Minutes of the
East Central Africa Mission Conference of the
Methodist Episcopal Church
1910

Official Record, Seventh Session
The Arrival of Bishop Hartzell.
MINUTES
OF THE
SEVENTH SESSION
OF THE
EAST CENTRAL AFRICA MISSION CONFERENCE
OF THE
Methodist Episcopal Church

HELD AT OLD UMTALI MISSION
OLD UMTALI, RHODESIA AFRICA
August 17—September 3, 1910

PRESIDENT
BISHOP JOSEPH C. HARTZELL, D. D.
Miss Bjorklund and Girls' School at Gikuki.

Native Workers.
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MISSION CONFERENCE

MISSION ROLL

Conference Members:

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<thead>
<tr>
<th>Names</th>
<th>Post Office Address</th>
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<tbody>
<tr>
<td>Buchwalter, A. L.</td>
<td>In America (Monrovia, Cal.)</td>
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<tr>
<td>Coffin, S. D.</td>
<td>Umtali, Rhodesia</td>
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<tr>
<td>Ferris, J. E.</td>
<td>In America (Price, Utah)</td>
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<tr>
<td>Gates, J. R.</td>
<td>Old Umtali, Rhodesia</td>
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<td>Greeley, E. H.</td>
<td>In America (150 Fifth Ave., New York)</td>
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<td>Gurney, S.</td>
<td>Mrewas, Rhodesia</td>
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<td>Howard, H. N.</td>
<td>Old Umtali, Rhodesia</td>
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<td>Keys, P. W.</td>
<td>Inhambane, East Africa</td>
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<td>Richards, E. H.</td>
<td>In America (Elyria, Ohio)</td>
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<td>Stockdale, G. A.</td>
<td>Umtali, Rhodesia</td>
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<td>Terrill, W. C.</td>
<td>Inhambane, East Africa</td>
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Conference Probationers:

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<tr>
<th>Names</th>
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<tr>
<td>Conquer, T.</td>
<td>Penhalonga, Rhodesia</td>
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<td>Navaess, T.</td>
<td>Inhambane, East Africa</td>
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<td>O’Farrell, T. A.</td>
<td>Umtali, Rhodesia</td>
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<td>Sikobele, M. M.</td>
<td>Inhambane, East Africa</td>
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Missionaries, Not Members of the Conference:

<table>
<thead>
<tr>
<th>Names</th>
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<tr>
<td>Bell, Miss E. M.</td>
<td>Umtali, Rhodesia</td>
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<tr>
<td>Bjorkund, Miss E. E.</td>
<td>Inhambane, East Africa</td>
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<tr>
<td>Mullikin, Miss P.</td>
<td>Umtali, Rhodesia</td>
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<td>Persson, Mr. J. A.</td>
<td>Inhambane, East Africa</td>
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<td>Roberts, Mr. G. A.</td>
<td>Old Umtali, Rhodesia</td>
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Missionaries of the W. P. M. S.:

<table>
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<tr>
<th>Names</th>
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<tr>
<td>Coffin, Miss S. J.</td>
<td>Old Umtali, Rhodesia</td>
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<tr>
<td>Nourse, Miss E. D.</td>
<td>Old Umtali, Rhodesia</td>
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Other White Workers:

<table>
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<tr>
<th>Names</th>
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<tbody>
<tr>
<td>Buchwalter, Mrs. A. L.</td>
<td>In America (Monrovia, Cal.)</td>
</tr>
<tr>
<td>Coffin, Mrs. S. D.</td>
<td>Umtali, Rhodesia</td>
</tr>
<tr>
<td>Ferris, Mrs. J. E.</td>
<td>In America (Price, Utah)</td>
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<tr>
<td>Gates, Mrs. J. R.</td>
<td>Old Umtali, Rhodesia</td>
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<tr>
<td>Hart, Miss.</td>
<td>Umtali, Rhodesia</td>
</tr>
<tr>
<td>Howard, Mrs. H. N.</td>
<td>Old Umtali, Rhodesia</td>
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<tr>
<td>Keys, Mrs. P. W.</td>
<td>Inhambane, East Africa</td>
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<tr>
<td>Richards, Mrs. E. H.</td>
<td>In America (Elyria, Ohio)</td>
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<tr>
<td>Runfeldt, Mrs. C. G.</td>
<td>Inhambane, East Africa</td>
</tr>
<tr>
<td>O’Farrell, Mrs. T. A.</td>
<td>Umtali, Rhodesia</td>
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<tr>
<td>Terrill, Mrs. W. C.</td>
<td>In America, (1288 Early Ave., Chicago)</td>
</tr>
<tr>
<td>Till, Mrs. C. S.</td>
<td>Old Umtali, Rhodesia</td>
</tr>
<tr>
<td>Till, Mrs. C. S.</td>
<td>Old Umtali, Rhodesia</td>
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NATIVE WORKERS, UMTALI DISTRICT

