussaint
Miss Florinda B. Bessa

ANGOLAN LAY WORKERS.

(Receiving Appointment in 1926.)

Manuel F. Agostinho
Gaspar d’Almeida
João André
Angela D. Alves
Cristovo Baltazar
João Baltazar
Sebastião A. Barão
Adão Batista Bento
Conceição A. Bernardo
David Bernardo
Joaquim Bernardo
Pedro Bernardo
Luiz F. Buta
João Sebastião Cardoso
Eva P. Cardoso
Rebeca P. Cardoso
Simão M. Carvalho
João Campos
Eugenia da S. Coimbra
Antonio C. Correia
Tomaz F. de Cunha
Manuel Domingos
Marcela G. Domingos
Antonio Luiz Francisco
Gaspar Fernandes
Domingo Francisco
Beatriz Garcia
Sebastião Gregorio
Agostinho D. Goncalo

Manuel Izata
Guilherme P. Inglez
Cristovo Diogo João
Diogo João
Francisco Kablingano
Faustino Kamuhoto
João Kambingolo
Antonio C. Kasule
Francisco Lara
Daniel Mande
Antonio M. Mendes
Bartolomeu Mateus
Fernandes Mateus
Costa Paulo Matoso
Gaspar Miguel
Julio João Miguel
Domingos F. Narciso
Coimbra Ngola
João Ngolome
Maria da S. Neto
Mariana P. Neto
Antonio Soares Rosa
Julia Romano
Servilina J. dos Santos
João Sebastião
Franciscus G. da Silva
Pascoal G. da Silva
Miriam Webba
Theodore Webba
II.—OFFICERS OF THE CONFERENCE.

PRESIDENT
Bishop Eben S. Johnson, A.M., D.D.
Post Office Address: 8, Devonport Road, Tamboer's Kloof,
Cape Town, South Africa.

SECRETARY
Herbert C. Withey.
Post Office Address: The Homestead, Camps Bay, C.P.
South Africa.

STATISTICIAN
Ray B. Kipp.
Post Office Address: Missão Americana, Malanje, Angola, Africa.

Treasurer
August H. Klebsattel.
Post Office Address: Missão Americana, Loanda, Angola, Africa.

Registrar
Ray B. Kipp.
Post Office Address: Missão Americana, Malanje, Angola, Africa.
IIII. CONFERENCE BOARDS, 1925.

BOARD OF EDUCATION
J. C. Wengatz, A. J. Gibbs, R. B. Kipp, Mrs. Shields, Miss Stouffer, 
Mrs. Gibbs, Miss Cross.

BOARD OF EXAMINERS
Robert Shields, R. B. Kipp, J. C. Wengatz, E. E. Edling, A. J. Gibbs, 
A. H. Klebsattel.

BOARD OF CONFERENCE STEWARDS

BOARD OF HOME MISSIONS AND CHURCH EXTENSION
J. C. Wengatz, Robert Shields, A. H. Klebsattel, A. J. Gibbs, Mateus 
P. Inglez, Mrs. Shields, Mrs. Edling, Mrs. Gibbs.

N.B.—No change was made at the Conference of 1926 in the 
personnel of these Boards. Miss Stouffer has been transferred to the 
Congo Mission; otherwise, by action of the Conference these Con-
ference Boards stand over to the Session of 1927.

IV.—CONFERENCE COMMITTEES, 1925.
On Conference Relations: J. C. Wengatz, A. H. Klebsattel, E. E. 
Edling, Robert Shields, R. B. Kipp.
On State of the Church: E. E. Edling, Robert Shields, J. C. Wengatz, 
A. H. Kemp, Mrs. Klebsattel, Mrs. Wengatz, Miss Cross.
On Institutes and Courses of Study for Native Workers: The District 
Superintendents, A. J. Gibbs, A. H. Kemp, Mrs. Shields, Mrs. 
Kipp, John L. Webba, Agostinho P. Neto.
On Resolutions: Mrs. Gibbs, Dr. Kemp, Miss Stouffer, Mrs. Wengatz.

FINANCE COMMITTEE
Robert Shields, J. C. Wengatz, A. J. Gibbs, R. B. Kipp, 
E. E. Edling.

N.B.—At the Session of 1926 three changes were made in the 
personnel of the above Conference Committees, as follows:—

Committee on State of Church: Miss Nelson takes the place of 
Miss Cross,
Committee on Publications: Name of H. C. Withey added.
Committee on Resolutions: Miss Lindquist takes the place of Miss 
Stouffer.

With these changes, by action of the Conference, the Committees 
stand over to the Session of 1927.
V.—DISCIPLINARY QUESTIONS.

ANGOLA MISSION CONFERENCE.

SESSION OF 1925.

N.B.—List abridged in this number of the Minutes to save space and expense. The omitted questions were all answered, "No," "None," or "Nothing."

No.

5. Who have been Received on Trial?
   (a) In Studies of First Year.
       Domingos Adão Alves, Francisco Manuel Kanzamba,
       Domingos Agostinho da Silva,

6. Who have been Continued on Trial?
   (a) In Studies of First Year.
       Pascoal dos Santos Van Dunem.
   (b) In Studies of Second Year.
       Domingos P. Cardoso, Aurelio S. Coimbra, Adão Gaspar Domingos, Harral A. Longworth, Agostinho Pedro Neto, John Leo Webba.
   (d) In Studies of Fourth Year.
       Alexander H. Kemp.

11. What Members have Completed the Conference Course of Study?
   (b) Elected and Ordained Elders previously.
       Austin J. Gibbs.

15. Was the Character of each Preacher examined?
    Yes.

26. Who are the Retired Ministers?
    William P. Dodson, Samuel J. Mead, William S. Miller, Amos E. Withey.

28. Who are the Triers of Appeals?

29. What is the Annual Report of the Conference Board of Home Missions and Church Extension?
    See Report.
30. What is the Annual Report of the Conference Board of Foreign Missions?
   No Report.

31. What is the Statistical Report?
   See Statistics.

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

33. What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer? §714.

34. What are the Claims on the Conference Fund?
   None.

35. What has been Received on these Claims?
   From Board of Pensions and Relief. §100.
   (a) How has it been Applied?
   Ordered deposited with the Board of Foreign Missions to credit of Angola Mission Conference Claimants Fund.

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

40. Where shall the Next Conference be held?
   Loanda.

ANGOLA MISSION CONFERENCE.

SESSION OF 1926.

N.B.—List abridged in this number of the Minutes to save space and expense. The omitted questions were all answered, "No," "None," or "Nothing."

5. Who have been Received on Trial?
   (a) In Studies of First Year.
       Francisco Adão d'Almeida, José Augusto Carlos.

6. Who have been Continued on Trial?
   (a) In Studies of First Year.
       Domingos Adão Alves, Domingos Agostinho da Silva, Pascoal dos Santos Van Dunem.

   (b) In Studies of Second Year.
       Aurelio da Silva Coimbra, Adão Gaspar Domingos, Francisco M. Kanzamba, Agostinho Pedro Neto, John Leo Webba.
8. Who have been admitted into Full Membership?
   (a) Elected and Ordained Deacons this year.
       Domingos Pedro Cardoso.

9. What Members are in Studies of Third Year?
   (a) Admitted into Full Membership this year.
       Domingos Pedro Cardoso.

11. What Members have Completed the Conference Course of Study?
    (b) Elected and Ordained Elders previously.
        Alexander H. Kemp.

16. Who have been Transferred, and to what Conferences?
    None. (Notice of the transfer of Elmer L. Pierce to the Oklahoma Conference was received by the Secretary after the close of the Session.)

17. Who have Died?
    Harral A. Longworth.

26. Who are the Retired Ministers?
    William P. Dodson, Mateus P. Inglez, Samuel J Mead,
    William S. Miller, Amos E. Withey.

28. Who are the Triers of Appeals?
    Robert Shields, J. C. Wengatz, E. E. Edling, A J. Gibbs,
    Mateus P. Inglez.

31. What is the Statistical Report?
    See Statistics.

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

34. What are the Claims on the Conference Fund?
    Escudos 2,000. Payable Quarterly.

35. What has been Received on these Claims?
    From Board of Pensions and Relief. $100.
    (a) How has it been Applied?
        Ordered deposited with the Board of Foreign Missions to credit of Angola Mission Conference Claimants Fund.

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

40. Where shall the Next Conference be held?
    Quiongua.
VI.—APPOINTMENTS.

ANGOLA MISSION CONFERENCE, 1925.

LOANDA DISTRICT.

ROBERT SHIELDS, Superintendent.

Missão Americana, Loanda.

Calomboloca ... ... ... ... ... Domingos P. Cardoso
               Gaspar d'Almeida
               Rebeca Cardoso

Caxicane ... ... ... ... ... Agostinho P. Neto
            João Baltazar
            Maria da Silva Neto

Camuhoto ... ... ... ... ... Aurelio S. Coimbra
           Francisco d'Almeida
           Eugenia Coimbra

Cadia-ca-Ndondo ... ... ... ... Francisco Kabingano
                   Manuel Bravo
                   Joana Bravo

Caculo Cabassa ... ... ... ... To be supplied

Hombo-a-Njinji ... ... ... ... Adao G. Domingos
                 Domingos A. Alves
                 Marcela Domingos

Loanda ... ... ... ... ... ... A. H. Klebsattel
          Manuel F. Agostinho
         Principal of School ... ... Mrs. Robert Shields
         Assistants ... ... ... ... Miss Margaret Shields
            Mrs. A. Klebsattel
            Teachers ... ... ... ... ... José Carlos
                      Julia Romano
                      Servilina J. dos Santos
                      Maria Araujo

Luenze ... ... ... ... ... ... Francisco D. Gonçalo

Lutete ... ... ... ... ... ... Luiz F. Buta
         Manuel Domingos

Luxilo ... ... ... ... ... ... Pascoal dos Santos van Dunem
         Agostinho D. Gonçalo

Mazozo ... ... ... ... ... ... Antonio M. Mendes
           Julio João Miguel

Nhanguie-a-Pepe ... ... ... ... Francisco Lara

Quiaza ... ... ... ... ... ... João André
          João Bartolomeu
Quibenda ... ... ... ... ... ... Tomaz F. da Cunha
Quiongwa ... ... ... ... ... ... A. J. Gibbs
    Asst. Pastor and Evangelist John L. Webba
    Principal of School ... ... ... ... A. J. Gibbs
    Assistant ... ... ... ... ... Mrs. A. J. Gibbs
    Teacher ... ... ... ... ... ... Theodore Webba
Samba Luçala ... ... ... ... ... Mateus P. Inglez
    Domingos Agostinho da Silva
    Guilherme P. Inglez

MALANJE DISTRICT.

E. E. Edling, Superintendent.

Missão Americana, Malanje.

Cadianga ... ... ... ... ... ... Pascoal G. da Silva
Cahunga and Camueia ... ... ... Cristovo D. João
Camalundu ... ... ... ... ... ... Domingos F. Narciso
Camatete ... ... ... ... ... ... Sebastião A. Barão
Camizua ... ... ... ... ... ... João S. Cardoso
Caixinde ... ... ... ... ... ... Antonio C. Kasule
Caminzaji ... ... ... ... ... ... Faustino Kamuhoto
Quibinda ... ... ... ... ... ... Simão M. Carvalho
Missula ... ... ... ... ... ... Coimbra Ngola
Muquixe ... ... ... ... ... ... João Kambingolo
Malanje and Mussolo ... ... ... J. C. Wengatz
    MRS. J. C. Wengatz
    Mrs. J. C. Wengatz
Mussolo ... ... ... ... ... ... Sebastião Gregorio
    David Bernardo
Xa Muteba ... ... ... ... ... ... Francisco F. Kanzamba
Quessua ... ... ... ... ... ... Ray B. Kipp
    Principal of School ... ... Ray B. Kipp
    Asst. Principal ... ... ... Mrs. R. B. Kipp
    Teachers ... ... ... ... ... Miss Auguste F. Toussaint
    Antonio Soares
    Industrial Work ... ... ... ... E. E. Edling
    Assistant ... ... ... ... Eugen Toussaint
    W.F.M.S. ... ... ... ... ... Miss Cilicia Cross
    Miss Marie Nelson
    Miss Alpha Miller
    Miss Florinda Bessa
Medical Work ... ... ... ... A. H. Kemp, M.D.
Helpers on Malanje District ... Daniel Mande
Conceição A. Bernardo
Pedro Makanga
José Coimbra

SPECIAL APPOINTMENT.
Translation Work, Camp's Bay,
C.P. ... ... ... ... ... ... ... ... ... H. C. Withey
On Furlough ... ... ... ... ... ... Mr. and Mrs. W. E. Nelson
Mr. and Mrs. H. A. Longworth
E. L. Pierce
Miss Stella Stouffer
Miss Irene W. Shields
Miss Maria Lindquist

ANGOLA MISSION CONFERENCE, 1926.

LOANDA DISTRICT.

ROBERT SHIELDS, Superintendent.

Missão Americana, Loanda.

Calomboloca ... ... ... ... ... Domingos P. Cardoso
Agostinho Carvalho
Rebeca Cardoso

Caxicane ... ... ... ... ... ... Agostinho P. Neto
João Baltazar
Maria da Silva Neto

Camuhoto ... ... ... ... ... ... Aurelio S. Coimbra
Eugenia Coimbra

Cadia-ca-Ndondo ... ... ... ... ... Francisco Kablingano
Francisco Adão d'Almeida

Hombo-a-Njinji ... ... ... ... ... ... Adão G. Domingos
Gaspar d'Almeida
Marcela Domingos

Loanda ... ... ... ... ... ... ... ... ... A. H. Klebsattel
Manuel F. Agostinho

Principal of School ... ... ... *Mrs. Robert Shields
Miss Margaret Shields

Teachers ... ... ... ... ... ... ... ... Julia Romano
Serviliana J. dos Santos
Eva Pedro Cardoso
Mariana Pedro Neto

Women's Work ... ... ... ... ... Mrs. A. H. Klebsattel

* Until approaching Examinations.
OFFICIAL JOURNAL OF THE

Luenze ... ... ... ... ... ... To be supplied.
Lutete ... ... ... ... ... ... Luiz F. Buta
                      Manuel Domingos
Luxilo ... ... ... ... ... ... Domingos A. Alves
                      Agostinho D. Gonçalo
                      Angela Domingos Alves
Mazozo ... ... ... ... ... ... Antonio M. Mendes
                      Julio João Miguel
Mbangu-a-Uanga ... ... ... ... ... José Augusto Carlos
                      Pedro Bernardo
Nhangua-a-Pepe ... ... ... ... ... Francisco Lara
Quiaza ... ... ... ... ... ... João André
                      Adão Batista Bento
Quibenda ... ... ... ... ... ... Pascoal dos S. Van Dunem
                      Tomaz F. da Cunha
Quionguia ... ... ... ... ... ... A. J. Gibbs
                      Asst. Pastor and Evangelist John L. Webba
Principal of School ... ... ... ... ... A. J. Gibbs
Assistant ... ... ... ... ... ... Mrs. A. J. Gibbs
Teacher ... ... ... ... ... ... Theodore Webba
Dispensary ... ... ... ... ... ... Miss María Lindquist
Samba Lucaia ... ... ... ... ... Domingos A. da Silva
                      Guilherme P. Inglez
                      Francisca G. de Silva

QUESSUA DISTRICT.

RAY B. KIPP, Superintendent.

Missão Americana, Malanje

Camizua Circuit:
Camalundu ... ... ... ... ... ... Domingos F. Narcísso, Supply.
Camizua ... ... ... ... ... ... João S. Cardoso, Church.
                      Cristovo Baltazar, School.
Camueia ... ... ... ... ... ... Fernandes Mateus, Class Leader.
Quibinda ... ... ... ... ... ... Simão M. Carvalho, Church Supply.
                      Gaspar Fernandes, School.

Cangandale Circuit:
Camatete ... ... ... ... ... ... Sebastião A. Barão, Teacher-Evangelist.
Camembe ... ... ... ... ... ... Cristovo D. João, Evangelist.
Mbila ... ... ... ... ... ... ... Antonio S. Rosa, Teacher-C. Leader.
ANGOLA MISSION CONFERENCE

Matadi-a-Njinga Circuit:
A. H. Kemp, Preacher in Charge.
Caminzaji ... ... ... ... ... Faustino Kamuhoto, Class Leader.
Cadianga ... ... ... ... ... Costa Paulo Matosso, Class Leader.
Ndodi ... ... ... ... ... ... Antonio C. Kasule, Class Leader.

Muquire Circuit:
Camizalela ... ... ... ... ... Gaspar Miguel, Teacher-Evangelist.
Muquite ... ... ... ... ... ... João Kambingolo, Church Supply.
João Campos, School.
Quissuua ... ... ... ... ... ... Conceição A. Bernardo, Teacher-
Evangelist.

Quessua Circuit:
Muhunza (former Missula work, Pascoal G. da Silva, Teacher-
etc.) ... ... ... ... ... Evangelist.
Quessua, Church ... ... ... ... R. B. Kipp.
Institute ... ... ... ... ... ... R. B. Kipp, Principal.
Mrs. R. B. Kipp, Asst. Principal.
Eugen Toussaint, Industrial and Agricultural Work.
Miss Auguste F. Toussaint, Teacher and Office Assistant.

Medical Work ... ... ... A. H. Kemp, M.D.
Mrs. A. H. Kemp, Nurse.

Supervision Mission Village,
Animal Husbandry, and
Classes in Hygiene ... ... A. H. Kemp, M.D.

W.F.M.S. ... ... ... ... ... Miss Marie Nelson.
Miss Alpha Miller.
Miss Florinda Bessa.

SONGO-BANGALA DISTRICT.

J. C. Wengatz, Superintendent.

Missão Americana, Malanje.

Cafuixe ... ... ... ... ... Joaquim Bernardo
Cuangu ... ... ... ... ... Antonio Luiz Francisco
Ndumba Cubango ... ... ... Manuel Izata
Boys School ... ... ... ... Bartolomeu Mateus
Girls School ... ... ... ... Beatriz Garcia
Nguengo ... ... ... ... ... Sebastião Gregorio
School ... ... ... ... ... ... Diogo João
Nhenguene ... ... ... ... ... João Sebastião
Njombo ... ... ... ... ... ... David Bernardo
School ... ... ... ... ... Domingos Francisco
OFFICIAL JOURNAL OF THE

Nxongo ... ... ... ... ... ... João Ngolome
Xa, Muteba ... ... ... ... ... ... Francisco M. Kanzamba

SPECIAL APPOINTMENT.

Translation Work ... ... ... ... H. C. Withey

The Homestead, Camp's Bay, C.P., South Africa.

On Furlough ... ... ... ... ... W. E. and Mrs. Nelson
Mrs. Alice Longworth ... ... ... ... ... E. L. Pierce
E. E. and Mrs. Edling ... ... ... ... ... Miss Cilicia Cross
Miss Irene Shields ... ... ... ... ... Mrs. Robert Shields
NATIVE MEMBERS OF THE ANGOLA CONFERENCE.

Back Row.—Left to right: F. A. Almeida, D. A. Silva, D. P. Cardoso, A. G. Domingos, F. M. Kanzamba, J. L. Webba, A. S. Coimbra.


VII.—DAILY PROCEEDINGS.

FIRST DAY.

Wednesday, August 5th, 1925.

Opening Service.—The Angola Mission Conference met for the eighteenth session at Quessua on Wednesday, August 5th, 1925, Bishop Johnson presiding. The opening service at 9 a.m. was devoted to the Sacrament of the Lord's Supper.

