Congo Mission Conference

BISHOP J. C. HARTZELL

1897

June 9-15
MINUTES
OF THE
Congo Mission Conference
HELD IN
QUIHONGOA, ANGOLA, AFRICA
JUNE 9 TO 15
1897

BISHOP HARTZELL, PRESIDING
WILLIAM P. DODSON, SECRETARY

PRESS OF EATON & MAINS
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NEW YORK
A NEW MISSION CONFERENCE IN SOUTH CENTRAL AFRICA.

BY BISHOP HARTZELL.

Of the many fields in different sections of the African continent presenting opportunities for successful missionary work among its native people, scarcely any other has more advantages than are to be found in Angola, a Portuguese province on the West Coast. The province includes over 700,000 square miles, and extends from the Congo River on the north, 6 degrees south of the Equator, to Great Fish Bay, 11 degrees farther south. This means 800 miles of coast line. On the north it is bounded by the Free Congo State, on the east by the Congo State and British Central Africa, and on the south by German Southwest Africa. It extends over 700 miles from St. Paul de Loanda, its capital on the coast, into the Upper Congo valley, which is drained by the southern tributaries of that great river. Loanda is a city of 18,000 people, beautifully located, and has more white people than any city on the west African coast. The Portuguese began its settlement over 400 years ago, and Angola is now the most important African possession of that nation. The province is divided into four great sections (beginning at the north): Congo, Loanda, Benguela, Mossamedes. The Presbyterians have missions in Bihe in Benguela, and the Aroo missions are southeast of that. The missions of American Methodism are the only ones in the territory of the northern half of the province, which includes nearly 400,000 square miles. After leaving the coast from Loanda and passing the usual continental belt strip of lowlands, you begin to ascend, rising first upon one plateau and then another until at Malange, 350 miles inland, you are 5,000 feet above the sea with a comparatively healthy climate.

In 1854 David Livingstone made his first trip across the continent from the Zambezi to Loanda, and back again; in 1885 Bishop William Taylor, starting from Loanda with a company of missionaries, passed over the same route, opening a series of stations as far interior as Malange. Last June it was my privilege to go along the same paths in a hammock, on bullock, or on foot, accompanied by the Rev. Amos E Withey and the Rev. W. P. Dodson, both of whom were members of Bishop Taylor’s first party.

The Kimbundu language is spoken by millions of natives occupying this vast region. The natives are of a fine class, and are ready everywhere to give a respectful hearing to the representatives of the Gospel. If ever Bishop William Taylor was led providentially to enter a missionary field he was so led to open the work in the province of Angola. Stations were opened at Loanda, Dondo, Nhangue-a-Pepo, Quinongoa, Pungo Andongo, Malange, and Quessua. There has not been as much accomplished in these stations as had been hoped, but in what missionary field among native heathen is this not true? The ground has been occupied, and in uniting the work in Angola and on the Congo on the West Coast, and the Zambezi work on the East Coast, I was able to organize, June 9–15, 1897, the Congo Mission Conference with a missionary force of thirty.

We met in the neat little chapel of the mission station. The building has adobe walls with tiled roofing. The structure had been erected under the careful
supervision of Brother Dodson, and together with three other buildings is substantially made with a view of resisting the encroachments of the white ants and the extremes of heat and cold, and months of dry or wet weather, which are permanent factors in South Central Africa.

We had a gracious session of prayer before beginning our work. All realized that the organization of the Conference was a most important epoch in the history of our missions in the southern half of Africa.

I presented to the Conference a letter of greeting from Bishop Taylor, which was responded to by instructing the secretary to write him and express the continued prayers and confidence of the Conference toward him as an honored servant of God.

The following brethren were transferred from the Liberia Conference: Amos E. Withey, Samuel J. Mead, William P. Dodson, Charles W. Gordon, William O. White, Robert Shields, Erwin H. Richards, Herbert C. Withey, and William S. Miller, the last two of whom were on probation. All these were present except Brothers Richards and White. All the missionaries present, over twelve years of age, were invited to seats in the Conference, and to participate in the discussions. The following comprise the list: Mrs. Amos E. Withey, Mrs. Samuel J. Mead, Mrs. W. P. Dodson, Mrs. Charles W. Gordon, Mrs. Robert Shields, Mrs. Minnie Mead, Mrs. Mary B. Shuett, Miss Susan Collins, John H. Mead, and William J. Mead.

This company of Christian workers commanded my thorough respect as consecrated and faithful servants and handmaids of the Lord. Their lots have been cast in a difficult field, death had thinned their ranks, and precious children, blooming into womanhood, had been taken from sorrowing parents. They had been compelled to struggle, at times almost with desperation, in providing the necessaries of life, and in repairing, improving, and building houses to shelter them from the heat and the rain. They had tried to hold more stations than was possible for their numbers, and had often been sick at heart because they had not more time for direct missionary work among the multitudes about them; their homes were insufficiently furnished, most of them sleeping on cots, and they could not have many things which in America would be considered absolutely necessary as household comforts. They had been systematic in their studies of the Bible, of good literature, and especially of the works of Wesley and Fletcher.

Chief of this little group, in the midst of heathenism, was Amos E. Withey, who, as presiding elder, business manager of the trading interests, and general counselor, had faced all difficulties, and with faith in God had held the work together, waiting for reinforcements and the sympathy of the whole Church. Brother Dodson, besides taking his share of responsibilities, has come to be the physician of the Conference. He is lovingly called "Our Dr. Luke." He took care of me during a week of fever, and although he does not carry the sheepskin of a medical college, he has tact and good medical sense, and is trusted by his fellow-workers. No doubt he has been instrumental in saving a number of lives. Brother Gordon is a man of rare business ability and consecration. Brother Mead is a man of heroic mold, and has the spirit of Christ in a marked degree and lots of common sense in planting missions and reaching the natives. Brother Herbert C. Withey, a son of Brother Withey above mentioned, was twelve years old when he arrived with his parents at Loanda in 1885. He has grown up into
beautiful and symmetrical Christian manhood. The value of one such man being produced in a mission field is beyond computation. Brothers Shields and Miller are faithful and successful missionaries. All the above are married except the younger Withey and Brother William S. Miller, and the wives of these five men are consecrated and brave. Mrs. Mary B. Shuett, from the Chicago Training School, buried her husband about two years ago, but she could not leave the field, and so with her little boy she proposes to make Africa her home. Miss Susan Collins, also from the Chicago Training School, shows rare tact in taking care of her little family of ten natives. Mrs. Minnie Mead, the widow of the late William H. Mead, with her four children, are a part of the group. Her noble husband died at Nhanguel-a-Pepo, a victim of overwork in the midst of complicated and insurmountable difficulties. The family was alone at the time. His own boys made his coffin, his weeping widow read the burial service; when the natives were carrying the coffin to the burial ground they became dissatisfied and put it into the middle of the path and demanded more money, which had to be paid before they would proceed. I felt as I sat before the company that I was on holy ground, and thanked God I had been permitted to come to them and share with them the responsibilities of their difficult work, and be instrumental, to some extent at least, in putting them and the work they represented into the heart and on the conscience of the Church.

Nearly all the adults have mastered both the Portuguese and Kimbundu languages. They have nearly fifty hymns translated into these languages.

The Sabbath was a blessed day indeed. After the morning sermon I ordained Brother Herbert C. Withey deacon; in the afternoon the services were held in the native church, which was filled. The first service was the ordination of Brother Withey as elder, and was to all present a profoundly solemn occasion. Then followed my first sermon to a native heathen congregation. I had looked forward to such an occasion with the greatest of interest. Brother Withey, whom I had just ordained, was my interpreter. It was a gracious season to my own soul, and from the attention given by the audience we all felt that the Lord was present and directed in the line of thought and in its presentation. One native woman, pointing toward me, said to one of the missionaries, "There is a whole man." She evidently meant it as a compliment, and I only wish that it was true.

The Conference session occupied seven days. We tried to consider everything in relation to properties, stations, building methods, building outfits, home life of the missionaries, native village and home life, and how to put practical Christianity into them, the character and qualifications of the workers we had, and how many more of the right sort we ought to have, Conference studies, Sunday school work, missionary collections, self-support, how much there had been done during the past twelve years, and just how far secular matters should enter into missionary work and life. One conclusion was reached, that there must be concentration on a few centers. It was thought best to transfer the remnant of missionaries, as far as might be done, from the Congo to Angola, and concentrate for the present in South Central Africa, in the establishment of a few first-class stations which shall make centers of real evangelistic, educational, and industrial power, and that these shall not be nearer than fifty miles to each other. From these stations substations can be organized in native villages. The Upper Congo, by way of the Kassai, can be reached from Malange by shorter distance than from the mouth of the river.
One immediate necessity is a mission press outfit. I found some type and one job press, neither of which had ever been used; to this must be added a good press and sufficient type to do first-class work. Here is a wide opening for Christian literature. The Kimbundu language is one of the best of the Bantu family. Livingstone was charmed with it.

I appointed Brother Herbert C. Withey Superintendent of the Mission Press, and if anyone wants to put one thousand dollars where it will go on multiplying for centuries among increasing multitudes of intelligent and redeemed African natives, here is the chance. The Ambaccas, a large Kimbundu tribe through which I traveled, think it a disgrace to have their boys to grow up unable to read or write. The price they are willing to pay for the education of a boy is one cow. But we have to reach them first and gain their confidence, and so the plan is to put missionary Bible readers and teachers among the villages all about our stations, and start the boys and girls in learning to read in their own language, holding out as a prize that as soon as they accomplish this they shall have a part of God’s book from heaven. To do this we must have printed cards and leaflets in great quantities in the Kimbundu language. We have some native boys and girls who could take two or three villages as their field and begin this work at once. Fifty dollars a year will support one of these native Bible teachers well. I want to have fifty at work within twelve months. We ought to have them. Their work will prepare the way for permanent schools and churches.

It was decided to abandon the station at Dondo and Nhangua-a-Pepo. We have centered on two central stations, one at Quibongoa and one at Malange; the latter is destined to be our largest and most important inland station. Five thousand feet above the sea with 75,000 people within 25 miles, with a farm near by to raise vegetables and be a children’s home, and with the Quessua farm within six miles, another splendid place for raising farm products, Malange is destined to be a great missionary center, that is, if we can have the resources to develop the work.

We are the only Missionary Society operating in 400,000 square miles of this great province. The fine property at Loanda must be utilized. We ought to have a good man and his wife to take charge there and hold English services and also arrange for Portuguese services, and organize evangelistic services among the thousands of natives whose closely built villages more than half encircle the city.

The work has been arranged so as to utilize the forces we have to the best advantage, and we adjourned Conference with our faces toward the future, our hearts open to God, and our faith resting in the great Church back of us, that in due time many more workers consecrated to God would come, and that the beginnings of success which the past twelve years have achieved will multiply into permanent and large developments for Christ.

Livingstone made his first journey across the continent from the Zambezi on the east to Loanda on the west, and back again in 1854. His pathway took him within a few rods from where our Conference met, and it was my high privilege to follow the paths where he walked for hundreds of miles. At Pungo Andongo he climbed to the summit of one of the largest rocks, under the shade of which is our mission property, and was charmed with the country which he saw. In the diary of his trip he uttered the prayer that the Church might have some fruit in this field also. The answer to that prayer has been begun.

Quibongoa, Angola, Africa, July, 1897.
Officers and Committees.

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

Secretary.
William P. Dodson.

Statistical Secretaries.
Amos E. Withey, Samuel J. Mead.

Standing Committees.
On Auditing Accounts.—Charles W. Gordon, Herbert C. Withey, Robert Shields.
On Public Worship.—William P. Dodson, Robert Shields.

Board of Examiners.
Amos E. Withey, President; William P. Dodson, Registrar; Charles W. Gordon.

OFFICIAL RECORD.

I Certify, That on June 11, 1897, the Congo Mission Conference passed the following resolution:

RESOLVED, That we publish the proceedings of the Congo Mission Conference in pamphlet form, and that said publication be the Official Record of the Conference.

(Signed,)

William P. Dodson
Secretary
Full Members, Probationers, Teachers, and Helpers.

Full Members.


On Probation.

Rev. Wm. S. Miller—1.

Teachers and Helpers.

Mrs. A. E. Withey, Mrs. Samuel J. Mead, Mrs. W. P. Dodson, Mrs. C. W. Gordon, Mrs. Robert Shields, Mrs. Minnie Mead, Mrs. Mary B. Shuett, Miss Susan Collins, Miss Hilda Larson, Miss Mary Kildare, John H. Mead, Wm. J. Mead, Mrs. J. Oman—13.

Native Helpers.

John Garcia Fernandes, Matthias English, Bernardo and Luzia, his wife, and four others—8.

Summary.

Full Members, 8; Probationers, 1; Teachers and Helpers, 13; Native Helpers, 8; Total, 30.

BISHOP HARTZELL, Presiding.

Angola District.

WILLIAM P. DODSON, Presiding Elder.
(P. O., Pungo Andongo, Angola, Africa.)

Canandua Children's Home—Miss Susan Collins,* matron.

Loanda—To be supplied.

Malange—Charles W. Gordon, Superintendent and Business Agent.
Mrs. Mary B. Shuett,* matron.

N’tombe (Congo)—Miss Mary Kildare.

Pungo Andongo—Mrs. Wm. P. Dodson,* matron and teacher.

Quessua—Samuel J. Mead, Superintendent.
Mrs. Ardella K. Mead,* matron and teacher.
Miss Hilda Larson,* teacher and nurse.

Quihongoa—Herbert C. Withey, Superintendent of Station and Mission Press.
Robert Shields, Business Agent and Evangelist.
Mrs. Louise R. Shields,* teacher and Bible reader.
Wm. S. Miller, farmer and teacher.
John H. Mead* and William J. Mead,* assistant teachers in mechanics.
Mrs. William H. Mead,* matron.
Mrs. Irene F. Withey,* assistant matron.

Vivi (Congo)—William O. White, Superintendent.
Mrs. J. Oman,* matron.
Amos E. Withey, Business Manager Congo Mission Conference Endowment Fund and District Treasurer.

Zambezi District.

ERWIN H. RICHARDS, Presiding Elder.
(P. O., Inhambane, East Coast, Africa.)

Makodwendi—To be supplied by native helpers.
Kambini—To be supplied by native helpers.
Mongwe—To be supplied by native helpers.
Gikuki—To be supplied by native helpers.

*Missionaries not members of Conference.
Disciplinary Questions.

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

2. Who have been Readmitted?
   None.

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

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

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

6. Who have been Continued on Trial?  (b) In Studies of Third Year.
   None.

7. Who have been Continued on Trial?  (c) In Studies of Second Year.
   Wm. S. Miller.

8. Who have been Continued on Trial?  (d) In Studies of Third Year.
   None.

9. Who have been Discontinued?
   None.

10. Who have been Admitted into Full Membership?  (a) Elected and Ordained Deacons this year.
    Herbert C. Withey.

   (b) Elected and Ordained Deacons previously.
    None.

11. What Members are in Studies of Third Year?  (a) Admitted into Full Membership this year.
    Herbert C. Withey.

   (b) Admitted into Full Membership previously.
    None.

12. What Members are in Studies of Fourth Year?
    None.

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

   (b) Elected and Ordained Elders previously.
    None.
11. What others have been Elected and Ordained Deacons? (a) As Local Preachers.
   None.
   (b) Under Missionary Rule.
   None.
12. What others have been Elected and Ordained Elders? (a) As Local Deacons.
   None.
   (b) Under Missionary Rule.
   Herbert C. Withey.
13. Was the Character of each Preacher Examined?
   This was carefully attended to, as the name of each Preacher was called in open Conference.
14. Who have been Transferred, and to what Conferences?
   None.
15. Who have Died?
   None.
16. Who have been Located at their own Request?
   None.
17. Who have been Located?
   None.
18. Who have Withdrawn?
   None.
19. Who have been permitted to Withdraw under Charges or Complaints?
   None.
20. Who have been Expelled?
   None.
21. What other Personal Notation should be made?
   None.
22. Who are the Supernumerary Preachers?
   None.
23. Who are the Superannuated Preachers?
   None.
24. Who are the Triers of Appeals?
   None.
25. What is the Statistical Report for this year?
26. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
   None.
27. What are the Claims on the Conference Fund?
   Not answered.
28. What has been Received on these Claims, and how has it been Applied?
   Not answered.
29. Where are the Preachers Stationed?
   See Appointments.
30. Where shall the Next Conference be held?
   Not answered.
CONFERENCE PROCEEDINGS.

FIRST DAY—Wednesday, June 9.

The Congo Mission Conference convened at the call of Bishop Joseph C. Hartzell, D.D., LL.D., and held its first session in Quibongoa, beginning Wednesday, June 9, 1897, at 9:30 a.m., Bishop Hartzell presiding.

The 478th hymn was sung, after which the Bishop read the ninety-first Psalm, the thirty-fifth chapter of Isaiah and the latter part of the eighth chapter of the Epistle to the Romans. He then led in very impressive prayer, evidently accompanied with the power of the Holy One. Following this, the Bishop, assisted by Presiding Elders Withey and Mead, administered the sacrament of the Lord’s Supper. This also was a blessed season to all.

The Bishop then read selections from the Discipline concerning the status of a Mission Conference, upon which he made some instructive comments.

William P. Dodson was chosen Secretary.

The following preamble and resolutions were presented by William P. Dodson:

Whereas, It is a very fitting thing in us always to acknowledge the loving-kindness of the Lord, and recognize the blessings flowing to us through the kind supervision of the General Conference of our beloved Church of Christ; therefore,

Resolved, 1. That we of the Congo Mission Conference of the Methodist Episcopal Church, assembled at Quibongoa, Angola, do thus express our heartfelt gratitude at the election and coming among us of our beloved Bishop Hartzell, and that we not only meet him heartily and loyally in his official capacity, but that we also lovingly receive the man, who, by his personal character, has at once won our esteem and affection; a man of executive ability and large experience in matters very intimately related to our needs at this important stage of our existence as a Mission, and one peculiarly fitted by nature and grace to follow the administration of our honored and beloved Bishop William Taylor, who, under God, led us into this land.

Resolved, 2. That we do thus renew the dedication of ourselves to God, and our allegiance to his Church, beseeching him that he
will grant through its members that true and substantial cooperation which shall be for the good of their own souls, and that our very worthy Bishop Hartzell may always find in the General Conference and Missionary Committee that nearness of sympathy and oneness of aim that shall continually strengthen his hands and cheer his heart in the unimaginable difficulties and complications of this yet unknown and most difficult field of labor, in order that the very best means may be obtained to the very best ends.

On motion of Amos E. Withey, the foregoing resolutions were unanimously adopted by a rising vote.

Bishop Hartzell then rose, and in an exceedingly interesting address recounted from the first the special call of God to his soul, and from those early intimations as to his lifework, how he was led step by step, and the special epochs in his career as it has providentially unfolded to this day. He made earnest expressions of deep appreciation of Bishop William Taylor, and read extracts of a letter from Bishop Taylor, containing a message of love to this Conference.

The Bishop then presented from the Liberia Annual Conference Minutes the names of those who compose the Congo Mission Conference, as follows:


Members on trial: William S. Miller, in second year, not ordained, and in studies of the second year. Herbert C. Withey, in second year, not ordained and in studies of the third year.

The Bishop read that section of the Discipline relating to the Standing Committee on Estimates of Support in Mission Conferences.

Standing Committees were appointed as follows:


On Auditing Accounts.—Charles W. Gordon, Herbert C. Withey, Robert Shields.


Amos E. Withey presented a resolution relating to a publishing house, which was referred to Committee on Mission Press.

The time of the daily sessions of Conference was then fixed at from 9:30 to 11:30 A.M.

On motion of Amos E. Withey, all members of the Mission over 16 years of age were invited to a seat in Conference, with the privilege of participating in the discussions.

Under the above resolution the following took their seats in the Conference:

Mrs. Amos E. Withey,  Mrs. Samuel J. Mead,
Mrs. William P. Dodson,  Mrs. Charles W. Gordon,
Mrs. Robert Shields,  Mrs. Minnie Mead,
Mrs. Mary B. Shuett,  Miss Susan Collins,
John H. Mead,  William J. Mead.

Question Thirteen was taken up, namely:

*Was the Character of each Preacher Examined?*

Zambezi District was called. Erwin H. Richards, Presiding Elder; his character was passed. Being absent, his report in writing was read. (See Report.)

Bishop Hartzell gave the history of missions in that region, their beginning by the American Board, their removal from the field and purchase of their abandoned stations, the present situation, and some accounts of Erwin H. Richards.

The following Board of Examiners was appointed:

Amos E. Withey, William P. Dodson, and Charles W. Gordon.

Conference adjourned, the doxology was sung, and the Bishop pronounced the benediction.

**SECOND DAY—Thursday, June 10.**

Religious exercises were conducted by Amos E. Withey. The 653d hymn was sung, followed by the reading of the third chapter of Colossians, followed by prayer. At the request of the Bishop another hymn was sung.

The Thirteenth Question was resumed:

*Was the Character of each Preacher Examined?*

The name of William O. White, Presiding Elder of
Congo District, was called; his character passed. The report of his district and the work on the Congo was then read, he being absent.

The Bishop then related to the Conference some of his experiences and observations on the Congo, reviewing the past and present there, and laying the matter open to Conference to seriously consider the future. He spoke of the original cost and present condition of the steamer *Anne Taylor*, and his having placed her upon the market. His references to all the missionaries there was kind and highly appreciative, but especially so of Brother White.

Angola District was then called, Amos E. Withey, Presiding Elder; his character passed and he presented the report of his work. (See Report.)

The Bishop followed in expressions of satisfaction at such a showing of affairs; many facts were brought out giving ground for much thanksgiving and hope.

The East Angola District was called. Samuel J. Mead, Presiding Elder; his character was passed. He then read his report. (See Report.)

Standing Committee on Trust Fund was appointed, consisting of Amos E. Withey, William P. Dodson, Charles W. Gordon, Samuel J. Mead, and Robert Shields.

The report of Business Committee appointed by Angola District Conference was presented by the chairman, Amos E. Withey, and referred to the Committee on Trust Fund.

It was ordered that all matters of finance presented in the Presiding Elders' reports be referred to the Auditing Committee.

It was also ordered that the reports on Trust Fund for the past year be referred to the Auditing Committee.

Conference adjourned, and Bishop Hartzell pronounced the benediction.

### THIRD DAY—Friday, June 11.

The opening exercises were conducted by Robert Shields. The 433d hymn was sung and the thirty-fourth Psalm read, followed by fervent prayer.

The Bishop gave a pleasant morning discourse on
various topics of immediate interest, recommending the Conference studies, their utility to all, even to those of whom they are not required by the Discipline, and commending the continuance of the frequent use of Mr. Wesley's works, in which he was pleased to find such a good degree of familiarity among us.

Minutes of the first and second day's sessions were read and approved.

Bishop Hartzell presented the question, "Shall the Minutes of this Conference be published in pamphlet form?" After deliberation the following resolutions were adopted:

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

Resolved, That the publisher of the Minutes shall be the Secretary, and he shall be authorized to edit the reports and other documents as shall be necessary.

A Committee was appointed, composed of the Secretary, Amos E. Withey, and Samuel J. Mead, to provide for the expense of publishing the Minutes.

Financial exhibit of Angola District was read and referred to the Auditing Committee.

Financial exhibit of East Angola District was read and referred to the Auditing Committee, with instructions that it be made conformable to the financial exhibit of the Angola District, and combined in a summary exhibit of both districts.

Amos E. Withey presented the following preambles and resolutions:

Whereas, In the course of events, the village of Dondo is no longer the commercial center it was twelve years ago on account of the new railroad which has been built, said railroad having been a dubious thing for years, but now an accomplished and established fact; and,

Whereas, Missionary labor cannot be prosecuted in Dondo by white people but with much danger on account of the intense heat, enclosed as it is by high hills and only one hundred feet above the sea level; and,

Whereas, The most advantageous time for disposing of our property having already slipped away; and,

Whereas, The roofs of our buildings require extensive repairs for permanence, involving an outlay of about one thousand dollars, and as by said railroad we can secure healthy locations in altitudes m
than four thousand feet above sea level, which will connect as directly with our inland stations as the old route; therefore,

Resolved, That we hereby abandon said station and do hereby order the sale of the property at once, and by auction, if necessary, the proceeds to be paid to the Congo Mission Conference and to be at its disposal; and,

Whereas, It has been found during the twelve years past that the station at Nhangue-a-Pepo has not exhibited results adequate to the outlay of men and means required for its proper maintenance and improvement, and as the buildings now require a considerable outlay, and, furthermore, as the mortality at this point has been more than at any other station, and hence fears are entertained that it is not healthfully located, and as the change of route of travel to the railroad renders this station unnecessary as a connecting link with the inland stations as heretofore; therefore,

Resolved, That we do hereby abandon said station, and the sale of the property at once is hereby ordered, the proceeds of said sale to be at the disposal of this Conference.

The matter was discussed by several members of the Conference, followed by the Bishop, whose remarks lengthened into a soul-stirring and encouraging address, filled not with rhapsody and flights of imagination, but sound, practical, common sense of a high type, pointing out a practicable policy, involving concentration, time, and money for its full accomplishment, but furnishing grounds for present action to an expected end.

The resolutions were then taken up, and, there being a united sentiment, they were adopted unanimously by a rising vote, all entitled to seats in the Conference being invited to participate in the decision.

William P. Dodson and Robert Shields were appointed a Committee on Public Worship, to present a report at next session of Conference.

Hymn 429 was heartily sung, Conference adjourned, and the Bishop pronounced the benediction.

FOURTH DAY—Saturday, June 12.

Opening Exercises.

Herbert C. Withey conducted the opening exercises, reading the 495th hymn, which was sung, followed by the reading—a part of the first chapter of Colossians, and prayer.

Minutes.

Minutes of the third day's session read and approved.
Station reports of the different missionaries were called for and presented as follows: (See Reports.)


*Quihongoa*, William P. Dodson, Superintendent; Mrs. William P. Dodson, Herbert C. Withey, William S. Miller, Mrs. Amos E. Withey.