Apiri, James
Bojonge, Adam
Chumi, James
Caplen, Daniel
Chimbadzwa, Isaac P.
Chirahwe, Joseph
Chinyere, Daniel
Chikoja, Andrew
Darikwa, Isaiah
Dawa, Thomas K.
Flaha, Joseph C.
Faku, John
Faku, Clifford
Jamakanga, Peter
Jijita, Nathaniel
Gwizo, Nathan
Kapyepeye, Austin
Kachisi, Lister
Kalosha, Aaron
Kachisi, Anderson
Kusekwa, Jona
Makweshe, Richard Pambayi
Munjoma, Isaiah V.
Matimba, Samuel
Mzanywa, John
Madinga, Geo. S.
Murahwa, Andrew

Muredzwa, V. Joshua
Mari, Stephen
Mulilo, James
Marange, Thomas
Manjengwa, J. Mandara
Mandisodza, David
Mukahanana, John W.
Mbengo, Andrew
Makumbo, Pendeke
Nyakwamgambo, Timothy
Nyabando, James
Nehemiah
Nsingo, Solomon
Potter, John C.
Pasie, Nathaniel
Peranyi, P. U.
Sanhwe, Enoch
Sadambo, Gezana
Sakutombo. Elijah
Sungweni, John
Sidembo, Charley
Tabvuma, Herbert S.

Vilika, James
Yafele, Wm.
Yafele, Chas.
Zembe, Paul
Zuze, Jake

Bible Women.

Mufambiswa
Mutisaswa
Mutizisiswa
Mukonyerwa
Pfumayindisu

Mutengenyi
Mwaringisenyi
Mwa'wonungenyi
Zwisi
Simbi
NATIVE WORKERS OF THE INHAMBANE WORK

Biyeni Jon  Masinga Paulusi
Calafu Josefa  Mabunda Jina
Cabela William  Malata Kaptini
Cigwani Filipu  Mapengisi Josefa
Dimandi Tom  Madanjele Samueli
Farangwani Natali  Mbelisis Samueli
Fikling Jeremiya  Marule Danyeli
Goodenough  Masuke Masuke
Gwambe Filipu  Mabangana Paulusi
Hlalala Moses  Malahisi Petros
Humbani Enosi  Makombo Aroni
Humbani James  Mgulwini Isaya
Indaba Samueli  Nyosameni Isaya
Kobeni Jopela  Nyapuri Davida
Kolesi Jaketi  Nyakoko Jon
Langa George  Ngonyameni Amosi
Lirali James  Perengi Samueli
Marime Samueli  Pembe Pinetown
Marime Gad Alexander  Pongo Diki
Malate Bob  Solomoni
Mangwenyana Samueli  Senga Hamela
Mangeni Jeremiya  Shipizini Piti
Mangunde Simoni  Tamele Semende
Mungwanbe Brofisi  Tembe Timoti
Masitini Mateu  Xikokotsa Johannes
Mandhlakasi Petro  Xilenge Sabia
Mangoro Rumford  Xirinze Benjamin
Mazibe William  Xigwelani Tom
Mkambi Anglazi  Xihuvi Jon
Mkambi Muzaondo  Xitsibenzi Kaifasi
Mkambi William

Bible Women.

Kiyasawu  Kamiza
Fazenda  Njulumazi
ORGANIZATION

President ......... Bishop Joseph C. Hartzell, Funchal, Madeira Islands.
Secretary ................. Eddy H. Greeley, Umtali.
Assistant Secretary ...... Samuel Gurney, Mrewa's.
Treasurer ................. Shirley D. Coffin, Umtali.

Committees.


Resolutions—W. C. Terril, T. A. O'Farrell.


Board of Examiners—J. R. Gates (Chairman), W. C. Terril (Registrar), G. A. Stockdale, S. D. Coffin.

Publishing Minutes—E. H. Greeley, S. Gurney.


Woman's Work—The Ladies of the Mission: Mrs. W. C. Terril, Chairman; Miss E. D. Nourse, Secretary.