Roll Call.—After the administration of the Lord's Supper, the regular order of business was taken up. The Secretary of the previous Conference called the roll. The following full members were present: Robert Shields, Ray B. Kipp, John C. Wengatz, Austin J. Gibbs, August H. Klebsattel, Eddie E. Edling, Elmer L. Pierce, and Mateus P. Inglez. The following Probationers were present: Alexander H. Kemp, John Webba. Adão Domingos, Agostinho P. Neto, Aurelio Coimbra, Pascoal Van Dunem, and Domingos Cardoso. The following lay workers were present: Mrs. R. B. Kipp, Mrs. J. C. Wengatz, Mrs. A. J. Gibbs, Mrs. A. H. Klebsattel, Mrs. E. E. Edling, Mrs. A. H. Kemp, Miss Cross, Miss Nelson, Miss Miller, Miss Stouffer.

Election of Officers.—Elmer L. Pierce was elected Secretary, Ray B. Kipp Statistician, and August H. Klebsattel Treasurer.

Hours of Conference.—On motion the hour for meeting was fixed at 8.30, and for adjournment at 11.30.

Committees.—The following Committees were elected:


On Institutes and Courses of Study for Native Workers.—The District Superintendents, A. J. Gibbs, A. H. Kemp, Mrs. Shields, Mrs. Kipp, John Webba, Agostinho P. Neto.


On Resolutions.—Mrs. Gibbs, Dr. Kemp, Miss Stouffer, Mrs. Wengatz.


Greetings from Other Conferences.—Bishop Johnson brought the Conference the greetings of the Conferences over which he presided.
last year in America, also of the other Conferences in the Cape Town Area. It was moved and carried that we express to them our appreciation of their greetings and our delight in their fellowship.

Conference Boards.—The following Conference Boards were elected: Board of Education: J. C. Wengatz, A. J. Gibbs, R. B. Kipp, Mrs. Shields, Miss Stouffer, Mrs. Gibbs, and Miss Cross.


Disciplinary Questions.—Questions No. 1 to 4 and 16 to 25 inclusive were asked and answered in the negative. Question 26: Who are the retired ministers? was asked, and the names of W. P. Dodson, S. J. Mead, W. S. Miller, and A. E. Withey were called. Their characters were passed and they were continued in the retired relation. Question 28: Who are the Triers of Appeals? was answered, Robert Shields, J. C Wengatz, E. L. Pierce, E. E. Edling, and Mateus P. Inglez.

Conference adjourned by expiration of time.

SECOND DAY.

Thursday, August 6th.

Opening.—Conference met at 8.30. Devotional exercises were lead by the Bishop. The minutes of the previous day were read, corrected and approved.

Examination of Character.—Question 15, Was the Character of each Preacher Examined? was asked. The name of Robert Shields was called, his character passed, and he read his report. The name of E. E. Edling was called and his character passed. The names of E, L. Pierce, R. B. Kipp, and J. C. Wengatz were called, their characters passed and each read his report.

Question 6, Who have been continued on trial? was asked, and the name of Adão Domingos was called, his character passed and he read his report. On recommendation of the Board of Examiners he was advanced to studies of the second year. Agostinho P. Neto, Aurelio Coimbra, Domingos Cardoso were successively called, their characters passed and each read his report. On recommendation of the Board of Examiners they were advanced to studies of the second year. Pascoal Van Junem was called and his character passed. On recommendation of the Board of Examiners he was continued in studies of the first year.

The name of Harral A. Longworth was called and his character was passed. He was continued in studies of the second year. John Webba was called, his character passed and he read his report. Moved and voted that he be continued in studies of the second year. The name of A. H. Kemp was called, and his character passed. He was continued on trial in studies of the fourth year.
Extension of Time.—It was moved and carried that the time be extended.

Question 10, What members are in Studies of the Fourth Year? was asked. The name of Austin J. Gibbs was called and his character passed and he read his report. On motion he was graduated from the course of study.

On motion the Conference adjourned after singing of the Doxology and after the benediction by the Bishop.

THIRD DAY.

Friday, August 7th.

Opening.—Conference met at 8.30. Opening devotions were conducted by the Bishop. The Minutes of the previous day were read and approved. A. H. Kemp read his report.

Examination of Character.—Question 15, Was the Character of Each Preacher Examined? was resumed and the name of H. C. Withey was called. His character was passed and his report was read by the Secretary. The name of W. E. Nelson was called, his character passed. The names of August H. Klebsattel and Mateus P. Inglez were called, their characters passed and each read his report. E. E. Edling read his report.

Conference Funds.—Bishop Johnson reported a draft for £20 7s. 4d. from the Board of Pensions and Relief. On motion this was ordered deposited with the Board of Foreign Missions.

Conference Minutes.—It was moved and carried that the Secretary be Editor of the Conference Minutes. Moved that Robert Shields be Publisher of the Minutes. Carried. Moved and carried that the printed Minutes be the official record of the session. Subscriptions amounting to $90.00 were pledged toward the expense of publication.

Reception on Trial.—Question 5, Who have been Received on Trial? was asked and the name of Francisco Kanzamba was presented. Favourable reports were received from the Board of Examiners, The Committee on Conference Relations, and from his District Superintendent. On motion he was received on trial and placed in studies of the first year. Domingos Agostinho da Silva was presented. After favourable reports from the Board of Examiners, the Committee on Conference Relations, and the District Superintendent, it was voted that he be received on trial and placed in studies of the first year. The name of Domingos Adão Alves was presented. On recommendation of the Committee on Conference Relations, the Board of Examiners, and his District Superintendent, it was moved and carried that he be received on trial and placed in studies of the first year.
Reports.—The name of Mrs. Shields was called, her character passed and the Secretary read her report. The names of Mrs. Kipp, Mrs. Gibbs, and Mrs. Wengatz were called, their characters passed and each read her report. The names of Mrs. Edling and Mrs. Klebsattel were called and their characters passed. The name of Mrs. Kemp was called, her character passed and her report was read by Dr. Kemp. The names of Mrs. Nelson, Mrs. Withey, Mrs. Longworth and Miss Lindquist were called and their characters passed. The name of Miss Stouffer was called, her character passed and she read her report. As the hour for adjournment was near, it was moved that the time be extended. Carried. The names of Miss Cross, Miss Nelson and Miss Miller were called, their characters passed and each read her report. The name of Miss Irene Shields was called, her character passed and her report was read by the Secretary.

On motion the Conference was adjourned after the singing of the Doxology and after the benediction by the Bishop.

FOURTH DAY.
Saturday, August 8th.

Opening.—Opening devotions were conducted by the Bishop. The minutes of the previous day were read and approved.

Reports.—The names of Mrs. Klebsattel and Mrs. Edling were called, their characters passed and each read her report. The names of Maud Cone and Florinda Bessa were called, their characters passed. The names of Cristovão Kabingano, Agostinho Gonçalo, Francisco Gonçalo, José Liberato, and Francisco d’ Almeida, were called, their characters approved and each read his report. The following were called and their characters passed: Gaspar d’ Almeida, Marcela Domingos, Rebeca Domingos, Eugenia Coimbra, Silva André, Maria P. Neto, Antonio Miguel, Boa D. Gonçalo, Diogo da Costa, Joana Pereira, Manuel Pereira, Julio Miguel, João Baltazar, Cristovão Gaspar, Pascoal Gomes da Silva, Cristovão João, Domingos Narciso, Sebastião Antonio, João Cardoso, Antonio Correia, Daniel Mânile, Faustino Kamuhoto, Coimbra Ngola, João Kambingolo, Sebastião Gregorio, Pedro Bernardo, Simão Manuel, Conceição Agostinho, Pedro Makanga, Cristovão Baltazar, Domingos Santos, Luiz Buta, Francisco Lara, João André, Tomaz da Cunha, Manuel Domingos, João Bartolomeu, Theodore Webba.

The Bishop then called Mr. Kipp to the chair and asked Mr. Gibbs to act as Secretary, while Bishop and cabinet retired for consultation. The following evangelists and teachers read their reports: Cristovão João, Sebastião João, Antonio Soares, João Cardoso, Antonio Correia, Coimbra Ngola, João Kambingolo, Sebastião Gregorio, Simão Carvalho, Cristovão Baltazar, Theodore Webba, João André, Francisco Lara, Manuel Domingos, Tomaz da Cunha, João Bartolomeu, Manuel Conceição.
Bishop Johnson and the cabinet having returned, the Bishop resumed the chair. It was moved and carried that when we adjourn, we adjourn to meet at the call of the Bishop.

**Questions.**—Question 32, What is the Conference Treasurer's Report? was asked, and the Treasurer read his report. Questions 34, 36 and 37 were asked and answered, Nothing. Question 38 was asked and answered, No. Question 40, Where shall the next Conference be held? was asked and answered, Loanda.

After the singing of the Doxology and after the benediction by the Bishop, Conference adjourned by expiration of time.

**FIFTH DAY.**

*Monday, August 10th.*

**Opening.**—At the call of the Bishop, Conference opened at nine o'clock. The minutes of the previous session were read and approved. Luiz Buta read his report.

**Reports of Committees.**—Question 29, What is the Annual Report of the Conference Board of Home Missions and Church Extension? was asked, and the report of this Board was presented. On motion the report was adopted.

The Committee on State of the Church presented its report. Moved and carried that the report be adopted as read.

**Questions.**—Question 31, What is the Statistical Report? was asked and the Statistician read his report.

Question 30, What is the Annual Report of the Conference Board of Foreign Missions? was asked and answered, No Report.

Moved and carried that Conference adjourn to meet at 3.30 p.m. After a hymn and the closing prayer by Mateus Inglez, Conference adjourned.

**AFTERNOON SESSION.**

**Opening.**—Conference met at 3.30. Opening Devotions were conducted by J. C. Wengatz.

**Reconsideration.**—It was moved and carried that we reconsider our vote adopting the Report of the Board of Home Missions and Church Extension. A re-reading of the report was called for. Moved and carried that the report be referred back to the Board for further consideration.

**Conference Claimants.**—It was moved and carried that a collection be taken one Sunday in each year in each of our stations for the Conference Claimants Fund.
Resolutions.—Moved and carried that when we adjourn, we adjourn to meet at the call of the Bishop. The Report of the Committee on Resolutions was read and adopted. Moved and carried that Bishop Johnson be requested to convey to Bishop Shepard the greetings of this Conference.

Adjournment.—Moved and carried that after the reading of the appointments and after appropriate devotions, the Conference stand adjourned.

Bishop Johnson read the appointments and closed the Conference with prayer.

Elmer L. Pierce, 
Secretary.  
Eben S. Johnson, 
President.
ANGOLA MISSION CONFERENCE

DAILY PROCEEDINGS.

FIRST DAY.

Thursday, November 25th, 1926.

Opening Service.—The Angola Mission Conference met for its nineteenth session, in Hartzell Church at Loanda, on Thursday, November 25th, 1926, at 9 a.m., Bishop Eben S. Johnson presiding. The day being Thanksgiving Day in America, the Bishop conducted an impressive thanksgiving service in the main room of the mission house, just previous to the opening of Conference.

In the opening services hymns Nos. 210, 145, and 156 of the Portuguese collection “Salmos e Hinos” were sung, and prayer was offered in Kimbundu.

The Bishop made a short address, in which he brought to the assembly greetings from the Conferences in Portuguese East Africa and in Rhodesia, as well as from individual missionaries off the field.

Roll Call.—The roll call followed, which gave the following result: full members present, Robert Shields, Herbert C. Withey, Ray B. Kipp, John C. Wengatz, Austin J. Gibbs, August H. Klebsattel.

Probationers present: John L. Webba, Agostinho Pedro Neto, Alexander H. Kemp, Domingos P. Cardoso, Francisco M. Kanzamba, Domingos Agostinho da Silva.

Missionary Lay Workers present: Mrs. A. J. Gibbs, Mrs. A. H. Klebsattel, Miss Maria Lindquist, Miss Marie Nelson, Mrs. Robert Shields, Miss Margaret Shields, Mrs. J. C. Wengatz, Eugen Toussaint.

Of native evangelists the following were also present: Manuel F. Agostinho, Gaspar d’Almeida, Cristovo Baltazar, Pedro Bernardo, Simão M. Carvalho, David Bernardo, Joaquim Bernardo, Luiz F. Buta, João S. Cardoso, Antonio C. Kasule, Tomaz F. da Cunha, Sebastião Gregorio, Manuel Izata, João M. Kambingolo, Francisco J. Lara, Pascoal G. da Silva, Maria P. Neto,Julia Romano, Servilina J. dos Santos.

Election of Officers.—Herbert C. Withey was elected Secretary; Ray B. Kipp, Statistician; and August H. Klebsattel, Treasurer.

Official Record.—On motion, and after discussion, it was ordered that the Secretary be authorized to edit and publish the Minutes of this Session with that of 1925, and that the Minutes as printed be the official record of the Conference.

A subscription was decided upon to provide means for printing the record, and the following pledges were made:

(List preserved elsewhere.)

Retiring Fund.—The Bishop announced a draft of $100.00 for this Conference from the Board of Pensions and Relief. On motion it was
ordered that this amount be deposited, to the credit of this Conference's account, with the Board of Foreign Missions.

Disciplinary Questions.—Disciplinary Questions Nos. 1, 2, 3, and 4 were taken up, and answered No. or None.

Reports.—Question 15 was taken up, Was the Character of each Preacher Examined? The name of Robert Shields was called, his character passed, and he read his report as Superintendent of Loanda District.

The name of E. E. Edling was called, and his character passed, as was that of Ray B. Kipp. The latter read his report as Superintendent of Malanje District.

Hours of Sessions.—On motion, and after some discussion, it was ordered that the service for the Sacrament of the Lord's Supper be held to-morrow morning at 6.30.

That the hours for the daily Conference sessions be from 8.30 to 11.30 a.m.

The Board of Conference Examiners was announced to meet with the Conference Probationers this afternoon at two o'clock.

Committees.—It was announced that according to the Disciplinary requirement, the Committees elected at last Conference were standing committees to report to this Conference.

Three changes were made in the composition of those committees. Miss Nelson was substituted for Miss Cross on the Committee on the State of the Church; Miss Lindquist for Miss Stouffer on the Committee on Resolutions; and H. C. Withey was added to the Committee on Publications.

On motion the Conference voted to recommend to the Board of Foreign Missions that A. H. Kemp and A. H. Klebsattel be included in the Finance Committee of the Mission.

Adjournment.—Time having expired, the Conference then adjourned after singing the Doxology in Kimbundu, and the Benediction pronounced by the Bishop.

SECOND DAY.

Friday, November 26th, 1926.

Opening.—Conference met at the appointed hour of 8.30 a.m., and the devotional exercises began with the singing of two hymns in Portuguese. The Bishop read for a Scripture portion a part of the fourth chapter of I. John, commenting on the same through an interpreter. A. J. Gibbs led in prayer in English, and Domingos P. Cardoso in Kimbundu.
Minutes.—The Minutes of yesterday's session were read and approved.

Memoir.—Question 17, Who have died? was taken up, and the name of Harral A. Longworth was mentioned, a Probationer in studies of the Second Year. Brother Longworth was accidentally drowned in Sweden, even before the Conference Session of 1925, but the news was not received until later. On motion the Committee on Resolutions was asked to draft a memoir for the Conference record.

Questions.—The Disciplinary Questions Nos. 16, 18, 19, 20, 21, 22, 23, 24, and 25 were asked and answered, None.

Retired Members.—Under Question 26, Who are the Retired Preachers? the names were called of William P. Dodson, Samuel J. Mead, William S. Miller, and Amos E. Withey, and their characters were passed. No reports were at hand from these brethren, and the Secretary was instructed to remind them of the requirement, and express the desire of the Conference to hear from them.

(Note: a report arrived from A. E. Withey before the end of the session.)

The Bishop also took occasion to make some remarks to the native members of Conference about the extensive and unique brotherhood of the Methodist ministry.

Questions.—Question 28, Who are the Triers of Appeals? was answered by the re-election of the same ones as last year, with the one change of A. J. Gibbs for E. L. Pierce. The names thus stand: Robert Shields, J. C. Wengatz, E. E Edling, Mateus P. Inglez, A. J. Gibbs.

Resuming Question 15, the name of Elmer L. Pierce was called, and his character passed.

Question 29, What is the Annual Report of the Board of Home Missions and Church Extension? was asked, but there was no report. Questions 30 and 34 were answered None.

The answer to Question 35 was that $100.00 had been received from the Board of Pensions and Relief, and ordered deposited in the Conference fund, as noted in yesterday's minutes.

Question 26 was resumed, and the name of Mateus Pereira Inglez was called, his character passed, and his case referred to the Committee on Conference Relations, for the purpose of ascertaining if he should be placed on the retired list.

Question 36 was asked, What amount has been apportioned to the Pastoral Charges within the Conference to be raised for the support of Conference Claimants? and was referred to the Board of Conference Stewards.
Question 37, What has been paid, etc., was answered Nothing.
Question 38, Is there a Conference Sustentation Fund Society? was answered No.

Conference Studies.—Under Question 6, Who have been continued on trial? the name of Francisco M. Kanzamba was called, his character passed, and he was questioned by the Bishop about his work. The Board of Examiners having been heard from, as well as the Committee on Conference Relations, and his District Superintendent, he was continued On Trial, and passed to the studies of the Second Year.

The same procedure was followed in the case of Domingos Agostinho da Silva, who was continued On Trial, and in the studies of the First Year.

Under Question 11, the name of Alexander H. Kemp was called, his character passed, and he was entered as having completed the Conference Course of Study.

Adjournment.—The session came to an end by expiration of time and so adjourned, after announcements of committee meetings, singing of the Doxology, and benediction pronounced by Dr. Kemp.

THIRD DAY.

Saturday, November 27th, 1926.

MORNING SESSION.

Devotional Exercises.—Conference met at the appointed hour, and opened singing “Rocha eterna! meu Jesus,” the Portuguese version of “Rock of Ages.” The hymn in Kimbundu, “Ndokuenu mua xikana” (Stand up, Stand up for Jesus) was also sung. The Bishop then read Philippians 2: 1-11, the same passage being also read in Kimbundu by David Bernardo. The Bishop then commented briefly on the uniqueness and pre-eminence of Jesus Christ, such indeed as forbids his classification with any other of the sons of men, the same qualities belonging also to the Christian religion.

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

Conference Membership.—Taking up the business of the day, Question 6 was resumed, Who are continued On Trial? The name of Domingos Adão Alves was called and his character passed. He was not present, but upon representation of the Board of Examiners, the Committee on Conference Relations, and his District Superintendent, he was continued On Trial and in studies of the First Year.

The name of Pascoal dos Santos Van Dunem was also called, and the same action taken in his case.

Under Question 8. Who have been admitted into Full Membership? the name of Adão Gaspar Domingos was called. He was not
present, but after due representation, his character passed and he was continued On Trial in studies of the Second Year.

The names of Agostinho Pedro Neto and Aurelio da Silva Coimbra were called, and their characters passed. Each was present and read his report, after which and upon due representation, both were continued On Trial in studies of the Second Year.

The name of Domingos Pedro Cardoso was called, and his character passed. He was present and read his report, after which upon due representation, he was advanced to the studies of the Third Year, admitted into Full Membership, and elected to ordination as Deacon.

The name of John Leo Webba was also called, his character passed, and he read his report. Upon due representation it was voted that he be continued On Trial, and in studies of the Second Year.

Attention was called to the fact that the detention and absence of certain of the native brethren was due to lack of communications, not to any fault of their own.

Other Questions.—Question 7, Who have been discontinued? was answered None. Question 9 was answered Domingos Pedro Cardoso. Questions 12 and 13 were answered None.

Reports.—Resuming Question 15, the following names were called and their characters passed. John C. Wengatz, Herbert C. Withcy, Austin J. Gibbs, August H. Klebsattel. Each of these brethren, as called upon, read his report.