*Canandua*, Miss Susan Collins.

*Pungo Andongo*, Robert Shields, Superintendent; Mrs. Robert Shields, Mrs. Mary B. Shuett.

*Malange*, Mrs. Samuel J. Mead, Mrs. Minnie A. Mead, John H. Mead.

The publisher was instructed to publish these reports in the Minutes.

The Committee on Memoirs, assisted by Amos E. Withey, was instructed to present memorials of all our honored dead since the beginning of the work in 1885.

The Bishop gave instructions to various Committees to perfect their reports, looking to the adjournment of Conference on Monday, if possible.

Time of Conference was extended by common consent, and the Bishop spoke with reference to the desire expressed by some, if the way opened, that they might return to America on vacation.

The Bishop expressed his feelings upon the subject as follows: If all would be willing to remain two years, until these stations are readjusted, and he could add a few additional helpers and get the work into the best shape possible before the General Conference in 1900, that would be the most natural time for anyone to leave the field. He then kindly suggested a plan by which the object of Mrs. Mead and family's removal to America, namely, the education of her children, could be furthered by a two years' delay.

Question Five was taken up: "Who have been Continued on Trial?"

William S. Miller's name was called; his character passed, and, on motion, he was continued on trial, not having brought up the studies of the second year; is not ordained.

Herbert C. Withey's name was called; his character
passed, and, having passed in the second year's studies, is eligible to full membership.

The Bishop delivered an address on the work of the Christian ministry.

Herbert C. Withey arose and answered satisfactorily the disciplinary questions and then retired.

On the motion of his Presiding Elder he was received into full membership and elected to Deacon's orders, he having passed the second year's course of study.

In view of the exigencies of the work, on motion, Herbert C. Withey was elected to Elder's orders, under the Missionary Rule.

The Committee on Public Worship presented the following program for the Sabbath:

Preaching in the morning by Bishop Hartzell at the station chapel at 9 A.M., followed by ordination service. Address to the people by the Bishop at the native chapel at 3 p.m. (Herbert C. Withey interpreting), preceded by ordination service.

Conference adjourned, and the Bishop pronounced the benediction.

FIFTH DAY—Monday, June 14.

Opening exercises were conducted by Charles W. Gordon. The 218th hymn was sung, followed by the reading of the fifteenth and part of the fourteenth chapter of the Acts, and prayer. The Bishop then led in a hymn.

The Presiding Elders were constituted a Committee on Statistics, with power to tabulate them for publication.

On motion, Easter Sunday was set apart as Missionary Day; prayer to be offered, the children and people enlightened upon the subject, and instructed in giving to the cause and offerings to be received.

Questions 1, 2, 3, 4, 6, 9, 10, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, and 30 were taken up...
and severally answered, as shown in the Disciplinary Questions published elsewhere.

On motion, the place of holding the next Conference was referred to a Committee consisting of Amos E. Withey, William P. Dodson, and Samuel J. Mead, with power.

The Bishop presented to the Conference the Act of Transfer from Bishop William Taylor to himself, as his successor in the bishopric of Africa, and, on motion of Conference, it was included in the Minutes. (See Appendix.)

Conference adjourned, and the Bishop pronounced the benediction.

SIXTH DAY—Tuesday, June 15.

The Secretary conducted the opening exercises, the 221st hymn being sung and the twenty-second chapter of the Revelation read, followed by prayer.

Minutes of last session read and approved.

Reports of Committees were called for and presented as follows; they were adopted after discussion.

On Estimating Support.
On Auditing Account of Presiding Elders.
On Mission Press.
On Trust Fund.

The Board of Examination were instructed to secure the books for the Conference course of study, either by donation or any other way that seems to them feasible, and that there be placed at the disposal of this Committee the dividends, if any, from the Book Concern and Chartered Fund, if necessary to secure the books.

Conference adjourned to meet at 6 p.m. Benediction pronounced by the Bishop.

EVENING SESSION.

The Conference assembled at 6 p.m.

Opening exercises conducted by Samuel J. Mead.

Hymn 222 was sung, followed by prayer.

The Bishop called attention to the necessity of there
being Missionary Treasurers to represent the Missionary Society in the Angola and Zambezi Districts, and, on motion, Amos E. Withey and Erwin H. Richards were nominated as Treasurers of these Districts, and the Bishop requested to forward their names to the Missionary Society for election.

Committee on Memoirs presented their report, which was adopted. (See Memoirs.)

On motion of Amos E. Withey, it was made the duty of the Superintendent of each central mission station to select, and, as soon as practicable, properly in-close, a missionary cemetery lot, to include, at least, a quarter of an acre of land.

Amos E. Withey, William P. Dodson, and Charles W. Gordon were constituted a Committee to provide, as soon as possible, for the transfer of the remains of those who are buried away from stations.

The question of the redemption of native children was taken up and discussed at length.

On motion, a Committee, consisting of Amos E. Withey, Charles W. Gordon, Samuel J. Mead, Mrs. William P. Dodson, and Mrs. Robert Shields, was appointed by the Bishop to consider methods for procuring native children for our mission stations, the condition upon which they should be received; also to investigate the legal procedures necessary to return the children, and to report to the next Conference.

The proceedings of the District Conferences bearing upon this subject were referred to this Committee.

On motion, the Secretary was appointed to address a letter to Bishop William Taylor in reply to his fraternal words received through Bishop Hartzell, and extend to him our sincere congratulations that the Lord continues to bless him in his work and to preserve his health, and to express to him the sincere affection with which he is held as an honored minister of Christ by the members of this Conference.

On motion, it was ordered that the Conference adjourn sine die after the reading and approval of the Minutes, religious exercises, remarks by the Bishop, and the reading of the appointments.
Bishop Hartzell, Ministers, and their Families of the Angola District of the Congo Mission Conference, Africa.
Minutes of the morning and afternoon sessions were read and approved.

The 859th hymn was sung, followed by an earnest prayer by Amos E. Withey.

The Bishop followed in an address, after which he read the appointments.

The doxology was sung and the benediction pronounced.

Joseph C. Hazell
President

Mr. O. P. Dodson
Secretary
REPORTS OF THE PRESIDING ELDERS.

Angola District.

To the Congo Mission Conference, organized at Quibongoa, Angola, Africa, June 9, 1897:

For the mercies, blessings, and marvelous providences that bring us to the threshold of a new era in our history, in the organization of a new Conference, under our new Bishop, Joseph C. Hartzell, D.D., LL.D., let devout and hearty thanksgiving be offered up to the God and Father of our Lord Jesus Christ.

To more effectually enable us to do this, is it not fitting that we consider the whole scope of facts concerning our history?

To this end I have endeavored, in the fear of God, to arrange these facts in a concise form, that no one may be wearied with unnecessary details, hoping they may serve as a monument of what God hath wrought, and arrest the attention of students of African history to behold the loving-kindness of the Lord. It is not impossible, also, that some opinions which have been generally accepted as true may be shown in this plain way to be erroneous and unjust to Africa.

As the expenditure of human life is weighed with much concern, we will first consider what relates to

MISSIONARIES SENT TO ANGOLA.

The appointment of the Rev. Wm. Taylor, D.D., as Methodist Episcopal Bishop of Africa was in May, 1884. He sailed from New York December 13 of the same year, having previously dispatched two missionaries to obtain some information on various points, and was followed by a company of forty-two persons whom he joined at Cape Palmas in Liberia, February 22, 1885, said company sailing from New York January 22, on the steamer City of Montreal. Four of this company we detached on the West Coast of Africa and located at Mayumba, near the Congo River.

The entire party reached St. Paul de Loanda, the capital of the province of Angola, on March 18, 1885; including the two persons who had preceded the main column, consisted of 17 men, 7 women, and 16 children (namely, 7 boys and 9 girls); total, 40. Of this first expedition, we find that during the twelve years that have now expired only three men have died in or out of Africa. Of these three men, one only died of the African fever, and he a sacrifice to the delusion that he might not to take any medicine.

Another of the three, after exposures incident to conducting, single-handed, an expedition into the far interior, died of consumption; and the third worked himself to death during a service on the field of nearly seven years.

Of the seven women in this first party one only has died in or out of Africa, so far as we know. Her death was evidently the result of two years of exhaustive
labors in Dondo, which is known as the "Furnace of Angola," which robbed her of the vitality required for the crisis of maternity.

Six of the nine girls have died. One lived one and a half years, another three years, two others four and a half years, and two seven and a half years, and were all approaching or on the verge of womanhood when they died.

Thus it appears that the death rate of this pioneer band, during twelve years, was but twenty-five per cent.

One of the seven boys succumbed to African fever after six years' service.

Of the survivors, eleven are still at the front, none of them having taken a vacation abroad. Where are the remaining eighteen? One family of six persons returned at once to America from Loanda; one woman also, by reason of organic disability suffered in America, the symptoms of which reappeared during the voyage to Africa. This was also the reason for the early return of one man. Another returned to seek helpers, intending to plant a mission farther south. Another returned in fair health, but unable to cope with the trials of a missionary life.

Six men, one woman, and one child retired from the work after three and four years' service, depleted somewhat, but none of them confirmed invalids.

The second expedition of missionaries was sent out in the spring of 1886, and from then to 1894 eight more came, bringing in all 13 men, 20 women, 9 children; total, 42. Of these 9 companies, aggregating 42 persons, only one man has died in Africa, and he in April, 1896, of acute gastritis. Six of the women have died, and one boy, making less than twenty per cent of the whole number.

One of the six women referred to, a mother of four children, came in a depleted state and died within three months of her arrival. Another came a physical wreck and only lived forty days in Africa. Another died in childbirth within three months of arrival. Another similarly after two years' service. The fifth was a worn school-teacher, who lived about one year. The sixth was a genuine case of African fever taking down the strongest woman of all after four years' service; although very hardy she was of an exceedingly bilious temperament. The child, a boy of three years of age, died of fever within four months of arrival.

Four of these 42 persons are now at the front, showing that 30 left the field. Of these 30, 3 only were invalids, who took from the work 3 able-bodied husbands and 1 boy six years old. Two women retired to avoid becoming invalids. Another for rest, expecting to return with a helper and open a school at her own expense. One with her husband who desired rest after three years' service. Two men and two women came only to Loanda and returned at once. A father returned with his four motherless children, all in good health. One family of four, after three years' service; another of three after two years' service. One man with his motherless babe, hoping to be able to rear it at home, but shortly obliged to commit it to the deep. Two men to seek other fields of toil.

One man has been transferred to Angola from Liberia, and one woman from the Congo, who are still at work. Another was transferred from the Congo, but soon returned to America.

One came as the traveling companion of Bishop Taylor and to do dental work, and has chosen to join our ranks.

Of twelve children of missionaries, born in Angola, six now remain at the front, three have died in Angola, one at sea, and two went to America with their parents.
RECAPITULATION.

Missionaries sent to Angola from December, 1884, to May, 1897… 86
Born in Angola............................................................................. 12
Died in Africa............................................................................. 23
(4 men, 7 women, 8 children, and 4 babes.)
Returned home........................................................................... 51
Now in the field......................................................................... 24

The term of residence in Africa of these ninety-eight persons may be tabulated as follows, namely:

Number of years... 12 10 9 8 7 1/2 7 1/2 6 4 3 1/2 3 2 1/2 2 1/2 1 1/2 1 1/4 1 1/2 less
Persons............ 11 1 1 1 2 1 2 4 2 2 2 5 3 5 7 3 6 6 12 22

Sixty-four, or about two thirds of the whole, spent more than one year on the field.

Had these ninety-eight persons been sent to other parts of the world instead of Africa, according to the latest table at our hand, the mortality would have been as follows, namely:

At Atlanta, Ga.…….. 23 would have died in 12 years.
“ Charleston, S. C.….. 37
“ New Orleans, La…. 28
“ Baltimore, Md….. 30
“ Brooklyn, N. Y….. 30
“ San Francisco, Cal….. 23
“ Halifax, N. S….. 29
“ Boston, Mass….. 30
“ Havana, Cuba….. 45
“ Mexico….. 36
“ Stockholm, Sweden….. 36
“ Rome, Italy….. 42

Thus if we add to the twenty-three who have died in Angola, five persons that may have died after returning to America or elsewhere, of whose death we have not heard, it would appear that Angola might be rated on a level with Baltimore, Brooklyn, Boston, Halifax, and New Orleans, and much better than the remaining localities cited above.

MONEY EXPENDITURE.

The total amount of money expended with reference to the District of Angola, for all purposes, during the twelve years of our missionary history is................................................................. $93,483 76
Less income obtained on the field................................................... 26,833 19

Net expenditure................................................................. $66,650 57
Outfit and incidental expenses of missionaries previous to their departure for Africa................................. $5,625 50
Paid for passage of the missionaries who landed in Angola, from December, 1884, to March, 1897, and have stayed at the front or died on the field....................... $6,831 90
Paid for passage to and from Angola of all missionaries who returned at once without really entering into the work... 5,539 10
Paid for passage to and from Angola of those who returned after one to three years’ service......................... 6,377 90

$18,748 90

$24,374 40
(Several return passages not paid from "Africa Fund" are not included in these amounts.)

**Stations Established, And Cost of Same.**

1. *Loanda.* Schools were begun here at once in 1885 in hired houses, until February, 1887, when a house imported from England was erected upon a site overlooking the city and harbor.

   The cost of land and buildings was provided for by a special gift for the purpose by a friend in the United States, and with improvements to date is.................. $4,800 00

2. *Dondo.* This station is connected with Loanda by navigation of the Cuanza River. The new railroad has, however, drawn away its traffic, to the extent that it is not the center it was for inland connections, and we are convinced that our property here should be sold and a new station should be erected on the line of the railroad, at a point which will connect Loanda with our inland stations more directly than heretofore.

   The cost of the two Dondo properties which we have was provided for by special gifts of two friends in the United States, and with improvements amount to....... 5,828 03

   (Buildings are roofed with native made tiles which now need renewing.)

3. *Nhange-a-Pepo.* A country station, 51 miles from Dondo. A business property was bought in September, 1883, which answers for all purposes in connection with a chapel afterward erected. A friend in England, who wishes, as do other donors, to be unheralded by name, gave the funds for the original purchase, which, with improvements, now stands at.................. 2,220 20

4. *Benjamin Barrett Station, at Quihonga.* Here we bought about 1,000 acres of land with only a native house upon it. Upon this land are two mountains containing red sandstone quarries which would yield a fortune in America. For the largest of the two, with one hundred acres or more of land, we pay thirty dollars. It also yields a quality of stone for rough work in abundance. A prodigious amount of labor has been performed here with a view to permanence, and it has cost in the first outlay more than was intended; but at the end of one hundred years is the time to compare expenditures upon real estate in Africa. We are content to wait for the judgment of that generation. The buildings are roofed with French tiles or iron. We began here in 1890, and the work could only be pushed very slowly, so that during two years less than nine hundred dollars was expended. By combining, much has been wrought since. Present cost is........... 7,403 87

   (This station is twenty-four miles east of No. 3. We believe two thousand dollars of this was provided for by special gift.)

5. *Pungo Andongo.* Established in 1885. Two properties have been bought in the village, and one a mile away in the suburbs, the latter for an industrial school, connected with which are several hundred acres of tillage
land, but unfenced, to which we have a recognized title. By hedging and cultivating this our title would be perfected. A portion of this land contains a dell admirably adapted for coffee trees, through which runs a mountain stream. Present valuation of these three properties, nearly all buildings being grass-roofed, is...

($2,707 84

(About one thousand dollars of this was a special gift.)

6. Malange. This station is 62 miles east of No. 5, and 325 miles from the coast. It is a center for the far interior, and destined to be more so, as the railroad advances toward it. A large trading house was purchased of sufficient capacity for mission purposes. A two-story residence was erected in 1888, and land inclosed with an adobe wall. A one-story residence was added in 1891. A farm of 100 acres, with fruit trees (distant a quarter of a mile), was donated in 1889 by Samuel J. and Ardella K. Mead. The cost to the Transit and Building Fund Society for the original building and land was but $150, but the land has much increased in value and is well worth the valuation. Total valuation in 1895 was.

$3,280 00

7. Munhall Station, at Queesua. This is beautifully located 6 miles from No. 6. On a mountain site overlooking an extensive and fertile plain, a large residence and school building has been built. A charming mountain brook runs through the premises. Cane is raised, and sugar produced on the premises. The soil is very rich, and in some portions adapted for grape growing.

Built with funds contributed by Dr. Munhall and his friends, and valued in 1895 at.

$750 34

(Since 1895 stations Nos. 6 and 7 have been arranged in a new district.)

Total outlay for real estate $26,990 28
Tools and machinery in five stations to date 2,211 63
Tools and machinery in stations Nos. 6 and 7 in 1895 399 28

Furniture (including printing press, etc.) in five stations to date $2,546 44
Furniture (including printing press, etc.) in stations Nos. 6 and 7 in 1895 445 00

Live stock in stations Nos. 3 and 4, March, 1897 $1,097 20
Live stock in stations Nos. 6 and 7, July, 1895 219 00
Merchandise and various supplies, including building material, March, 1897 4,980 50
Cash and various items transferred to East Angola District in 1895 1,690 61

M A I N T E N A N C E A C C O U N T.

Cost of maintaining five stations during 1886, 1887, 1888 $8,256 34
Cost for six stations and substations from 1887 to July 16, 1895 14,582 65
Cost for five stations and one substation from July 16, 1895, to March 6, 1897 5,740 43

(East Angola District not included since 1895.)

Total $28,529 42
Income from all sources on the field during 12 years as follows:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day schools</td>
<td>3,283 31</td>
</tr>
<tr>
<td>Mechanics</td>
<td>4,128 96</td>
</tr>
<tr>
<td>Farms</td>
<td>522 40</td>
</tr>
<tr>
<td>Medical practice</td>
<td>200 00</td>
</tr>
<tr>
<td>Live stock</td>
<td>1,489 48</td>
</tr>
<tr>
<td>Rents</td>
<td>1,028 71</td>
</tr>
<tr>
<td>Trade</td>
<td>16,180 33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$26,833 19</strong></td>
</tr>
</tbody>
</table>

Direct expense to "Africa Fund" for maintenance during 12 years... 1,696 33

**Recapitulation.**

Expenditure during 12 years:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outfit</td>
<td>$5,625 50</td>
</tr>
<tr>
<td>Transit</td>
<td>18,748 90</td>
</tr>
<tr>
<td>Real estate</td>
<td>26,990 28</td>
</tr>
<tr>
<td>Tools and machinery</td>
<td>2,610 91</td>
</tr>
<tr>
<td>Furniture, etc.</td>
<td>2,991 44</td>
</tr>
<tr>
<td>Live stock</td>
<td>1,316 20</td>
</tr>
<tr>
<td>Trading capital, etc.</td>
<td>6,671 11</td>
</tr>
<tr>
<td>Maintenance</td>
<td>28,529 42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$93,483 76</strong></td>
</tr>
</tbody>
</table>

Deducting income obtained on the field... 26,833 19

Deducting assets as represented above... 40,579 94

Net expenditure for 12 years' missionary work... $26,070 63

Average amount per year... 2,172 56

$20,828.03 of the amount represented above as assets were expended previous to 1892, and $8,800 of this amount consisted of special gifts from three friends of Africa.

**Missionary Labors.**

In Loanda the work has developed in day and Sabbath schools; preaching services in English, attended mostly by natives of Sierra Leone (who come to this province to work as carpenters, tailors, telegraph operators, and clerks), and opportunities have opened for services on vessels in the harbor, which bring coal and lumber to this port. Since 1893 no regular work has been done for lack of missionaries, and the property has been rented nearly two years of this period.

In Dondo schools and preaching services in Portuguese and Kimbundu were maintained for years, with some few gaps, but during the past year the station has had no supply of workers.

The same facts are true concerning work at Nhanguve Station as are related concerning Dondo.

Quibongoa has been steadily occupied since 1890, and the endeavor has been to concentrate our little force at this point and bring the buildings to completion in order that the station may fully develop its work. Apprenticeships have been inaugurated, mechanical and industrial works developed, and schools and preaching services maintained.

In Pungo Andongo work has been prosecuted throughout the twelve years with vigor enough to stir Catholicism to revive its machinery, and hence during the
last two years we have not been able to command such congregations as before. There are ten children in the industrial school here.

(For work in Malange, see report of the Presiding Elder of East Angola District.)

In most of these stations disciplinary organization of the fruits of our labors has been attempted, but the calm judgment now seems to be that it was premature. Abraham among the Canaanites seems fairly to represent our situation. Said David Livingstone in 1854: "It seems very unfair to judge of the success of these missions by the number of conversions which have followed. These are rather proofs of the missions being of the right sort. They show the direction of the stream which is set in motion by Him who rules the nations, and is destined to overflow the world. The fact which ought to stimulate us above all others is, not that we have contributed to the conversion of a few souls, however valuable these may be, but that we are diffusing a knowledge of Christianity throughout the world. The general knowledge is the criterion of success. Missionaries in the midst of masses of heathenism seem like voices crying in the wilderness—reformers before the Reformation; future missionaries will see conversions follow every sermon. We prepare the way for them. May they not forget the pioneers who worked in the thick gloom, with few rays to cheer, except such as flow from faith in God's promises! We are only morning stars shining in the dark, but the glorious morn will break the good time coming yet. A few conversions show whether God's spirit is in a mission or not. No mission which has his approbation is entirely unsuccessful. His purposes have been fulfilled if we have been faithful. 'The nation or kingdom that will not serve thee shall be utterly destroyed'—this has often been preceded by free offers of friendship and mercy, and many missions which he has sent in the olden time seemed bad failures. Noah's preaching was a failure; Isaiah thought his so, too. Poor Jeremiah is sitting weeping tears over his people, everybody cursing the honest man, and he ill pleased with his mother for having borne him among such a set. And Ezekiel's stiff-necked, rebellious crew were no better. Paul said, 'All seek their own, not the things of Jesus Christ; and he knew that after his departure grievous wolves would enter in, not sparing the flock.' Yet the cause of God is still carried on to more enlightened developments of his will and character, and the dominion is being given by the power of commerce and population unto the people of the saints of the Most High. And this is an everlasting kingdom, a little stone cut out of a mountain without hands, which shall cover the whole earth. For this time we work; may God accept our imperfect service!""

In accordance with these principles we have widely spread the knowledge of Christianity, in camp and field, by the roadside and in villages, in store, workshop, and quarry, in schoolroom and chapel, according to Paul's address to the Athenians on Mars' Hill, and we have had many evidences that the Spirit of God has attended our efforts.

How utterly steeped in superstitions, heathenism, deceit, dishonesty, uncleanness, and ignorance the sons of Ham are seems to be little understood by many. "What can be done," says Mr. Wesley, "for men who know not books nor men, God, nor themselves?" In examining a model building in Loanda recently we were told how many piles had been driven before the foundations were laid. O,
let our friends abroad send us missionary plodders who are willing to become piles driven into this mud of heathenism, upon which the coming structure shall have its foundations laid, "Jesus Christ himself being the chief corner stone."

"If you have patience, patience, patience," said the venerable Robert Moffat to Missionary Arnott, "you will succeed." As Livingstone passed through this province in 1854, "the more he saw of the people the more profound did their degradation appear, although the many instances of remarkable kindness to himself, and occasional cases of genuine feeling one toward another, convinced him that there was something in them not quite barbarized."

In August, 1855, he wrote: "A large audience listened attentively to my address this morning, but it is impossible to indulge any hopes of such feeble efforts. God is merciful and will deal with them in justice and kindness. This constitutes a ground of hope. Poor, degraded Africa! A permanent station among them might effect something in time, but a considerable time is necessary." Surely some will pray to their merciful Father in their extremity, who never would have thought of him but for our visit."

These, my brethren, were the convictions and reflections that filled the mind of this keen-eyed prophet and forerunner of the Lord as he tramped across these very premises, only a few hundred yards from the building where this Congo Mission Conference is being organized, and as he passed over yonder hills to the north of us he recorded this prayer, "May God grant that we may be useful, in some degree, in this field also." For more than thirty years that prayer was sealed up and the petitioner had finished his course without seeing or hearing of an answer to his cry. Then the voice of the Lord awoke us in our favored homes in America, and said, "Go ye and answer that prayer which is remembered before me."

Do you ask what he meant by our "being useful?" Hear his biographer: "Some of the remarks in these passages, and also in the extracts which we have given from his journals, are of profound interest, as indicating an important transition from the ideas of a mere missionary laborer to those of a missionary general or statesman. In the early part of his life he deemed it his joy and honor to aim at the conversion of individual souls, and earnestly did he labor and pray for that, although his visible success was but small. But as he gets better acquainted with Africa, and reaches a more commanding point of view, he sees the necessity for other work. The continent must be surveyed, healthy localities for mission stations must be found. The temptations to a cursed traffic in human flesh must be removed, the products of the country must be turned to account, its whole social economy must be changed. The accomplishment of such objects, even in a limited degree, would be an immense service to the missionary; it would be such a preparing of his way that a hundred years hence the spiritual results would be far greater than if all the effort were concentrated on single souls. To many persons it appeared as if dealing with individual souls were the only proper work of a missionary, and as if one who had been doing such work would be lowering himself if he accepted any other. Livingstone never stopped to reason as to which was the higher or the more desirable work; he felt that Providence was calling him to be less of a missionary journeyman and more of a missionary statesman. Pursuant to this he addresses a letter to the King of Portugal after his visit to Angola. He refers most gratefully to the great kindness and substantial aid he
had received from his majesty's subjects, and is emboldened thereby to address
him on behalf of Africa. He suggests certain agricultural products—especially
wheat and a species of wax—that might be cultivated with enormous profit. A
great stimulus might be given to the cultivation of other products—coffee, cot-
tan, sugar, and oil. Much had been done for Angola, but with little result, be-
cause the colonists leaned on government instead of trusting to themselves.
Illegitimate traffic (the slave trade) was not at present remunerative, and now was
the time to make a great effort to revive wholesome enterprise. A good road into
the interior would be a great boon. Efforts to provide roads and canals had
failed for want of superintendents. Dr. Livingstone named a Portuguese engineer
who would superintend admirably. The fruits of the Portuguese missions were
still apparent, but there was a great want of literature, of books. 'It will not be
denied,' were his closing words, 'that those who, like your majesty, have been
placed over so many human souls have a serious responsibility resting upon them
in reference to their future welfare.'"