MINUTES OF THE SEVENTH SESSION
OF THE
EAST CENTRAL AFRICA
MISSION CONFERENCE

FIRST DAY—WEDNESDAY, AUGUST 17th, 1910.

Opening.—The East Central Africa Mission Conference assembled for its Seventh Session on Wednesday, August 17th, 1910, at 9 A. M., in the Church at Old Umtali Mission, Bishop Joseph C. Hartzell presiding.

The hymn beginning "And are we yet alive" was sung, after which the Sacrament of The Lord's Supper was administered by the Bishop, assisted by J. R. Gates, S. D. Coffin, W. C. Terrill, S. Gurney and T. Nevess.

Roll Call.—The Secretary of the last session of the Conference, Eddy H. Greeley, at the request of Bishop Hartzell, called the roll of the Conference and Conference workers, and the following responded to their names:


Probationers.—Eddy H. Greeley, Frederic Conquer, Pliny W. Keys, Herbert N. Howard and Tizore Navess.

Missionaries not Members of Conference.—George A. Roberts, Thomas A. O'Farrell, Miss Edith M. Bell, and Miss Pearl Mullikin.

Missionaries of the W. F. M. S.—Miss Sophia J. Coffin and Miss Emma D. Nourse.

Other White Workers.—Mrs. S. D. Coffin, Mrs. J. R. Gates, Mrs. H. N. Howard, Mrs. P. W. Keys, Mrs. T. A. O'Farrel, Mr. C. S. Till, and


ORGANIZATION.

Secretary.—On motion of J. R. Gates, Eddy H. Greeley was elected Secretary.

Statistical Secretary.—On motion of S. D. Coffin, Herbert N. Howard was elected Statistical Secretary.

Treasurer.—On motion of J. R. Gates, S. D. Coffin was elected Conference Treasurer.
Auditing Committee.—On motion of S. Gurney the present Finance Committees of the Inhambane and the Rhodesia Districts were elected the Conference Auditing Committee. They are as follows: R. Wodehouse, G. A. Stockdale, J. R. Gates, S. D. Coffin, H. N. Howard, W. C. Terril and P. W. Keys.

Committee on Native Course of Study.—On motion of S. D. Coffin a Committee on Native Course of Study was ordered and the following were elected as such Committee: W. C. Terril, (Chairman) Herbert N. Howard, S. D. Coffin, and J. R. Gates.

Committee on the State of the Church.—On motion, W. C. Terril and Herbert N. Howard were appointed as a Committee on the State of the Church.

Committee on Resolutions.—On motion, W. C. Terril and Thomas A. O'Farrel were appointed as a Committee on Resolutions.

Committee on Woman's Work.—On motion of S. D. Coffin a Committee on Woman's Work was ordered. On motion of S. Gurney the ladies of the mission were appointed as such a Committee, with Mrs. W. C. Terril as Chairman.

Draft on the Book Concern.—The Bishop announced that the Conference was authorized to draw on the Book Concern for the sum of Fifty-Six Dollars from the Chartered Fund for the year 1910. On motion of J. R. Gates the Draft was ordered and the Treasurer was instructed to send it, together with our Conference Claimants' Collection, to the Treasurer of the Book Concern, to be deposited with the Board of Foreign Missions at New York, to the credit of the Conference Claimants Fund of this Conference. On motion of W. C. Terril the Secretary was also instructed to communicate with the Treasurer of the Board at New York and obtain from him a statement as to the willingness of the Board to take charge of this Fund for us; the rate of interest to be allowed; the amount of deposits with approximate dates, which they have already received from us for this purpose; and receipts for the same.

Official Journal.—On motion of J. R. Gates the printed minutes were adopted as the Official Journal of the Conference.

Question 2.—The Second Question was taken up: Who have been received by transfer, and from what Conferences? None.

Hours of Adjournment.—On motion of J. R. Gates, the Conference agreed to meet at 9 A. M. and adjourn at 12 M.

Question 14.—Was the character of each preacher examined? The name of W. C. Terril, District Superintendent of Inhambane District, was called. His character was passed and he read his report. The Bishop explained that Kambini and Inhambane Districts had been united during the year. The reports from Inhambane District were then called for.
The name of E. H. Richards was called. His character was passed and the Bishop explained that his furlough had been extended by the Board in New York in order to permit him to continue his work for the Laymen’s Missionary Movement.

The reports of Miss E. E. Björklund, Mr. Persson and Mrs. C. H. G. Runfeldt were read by W. C. Terril.