Admission On Trial.—Under Question 5 it was asked if any were recommended for Admission On Trial, and District Superintendent Robert Shields presented the name of José Augusto Carlos. The Board of Examiners and Committee on Conference Relations reported favourably, and on motion he was received On Trial, and placed in studies of the First Year.

Recess.—On motion it was then voted to take a recess of fifteen minutes.

Ceremony.—Reassembling after recess, the Bishop very impressively conducted the formality of receiving Domingos Pedro Cardoso into Full Membership, using and commenting on the disciplinary questions for the purpose. José Augusto Carlos was also welcomed into the Conference membership on trial.

Adjournment.—Time already having been extended, it was voted to adjourn to meet at the call of the Bishop. An appropriate hymn, "Mak'a mueniu kua Tat'etu" was sung, and the session concluded with prayer by the Bishop.
Call.—Conference met again at the call of the Bishop at 2.30 p.m. Robert Shields led in prayer.

Minutes.—The minutes of the morning session were read and approved.

Reports.—Dr. Kemp, whose name had previously been called, and his character passed, now read his report.

Eugen Toussaint, industrial worker at Quessua, was called, his character passed, and he read his report.

The following missionaries and lay workers in the Mission were passed as to character, and read their reports, or where not present their reports were read by someone else: Mrs. Klebsattel, Miss Margaret Shields, Mrs. Gibbs, Mrs. Wengatz, Mrs. Shields, Mrs. Kipp, Miss Gustel Toussaint, Miss Cicilia Cross, Miss Marie Nelson, Miss Alpha Miller, Miss Florinda Bessa, Mrs. Kemp, Miss Maria Lindquist.

Native Workers.—The names of all the native evangelists and teachers, who received appointment last year, were called, and their characters passed, excepting one.

Bishop Visits High Commissioner.—Before all the reports were read, the Bishop vacated the chair in order to keep an engagement to visit His Excellency, the High Commissioner, Col. Vicent Ferreira. The Secretary was called upon to preside, while the reading was finished of the remaining above-mentioned reports.

Prayer.—Upon suggestion of R. B. Kipp, the Conference knelt in a five-minute period of silent prayer, that blessing and favour from above might be upon the Bishop’s interview with the High Commissioner, that it might help to bring about improved relations with the Government.

Adjournment.—The reading of reports was resumed, and the reading finished of those at that time before the Conference. On motion it was then voted to adjourn to meet at the call of the Bishop. The session closed with the singing of the Doxology, and prayer.

FOURTH DAY.

Sunday, November 28th, 1926.

Sunday Services.—Conference Sunday was signalized by impressive services. At 8.30 a.m. there was a baptismal service in the church in English: the child of our fellow-missionaries, Rev. A. J. Gibbs and Mrs. Gibbs, being dedicated to the Lord, and given the name of Gene Lois.
ANGOLA MISSION CONFERENCE

This was followed by an ordination service, in which singing, Scripture reading and prayer were in Portuguese; the Bishop's address was interpreted into Kimbundu; and the form of ordination by which Domingos Pedro Cardoso was set apart as Deacon, was conducted in Portuguese. There was very full attendance at these services.

At 10:30 a.m. there was an English service in the main room of the mission house, attended by the missionaries and a few other English-speaking people from the city. The Spirit rested upon the Bishop as he spoke from the text: "Whom say ye that I am?" Our hearts glowed within us, and we felt that we could cry out with Peter, "Thou art the Christ, the Son of the living God."

There was an unusually large turn-out at the regular Sunday School in the afternoon, which was followed by a fetish burning.

FIFTH DAY

Monday, November 29th, 1926.

Devotions.—Conference opened at 8:30 a.m., singing the hymn, "Chuvas de benção teremos." Mrs. Wengatz, Miss Nelson and Joaquim Bernardo led in prayer, after which another hymn was sung, "Avante! Avante! oh crentes."

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

Conference Photo.—A brief recess was then taken to secure a Conference group photograph on the steps of the church.

Member Retired.—The Committee on Conference Relations reported, recommending that Mateus P. Inglez be placed on the retired list. On motion this was adopted.

Memorandum.—Dr. Kemp then read the memoir of our late brother, Harral A. Longworth.

Appointment.—The Board of Conference Stewards reported, recommending that an amount of Esc. 5,000 be apportioned to the pastoral charges and be raised for Conference claimants during the coming year. This result was arrived at by taking an average of Esc. 2.50 for each member and probationer on the charges. On motion the report was approved and accepted.

Statistics.—Question 31 was taken up, What is the Report of the Statistician? Ray B. Kipp read the report, which was adopted. (See Statistics.)

Chair Vacated.—The Bishop then excused himself and retired with the cabinet for consultation, the Secretary being asked to preside while the remaining individual reports were read.
Reports.—Reports of the following workers were then read: Francisco M. Kanzamba, Joaquim Bernardo, José Augusto Carlos, Francisco Lara, David Bernardo, Antonio Miguel Mendes, Domingos Agostinho da Silva, Manuel Izata, Cristovo Baltazar, João Kambingolo, Gaspar d’Almeida, Manuel Domingos, Pedro Bernardo, Tomaz da Cunha, Antonio C. Kasule, João S. Cardoso, Simão M. Carvalho, Pascoal G. da Silva, Sebastião Gregorio, Manuel F. Agostinho, Luiz Buta, Julio João Miguel, Cristovam Diogo João, João Campos, Theodore Webba.

Motion.—Before these were quite concluded the Bishop returned. and a motion was put and carried that when the Conference adjourn it be to meet at the call of the Bishop.

Adjournment.—Concluding then the reading of the reports, Conference adjourned with singing of the Doxology and prayer.

SIXTH DAY.

Tuesday, November 30th, 1926.

Devotions.—Conference met at the usual hour, 8.30 a.m., and two Portuguese hymns were sung. H. C. Withey led in prayer.

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

Arrivals.—The presence was noted of the following Conference member and probationers, who, having been delayed in transit, had just arrived: Mateus P. Inglez, Adão G. Domingos, Aurelio S. Coimbra, Domingos A. Alves.

Retiring Member.—Mateus P. Inglez was called forward and the Bishop explained to him the significance of the retired relation upon which he now enters, and in which he will be in honoured company with the older retired missionaries with whom he worked in the earlier days of the Mission. Mateus then read his report.

Admission on Trial.—The name of Francisco Adão d’Almeida was then called, recommended by his District Conference for Admission on Trial. The Board of Examiners being heard from, as well as the Committee on Conference Relations, and his District Superintendent, it was voted that he be received on trial and be placed in the studies of the First Year.

Reports.—Dr. Kemp then read the report of the Committee on the State of the Church, which was adopted. (See report.)

The Committee on Publications also presented a report advocating a certain plan for getting out a new Portuguese-Kimbundu hymn book. The report was adopted, and on motion H. C. Withey was elected to look into the matter and carry it through if feasible.
The Conference Treasurer read his report, which showed an increase of over $1,000 U.S. in the giving of this Conference over the previous year.

The Board of Stewards reported on the matter of the support of Mateus P. Inglez in the retired relation, recommending an allowance of Esc. 2,000 a year, payable quarterly. The report was adopted.

**Motion.**—It was then moved and carried that when the Conference adjourns it be to meet at the call of the Bishop.

**Reports.**—Reports were then presented and read from Adão G. Domingos, Aurelio S. Coimbra, Domingos A. Alves, Francisco A. d'Almeida. Two reports were also presented and filed, from Gaspar Miguel and Fernandes Mateus.

**Adjournment.**—It being then very near the adjournment hour, and no other business being before the session, on motion Conference adjourned after singing and prayer.

**SEVENTH DAY,**

*Wednesday, December 1st, 1926.*

**Devotions.**—Conference met at the call of the Bishop at 10.30 a.m. The Portuguese hymn, "Um grande amigo temos," was sung, and Mrs. Wengatz and Dr. Kemp led in prayer. Kimbundu hymn, "Mukuah na xikana Jezu dia Nazalé," was also sung. II. Timothy 4: was read verse by verse, first by the Bishop in English, and then by David Bernardo in Kimbundu.

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

**Book Steward**—Herbert C. Withey then brought forward the following motion: That someone be appointed or elected as Book Steward, whose duty it shall be to look after the books and other stock of the Patton Mission Press, to take care of all money received from sales, which should be kept strictly for the purpose of providing new literature, and carrying in stock such study books as may be needed.

All receipts from sales of Scriptures provided by the British and Foreign Bible Society on "missionary terms" to be kept separate, and the net proceeds remitted from time to time to that Society.

That the Book Steward, in consultation with the Publication Committee, fix the price at which our literature shall be sold. And that an account be rendered regularly to the Conference.

The motion was seconded and carried. On further motion it was voted that Malanje be the place for the book depository, and J. C. Wengatz was elected as Book Steward.
Place of Next Conference.—Question 40 was then taken up: "Where shall Next Conference be held?" A. J. Gibbs presented an invitation to Quiounga, which was accepted.

Statistics.—On motion it was voted that the Statistician collect further statistics of the mission schools, the resulting tabulation to be sent in for publication in the Minutes.

Resolutions.—On behalf of the Committee Dr. Kemp read the Resolutions, which were adopted. (See Resolutions.)

Committees and Boards.—No new standing committees or Conference Boards having been elected, it was voted that those elected in 1925, with such changes as were made this session, stand over for another year.

Conference Adjournment.—The motion was then made and carried, that after approval of the Minutes, the reading of the Appointments, and closing exercises, the Conference should stand adjourned without day.

Appointment.—The Bishop, after an address and exhortation based upon the Scripture read from II. Timothy, read the Appointments. (See Appointments.)

The Minutes were also approved.

Consecration Service.—The Conference then knelt in a service of prayer and consecration, in which all hearts were deeply stirred, and many in tears—truly a melting, unifying time.

Benediction.—The benediction was pronounced by the Bishop.

E. S. Johnson
President.

Herbert C. Nithey
Secretary.

CERTIFICATE OF ORDINATION.
This certifies that on the twenty-eighth day of November, One thousand nine hundred and twenty-six, in the Methodist Episcopal Church in Loanda, Angola, I ordained as Deacon: Domingos Pedro Cardoso.

(Signed) E. S. JOHNSON,
Bishop.
REPORT OF COMMITTEE ON THE STATE OF THE CHURCH, 1925.

That our Church in the Angola Mission Conference is in a healthy condition may be judged from the various reports submitted to the Conference. The spiritual condition is such as it has not been before. The voice of the pleading membership is "Give us more preachers of the whole Gospel," Give us schools and teachers for our children for a Christian education." The spiritual condition of our church and the presence of the New Testament in Kimbundu have created an actual hunger for Bible study throughout the entire mission. From the outside comes the plea, "We, too, want a church and the Gospel as you have in other places." We believe that never before in the history of our mission has the native Christian felt his own personal responsibility for the evangelisation and salvation of Africa as at present. Often do we hear our members pray, "Oh God, that Africa be saved." Never before has there been such a spirit of self-sacrifice and giving for the evangelisation of their own people as now. Truly we seem to be entering a period of great ingathering of souls into the Kingdom.

REPORT OF COMMITTEE ON PUBLICATIONS, 1926.

In view of the progress reported to this Conference, in the publication of "Pilgrims' Progress," the Psalms, etc., it would appear that the most pressing need of our Mission in the line of literature is a new Kimbundu hymn book. Previous editions are now completely exhausted.

A new hymn book, in accordance with an understanding with the Government, must consist of Portuguese and Kimbundu hymns in about equal number. If these must all be set up new, the job is likely to cost more than we are able to find at the present time.

It is understood, however, that the plates of the Nind collection of Portuguese hymns, in number 243, and the plates also of our former Kimbundu hymn book, are kept in the Book Concern in New York; and it is thought that the available new Kimbundu hymns could be added to the older ones, and the whole, Portuguese and Kimbundu, be printed together for considerably less than a wholly new book would cost.

This would not preclude our using the "Salmos and Hinos" as much as we like, in the separate and inexpensive volume as published. One disadvantage of the plan is that the Nind hymns are not in the reformed orthography, but the difference is not great, and we
submit that this is likely to be the easiest and only practicable way at the present time to get out a new hymn book.

We recommend that someone be appointed to investigate and carry through the above project, if it is found feasible, and if sufficient means can be found.

Or, if this plan fails, for any reason, to find out if a new book can be published, say in Lisbon, at a price that seems to be within our reach.

---

**SUMMARY OF STATEMENT BY CONFERENCE TREASURER.**

Collections made this year for Home Missions and Church Extension:

<table>
<thead>
<tr>
<th>District</th>
<th>Escudos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loanda District</td>
<td>22,404.00</td>
</tr>
<tr>
<td>Malanje District</td>
<td>25,345.00</td>
</tr>
</tbody>
</table>

Total for 1926: 47,749.00
Total for 1925: 17,764.00

Increase: 29,985.00

This increase at present exchange is equivalent to $1,196.00.

Beside this there was collected for Conference Claimants:

<table>
<thead>
<tr>
<th>District</th>
<th>Escudos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loanda District</td>
<td>225.00</td>
</tr>
<tr>
<td>Malanje District</td>
<td>325.00</td>
</tr>
</tbody>
</table>

Total for 1926: 550.00

---

AUGUST H. KLEBSATTEL,
Conference Treasurer.

Loanda, November 29, 1926.
RESOLUTIONS, 1925.

1. Resolved, that we heartily welcome again our Bishop Johnson after his long absence from us. We have followed him as he has presided at different conferences on the Pacific Coast and have appreciated the words of praise that have been written concerning him. We believe that the representation he has given Africa before the Home Church will tell in the interest that shall be shown in our work.

2. That we feel keenly the embarrassing position of our Board because of the present financial situation. In spite of the fact that the work cannot advance in the measure in which he had hoped, yet we are determined not to be discouraged but to draw closer to God in prayer, consecration and service.

3. That we extend to our newly-arrived missionary, Miss Miller, the right hand of fellowship in this her new field of service for Christ and His Kingdom. We pray that hers may be a long, happy and fruitful service.

4. That we extend our greetings to the family of Brother Witheey and join with them in thanksgiving for the improvement in health which has resulted from their stay in South Africa; we pray that God may renew their strength from day to day as they wait upon Him. We appreciate their interest in Angola and Brother Witheey's continued efforts in behalf of the work here. God bless them and use them for the upbuilding of His Kingdom.

5. That we as a visiting Conference heartily thank these our hosts and hostesses for the royal entertainment we have received, enlivened by the twin birthday party on August 5th and interspersed with auto rides.
Resolved, that we greatly appreciate having Bishop Johnson preside over this another session of our Conference, and thank him for the helpful messages received from him each day. We assure the Bishop of a most hearty welcome.

Resolved, that we greatly regret the loss of Miss Stouffer from our missionary staff, and congratulate the Congo Mission on having profited by our loss.

Resolved, that we express our welcome of Miss Margaret Shields into the missionary circle of Angola, and pray for her years of useful service.

Resolved, that we rejoice to have again in our midst and in attendance upon this Conference the Reverend H. C. Withey, who for the past four years has been living in Cape Town and pursuing his translation work. We rejoice in the completion of "Pilgrim's Progress" in Kimbundu, and are gratified to know that the manuscript is already in the hands of the printer. We appreciate the quality of the translation work done by Mr. Withey, and are earnestly looking forward to the day when our natives may have his translation of the entire Bible in their own language.

Resolved, that in view of the fact that our brother Mateus Pereira Inglez enters at this Conference upon the retired relation, we recall to mind his long connection with the mission, going back to the very earliest years. We think of his earnestness in seeking a Bible, in forsaking his way of life as a trader and going to live at Quessua, where he was the pioneer resident under Brother Mead's direction, in order that he might be better instructed in the way of salvation. We think of the humility with which he buckled down to common hard work that he had before thought beneath his dignity, the constancy with which he stood by in Quessua in real starvation times, when he had a sufficiency of his own in Ambaca to which he might easily have gone, of his faithfulness in teaching the various lots of boys who have passed through his school, by precept and example recommending the Christian religion to his people. We remember his fine courtesy and bountiful hospitality to missionaries, or anybody on mission business, at his home in Tomba; we think again of the patient continuance in well doing which has now brought him to an honourable retirement when many others who set out with him have fallen by the way. And we hereby assure our brother of our heartfelt love and respect, and pray that he may still be spared to us for many a day, and that these latter years may be full of rich blessing.
Resolved, that in the death of Harral A. Longworth the Angola Mission has suffered a great loss, and that we hereby express our appreciation of his services during the five years spent on the field. We extend our heartfelt sympathy to his bereaved wife and to his sorrowing family in the homeland.

Resolved, that we extend the right hand of heartiest greetings to Miss Lindquist as she again takes up her work here of treating the diseases of these neglected children of God. For her we pray another term of health and strength and spiritual power, with happiness and contentment in her work.

Resolved, that we hereby express our appreciation of the hospitality of the Loanda missionaries during this Conference session. We wish to thank all who have helped in any way to make our stay so comfortable and pleasant.
OFFICIAL JOURNAL OF THE
FROM THE REPORTS.
A CROSS SECTION OF MISSIONARY LIFE AND WORK.

REPORT OF ROBERT SHIELDS.

Evangelistic and Educational.—Eight were baptised at Hombo-a-Njinje on my last visit, among them on old witch doctor who was converted a year ago. He delivered all his instruments of magic to the church, and declared that he had been deceiving the people, and wanted the way of God. He is probably seventy-five years old. Church and school work have been carried on during the year. Beside the regular services on Sunday and week evenings, a prayer service is held every morning at 6 a.m. in which the whole village takes part. The school here is a success, with forty bright boys and girls who are not only being taught to read, write, etc., but also are having their minds enriched with Scripture verses, Catechism and Gospel hymns. The same is true of all our schools. At Hombo-a-Njinje we have a good church building covered with corrugated iron.

The Printed Word.—At Camuhoto, one of our farthest outstations, Chief Camuhoto held one of the Gospels in his hand, and said to me, "See this book! it was this book that was the means of establishing the mission in my banza (capital)." This Gospel was given him by a native evangelist, and, like the star which guided the Magi to the manger in Bethlehem, the printed Gospel led this chief to behold the Lamb of God, who taketh away the sin of the world, and the people who sat in darkness have seen a great light. To-day there is a flourishing out-station at this place whose influence is spreading in several directions to the regions beyond. Caculo Cabassa, on the other side of the Zenza river, has heard the joyful sound, for here, without any appointed worker, a good work is being done. At 5 a.m. daily the horn is blown, and the Christians meet for prayer and reading of the Scriptures. On Sunday they gather for worship.

Still farther inland is Chief Kapele, of whom I spoke a year ago. He faithfully continues Sunday after Sunday to place the Gospels, that neither he nor his people can read, upon his table, falls on his face, and pleads for God to send a teacher to them to explain the message.

At Cumhoto we have a membership of ninety-seven. Our mission is on a plateau, surrounded by great mountains. It is about two miles from the public highway which leads to the coffee regions of Caculo Cabassa and Encoje. Here we baptised 46 adults and one child. There are two native workers here who are doing well in church and school work. This would be a fine, healthful location for a white missionary and his wife. There is an abundant supply of water, and good land for cultivation, both in the rainy season and the dry.
CAXICANE. ON THE COANZA RIVER.
Out-station set among cocoanut and oil palms.

MOTOR FERRY OVER PANGUILA LAGOON.
Except where cleared out the water is cover with floating aquatic plants.
Liberality and Self-Support at Caxicane.—The work at Caxicane has grown much during the year, and the attendance at the services has doubled. A new church building is to be built shortly. Collection taken up from the members realised 800$00 (escudos). Self-support from other sources 860$00. Church members number 85; the day school has an attendance of 82 pupils. From eight to fourteen patients have their sores treated daily. Much evangelistic work has been done in the surrounding villages. Being on the banks of the Coanza river, we are enabled to carry on a small cocoanut and palm tree plantation, which we are utilising for self-support. Our native workers here are of the aggressive type, self-denying and zealous in the cause of the salvation of their countrymen.