Thus was he exercised who only once passed through this province. We have
settled here and are the only company of Protestant missionaries who have ever
had this work put into their hands. What wisdom we need! What devotion! How wary we should be to find the exact order of God for us and our successors.

Nor was this transition of mind peculiar to Livingstone only. Henry Martyn
had similar experiences in India. The very extent of the field and the apparent
helplessness of the enterprise seem to have affected his mind almost immediately
on landing. "What surprises me," says he, "is the change of views I have here
from what I had in England. There my heart expanded with hope and joy at
the prospect of the speedy conversion of the heathen; but here the sight of the ap-
parent impossibility requires a strong faith to support me." Yet he was far from
being hopeless. "I lay in tears," says he, "interceding for the unfortunate na-
tives of this country, thinking within myself that the most despicable Sudra of
India was of as much value in the sight of God as the King of Great Britain." He
had entered upon his work in the spirit of self-denial and faith. "Even if I
should never see a native converted," said he, "God may design, by my patience
and continuance in the work, to encourage future missionaries."

"He was never permitted to see the fruit of his unwearyed exertions in the con-
version of even one, but the seed which he had so diligently sown, both in India
and Persia, appears to have been watered by the refreshing dews from above, and
long after he was slumbering in the grave to have grown up in many a heart, pro-
ducing a copious harvest of fruit to the praise and glory of God." "Numerous
instances have come to light of natives in different places who owed their first
impressions of divine truth to the labors of the apostolic Martyn." "He hath
gone to his rest, but the odor of his name is sweet to many who love to acknowl-
dedge him, not as their instructor merely, but their spiritual father in Christ Jesus."
"It hath been well said of him, that he kindled a light in Persia which will never
be extinguished."

The labors of Rev. John Eliot in the seventeenth century among the Indians in
our own New England, not twenty miles from my birthplace, furnish us another
worthy example of faithful seed-sowing for a future harvest.

"Mr. Eliot's mind was deeply affected with the deplorable condition of these
ignorant heathens; and at length, after much consultation with his brethren and earnest prayer for the divine direction, he resolved to dedicate himself to the work of a missionary among them. To qualify himself for this important task he lost no time in availing himself of every means of acquiring their language."

By the help of an interpreter he translated the Commandments, the Lord's Prayer, and many texts of Scripture. He compiled also both exhortations and prayers by his help. Then he preached to them. Encouraged by the success which attended his labors he obtained from the General Court of the colony a grant that they might build a town and enjoy Christian instruction. "From that hour civilization commenced among the Indians." A town was erected, surrounded by a stone wall, and containing a great number of neat, comfortable wigwams. The women learned to spin; the men were instructed in husbandry and the more simple mechanical arts; and, in short, the whole settlement assumed an aspect of industry and activity. Desiring to instruct them in the arts of civilized life, he submitted to his friends a proposal about sending mechanics from England for that purpose.

The society formed in England to help him was subjected to all manner of opposition, and they were assailed with a multitude of objections from many who had once professed themselves favorable to the scheme, but they stood by him.

Keeping ever in view his grand object, the conversion of the Indians to the knowledge, the belief, and the obedience of the truth as it is in Jesus, he made use of all the means which Providence placed in his power to improve the mental condition of the converts. On this point a striking lesson may be learned from the unwearied efforts of this excellent missionary. The delusion has been too prevalent in the Christian world that the work of a missionary must be almost exclusively limited to preaching the Gospel. He ought to be a man armed at all points.

What a "missionary statesman" was this noble saint!

Thus I have been drawn out to review not only our own history, but some events one and two centuries old, which show how history repeats itself. The same struggles, objections, and hindrances that they contended with must be wrestled with still, but the beaten path they trod shines with a glory that invites us to patiently follow on.

At this very important crisis in our history we rejoice in the providence of God to welcome to the midst of us our beloved Bishop Hartzell, whose great heart seems to be intensely exercised with these very problems that stirred Dr. Livingstone.

He seems to have been specially fitted, under God, by long experience in the Southern States of America to cope with the questions of the hour. I felt it a peculiar honor to be permitted to greet him on board the steamer Boma in Loanda harbor, and with Brother Dodson to be one of his traveling companions for two weeks as we journeyed inland two hundred and thirty-five miles to this Conference.

In communion with him many a burden has rolled away and given place to joy and gladness, and hope has sprung up that we shall be enabled together to glean from our past experiences and present convictions and instructions the true fundamental principles that should govern our course hereafter.
We shall never forget the noble example of self-sacrificing devotion which the life of our retired Bishop Taylor has given to us for twelve years, and the yearning of his heart for the well-being of Africa's sons and daughters.

We can but rejoice that at his advanced age he is relieved of such a burden. May his remaining days be full of peace and rest.

The importance of the action to be taken by this Conference to govern our future labors must already press upon you. Great responsibility attaches thereto. May we be granted wisdom and discretion from above in our deliberations and conclusions. Especially do we pray that our beloved Bishop may be filled with heavenly grace and courage for his unusual and difficult task.

I trust we will "make haste slowly" in planning. It is possible for us, perhaps, if we are wary, to adopt fundamental principles for our control that shall bring content and union for many generations.

There seems to be a necessity for our looking a long distance ahead and arranging a plan that will fit the development of a hundred years at least.

Let us never forget in the midst of all the precious counsel of God, "Above all things have fervent love among yourselves." Amen!

A. E. Withey, Presiding Elder.

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East Angola District.

On the 10th of September, 1885, a small party of travelers might have been seen walking up the streets of an African village. The sun was very hot, and their faces were covered with dust and sweat. As they looked to the right and the left you would quickly see they were strangers and did not know just where to go. But we will follow them to the upper part of the village where a large tree lent its cooling shade to these weary travelers. They rest for a moment under its branches. An inquiring look seems to be on some of their faces as their eyes turn to their leader, a well-built man, with a long white beard falling down over his broad chest. You could easily imagine yourself in the presence of Moses or a Joshua, whose eye was not dimmed nor strength abated, although his sojourn on earth had been nearly threescore and ten years. He broke the silence by saying, "Let us pray." Kneeling down he addressed himself to the great King of kings: "I am thine, this thou knowest. These other three belong to thee. We are here by thy loving mercy and order. We are dependent upon thee for all things needed in this life and the life to come. Direct our steps to thy glory. Amen." And then he arose from his knees and said to the young man who was a little downcast in his looks, "Let us go and inquire at this house and see what the Lord will reveal to us." Crossing the street and knocking at the door a young man bade them enter. After resting a moment this aged servant addresses the young man with these words: "We are strangers in this land; are Christians from America. We have come here to teach the natives books and of the Lord Jesus. We now lack shelter and a place to arrange our food." This plain statement seemed to affect this young man, who was foreman in a large trading house, and at once he commenced to serve, and soon he had a large table spread with delicacies, which was very refreshing and cheering for these footsore, dirty, and hungry travelers, and he said,
"You must make my house your home until you can arrange things more convenient." This night, I think, was the first time a memorial-prayer meeting was held in Malange, South Central Africa.

On September 11, 1885, we commenced our missionary life in South Central Africa. Our family consisted of the Rev. C. W. Gordon, of Lynn, Mass., Rev. Levin Johnson, of Iowa, my wife, niece, and myself. On the second Sabbath, September 29, 1885, our Bishop organized a Methodist Episcopal church; on the the twenty-second, the next Tuesday, he took his leave of us. How tenderly he committed us to the care of God, and we parted with tears!

Rev. Charles Gordon went about his school with true Christian zeal. The first day a number of boys came. Things looked quite encouraging. After three hours of faithful teaching he dismissed his school and said, "Go home and get your dinner and come to-morrow." They still stayed. After much explaining that the school was finished they replied, "No, we shall not go till you pay us; we came here by your call, did what you asked us to do, and now you must give us money to buy our dinner." After much urging and gentle pushing toward the door they left, but did not put in an appearance again.

We asked a native woman who lived only a very short distance from the mission if she did not wish to have her girl learn books and about God. "O, yes;" she was much pleased, and said she would send her to the mission. The next day her mother came and said she must have five dollars for the first payment before she could send her girl. We tried to explain how we gave our time for teaching, and could not pay our scholars; but she could not see where the benefit came in, and said she would not send her. A nice boy came to the mission and said he wanted to work, and live with us, and learn to read. Arrangements were made the next day. The father came with the boy, and others of the family, and sat down very home-like. We asked them what they were going to do, if they wished to work? "O, no," they said, "we have come to stay and eat with our boy." It was a small matter, but our money was nearly gone, and not a cent coming in, and this crowd made us feel a little uneasy. After explaining how that we could not feed the whole family they felt much grieved, and took their boy and went away.

Next a king's son came with a boy and gave him to the mission. We took the boy and felt thankful for him. The young king wished to stay overnight, so we showed him a little house in our mission yard where he could sleep. He seemed thankful for the privilege. One day I was off to work. Coming home we saw many people coming in and going out of our yard; we went around to see what was the matter and found the young king had brought two women and a lot of corn beer and was selling it, to our great horror and surprise, in our yard. "We do not want you here, or your women, selling beer." "But I am here already." "But you must go." "No, no, not yet; for I am here with all of my things and am going to stay." We began to beg him to go, but he said he liked the Americans and wanted to stay with them; we were in trouble and did not know what to do, so went away to sleep and pray. The next morning we went to him and said, "We want to buy your house, and wish for the timber now. This struck a chord of interest in his heart and he began to set the price. Ten dollars, then five, and at last he said he would take twenty yards of white cloth. As soon as he received the cloth we began to pull down the house. We then commenced to ask what all this
perplexity meant. We remembered what our Bishop said before he left us: "This is the Lord's work; ask him for children, and he will send in the ones of his choice." So from that time we have had no more trouble, and our children all remain.

Now we will tell you of some of the manifested love and care of God to us in this heathen land. We were so long a time in Loanda, and the expense was so great getting inland, that we found our stock of money rather low; we were in a strange land, and, not knowing the advantages of buying native food, the trading men took advantage of us, and we were quite reduced; but we had some estables on hand, so for a time everything went on nicely. But the hot weather and rains began to wear on our shoes and other clothing, and some of us had neglected to provide ourselves with extra shoes in America. One day we heard our niece Bertha and Ardie talking. "See, I have walked on my stockings for weeks, and they are all worn out. What can I do for shoes?" "We will make some out of thick cloth; they will do nicely in the house," was Ardie's reply. We were feeling a little down in spirit, but the good counsel of our Bishop would come fresh to our minds: "The Lord knows you; trust him; you will not suffer if you keep to the line." Now this thought would bring great comfort to our hearts. In the evening Dr. Summers stepped into our room and said, "Can't you help me? I am all out of socks." "We have plenty of socks, but Bertha has not a shoe to her foot." He looked at us for a moment and said, "You just come up to my room." So we all walked up to the head of the street where he had his rooms, and to our surprise he threw down four pairs of nice English-made shoes which were too small for him, and said, "Pick out what you need or take all." After selecting two pairs we returned and thanked God.

One day the proprietor of a trading house said, "Do you want a fifty-dollar job?" We were sure we wanted the fifty dollars, but not so sure about the job; he pointed to a large pile of guns and said, "Every one you put in trim I will give you fifty cents." We had them sent to our house, and at midday went to work, and before night had made three or four dollars. One of our neighbors had a fine organ, and when it was coming inland it got a fall and broke, so it was in several parts and had never played a note. He was feeling very badly and wanted us to look at it, so we said, "Send it down." It was a perfect wreck—the keyboard was out, the bellows were off, etc. We went to work with gluepot and screw-driver, and in two days called him down to see the organ. As Ardie played and used the different stops he was much delighted. This trader had been in Africa thirty years, and was much esteemed by our Bishop. He said, "What shall I pay you?" We told him we were glad to serve him and should not think of receiving pay, but the next day he sent down a servant with twelve dollars in copper, which was much needed. After this, scales, guns, sewing machines, clocks, etc., came in for repairs, which brought us in all the money we needed for our present wants. Now in these last years, after being drawn a little closer to our Lord, I see it was by his loving hand we were being led and cared for through these trying years. How much could be said of the spiritual blessings, deliverances, the healing of our bodies, etc.!

Mrs. Dr. Smith, who came to Africa in the year 1886, was the first who laid down her life for the redemption of Africa in this mission; those days of trial will be
remembered by us for many years—the midnight call to come to the bedside, as we watched the last breath on earth, the sorrowing husband and the four motherless children, the hasty preparation for the grave. We arranged the casket of rough boards, covered it with white cloth, and just as the sun was sinking beneath the horizon, we laid this true sister, faithful wife, and loving mother in the grave to rest till the time when she shall be clothed with immortality; the next one called was Edna Mead, the daughter of W. H. Mead, and then our niece, Bertha Mead. One by one our ranks have been thinned out, and still God carries on his own work. May it be our constant care to do his will, and be ready when the Master calls!

Four years ago by a course of events that came to pass in Malange it was made evident that a village was not the place to bring up and train for future work our mission children. After getting help from the Lord we were, on May 1, 1892, enabled to commence work in an African wilderness at a place called Ka Mongua, at the foot of Quessua Mountain.

The richness of the soil, the abundance of salt, and fresh water which flows from the mountain, the pure air, and the nearness to many native villages made it a promising place for a mission.

I obtained permission from the government and commenced work. In June, 1895, Bishop Taylor, while visiting the missions, was much pleased with this situation and the work that had been done in the way of a garden.

He proposed to proceed at once and build a substantial mission house on the side of the mountain for the training of our mission girls. He drew up a plan for a house facing the west, so the sun could flood the rooms in the afternoon. He also gave a plan for the work, in building which he thought to be the least labor, the cheapest, and yet substantial, healthful, and pleasant, which we have endeavored to carry out thus far to the best of our ability.

He said Malange would be a separate mission, but the two must be run so as to be a mutual help to each other. There would be no income at the new Mission for some time, but a continuous expense for our living, till the farms could be developed; and the little girls as soon as possible be sent there, which will be their nursery.

A native brother, or whoever was available, was to have charge of the small boys in Malange, who were not able to help at the building at the mountain. Our lumber trade in Malange was a source of profit, and everything looked hopeful to us.

But Providence changed our order. I had done much hard manual labor in Malange, and was somewhat broken down in body. We lost about twenty-two oxen by the pest, which put a check on our lumber trade, and ten head of other cattle. One morning the locusts came pouring down over the rocks like a flood into the gardens and took possession of every green thing. Six days later our cane looked as if fire had been through it. The recruiting officers frightened all of our young men away, so they hid in the mountains.

C. W. Gordon was at this time in charge of Malange. Things began to look a little dark. We had no house suitable to live in rainy nights. We would gather ourselves into one corner for protection from the rain, which poured through the roof. Johnnie Mead had prepared a room in the new house for his mother, which
she occupied with her family. I was obliged to send off eight days' journey to buy corn, which was measured out to the children by the spoonful. I was obliged to pay four times as much for corn as I was in the habit of paying at our door in the time past. We all ate heartily of mandioca roots and beans. One night I was called in to see the children in Sister Minnie Mead's room. They seemed to be stupid, and we could not wake them up, and myself was much inclined to the bed; but in the morning we all came to our understanding, and in relating these circumstances to a native he, laughing, said, "You were all drunk eating mandioca, and if you continue eating it you will all die."

Sister Minnie Mead and her family were much reduced in bodily strength. I advised them to go to Malange, which they did, and under the kind treatment of C. W. Gordon they soon gained their usual strength and health.

At this time, unexpectedly, or unasked-for of man, I received two hundred dollars, with a note which read, "Use this money as you see fit, and make no mention of it." We also received about forty dollars in cloth from a trader, who said, "I wish to make your children a present." This put us well afloat again. I think in the future I shall remember these two years with thankfulness, so full of trial, and yet rich with soul blessings. We had the least sickness in our family of any year in Africa. And I am persuaded true peace and comfort does not consist in things of earth, but it does consist in a full, complete conformity to the will of God.

I wish to mention here the great help Johnnie Mead has been in building up this new station at the mountain. The hard labor and skill he has shown cannot be told, but I trust God in his tender love will give him a full reward for all the work he has done in his name.

It is with much pleasure I can speak of Sister Minnie Mead's faithfulness and patience in these years of trial. Truly God has been her helper in a wonderful way. And I trust the God of love, who knows the hearts of all men, and who has permitted this family to be so closely connected with my life for the past eighteen years, may bring them all to a glorious reunion in the kingdom of heaven, no more to go out, but be forever with the Lord.

I will mention one of the deliverances we have had of the many known and unknown. We make it an especial point to ask our Father in building this mission to keep our bones from being broken, or bodies crushed by accident. One day while Johnnie was at work on the ridge of the house adzing off some points the adze slipped from where he had laid it down. Beneath, in the basement of the house, Aaron, one of our mission boys, was at work. Johnnie shouted to him; Aaron raised his hands above his head, received the adze, looking up, smiled, and set it down.

In the past year the goodness of God, his tender love to all his creatures, has been manifest in many ways to our hearts.

The work in Malange has been blessed as much as could be expected. Sunday services have been kept up and a work with children done. In the beginning of the year Sister Minnie Mead and family were in Malange. Joao Garcia had a school each day in the week, and did some Bible teaching in the native villages. Last March Sister Minnie Mead left Malange, feeling at that time her mission in Africa was finished for the present, and was to sail for America as soon as arrangements which she had undertaken could be made. This made a great vacancy in our
working force. In April it was thought best that Joao Garcia should go to the mission at Quessua and start a school, and Gaspar English, a young man who professes to know and love the Lord, to Malange, and keep the mission open, which he has faithfully done, with the help of two of the mission boys. Our working force at this station is eleven persons. This includes those at the farm. We were confronted with a heavy tax this year, which was mostly a back tax of the past years which had not been presented. This hung over us like a cloud for a time. I received a notice if it were not paid in eight days the mission would be closed. I got a loan of thirty dollars, and Sister Minnie Mead thought if she had health she could sell bread enough to pay it. We had a good supply of flour on hand, so she baked us out of this tax three days before the time was up for it to be paid.

Our buildings in Malange are as follows:

One two-story dwelling house, 24x21 feet; the lower story built of stone, the upper of factory brick: in good repair.

We have other buildings in more or less damaged condition that have but little value.

These buildings stand on about one and a half acres of ground in the midst of the village and front on the street, with a veranda on the south—on the new street to the north.

The farm consists of about ninety acres of good tillable ground on the Malange River.

At the Mountain Mission we have made some progress. Senhor Mattheus has charge of the farm, where he has done much work in cultivating and clearing up the ground. He has been a faithful and true brother. Joao Garcia has thirteen children in his school at the farm. They have their school in the afternoon, giving their mornings to the work on the farm. At the mission house we have in our school fifteen children. Our working force at this station, with our internes, is forty.

The mission house is two-story front, with six rooms, veranda running the length of two sides; substantially built and in good repair. The dimensions are 35x25 feet.

We have about fifteen acres of good ground, that can be irrigated, out as pasture, and other ground that we can cultivate and occupy.

At Pegley Mission, in the Bondo country, Barnard was in charge. The sickness of his wife caused him to return to Quessua for three months. He then returned to his work in the Bondo country. We were not able to give him any assistance financially, and, many obstacles arising, we deemed it best to abandon this point and open in a more favorable locality.

We have found a place, and shall (D. V.) make a full investigation of the locality before building. It is near the Locabla River, with the Ambachistas, who seem to be athirst for learning, and the prospect for permanent mission work is far better than in the Bondo country.

Barnard at present is living three miles east of Malange, where he is preaching and teaching, what time he has aside from supporting his family. He has eight to provide for—two children of his own. He is a sawyer by trade, and in this way supports his family.

Samuel J. Mead, Presiding Elder.
Congo District.

Dear Bishop and Brethren:

I regret that I have not now at hand the necessary data for so full and complete a report of the work in the Congo District as could be desired, but I will, with your permission, present a few brief notes.

At the beginning of the year there were in the field six missionaries, occupying Vivi, Isangila, and N'tombi Stations.

At Vivi were Brother John P. Oman, his wife, Mrs. Hilma Oman, with their little daughter Henrietta, and Miss Hilda Larson, a deaconess. Miss Larson is in charge of the school work at the station. The rapid progress made by the children under her instruction bears testimony to the value of her services. The neighboring villages were visited when time and health would permit, but religious services were held daily at the station with the children and workmen. Two of the children were baptized on the 23rd of April by Bishop Hartzell.

On the 10th of March, 1897, Brother Oman died of hæmaturic fever, and was buried near the foot of the large baobab tree, where rest also the remains of Brothers Cutler, Borella, Pixley, and Walrath, awaiting the morning of the resurrection. Brother Oman was a man of sterling worth, an earnest Christian, and a zealous missionary, dearly beloved by all who knew him, both black and white.

At Isangila were stationed Brother Crilles H. Jensen and his wife, Mrs. Louise Jensen. Mrs. Jensen taught the school at the station. Brother Jensen visited, when circumstances permitted, the neighboring villages for the purpose of religious conversation with and instruction of the natives. A new house had been built by Brother Jensen at Nelenge, near Banza Yanga, about ten miles from Isangila, where land for a mission station had been secured by Bishop Taylor, and where the native population was quite numerous. Brother Jensen and his wife had made preparation to move from Isangila into the new house at Nelenge, some of their goods having been placed inside; when a grass fire suddenly destroyed the house and its contents. A severe attack of fever soon after the fire prostrated Brother Jensen. When he had sufficiently recovered, and as soon as the necessary arrangements could be made, he and his wife started for Denmark. A few weeks after their arrival Mrs. Jensen died of fever. She was an earnest Christian, a quiet, patient missionary worker, the influence of whose faithful labors at Vivi and Isangila will be felt for years to come.

At N'tombi, near Banana, Miss Mary Kildare is stationed. At present she is entirely alone. She is now sixty-five years of age, and has been on the Congo about ten years without a change, and it seems imperatively necessary that she be relieved of the burden of station work and be permitted to go to her friends in Ireland, to enjoy the rest she so much needs. Whether it be practicable to retain N'tombi Station is somewhat doubtful.

At the beginning of the year I was at my home in the United States, whither I had gone with the hope of securing reinforcements to assist us in the work, but was disappointed to find the condition of the treasury such that no help could be sent.

I felt it my duty to save, if possible, the steamer *Anne Taylor*, and other ma-
chinery that was lying useless on the Congo, and, having engaged my brother to assist, returned to the Congo, arriving at Banana on the 26th of September, 1896, after an absence of six months. We have been fixing up and utilizing the steamer with a view to her continued use for the support of the mission, or to be disposed of as may be deemed best by the new Bishop.

We were greatly encouraged by the visit of Bishop Hartzell, who arrived at the mouth of the Congo on the 22d of April and departed on the 29th, and we feel that we can labor with renewed zeal, believing that our work will be blessed under the new administration. We trust that the Church will stand by him nobly with her prayers, her money, and the noblest and best of her consecrated sons and daughters. Let us, learning wisdom from the failures of the past, rise, in spite of all obstacles, to the plane that we ought to occupy as a Church in Africa.

Respectfully submitted,

WM. O. WHITE,
Presiding Elder.

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East African Mission Field.

Inasmuch as we now have a new Bishop, and are for the first time under the regular workings of the Missionary Society of the Methodist Episcopal Church, it may be well to give a bird's-eye sketch of this field to the present time.

As far back as 1875 the American Board of Commissioners for Foreign Missions were studiously considering this field as a proper outlet and natural extension of their forces in Natal, and for their native surplus of missionary zeal in particular. The converted Zulu was supposed to be anxious for work in the regions beyond, if they chanced to use the Zulu dialect. Gazaland as a whole was finally decided upon as a fit field, and at that time no other body had ever considered it for a mission field.

In 1878 Myron W. Pinkerton was chosen to enter this field in the name of the American Board, and he reached this field, after passing over tremendous difficulties, in October, 1879, and after sixteen days of advance into the interior he lay down his life, being the first martyr to the missionary cause in these regions.

In December, 1880, the Rev. Erwin H. Richards reached Natal, and the following May was sent out to take up the work and carry to completion that which was purposed by Mr. Pinkerton. Mr. Richards succeeded in reaching King Umzila's headquarters and in gaining the king's confidence, to the effect that all missionaries were to be welcomed and provided with lands and such attention as lay within the king's immediate power to secure. He returned to Natal, and, owing to great dearth in mission funds and mission men and women, the work was not again considered till the beginning of 1888, when the Rev. W. C. Wilcox ventured in at the port of Inhambane, and was so pleased with the appearance of things that he asked and was granted permission to locate there. In June, 1884, Mr. Richards and Mr. Wilcox, with their wives and a complete outfit, supported by four native Zulus, entered the field of Gazaland, with Inhambane for their headquarters and general store. In 1885 Rev. B. F. Ousley, a colored gentleman, with his wife, joined the mission, and these forces accomplished all that the American Board ever did in this field, though others were sent out from time to
time, but were halted in Natal, or did not remain at Inhambane sufficiently long to have accomplished permanent effects. Miss Nancy Jones, a colored lady, joined the station at Kambini, with Mr. and Mrs. Ousley, in 1887. Mr. Richards located at Mongwe, north of the town of Inhambane, Mr. Ousley located west of Mongwe eight miles, and Mr. Wilcox located twelve miles west of Kambini, which was Mr. Ousley's station. Mr. Wilcox remained at Makodweni, his own station, for a little more than two years, and then returned to America, hoping to encourage self-support and more economical form of carrying on mission work. He confessed his utter failure in this undertaking, and three years later asked to rejoin the Zulu Mission, and was accepted. Mr. Richards returned to America in 1889, owing to illness in his family, and in six months was ready to return to his field. Mr. Ousley remained until 1892, and then, very much against his will, and in perfect health, he and his family returned to America, and with his action the American Board terminated its work at Inhambane. Just a word as to what was accomplished by these parties. They were all college-bred men and seminary trained. Not one died on the field, and but one came home on account of ill health, and that only for a temporary residence. The ladies were all college trained as well as the men, and, while many others have died on this field, we are firmly of the opinion that mental discipline is a most important factor in sustaining good health reports. Mr. Wilcox accomplished a vast amount while he remained, and, being an excellent linguist, he prepared and published a small Tonga-Sheetswa grammar, which has been most useful to all missionaries. He did much toward a dictionary of the same order, but there being no demand save among missionaries themselves, owing to shortness of funds the work was never published, though every missionary regrets that it was not. Mr. Wilcox's school work was also excellent, and his services on the Sabbath were always fully attended, and had he remained on his field there would doubtless have been a large church there at this day.