The name of Muti M. Sikobele was called. His character was passed and his report was read by W. C. Terril.

Mrs. W. C. Terril read her report.

Memoirs.—W. C. Terril was appointed to prepare memoirs on C. H. G. Runfeldt and Pastor-Teachers deceased during the year in Inhambane District. E. H. Greeley was appointed to prepare a memoir on Mark Kanangoiwa.

Adjournment.—Conference adjourned by expiration of time.

SECOND DAY—MORNING SESSION, THURSDAY, AUGUST 18, 1910.

Opening Exercises.—The Conference was called to order at 9 A. M., S. Gurney in the Chair at the request of the Bishop. The hymn beginning, “‘Come Thou Fount of Every Blessing’” was sung. The 23rd Psalm was repeated in concert and S. Gurney led in prayer.

The Committee on Woman’s Work was called, and Mrs. W. C. Terril announced that the first meeting would be held immediately on the close of this session in the Chapel.

Adjournment.—The Chair stated that the Bishop requested that the Conference adjourn till 3 P. M., which was done.

SECOND DAY—AFTERNOON SESSION, THURSDAY, AUGUST 18, 1910.

The Conference convened at 3 P. M., Bishop Hartzell presiding.

Opening Service.—The native brethren sang the hymn beginning, “‘Uya ku Yesu,’” after which all united in singing, “‘Nearer, My God, to Thee.’” The Rev. John White, Superintendent of the Wesleyan Missions of Rhodesia, read a portion of Scripture from II Timothy, Chapter II, and offered prayer.

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

Additional Pastor-Teachers Reported Present.—The following additional Pastor-Teachers were reported as present.

Introduction.—Rev. John White was introduced to the Conference as fraternal visitor from the Wesleyan Mission of Rhodesia. He addressed the Conference briefly. The Bishop announced that Mr. White would address the native workers at 6:30 to-morrow morning.

Fraternal Address.—On motion of S. D. Coffin it was decided that we have a special meeting at 7:30 P. M. to-night to hear the fraternal address of Rev. White.

Ordination Service.—The Bishop announced that the Ordination Service would be held this evening in the Chapel following the address of Rev. J. White.

Question 6.—The sixth question was taken up. Who have been continued on trial?

The name of F. Conquer was called. His character was passed. He read his report. The Registrar reported that he had passed the studies of the First Year with the exception of "The Divine Library of the New Testament." He also reported that the statement as to the books read and the essay were not in his possession, as they had been handed to R. Wodehouse, who was not present. On motion of S. Gurney this statement was accepted by the Conference. He was conditioned in the one study and advanced to the Class of the Second Year. On motion of S. D. Coffin he was elected to Elder’s Orders under the Missionary Rule. The name of Muti M. Sikobele was called. His character was passed. W. C. Terril, his District Superintendent, reported that he had passed his examinations in three books. On motion of W. C. Terril he was continued in the Studies of the First Year.

The name of Tizore Navess was called. His character was passed. His report was read by his District Superintendent, W. C. Terril, who reported that he had done nothing on his course of study owing to his inability to read English, and hoped some arrangement might be made in our Native Course of Study for him. On motion of W. C. Terril he was continued on trial in the Studies of the First Year.

Address to Ordination Candidates.—The Class for Admission into Full Membership, consisting of Eddy H. Greeley, Pliny W. Keys and Herbert N. Howard, was called before the Conference and addressed by the Bishop and the required Disciplinary Questions were answered.

The name of E. H. Greeley was called. His character was passed. He read his report. The Registrar reported that he had passed a satisfactory examination in the studies of the Second Year. He was advanced to the Class of the Third Year. He deposited with the Secretary the required certificate concerning debt and tobacco, and was elected to Full Membership in the Conference. On motion of S. Gurney he was elected to Elder’s Orders under the Missionary Rule.

The name of Pliny W. Keys was called. His character was passed. He read his report. The Registrar reported that he had passed a satisfactory examination in the studies of the First and Second Years. He
was advanced to the Class of the Third Year. He deposited with the Secretary the required certificate concerning debt and tobacco and on motion of W. C. Terril he was elected to Elder's Orders under the Missionary Rule and to Full Membership in the Conference.

Mrs. P. W. Keys read her report.

The name of Herbert N. Howard was called. His character was passed. He read his report. The Registrar reported he had presented certificates showing that he had passed satisfactory examinations in the entire four years' course of study. He deposited with the Secretary the required certificate concerning the use of tobacco and debt. On motion of J. R. Gates he was elected to Full Membership. He is an Elder.