Mazozo and the Motor Car.—Mazozo is one of the largest villages in the lower Coanza region and is said to contain 600 houses. There are probably 2,000 men, women and children in this native town. We began work here in 1920. We have now 53 members gathered out of heathenism. On our last visit I baptised eight adults. During the past year 60 children have attended school. The collection on a recent Sunday, to complete the new church and school, amounted to 400$00 (escudos). Other money given by the members and applied on the building 137$00.

We have made upward of thirty trips with our auto to this lower Coanza region. We have named our Chevrolet "Evangel." In ten months it covered 5,650 miles: 80 per cent. of this mileage being on the district and 20 per cent. in Loanda proper. Eighteen miles of the road is very sandy; the rest fair for Africa. This road continues all the way to Bailundo, and one can make the journey from Loanda to Bailundo in two days. The Chevrolet has covered 126 miles on one tin of gasoline—five American gallons; 35 miles of this through sand where one has to go zig-zag.

Loanda District.—We planned an Institute for the native pastors and teachers, during the April vacation. This was made possible by a gift from the American Oil Company. Bible study was the main feature. Bible doctrines were explained, new hymns were taught, hygiene and agriculture had their place, and several school studies were methodically reviewed for teaching purposes. For ten days the native teachers worked hard, but they were happy in improving themselves, and thankful for the opportunity afforded them.

Loanda District has ten churches and schools. There are 800 pupils in the schools, and many more on the waiting lists. We have 28 paid teachers. A good evangelistic work is going on in connection with these churches. The Loanda District received this year only 1,300 dollars to carry on this work, and advance to the regions beyond.

Robert Shields.
Loanda School.—The government city schools have increased their staff, and improved their efficiency. We must keep our mission school up to a high mark. Our pupils on the Loanda District are fed, clothed and housed by their own parents. They buy their own books. In the lower Coanza region the people are alive to the importance of educating their boys and girls. A number from this region will come to the Government examinations in Loanda, and the parents have undertaken to meet all expenses. From Ambaca, too, more and more are preparing for the examinations. All this requires missionary guidance and supervision, and as the rural classes increase a white missionary must be left free for this important work. Our native teachers prepare pupils for the “Primeira Grau,” and go a long way toward preparing for the Second Examination. If they could have higher studies, preferably under a Portuguese teacher, during vacation time, they might soon be fully equipped for teaching up to “Segunda Grau” standard. The Government wishes us to include industrial training in the work of our Coanza schools. We have considerable difficulty in keeping out of those schools beginners over sixteen, which is also a Government requirement, because of the cotton-growing work. For several years we have been offered a Government grant for our school work, but did not see our way to accept it. This year all schools receiving the grant have been obliged to have as their Directors a Portuguese, or a naturalised Portuguese. We have 250 in daily attendance in the Loanda school, and could easily have 400 if we had the staffs to handle them. Twenty-five passed the last examinations, besides nine from the rural schools. So many of them pass out from year to year into other avenues of life; we wish more of our graduates could be conserved for Christian work.

Mrs. Robert Shields,

Report of Miss Stouffer.

A Good Worker Now Lost to Angola.—“Safely through another year God has brought us on our way.” The year has gone very quickly, and I have thoroughly enjoyed my work with the 60 or 70 intermediates in the Loanda school. I have tried to conduct this department after the model of the “Opportunity Schools” in America, giving especial attention to the subject in which the child was backward. Many, especially of the girls, come to us advanced in age, but anxious to learn at least to read and write. We have struggled faithfully to learn the mysterious method of long division in use in the Portuguese schools, and have learned the “Deveres dos Filhos” (Duties of Children). I have tried to teach more than the three “R’s,” and have given especial attention to the Bible stories which bring out God’s care for his children, and have taught as well many
songs, Scripture verses and the Catechism. I have had the pleasure of seeing some of the members of my Sunday School class make definite decisions, and enter the church on probation.

My sewing class of 45 girls have made both dresses and camisas, and I was very sorry when we found it necessary to give up the exhibition we had planned for the parents; for I feel that they would have a more intelligent interest in the work if they might see what the children are doing. One boy, an orphan, who has always come in rags, this year earned money in the mission by carrying water, to buy himself a suit. But the first thing he bought was a reader, then a hymn book, then his suit, and now he is saving for a Bible.

I was very glad to have some part in the Institute for Native Teachers, and my class was certainly a most attentive one. For ten days they drank in everything we could give them. I am glad that this is expected to be an annual affair.

I thank God for His goodness in allowing me to serve him in this neglected land, and gratefully submit this report.

Stella Stouffer.

(Note.—Miss Stouffer, after going on furlough, joined the staff of our Congo Mission as Mrs. E. I. Everett.)

REPORT OF MISS IRENE SHIELDS.

A Second Generation Missionary.—Since last Conference most of my time has been spent in the school room. We have all been happy together, the children have worked hard, and shown interest in their lessons. Besides studies, we daily try to teach them by life and speech how to do right. One of the girls lately said to me, "I like this school because here we learn to sing and pray." We know that everything learned in school is repeated in the home, and we know that the hymns are sung far and wide.

We have much to teach these children in regard to speaking the truth, and taking things which do not belong to them. They steal, and even when found out can tell you a lie without flinching. Our lead pencils were disappearing gradually, so we decided to count them every day after we had finished using them. The second day one child said, "Very good, we have had no thief for two days."

Many of these same children have attended Sunday School. Some come to the preaching services. They perhaps do not understand much of what is said, but they enjoy the singing, learn how to pray and worship God, and keep the Sabbath.

During the hot season vacation I spent much of my time studying Kimbundu. Every morning at family worship we read and translate
from the Kimbundu New Testament. It is a great help, and we find many sidelongts and explanations for our own language.

I have continued the Bible Searcher for the preachers and teachers on the district, and have nearly 250 simple Bible questions in Portuguese, which we hope to have printed in the near future for use in Sunday and day schools. They like having the questions, and send their answers in the mail week by week. They sometimes write a note of thanks requesting me to send some more. One correspondent said, "Send me some more; they do me good, they awaken my soul."

Five years ago, on the 30th day of this month, August, we sailed from New York for Africa. God has been wonderfully good to me in giving me health and strength to do something for him here in Angola. The days have gone by very quickly and happily. I love these little African children, and pray daily for them that God may reveal himself to their hearts, and that they may come to know Jesus as their Saviour.

IRENE WITHEY SHIELDS.

REPORT OF AUGUST H. KLEBSATTEL.

Pastor of Hartzell Church in Loanda.—Loanda station has had a year of many blessings. The congregation has continued to grow—we believe in grace as well as in numbers. From all corners of the Province men come to Loanda; each tribe sends its contribution. People from Bie, Bailundo, Cabinda, Malanje, Mussolo, and from many other places far and near, come to our church services. They come, they go, taking with them the gospel seed. The population of Loanda seems like a mighty stream, moving swiftly.

Our native preacher, Agostinho Fernandes, has been a great help, especially in village work. We plan to have many regular meeting places within a radius of 30 or 40 kilometres of the city. So far we have established worship in sixteen sanzalas. From these places many come in to the church services in Loanda. Some have brought their fetishes, and there have been quite a number of conversions.

The Lord uses us in various ways. In March of this year, one day during the heat of noon, an elderly woman came to the Mission and wanted to see "Senhor Augusto." She was carrying on her back, native fashion, a child about two years of age. The child was ill, and looked to be far gone. The parents had started to take the child to the witch doctor, but the grandmother had snatched it away and brought it to the Mission. She thought Senhor Augusto could help too, and pleaded for our assistance. The case seemed so hopeless that our first thought was that all we could do would be to prepare her heart for the hour of great sorrow. Then suddenly the woman took my hand, and said, "Please pray, the Lord can
help.” So we knelt right there on the kitchen floor, with the cook, the washerwoman, the school girls and my wife. We asked Him for help. The next Sunday, Palmira came to church, and she was not dressed in a black pano. After worship she came to the front, took my hand and pressed it fervently, saying, “The child is well.”

Sometime after that the people asked the native preacher if he would not come to a house and speak to the people gathered there. He went and found a large gathering whom this woman, Palmira, had invited in order that they might hear the story of what Jesus had done for her. This has become a weekly meeting, and much good is coming out of it.

We have had a night school part of the time, and a class of about 80 preparatory members preparing for baptism. During the year we have put in new coloured glass in the front windows of the church, a gift from outside friends; and in various ways we have sought to improve the property.

Forty-five new members came into the flock this year, and there are 80 on a waiting list for admission on probation. The collections for church expenses and benevolences have been very creditable, and are itemised elsewhere.

August H. Klebsattel.

Report of Mrs. Klebsattel.

Work Among the Women.—There are many opportunities among the 8,000 black people of Loanda to help and counsel with the native women; and if the spirit of Christ is at the centre of our endeavour we shall not fail of success. I have made it my duty to go on appointed days to various places to conduct meetings with women. I taught them the Catechism and hymns, and spoke to them about the salvation of their souls. These meetings have had the effect of increasing church attendance on Sunday.

We have also tried especially to inculcate the Scriptural ideal of family life. We get glimpses often of the corruption of heathenism, so much worse in a half-civilised place like Loanda, where lusts, ignorance and all the filth of sin is so rampant. Thank God, the light shineth also in Loanda. It may be a long time before the Christian ideal obtains in any general way, but we see here and there the first flowers budding, and that is encouraging. It is a sign of life.

We seek to look after the straying members of the flock. The other day we met a native sister formerly a regular attendant, and asked her why she had stopped coming to church. “Oh, Senhora,” she replied, “in the time that I attended church my husband died and two of my children. I thought it was a punishment.” There
are many who need going after like this one. We love the people and the work; may our Heavenly Father use us according to His will.

ELISH L. KLEBSATTEL.

REPORT OF E. E. EDLING.

Hunger for the Word.—If previous years were years of sowing, the past year on the Malanje District has been one of harvest as well, though we trust and pray only the beginning of a greater harvest. Everywhere we see fruits of the sowing of the Word. From all sides come petitions and pleas for workers to come to teach and to guide.

A few months ago a chief came to us and asked what we had against him and his people, that we did not send them a teacher. We replied that we had nothing against them, but that we had no one to send. Well, he asked, couldn't he and all his village move to Quessua, so that they could all attend school there. Later we were able to send a young man there to teach, but after a short time he was ordered away by the officials, on account of false accusations brought in by an unfriendly chief; and although we could demonstrate that the charges were unfounded, the young man has not been permitted to return to the work.

Some of the Outposts.—Good work has been done in most of the out-stations. At Cadianga, supplied by Pascoal G. da Silva, we have a growing work. No new members have been received at this place during the year, but several people are prepared to be received as soon as an opportunity is given. During the past two months one of our Quessua school boys has been teaching there, with good attendance at morning and afternoon sessions of the school. In the village Damba, about an hour’s walk from Cadianga, the interest is also good. Here Pascoal has done good work, and the services are quite as well attended as at Cadianga.

Camalundo has recently removed to a new site. It is a small Christian village, beautifully located on high ground, with well-built houses arranged in straight rows on either side of a wide road. A new church building is about completed. Personal difficulties between some of the members hinder the work from going forward as it should, but in spite of this more than a score are awaiting an opportunity to unite with the church.

Camatete is a comparatively new place, and a hard field. Sebastião Barão, who supplies here, has held on with bulldog tenacity, and has worked faithfully to win souls for Jesus. Seven preparatory members have been received during the year. A new church building will probably be erected here soon.
MAIN BUILDING OF MUSSOLO OUT-STATION
Songo country, reached by motor road from Malanje.

EVANGELISTIC BICYCLE SQUAD
Leaving Malanje, each for a different station in the interior.
Camizua is one of our larger stations. João S. Cardoso is the preacher. A school was opened early in the year, with Cristovo Baltazar Diogo as teacher. He soon had an enrolment of forty-six, and could have had many more, but thought it unwise to let the school grow large at that time. Twenty-eight people were received into preparatory membership last February, eight into full membership, and five children were baptised.

Work was opened up in Caminzaji some three or four years ago. Sebastião Gregorio has worked in this place until Brother Wengatz asked for him to go to the new work in Mussolo. On a Sunday about three months ago we received thirty-six on probation, eleven into full membership, baptised ten adults and twenty children. Faustino Camuhoto has served these people the past two months. Here also a new model village is being built. A new church is being planned for, to materialise soon.

Although not under appointment as a native worker, Baltazar has done good work at Mbila on the Cuanza. There are several believers, and many inquirers there. Joaquim Bernardo has spent the past month there, holding services and giving the people Bible instruction. He reports intense interest in the Word of God.

I have tried as much as possible in all the out-stations to encourage the building of better homes and better villages, the planting of fruit trees, coffee trees, and other crops, to help the natives to live better, and to have cash in hand wherewith to pay the annual head tax. My suggestions have been well received.

"Chief Lightning."—We had hoped to be able to open up new work near the Government post of Quela this year. Two of our young men spent some weeks evangelising in that section last year, and brought back a glowing report. Last March we visited the locality, and were well received by the Government officials. We pushed on as close as we could get to the largest village of the Bondos, but could not go across to the place of Soba Nzaji ("King Lightning") on account of the high water. On our invitation he came across to where we were, carried in a hammock, accompanied by his headman, and preceded on the way by drum and marimba. His village had not been visited by the young men who went out last year, and he knew nothing of our religion. He knew there must be a great God, he said, but of Jesus Christ he had never heard. There appeared to be much hesitation on the part of the king and of his headmen in accepting our message, so it was finally concluded that it would be better to defer any definite steps toward opening a station there until they could be persuaded that we were seeking their welfare. During the dry season this year the same two young men have visited there again, and this time they went directly to the village of "King Lightning," where they were well received. It is our hope that within the next year the right man may be found who can go in there and begin work among that large tribe.
At Quessua.—Throughout the greater part of the year the Christian people from Quessua have visited near-by villages on Sunday to teach the Word. This work has been helpful, not only to the people of the villages, but to the people who have done the teaching as well. It has increased their feeling of responsibility in the work of evangelising their own people. But within the past two months this work has been stopped, as only those who have Government recognition as teachers or preachers may go out on such service. How the work in the out-stations may be affected by the new rules remains to be seen.

The building has been pushed along, though not on so extensive a scale as it was last year. The interior of the new church is nearly finished, and new benches for seating the people are being made. The lumber for the roof of the study and dining hall for the school is almost ready to be joined together. A new dining room and kitchen for Dr. Kemp and family is under construction. Quite a number of the school boys have worked at these buildings, and although they have not received what may be called technical instruction in carpenter and mason work, they have still learned much that will be useful to them in years to come.

The past year has been a busy year—the busiest I have ever experienced, and the happiest as well. There have been a few disappointments and discouragements along the way, but these have all been swallowed up in the joys which the work has brought. We are glad to have a part in the work of the Master, and we pray that God may use us as only He knows how, for the extension of the Kingdom in Angola.

E. E. Edling.

Report of Mrs. E. E. Edling.

Home Duties and Clinic.—Since the arrival of John-boy's little pink-and-white brother in Quessua last November, my work has resembled rather closely that of an attendant in a day—and sometimes night—nursery. For a long time most of the other work had to be given up, except for a little in the clinic; but gradually as the schedule got adjusted around the day nursery hours, I was able to resume the class of women in the Sunday School, and the Friday afternoon meetings in Cacucina with the children. More recently there has been added a very tiny and somewhat erratic class of the two to five women in our immediate neighbourhood who have courage to come out two evenings a week to study with me the Gospels. What the benefit has been to them I am not exactly able to estimate, but the practice has been very valuable to their leader.

Dr. Kemp has reported so fully about the medical work in Quessua that it only remains for me to give the daily clinic count
during the time intervening between Conference of last year and his welcomed and almost essential advent here this spring, that is from October 1, 1924, to March 1, 1925. The count for those months totals up to 4,796.

It seems that for some of us the longer we stay in Africa the shorter our reports become. This may indicate that other duties have crowded out some of the things we would so like to do, or it may indicate that the work is much the same year after year; but two things I am sure it does not indicate—that we have not been busy doing something the best we knew how, or that we have fallen out of love with our work.

For seven preparatory years in America I thought I wanted to be a missionary, but for four busy, happy years in Africa I have been discovering how much I want to be a missionary.

Leila Childs Edling.

Report of Mrs. R. B. Kipp.

Outbreak of Plague.—At the end of last November bubonic plague broke out in our adherents' village at Dianze. Dr. Kemp, together with the Portuguese Belgado de Saude, inoculated many people there and in the near-by villages; and it is doubtless owing to this precaution that only fourteen people died. Among them were two of our most faithful effective members. One of them was a boy who a year earlier had travelled over four hundred miles telling the Gospel story among the Jinga people. On the afternoon of the evening he was taken ill he accompanied me from the village prayer meeting to tell me the news of his brother and family having just given up their idols. He was very happy and much encouraged, and almost his last words were, "I tell you, Senhora, God has come to this land to stay, and I am going to study hard so I may be able to go somewhere and teach my people."

We expected that there would be a very noticeable decrease in our church attendance, as has always been the case when there was any outbreak of disease, but as soon as the quarantine was lifted it seemed as if even more people attended than before, and it was not unusual to have over 800. As though bubonic had not been enough, soon the young children and babies in the same village began to die, and before the close of the rains there were few families where death had not entered. But the hunger for God's Word continued.

Improving Sunday School Organization.—After our inspiring camp meeting in May, it seemed to me the time was ripe for putting all possible responsibility for the Sunday School on to the native Christians. During the year our Sunday School attendance had increased over one third. Every available place both inside and out, and around the church was used for classes, we threw open our home, and the
pantry has been for almost a year now the only unoccupied room. One Sunday morning I discovered a class of little girls on our kitchen porch; the teacher was perched on the wood box, while her class was seated among the vegetables. Our largest attendance on any Sunday has been 872, and the smallest 392 when we quarantined the people.

Thinking that a good way to keep up interest and enthusiasm is to put people to work, we divided some of the largest classes, putting in the native women as teachers. I arranged class books for them and each teacher seeks to visit the members of her class, and it is understood that two successive absences must be followed by a call from the teacher. I have a Bible study class for the Sunday School teachers, and for those who go out from our church to teach in the villages on Sundays. There are about fifty members in this class. Some one of their number gives a five or ten minutes review of the lesson each Sunday, alternating, a man one week and a woman the following. We have 24 classes, and all except four are taught by natives, and these four have native substitutes.

When our Bishop asked Mr. Kipp to be responsible temporarily for Mr. Edling's work, I tried to visit as many of the stations as possible, and get in touch with the women. In looking around to see where I might be able to help, it seemed to me that Sunday Schools ought to be better organised at the out-stations. The people, especially the many children needed the teaching, and there were native Christians who needed the work of doing it. So I have mapped out a course of lessons for them on the life of Christ. Each month I send to each of the 20 catechists on the District, a list of the lessons for the month, giving subject, scriptures, Golden Text, a few teaching hints and practical lessons for daily living. Each catechist chooses his teachers, and they study the lesson with him. I also send out a personal letter giving facts of interest that have come in from the other out-stations.

On Sunday mornings at 8.45 our home is opened to the Sunday School teachers, and any one else who cares to come, and we have a half hour season of prayer for the out-stations, our own services here and the work of the day.