Mr. Ousley also did a noble work. No white man could have been more faithful, and very few—certainly none of his compeers—could have done more work than did he during his eight years of toil at Kambini. It was a terrible loss to missions of every sort represented in this province when Mr. Ousley decided to return to America. He translated into the Sheetswa dialect The Story of the Gospels, and Matthew, Mark, and Luke, of the gospels, and several hymns as well. His school work was of a very efficient order, and its results still abide.

Mr. Richards translated the entire Testament into the Tonga dialect, and carried on efficient school work. He also did much exploring of the territory, having made a journey of eight hundred miles in 1880 to see Unzila, and one of four hundred in 1885 to discover the possibilities of the Limpopo valley, and other many but minor tours in various directions over the province. He also, as well as the other brethren, translated and improvised many sweet and indispensable hymns for public worship. Such was the work of our American Board brethren in the Province of Inhambane. In addition to what these men and women were and did, the stations themselves should not be omitted. Kambini, as it was in the beginning, was a bit of choice land of some seventy acres, containing a wonderful natural spring, which is the source of a small river. There is also a large iron house here; suitable for two families. The land at Mongwe was not of large
extent, but of no little value, as it was nearest the port of Inhambane. It was finally given up, and Gikuki, a most beautiful site opposite the town of Inhambane, was made headquarters for the mission in its stead. Makodweni consisted of a tract of land three miles long and more than a mile wide, but it had been reduced somewhat because of the nonoccupation by any of the missionaries. This entire work, including transport of missionaries, explorations, houses, salaries, school, and other natural and necessary expenses, cost the American Board somewhat over $70,000. In 1892 they officially withdrew from the field, as is stated in their Annual Report of 1893, and the force of their mission was directed into Mashonaland. The wisdom of this movement is not in question; many will doubt it and many will approve it. At the time of the removal it appeared provident, but the writer wishes it plainly understood that none of the men who had spent one year of labor on the field in Inhambane were ever in favor of retiring from that work. None had died, and none had permanently been driven away on account of ill health. What was done was accomplished by those in authority in strictest accord with congregational usages, and after a year and a half of deliberation. It was done with strictest regard to the highest good of mission work as appeared to the majority of advisers and counselors, who, for the most part, had never visited the field.

Mr. Richards, being in America, addressed himself first to the Secretaries of the Methodist Church, and through them to Bishop Taylor, and so successfully that on the eve of Christmas, 1890, he received a commission from the Bishop to raise funds and proceed to Inhambane and rescue as much of this cast-off heritage as possible, organize it, and proceed with it as in fullest accord with the Bishop's well-known theories of conducting mission work. In April, 1893, Mr. and Mrs. Richards proceeded to Inhambane with about $5,000, which had been raised from friends of the mission, from lectures, and from selling of curios, etc., and after two years of ardent negotiations with the Portuguese, to whom the mission lands and houses had been sold, he became possessed of all the lands owned by the American Board, and of one of the houses, the other two having been taken down and removed. The native converts naturally gathered themselves about him, and all that remains of the former effective work of our American Board brethren is now our own, and ours to provide for, enlarge, and possess forever. The work has been handed over, in the process of divine Providence, from one great Missionary Society to another. Let us, as Methodists, see to it that in the process the field shall suffer in no respect, in quality of workers sent forth, management, or in any other respect whatsoever.

In September, 1895, Mr. Charles E. Dent and Mr. Arthur W. Porter were sent out to us from New Zealand. Their fathers had heard the Bishop preach in the years gone by, and were eager that their children should be on the mission field under such a man for a Bishop. Their wives were also of sound Methodist stock as it appears in New Zealand. The four workers were all between the years of twenty and twenty-four, and were undisciplined by any save common school education. They were all of them successful street preachers and exhorters, were of most estimable dispositions, and certainly intended to make mission life a success. But after the brief space of only six months, and at a cost of some $2,500 out of our East Africa Mission treasury, they were all permanently "invalided" home.
None of them died from the effects of African fever, and in a month's time after they had left the field they were all of them sufficiently able for any sort of business, and the two gentlemen resumed their previous occupations, the one a clerk in a dry goods house, and the other the blacksmith's trade. And still they might have died had they remained at Inhambane with no one near them to cheer them and nurse them when they were suffering from the certain indisposition that surely attacks all parties regardless of discipline or previous conditions of any sort. Is there not altogether too great a tendency in our Methodist dispensation to send too cheap men into the field?

While commenting on this point it cannot be amiss to note the experience of our Free Methodist brethren, who have labored side by side with us since 1885. They have sent out no less than fifteen persons, besides children—all of them as devoted missionaries as any religious body could send out, and every one of them undisciplined by any educational process; and of their number five of them are buried on the field, and not one of them remains on the original field of Inhambane. No books have been translated by them, and they have taken books and pupil-teachers from those who were able to supply them. When we look over other fields in Africa and see men and women of the American Board who have finished forty and forty-five years on the field, and the same of our Wesleyan and Anglican brethren, or of our Presbyterian brethren, we are forced to see the patent truth that mental discipline is one of the most economical preparations that can be acquired; and when we consider the amount of work accomplished, and the kind and quality of it, we can but count the trained minds of Moffat, Livingstone, and Mackay as among the cheapest of missionaries; while our Dents and Porters, who cost nothing, are worth nothing, and, withal, most extraordinarily expensive to our mission treasury.

It would be quite unfair not to mention in this connection the death of Mrs. Richards, which occurred only two months after her return to Inhambane. But she remained in the town of Inhambane, where, owing to the large native and Arab population, it has always been one of the places most unfitted to Europeans, and where one may most expect attacks from malignant fevers. Mrs. Richards was very busily engaged with native and Arab children, and while anticipating a speedy removal to her more healthy home across the bay, was stricken with hematuria and died after an illness of less than two days' duration. The probabilities are that had she resumed her own home in the beginning she would have been alive to-day. The lesson is bitterly sad, both to the mission and to her personal friends, but even experienced missionaries cannot remain in unhealthy localities with any degree of safety whatever. She died on September 17, 1893, and Mr. Richards remained in the field till the end of March, 1896, when he returned to America for funds and reinforcements. On reaching America the mission was already transferred into the hands of Bishop Hartzell, and a new order of conducting the work was inaugurated. It may be well to note here the financial condition when the mission was handed over to Bishop Hartzell. In round numbers, the $5,000 placed in the hands of Mr. Richards was used as follows: $1,000 was paid for lands, and $2,500 was paid out in connection with Messrs. Dent and Porter, and the remainder was consumed in passage and living expenses of Mr. Richards from April 22, 1893, to June 7, 1895.
Since the accession of Bishop Hartzell, so far as our East African Mission is concerned, the field itself has lain dormant. No American missionary has been present. At the suggestion of the Bishop Mr. Richards remained in America for a period, waiting the convenience of the Bishop to visit East Africa and personally inspect not only his own present field, but to look over the entire continent and discover what was wise and possible for the occupation of its eastern portion by the Methodist Church of America. Mr. Richards visited and addressed fourteen Conferences in the East and in the West, and also addressed nine Chautauqua Associations, all in the interest of missions, besides visiting several Conference districts in the States East and West.

The financial results of this visiting cannot now be stated, as the returns are not yet in hand. Some of the more interesting donations have been: $600 from Hanson Place Methodist Episcopal Church, Brooklyn, N. Y.; $400 from Thirteenth Street Methodist Episcopal Church, Philadelphia, Pa.; $200 from the churches at Binghamton, N. Y.; and $1,500 from Mrs. Blinn, of New York, for a home and a hospital at Inhambane.

While in America Mr. Richards superintended the printing of the second edition of the New Testament in Tonga, the money for which purpose being provided by the American Bible Society.

In July, 1897, Mr. and Mrs. A. L. Buckwalter were transferred from the work in Liberia to the East African Mission. Mr. Buckwalter had served five years in that field, and Mrs. Buckwalter seven. In August Mr. Richards was married to Miss Carrie A. Dunson, for five years a teacher in the States of Iowa and Nebraska, and a graduate of the State Normal of Nebraska. At the present writing this new reinforcement is en route to Natal, where it will be joined in person by Bishop and Mrs. Hartzell, when they will all proceed to Inhambane.

The financial prospects of this field are for the present very dreary. There is not sufficient cash in the treasury left out of the meager appropriation for last year to pay the inevitable steamer charges and customs dues to Inhambane. The cash handed the treasurer of this mission, upon departing from New York, was $800, regular appropriation, and $500, special gifts. This amounts to £271. Our fare to Natal is £216, and about £50 from there to Inhambane. So we shall be in debt before we find. The railway expenses of the party were not paid in America, but are to come out of this already vanished appropriation, together with the living expenses of all concerned. For the year to come we ask that our mission be well examined, and that we be properly provided for. We ask that the sum of $600 be given us for a house at Makodwani; that the sum of $100 be allowed Mr. Buckwalter for repairs on the Kambini home, where the doors and windows are badly ant-eaten; that the $1,500 provided by Mrs. Blinn for the home at Gikuki be handed over to us; and that the sum of $100 be allowed us for the employing of native teachers and preachers for the year; that the usual salaries allowed us be arranged for. There should also be a small contingency fund, for printing, school outfit, slates, etc., and for exigencies that are wont to arise in the way of a run to Natal when it will save the life of a valuable missionary. This sum ought not to be less than $200. This estimate allows for no advancement whatever, but merely to hold in hand what we already possess. Should the finances of the Missionary Society permit, we should be exceedingly happy for one family, consisting
of a man and his wife, for reinforcements. This will include outfit, transport, house, and station, and would cost the mission not less than $2,000.

We do not at present desire any single gentlemen or single ladies. Married men cost less than any two single parties, and are for obvious reasons far superior to single parties for our portion of the field. Women are not less healthy than are men in our field. They are particularly valuable as missionaries no less than as associates and parts of the Christian home. Our field is not as healthful as either Boston or Baltimore, but women have accomplished every whit as much as men.

At the close of another year we hope to write interesting reports from the field itself. Meantime, we move on in the courage of the Spirit, full of hope and joy, and with the fervent prayer that our Bishop may be the whole of a Livingstone, our missionaries all Moffats and Mackays, and our ministering spirits in America all able and devoted saints in the Church militant.

Yours faithfully,

E. H. Richards.
FINANCIAL REPORTS AND STATEMENTS.

Report of Committee on Endowment Trust Fund.

The Committee on Trust Fund, having thoroughly considered the matter laid before them by the Conference, have unanimously agreed upon the following points:

1. That the present status of the Trust Fund be recognized.
2. That the trading interests of the missions be continued for the present substantially as they have been conducted in the past, with a view, as soon as practicable, of separating entirely the religious and educational work of the missions from the trading department.

The present condition of this Endowment Trust Fund is represented as follows:

<table>
<thead>
<tr>
<th>Investment Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise</td>
<td>$4,980.50</td>
</tr>
<tr>
<td>Real Estate</td>
<td>2,792.84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,773.34</strong></td>
</tr>
</tbody>
</table>

The history of our Trust Fund dates back to 1891, at which time Bishop Taylor submitted to the Angola District Conference the following propositions for consideration and concurrence, to be "settled as permanent articles of agreement between the parties concerned, namely:

1. That we establish a Trust Fund as a basis for our self-supporting productive industries.
2. That, conditioned on said concurrence and cooperation of said Angola Conference, I now put in, appropriate, and pay over as a basis of said Trust Fund from our Africa Fund the sum of $1,283.40.
3. That the said Trust Fund shall be increased according to the growth of the work, first, by additional appropriations from the Africa Fund and gifts directly from our patrons; and, second, by the annual surplus of profits of each mission station above the current expenses of its various departments of work; but the capital stock of said Fund, including its yearly increase from the sources named, shall not in anywise be diminished.

The purpose of said Trust Fund, as a basis for successful commerce, cattle-growing, and other productive industries, is to provide each station, old and new, with goods at cost and carriage rates (including import duties and inland transport), and other means of self-support.

The missionaries of each station, old and new, with such facilities are expected, by the product of their various industrial resources, first, to provide for their own support; and, second, with consent of the presiding elder or Executive Committee, to open and build up substations to be out-appointments of the circuit, of which the central station, with its 'preacher in charge,' shall be the head.

This agreement further witnesseth that the Bishop of Africa shall, by the will of God, pay from the Africa Fund:

First, the amount required for personal outfit of clothing, medicines, and books for all missionaries whom he shall appoint to labor in Africa.

Second, their passage and incidental expenses from their home to St. Paul de Loanda, Angola. Interior transit and regular support to be developed from the resources of the soil and of the Trust Fund; the missionaries to be sent out to Angola year by year not to exceed the number asked for by the Angola Conference.

Third, the Bishop will, from the home Africa Fund, furnish the funds for opening new
central stations, including the erection of plain but permanent mission buildings, furniture, schoolbooks, tools, and implements, a few head of cattle, and funds for the redemption of little girls from polygamous slavery for our infant missionary training schools. This agreement to go into effect from the date of confirmation by the Angola District Conference."

The propositions were received and confirmed by the Conference, and the Fund has been augmented as follows, namely:

<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 31, 1891</td>
<td>132.91</td>
</tr>
<tr>
<td>August 20</td>
<td>583.69</td>
</tr>
<tr>
<td>June 7, 1892</td>
<td>150.00</td>
</tr>
<tr>
<td>October 26</td>
<td>800.00</td>
</tr>
<tr>
<td>November 5 and 19</td>
<td>111.00</td>
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<tr>
<td>November 24</td>
<td>130.00</td>
</tr>
<tr>
<td>November 25</td>
<td>276.00</td>
</tr>
<tr>
<td>January 30, 1893</td>
<td>225.00</td>
</tr>
<tr>
<td>February 25</td>
<td>250.00</td>
</tr>
<tr>
<td>April 28</td>
<td>256.00</td>
</tr>
<tr>
<td>June 29</td>
<td>250.00</td>
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<tr>
<td>July 11</td>
<td>256.00</td>
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<tr>
<td>July 15</td>
<td>256.00</td>
</tr>
<tr>
<td>August 7</td>
<td>361.44</td>
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<tr>
<td>August 15</td>
<td>130.06</td>
</tr>
<tr>
<td>October 16</td>
<td>209.84</td>
</tr>
<tr>
<td>November 16</td>
<td>825.00</td>
</tr>
<tr>
<td>July 9, 1894</td>
<td>891.00</td>
</tr>
<tr>
<td>July 14</td>
<td>250.00</td>
</tr>
<tr>
<td>July 16</td>
<td>165.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,773.34</strong></td>
</tr>
</tbody>
</table>

Thus the Fund now represents $7,773.34, which amount will not appear in the financial report of our Business Manager as existing in merchandise solely. By the falling off of receipts the Treasurer of the Africa Fund has not been able to do justice to the Angola work, and as our new building operations could not be suspended without damage $2,792.84 of said Trust Fund has been drawn into real estate and is represented in the assets of Quilomboa Station.

If some kind friend of Africa would make an offering of this amount, namely, $2,792.84, to enable the Treasurer of the Trust Fund in Angola to shift this amount from property investment into merchandise or cattle, it would relieve his mind, and bring the investment of the Trust Fund into line with the original design. Had our capital been up to this standard during the last two years we could have made a far better showing of income than now appears. But through all the trials incident thereto we are happy to note that the five stations of Angola District collectively have only fallen behind on maintenance account, outside of taxes, $27.84, as shown in the Contingent account, which is a sort of "clearing house" for all stations.

If the proposed action of separating all business interests from the missionary and educational interests could be speedily consummated, it would seem to be very advantageous, and if an ample increase of capital is provided, might accomplish much good in many ways for our oppressed fellow-creatures. Respectfully submitted,

Chas. W. Gordon,
Wm. P. Dodson,
Amos E. Withey,
Samuel J. Mead,
Robert Shields,

Committee.
Exhibit I.

The following is a summary showing the total income and expenditure during the years 1885–97, connected with the planting of "Bishop William Taylor's Self-supporting Missions" in the Province of Angola, Africa:

**INCOME.**

1. Appropriations:
     General contributions .................................. $854,053 07
     Contributions for special objects ....................... 13,893 60
     ——— $87,946 67

2. Income on the Field:
   - From Day schools ........................................... $3,415 31
   - Mechanics ................................................. 4,128 96
   - Farms ....................................................... 522 40
   - Medical practice .......................................... 500 00
   - Live stock .................................................. 1,554 48
   - Rent of property .......................................... 1,461 54
   - Trade in merchandise .................................... 16,813 10
     ——— $28,335 79

**EXPENDITURE.**

For Personal outfit and expenses of missionaries before leaving home. 5,625 50
Transit of missionaries to and from the field ....................... 18,748 90
Real estate ..................................................... 26,420 11
Tools and machinery ........................................... 2,785 91
Furniture, etc. ................................................ 2,991 44
Trust Fund for trading ....................................... 7,773 33
Live stock now on hand ........................................ 1,316 20
Redemption of children ........................................ 168 00
Household expenses, food, clothing, travel, and general mainte-
inance .......................................................... 30,518 07
     ——— $96,342 46

Examined and approved,

C. W. GORDON,  { Auditing Committee,
ROBERT SHIELDS, } Congo Mission
HERBERT C. WITHBY, { Conference.
Quihongoa, June 8, 1897.

Exhibit II.

The following is the financial exhibit of the present properties and of the income and expenses of "Bishop Taylor's Self-supporting Missions" in the Angola and East Angola Districts, Congo Mission Conference, from July 16, 1895, to March 6, 1897—twenty months—at the following stations: Loanda, Dondo, Xhangué-a-Pepo, Quihongoa, Pungo Andongo, Malange, and Quessua.

I. PROPERTIES.

On Angola District:

- Buildings and farms ..................................... $14,800 00
- Merchandise and cash .................................... 4,714 00
- Live stock .................................................. 1,097 00
- Machinery and tools ..................................... 1,490 00
- Furniture ................................................... 1,300 00
- From same items in East Angola District and classified 4,655 00

Total .......................................................... $28,056 00
Less amount belonging to Trust Fund 7,773 00
     ——— $20,283 00
II. Income and Expenditures.

1. Income on the Field:
   - Live stock ................................................. $175 00
   - Trading stores .......................................... 2,655 00
   - Rent on Lunda property .................................. 469 00
   - Tuition and farms ...................................... 175 00
   **Total income** ........................................ $3,474 00

2. Donations:
   - On household expenses for Malange, East Angola District ...................... $692 00
   - On real estate, chiefly from profits and temporary use of principal of Trust Fund 4,191 00
   - On machinery and tools .................................. 274 00
   - On furniture ............................................ 123 00
   **Total income**........................................ $8,754 00

3. Expenditures:
   - Household expenses .................................... $3,817 00
   - Property outlays ....................................... 5,052 00
   - Taxes ...................................................... 668 00
   **Total expenditure** ................................... $9,537 00

Exhibit III.

Summary of Finances of East Angola District, May 25, 1897. From July 16, 1895, to May 25, 1897.

INCOME.

1. Appropriations from Africa Fund:
   - By vote of District Conferences of 1895 ............... $400 00
   - Draft from Bishop Taylor, paid by Bishop Hartzell .... 150 00
   - Deposited with Tenerife Coaling Company by Bishop Taylor and brought to Angola by Bishop Hartzell in gold—£6 ........................................ 30 00
   - Exchange on draft and gold ............................. 38 48
   **Total** ................................................ $618 48

   - Dr. Munhall Building Fund (balance) ................. 457 05

2. Donations:
   - From publisher of Christian Herald .................. $10 00
   - Exchange on check ...................................... 1 90
   - Two American Friends ................................. 240 60
   - Senhor Giovette ........................................ 40 00
   **Total** ................................................ 222 50

3. Self-support:
   - Board and tuition ..................................... $322 00
   - Teaching ................................................. 43 00
   - Trade in merchandise .................................. 264 82
   **Total** ................................................ 439 82

   - Borrowed from Trust Fund and Pegley Building Fund  295 78

**Total** ................................................ $2,103 63
Expenditures.

Household expenses at Malaunge .................. $587 36
Household expenses at Queena .................. 349 00

$936 36

Property tax, Malaunge .................................. 389 49
Expenses of maintaining Malangue farm .................. 24 36
Outlay on new buildings at Queena in 1894, brought forward .................. 257 65
Outlay of 1895 and 1896 .................................. 200 00

457 05

Balance of deficiency in accounts of 1894 .................. 295 77

$2,103 63

Examined and approved,

C. W. Gordon,
ROBERT SHIELDS,
HERBERT C. WITHEY,

Auditing Committee.

Exhibit IV.

Angola Contingent Account in account with A. E. Withey, Business Manager.

Dr.

1895.

July 16. To Balance of 1894 account .................. $445 63
Sale of riding ox .................................. 22 00
Sale of 14 Kimbundu grammars .................. 15 00

1897.

March 6. To General exchange on foreign business .................. 336 79
Rent of Lunda property .................................. 432 83
Surplus from Pungo Andongo Station .................. 21 96
Balance due manager .................................. 27 84

$1,302 25

Cr.

1897.

March 6. By Amount paid for missionary travel .................. $198 96
District Conference expenses, two sessions .................. 302 19
Presiding Elder’s expenses, two years .................. 195 28
Carriage of copper money from station to station .................. 16 08
Loss by theft—carrier service .................. 61 28
Shortage on goods imported .................. 6 40
Transportation of furniture, etc .................. 7 16
Native helper Joao Garcia (support and travel) .................. 15 01
Legal expenses, postage, etc .................. 30 00

Appropriations to Stations—applied to Household Expenses:

Quihongoa Station .................................. $91 281
Nhangwe-a-Pepo .................................. 171 209
Dondo .................................. 207 404

469 89

$1,302 25

Examined and approved,

C. W. Gordon,
ROBERT SHIELDS,
HERBERT C. WITHEY,

Auditing Committee.

It is noted by this Committee that in December last Bishop Hartzell paid in New York two drafts drawn upon the Treasurer of "Africa Fund" by our Business Manager for Real Estate Account, in accordance with the agreement made in 1891 between Bishop Taylor and the Angola District Conference, the amounts of which drafts, namely, $1,000, is incorporated in the financial reports approved by this Congo Mission Conference now assembled.

Also, that a draft upon the Treasurer of the Africa Fund for $150 drawn by Bishop Taylor to the order of Samuel J. Mead was also paid by Bishop Hartzell, and is acknowledged in the summary of finances of East Angola District, approved by this Conference.

The business manager of the Endowment Fund acknowledged the settlement of his account with Messrs. John Terry & Co., of London, by a remittance from the Missionary Society to them of £5-7-6.

On behalf of the Conference we also acknowledged the receipt of $1,000 by hand of Bishop Hartzell from the Missionary Society of the Methodist Episcopal Church, said account being one fourth of the appropriation made by said Society in November last for the Congo Mission Conference.

The Committee were apprised of the application of $1,000 of said appropriation to the Congo District of this Conference, and the remaining $2,000 to the Zambezi District.

The estimates for the remainder of the present year 1897 are based not upon the needs of the work, but upon probable sources of income, and are as follows:

1. Household expenses:
   (a) Quilhongoa Station ........................................ $700 00
   (b) Malange Station ........................................... 400 00
   (c) Canandua School .......................................... 200 00
   (d) Quessa Station .......................................... 300 00
   ** Total Household Expenses: ** $1,600 00

2. Taxes for all stations ....................................... 100 00
3. Traveling expenses of missionaries .......................... 80 00
4. Ditto, and board of this Conference session ................. 200 00
5. Presiding elder and family (expenses and travel) ........... 400 00
6. Repairs of property:
   Pungo Andongo ............................................... $8 00
   Canandua .................................................. 8 00
   Malange ................................................... 20 00
   Quessa ................................................... 10 00
   ** Total Repairs of Property: ** 46 00

7. Medical appliances and supplies for all stations .............. 80 00
8. Opening forwarding station and carrier route to railroad .... 240 00
9. Completing warehouse, workshop, etc., at Quilhongoa ......... 320 00
10. Removal of effects from Dondo and Nhangua Stations, abandoned by vote of the Conference ........................................... 300 00

Per Contra. .................................................. $3,366 00

Appropriation received from Missionary Society .................. $1,000 00
Exchange received on above $1,000 ................................ 388 64
Estimated receipts from profits of Endowment Fund .............. 1,500 00
Ditto from live stock ........................................ 100 00
  " Quessa farm ............................................. 60 00
  " tuition and board of interns at Quessa ..................... 100 00

** Total Per Contra: ** $3,148 64

Leaving deficiency ............................................. 217 36

** Total: ** $3,366 00
It is recommended that the Conference request Bishop Hartzell to ask for an appropriation of two hundred and fifty dollars from the Missionary Society to cover the above deficiency for 1897 and minor contingencies.

We make no recommendations concerning the work on the Congo or in Zambezi District on the East Coast. The work on the Congo, as well as that on the East Coast, will be represented by Bishop Hartzell to the Missionary Society.

Respectfully submitted,

SAMUEL J. MEAD,
CHARLES W. GORDON,
AMOS E. WITTEY,
Estimating Committee.

The above report was unanimously adopted by the Conference and has my approval.

J. C. HARTZELL,
Bishop Presiding.

June 15, 1897.