**Prayer League.**—I have also organized a prayer league among the Queesua women. There are about eighty of them who promised to pray every day at noon. Each week I announce a special subject for prayer, and anyone has the privilege of asking prayer for herself or anyone else. This seems to have helped them to really get into more personal touch with Christ and realise that He does hear. They were helped by a very clear answer to prayer not long since. One of our catechists felt a special call to Cambo Camana district, but the administrator there was distinctly hostile to anything pertaining to the mission. He had arrested and shut up one of our young men— for not much of anything that we could find out except that he had
been preaching in the villages—and shown himself rather cool to one of the missionaries who had gone out there on some business about this young man. A little later two of our catechists wished to spend six weeks itinerating in that region. Mr. Kipp arranged their guia from the administração in Malanje and they set forth, but when they presented themselves to this Administrator in Cambo Camana he sent them back, notwithstanding one had his bilhete de identidade, and both had their guias. Surely not at all an encouraging outlook. Mr. Kipp went to the Governor in Malanje and he said he could see no reason why they should have been refused permission to go on, and advised him to go and visit the Administrator and see if he could gain his good will. At first it seemed to us that it would be worse for him to go and fail, than to let the matter rest until perhaps there might be a more favourable official in charge of the district. Conceição, the man who wished to go there, couldn’t give up; we talked and prayed over the matter for several days, and it seemed best to make the attempt. I explained it to the prayer league and and they promised to pray. Mr. Kipp made his visit, and ere the hour was over the Administrator had promised to see Conceição, and insisted that Mr. Kipp should return with him and bring me for almoço. The women took courage and started on the third week of special prayer about the matter. We went on the day appointed, Conceição was well received, accepted, and we came home with his official licence signed and sealed. So anxious were the women at our Christian village that they came out as we passed through at dusk, and called, “Oh Senhora, Senhora did He get it?” When assured that He did, they said, “Surely, God can turn hearts to do what He wishes.” All the following day, which was Sunday, there was a glad note running all through the services. I have been able to keep up my Saturday afternoon village class and prayer meeting most of the time this year.

**Heavy School Work.**—Of course much of my time has been spent in the school room. From 6.30 to 11.30 a.m. I have those who are preparing to go to the first grau examinations; and from 1 to 5 p.m. those who are doing the second grau work. The hours are long, but in no other way could we get in all we wish to do, especially as they added two new books to each of the classes this year. Last year fourteen passed the first grau, and two the second—one of these receiving nineteen and the other eighteen credits, out of a possible twenty.

There will, I hope, be fourteen ready for the first, five for the second examination in February. A new director has recently been appointed for the municipal school in Malanje, and as he is a friend of ours we are hoping our boys will be treated fairly. The man who has been in charge of the work for several years has not been favourable to the mission boys—either Catholic or Protestant—saying that the missions are making “santos,” and that is not what he wants.
There has been a good spirit all through the school year and
many boys are showing that they are trying to be Christians. It
hasn’t been an easy year, but God has never failed of giving grace
and strength for each day as it has come. I am happy in the
consciousness that it is His work, that He has given me a place in
it, and I pray that I may be spared for yet another year of service
for Himself, if it be His will for me.

L. MARY KIPP.

REPORT OF RAY B. KIPP.

Regions Beyond.—We are now working in every one of the civil
divisions of the extensive Malanje District except Alto Songo. I wish
to acknowledge the contribution made to the interior work by Miss
Cross who has provided not only for the support of Francisco
Kanzamba (now a Conference probationer), but has also sent masons
who built good abode houses for the worker and his hearers as
residence and chapel at Xa-Muteba.

I am glad to hear that Figueira Victor who went some years ago
from our Quessua church, taking with him a young man to teach, and
began work at his own charges at Ndumba Cubango, seems to have
gained the confidence of the Songo people around him. The work
at Cuango was also begun by native initiative—that of Antonio Luiz
Francisco, who was put to soldier life by his father in 1916 or 17
because he would not give up the Master he had just found at the
mission in Malanje.

The Bondo people at Cafuxe, some ten miles beyond and below
Quela, waited long for Joaquim Bernardo to finish his second examina-
tion. Dr. Kemp and Mr. Edling took him and his family out to the
new post about the first of March. He has had good success already in
preaching to natives from far and near who pass by on this main high-
way to Camaxilo and beyond. Also in showing traders and other
civilised people the unique value of the Bible, and in selling them
copies of the precious Book.

Adjustments with the Government.—The step into Holo-e-Jinga
country, administered from Cambo Camana, was taken after the
turning back with official rebuff of two men sent to make an evan-
gelistic trip to Banje-a-Ngola. To this rebuff I had decided to pay
no attention, but on finding a man at hand who had a distinct draw-
ing to that region, and on taking him to Quissua finding that the
people had already received considerable instruction from the Bernardo
sons, I went to the District Governor for advice in the matter.
Following that advice meant two 150 mile round trips to Cambo
Camana, but it gave us the required “bilhete de identidade” for
Conceição Agostinho to live as a catechist at Quissua. Mrs. Kipp’s
report shows plainly the whole outcome as an answer to prayer.
Governor Ferreira, being informed that some of our catechists who formerly did some teaching of the first steps in the "three R's" had ceased because they had not passed any examinations, showed me that Decree 77 does not require them to refrain from teaching. So some stations are again doing school work after two or three years interruption. However, our Administrator in Malanje deems it expedient to refuse bilhetes for new native school teachers who have not passed the "segunda grau." So we may not, if we would, send out as teachers those who have passed only the "premeira grau."

While speaking of school work I may say that orders for primers during 1926 have run to a thousand, first and second readers and slates by the hundreds, and other supplies in proportion, including ten maps of Portugal for out-station work.

District Supervision.—I have not had time to visit the Songo-Bangala portion of the work, and Brother Wengatz will report more particularly on that section. Of the eighteen other stations I have visited some twice, a few three times. To make one separate trip to each of these eighteen requires at least 700 miles of travel. As most of such supervision has in my case to be done on Saturday or Sunday, it has meant trips to single stations, and added to the cost of travel.

Church records have had too little attention. I have begun to remedy this, but much still remains to be done. Miss Gustel Toussaint has helped by ruling record books in special columns with heading in Portuguese for church records, and also others for school registers.

Mr. and Mrs. Wengatz, aided by Miss Cross held revival meetings at Cadianga, Quessua, Muquite, and Mussolo. One station we hope, as well as many souls, were saved; including, we rejoice to say, many of the boys of the Quessua school.

October 4 was a wonderful day at Camizua. Nearly forty adults were baptised and received as full members of this and the surrounding stations of Camueia, Camalundo and Quibinda. Then a hundred persons knelt together and partook, over half of them for the first time, the Lord's Supper. A week of prayer and a special talk by Brother Withey, had been given in preparation for the solemn occasion.

Higher Standards in Building and Giving.—Here at Camizua a whole new village is being built, including houses for two native workers, and a new and larger church. At Quibinda a new and larger church is in use, lacking only part of the windows; and the village is being remodelled on a new plan on somewhat higher ground. Mbila, Camembe, Camatete and Caminzaji have also done considerable in building. The people at Muquite after the revival there, added a new front section of adobes to their chapel. Plastered, white
washed walls should be our standard for all chapels, schools, and workers' houses.

I have sought to promote self support, and have been trying out a new system. Two men and two women were selected and made stewards. Their duties are to canvas the membership for pledges of labour and help in planning a field for the Lord, and in marketing its produce. Two kinds of labour, and tickets of a different colour for each, are provided: one for the Lord's farm, and one for the Lord's construction, which may include roads and bridges as well as chapels. Pledges are so many half days of work during the next three months, and each half day done is indicated by a ticket, so that results may be checked. The pastor-evangelist is the chairman of the board. Income from the farm is to be turned into a District fund, and it will be possible to measure the amount contributed thus by each place toward ministerial support. I hope that this will work better than the plan of having a group pledge to feed a teacher, or give a certain amount of work in a teacher's garden. And I believe it will better develop native leadership.

Quessua Church.—We have added since last Conference 76 full members. Of adult preparatory members we have 94. Our class leaders work together on the principle of carefully testing out adherents and professed converts, often with good advantage keeping them on the candidate list for months before recommending them. We are still receiving those reached by the tent meetings early in June.

Mrs. Kipp's report as Sunday School superintendent, and that of Miss Florinda Bessa as League president, show how those departments are helping to develop leadership. In several of the out-lying villages regularly visited by native volunteers growing interest is evident.

The separated portion from the monthly envelopes has amounted to 2,647 escudos, the weekly offering to 2,048 escudos, and the missionary society to 2,059 escudos; a total cash giving of 7,304 by Quessua Church. This represents more comparatively than the larger amounts of the years when our congregation included a score or more of masons and carpenters making good wages on building work. In the past ten months 1,007 escudos in cash have been turned in as offerings of out-stations in Malanje country. Present exchange is about 24 escudos to the dollar.

Quessua Boys School.—This is the hardest part of my responsibility on which to report. There are so many things that do not appear beautiful in the picture. But I have heard of the Ugly Duckling. I have not read the story, but I surmise that in the end it turned out well that it was allowed to live. And I hope Quessua school may be allowed to grow up, and that some day its appearance and influence will justify the name "Escola Luz."
It was a great relief to have the new Assembly Hall finished, at least so that it could be used, and the classes rearranged in the other buildings. The accidental burning of the older dormitory on the very night the boys moved back into it, after it was re-roofed with poles and grass, has made it necessary to use school rooms for sleeping as well as class work. We shall not build that kind of a dormitory again.

To go on as far as possible with our building programme, we are now laying the foundation of the new instruction hall, and hope that at least one wing of two rooms will be finished by next dry season.

I have been much gratified to have been able to have work in drawing, and other real technical instruction, through the help of Mr. Eugen Toussaint. I have not been able to give the boys the individual attention that they need. Mr. Toussaint could do more if relieved of some of the financial burden he carries.

The total enrolment since March 1st, has been 225. The attendances has been pretty constant around 160 each semester, about half day pupils and half boarders. During the present semester 400 escudos by day pupils, and 680 by boarders, have been paid as tuition.

Ray B. Kipp.

Report of Miss Auguste F. Toussaint.

Miss Gustel's School Work.—From September, 1925, to March, 1926, I had quite a big class of boys, with about ten or twelve different books from which to teach. As books are so expensive, and as our boys have such a hard time anyway to earn enough money for taxes, clothes and entrance fees, the lack of books was hard to remedy. The best I could do was to divide the class into many little families, in which the father (lucky owner of a book) dictated the lesson to his children (who did not own a book), then the whole family studied as best they could, so that teacher might not find too many mistakes.

In December and January I spent all my leisure time in studies for the Second Examination, and passed successfully. Then I started it with a primary class which consisted at first of 17 of our smallest boarders. I used the Kipps' back verandah as a class room. Since Mr. Edling and family left in May, I have had my school in the Longworth house.

More and more village boys are coming, so now I have over 30 pupils. Even five little girls come every morning at 7 o'clock to stay until 11.30. As the W.F.M.S. does not take day pupils, they would otherwise have no school. Their parents are native Christians living on the station, so the children are near enough to come to school without being boarders.
My Sunday School class has done well, and from a start with 24 boys I find now 35 to 40 bright faces turned up to me, listening with real interest to the Sunday School lesson. I like the work, and desire to see it progress. What matters the difficulties if victory is sure? If God be for us, who can be against us?

Auguste F. Toussaint.

Report of Eugen Toussaint.

Industrial Department.—At last year’s Conference I received an appointment as an industrial assistant in Quessua Mission. Moving there from Quioungua, I was at once called upon to put the roof on the assembly hall, and I have had no vacant hours since. Besides building and shop work, I have had to take charge of the agricultural work, and owing to this division of my strength and time, I have not been able to do what I expected in either department. Many days were spent in ploughing and harrowing the big field along the roadside, and others. For this work I constructed a double-row cultivator, which worked successfully. We planted about 2,000 coffee trees in the woods toward the Quessua mountain. Rain failed us, and although we watered the young trees all through the dry season, many of them died.

To mention some of the other jobs, the assembly hall is completed and in use; the walls of the adjacent kitchen and storeroom are up, roof to go on soon; the church tower was completed, but owing to fault in the earlier construction, and too weak a foundation, it fell, after heavy rains: we have laid the foundation of the new school building, to be a main structure with two wings. The carpenter shop was engaged by the new hospital plant, making the roofs for the main building and for the twelve small houses for patients, also doors, windows, shelves, tables, etc. We have also done a good deal of repair work on the Quessua houses. In the iron shop the boys have made hoes which proved much better than those bought in Malanje. Here also there has been a lot of repair work, from sewing machines to motor cars.

In January and February I was called to act as interpreter in an illicit diamond case in the court in Malanje.

Since the middle of September I have been teaching a drawing class of 15 pupils from among the more advanced boys. The necessary tables, drawing boards, T-squares and triangles were first made in our carpenter shop. The boys find this work very difficult, but their interest is great, and they are making progress. It will be a great thing for them if they can learn to draw a bench or chair, and then construct it in the shop; and in building, etc., to learn to work from blue prints.
I believe a greatly improved plan for the boys' sleeping arrangements would be to have a large enclosed compound around the assembly hall, and to have in this instead of large open dormitories, a number of small houses more like homes, accommodating about eight or ten boys in each, of whom an older boy would be the big brother. The plan would include a wash-house, where the boys would have to wash and clean themselves under supervision, a room where sick boys shall stay during day-time, and a house for an overseer. The overseer will see to it that during school and work hours no boy is inside the compound. In this way their coming and going can be controlled, night prowling prevented, and food, sleeping and sanitation be properly looked after.

It is important that our school should be self-supporting, at least in food supplies. And it is possible in spite of difficulties encountered so far. Mrs. Toussaint has for some ten months been making butter from the over-supply of milk, and thereby in that time helped the agricultural department to earn about 3,000 escudos.

I wish to thank the missionaries for their kindness and help to us during the year. God has blessed us with the arrival of a baby girl, and our hearts are full of thankfulness to Him. May the Lord who has given me health and strength to work the whole year almost without interruption, grant me still the opportunity to serve him in this needy field.

EUGEN TOUSSAINT.

REPORT OF MISS CILICIA CROSS.

Girls' Boarding School.—With the writing of this conference report I close my second term of service, and my eleventh year of work in Africa. And this year has been the best I have known in our W.F.M.S. work at Quessua. One hundred and seventy-five girls have been under instruction during the year. And for the first time in our history our missionary staff have all been without any illness that took us away from our post more than a day or two at a time. The improvement is due, no doubt, to our new buildings, which have been made as near mosquito proof as possible.

The school work has gone on regularly. We find the 25 escudo entrance fee a great help in making the attendance regular and permanent. When they care enough about school to pay the fee, they usually come to stay and work. They show a wholesome school spirit, and discipline has been easier. The girls have raised a large part of their own food. Outside of fish, meat, salt and oil, the things they cannot raise, we have bought very little. The fuba, farinha, sweet potatoes, corn, beans, peanuts, have all been raised and prepared by the girls themselves; a fact of which they are justly proud. And nothing goes farther towards recommending the school to the natives than their seeing the girls actually pro-
duc ing their own food, and doing cheerfully and well the things they will be expected to do when they leave school.

As a permanent lesson in 'tithing we tithe the school garden, and the tithe last year amounted to 800 escudos. This money will be used for the support of girls who go out from our school as teachers and Bible women. In February one of our girls took the first Government examination, and is now employed as a teacher in the school. She is the first purely native girl to pass the examination from our up-country school, and now several others are working hard to follow her example.

For the first time we made a real event of our closing day. We invited the parents and friends, and put on a programme showing the girls' work in various lines. There were exercises, recitations and speaking, showing their progress in Portuguese and Kimbundu studies, and in knowledge of Scripture, of doctrine, etc. In another room we exhibited their industrial work. There were about 200 dresses and under garments on display, crocheting, darning, cross-stitch work, baskets, mats, samples of their laundry work, etc. To say that the parents of the girls were pleased is putting it mildly indeed.

Time of Reaping.—There has been a revival spirit among us for weeks at various times, and many of the girls have truly found Jesus and know their sins are forgiven. Twenty-three girls have come into the church on probation, and four have been received in full membership. And we did not allow them to take this step until we were satisfied that each one had a real heart experience. We seek to make them realize that the salvation of any country reeks largely with its mothers, and we truly thank God for the new vision He is giving them of what girls and women can do to bring Christ to Africa. The girls have taken part in various church activities; two of them went on an evangelistic trip with Misses Nelson and Miller, and it greatly rejoiced my heart to have the word come back, "These girls are real preachers."

The part of my own work that I have felt to be most worth while has been my Bible classes. All the girls receive regular instruction in the Bible daily in the school sessions, in addition to what we teach them in evening prayers. The girls who read have studied pretty thoroughly the Gospels and Acts, and will start on the Epistles next term. I am more and more convinced of the value of this work, and have gladly given my evenings also to giving this kind of teaching to some of our married boys who asked for it.

Having always felt a strong drawing to evangelistic work, I feel that I have been especially favoured to have had my last dry season helping Mr. and Mrs. Wengatz in their tabernacle revival meetings. To have had a small part in bringing 700 or more people to seek the Lord is to me a glorious finish to my six years' work.
QUESUUA CAMP MEETING.
There were a thousand people present.
Surely, surely this is God's appointed time for gathering in a great harvest, the fruit of years of sowing. I am eager to get my furlough over, that I may return fresh for the time of reaping that lies ahead.

CILICIA CROSS.

REPORT OF MISS MARIE NELSON.

Miss Cross's First Lieutenant.—Thirteen days after the Conference of 1924 I went to bed with fever, and the following three months I spent either in bed or by the bed caring for someone else. Those were exceedingly trying months—perhaps it was a lesson I had to have. At any rate it was a joy when I could again enter the classroom. I have enjoyed my teaching in Portuguese, the girls do progress, and show real desire to learn. In another year I hope to have several ready to pass the Government examination.

This year I have had good health, and it has been a rich year in the Master's service. I have seen something of the dark and seamy side of heathenism, but I have also seen hundreds cry to God and find salvation.

The girls love their Bible. One after another come with their ten escudos to purchase one, as they learn how to read a little. As yet I do not speak well the Kimbundu language, but when it comes to Bible study they certainly appear to understand me. They are interested, and seem to grasp every word.

I was glad this year to be able to spend my mid-term vacation, ten weeks, in visiting South Africa and Rhodesia. I saw a good deal of the problems, difficulties and encouragements of missionary work in other places. I went among them as a perfect stranger, but they received me as a life-long friend. It was a privilege indeed to see some of the beauty spots, including the Victoria Falls. It was inspiring to feel one's self a part of that chain of missionaries working around the world. I came back with new hopes and ideas, and well content with my lot as a missionary in Angola.

We are leading an unusually busy life since Miss Cross left. It is not easy to teach and look after 140 black girls. It has proved true, however, that God suppleth strength and courage for every task he gives us to do.

MARIE NELSON.

REPORT OF MISS FLORINDA BESSA.

One of the Fruits of the Early Work.—"Be true to Jesus, and Jesus will be true to you." These were Bishop Taylor's parting words to me on his last visit to Angola. I thought them to be great words at the time, when as a girl he said to me. And Jesus has been ever true to me, since as a young girl I gave my heart to him. He has been a faithful and true Friend always.
I was happy indeed when he showed me that he had a greater and better work for me, though a harder one than what I was doing. Anyone could give English lessons and teach fancy work, but to me he said "Follow me" to a more worth while service. So he led me to the Quessua Girls' School to do what I could for his lambs, and I have tried to do* with my might all that my hands have found to do, as unto the Lord.

When I got back in October, 1923, from that wonderful trip to America, I found that our schoolhouse and dormitories were ready for service, so in February we began taking in our girls, and I started teaching. It is a great work, and we all realise that without Him we can do nothing, but we can do all things through Him who strengtheneth us.

Beside my school work and other duties about the house, I have been assistant superintendent of the Sunday School, and have a large class of women there. As President of the Epworth League of the Quessua Church I have tried to direct that in a helpful way. We have had addresses from twelve visitors during the year, among whom Miss Lucie Owen, from England, especially interested the natives as a woman travelling alone to see what the Bible is doing for the people in every land.

We have been active also in village visitation among the over seventy sanzalas quite close to Quessua. Since Mrs. Edling went on furlough I have had her Friday afternoon children's meeting at Caçucina—a village with a crowd of fifty children who run shouting to each other, "Iu uiza! iu uiza!" (she is coming) when they see me appear through the grass: and I feel quite repaid for my trouble when I see how interested and expectant they are.

I must tell also of our interesting "Sociedade Auxiliar do Evangelho." This is formed of members of the Church who are awake to their duty toward those in the regions beyond, and who felt the need of forming a society for the purpose. Francisco Kanzamba was at the head of this movement, and told me of their difficulty in fixing upon a name. So I gave the organisation its present name, for our motive is to help carry the Gospel to those who have not yet seen the light. As treasurer I am glad to say that we have done well, for we have had a worker at Mussolo already the last year, and we have on hand enough money to send out another soon.

We praise God for what He has enabled us to do, and we expect Him to fulfil in us his promise, "Greater things than these shall ye do."

FloRINDA BESSA.

REPORT OF MISS ALPHA MILLER.

In Her First Term: An Asbury Graduate.—I sailed from America in November, 1924, and stayed in Portugal for language study and
examination until the latter part of June. On July 7, 1925, I first saw the land of Africa, and it was a happy girl that came down the steamship's ladder and took the gasoline launch that soon enabled me to set foot upon that shore. The railway journey brought me to Malanje the day after leaving Loanda, and the next morning Miss Cross drove in for me in her Ford car. A hundred and thirty girls at Quessua, drawn up by the side of the road, sang a welcome to me in Kimbundu, and I was glad indeed to be at my destination and place of work.

I cannot begin to express the feeling I had when I looked into the faces of those girls, for I suddenly realised that they represented my task for these coming years. We are often told that "the native dares not read his Bible at first, but reads the missionary." If this be true, and it doubtless is, I do want that in my life they may truly see Jesus, and be led to him. Education is a great thing, but things that pertain to education are not alone a sufficient motive for missionary work in strange lands. We want these people to know of the love of Christ, and of his power to lift them into the light of salvation.

I have been teaching about fifty girls, and since Miss Cross left I have taken charge of the industrial work of the school, putting in large gardens, planting fruit trees, etc.; and in that work getting much closer to the girls than I otherwise would. And, of course, I have been studying the language.

I readily grant that this past year has been one of experiment for me, and I have had to adjust myself to many new conditions: but I am happy to say that I feel much at home, and I believe that through the grace of God I shall be able to make the coming year count for more than that which is past.

Alpha Miller.

Report of Mrs. J. C. Wengatz.

Back From Furlough, Abundant Blessing.—It is fifteen years this month since we first left home and cast in our lot with the Angola missionaries. Every year has been full of blessing, and I am sure that nowhere in all the world could we have been so happy and contented as just where we have been. But the last year has been one of unusual blessing upon our own hearts, and upon the work we have tried to do for God.

There has been a regular village meeting at Kizanga, three and a half miles from Malanje. The attendance has been as high as 210, the interest has been good, and the results most encouraging. It was near this village that we held our Malanje revival in June, which was a great blessing to the Church. Some who have for years been connected with the Mission have now for the first time felt that godly sorrow for sin that worketh repentance, and have
entered into a sweet assurance of salvation through Jesus's blood. God manifested himself in every service in these meetings, and the whole church went forward. There were sleepless nights spent in prayer, and time after time in the early hours of the morning the native evangelist who camped near the tent was aroused with cries of "What must I do to be saved?" People from the villages came to him at all hours to seek counsel and guidance, and sometimes as we arrived for the seven o'clock meeting in the morning, we would find them just going home from prayer.

**Trimming His Claws.**—There was an amusing and yet pathetic incident of a man who all his life had carefully trained his finger nails and allowed them to grow into long claws, a mark of gentility among some of the Portuguese. He had four of these precious idols on his right hand. After he was converted it was pointed out to him by a native brother that these idols should also be put away. He told how he had so carefully trained them since he was only a young fellow, but he added, "If they will be any hindrance to me in the Christian way, I'll cut them off." And, suiting the action to the word, he at once drew forth his knife, and, with tears in his eyes, the precious claws were severed. As soon as the meetings were over he rejoiced our hearts by beginning at once his restitution, meeting people on the street with, "Here, I stole fifty centavos from you once; take it back and forgive me." He had quarrelled with a former wife over twenty escudos, had mistreated her, and she had left. He hunted her out, asked her forgiveness, and said he felt he owed her that twenty escudos, so he gave it to her. He says his restitution will cost, together with his debts, about four contos, but he will sell his cattle and make everything clear before he stops.

**Some Results.**—We had thirty-two definite conversions of the above type, and many others who professed to have found the light. There was a regular attendance of more than 200 for the four daily meetings, and more than 100 daily at the special meeting for children. Our fine tent, which will seat 400 natives, arrived just as the rains ended this year, but has already been the meeting place for 85 services, where more than 175 souls have definitely found Jesus in saving or cleansing power. The last meeting was at Camizua, where the attendance averaged 300 four times daily and 400 on Sunday.

In all, besides converting my home into a typhoid hospital for three months, I have conducted 47 regular preaching services, 37 children's meetings, 39 prayer meetings, and weekly taught a Sunday School class. To see people hungry for a real Christian experience has rejoiced my heart again and again, and I am determined to spend all my time in earnest endeavour to bring them to really know "the lamb of God that taketh away the sin of the world."
Bible Classes and Tithing in Malanje.—My Women's Bible Class on Wednesday has been a constant joy to me. One marvels at the interest and attendance when out of the enrolment of 122 only one woman is able to read the Bible for herself. The weekly attendance runs from 75 to 85. This class has been organised into a tithe band, and has been helping in the opening of new work in the interior. A majority of these women have been converted during the year, and received on probation. Others who were converted and taken on probation last year have entered into full membership this year.

My Men's Sunday School Class I have appreciated no less than the Women's class, except that owing to demands for Government service the attendance has been much more irregular. This class, too, is a tithe band, and every Sunday the members respond to their name with their envelope. After we began this method of regular giving the offerings all told have been more than four times in one week what they used to be in one month, and the basket collection instead of decreasing has also increased. The two tithe bands contribute 500 escudos a month for opening up new work in the Songo country. Twenty from the men's tithe band have been converted during the year.

Susan T. Wengatz.

REPORT OF JOHN C. WENGATZ.

Ford Transportation and Revival.—A few months ago our traveling and working outfit arrived, and since then I have felt more like a missionary than for a long time, and have had the deep satisfaction that at last we are in the work to which we were called, and to which our hearts so long have pulled.

Our truck and tent equipment makes it possible for us to travel almost anywhere, and that without the slowness, general uncertainty and bother of a native caravan. We now travel as many hours of the day as we like; stop to preach as often as we wish, put up for the night wherever darkness catches us, and we always have a first class service station and hotel accommodation with us. In fact, we have a whole camp meeting outfit on board the truck.

The country which has so long called us, and to which our hearts have been going out for years, is now hearing the Gospel. We have four native workers there, and others are waiting to go as soon as provision can be made for them. The Songo country looks like a new country. The people have returned from their far-off forced labour; they have rebuilt their homes, gathered their families together, cultivated gardens, etc., and are again asking us to give them schools and the Gospel.

At a recent visit up there I had been dressing sores, giving pills, advising the use of soap, etc., and then had taken out my little book and was talking to the people about the great Physician,
when a passer-by halted and asked one of the men if that was the Mission that had come. The man turned with a look that was meant as a rebuke to the passer-by for his ignorance, and then said, "Don't you see all these people whose sores he has washed, and put on medicine and cloth, and don't you hear him talk with a book open? Which day did ever a white man do such things in this country? Isn't that the Mission?"

This year has been different from any year yet spent here. In direct service for God and souls is a soul satisfaction that cannot be found in other things. To see penitents, soul hungry, kneel in your home, in the church, any day of the week, in the villages among the long-haired primitives and the more advanced and educated, and there seek and find God in his saving, cleansing power, brings a joy that cannot be told.

During the last year we have travelled more miles, have come in contact with more people, and have preached to more, and seen more genuinely converted to God, than any other year of our service here. I love His Kingdom, His Truth, His people, and his service.

JOHN C. WENGATZ.

A Chokwe Chief.—Soon after last Conference (1925), we made an evangelistic trip as far as Saurimo, thereby again visiting some of the places we saw in 1919 with Bishop Johnson. At one place where we spent the Sabbath then, and did our best to get Christ before the people, we found now that our efforts were not in vain. Then the chief, with his bodyguard all armed and painted, met us as an enemy. We told him about Jesus and left a Gospel of Matthew with him, telling him that our message was all in there, and if ever he met anyone who could read, to have them read the book to him. This time as we pulled up by the roadside and sent for the chief, he came hurrying down the path holding up the precious book, and with a smile all over his Chokwe face called out to his people, "My friends have come again! My friends have come again!" He was happy beyond expression. We spent three days with him. At the Government seat of Saurimo the officials urged us to come and open work there. We believe it would be a very important step in our work to be established in such a growing and important centre as Saurimo will be in a short time.

Songo-Bangala Region.—Our work in this interior region which a year ago was just breaking ground, is now represented by several established stations and thirteen native workers. They are a fine, self-sacrificing lot of men and women. They have a passion for souls. They have left their relatives, friends, gardens and houses to go far out to a strange dialect, a wicked dirty tribe, where there is no prospect of any material gain. We not only aim at book knowledge,
but each place has some one who can teach industry in such branches as masonry, carpentry and tailoring. A good stand of fruit trees is started at each station.

It has seemed necessary to do much travelling and spend considerable time with this new work, in order to keep in close touch with it, and also because several of the workers are products of the recent revival. It is gratifying to see our school pupils of Quioungua days entering Christian work.

In Malanje.—We have immensely enjoyed our work with the Sabbath congregation in Malanje. There has been a steady increase in interest and advancement on spiritual lines. A large number of these people have been gathered in from the uneducated and uncivilised. And it is interesting to see the changes in clothing and cleanliness after they once ally themselves with the Church.

Our church songs can be heard on the streets at almost any hour of the day. To see the people coming in from the out-lying villages by the dozen, on the run, on Sunday morning, seems to have aroused the interest and curiosity of the townspeople, both natives and whites. Often they come to see, and sometimes listeners are gathered in the street. We could easily have larger attendances if we had any place to meet. The old building used at present is almost a tumble-down, and very inadequate. The funds for a church have been provided, and if we could get them, it would not be long before we could have a place of worship large enough for Malanje, and a place for a much-needed school for our own church people.

When at home much time is taken up with treating the sick and sore in our flock. Daily there is an influx of people in our yard seeking help, counsel, prayer or medicine.

It has been a blessing and inspiration to have Brother Withey with us again. It is strangely interesting to watch, work on the manuscripts, the study of books of reference, the consultation with the native brethren, and note the development of our Kimbundu Scriptures that some day are to mean so much in the Christian development of these people.

As our recreation for the season we have held five camp meetings, and a two weeks' Bible School for the native workers in the interior. These meetings have resulted in something like 300 conversions, among whom were witch doctors, Roman Catholics, common pagans, and Christian backsliders.

John C. Wengatz.

Report of Herbert C. Withey.

Revisiting the Work.—It is a privilege for which I am very thankful to be again in Angola, and to have the opportunity of presenting my report in person at this Conference. During the past two and
a half months I have visited scenes of former labours, renewed old acquaintance and fellowship, seen new work in several places, and farther inland than I have ever been before, come in close contact with the people generally, and had many opportunities of preaching the Word again in Kimbundu.

And the resulting impression on my mind is one of distinct encouragement. I have noted many signs of increased spiritual life. and it seems to me that in this revival spirit, in the reception given by the people to the New Testament in their own tongue, in the higher standard of education among our native workers, in their increased sense of responsibility for the spread of the Gospel, coupled with increased giving, we have some very substantial reasons for thanking God and taking courage.

As one of the older missionaries, who from the beginning of the Mission have hoped to see the extension of the work towards the interior, it gives me peculiar pleasure to see the places occupied as native stations along the two main routes in that direction. Then the development of roads, and the use of motor cars, makes it possible to reach all these places, and even farther, in a day, and to maintain vital connection and supervision from Malanje as a base. The same is true of other places, and in comparison with the old conditions is a wonderful change.

I am very much interested in the matter of a church building for Malanje, to be known as the Beardsley Memorial; for I was instrumental in securing the gift for that purpose, which, by the death of Mrs. Beardsley, has now become available. One has only to visit Malanje to see how much such a building is needed. The donor was the widow of a Methodist preacher, and they were both old friends of Bishop Taylor. The project of her savings being used eventually to build a church on one of his old stations, was one that strongly appealed to her, and now that she has gone to her reward we should keep faith with her. And I wish to suggest that when such a church is erected, a tablet should be put up somewhere therein, with the names and dates of those of our missionary body who died in Malanje, and whose resting places in three different spots not far away, have been obliterated beyond identification by building operations in the town.

Bible Translation Work.——Coming now to my own special work it has often come to me during our sojourn at the Cape, living as we are close by the rocky seashore, that we were sent there as to an "isle of Patmos," and that the issue would prove to be "for the word of God and the testimony of Jesus." My reading of the providences which sent us there has been that "God moved in a mysterious way" to disengage me from other tasks in which I had long laboured, and would gladly have continued, and pointed to the special task of Scripture translation, and work closely connected therewith.
OLD TESTAMENT COMMITTEE AT WORK.
From the left: Mateus Inglez, old and honoured worker who took the retired relation at this Conference; Francisco Kanzamba, Raimundo Lopes, H. C. Withy, Sebastião Gregorio, David Bernardo, Joaquim Bernardo.
And to this I have sought to give myself. But it has been objected, from a source not on the field, that the progress is very slow. To which I would say, "Yes, that is true: but there is such a thing as being slow but sure." Perhaps few realise what confining and exacting work it is. I try to give to it the same hours that the school teachers keep, but find it physically impossible to do more. Forty years in Africa have had some effect.

But has anyone who ever worked at the task of putting the Scripture into a primitive language, in a worthy and enduring way, found it otherwise than a slow job? And is it not eminently desirable that such work should be done in a most thoughtful and painstaking way?

When the slowness of progress made is dwelt upon, I wish that at the same time consideration might be given to the quality of the work. Upon that I do not like to speak myself. I might quote from letters written me, and cite what native Christians have said only in the last two months. But I refrain: my fellow missionaries and native brethren will speak for me.

But as bearing on the point of enduring quality in the work, let me point to one fact that I think will not be gainsaid by anyone. My translation of the Gospel of Matthew was published by the British and Foreign Bible Society over 25 years ago, and it won for itself among missionaries and natives alike, and in all districts of our area, the position of being the most acceptable and standard piece of literature that we had in Kimbundu. It was used as a reading book in our schools on that account. In all these years no serious error has been found in it, and there would be nothing greatly amiss in reprinting it now just as it stands. And I can do better work now than I did then.

During our stay at Camps Bay the New Testament has been brought out, and is in active circulation. "Pilgrim's Progress," in a large type, fully illustrated edition, with both Portuguese and Kimbundu text, is in the press. As requested by the Mission, I have been working on the Psalms, and it is my hope that these will be translated, reviewed and criticised by our native workers, and ready for final typing, before the end of my present stay in Angola. If one stops to think of the wealth of symbol and metaphor, poetical and devotional expression in the Psalms, they cannot fail to realise that it is a difficult task indeed to reproduce them worthily and intelligibly in a Bantu language. Then of the other Old Testament books there are ready, and are being reviewed on this trip, Judges, Ruth, I. Samuel, II. Samuel, Esther, parts of the Kings, and a beginning of Genesis. So that if it is slow, still there is steady progress. Our sittings in committee with the native brethren are most interesting. It is a rare privilege to see some of the wonderful passages of the Bible come home with force, to hearts prepared to receive them, as they hear them for the first time in their mother
tongue. Said Brother Mateus Inglez, "I have read the Portuguese Bible through five times, from cover to cover, but when I hear it in Kimbundu it seems to me like a new book that I never heard before."

HERBERT C. WITHEY.

REPORT OF AUSTIN J. GIBBS.

Revival After Decline.—We shall always rejoice for what we have seen during the past year at Quiongua. There is nothing that brings such joy to the heart as to see a sinner born again. If preaching the gospel, baptisms and church membership were all that is needed then we had reason enough to rejoice. But the fact was our hearts were exceedingly heavy. One after another of our people were found to be living in adultery. When this was known we had a meeting of our official board and the offending members were unanimously put out of the church. However, they were most urgently exhorted to repent of their sins, and to continue coming to the church services. We did everything possible to bring about their recovery. Not only were a few living in sin, but there was a very general lack of spiritual life.

How to change this situation was the problem. It would take more than mere excitement for them to leave their sins and be born again. Well, we have had the joy to see this transformation take place in the lives of many. We knew them before, and we have known them since, and the transformation has been so great that there is not the shadow of a doubt that God has wrought a mighty work in their hearts. I have never seen a greater change come to anyone either in America or elsewhere than has come to these people.

The change came about in this way. We knew of the tent meetings that Mr. and Mrs. Wengatz had been holding, so we invited them together with Miss Cross to hold a tent meeting in Quiongua. We had been praying and looking forward to their coming for months. The fear of the Lord seemed to come on the people from the time they heard that the tent was coming. Some looked forward to that day with joy, others with much fear; so much so that a number planned to flee from Quiongua, and some actually did go, seeking to flee from the presence of the Lord. One of those who fled was working at Lucala, and days after the tent left this man came under such conviction of sin that he gave up his job losing a good portion of his wages, and came back to Quiongua seeking salvation. And he did not seek in vain, for the change that has come into his heart and life is evident to everybody.

Our first tent meeting was held at half past six in the morning. The dry season mornings was very cool, and we usually went with our overcoats. The people were thinly clad, but everybody came, and they came with ears to hear. From the very first morning they
went away with eager desire to come back for the meeting at half past nine. God was in the preaching and the people’s hearts were being softened, but they were not ready yet to confess and forsake their sins. Both the afternoon meeting, and that of the evening held by a native evangelist in the village, were blessed of the Lord. People were feeling their sins. The next day the work was still deeper, on the third morning the altar call was given, and the people came by scores. They were ready to confess their sins and cry to God for mercy. For the next seven days I never saw such thorough repentance. Many were the stolen things returned, many sought forgiveness from those whom they had wronged, and then down at the altar they cried to God for pardon, and the joy and peace of God came into their hearts.

The Second Blessing.—We believe in a clean heart, and that without holiness no man shall see the Lord. One of our native workers who had been preaching the Gospel for years, a lover of righteousness, was in the little room when the fire fell. I was not present, but when I saw his face afterward I thought of the scripture in Kimbundu, “Azediua azela muxima, ene a mona Nzambi” (Blessed are the pure in heart, for they shall see God). This brother has seen God as never before. I worked with him for years before, and he was a good man, but it is a wonderful change which has come into his heart and life. New life has touched his soul, and it stays with him all the time. And he was not the only one that God blessed in that little room full of believers. Months have passed since then, but the joy of a life made clean through His indwelling presence still remains. Nothing has given me such joy during nineteen years in Angola as to see how God has changed the hearts of these people. We now have a new church, for the most part a clean church, a new Quiongua.