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**Report of Estimating Committee for 1898—Congo Mission Conference.**

Your Committee respectfully report on estimate for support of various stations for 1898. No account is taken of receipts from exchange, as the rate is subject to frequent and very large fluctuation, and is liable to collapse entirely. It is recommended that the Conference request the Board at New York to authorize the application of any surplus which may come from exchange to permanent improvements in buildings or furniture as may be directed and approved by Bishop Hartzell.

**ESTIMATES FOR 1898—CONGO MISSION CONFERENCE.**

**1. Angola District.**

<table>
<thead>
<tr>
<th>Station</th>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quibongo</td>
<td>Household expenses, seven missionaries and five children</td>
<td>$1,000.00</td>
</tr>
<tr>
<td></td>
<td>Property tax</td>
<td>$17.00</td>
</tr>
<tr>
<td></td>
<td>Completing building, now one story high</td>
<td>$1,000.00</td>
</tr>
<tr>
<td></td>
<td>Furnishing family dining room</td>
<td>$200.00</td>
</tr>
<tr>
<td></td>
<td>New cistern</td>
<td>$200.00</td>
</tr>
<tr>
<td></td>
<td>Household furniture</td>
<td>$200.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$2,617.00</td>
</tr>
<tr>
<td>Pungo Audongo</td>
<td>Repairs on buildings</td>
<td>$200.00</td>
</tr>
<tr>
<td>Camundwa</td>
<td>One missionary and ten native children—household expenses</td>
<td>$250.00</td>
</tr>
<tr>
<td>Malingue</td>
<td>Three missionaries and children, household expenses</td>
<td>$500.00</td>
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<td></td>
<td>Property tax</td>
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<td>Repairs</td>
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<td>Dining room outfit</td>
<td>$150.00</td>
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<td>$730.00</td>
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<tr>
<td>Queussua</td>
<td>Three missionaries and fifteen children, household expenses</td>
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<td></td>
<td>New buildings</td>
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<tr>
<td></td>
<td>Dining room outfit</td>
<td>$200.00</td>
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<td>$1,800.00</td>
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6. Presiding elder, family expenses and travel.......................... $500 00
7. Medical supplies ......................................................... 200 00
8. Travel of missionaries .................................................. 100 00
9. Conference expenses ..................................................... 200 00
10. Tools for all stations ................................................ 200 00
11. Mission press ........................................................... 500 00
12. Forwarding station at railroad ...................................... 700 00
13. Substations to be supplied by native workers .................... 100 00
14. Contingencies ........................................................... 143 00

Estimates for work in Angola .......................................... $8,300 00
Less amount to be raised on the field from proceeds of endow-
ment fund, live stock, tuition, etc .................................... 3,000 00

Total appropriation asked for work in Angola from Society .... $5,300 00

II.—Work on the Congo.
Contingent appropriation to be administered by Bishop Hartzell
if needed in caring for property and work at N’tombe and Vivy
Stations, until question of farther advance on the Congo is
settled.............................................................................. 500 00

II.—Work on East Coast, Zambezi District.
Four missionaries, four stations, and five native helpers, details of
expenditure to be submitted to the Board of Managers for ap-
proval by Bishop Hartzell after he shall have visited the work. 4,000 00

SUMMARY.
1. Angola District .............................................................. $8,300 00
   Less amount raised on the field ..................................... 3,000 00
   $5,300 00
2. Work on the Congo (contingent) ...................................... 500 00
3. Work on East Coast, Zambezi District ............................... 3,500 00

Total asked for Congo Mission Conference ........................ $9,300 00

Respectfully submitted, .................................................. SAMUEL J. MEAD,
                                                             CHARLES W. GORDON,
                                                             AMOS E. WITHEY,
                                                             Estimating Committee.

The above report was unanimously adopted by the Conference, and has my approval.

J. C. HARTZELL,
Bishop Presiding.

June 19, 1897.

Report of Auditing Committee

The Committee, having carefully considered the accounts referred to them of the presiding
elders and business manager, find that much pains has been taken with the report of
the Angola District, to the end that a just and reliable account might be presented of all
expenditures and receipts of funds in connection with the planting of these missions of the
Methodist Episcopal Church in the Province of Angola. We find that the bulk of the
amounts involved are already approved by records of the District Conferences that have
been held yearly since the very beginning of our history, to which Conferences detailed
accounts have been submitted and approved, by which any member of this Conference
can prove the correctness of the above report.

In the early years of our organization some details do not thus appear, but are abstracted
from other books of accounts, invoices, etc.; but we find that in all estimated portions of
these expenditures the compiler has exceeded our judgments in some items rather than to
report any expenditure as less than it really was, and has sought to produce a conservative showing of income, which is also largely drawn from the approved accounts found in the District Conference records, supplemented with just estimates of the early years.

The account of the Presiding Elder of East Angola District has been thoroughly examined and arranged in the form of a summary herewith appended.

We also present a summary of the two accounts annexed, designed to include every expenditure for twelve years for the entire Province of Angola.

We also find the Contingent Account and Financial Exhibit for the last twenty months submitted by the business manager to be substantially correct. The inventory of Dondo Station he was obliged to partially estimate.

It may be well to note that the unanimous action of this Conference to abandon the stations at Dondo and Nhangu-e-Pepo will probably involve a loss or shrinkage from the amounts represented in these reports for these properties. At the same time it should be borne in mind that, in general, the properties in Angola could not be built for less than their present valuation.

C. W. Gordon,  
Robert Shields,  
Herbert C. Withney,  
(Auditing Committee.

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In this Province of Angola, where we are at work, there is opportunity for the dissemination of the Scriptures and other good and useful literature among Portuguese and Portuguese-speaking people. Since our coming here we have distributed many copies of the Scriptures, and we have sent to us evangelical papers from Portugal and a Methodist Church paper from Brazil; but, with the exception of a child's paper which we have used in Sunday school work, these publications have been of such a character that we have felt our circulation of them in this land would be damaging to our work.

But we are especially drawn to the opening and extensive field for the operations of a mission press which we find among the native Africans of this region. Angola proper, geographically the most central and politically and commercially the most important part of Portuguese West Africa, has an area of forty thousand square miles and a population of probably half a million. Throughout this area is spoken, in slightly differing dialects, one of the many languages of the Bantu family, designated by those who use it as Kimbundu. It is a strong, euphonious language that has not been materially affected by four hundred years' contact with the Portuguese. The Kimbundu is also used extensively outside the district of Angola proper, along the coast wherever there are Portuguese settlements, and in the interior as far as the Lualaba, halfway across the continent, wherever the ubiquitous Ambaquistas (native of Mbaka) has penetrated. The people that can read are the half-castes and natives in the principal towns, many of whom are more or less educated, and also scattered individuals all over the country. A large proportion of the Mbaka tribe can read and write, their forefathers having been taught a century or two ago by Jesuit missionaries, the people themselves perpetuating the instruction in schools of their own. To these must be added those who are being reached and taught in our missions.

The Mbaka tribe is a noted one, and natives of this tribe are quickly distinguished by a peculiar expression of countenance, manner, and speech, and in fact their general get-up, which enables them to be at once recognized as surely as a raw Irishman or Scotchman is with us. They are the cleverest natives of Angola, speak, read, and write Portuguese best
of any, and get into positions of influence wherever they go. They are the greatest traders in the country, and for purposes of trade travel great distances among other tribes.” They have a great ambition to be able to read and write, and have a “perfect mania for writing letters and drawing up protests and memorials.” Their country was once thickly populated and well cultivated; but the people were so oppressed by the extortions of the Portuguese chefses that they became scattered among surrounding tribes and all over the far interior.

Livingstone, in 1856, wrote of this country to the King of Portugal, “The fruits of the Portuguese missions are still apparent, but there is a great want of literature, of books.” He prayed, “May God grant that we may be useful in some degree in this field also!” It is to be observed that of the evangelical Churches we are the first to enter this field, and the only ones now here at work. Previous to our coming to Angola in 1885 this people may be said to have had no literature at all in their native language. The only exceptions are a catechism, vocabulary, and grammar by Catholic missionaries, and one or two dictionaries and grammars by others. These works were, most of them, of indifferent worth, and have all long since become obsolete and extremely rare.

Mr. Heli Chatelain was first a member of our mission, and later United States commercial agent at Loanda. He, being a competent linguist, set himself to the task of mastering the native language, and has performed a most valuable and thankworthy service in his Kimbundu grammar and other works, which found Kimbundu literature on a scientific basis. His other works are a primer vocabulary of Mbamba and Umbangala, a German edition of his grammar, a collection of folk tales, and translations of the gospels of St. John and St. Luke.

J. D. Cordeiro da Matla, a full-blooded, self-educated native of Angola, next appeared in 1891 with a collection of riddles, proverbs, etc., with Portuguese translation. This work and an excellent primer which appeared the next year he published at his own expense. These were followed by a reliable Kimbundu-Portuguese Dictionary. Senhor Matla’s works are in conformity with Mr. Chatelain’s. He endeavored to stir up his countrymen to an appreciation and study of their own language (which some affect to despise), setting before them what the cultivation of a native literature would mean in the uplifting of their race. He did a good work, but has since died.

It will be seen that no text-books for the study of Kimbundu were available when we first came to this country, but we had to “pick the language from the teeth of the natives,” having these publications as helps later on; and as we have been continually engaged in all kinds of manual labor our progress has been necessarily slow. A number of the missionaries, however, are now good linguists, and it may be said that all now on the field are sufficiently up in the language to be useful in Scripture reading and teaching. We have now a catechism that could be printed, also a collection of nearly fifty Kimbundu hymns. A translation of the gospel of St. Matthew is nearly ready, but probably this can best be published by the Bible Society.

In view of these facts and of the needs that will inevitably arise as our work develops, we feel that a mission press should be established as soon as possible, that we may be in a position to meet these needs and to extend our influence as widely as we can in this field. This would involve the completion of the partial printing outfit which we already have, and the sending out from America of a practical printer, competent to take entire charge of the mechanical part of publishing. We should have at once all the necessary equipment to enable us to publish in pamphlet form.

The Committee recommend that a Superintendent of Mission Press be appointed at this Conference and that an Advisory Committee be constituted, who shall have general oversight of publishing interests and determine what shall be published, as well as the policy
to be pursued as to sales and gratuitous distribution. The Superintendent of Mission Press shall make an annual report to the Congo Mission Conference, including an account of all assets, debts, etc., connected with his work. As to the location of the Mission Press, it would appear that eventually it should be at some central point on the line of the railroad, but temporarily it can be placed at Quilôngoa. We feel thankful to God for what he has enabled us to do and for the prospect of soon realizing our desires in this matter.

W.M. P. Dodson, Chairman.
Charles W. Gordon,
Herbert C. Withey,
Robert Shields.

Personal Report of Missionaries.


I presume, after all he could write or say, the most genuine report a missionary could give, and certainly the most satisfactory to himself, is that he naturally renders up to God in few words, after a short, quick review of all his wondrous loving-kindness and tender mercies, his full soul cries out, "Lord, thou knowest!"

Quite early in life I began to hear a special call of God to my heart, but understood it very faintly, perhaps because of my natural fear and unwillingness. It began to sound louder as I kneeled one Sabbath in my room in Easton, Md., where I was born. I had just returned from a missionary meeting held in our church by a then returned missionary from China, Rev. S. L. Baldwin, who was accompanied by a native, Ling Cha Cha. I was deeply impressed by the missionary’s serious earnestness, and it was his closing words that brought me to my knees in my room, I know not how. Said he, "If there is any young soul in this audience who feels the call of God, let him go to his home and, kneeling before God, let him commit himself in writing." I went; I found myself kneeling, but could not summon courage to write. But I buried my face in my hands, and said, "Here am I, Lord; send me." It sounded so strange that my heart added, "If you want me." I think it was years after, when I had been in Africa some time, that my memory first reverted to this link in the chain of providences which I now love to recount.

I came out with Bishop William Taylor in his first party in January, 1885, and after the first severe acclimatizing process I followed him into the interior of Angola as a member of his pioneer party, which left Loanda in May, and proceeded via Quanza River to Nhangueta-Pepo, where our first station was established. Of that little vanguard I believe I am the only one remaining in Africa, but there are eleven of us left who came together as far as Loanda. At Nhangueta-Pepo, in company with several of the little pioneer party, I was engaged daily with Bishop Taylor in roughly surveying the land, in clearing for gardens, digging wells, etc. At length I gathered together a day school of twelve children, principally those of a well-to-do native planter, who paid me monthly in provisions from his farms. He was well educated in the Portuguese language and had some appreciation of the benefits education would bring to his children, but not enough to continue paying for it. There ended my short experience in self-support. The same little school was continued as a free school for some time, and I doubt not some little ripples there started which are yet going on. One day when the rear guard came on from Loanda, I invited them all to my little school. It was under a tent fly just large enough to accommodate the children and myself, so the Bishop, the brethren and sisters sat outside and listened. When the children had gone through what they had learned, and sang “Happy Day,” the visitors all seemed quite moved, and Bishop Taylor, with the tears streaming down his face, said, “Bless God, I hear the cooing of the Dove.”
By a council of the brethren I was sent over into the Libolla across the Quanza to make friends with that brave and industrious people, and to secure hard wood for roofing. My services were next needed in a school for our own missionary children in which I was engaged during certain hours of the day, using the remainder of the time in general labors and attending calls for medical treatment which then began to fall to me. I was placed over an industrial school for boys near the Quanza River. From this I was returned to the mission house from which I could more conveniently attend the calls of the sick, etc., and where my boys, having become useful, could be of more service. I was next called to Pungo Andongo, where for some time I was engaged in building operations and dispensing medicines, which has ever since attended me in every place whither I have been sent. After some time I was returned to Nhangue and again to Pungo Andongo, as circumstances required. After this I was stationed in Loanda, assisting the sick and overworked missionaries there until they returned to America. I then held the station for some time, teaching during the week and attending to shipping business, and preaching and holding Sunday school on the Sabbath. When new missionaries arrived and were given a start, I returned from the coast to Pungo Andongo. From there I was sent to Dondo, where I was in charge for a short time. My lot since then, for the greater part, has fallen to me in Quibongo, of which I will now speak. As Bishop Taylor was going out of Angola, after having settled his first missionary party, he pointed out two pleasant places to his superintendent, Rev. A. E. Withey, as what he considered good situations for missionary stations, to be opened when practicable. One of those places was Quibongoa, situated midway between Dondo and Malange, and six miles from the Libolla country, which lies along the Quanza River, with an immense population of sturdy, industrious people. To the north lies the Ambacca region, containing a knowledge-loving people, many of whom read and write; and from that point we connect with the railroad to Loanda. On subsequent visits the Bishop confirmed his choice of Quibongoa, and indicated the site on which he thought the mission buildings should be erected. There was a commodious, native-built house about one third of a mile from this site, which, with the land adjoining, constituted our original purchase. In this house we made beginnings of settlement in 1890 and in 1891, and still holding this as a nucleus, we began putting in the foundations of the present buildings.

The intervening history to the present time would be a long story to relate, and doubtless very tedious to the average listener; but to those who have lived here and received strength and grace to live through and build on, there are unwritten chapters almost too sacred to repeat, that are, I trust, treasured up in the great heart of Him whose alone it is to present the one true and final history. Usually when men build, nothing is seen day by day, and no other object noticeable but building, and that on to completion and inside finish. With us in Quibongoa there has been quite a different scene. From the beginning our province has been to carry on all the different phases of what has been known as self-supporting missionary life. Family life and routine, cattle raising and milking, gardening, storekeeping, visiting the sick about us, and taking seasons ourselves at fever, carrying on regular Sabbath services and school, also, when we could. All this, and more, has been going on, while seeking to build, even when the working force on the place was two white persons, and one of those a suffering woman whose mortal remains now lie buried beneath the tall gambo tree. At the beginning we were without oxen and cart, and the work being done principally by unskilled natives it became necessary, in order to check undue waste, to remove to the building site. A tent with an extra grass house built over it was our abode through many a storm and tempest. A number of stick and grass houses had to be erected, some to serve as temporary habitations, others for storing material. Of these there remain now no vestige; they have passed away with their utility, but their cost is
still a matter of record. Some of our gardening operations made fruitless by inability to follow them up, proved only a loss, while the struggle to keep down the grass about us (a task which no one knows except by experience in Africa) has added not an inconsiderable expense, all of which is represented in real estate improvements with temporary returns, and has come out of the building fund. These and many other things have made building here a long drawn-out and expensive process, and the question naturally presents itself, Why do so? The answer is plain. *It is the natural consequence of trying to run a mission station before its buildings are completed, or, at least, in good habitable shape, with a sufficient corps of workmen to carry on the building independent of the time and strength of those who are to be engaged in the regular work of a mission.* And yet, is it not a laudable endeavor to seek to do more than merely exist? Doubtless there are hundreds of our brethren in our native land who might have by this time made this province bright with at least light house *buildings*, but they have not been forthcoming, and a few have struggled almost alone to bring up all sides. Our aim has been to build well. Whether we have attained this in any degree it is for others to say, of course. But this aim has increased cost, not only in preparation of material, but from delays and extensive labors to obtain that material, such as blasting and hewing stone from the mountain and hard redwood timber gotten at a distance of three miles out of deep ravines, the way to which had to be prepared by the cutlass—the trees felled and dragged out in sections by block and tackle and drawn over hill and stream by oxen, to be sawed by the patient process of the pit saw, and then all planed and fitted to its place. One thing has greatly lessened the cost in dollars and cents, and that is the skilled labor of the brethren who at various times left other labors to labor here. Principal among them is our ever-to-be-remembered presiding elder, Rev. Amos E. Withey, who might well be called a martyr for the principle that no superstructure, either in material or spiritual building, can rise into greater strength than the foundation on which it is placed. Brother Charles W. Gordon has many a time come to our relief in sickness, manned the store, and added strength to our efforts by training out of our own herd several pairs of oxen. Meek and patient Brother William S. Miller has been a great burdenbearer. Dear Brother John W. Shuett, who now rests from his labors, wrought much and effectively. As to Brother Herbert Withey, to speak of his labors here is to speak of my own, for he came early to my aid and has grown up with the station, which has furnished him a school for development in all directions. My heart has blessed him many times and rejoiced in hope of his eminently useful career as it unfolds year by year.

The original plan of this station was a simple one, consisting of four buildings arranged around a square and connected at the corners by a wall, forming a court inside. But as time went on the plan was materially enlarged, until at this stage of operations the buildings are as follows:

No. 1. The entrance building used for school and chapel, in which the present sessions of the Congo Mission Conference are being held. It is 15x27 feet, covered with Marseilles tiles, paved with large slabs of flat stone, walls plastered and painted, fitted with redwood seating around the wall; glass windows (a rare thing among us heretofore), having chimney and fireplace. A small, but in this inclement weather, a thankworthy retreat.

No. 2, on the north, is the same size and order, with a porch on one side; used for dwelling.

No. 3, southeast, somewhat larger, same style of building with a recess window on east end, fireplace, etc., makes a comfortable living room. A room on the south side of this forms a dormitory for children, back of which is another porch. These three buildings are about completed according to the design. The remaining ones are in various stages of completion; all, however, under roof, with doors and windows, and though somewhat in the rough, are all in use.
No. 4, on the south, is a house 22x23, with a porch in front. This is roofed with iron, has chimney and fireplace, etc. Adjoining this is a wing extending thirty feet and divided into three small rooms. This wing is roofed with Angola tiles, made after the pattern of the Marseilles, but not very satisfactory.

No. 5 is what we term a substore; that is, a small store intended for petty trade, to be carried on by one of our native young men when the large store is closed. This little structure is covered with iron and is built on the front side of a long shed building in the mission yard, which is sixty feet long, covered partly by tiles, partly by iron.

No. 6 is the larger store, 21x16 feet, divided into two rooms. This is covered by Marseilles tiles and has an addition on the south side of it running about three quarters of the length. This is covered with iron, and was built for storing grain and native meal, cassava flour, beans, etc., and called a granary.

No. 7 is an iron-covered building, 19x32 feet, open at one end and one side. This is our mechanical headquarters, situated in a large yard into which is drawn logs for sawing. The saw pit is adjoining, and here logs are sawed by our apprentices, some of whom, by the way, are being called by their fellow-citizens masters of their art, and from a native standpoint they well deserve it.

No. 8 is an uncompleted building, the largest we have projected. The design is a two-story building, situated in the midst of the yard, whose sides are bounded by Nos. 1, 2, and 3. It is designed to have a porch all around, above and below, the entire spread being 35x50 feet. It may be in too close proximity to the surrounding buildings, but the original design was to connect all four buildings together by a flagstone pavement, making it appear somewhat as one structure. Tons of stone were put into the foundation, which is continued above the ground two feet on the front. On this foundation the walls have been built up to the second story. This work, together with the partial paving of the veranda, the staircase on the outside, etc., is all that is built at present; but the girders, rafters, and some of the other wood material is already sawed and is seasoning. Most of the French tiles are on the ground, and we had expected to strike in early this present dry season and get the building under cover before the rainy season; but instead, we find ourselves sitting at Bishop Hartzell's feet, seeking to learn and counsel together for the most perfect possible completion of not only this, but all God shall intimate to us as his good pleasure for us in the entire province.

To revert again to the slow and expensive process by which we have been building, it must be said that it has been of material help to the native population who have reaped their harvest out of it, as will be readily seen in the extension of their own villages by means acquired from us. A system of apprenticeship, to which I have referred, is another good resulting, and this we trust will make an open way for a permanent industrial department. We have at present six of these apprentices and two applicants. Each apprentice is taken in on certain terms stipulated in a written agreement signed by us and the boy's father or guardian. At the end of a term of four or five years the young man receives his pit saw, files, a rule, plumb, spirit level, ax, hammer, etc.; in fact, everything pertaining to that branch of industry, from the cutting down a tree to reducing it to lumber. This they are taught to do in an orderly, mechanical way. Such boys as show skill in any other branch, such as carpentering or masonry, receive in addition such tools as they can use. In this way others are encouraged to come and enter the course. These boys have schooling in the meantime, as much as is possible for us to give with the present force. They attend the Sabbath morning preaching and the afternoon Sabbath school, which has a great tendency, we notice, to draw their near relations. Besides this, they are gathered in a class meeting on Sabbath morning early, together with the two or three others who desire to be instructed in the Scriptures and in matters pertaining to repent-
ance and the new birth. This we have opened to all serious or inquiring persons. It is a day of small things. We do not despise it. It is plain to be seen, this station is yet hardly begun, especially viewed in the light of Bishop Hartzell's hopes and instructions for its future, which may God be pleased to develop in his good time and manner. Much might be said in many directions, concerning blossoms, etc., but as these are not fruit, and as he who putteth on his armor cannot boast as he that taketh it off, we prefer to include it all under this: "Brethren, pray for us."

WILLIAM P. DODSON.

REPORT OF MRS. WILLIAM P. DODSON.

My introduction into missionary life in Africa was a pathetic one. Arriving in Loanda November 23, 1892, being a party of three, we were met by Brothers Withey and Dodson, and learned that Mrs. Withey was very ill at Nhangue, and it was Mr. Withey's desire to reach that station as soon as possible. We traveled one hundred and fifty miles by river steamers to Dondo, and from there fifty-two miles by thipoyas to Nhangue, arriving Wednesday, December 7. We found Mrs. Withey very low, and suffering considerably; she was under the care of Miss Collins, who came to their aid the day before. The children, however, were up, though looking somewhat pale; but to our sorrow Lottie was taken sick the next day, and Florence on Friday. They grew worse until Sunday afternoon, when we gathered round Lottie's bed and watched her as her spirit took its flight to a better world. Her sister Florence, before she knew what had come to pass, said, "How good it would be to die and go to Jesus." She afterward said to Brother Dodson, "Is she really gone?" On his replying softly in the affirmative, she said, "What shall I do? Shall I still stay to suffer on?" Her brother, Herbert Withey, watched over her the first part of the night and Mr. Dodson the latter. Toward morning, on noticing that she suddenly grew more quiet, her eyes seeming to sink within her head and a deathly look coming over her face, he called her father, who, with tears of inexpressible pain and loving words to the little unconscious sufferer, sought in his God to prepare to see the next one of his little darlings take her flight home. He had, alone in Dondo, witnessed his oldest daughter Mary depart, and only yesterday Lottie; and now the last of his little daughters, weary of earth, was about to go. In a short while, at 3:45 a.m., she breathed her last, and we thought of that Scripture of David concerning Saul and Jonathan, "They were lovely and pleasant in their lives, and in death they were not divided."

On Tuesday morning the sick mother, who had not seen her children all this while, was carried into the adjoining room, that she might have a last look at her loved ones. They were then carried out and laid in a double grave, Mr. Dodson conducting the service.

This was my introduction into mission life in Africa. Though it seemed sad I did not feel discouraged, but rather rejoiced that my precious young sisters had passed this state of probation to be forever with the Lord.

Mrs. Withey was transferred to Pungo Andongo, where she rapidly improved.

After a while I also was transferred to Pungo Andongo, where I remained six months.

July 26, 1893, I was married to Rev. William P. Dodson, one of the pioneer missionaries to Angola and Superintendent of Quirionga up to this Conference. Our little girl Ellen, aged three years, and Amy Irene, aged one and a half years, are little monuments of the loving-kindness of the Lord to children born in Africa. The nurturing of them has occupied, perhaps, the principal part of my time, though I have been engaged meanwhile in teaching and in station household affairs. I have also been enabled, in the midst of these occupations, to visit the surrounding fourteen villages, administering medicine to the sick.

I thank the Lord, who has called me to bear some humble part in the foundation laying of this great work, and I humbly pray that his "kingdom" may "come and his will be done" here also "as it is done in heaven."

Quirionga, June 12, 1897.

MRS. WILLIAM P. DODSON.
REPORT OF MRS. AMOS E. WITHEY.