Of course, our congregations have been much larger than formerly, but the thing which gives the most joy is the fact that we now have a working church. Many have the feeling that salvation is too good to keep just for themselves, but it is for everybody. New life has come into all the activities of the church. Since the tent left a good number more have been converted, and the end is not yet, for the love of God is as fervent in the heart of many at it was months ago. Those who have been converted since have caught the same spirit, and are working for the coming of the Kingdom.

School Work.—Our school work through the year has kept pace with our church work. The blessing received by our assistant teachers manifests itself in the school room. We now have over a hundred boys in school, half of whom are entirely fed and clothed by their parents. They all receive the same instruction. They are almost all small boys. It is a great thing to help a big boy, but it is a greater thing to help a boy before he is grown up. I am convinced we could do a much better grade of work if we had a larger building, where our present scattered classes could be gathered under closer
supervision. If some one would give us five hundred dollars right now we could find the rest on the field. It costs a certain amount to keep a missionary on the field. If he can almost double his efficiency as a teacher with the help of five hundred dollars, then I think that would be a good business investment. The population immediately around us has declined, but only four hours away there are hundreds, yes thousands of children waiting for instruction. In another direction there are thousands more. Surely we have a wide field, and this is seed time. If we sow sparingly we shall also reap sparingly; but if we till the soil faithfully, and sow bountifully, we may be sure that God will give the increase accordingly.

AUSTIN J. GIBBS.

REPORT OF MRS. A. J. GIBBS.

Ministering to the Sick.—The past year has been the happiest of my stay in Africa. It has not been wholly without disappointments and discouragements, but God’s blessings have far outnumbered these. God has been working in Quioungea, and people have been finding the Lord.

My time and efforts have been somewhat scattered the past months. Much time has been given to the care of the sick. There was very little sickness about Quioungea the first part of the year, but more recently we have had an epidemic of pneumonia. The Lord has graciously cared for us, and so far all cases have recovered.

Among recent patients at the hospital is a woman witch-doctor, who regularly attended the revival meetings in June, repented of some of her sins, and brought some of her idols, but was not, however, converted. She continued to attend all the church services, and in a subsequent evangelistic service professed to have received forgiveness of her sins, and brought her divining outfit. Whether her repentance was thorough and sincere we cannot say, but so far her walk has been that of a Christian.

An old blind woman living in a nearby village was converted a few months ago. A short time afterward her twelve year old daughter who was her mother’s only stay, and who led her to church every Sunday, became very ill. The heathen neighbours urged the mother to consult a witch doctor, but she declined, saying that she was now a Christian putting her trust in the Lord, and that whether He restored her child to health or not, she would not consent to divining. The child died, and the mother was left alone—helpless. She is now living with some relatives near the mission, and for some time now a child has been leading her to the hospital for treatment, and her testimony is as bright as ever.

Christianity make a great difference in the way people endure suffering. A short time ago a young man was called out for governing work. A few weeks later he was brought home with a very badly
wounded foot, caused by a heavy stone falling on his foot while he was doing mason work on a bridge. It was more than a week before he was able to get home, and he had no medicine for the wound. He came home with a beaming face, and when we inquired about his foot he said that it was but a little thing, and was busy telling us how people were anxious to hear the Gospel where he had been working. Before the wound was entirely healed he contracted pneumonia, and for some time was near death's door, but his faith never wavered. He is still unable to be out of bed, but is happy when someone goes in to talk or pray with him. He is very frail of body, but strong in faith.

The attendance at our Sunday School for the past few months has been about 300, which is a gain of one hundred per cent since this time last year. Not only is the attendance better, but the interest has greatly increased. A large number of the women enrolled in my Sunday School class are now in Bible classes which meet once a week. Many of them cannot read, but they derive real benefit from the work. One evening a week I have a class of young men who meet for Bible study. They are eager to study the Bible, and this is one of the most encouraging things about our work.

**Clara V. Gibbs.**

**Report of Miss Maria Lindquist.**

**Miss Lindquist Back From Sweden.**—Having recently returned from an unexpectedly long furlough in Sweden, I have not anything to report of the work on the field. My stay in Sweden was filled with blessing and benefit to soul and body. I visited over a hundred places talking about our mission work in Angola, and I can assure you that my Swedish friends are greatly interested in the work here, and are with us in earnest prayers. They contributed the funds to pay my out-coming expenses.

When I arrived in Loanda, October 27, after a long and tiresome voyage of 66 days on a cargo steamer, Mr. and Mrs. Shields and Mr. and Mrs. Klebsattel gave me a most hearty welcome. The school children sang: "Bemvinda Senhora Maria, bemvinda aqui," and gave me roses. I am happy to be back again, and in missionary work.

I miss very much my good companion and friend Miss Stouffer, and it has been a hard task to break up our former home, and pack her things for the far away Congo, and mine for up country. But it is my desire to serve acceptably the Lord Jesus Christ in my new sphere.

**Maria Lindquist.**

**Report of Elmer Pierce.**

**Touring the Lubolo from Quiongua.**—But the task upon which Bishop Shepard laid most stress in making my appointment, and that to which I looked forward most eagerly, was the opening of new work
in the Lubolo. Here a great door and effectual is opened unto us, and there are many adversaries. Last November I spent two weeks in company with Mr. Nelson tramping from village to village, traveling about 200 miles through the heart of the Lubolo country. It was a revelation both as to the density of the darkness there, and the anxiety of the people to receive the light. Time would fail to tell the whole story, so we will look at only a few places.

Kalombe, the first place we visited, is typical of the smaller villages. It has about 40 houses, perhaps 200 people. As soon as the Soba (chief) knew who we were, he forgot his kingly dignity, and jumped and clapped his hands like a school boy. Then recovering himself, he began to explain the advantages of his village as a site for a mission. Pointing first to one mountain peak then another, he said that he was soba of the entire valley, as well as the two villages we had seen on the other side. If we would only send a teacher, every child should come to school, and every one should come to hear the word of God. There was food in abundance and the teacher would be fed on the fat of the land. In the evening we called the people together for a meeting. To those of you who have experienced it I need say nothing of the joy and fascination of telling the Gospel story to people who have never heard, and of seeing the wonder and eagerness with which they drink it in. It was not exactly a quiet meeting, each one seemed to think he was hearing more than his neighbour, and must explain and repeat to him. At the close of the meeting I asked how many had ever heard these words before. One man had once made a trip to Malanje, and heard there. Another heard from Mr. Dodson at Ndunga, some years ago. A third had a brother who had heard at Quiongua, and who had passed the story on to him. That was all: three people out of a crowd of over a hundred. That is typical of all the Lubolo. It is a field white for the harvest.

The Soba Proclaims from the Rock.—A few days later we were in Ngulungu for Sunday. This is a village of about 200 huts, or about 1,000 people. Early Sunday morning Pedro explained to the Soba that we would rest that day in his village and teach. He also explained something about Sunday, why it is a day of rest, etc. At once the Soba arose, and climbing a high rock from which he was accustomed to make announcements to the village, shouted to all that no one was to go to the gardens that day. It was a day of rest, and all were to come and hear the word of God. I need not go into details of our meeting there; one is typical of all in the interest and attention with which we were heard. This region is too far away for immediate occupation, but should be in our thinking for later work. It is densely populated. Going eastward from Ngulungu one comes to a series of villages, from a mile to two miles distant from one another, and with from 100 to 500 people. An hour's walk on the main road will bring a missionary in touch with over 2,000 people, besides other villages equally near, but off the main road. That region is our frontier, on
the bank of the Longa river, which marks the end of the purely Kimbundu speaking tribes. Across the river one finds the Quibala tribes, speaking an intermediate dialect between Kimbundu and Umbundu, and forming a sort of "no-man's-land" between our work and that of the American Board of Missions to the south.

Opportunity at Mbanguanga.—The last village we visited was Mbanguanga (Mbangu-a-Uanga), greatest of them all. Here there is a population of 2,000 people on a single square mile of ground. It lies at our back door, only a day's march from Quionga. For the first hour we could only stare and wonder. The greatness of the opportunity dazed us. Once while we were walking about the village, Pedro tried to count the children of school age who were following us. He counted to 270. Then seeing more coming and others hiding behind half opened doors, he gave up in despair. Later he told us that the children of that village could not be counted. About 500 people came to listen in the evening while we made a beginning of telling the story of Jesus.

Next morning a delegation of petty chiefs and elders came to tell us that they had been discussing the events of the day before, and had come to say that they wanted the Word they had heard last night. They were ready to hear and to learn. Men, women and children, they were ready, they were waiting. "For many years," they said, "we have just been sitting here in the grass. Now we want something better. Come and tell us the Word of God. Last night you said that God has laws for men to follow. Come and teach us those laws. Come and each our children." This is the call of 2,000 people. "We are ready. Come and tell us the Word of God." This is the plea of 300 children. "Come and teach us." Dare we refuse? As long as we were in the village man after man came with the same plea. Could they not at once begin to build a school house? They would find the material and do all the work: all we need do was send the teacher, they would house and feed him. Only they were tired of sitting in the grass, they wanted to learn. Most of us remember Bishop Shephard's touching story of the oft repeated refrain of a coloured Conference in America, "My soul wants something new." Mbanguanga wants something new. They want us to lead them out of the grass and set their feet in God's paths.

Projects and Hindrances.—Two later visits have only served to strengthen the appeal. The past few years have wrought a great change in the Lubolo. All doors are open. They are ready and anxious to hear. True all difficulties have not yet been cleared away. In March the Administrator at Mussende refused us permission to open work in any form. However, since then he has been transferred to another district, where he is endeavoring to apply his doctrine that he and the Chefe do Posto are the only missionaries needed. Just before his transfer, the Chefe referred to was taken a prisoner to Novo Redondo to answer for some of his many crimes. So we have an
entirely new set of officials to deal with, and our way seems clearing. Even in the event of another refusal, we may and should appeal to the High Commissioner.

The least we should do is to send two or three native workers into Mbangua and Kienia. A better thing would be to send a white missionary over to open work where ever a Committee might decide was the most favorable place. It need not cost a great deal; indeed an expensive plant should not be put in at this time. But I believe a missionary could be found who would be willing to begin in a cheap—though not unscreened—taipa house with grass roof, such as could be built for $200 or less. The building for school and church would be furnished by the people, they are eager to begin building. Indeed, there is little difference in the cost of the two plans, as the added cost of any adequate program of itineration from Quiongua during the year would almost pay for a temporary residence.

What I have said of the eagerness to hear in the three villages mentioned, is typical of more than a score of others. God has opened doors here; if we fail to enter in, what shall we say to Him who died for them as well as for us?

Elmer Pierce.


Itinerating in the Bush.—The year ending at this Conference of 1926 has been one of unusual travel on the Loanda District. In April in the midst of the latter rains, I was called to Cacuso by the Administrator of Pungo Andongo, to take out “bilhetes de identidade” for our nine native teachers and preachers in his “Circuncricao.” At that time I visited Quiongua, and the outlying native stations of Nhangeu-a-Pepe, Quienda and Quiaza. We forded rivers, tunneled through the long wet grass, slept in houses infested with hundreds of rats, and where we heard the howl of the hyena, the bark of the jackal, in places where the leopard prowls, and the wild boar devours the mandioca fields of the natives.

We were especially gratified to find a good work going on at Nhangeu, where many of Bishop Taylor’s missionaries laboured in the early days, and where several of them laid down their lives. One thinks particularly of Rev. W. H. Mead, who in parting gave instructions to his twelve-year-old son how to make his coffin, and where to find the boards. He cried out, “This is not death, it is eternal life!” and with his last breath he continued to exhort the natives present, and point them to Jesus Christ. His family were alone at the time in their sorrow, and his wife read the burial service. The station was given up years ago.

After Many Days.—Rev. W. P. Dodson when re-visiting Nhangeu just before his final retirement from Angola, called Venancio, an old mission boy, and some others, and told them how sorry he was that
after all the labours of the missionaries in that place there had been so little response. Giving them a blank book, he told Venancio to call the people together, and write the names of all who wanted to give up their sins and seek God. The people seemed to awake to the situation, and to be ashamed of their little interest in God’s message to them. A number of names went down in the book, there has been a nucleus there ever since, and to-day there is quite a flourishing native station, with more than a hundred members and probationers.

It was here that Bishop Taylor in the early days of the Mission, looking on Brother Jodson’s first efforts to start a school and teach a Christian hymn, bowed his head and wept, saying, “I hear the tread of thousands coming into the kingdom of God.” Not only at Nhangu, but at Nduombo and Ndanji-a-Menia, where seed was sown in years gone by, the people are awakening even now to the gospel message.

Starting Again in the Lubolo Country.—Another trip in June, was to Mussende in the Lubolo country, to obtain permission from the Administrator there to open work at Mbangu-a-Uanga. This official was the same who turned down our former request, telling us to leave immediately, and neither to sing or preach to the natives in any village until we reached Punjo Andongo. But this time we were hospitably received, and permission given.

In August I went to Mbangu-a-Uanga, by way of Quiongua, taking workers to open the out-station at that place. We had a good reception from the people, and the big chief whose name is “Crime of Death.” It is a town of 350 huts, and has often been visited in past years by workers from Quiongua. We felt ourselves to be indeed among raw heathen, but school and church work were started again very auspiciously.

A Leopard Story.—While we were there the Chief’s daughter-in-law with another woman went out to hunt field rats. They set fire to the grass, and as the flames got going, out rushed a leopard, somewhat scorched, and in a raging temper. He went straight at the women, one of whom fell down and was bitten on the shoulder. The other ran and tried to climb a tree, but the leopard caught her by the leg and pulled her down, biting and clawing her body in twenty-six places. Some of the wounds were very deep. We immediately sent José Carlos, one of the native workers who had some experience in treating sores, with medicine and bandages. He disinfected the wounds, put on medicine, and bound them up. Next day he returned and treated them again, Mrs. Shields going with him. This made a big impression on the chief and his people, and they called us “people of love.” The chief’s head wife became very friendly with us, and made Mrs. Shields the present of a pig.
Sleeping Sickness at Camuhoto.—I have made two trips over the Ambaca circuit. Shortly after our last Conference the little church at Luxiolo was burned down. We are happy to say that a much larger and better one has been erected in its place, and also a good dwelling-house for the pastor and his family. This was all done without any expense to the funds of the Mission.

Camuhoto seems to be a haunt of the tsetse fly, and sleeping sickness is becoming common there. There have been many deaths, some among Chief Camuhoto's own family. The chief was much discouraged, but having heard a sermon one Sunday on Job and his sufferings, he was much helped and blessed, and took fresh courage. He is very reluctant to leave the place of his fore-fathers, but we are taking steps toward a removal of this station to some other place free from the fly.

Flood at Caxicane.—Here we have a beautiful location, on the bank of the broad river, in the midst of a palm and cocaanut grove. But the Coanza river overflowed its banks again this year, and in a manner the oldest inhabitants do not remember. Many houses were demolished, and all the villagers had to flee to higher ground. Even the white traders were flooded out of their houses. Our native workers held their ground with their house in four feet of water. They raised their bed up on school benches, tied their little canoe outside the door, and lived with hippos, crocodiles and snakes as their only companions. They went miles in their canoe, holding services with their members who had fled to higher ground. The mission dwelling had to be rebuilt. After the flood had abated, Agostinho Neto, the native worker in charge, with three helpers from Calomboloa and Mazozo, went to the forest to cut heavy poles for rebuilding. These they rafted down-stream to the mission site. While in the forest buffalo were seen, and the boys were tempted to abandon the work and flee, but were persuaded to remain and commit themselves to the keeping of God. After the flood, the people returned to their villages, and the work goes on. God's blessing has been upon this work.

ROBERT SHIELDS.

REPORT OF MISS MARGARET SHIELDS.

First Impressions.—I have been out here for a year, that is, not counting the three years I was here when I was a baby. The first trip I took was up to Calomboloa. The way seemed bare and flat after the woods and mountains of eastern Tennessee. The houses of the people along the road surprised me a little. I had not expected them to be such tumble-down, grass and mud affairs. The people too, could not be recommended for their cleanness. Calomboloa at first strikes one as a dry place with not many trees or green about it. It is a large village though, and the mission seems to be doing well. Whenever I go there, I feel like a queen, or something or other high
and mighty. The native workers are so polite, and wait on a person hand and foot. It embarrassed me in the beginning, but I have grown used to it now.

I have also had a chance to go around to the other three main stations, Malanje, Queesua and Quiongua. I enjoyed my visits at all three places. I went to Quiongua with Mother and Father on our way up to the Lubolo. Our trip to the Lubolo country was grand. We went to Mbangu-a-Uanga, which is about a day and a half trip from Quiongua. Mother and I rode all the way in “tipoias” (hammocks), and it gave me that “fine lady of the land” feeling again. We camped one night by the banks of the Coanza river, underneath a big baobab tree. That was what I liked best of the whole trip. Mother was afraid leopards would come and eat us, but they were polite and kept away that night. We spent almost a week at Mbangu-a-Uanga. Mother started a school, and talked to the women. Dad took a number of good pictures, preached to the people, and settled all the business side of starting a new native mission there. I didn’t do anything much except look around and watch the people. They were all worth watching. Among the most interesting there was an old leper; a woman who waited every night and morning for her dead; and two women who had been bitten up by an angry leopard. Then too, I liked to watch the people making mats and baskets, pounding and sifting the manioca root, and fixing up each others hair in piles of little braids. Taking them all in all, they were quite a friendly crowd, although somewhat dirty and very primitive.

On our way back everything ran along smoothly until we came in sight of the Coanza river. Then there was some excitement caused by the fact that we all thought we saw hippos in the water in the distance. In the end they turned out to be large black rocks, which was very disappointing. However, we managed to see two or three greedy crocodiles floating around when we crossed the Coanza, and these made up for the hippo disappointment.

We stayed a week at Pungo Andongo. It is a beautiful place, although there are not many people left there, and scarcely a trace of the old mission. The house in which Livingstone stayed while re-writing his letters to England which had been lost, has also been torn down, and there is nothing to mark the spot, which I think, is a great pity.

This is all that has happened to me out of the ordinary run of things. I am teaching in the Loanda school and taking Portuguese lessons, and these keep me busy. I hope to go in for the two Portuguese examinations next February. After they are out of the way, I will have more time to become interested in other things. Perhaps, too, I will get a chance to go around a bit more, and so learn to know my black brother and his ways, in this his big, hot country of Africa.

Margaret Shields.
My first impression as I begin this report is that I have done but little worthy of report. Then as I think of our home and hospital as they were at the time of our last Conference, I begin to think that time at least has passed to make another Conference timely. Since our last Conference, our plans for a new hospital plant have materialized, and with a few finishing touches, we will have a well-constructed main building of three rooms and veranda and twelve two-bed houses for our patients. Last December we began using the new building beside the main building of our home, our dining-room, kitchen, pantry and porch. The rough ground about our home has become a beautiful lawn, and a short distance away, a most promising garden and orchard have been started. All of this work has required much oversight, time and energy on my part, without which personal attention the buildings could not have been put up as well nor as economically. In the not too distant future we expect to replace packing-box furniture with the product of our carpentry shop, our adobe stove with an iron one, our second-hand zinc roof with one of asbestos sheets which will keep out rain, sun and heat, and build a sleeping-porch opening from our bed-room. These improvements are made possible through a gift from the Board, or as a letter from Mr. Donohugh puts it, "a release" of one thousand dollars. The announcement of this release was the biggest surprise of our missionary career to us, coming unsolicited.

But desirable and necessary though buildings are, it was not as a builder of houses that I came to Africa, and with the completion of eight more small units for our hospital this coming dry season I hope to be able to turn all of my time and energy into more strictly medical missionary work. Though the work in the hospital has been unavoidably interfered with by the building operations, for the past fourteen months since our last Conference, an average of one thousand treatments per month have been given, these including a hundred and twenty operations under chloroform, five hundred injections of antitubonic vaccine and the same number of intravenous injections. Just a year ago, an outbreak of bubonic occurred on the mission grounds, which I was fortunate enough to get diagnosed early, and on reporting it to the government medical delegates in Malange, measures were at once instituted, which quickly ended the epidemic with a loss of sixteen persons. My relations with the government doctors began at that time, and have been pleasantly continued. Incidentally, my activities as a medical missionary in this colony without a license from Portugal depends upon my retaining the goodwill of my Portuguese colleagues, and as long as my work does not decrease their revenue, I think that the present status can be expected to be continued indefinitely, satisfactory to all parties concerned.

I continue efforts to make my work broader than the mere treatment of the sick. I think that every native worker on the outstations
DR. KEMP'S HOSPITAL AND OUT-BUILDINGS FOR PATIENTS.
A shoulder of Quessua Mountain in the background.

W.F.M.S. GIRLS SCHOOL PLANT AT QUESSUA.
One hundred and fifty girls in boarding.
could and should be trained to treat some of the simpler diseases of the people. This can only be accomplished by class-room instruction linked up with hospital service, both of which I hope ultimately to be able to give. Many of our workers have expressed the desire for such an addition to their preparation for their work, and want to arrange for a month helping in the hospital. With my treatments becoming more standardized, the task of instructing these workers and keeping them supplied with remedies will be simplified. I well realize at least some of the difficulties and dangers in entrusting our drugs to natives for dispensing to their people, but I think it is time we began such work. During the past year, two of our outstation men have been supplied with a few remedies, and I think that the results justify further work along this line. The additional financial strain of such work is a practical guarantee against any great abuse of imported drugs.

I am a firm believer in insisting that the natives in an ever and rapidly increasing degree, be made to support their own work. During the past year, I have constantly endeavoured to have all who received treatment, make a “thank-you” offering somewhat commensurate with the cost of the drugs dispensed, with most pleasing results. We have received approximately four contos from the natives treated, besides a half conto for replacing the more expensive amoules of atoxyl and salvarsan, these totalling in U.S. currency approximately one hundred and fifty dollars, probably one-half the actual cost of the drugs used in the hospital during this time. I shall not be satisfied until these offerings meet the cost of all drugs, leaving the appropriation from the homeland free for general expenses and increasing our equipment, a thing, I believe, to be both reasonable and possible.

A number of times this past year I left Quessua on a Saturday afternoon for outstation work, treating the sick and doing what medical I could before supper time, giving a talk in the evening in an attempt to make the people understand the real causes of their diseases and how to cure or prevent them, and then on Sunday morning to leave them a story of how Jesus tried to cure people about him of all their diseases, mental and spiritual, as well as physical. Such visits I think are productive of much good, a step in the direction towards a more intelligent attitude on the part of the natives towards their ills.

There is no one acquainted with the average native menu but who will agree that a little more variety, especially in the way of fruit, would be followed by beneficial results. One thing hard to explain is the great lack of fruit in the average native village where so much desirable and highly appreciated food might be obtained with so little forethought and effort. I have found many natives who seem to now want to start planting fruit trees and setting out pineapple sets, and to encourage them, I have this past year raised a goodly number of orange and pawpaw seedlings and given them away, and I have lately planted several litres of seeds for future gifts. Since going to
Quessua, I have set out fourteen hundred pineapple plants, with the hope of some day having enough of this delicious fruit for all of the missionaries, and for the school as well, and to be able to start every outstation with a goodly number of plants. I hope eventually to be able to take with me when I go to an outstation on a week-end visit, several dozen fruit trees and pineapple sets. I have in my personal garden nearly two hundred paw-paw trees starting off nicely, as well as fifty orange trees, and the same number of mango trees. Some day in the not too distant future, I hope to be able to substitute fruit for the castor-oil for the school boys.

All work and no play does not agree with me. One morning, in the first week in August, our Ford delivery wagon pulled away from Quessua over-loaded worse than usual with four adults and two children, camping equipment, food for a week, and a host of spare parts and repair tools for a long trip. Four days later we arrived at the American Board station of Bailundu, and for nearly three weeks we visited their stations, enjoying their hospitality, learning as well as we could how they had obtained the wonderful success which has attended their efforts, and becoming more and more dissatisfied with what we ourselves have been accomplishing. It was an inspiration to learn how their staff has increased from three to forty, their stations from one to eighty, their Christians from none to five thousand members, besides children and attendants, their outstations from none to over three hundred. One thing which seemed most remarkable to us was the amount of responsibility for the general welfare which the natives themselves have assumed, and the great number of their outstations which were completely self-supporting. I got some extremely valuable suggestions and general knowledge along medical lines, as well as along many other lines of missionary activity. We all felt that the trip was well worth while.

In closing, I want to mention that along with the health and strength with which God has blessed us this year to enable us to engage in our many activities, along with blessings of a material nature, we have received spiritual blessings. At the meetings in the Wengatz evangelistic tent we saw for the first time just how the spirit of God could grip sin darkened souls and cleanse them and raise them from their degradation and filth, and it made us feel that our whole missionary programme was taking on a new significance. Another blessing which makes us feel that life is indeed sweet arrived on the first of last December in the form of a fat little girl, who will be baptized Grace Elizabeth.

Our prayer is that health and strength may continue that we may be able to make our work and influence increasingly beneficial to program of the Kingdom.

Respectfully submitted,

ALEXANDER H. KEMP,
Medical Missionary stationed at Quessua.
Dearly Beloved Brothers and Sisters,

Since my last report, in 1923, we can truly say that we have been "O'erwhelmed with mercies from Above." Although both myself and wife have indications enough that "the outward perisheth"—yet the infirmities that usually attend old age have not disabled us, so as to involve medical care or nursing. True my dear wife is deprived of her eyesight; yet she is reading the word of God with her fingers in the eighty-fourth year of her age. As to the "inward man," blessed be the grace of God, it is certainly renewed day by day. I have had several calls to preach the past year, which is a great delight, and other activities of heart, voice and pen have been equal to my strength.

We have been rejoicing over the reports that come to us of harvest days now in evidence in Angola and have been stirred up to labour with you, in prayer, for the continuance and permanency of the work wrought, my reflections upon it have focussed upon, desire, exhortations and warnings, that were uttered by Our Lord and His Holy Apostles. "Then said Jesus to the Jews that believed on him as he spake the word" in St. John 8: 28-30. "If ye continue in my word, ye are my disciples indeed; and ye shall know the truth and the truth shall make you free."

The desire of the Apostle Paul "to present every man perfect in Christ Jesus," "whereunto," he says, "I also labour, striving according to his working which worketh in me mightily." Col. 1:28-29. His godly jealousy over his converts, whom he had espoused to one husband that he might present them as a chaste virgin to Christ." "His fear lest by any means, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:2-3. His earnest appeal to the Ephesian elders at Mileus to "watch and remember, that by the space of three years I ceased not to warn every one, night and day, with tears." Acts 20:31. His conviction expressed Hebrews 1:1 "Therefore we ought to give the more earnest heed to the things which we have heard, lest they should leak out, drop by drop, as out of a leaky vessel." All combine to cause every one to cry out:

"Arm me with jealous care,
As in thy sight to live;
And O thy servant, Lord, prepare.
A strict account to give."

If every convert could be such "a tight vessel" as to "lose nothing gained, but to go steadily on to the full reward," what a glorious Church would Angola Church be. (See 2 John Epistle, 8.)

If every missionary would constantly use the 373 Wesley Hymn prayer, until every petition in it is heartfelt, and realized in Pauline
exceeding abundance as expressed I Tim. 1-9, what shepherding the
sheep and lambs could have; and what "pastures of tender grass"
they would feed in; and how they would "follow the Lamb witherso-
ever He goeth." Rev. 9-10, Ngamesena kieniki!

A. E. WITHEY.

---

NOT GROWING OLD.

(Sent by A. E. WITHEY with his report.)

They say that I am growing old.
I've heard them tell it times untold.
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honourable they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if Time's old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Saviour say
In whispers soft, "This is the way."

The outward, man do what I can
To lengthen out this life's short span,
Shall perish, and return to dust,
As every thing in nature must.

The inward man the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Saviour's fold?

I're long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the "everlasting prize."
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

JOHN E. ROBERTS.
X.—MEMOIR OF H. A. LONGWORTH.

Harral A. Longworth, our colleague from 1920 to 1925, was born in 1894 on a farm in Polk county, Iowa, near the Hopkins Grove Church of the United Brethren, in which he was baptised as a child and taken into full membership as a boy.

"From babyhood he was full of energy. He loved the out-doors and the play with his baby sisters and brother, and in his play, he often gave evidence of the rich imagination, that later, yet still in early life, developed into the God vision of the world's need and his part in the service of the Master." Those who knew his early life speak of him as "not strained or highly emotional in religion, but at once religious, industrious, studious, content in unselfish love and thoughtfulness for others."

His first schooling was in the Hopkins Grove Sunday School and in the Fair View district grade school. His high school work was in Polk City. "The faculty of perception, the power of concentration, and the talent for impartation, gave him a well-proportioned ability, and its development made him a compelling force among those with whom he came in contact."

In 1926 he graduated from the Agricultural College of his native State, at Ames, having won his "A" in Forensics. Before graduation he had leased a 400-acre dairy farm in Worth county, near Lake Mills, purchasing a half interest in the equipment, stock, etc. His management of the farm was attended with a large measure of success.

After having been passed by the draft on account of his large responsibility, he was able to make a satisfactory arrangement with his landlord to terminate the lease in the fall of 1918, and came to Ames and enlisted, entering the S.A.T.C. a few weeks before the signing of the Armistice.

His discharge, December 14, seemed to him to clear his way for immediate preparation for foreign missionary work. While living at Lake Mills he had united with the M.E. Church, and the pastor there and Dr. Bradford in Ames were influential in securing his appointment under the Methodist Board.

Upon the advice of the Board, he entered Garrett Biblical Institute for the spring quarter, and during the fall and winter took a course in the Kennedy School of Missions in Hartford, Conn.

Upon his arrival in Angola in April, 1920, he proceeded to Quessua, which was the scene of his labours for the five-year term he spent upon the field.

In April, 1922, at Quiongwa, he was ordained by Bishop Johnson.

August 28, 1924, he married Alice Ekstromer from Sweden, whose appointment under the Board was made just a little later than his own, and they entered upon a short but happy married life.
He was untiring in the work of his department, and the results of his labour are to be seen all over the new site at Quessua. Probably no missionary of the present generation has gotten so close to the hearts of the Quessua school boys as he did. His greatest pleasure and constant thought centered in the general and spiritual welfare of the boys. Under his superintendency the Quessua Sunday School flourished.

With his bodily strength and vitality depleted by five years service in this hard tropical climate, but with his mind full of plans for the future development of the Quessua Institute Agricultural Department, and his heart set upon returning to Angola to realize those plans, he left Loanda in April of 1925, for America with his bride, first to spend several months at her home and among her friends in Sweden. It was while enjoying a motor ride and swim with his friends that his end came, his heart failing while he was swimming in deep water. He was buried in Stockholm, one of our fellow missionaries. Miss Lindquist, being present at the funeral services.

While in Sweden, Brother Longworth spoke before Church audiences several times about his work in Angola, and once he addressed the Swedish Annual Conference.

**His Last Report.**

(Sent from Sweden just before his death.)

As I look back over the five years that I have spent in Angola, I see them as the happiest and best years of my life. It is with deep gratitude that I recall the evidences of God's blessing on my humble efforts. Particularly in Sunday School and Bible class work, and in individual work among the boys, I am thankful for the way in which God has seen fit to use me. As I look back, I see times when I should have had more understanding, and more of Christ's spirit; mistakes have been made, which I hope God in his goodness will allow me to help make right. I pray for greater spiritual power and wisdom, and for guidance into still greater usefulness.

The greater share of my time these last five years has been given to things not directly connected with agricultural work; to building roads, hauling materials, repairing motors, and a hundred other things incident to the business of getting our work established on the new site. I have no regrets about the time spent in this way; I did it entirely of my own volition, and according to my best judgment; I have had ever before me the vision of a new Quessua, a great training institute from which shall go out the leaders of a new day, Christ's day, in this part of Angola; and I have always tried to do the thing that seemed to be most urgent toward making that dream a reality. I have made some mistakes, but for the most part, if I had the same five years to live over again, I should divide my time in about the same way.
For the next five years, however, I hope it will be different. The great stress of moving and getting some roofs over our heads is over. The same kind of work must go on, but not with the same urgency. The time has come for us to devote our major efforts to the tasks for which the new site was chosen, and the new buildings erected; and while I hope that we Quessua missionaries may always stand ready to help one another in any emergency, I believe the time has come for each of us to devote our major energies to his or her particular work.

From the standpoint of financial success, the record of the Quessua Farm Department is most gratifying. In spite of all difficulties, it has been from the beginning not only self-supporting, but income producing. It has provided employment for all school boys not needed in other work, and has paid their food and wages, and has thus enabled the school to be practically self-supporting also. The farm department appropriations, as well as a part of the earnings, have been invested in improvements and equipment. As to whether or not this money has been well invested, I would call attention to the roads that have been built, the fields for native tenants that have been plotted, the planning and laying out of the Manga village site, the fields that have been cleared and put into cultivation, the Quessua drainage canal, the large numbers of bananas, papayas, and other fruit trees that are growing, the buildings and yards for live stock, produce and equipment, and the inventories of live stock, equipment and other resources.

That a strong self supporting native church based upon improved agriculture is not a mere dream was made evident to us on our recent visit to the Bailundo mission. The people to whom Mr. Bell introduced the use of plows, marketable crops, and scientific methods, when he first came to Africa, are now noted all over Angola for the great amount of produce they export. And the development of church work among these people can be regarded as nothing short of phenomenal. If agricultural mission work can accomplish things like that, certainly it deserves far more attention than we in our Mission have been giving it.

We are having a wonderful vacation here in Sweden. We have had many opportunities to tell of mission work in Angola in the churches here, and to turn the thoughts of young people towards investment of life in things worth while. The Annual Conference which is just closing here has been a great inspiration to us, as to every one else. Bishop Blake opened the Conference with a great address on the cross versus the empty tomb, a stirring message of confidence in the final triumph of the forces of righteousness. I wish I could bring to you some of the high notes that have so strongly impressed me, and in such a way that they would dominate our Angola work for all time to come.

May God richly bless every one of you in the work which we all love.

H. A. Longworth.
XII.—SESSIONS OF THE CONFERENCE.

NOTE:—From 1885 to 1896 the Angola Mission was organised as a District Conference, attached to the Liberia Annual Conference. The Conference Record of those years is preserved, but has not yet been published. In 1897 the Conference was organised by Bishop Hartzell as the Congo Mission Conference. Three Sessions were held under that name, 1897, 1898, and 1899, and the Minutes were printed. At the General Conference of 1900 the name was changed to West Central Africa Mission Conference. The first Session under that name was in 1902, and it is with that Conference that this table commences. In 1920 the General Conference, according to the desire of the missionaries, changed the name again to Angola Mission Conference.

<table>
<thead>
<tr>
<th>No. of Session</th>
<th>Year</th>
<th>Date</th>
<th>Place</th>
<th>Bishop or President</th>
<th>Secretary</th>
<th>Conference Members</th>
<th>On Trial</th>
<th>Other Missionaries</th>
<th>Church Members and Probationers</th>
<th>Church and Parishioners Proper</th>
<th>Contributions on the Field (Portuguese Currency)</th>
<th>Enrollment</th>
<th>Day Schools</th>
<th>Enrollment</th>
<th>Church and Parishioners Proper</th>
<th>Contributions on the Field (Portuguese Currency)</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1902</td>
<td>May 30—June 4</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>6</td>
<td>3</td>
<td>9</td>
<td>11</td>
<td>88</td>
<td>9</td>
<td>315</td>
<td>11</td>
<td>135</td>
<td>$</td>
<td>1324</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1903</td>
<td>December 9—11</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>6</td>
<td>2</td>
<td>11</td>
<td>10</td>
<td>197</td>
<td>9</td>
<td>355</td>
<td>11</td>
<td>135</td>
<td>Ⅲ+</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>1905</td>
<td>October 12—17</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>W. P. Dodson</td>
<td>6</td>
<td>2</td>
<td>11</td>
<td>10</td>
<td>252</td>
<td>10</td>
<td>392</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1907</td>
<td>February 7—11</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>R. B. Kipp</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>328</td>
<td>13</td>
<td>541</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>1908</td>
<td>August 8—13</td>
<td>Loanda</td>
<td>Hartzell</td>
<td>R. B. Kipp</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>329</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>1909</td>
<td>July 7—11</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>R. B. Kipp</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>448</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>1910</td>
<td>December 21—26</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>1911</td>
<td>April 27—May 1</td>
<td>Quingua</td>
<td>Wilson &amp; Hartzell</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>1912</td>
<td>January 6—10</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>1913</td>
<td>August 26—31</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>1915</td>
<td>March 22—26</td>
<td>Quingua</td>
<td>Hartzell</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>1917</td>
<td>September 18—24</td>
<td>Quingua</td>
<td>Johnson</td>
<td>W. S. Miller</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>1919</td>
<td>June 5—11</td>
<td>Quingua</td>
<td>Johnson</td>
<td>W. E. Kirby</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>1921</td>
<td>February 16—21</td>
<td>Quingua</td>
<td>Johnson</td>
<td>W. E. Kirby</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>1922</td>
<td>April 26—May 1</td>
<td>Quingua</td>
<td>Johnson</td>
<td>W. E. Kirby</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>1923</td>
<td>April 23—26</td>
<td>Quingua</td>
<td>Johnson</td>
<td>E. L. Pierce</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>1924</td>
<td>October 8—12</td>
<td>Quingua</td>
<td>Johnson</td>
<td>E. L. Pierce</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>1925</td>
<td>August 5—10</td>
<td>Quingua</td>
<td>Johnson</td>
<td>E. L. Pierce</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>1926</td>
<td>Nov. 25—Dec. 1</td>
<td>Quingua</td>
<td>Johnson</td>
<td>H. C. Withey</td>
<td>6</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>597</td>
<td>12</td>
<td>543</td>
<td>11</td>
<td>135</td>
<td>Ⅲ++</td>
<td>--</td>
<td></td>
</tr>
</tbody>
</table>

* —Statistics not made up at this Conference. + — With Madeira District. ++ — Not reported. || — Angola alone.
## XV Statistical

<table>
<thead>
<tr>
<th>District</th>
<th>List Number</th>
<th>Names of Pastors</th>
<th>Supplies in parentheses.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Domingos P. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>A. A. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>A. S. Carvalho</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Francisco Cabral</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Adao S. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>A. H. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Luis P. Carvalho</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Francisco J. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Antonio M. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Joao P. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Jesus P. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Jose P. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Jose P. Cardoso</td>
<td></td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Jose P. Cardoso</td>
<td></td>
</tr>
</tbody>
</table>

| District Totals | 225 | 43 | 53 | 233 | 521 | 149 | 5 |

## Report

<table>
<thead>
<tr>
<th>Description</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
</tr>
<tr>
<td>Total</td>
<td>53</td>
</tr>
<tr>
<td>Total</td>
<td>233</td>
</tr>
<tr>
<td>Total</td>
<td>521</td>
</tr>
<tr>
<td>Total</td>
<td>149</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>

**Note:** The table above provides statistical information about the distribution of land and total holdings, which is crucial for understanding the economic landscape of the region. The data is split into various categories such as land, total, and growth, which help in analyzing the economic health and potential developments. The names of the individuals involved in these transactions are also listed, which can provide insight into the socioeconomic status and distribution within the community.