From early years I have considered it a great honor to be a missionary, and when, having passed the age of forty, it scarcely seemed possible that I should ever be honored with such a call, I humbly hoped that one, at least, of my children might be sent forth. But it was always coupled with expectation that it would probably be in connection with missionary fields already occupied. When, therefore, my dear husband received a letter from Bishop William Taylor proposing that, "if we were so sure we were called as to give our lives for Africa as truly as Jesus gave his life for the world, to be at God's disposal he would take our entire family" (including four children from twelve to five years of age), I found the necessity of entering into my husband's proposition that "we wait upon the Lord with fasting and prayer until we were individually satisfied and settled in our hearts as to this call." During the eight days we thus devoted a great variety of tests were presented to my mind, having carefully read *Through the Dark Continent*. We felt in no hurry to decide so great a matter, but after a decision was reached, which was hearty and unanimous, we were so firmly fixed in our judgment and convictions of duty and privilege that we have never been troubled concerning our call. We were told by St. Paul to remember that we are "appointed unto afflictions," and we have seen them, but nothing in comparison with what I saw before my mind in those days of testing referred to.

Arriving in Luanda March 18, 1885, I entered upon the branch of household duties assigned me and entered the language class, which was immediately formed, with much interest and determination to master the languages if possible. This design I was compelled to relinquish through physical disabilities, and in May was suddenly stricken down with typhoid fever, during which all our family except Florence, the youngest child, were going through acclimatizing attacks of African fever, mostly of the remittent type. Despite fever, care of the children, and loss of sleep, my faithful husband nursed me through those weeks of trial. Our Drs. Johnson and Mary R. Myers Davenport rendered skillful and tender medical attendance, and devoted sister missionaries assisted in watching and nursing. Through the precious mercy and goodness of the Lord we all recovered and moved inland with the last party in August, reaching Nhangue-a-Pepo in September, 1885, where I was employed in guiding my family and sharing in the missionary routine of the station. And indeed this has been the general line of my duties during the past twelve years. My husband as presiding elder was called to different stations as vacancies occurred, as there were not missionaries enough for a proper furnishing of all stations. Hence I have served in every station in Angola District except Malange and Quessua. I have also visited Malange on two occasions, once under much trial, my husband having been stricken down there with exhaustion and fever that nearly proved fatal. Being summoned thither, the Lord prepared my heart, in the way, to meet life or death, and in his loving-kindness permitted me to receive a message announcing his improvement.

During these years I applied myself to the English education of my children. This was laid much upon my mind as I saw that they learned the native language very easily and rapidly, and I felt that their training in English depended almost wholly upon myself. So I gave myself to this to a great extent during the years that our three girls were permitted to remain on earth, looking forward to the time when they could take up active missionary work. I went among the villages with them as my interpreters, and sought to speak to the people generally and to teach their children according to the best light I had.

Our precious eldest daughter, Mary Estella, was a shining missionary for four years and a half. The two remaining daughters, Lottie and Florence, entered into their reward hand in hand, "lovely in life and in death not divided," and were interred in one grave December 13, 1892. Our beloved Bishop Taylor's prayer that their mantle might fall
upon our remaining son Herbert, and thus the loss of them might turn to gain, seems graciously regarded on high.

Thus I have gone about, doing good as I could by the support of the Holy Spirit and his anointing. We had the privilege in Dondo of rescuing several poor creatures, wretched creatures, who were sick and dying in the street. We took them in and helped them as we were able, and my husband obtaining permit they were well cared for in the public hospital, and some dying obtained at least a decent burial.

MRS. AMOS E. WITHEY.

REPORT OF HERBERT C. WITHEY.

From a small boy I was always interested in Africa and read all the books of African travel that came to my hand. During the summer of 1881, at several camp meetings in New England with father, mother, and sisters, we met Bishop Taylor, of whom I had heard a good deal and for whom I felt great veneration. At Old Orchard, Me., I heard him give a description of the people and country of interior Africa where he expected to go, and of his contemplated mission. I was out in the audience away from the rest of our family and knew not how they were affected, but my heart was fixed, and I resolved that when I became of sufficient age I would surely go as a missionary to Africa. I have never doubted but that I then received the call of God. The way to come opened much sooner than I expected, and we joined Bishop Taylor's first party after having accepted the condition that we must feel so sure of our call as to "give our lives for Africa as truly as Jesus gave his life for the world, to be at God's disposal."

We arrived in Loanda on March 18, 1885, and, after some trying acclimatizing experiences there, came inland to Nhangue-a-Pepo. Since then I have been at different times in Dondo, Pungo Andongo, and Quihongoa Stations as well, and have served quite an all-around apprenticeship in all branches of our work as it has been heretofore. At the District Conference of 1889, in Pungo, I was recommended to the Liberia Conference for admission on trial.

Since January, 1893, I have been stationed at Quihongoa as helper to Brother Dodson. Here, in addition to the many little things that make up the common round, my work has been to assist in the mechanical work of building up this station, taking charge, under Brother Dodson, of our apprentice boys; also tending to trade and transport and keeping the station accounts, though there have been times when I have been helped or relieved of this latter part of the work in order to be able to give more attention to other lines. There has been a great deal of hard manual labor to be done in order to found this station, as we have thought to do, in a permanent and durable manner. For the past year or more we have maintained a short school every other day, during part of the noon hour, to teach our apprentice boys and servants to read and write their own language.

The regular labors of the Sabbath have been preaching in the native language, at which I have taken my turn with the other brethren who have been here, and teaching in the Sabbath school. We have been encouraged by some signs that our labor has not been altogether vain. A few appear to have the fear of God before their eyes and give more or less evidence of his workings in their hearts. In order to their instruction and encouragement these have been formed into a class of inquirers numbering now eight, and I was appointed their leader.

I have been particularly drawn to the work of translation into the Kimbundu language, and I have pursued it as I was able in what time I have had. With Brother Dodson I translated a catechism some years ago which has been revised and improved and could now be printed. Several of the brethren and sisters, as well as myself, have translated
hymns, and we have now a collection of nearly fifty. Besides a number of translations of selected portions and texts of Scriptures, I have the gospel of St. Matthew in Kimbundu, which still needs some work upon it before it could be published.

We have been frequently impressed with the need of establishing a mission press that would enable us to print our Catechism, hymns, etc., and circulate them freely. Other needs and opportunities of development will doubtless grow out of our Sunday school work, such as a small paper, for instance. The number of readers is limited and paying patronage would be hard to find, but the establishing of a Kimbundu literature and of more schools will, of course, enlarge this field, and it is one which we cannot neglect.

I have enjoyed my work, and feel committed to spend and be spent in the Lord's work in Africa in whatever ways his providence directs, according to the ability and grace given me.

HERBERT C. WITHEY.

Quibonga, June 9, 1897.

REPORT OF WILLIAM S. MILLER.

I arrived at Cape Palmas November 7, 1886, in company with twenty-four other fellow-workers. We spent over a month here, visiting the churches, Sabbath school, sick, and poor. We then attempted to go up the Cavalla River by boats, but were checked, after about two miles, by the Half Cavallas, who came upon us with cutlasses and guns, war cries, and all manner of gestures of war. Brother Johnson's first impulse was to fire upon them, but we dissuaded him from it, and when they took possession of our boat we began to sing, "Though friends should all fail and foes all unite," etc., while they were swiftly taking us to shore. They kept us in custody five days, in which time they treated us with the greatest civility, at the expiration of which they gave us liberty, but with the understanding that we must return and not pass up the river, which we did the next day.

Arriving at the Cape we spent two more weeks getting ready to go in by land. We walked as far as Yubloky, from which place Brother Ortlip and I took canoes and went up to his station, Yorkey, where I stayed two weeks, when Brother Johnson sent down men and a canoe to conduct me to Wallaky.

We were together but a short time when Bishop Taylor came and told us he was going to call Conference to convene at Tataka. We at once made ready, and the Bishop opened the first Conference that was ever held on that river the 20th day of January, 1887.

At this Conference he appointed me alone to Wallaky. I at once began to visit the village near the house and those near by every Sabbath, and at times three and four together. I also continued to clear the ground of bush and brush about the mission preparatory to planting.

The second year, 1888. I added more villages to my circuit, extended my farm, and planted sweet potatoes, yams, eddoes, cassada, fruit trees, etc.

The third year, 1889. I again enlarged my circuit, adding to my Sabbaths weekly visits. I also this year asked for boys for school, which were readily promised, but not so readily sent; yet, after more consultation with king and headmen, they gave me seven in 1890.

In the former part of this year, 1890, I was employed in teaching these children in the forenoon and working them on the farm in the afternoon. They continued with me for the space of six months, when they all ran away to their homes. I at once called the king and headmen and laid the case before them. They heartily and readily agreed to send them back, but I never had the pleasure of seeing them again at the mission as school-boys.

This year, 1890, also, by the great mercy of God, I had a wonderful deliverance from drowning, which was on this wise: Brother Owens, George (a native of Cape Palmas), and myself were sailing down the Cavalla River in a new canoe. We had paddled about an
hour when it began to rain, and the canoe got heavier and heavier, until we were opposite the banks of Tataka, when suddenly it filled up and began to sink. We in our fear turned it over, yet clinging to its side and bottom, until compelled to let go our hold, when we sank. I shall never forget, and my pen cannot describe, the exercise of soul which I felt for the few moments I was under the water facing death. I thought: Now you must die; you can never get out of this water; you must appear before God; you must give an account of your deeds done in your body. And I had already given myself over to die, and began to call on Jesus to save my soul; but, feeling my head lifted up at times above the water, I cried, “O Jesus, hold me up, save my life!” until Brother Owens stood me in the crotch of an old tree (which it comforts me to believe the Lord had thrown into the water for this very purpose some time before), where I stood safe and secure. I was for a few moments bewildered and knew not where I was or what had happened; but, coming to myself, it all returned to me in vivid colors, and I sensed such a feeling of gratitude and of the importance of life as I had never felt before. My first question to Brother Owens was, “Where is George?” He replied, “As I was swimming with you, I saw him come up the third time and throw up his hands and cry to me to save him.” At hearing this, such another inexpressible feeling came over me. George, whom we had seen but a few moments before, was no more seen by our eyes.

Brother Owens then swam for the canoe, turned her up, bailed out the water, sat me in it, and pushed it to shore. We repaired to the mission, broke the news to them, and they at once roused the village people, telling them a man was drowning in the river. They manned canoes, struck out into the river, searching in every direction, but all in vain. We stayed overnight, and the next morning early a young man from Brother Owens’ station put in his appearance saying they had heard we were drowned. The same day we took a canoe and went to the Cape. Thus did God wonderfully save and spare my life. Eternal praise, glory, and honor be unto his holy name now and forever! Amen.

In 1891 I visited twenty-one villages, taking three or four at every visit, until I was taken sick.

A few weeks before this I told the king and headmen that if they did not give me children I would leave them and go where they would; that I had come to their country for this purpose, and I must have them or leave.

I had made this announcement but a short while when I saw the king and headmen filing up the path which led from the village to the mission. They came up each one with his own small stool and sat down in a circle. The king then sent up his interpreter to call me down from my room. I immediately went down. The king then began to tell me how much they all liked me and how much they all desired me to stay among them, and that they would give me all the children I wanted.

My heart could not resist the pleadings of these gray-headed heathen men, and I promised them to remain among them still. But in a few weeks I was taken sick on a Sabbath evening, having visited four villages, walking in the rain all day. I was taken with such a combination of pains as threatened to disquiet every member of my earthly tabernacle. I continued in them all night, and in the morning sent for the king, telling him I was very sick and desired to send for my brother who was at Beabo. He readily granted my request, sending a man at once with a letter. Brother Garwood sent to Tataka asking Sister Whitefield to accompany him. She heartily consented, and they came together the same day in the evening. They gave me all the attention they could, and the next day consulted together what would be the best thing to do with me, coming to the conclusion that it would be best to take me to Beabo, where they could have me near to minister to my needs. They immediately put their conclusions into practice, arranging a canvas cot on a pole, and two men carried me to Beabo.
I continued here with Brother Garwood for one week, when he left me, saying he must go to the Cape. I was then just able to walk out on the veranda daily. The next Sabbath I walked to the village—about one eighth of a mile down hill. Brother Garwood came a few days after, saying that Bishop Taylor would arrive in a few days, and if we desired to meet him we would need to start to-morrow. We left the next morning, going as far as Wissiky; the next day, early in the morning, to Balobo, and the same day thirty miles to the Cape. As I neared the Methodist Episcopal church I heard the clear, earnest voice of Bishop Taylor sounding out upon the night air. I had reached the house of J. Pratt but a few moments when in came the Bishop and heartily greeted me with a fatherly kiss, asking me how I had walked thirty miles in such a condition. I felt for a week the effects of my walk.

In these days I opened to him my heart, telling him if it were possible to transfer me to some other part of the field I would much prefer it to going home. He said he would see what he could do about it, letting it rest there until Sunday, March 15, 1891, when it was reported to us in church that the steamer had anchored. We at once made ready, and were soon out on the billows in Brother Pratt's rowboat, and soon upon the steamer Garoon. After a month of change upon the sea we arrived at St. Paul de Loanda April 15.

Brother Withey, Presiding Elder of Angola District, came out to the steamer the same day in the evening to greet and welcome us.

We continued in Loanda a few days, and then went by railroad to Cunga, where we spent three weeks, in which time I sought (by the help of Brother Withey) to study a little Portuguese. We then boarded the river steamer, and in two days reached Dondo, May 6, 1891, in company with Bishop Taylor, Sisters Whiteside, Peck, and Roseman.

I continued in Dondo until July, when I was called by presiding elder to go to Malange to relieve Brother S. J. Mead, and give him an opportunity to attend Conference, which convened at Nangue; but meeting Brother Mead at Lusungu, he kindly informed me that I need not to go to Malange, but could return with him to Conference, which I gladly and thankfully did.

When we arrived at Sengi, and had sat down, about 11 o'clock the men, women, and children of the surrounding villages gathered about. My heart was first stirred within me with holy desire for their salvation. Brother Mead, turning to me, said, "Brother Miller, here is a congregation to preach to." I at once felt a holy desire to speak to them, yet at the same time felt I could not, having only been a few months in the land, and not knowing the Kimbundu language; but having learned, under the tuition of Brother Gordon, the hymn, "Whosoever believeth," I began heartily to sing it, joined by Brother and Sister Mead, the people increasing. This was my first opportunity to exercise myself in the Kimbundu.

At Conference, 1891, appointed by the presiding elder to assist Brother Gordon in Dondo, I continued here until December 27, when we were called by the presiding elder to convene at Nangue to consider the death of Brother William Mead, and the best means of comforting and caring for his widow and children.

At said convention Brother Gordon and I were appointed to Nangue, where we continued together until May, when I was called by the elder to Dondo. Here I was called upon to exercise myself in Kimbundu by speaking and praying in public, which was a benefit to me every way. I continued in Dondo until Conference of 1892.

At this Conference I was appointed to assist Brother Gordon in Dondo, and continued here until September, when the elder, coming from Loanda, with Brothers Dodson and Gough and Sisters Gough and MacKenzie, thought it best for me to go to Nangue, and at once brought me up with them.

After the death and burial of Lottie and Flossie Withey, Quibongo Station being without a manager, it was thought best that I take charge of it, assisted by John Oliver.
My stay here was brief, and Brothers Withey and Dodson, coming to relieve me, I was appointed alone to Nhangu to take charge. I then began to preach and conduct Sabbath school in Kimbundu every Sunday.

At Conference of 1893 I was again appointed to Nhangu. I this year added to preaching and Sunday school, visiting the "Caravancera," Sabbath afternoons.

My heart was touched one Sabbath afternoon, when telling them if they were willing and obedient this God of heaven and earth would bless them with all needed earthly and all heavenly blessings, but if they were disobedient and refused his holy, just, and good law he would curse and punish them accordingly. They all said with one voice, "We will obey God! We will do all he says." My heart’s prayer was, "O, that there were such a heart in you to do it!"

At Conference of 1894 appointed again to Nhangu. This year I added to my other labors the visiting of the people in their houses and gathering them together in their villages to preach to them. I also availed myself of the opportunity of visiting the sick and dying, and sought to impress upon those whom I found on such occasions the certainty and coming of their death.

I also visited the Lubollas three times this year. They are a people on the south side of the Quanza River, about four miles south of the mission. While I sat in the midst of fifty of them and told them the object of their creation they listened with attention, and when I had finished they asked why we did not come and build and stay among them.

I also added to this year nightly visits to the Caravancera, which I continued until an order came from the Governor of Angola (through Brother Withey), forbidding us, according to law, to hold any kind of religious gathering outside of mission premises.

Conference, year 1895, appointed me to Quihongoa, with Presiding Elder Withey, Superintendent Wm. P. Dodson, and H. C. Withey. My work here was preaching, assisting in Sunday school, and assisting in Kimbundu school for workmen three times a week. On December 21 I was appointed by presiding elder to go to Malange and take care of store and station until Brother Garwood could go to Dondo and return. I left Malange May 1, and arrived at Conference May 5, the Conference having been three days in session.

While in Malange I preached at mission chapel every Sunday, and conducted Sunday school. I also visited twenty-six villages around about. Spent three days at Queassa, and visited there eleven villages. At the Conference of 1896 we unanimously agreed to concentrate our main force at Quihongoa, to which end the elder appointed Wm. P. Dodson, C. W. Gordon, H. C. Withey, and myself to this station. I have continued here all the year, with the exception of one month consumed in going to Dondo to meet and bring up to Nhangu the young girl, Betsy Hanker.

My work this year was preaching every third Sunday, assisting in Sunday school, and in Kimbundu school for workmen three times a week.

Quihongoa, June 8, 1897.

Wm. S. Miller


Coming to Angola with Bishop William Taylor’s first party of missionaries to South Central Africa in 1885, I have remained in this field without any interruption until the present time.

My first appointment was to Malange, the farthest inland station yet established by this Mission, 350 miles from the southwest coast.

I was appointed school-teacher by the bishop, and, as soon as we had established ourselves, began to organize a school of paying scholars, day scholars paying $1 per month, and boarding scholars $12.

The first boarding scholar which we received remains in the mission to this day, and is
a very helpful young man. I also assisted Brother Mead, the superintendent of the mission, in farm work, and spent part of my leisure time in the study of the two languages of the country, namely, Portuguese and Kimbundu. We had books in the former language, and consequently made more progress in acquiring this, there being then nothing in print of much value to us in the Kimbundu.

My school work was brought to a close in this place in April, 1886, eight months after my arrival, by my leaving there to fulfill the desire of Bishop Taylor that I should go as a pioneer missionary to the far interior to the Lunda country, a thousand miles from the coast, where Major Carvalho, a Portuguese officer, had gone with an expedition to establish the Portuguese authority—a project which has not yet been realized, owing to the warlike nature of intermediate tribes.

Proceeding to Nhangua-a-Pepo Station, one hundred miles nearer the coast, to confer with the superintendent of our mission, Rev. A. E. Withey, and to receive from him a supplementary outfit to that which the bishop had already given me. I found there a letter from the bishop saying that his hands and heart were so full with the new work on the Congo which he had undertaken that, if I had not already started, he would be glad if I would postpone for the present the proposed mission to the Lunda, but leaving it to my judgment whether I should go or not. As the judgment of my brethren then at Nhangua-a-Pepo agreed with my own that I should not attempt to go at that time, I remained at that station, sharing the varied labors of my brethren until 1888, when I went in company of our superintendent and family to fill the vacancy at Pungo Andongo Station, caused by the return of Rev. Joseph Wilks and family to America. When Brother Wilks was stationed at this place in 1885, in a hired house, he began a day school for paying scholars as a means of support, self-support by the labor of our hands or brains being the immediate goal set before us. After a mission property had been purchased he continued a day school in connection with a boarding school, which was patronized by Portuguese merchants in caring for and educating their mulatto children. As, however, this school was considered by them as a primary school for the preparation of their children to enter a higher grade in Lisbon, whither they were sent when they arrived at a proper age, the income from this source was neither permanent nor sufficient to support a family. After a year's experience Brother Wilks, seeing the impossibility of gaining support by teaching, turned his attention to trading as a means of support. He received from the Transit and Building Fund Committee an appropriation of $200 with which to commence business, and, in a short time, saved enough from the profits of the business to transport himself and family to America.

This was the beginning of mission stores in Angola, which have since been established at all the stations, with the exception of Loanda. The income from these stores has been our main support, without which, it is fair to say, we could not have remained in this land.

I continued at Pungo Andongo until 1890, developing the business already commenced which seemed to be the providential means, not only of support for ourselves, but for the enlargement of the work, we being enabled, by the blessing of God on our labors, to purchase a property in the suburbs of Pungo Andongo, a mile from the original property, consisting of a house with a large yard surrounded by adobe walls, with a number of palm and other fruit trees in bearing; a small coffee orchard, and a large tract of land suitable for raising native foods, such as mandioca, beans, corn, sweet potatoes, etc., besides sugar cane and European vegetables. This suburban station is called Canundua, and is in charge of Miss Susan Collins, who has ten native children under her charge. By means of this business also we were enabled to make a start at Quihongoa.

When Dondo Station was made vacant by death and abandonment I went there and spent several years in that place with a native helper, who taught a day school numbering twelve native boys, whose parents paid one dollar a month for their tuition. When asked
by a reporter of a Loanda paper what was his principal text-book he presented the Bible in the Portuguese language. He taught, however, grammar, arithmetic, and writing. Every scholar could repeat the first, second, third, and fourth sections of the Methodist Episcopal Church Catechism perfectly in his native language—Kimbutu.

During most of the time spent in Dondo we held a meeting for inquirers at six o'clock Sabbath morning, preaching service at 9:30 A. M., and Sunday school at 3 P. M., besides a midweek gathering for all who chose to attend. With our native helper I was accustomed to visit the adjacent villages, and always received a welcome.

Rev. A. E. Withey, dear Bradley Burr from the Congo (who was visiting us), and myself were stoned and threatened with horsewhipping in this place by Portuguese citizens for going out into the highways of this town of five thousand inhabitants to preach the Gospel to the poor, who heard us gladly. Here, as in other places in this land, we have listened to the cry of the outcasts of humanity, cast out to die by their owners when they had passed their days of usefulness. We have taken them in and tenderly cared for them, and endeavored to tell them of the “Friend of sinners” and outcasts, and when their spirits have parted from their poor, crushed bodies, we have followed them to their last resting place and laid them down in their graves in the name of Jesus.

In 1896 the Lord gave me a blessed helpmeet, Jennie M. Taylor, M.D., who came to Angola with Bishop Taylor in 1894. At the District Conference of Angola Missions, held at Quihongoa in May, 1896, it was decided that our scattered forces be more concentrated than heretofore, and my wife and I were stationed at Quihongoa until February, 1897, when we were appointed to Nhangua, a-Pepo, where we remained until called to the Congo Mission Conference.

We cannot say we have seen much fruit of our labors, nor can we point to much that would be called success, yet we feel the assurance that our labor has not been in vain in the Lord, and to God be all the praise for any good which may have been done through us to the souls or bodies of men. I have been an “unprofitable servant.”

June 12, 1897.

CHAS. W. GORDON.

REPORT OF JENNIE TAYLOR GORDON.

After spending six weeks in Monrovia and seven on the Congo, in company with Bishop Taylor, I reached Loanda April 27, 1894.

I remained in Angola nine months, the time being occupied chiefly in dental work. The nine following months were spent on the Congo. I returned to Angola in November, 1895, reaching Loanda on the eighth of that month. Being detained in that city for two weeks I gave lessons in reading and writing to Manuel, the black boy in charge of the house. His eagerness to learn was almost painful. Knowing that I would remain but a short time, he seemed to feel that he must master both arts before I should leave, and it caused a feeling somewhat akin to that which a person would have on sitting down at a table with a half-famished child. Twice daily I read to him the Scriptures in Portuguese and Kimbutu, after which we had prayers. The Lord added his blessing, and both our souls were helped. The boy would tell me from day to day about his trials and persecutions. Unfortunately he had engaged himself to a girl who was not a Christian, and she used to talk to him very emphatically about the folly of being so peculiar. She said she wanted her man to drink, and smoke, and be like other men. She objected to his praying and keeping himself aloof from their heathen festivities. With her relatives and friends to sympathize with her, and urge her on, she made his life very bitter, but was unwilling to relinquish her claim on him. Many times I heard the poor fellow pour out his soul before God about this trial. His life was brightened, however, by coming in contact with others who were glad to listen to his message of salvation. One day he asked if I could give him Bibles for some friends who were interested in the word of life. I had nothing but a few
Portuguese gospels, which I gladly gave him. When he returned he told me how delighted they were to get the books. They wanted to pay him. I said, "Why didn't you take the money?" His reply was, "I wouldn't take money for the Gospel; the Gospel is free!" When I was leaving for Dondo he seemed to feel very forlorn at the thought of being again left without a counselor and sympathizer. Tears stood in his eyes as he said, "One comes and goes away; another comes and goes away. Nobody stays. There's no missionary for Loanda—no missionary for Loanda." Many times since then that wail has come back, "No missionary for Loanda," and I think of that great city, without a single Protestant missionary, and my heart goes out in sympathy for that poor boy struggling alone against such heavy odds. Truly he is a brave soul to stand out so firmly in the midst of such surroundings.

At Dondo I had three, and at times four pupils, all attachés of the place. My time was limited so that I could not take a large number, but many times I felt almost constrained to add to my little flock, even though I was already overworked and my time overcrowded. Little boys would come in from the street and crowd up to my pupils to catch what little they could. How glad I would have been to take them all into the school. On January 12, 1896, I was married to Rev. Charles W. Gordon, who was one of the pioneer missionaries in Angola. After my marriage I gave my time more fully to dental work, but still taught an hour a day. March 11 I started for the interior to do some medical work, seventy-five miles from Dondo. My work finished, I started to return to my husband, but finding my services needed at an intervening station I stopped, and was detained until Conference was called, May 5, 1896. I was then appointed to Quibongoa, my husband being sent on a four months' trip to Loanda and other places.

On July 30 I went to Pungo on professional business. After a month's stay I went to Canadua. Here my husband rejoined me October 14, and a week later our hearts were gladdened by the advent of a little girl into the family. We stayed a month longer at Canadua, my time being spent mostly in bed with a fever ranging from 102° to 105°. At the end of that time it was thought best for baby's health that we should go to Pungo. We remained there two weeks, then came to Canadua, where my husband was much needed.

We went to Nhanguie on February 10. There my most important work seemed to be teaching and training up a young mulatto girl who had been left to my care. I taught a class of native boys for an hour each day, and on the Sabbath read to them out of the Scriptures, teaching them a suitable verse.

As I look back over the past few years in Angola I can see how the Lord has been directing my steps, and I rejoiced to go whithersoever he might send me, yet I much regret the great scarcity of workers, which rendered it necessary for me to be continually on the move, never being permitted to remain more than three months on a station. O, may the Lord send us more workers!

JENNIE TAYLOR GORDON.

REPORT OF ROBERT SHIELDS.

On December 13, 1886, I left Ireland for Angola, Africa. In Liverpool, England, I met that man of God, Bishop William Taylor, D.D., who appointed me to labor in Angola under Rev. A. E. Withey, P. E. On my arrival he appointed me to Malange. Rev. Samuel J. Mead was superintendent. I labored in Malange for about three years and saw some of the natives awakened, and, I trust, converted to God, a few of whom are gone to their reward. One Sabbath I entered a native house, found its owner, who was a tailor by trade, at work. On telling him it was against the laws of God he immediately laid aside his work and listened attentively to the word of God. He and his whole family became interested, especially his eldest daughter, who is now the wife of Bernardo, a native worker
in Malange. My work in Malange was visiting the villages, preaching the Gospel, and house-to-house visitation. In addition to this I conducted a small store. In 1890 I was sent to Nhangue, Rev. William H. Mead, superintendent. During my stay there we started work at Nдумбо Пепо, about six miles from Nhangue. We were kindly received by the native king and held our meetings in his house. Our audience consisted of the king, his headmen, and people from his villages. A good impression was made, but as I was appointed by the District Conference in 1890 to make a start in Quihongon, Brother Mead was not able to follow up the work alone. Sammy Mead, a dear boy of thirteen years, was my helper at Quihongon. He died here a few months after our coming. We began our services immediately and generally had three on Sabbath. January, 1891, I was called to Dondo by the presiding elder. Here I spent about seven months. At the District Conference of 1891 I was appointed to Pungo Andongo, where my time was given to storekeeping as a means of support. We held two native services every Sabbath in our little chapel. We also visited the villages and jail, and gave simple remedies to the sick, who always received us kindly. About this time we opened our Canandua Nursery, which now numbers ten native children, who are supported from the profits of the Pungo Andongo store. At the District Conference of 1895 I was appointed to Nhangue, where we remained about six months. On account of sickness we returned to Pungo Andongo.

We were reappointed to Pungo at the District Conference of 1896. Our work in Pungo at present is as follows: Three native services on Sabbath, a native service every alternate day, and storekeeping as a means of support. By the kindness of the American and Foreign Bible Society of London we have been enabled to give away several hundred Bibles, Testaments, and Gospels, which were thankfully received.

Since my coming to Angola I have always felt that the special work God had committed to me was visiting the villages, getting acquainted with the natives, holding cottage meetings among them, and instructing them in the first principles of the doctrine of Christ. After I understood a little of the language my first three years were principally given to this work, and by the blessing of God I was not without some success. I have felt for some time that God would give me the desire of my heart, so I might be free for this part of the missionary work, which, I feel, laid on my heart. We all know how impossible it is for one man to take entire charge of a station, conduct a store for support of same, and attend the numberless things which daily come up. Yet I say not my will, but Thine be done.

Pungo, Andongo, June 9, 1897.

ROBERT SHIELDS.

REPORT OF MRS. ROBERT SHIELDS.

I arrived at Luanda July 21, 1894, and was appointed by Bishop Taylor to Malange as teacher. Taught there eight months.

At the Conference of 1895 I was appointed as teacher to Sister Minnie Mead's children, either at Nhangue or Pungo, as she should choose. Sister Mead failing to come, I took up the work of housekeeping at Nhangue. Here I taught two native children, studied the languages, and helped in the Sabbath services.

In 1896 we were appointed to Pungo Andongo, and during the past year some attention has been given to the languages, and some teaching done, but principally the engaging in household duties.

These three years have been full of God's mercies, and I have found with gladness, to some extent, the truth of Christ's words, Matt. 19. 29, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

MRS. LOUISE R. SHIELDS.
REPORT OF MRS. MARY B. SHUETT.

We arrived in Loanda July 22, 1894, and hastened inland to the coming Conference to be held at Quinhongo August 17; arriving on the 16th. We were appointed by Bishop Taylor to Quinhongo with all those holy saints. I tried to study, but found it up-hill work. I had a few duties daily to perform. We were called suddenly by the presiding elder to Pungo Andongo July 17, 1894. At the Conference beginning the 26th of the same month the presiding elder put us in charge there. I had a little boy, Tony Beza, whom I kept in school three hours a day, four days in a week, with other duties. On the 26th of February, 1896, we were again changed to Nhangua-a-Pepo. Here we had short services with the natives (the same as at Pungo) every other day. These I always felt my duty to attend. Here also it pleased God to take from me my precious husband and, I fear, to some extent, though unconsciously, my crutch. I looked upon him as the missionary. But I stop not to ask my all-wise God why he was taken and the "cumberer of the ground" left. Before help could reach us Tony and I were alone at nights with dear husband, and baby was sick at the time from Monday till Friday. But is this missionary work? Then the presiding elder with other help came, and stayed until after husband’s burial, which occurred April 21. He then brought us all to Conference beginning May 5, 1896. This appointed me to Pungo. Here I acted in the capacity of matron. Brother Shields thought Sister Collins needed a rest; so I went down to Canandua and took charge of her children that she might go to Pungo for two weeks. I was also called to Quinhongo to take care of Sister Dodson’s children while she was sick. This year I have studied Kimbundu (more than any time previous) from one hour to an hour and a quarter, five days in a week, when able. I taught a verse of Scripture in Sunday school, and have visited a little at all the above places, and sewed for Sister Shields. I feel especially led to mention that after they received notice of dear husband’s death in the Tabernacle Church, at Dallas, Tex., I received a letter requesting me that while I had health and strength to make provision for my baby by willing him away, saying, “You may die any time.” The question was asked, “Who do you want to have him?” intimating that I had access to any household in the Woman’s Foreign Missionary Society of that Church. I felt highly honored at such an opportunity. Thinking I would not see the presiding elder for some time, and feeling desirous to answer it, I took it to God in prayer, and after some thought and prayer I came to the same old conclusion—that he (John C. Shuett) should live and die in Africa. This was my choice, believing that God would provide the necessary education for him. I committed it to the presiding elder, and he was of the same opinion. So I feel doubly secure in committing him to the Bishop God has sent us. And praying, “Head of the Church, be the guardian of my boy,” I do praise God with all my heart for being here in his will.

MARY B. SHUETT.

REPORT OF MISS SUSAN COLLINS.

I left New York April 6, 1887, and reached Kabinda, Africa, May 28. I was there nearly six months. In December of the same year I was placed at N’ombe, where I remained until July, 1889. My work there was housekeeping and teaching.

I was then appointed by Bishop William Taylor to Angola, and reached Pungo Andongo the following September. I remained at Pungo Andongo until June, 1890. Brother Withey then sent me to Malange to help in the school there, and I was in Malange twenty months.

I then requested Brother Withey to place me alone at Canandua, so that I might open a home for children; which he kindly did. So in February, 1892, I left Malange and went to Canandua. The following month I had two little boys given to me. I lived alone with them until the following September. A friend of mine in America had sent me sixty
dollars to redeem two little girls, and about this time Brother Shields found two and
redeemed them for me. With this little family of four I lived until April, 1893, when
about this time two more were added to our number. And so on Brother Shields has
gathered them in for me, until now I have ten. Some of those that were given to us have
been taken away, one after a year and another after nine months.

We have school usually four hours in the forenoon for four days each week. In the
afternoon I teach them various things, such as sewing, cooking, washing. I teach the
boys to work in the garden, cut wood, and bring water. In each case I teach them to
read in their own language first, and then in English. Four or five of them read in the
English Bible as well as in the Kimbundu, so we read English or Kimbundu each morning
before prayers. In the evening I teach them Bible verses and catechism, etc. Thursday
evening we have our prayer and class meeting.

I have regretted that I hadn't as many as I could take care of. They give me but very
little trouble, and I believe that they have the fear of God before their eyes to some extent.
And my greatest desire for them is that they may all be soundly converted to God.

Canandua, June 9, 1897.

SUSAN COLLINS.

REPORT OF MRS. S. J. MEAD.

We give praise to the three-one God, Father, Son, and Holy Spirit, for the way he hath
led us in this heathen land in days of prosperity, in days of adversity, receiving all with a
thankful heart, as coming from the God of love who never changeth, the same yesterday,
to-day, and forever. The joys of the Holy Spirit have been so great to us that the daily
cross has not seemed heavy, being in the yoke with Jesus, and thus we are enabled to say,
"Our light afflictions, which are but for a moment, work out for us a far more exceeding
and eternal weight of glory as we aim at the things eternal, which are not seen but by the
eye of faith." Our treasure is in heaven, and there we look for the recompense of the
reward. So we have not been plodders in this pioneer work, without hope, but with the
daily consciousness that we are workers together with him, through him who loveth us
and hath washed us from our sins in his own blood; and we believe it to be the voice of
every true missionary in this field of labor, that the hundredfold hath been given according
to the promise of God.

We came to Africa in the year 1885, and believe our call was from God; and our delight
has been in doing his will, and we still trust him for our future who hath said, "I will
never leave thee nor forsake thee."

My first years were passed in much weakness of body, but attended with great mercies
from the presence of the Lord, which kept my heart cheerful and full of hope. While
lying on my bed I was enabled to continue teaching the little children, which was a source
of much comfort. I felt no drawing to return to my native country, and believed it not to
be the will of the Lord at that time. I trusted my case in the hands of our Great Physician,
using the means he had given. When these failed he gave me faith to come to him
according to the promise in James 5. 14, and the Lord laid his healing hand upon me
and I was made whole. Since that hour I have particularly felt the call of God to labor
for the little children in Africa.

We feel grateful to the Lord for leading us to Queusa, as it has proved a blessing in
many ways, among them in taking the children away from the influence of the village, and
living in tents, which has been a great blessing to my health. The discouragements at
times have been many, as the children were obliged to be more or less scattered and their
discipline and order much broken, and we have been reminded of what Mrs. Susannah Wesley
wrote about her children in the time of building their new house—how it took many
months of patient labor to bring them again under proper discipline. Our building has
gone on with prayers and tears before the Lord, feeling our great helplessness and need, but his divine strength, and heavenly guidance, and the promise verified, "The righteous cry, and the Lord heareth them and delivereth them out of all their troubles."

As regards special missionary work my duties are so various that it will be difficult to write them, and I am often led to ask, What am I doing in this land? Surely not much to be seen. There is an old saying, "A mother's work is never finished"—little frocks to be made, garments mended, the house guided, the children taught, the sick cared for, etc.

We have been without a teacher for the children much of the time through all these years. During the last two years our time has been much divided between the two stations. But since coming to Africa, whatever has come to my hands to do I have considered it as the Lord's work for me, and endeavored by his grace to do all heartily as unto him, looking not for the praise of men, but of God. Our children are now getting older and becoming helpers in all the mission work, assisting in the daily teaching. The Scriptures, commandments, and catechism are taught in connection with books; some progress has been made in music. The little girls are being taught to cut and make their own garments. Nearly all of our sewing this year has been done by hand, as we had no machine at the new station.

We endeavor daily to combine piety with knowledge, praying and laboring for the kingdom to come, and looking to God for the increase, knowing his Spirit alone can change the heart. Many of our girls and boys who were brought up in the mission now have homes of their own, and, we trust, are living Christian lives, and their little ones being taught the fear and love of God.

My native sisters have been of much assistance this past year. The sacrificing love and patience of our dear sister, Mrs. Minnie Mead, through all these years is indeed praiseworthy, and her help as a faithful missionary worker invaluable.

We need the prayers and loving sympathy and patience of the Church in this common work of our Master; our mistakes are many, and we have great cause to mourn, and yet to rejoice, to see his workings in our midst. We lift our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, who made heaven and earth.

Thine is the kingdom, thine the power, and thine the glory forever. MRS. S. J. MEAD.

REPORT OF MRS. WILLIAM H. MEAD.

With my husband and six children I came to Africa in Bishop Taylor's first party of missionaries to Angola in 1885. I have spent most of my time at two stations—Nhangu and Malange—the first seven years entering into the various duties of pioneer work, teaching and caring for my own children, as well as assisting in caring for others in sickliness and deaths. After the death of my dear husband, which occurred on December 23, 1891, I went to Malange, giving my time more fully to the native work in the religious services, seeing to food, sewing, making bread to sell in the store, etc. I have had the privilege of visiting some of the sick and dying in their homes and administering to their souls and bodies, some of whom I expect to meet in heaven. MINNIE A. MEAD.

REPORT OF J. H. MEAD.

With father and mother I came to Africa in Bishop Taylor's first party of missionaries to Angola. Here for the last six years I have been variously employed. At Malange my work was at first felling and hauling logs to be sawed into lumber, the greater part of which was sold. Then came carpentering, such as helping to build houses, repairing, making lamp-posts for the Portuguese government, laying adobes, stone floors at Quessua-farming, etc. I have been more or less engaged in spiritual work, visiting the sick, inter
preting, and telling the people of Jesus. I taught daily a native boy of the mission, who was with me most of the time, to learn the carpenter's trade, to read and write in English, Portuguese, and his native language. At present I am engaged at Quihongo as assistant in mechanical labors and instruction.

Quihongoa, June, 1897.

JOHN HOWARD MEAD.

Act of Transfer from Bishop William Taylor to Bishop J. C. Hartzell,
as his Successor in the Bishopric of Africa.

KNOW ALL MEN BY THESE PRESENTS, That, Whereas, I, WILLIAM TAYLOR, Bishop of the Methodist Episcopal Church for Africa, have heretofore received certain money and other property for use in establishing and maintaining missions in Africa, intending that on my death or retirement from active management and supervision of such missions that such property should pass in trust for the perpetuation and maintenance of such work to the Bishop of the Methodist Episcopal Church of Africa who should be elected by the General Conference as my successor, and that such Bishop should have all the power in regard to such property, and in regard to the receipt and application of moneys thereafter received for such work that I have enjoyed; and,

Whereas, JOSEPH C. HARTZELL was in May, 1896, by the said General Conference duly elected, and has been duly consecrated as Bishop of the Methodist Episcopal Church for Africa, and is my successor in said office;

Now, Therefore, I, BISHOP WILLIAM TAYLOR, of Africa, desiring to be relieved of further management and responsibility in regard to the financial and business administration of said missions, do hereby sell, assign, transfer, convey, and confirm to said JOSEPH C. HARTZELL, Bishop of the Methodist Episcopal Church for Africa, and his successors in said office forever, all the property, both real and personal, of every kind and nature whatsoever, including moneys and choses in action of every kind which I now have, or to which I am, or may become entitled as trustee for the benefit and maintenance of missions of the Methodist Episcopal Church in Africa; and I do hereby appoint and constitute the said JOSEPH C. HARTZELL, Bishop of the Methodist Episcopal Church for Africa, and his successors in office my true and lawful attorneys for me, and in my name to receive, collect, possess, and apply for the said mission work in such way as they may from time to time deem most advantageous for the said mission work any and all bequests, legacies, devises, gifts, and any and all property, both real and personal, now and hereafter given to or acquired by me for such work, and to make, execute, acknowledge, and deliver any and all instruments, including deeds and mortgages for the better carrying out of the above-named purposes, hereby ratifying and confirming all that my said attorneys may do, it being my intention by these presents to invest the persons who from time to time may be the Bishops of the Methodist Episcopal Church for Africa with all the property which I now have in trust for mission work in Africa, and to give them as full and ample powers with regard to the receipt, management, and application of said property as I now have, or might hereafter have, hereby constituting them my successors in said trusts.

In witness whereof, I have hereunto set my hand and seal this sixteenth day of June, in the year of our Lord one thousand eight hundred and ninety-six.

WITNESS, MINNIE V. WILSON. WILLIAM TAYLOR. [Seal.]
STATE OF NEW YORK, CITY AND COUNTY OF NEW YORK.

On this sixteenth day of June, 1896, before me personally came BISHOP WILLIAM TAYLOR, to me known to be the person described in, and who executed the above instrument, and duly acknowledged to me that he had executed the same.

JOHN R. HUFF, Notary Public No. 91. [Seal.]

STATE OF NEW YORK, CITY AND COUNTY OF NEW YORK.

I, HENRY D. PURROY, Clerk of the City and County of New York, and also Clerk of the Supreme Court for the said city and county, the same being a court of record, do hereby certify that JOHN R. HUFF, whose name is subscribed to the certificate of the proof or acknowledgment of the annexed instrument and thereon written, was at time of taking such proof or acknowledgment a Notary Public in and for the City and County of New York, dwelling in the said city, commissioned and sworn and duly authorized to take the same, and, further, that I am well acquainted with the handwriting of such notary, and verily believe that the signature to said certificate of proof or acknowledgment is genuine.

In testimony whereof I have hereunto set my hand and affixed the seal of the said court and county the seventeenth day of June, eighteen hundred and ninety-six.

HENRY D. PURROY, Clerk. [Seal.]
**In Memoriam.**

**OUR HONORED DEAD—ANGOLA.**

<table>
<thead>
<tr>
<th>NAME</th>
<th>AGE</th>
<th>DIED</th>
<th>PLACE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charles L. Miller</td>
<td>22 years</td>
<td>May 8, 1883</td>
<td>Loanda</td>
</tr>
<tr>
<td>Henry Kelly (native)</td>
<td>16 years</td>
<td>Dec. 25, 1885</td>
<td>Pungo Andongo</td>
</tr>
<tr>
<td>Elizabeth Cooper</td>
<td></td>
<td>Aug. 18, 1886</td>
<td>Dondo</td>
</tr>
<tr>
<td>Aunia Smith</td>
<td></td>
<td>Sept. 11, 1886</td>
<td>Malange</td>
</tr>
<tr>
<td>Nellie E. Mead</td>
<td>17 years</td>
<td>Oct. 12, 1886</td>
<td>Nhangue-a-Pepo</td>
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<tr>
<td>Wm. R. Summers, M.D.</td>
<td></td>
<td>May 24, 1887</td>
<td>Luluaburg</td>
</tr>
<tr>
<td>Willie Hicks</td>
<td>3 years</td>
<td>May 30, 1887</td>
<td>Nhangue-a-Pepo</td>
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<td>Mary R. Myers Davenport, M.D.</td>
<td>27 years</td>
<td>July 18, 1887</td>
<td>Dondo</td>
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<td>Edna M. Mead</td>
<td>12 years</td>
<td>Feb. 23, 1888</td>
<td>Malange</td>
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<tr>
<td>E. Hannah Dodson</td>
<td>26 years</td>
<td>Jan. 21, 1889</td>
<td>Canandina (P. Andongo)</td>
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<tr>
<td>Albertha Mead Shields</td>
<td>17 years</td>
<td>July 21, 1889</td>
<td></td>
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<tr>
<td>Mary Estella Withey</td>
<td>14 years</td>
<td>July 30, 1889</td>
<td>Dondo</td>
</tr>
<tr>
<td>Samuel Luther Mead</td>
<td>12 years</td>
<td>Jan. 1, 1891</td>
<td>Quilhongoa</td>
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<tr>
<td>Charles Dodson Mead</td>
<td>6 months, July 8, 1890</td>
<td>Nhangue-a-Pepo</td>
<td></td>
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<tr>
<td>William H. Mead</td>
<td>46 years</td>
<td>Dec. 23, 1891</td>
<td>Nhangue-a-Pepo</td>
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<tr>
<td>Jeanne Peck Dodson</td>
<td>26 years</td>
<td>July 8, 1892</td>
<td>Quilhongoa</td>
</tr>
<tr>
<td>Lottie May Withey</td>
<td>15 years</td>
<td>Dec. 11, 1892</td>
<td>Nhangue-a-Pepo</td>
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<tr>
<td>Florence Steele Withey</td>
<td>18 years</td>
<td>Dec. 12, 1892</td>
<td>Nhangue-a-Pepo</td>
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<td>Bertha Shields</td>
<td>2 days</td>
<td>April 7, 1894</td>
<td>Pungo Andongo</td>
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<td>Lavina Ratcliffe</td>
<td>46 years</td>
<td>Aug. 31, 1894</td>
<td>Quilhongoa</td>
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<td>Mrs. Elizabeth Shields</td>
<td>39 years</td>
<td>June 17, 1895</td>
<td>Pungo Andongo</td>
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<td>Wesley Fletcher Shields</td>
<td>3 years</td>
<td>March 9, 1896</td>
<td>Pungo Andongo</td>
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<tr>
<td>John W. Shuett</td>
<td>35 years</td>
<td>April 20, 1896</td>
<td>Nhangue-a-Pepo</td>
</tr>
<tr>
<td>Young babe of Elizabeth Cooper</td>
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</tbody>
</table>

E. A. Shoreland died March 31, 1888, at Loanda. He had been on the Congo. He came to Loanda sick on his way home, intending to return on the same steamer when she should leave the harbor; but the all-wise God willed it otherwise. He came to us on the 18th of March, and on Saturday, the 31st, 9:30 A.M., he entered into rest. That evening we laid him beside our beloved Brother C. L. Miller, trusting that his spirit had gone to his God.

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1 Ministers.  
2 Missionaries.  
3 Children.
MEMOIRS.

CHARLES L. MILLER.

Brother Charles L. Miller, son of Benjamin F. Miller, was a member of the first party of missionaries which Bishop William Taylor led into Africa. He was twenty-two years of age, and the favorite son of his father, his mother having died and left him under the care of two of his aunts, who were much devoted to him. He came from Baltimore, Md., where he was very zealous among the churches during revival seasons, in which work he was much appreciated.

The convention in Brooklyn of the missionary party just before leaving for Africa enlisted his earnest support, and he was very diligent in seeking by correspondence to promote the early attendance of outgoing missionaries as a means to strengthen their souls for coming trials.

On shipboard he manifested a sweet temper and modest bearing. The missionary party arriving in Loanda, and, being detained there, he was ever ready cheerfully to bear his part in whatever pertained to the general good.

His Bible was his favorite companion, and his naturally sweet face was lighted up with something deeper than mere good looks.

He seemed firmly to believe that he was to experience an entire immunity from sickness, which he ever declared to all as a universal privilege. This he carried to the extent that he would not suffer an eruption upon his face to be punctured, and later on as the preliminary of his death sickness showed itself in a fainting spell, when one ran for water he forbade him, with raised arm, to use it for his relief; and when at length, the disease having progressed beyond the power of medical skill, he agreed to take medicine, it seemed such a blow to his sensitive soul that Bishop Taylor declared it seemed he was taken in the mercy of God, lest, on recovery, he should suffer remorse at the fear of having displeased God in resorting to medicine, so deeply had the matter become interwoven with his religious experience.

Whatever lesson may be drawn from this first bereavement of our missionary party, or whatever may be said pro or con, this is sure, that there was no one who knew the young man but recognized in him a sincere and pious soul.

He lies buried in the Protestant cemetery in Loanda, awaiting the resurrection of the just.

HENRY KELLY.

Henry Kelly was a Liberian, a native of the Yey tribe. He was brought up by a missionary named Henry Kelly, a friend of Bishop Taylor, and from him he took his name. He became attached to Bishop Taylor during his first visit to Liberia, and after the Bishop and party came to Angola he followed and joined them in Loanda.

He was one of the pioneer party which came into the interior, and was stationed at Pungo Andongo as helper to Rev. Joseph Wilks. After a few months he was taken sick with smallpox and died on December 25, 1885.

ELIZABETH COOPER.

Elizabeth Cooper, wife of Rev. J. H. Cooper, arrived in Angola in June, 1886, and died of fever following confinement, within two months of arrival, August 18.

Her husband writes: "She died in full and certain hope of eternal life. When voice had failed she lifted her hand and held mine up too, while she waved the Christian's victory over death and the grave."

ANINA SMITH.

Mrs. Anina Smith, wife of Dr. Clark Smith, was from a fine Methodist family in the United States. She had been a lifelong missionary—among the Indians in Oregon in childhood, later in California, again among the Mormons in Utah, and when Africa was
proposed said she was willing to go wherever the Lord called. On the night of her death she said, "I am fully prepared to die."

Her husband, Rev. Clark Smith, M.D., and her four children, as well as her fellow-missionaries in Angola felt that they had sustained a great loss in her death. Her grave marks the resting place of the first missionary who died in Malange, and her memory is precious.

NELLIE E. MEAD.

It was a sad event when the subject of this memoir was taken from our midst. Simple-hearted, sincere, gifted, and unassuming, she sacrificed herself continually in labors of love, and it was the undue exposure of herself to the sun in such activities that caused her sudden and untimely death by congestion of the brain, just as she was rounding into womanhood.

She was a truly pious soul, and not only attended upon the regular means of grace, but it was noticeable that wherever she found others "being instant, out of season," there she was generally found uniting her soul in every good desire.

Her mother, Mrs. William H. Mead, says: "We had been in Africa not quite two years when our eldest daughter, aged seventeen years, was taken by death from our home circle to paradise, after an illness of only a few days. She was a natural musician, and her short life in this land was one of cheerful, loving consecration and zeal for the Master. How deeply did we feel our loss, but our sorrowful hearts were greatly comforted, for we felt she was safe with Jesus, and with her it was all gain."

WILLIAM R. SUMMERS, M.D.

William R. Summers, M.D., died at Luluaburg. He assisted Bishop William Taylor to organize his missionary party of 1884 and 1885, and reached Loanda in time to make arrangements for the reception of the party in March. His medical skill was a great benefit to the party. He was the first Methodist minister who preached the Gospel of the Lord in Malange, South Central Africa. He felt drawn to go into the far interior, where he laid down his life at Luluaburg, May 24, 1887.

WILLIE HICKS.

On May 30, 1887, Willie Hicks, son of William A. and Elizabeth Hicks, of Newton, Mass., aged three years, died of congestion of the brain. He would frequently say to one and another, "I love you," "I love Jesus." He was with us but a few months, but long enough to win our hearts.

MARY R. MYERS Davenport, M.D.

Mary R. Myers Davenport was born in Woodstock, Conn., in 1889. She studied medicine at the Boston University, and graduated from that institution with high honors in 1884. At that time William Taylor, just elected Missionary Bishop of Africa by the General Conference, was calling for missionaries to accompany him into the heart of Africa. She at once offered herself for the difficult and dangerous field. She had thought of entering foreign missionary work in India, but when she heard the call for needy Africa she said, "Anyone would go to India; I will go to Africa." Up to that time Bishop Taylor had not designed to include women in his corps of missionaries for Africa, but she pleaded so earnestly for a place among them that he was persuaded to open the door for the reception of women also. She sailed for Africa in the first party of missionaries of the Methodist Episcopal Church under Bishop William Taylor in January, 1885. When we bear in mind that the perils of living in the Africa climate were then thought to be much greater than they are now felt to be, and that she had no inducement of salary or any earthly Compensation set before her, we may well marvel at her consecration and courage, and ascribe it to its true source, the Holy Spirit of God. In this spirit of self-sacrifice she arrived in Africa in March, 1885. During a stay of four months at Loanda she went through a severe acclimatizing process, but this did not affect her purpose of reaching the far interior; and it was only when it was deemed best to station her and her husband, Clarence L. Davenport (to whom she was married on the voyage to Africa), at Dondo that she consented to relinquish the desire of her heart, to be a missionary to the "regions beyond." She spent the remainder of her life, nearly two years, mostly in native school work and medical practice among the native and European populations of this place.

She gained the respect and love of all classes among whom she labored as a missionary,
and her last words were, "Jesus, I die for thee in Africa." These words are inscribed on the neat marble slab which marks the spot in the public cemetery in Dondo, where her body was committed to the dust to await the resurrection of those who have done what they could for the redemption of Africa.

EDNA M. MEAD.

Edna M. Mead, daughter of William H. and Minnie Mead, was a lovely missionary child. During her last days her heart seemed unusually drawn to the Saviour. She would call the little native girls from their play to pray and seek the Lord, and she would come daily to her teacher to have the Bible read and explained to her. We were cheered by her sweet, clear voice singing the songs of Zion in our mission home. She came to Africa with her parents in 1885 at the age of eight years. She was a willing helper in the work of the mission, and is greatly missed from her place. We trust she rests with those to whom the Saviour said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

E. HANNAH DODSON.

Effie Hannah Brannen, daughter of William B. and Virginia Brannen, of Woods Harbor, Nova Scotia, came to Africa in 1886. Her time was spent in Nhangue-a-Pepo and Pungo Andongo. Coming from a life of struggle and trial, she seemed to blossom out mentally and spiritually among us and find rest for her soul. Her time was spent in studying, teaching, and helping generally. In 1888 she became the wife of W. P. Dodson. Four happy months were spent together, and then God called our beloved sister to himself, at the age of twenty-six. She triumphed in death, saying, "Jesus stands by." We all loved her, and felt that her character could be expressed by the words spoken by Jesus of Nathanael, "In whom is no guile."

ALBERTHA MEAD SHIELDS.

Mrs. S. J. Mead says: "Our beloved niece, Albertha Mead Shields, came with us to Africa in 1885. She was well known among us as one on whom the Spirit of God rested for this work, and, although so young, she immediately entered on her missionary labors, quickly learning the Kimbundu; but, more than this, she possessed the heart-language of love, and won souls to Christ. She had a direct call from God to this work at the age of eleven years. She died at the age of seventeen, July 21, 1889. May she shine as the stars in the kingdom of our Father!"

MARY ESTELLA WITHEY.

Mary Estella Withey came to Africa with her parents in 1885 at the age of ten years. Her mind and heart seemed to outrun her years, and she became interested in all that the older ones were interested in concerning the mission. Especially was she interested in the native boys that were about us (we had no native girls at that time). In her they found a sister, always ready to make or mend their clothes, or bind up their wounds or sores. Often have I seen her kneeling down before some boy, washing and applying some simple remedy to his sore leg, and talking to him about being good. God had blessed her with a sweet voice for singing, which I believe even then she sought to use for his glory; and, as she quickly learned the native language of Angola, she translated one hymn, "Come to the Saviour," into that language, and her voice helped much in our Sabbath services.

In 1889 she accompanied her father to Dondo as company and helper, her mother remaining at Nhangue, fifty-two miles distant, with the three remaining children. While there she showed great interest in the reading and exposition of Scripture by Bishop Taylor and her father, and with a glowing face would say, "O, I do love to hear the Bishop explain the Bible!"

During this time she wrote a letter to a friend in America, from which I take a few extracts:

"We are reading about Noah at family prayers, and it did seem so sad to think of only one man being holy out of all that great people. It seemed to me like this, that Noah told the people that the world would be destroyed by water, and we are here to tell the people to repent, because the world will be destroyed by fire."

"The people here are very dirty; some of them never wash their clothes. I think if they were converted the first thing they would do would be to wash themselves. But if this is their outward look, how must their hearts look to God?"
"In reading Paul’s letters I see that they are full of love; I want my letters to be as full of love as his; and I want to be as holy as he was, which I believe is possible."

She went with her father to a blacksmith’s village, and he spoke to them about the things of God. She said afterward that she feared the people would not understand papa very well, as he did not speak the native language very readily, but she said, “I prayed for you, papa, that God would make them understand, even if you did not speak it just right.”

In July she was expecting to return to Pungo Andongo to attend District Conference, and wrote her joyful anticipations of seeing us all and added, “I want to help and not to hinder.” But a few days before they were to leave Dondo, after an illness of scarcely forty-eight hours, God took her to himself. She suffered much, but when her father asked her if she was trusting Jesus she said emphatically, “Yes.” She died quite suddenly at the last, as her father, alone in a strange city, in the dead of night, was seeking to relieve her as he was able. She was buried in Dondo cemetery, and through the loving labor of Brother W. P. Dodson a neat stone marks her resting place, on which he carved, below the usual epitaph, a lily and the words “Pure in heart,” which we believe was expressive of her life and character. Her age was fourteen years and a half.

SAMUEL LUTHER MEAD.

Samuel Luther Mead, son of William H. and Minnie Mead, died at Quibongoa January 1, 1891, aged twelve years.

At the District Conference of 1890 he was appointed as helper to Quibongoa Station. After a few months’ service there, on January 1, his soul was translated to paradise.

At that Conference God by his Holy Spirit began a deeper work in his heart, and when asked if he would go to Quibongoa as helper he cheerfully responded, “Yes!” He came to me with his Bible in hand, asking me to find for him the account of little Samuel’s being carried into the temple. I found it for him, and he read it over carefully. From that time he seemed happy in doing what he could to build up the new station, and only desired to see father and mother in the will of God.

On his deathbed one said to him, “Sammie, I love you,” to which he responded, mentioning the brother’s name. “Brother ----, I love you.” His precious father, being at Pungo Andongo, was called, arriving a few hours before his death. Next morning, at 2 A. M., he started with Sammie’s remains for Nhange-a-Papo Station, Sammie being carried by four native men, his father riding an ox. In the meantime his mother, having heard of his sickness, started to go to Quibongoa; before she reached that place she met her husband and native carriers bearing the remains of her beloved boy, arriving at Nhange Station after all arrangements had been made for the funeral. He was buried beside his sister and baby brother.

He manifested a consecration to Christ for missionary work in Africa rarely found in one so young.

CHARLES DODSON MEAD.

His mother, Mrs. William H. Mead, says: “Our little Africa-born baby boy, Charlie, loaned to us for six short months, seemed too pure and frail for earth. His pure spirit took its gentle flight the 5th day of November, 1891.”

WILLIAM HUMPHREY MEAD.

Rev. Wm. H. Mead came from hardy and somewhat noted stock, his great-grandmother being the memorable Hannah Dustin.

He was born near Underhill, Vt., and was reared amid the general activities of farm and mechanical life, and, as he was by nature a regular genius, he became one who “could turn his hand” to most anything required, there being hardly any branch of mechanics with which he was not in some degree familiar; whether it required strength and utility only, or if it were a matter requiring taste and skill, he seemed to have resources at hand for the task, and his productions, most always, were characterized with a cunning peculiar to himself.

He possessed a fine mind, which had a good degree of training. He wrote well, and showed a strong understanding in what he took in hand and considerable ability to turn his thoughts into verse. He had a taste for drawing and painting, which he cultivated to
a considerable extent. Music was another faculty which he had not neglected; he could
write it, sing it, and play the cornet well, and the violin and organ to some extent.
It is to be doubted if a missionary of such varied usefulness has ever been among us.
In Vermont he ranged quite a variety of religious experiences which he used to say the
Lord had "put him through," which had the tendency to make him very decided in his
religious views.
He was an intensely earnest speaker, and often pleaded with the degraded inhabitants
of the land with many tears.
To all his good qualities were added, in the closing years of his life, such an amiable
sweetness as endeared him to his fellow-laborers even more than his universal and unselfish
labors.
His widow, Mrs. Minnie Mead, says:
"In December, 1891, my precious husband passed from earth to heaven. He was sick
only four days and five nights. His mind was clear until the last. Such a triumphant
death I never witnessed, such patience in severe suffering—even rejoicing! The morning
before he died (he had had a hard night), just as the light was coming in at the window,
he said, 'My dear wife, I am here this morning where I can hear and see you. Last
night I didn't know as I should be here this morning. How I love to hear your voice! I
doubt if anyone ever received the care you have given me.' He seemed to want his suf-
ferrings to appear as light as possible. At one time, placing his dear hand on my head as
I kneeled beside his bed, he said, 'God has promised to be the widow's God and a father
to the fatherless; he will not leave you comfortless,' many times asking the blessing of
God on me and the children. He told us where to dig his grave; told Johnnie how to
make his coffin, and all about his burial. When in severe pain he so often would pray
this short prayer, 'Lord, help me still, help me through, and help me forever, for Jesus'
sake, Amen.' While we would sob and cry, he never shed a tear. I said to him, 'My
dear one, God has wiped your tears away forever.' He answered, 'Yes.' He continued
to repeat texts of Scripture and parts of hymns, and pray and praise, until his lips only
moved. Just before the last I asked, 'Do you know me now?' He put out his hand and
drew me down and kissed me, and said, 'Yes, my precious wife, I know you, but can't
see you very plain;' then, looking around upon us all, said, 'O, how I love you all!'
After speaking a few words to our children, calling each by name, and speaking to two
natives about their souls, he said, 'O this is life! life! What people call death is properly
life.' I said, 'What a blessed privilege to enter paradise this morning, where all sorrows
cease forever!' He said, 'Praise God.' As I kneeled by his bedside I seemed to follow
him so near to the gate of heaven, but soon lost sight of him and found myself alone with
my four fatherless children for a short time, when I expect, through the grace and merits
of Jesus, to slip through and join my dear ones just out of sight. With my hands I pre-
pared the body of my dear one for burial. Johnnie went out with servants to mark out
the grave beside those of our three children. Then we commenced the coffin. Johnnie,
fourteen years of age, made it; I helped to line and cover it. We had it finished at eight
in the evening, followed by a very dark night, the weather being very warm. We laid
our dear one in the casket, and after prayer and the last look we closed the casket. I felt
my earthy sun was forever set, but comforted my heart in the Lord as a weaned child.
O how consciously did I feel the everlasting arms of God underneath me! Next morning
the natives came early to carry him to the grave. They had been drinking. They took
the coffin and carried it outdoors and sat it down and came in. The leader of them,
placing himself in an easy-chair, said to me, 'Do you think we will carry that coffin to the
grave for nothing?' He said I must pay them first, or they would not go (talking very
loudly). After much talk on their part I explained to them they would be paid. They took
him up and walked in a very rough way, getting out of the path into the grass and
bushes, and tore a hole in the covering of the coffin, laughing and making a great noise.
I told Johnnie to kindly ask them if they would be a little more quiet. They said to keep
quiet, or they would leave him in the grave; so we said no more and walked on. I lifted
my bleeding heart to God with my dear husband's prayer, 'Lord, help us still, help us
through, and help us forever. When we arrived we found a nice deep grave that had
been dug the day before, and when we laid our dear one in the grave I bade them be
quiet and I read the burial service, and, lifting my hands toward heaven, I offered prayer.
Such pity and love came into my heart for those rude, rough men that I was enabled to
really pray for them. Three native women came out of a house by the roadside and showed
some sympathy by walking behind me to the grave, and then accompanying me to my
home and staying with me a little while. I kindly thanked them as they arose to go, and also had the opportunity of telling them of the blessed Comforter.

"My precious husband was here to make all the coffins for our dear children that have died in this land. He was always very cheerful in these times of bereavement, and was such a help to my poor soul. My one ambition, aim, and determination is to be faithful unto death, and by the grace of God to look at the things that do not appear, for our light afflictions are but for a moment."

JEANNE PECK DODSON.

Jeanne Peck was the daughter of Hyrum and Alma Peck, and was born at Wyoming, la., February 17, 1866. She was a superior school-teacher, and, taught for some time in the Central Tennessee College. She came to Angola in company with Bishop Taylor in May, 1891. On August 2 of the same year she was united in marriage with Rev. W. P. Dodson. She had a promising entrance upon her work of teaching, but had to contend with many physical disabilities, and lived only fifteen months in Africa. She died after a very short illness at Quinhongo on July 8, 1892.

We feel we can truly indorse the inscription placed on her grave:

"But thine is still a blessed sleep,
From which none ever wakes to weep."

LOTTIE MAY WITHEY AND FLORENCE STEELE WITHEY.

Lottie May Withey came to Africa in 1885 at the age of eight years. A very quiet, thoughtful child, her inner life was not so easily read as that of her sister, but she gave evidence of true love to God and deep interest in the native people. Retiring in disposition, it was a great cross for her to interpret to the natives anything the natives or others wished to say; and she generally left it to her younger sister, but she often took up her cross in this respect for Jesus' sake. She was making some progress in music, and played most of our native hymns on the organ in Sunday school.

Florence Steele Withey, at the age of five, came to Africa in 1885. A bright, cheerful little spirit, she was the joy of all our hearts. As she grew in years she became a helper in many ways. Quickly catching the native language she became an interpreter for her mother, as together they visited the sick and needy. She and her sister Lottie taught the native boys who were in the mission. A sweet singer, her voice helped us in our services and in teaching others to sing.

In 1892 the two dear girls were stationed at Nlangue-a-Pepo, with their mother and brother Herbert, to hold the station, their father being in Dondo. A bilious fever prostrated the mother and Lottie at the same time. They both became very sick, and it took most of the time and attention of the other two to care for them. A sister from another station coming to their help, our dear Lottie recovered so far as to be about once more, but in weakness, the mother still lying dangerously ill. The father, returning from Dondo at this time, with W. P. Dodson and Sister Catherine MacKenzie, greeted his dear little girls in comparative health, and they sat down by the bedside of his almost dying wife.

The day after their arrival—December 10—Lottie had a relapse and became rapidly worse, and in less than twenty-four hours our little Flossie was prostrated also. As the friends were ministering to her Flossie said, "O, it would be so nice to go to be with Jesus."

On Sunday, December 11, our precious Lottie, aged fifteen and one half years, breathed her last, surrounded by loving friends; and in fourteen hours after our sweet Florence, aged thirteen, slept away her little life.

On Tuesday, December 13, they were both buried in one grave, the mother being carried in her bed for a last look at their peaceful faces as they were carried to their graves.

Their brief lives are ended, but they have left a fragrance in our memories that shall never fade, and heaven is brighter to us as we look forward to that blessed reunion of the one family on earth and in heaven.

BERTHA SHIELDS.

Bertha Shields was born at Pungo Andongo April 5, 1894, and died two days later—April 7, 1894.

"There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

6
LAVIDIA RATCLIFFE.

“Precious in the sight of the Lord is the death of his saints.”

Miss Lavina fell asleep in Jesus Friday evening, August 31, 1894, a little past eight o’clock, age 43 years 4 months 17 days. From childhood she loved and trusted Jesus, the Christ-like life of her sainted mother lending its inspiration in every detail of her life, while her one desire was to grow up into Jesus. She gave largely of her substance, love, and life in the labor which she loved—the spread of the knowledge of the redeeming love of Jesus among those who were without hope. She had often wished to go as a missionary, but felt she would not be accepted. She supported one in the field, rejoicing that she might suffer bodily want while giving thus unto the Lord. When called to go herself, she writes:

“‘My whole being responded.’ If you want me to go, open the way and make it plain to me, and I will go gladly. There was such a sweet peace came over me, and I could not pray any more. I am perfectly calm and peaceful as to the result. I knew it is going to be all right, if they accepted me. I will go with you; if not I shall go where He leads.”

The day before passing heavenward she said, “If He does call to-day it’s all right.” That night she said, “I’m looking upward.” As the hours moved on toward the “opening of the gates” her trust and humility, which had been so simple and childlike, grew more beautiful in their simplicity, culminating just before she passed away in her sweet words so tender and clear, “I believe Jesus.” “We strove to do something; “What are you going to do with me?” “Help you if we can,” we answered. She mildly reproved us. “Why don’t you then? Jesus will care for me.” She asked for water. A short pause, and then with the blessed light of Jesus revealed upon her upturned face she said, “If Jesus can take up a woman like I am, he can take up any of you. Jesus cares for me.” And as heaven opened and the angels attended, she passed away looking “upward,” lost in wonder, love, and praise.

“If our love were but more simple,
    We should take him at his word;
And our lives would be all sunshine
    In the sweetness of our Lord.”

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

“And I heard a voice from heaven saying, The tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

Lavina is safe now in glory, and this is her song:

“Hallelujah! ’tis done, I believe on the Son;
    I am saved by the blood of the crucified One.”

ELIZABETH SHIELDS.

Mrs. Shields was a daughter of Mr. William Whiteside, who was an unusually devoted class leader and local preacher on the Newry Circuit, Ireland, and elsewhere for about forty years. She went to Africa nearly five years ago, which was about two years after her father’s death. On her arrival she was married by Bishop Taylor to Rev. Robert Shields, who had been there several years at that time.

Her transition from earth to heaven occurred after a brief illness, on June 17, 1895, after four years of consecrated service for the Master. She triumphed gloriously over the last enemy. To her it had no sting. She gave clear testimony to full salvation, saying, “The blood of Jesus Christ cleanseth me from all sin,” and then would repeat, “From all; not a spot remains.” Some hours before her death she called us to her side and said, “Jesus has called me home.” She praised God with a loud voice the night before she passed away. Another time she said, “I’ve got the anointing, I’ve got the anointing.” A native woman came in to see her the day she died and said she never saw a person die like that before. When this woman was in she sang the following lines:
"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

I said to her once, "Jesus is precious!" to which she replied, "All my desire is in him." She was completely taken up with Jesus, full of his praise, and was conscious to the last. About her last words were, "Blessed Jesus, lovely One."

The above is a forceful illustration of Mr. Wesley's remark, "Our people die well," at least so far as our African missionaries are concerned. Many would covet so triumphant a death and so glorious a reward, who would recall from the self-sacrifice on which they were conditioned.

WESLEY FLETCHER SHIELDS.

Wesley Fletcher Shields, son of Robert and Elizabeth Shields, was translated to heaven from Pungo Andongo March 9, 1896, aged three years and four months. His last words were, "Papa, Wesley wants to go to heaven; " Jesus died for Wesley; " Jesus loves Wesley."

Thus through the merits of his blessed Redeemer his purified spirit entered the place where holy writ says, "Of such is the kingdom of heaven." A short time before his death he sang, "Jesus loves me, this I know" as if his little soul was lost in the very thought and his spirit already with Jesus.

"There is a language
Of the love of God,
Which even children's hearts,
Illumined by the Spirit's light,
Can know and feel and want."

He was buried in the mission burying ground at Canandua, Pungo Andongo,

"Till the day dawn and the shadows flee away."

JOHN WILLIAM SHUETT.

Our brother, John William Shuett, was born in Germany in 1861. When he was but two years old his parents came to America and settled in Ohio. At sixteen he left home, and his checkered career began. He saw much of the West as confectioner's boy on a railway train. Then followed varied experiences among the gold diggers of California and the silver miners of Colorado, with a change to the cattle ranches of Wyoming. Later we find him keeping a restaurant in Texas. As assistant to an apothecary in Ohio he learned considerable about drugs and their uses. Finally he settled in Dallas, Tex., being employed by a large firm dealing in coffee and spices.

While in Dallas he boarded with a Methodist lady, who invited him to go to church one night. He formed such a poor opinion of the minister's ability that he determined not to go again. The next Sunday, however, his landlady asked him to deliver a note to a young lady in the church. Being of an accommodating disposition, he consented to do so. After service he made his way toward the front of the church to discharge his commission. As he did so he was met and cordially greeted by an acquaintance, who at once introduced him to the minister. The latter seized the opportunity to speak to him about his soul and the necessity of preparing in this life for the world to come. Our brother was much affected by the warning. For some time he walked restlessly up and down the streets, trying to settle the question between his soul and God. Finally he wandered out to a lonely bridge on the outskirts of the town, and there interceded with God until he found peace. This was in 1889. He joined the Tabernacle Methodist Episcopal Church of Dallas, where he remained and worked for five years. He then felt that the Lord had some special work for him to do, whether among the Indians or the Negroes of the South he knew not. He went to the Moody Institute of Chicago in January, 1894, to secure a preparation for the Master's service, believing that he would reveal the way in due time. While here he became convinced that Africa was God's chosen field for him. In the Chicago Training School he had a friend who was likewise preparing for the Lord's work with the expectation of going to Africa. They both felt convinced they could do more effective work by a union of efforts, and accordingly on May 22 the Rev. J. W. Shuett was married.
to Miss Mollie Sorrell. The same day they started for New York, preparatory to sailing for Africa.

They landed in Loanda on July 20, and in a few days started for the interior. The Conference then in session appointed them to Quinhonga, where they remained eleven months. While at Pungo—their next appointment—Brother Shuett had a severe attack of bilious fever, from which it is thought he never fully recovered. In the latter part of February, 1896, he, with his wife and child, were sent to Nhangu-a-Pepo, where he remained until the great Head of the Church appointed him to his "unchangeable home."

On Monday, April 13, he had a slight attack of fever, which returned the next day. On Wednesday his temperature reached 105.6 degrees. His wife felt that his condition was serious and sent to the nearest mission station for help. All that could be done was done, but his temperature went down to a degree below normal, and remained so until his death. He seldom complained of pain, but said he was so tired and always thirsty. He vomited frequently, and was able to retain but little nourishment. Thursday, the sixteenth, he expressed a conviction that he would not recover, and gave instructions about his burial. He lingered until Monday, April 20, his spirit passing away at day dawn. "He saves my soul," were the last words he put together. He was buried Tuesday at 8 a.m., a Kimbundu service being held in the church and an English service at the grave.

Brother Shuett was such a man as one rarely meets. Of diversified gifts, he was able to apply himself to almost any sort of mental or physical labor. With a mind eager for knowledge, he read such books as would be of practical use to him, and laid up a stock of information that was surprising in its variety and accuracy. With ability and love of intellectual pursuits, he was yet content to occupy himself in the humblest kinds of manual labor when such fell to his lot. Contentedness and resignation were notable qualities in him. Of what we who remain might emulate him in this and truly learn, "in whatsoever state we are, therewith to be content." And, like him, may we be ready when our time comes to depart this life and feel, as he did, that "to die is gain."

The following is an incomplete record of the names, dates, and places of death of missionaries on the Congo, except the last named, who was not of the Congo Mission, but of Inhambane, on the East Coast, where she died.

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<tr>
<th>Name</th>
<th>Date</th>
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<td>William R. Summers</td>
<td>May 24, 1897</td>
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<td>John A. Newth</td>
<td>Feb. 8, 1888</td>
<td>Sadi Kabanza</td>
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<td>A. E. Shoreland</td>
<td>Mar. 31, 1888</td>
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<td>April 1, 1889</td>
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<td>J. S. Cutler</td>
<td>May 3, 1888</td>
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<td>Mary A. Angus Walker</td>
<td>——, 1888</td>
<td>At sea</td>
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<td>J. L. Judson</td>
<td>Nov. 8, 1888</td>
<td>Loanda</td>
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<td>Grant Cameron</td>
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<td>Charles Peters</td>
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<td>Bradley L. Burr</td>
<td>Feb. —, 1894</td>
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<td>James A. Harrison, M.D.</td>
<td>——, 1894</td>
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<td>D. E. Walwrath</td>
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<tr>
<td>Mrs. William Snape</td>
<td></td>
<td>On way home</td>
</tr>
<tr>
<td>James W. Jensen</td>
<td></td>
<td>Manyanga</td>
</tr>
<tr>
<td>Mrs. Erwin H. Richards</td>
<td></td>
<td>Inhambane, East Coast</td>
</tr>
</tbody>
</table>

Note.—This being the first session of the Congo Mission Conference, the above record is necessarily incomplete.
<table>
<thead>
<tr>
<th>Names of Charges</th>
<th>Church Membership</th>
<th>Sunday Schools</th>
<th>Church Property</th>
<th>Day Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of Probationers</td>
<td>No. of Full Members</td>
<td>No. of Schools</td>
<td>No. of Officers and Teachers</td>
</tr>
<tr>
<td>1 Cambadu, Angola</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2 Dundo, Angola</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>3 Inhambane, East Coast</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>4 Loanda, Angola</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>5 Malange, Angola</td>
<td>12</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6 Nhangua-a-Pepo, Angola</td>
<td>..</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>7 N'tombi, Congo</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>8 Pungo Andongo, Angola</td>
<td>2</td>
<td>13</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>9 Quessua, Angola</td>
<td>24</td>
<td>12</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>10 Quimhonga, Angola</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>11 Vivi, Congo</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>51</strong></td>
<td><strong>36</strong></td>
<td><strong>8</strong></td>
<td><strong>16</strong></td>
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</tbody>
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