Address.—The Bishop made a short address to the Native Workers concerning their important relation to the work.

Question 5.—The Fifth Question was taken up. Who have been received on Trial?

The name of Thomas A. O'Farrell was called. His character was passed. The Registrar reported that he had passed the examinations for Admission on Trial. He deposited with the Secretary the required certificate concerning debt and tobacco. He was admitted on trial and placed in the Class of the First Year, and on motion of J. R. Gates was elected to Deacon's and Elder's Orders under the Missionary Rule.

Assistant Secretary.—Upon request of the Secretary, S. Gurney was elected Assistant Secretary.

Adjournment.—On motion of J. R. Gates the Conference was adjourned to meet at 7:30 this evening.

Benediction.—The Benediction was pronounced by Rev. J. White.

SECOND DAY—EVENING SESSION, THURSDAY, AUGUST 18, 1910.

Opening Service.—The Conference met at 7:30 P. M. Bishop Hartzell in the Chair. Devotional service was conducted by J. R. Gates.

Fraternal Address.—The Bishop introduced the Rev. John White, Fraternal Visitor from the Wesleyan Synod of Rhodesia, who gave a most instructive and entertaining address concerning the work of that Synod, and invited the Conference to send a Fraternal Delegate to the next session of that body.

Samuel Gurney presented the following resolutions, which were adopted by rising vote.

Resolutions.—Whereas: The Rev. John White, Superintendent of the Wesleyan Missions of Rhodesia, has attended this session of the Conference as Fraternal Visitor to the great pleasure and profit of this body; therefore
Resolved, I. That this Conference expresses to Mr. White its high appreciation of the very interesting and instructive addresses, which he has delivered before us, as well as for the cordial and brotherly greetings which he has brought to us.

Resolved, II. That we assure Mr. White of our prayers and best wishes, both for himself and for the great work in which he is engaged, and in which God has so signally blessed him.

Resolved, III. That we request our Bishop to appoint some member of this Conference as Fraternal Delegate to convey our Christian greetings to the next session of the Synod of the Wesleyan Mission of this country.

Ordination Services.—Thomas A. O'Farrell was presented, by the Registrar of the Board of Examiners, for ordination as a Deacon, and he was so ordained by Bishop Hartzell. Eddy H. Greeley, Pliny W. Keys and Thomas A. O'Farrell were presented by the Board of Examiners for ordination as Elders, and they were so ordained by Bishop Hartzell, assisted by the Elders of the Conference.

THIRD DAY—AUGUST 19th, 1910.

Conference Convened.—The Conference was called to order at 9:20 A. M. by S. Gurney, who stated that the Bishop had been detained for a short time, and had requested that the Conference be opened.

Devotional Service.—Hymn No. 567 was sung, W. C. Terril read the 1st chapter of Joshua and S. Gurney offered prayer.

Bishop Hartzell took the chair.

Journal Approved.—The minutes of the Second Day were read, corrected and approved.

Question Fourteen.—The Fourteenth Question was taken up: "Was the Character of Each Preacher Examined?"

S. Gurney.—The Bishop called his name, his character was passed and he read his report.

The reading of this report was followed by an informal discussion concerning the appointment of Native Workers to their stations.

R. Wodehouse.—The Bishop called his name and announced that he was in possession of a series of charges against him which would be tried later in the session. He read his report.

A. L. Buchwalter.—The Bishop called his name, his character was passed, and the Bishop announced that he was in the United States on furlough.

S. D. Coffin.—His name was called and the Bishop announced that he was in possession of charges against him which would be tried later in the session.
J. R. Gates.—His name was called and the Bishop announced that he was in possession of charges against him which would be tried later in the session.

G. A. Stockdale.—His name was called and the Bishop announced that he was in possession of charges against him which would be tried later in the session.

J. M. Springer.—His name was called, his character was passed, and the Bishop announced his transfer to the West Central Africa Mission Conference.

Report.—Miss Edith M. Bell read her report.

Pastor-Teachers of Mutasa Circuit.—The Pastor-Teachers of the Mutasa Circuit were called before the Conference. Fourteen responded to this call, and the Missionary in Charge stated that there were seven others who were not present. The Bishop questioned each of them concerning their work, their non-use of tobacco and 'doro' (Native beer), and then addressed them briefly concerning these matters.

The Bishop addressed the Conference with reference to the serious work which the Conference had before it in the trial of the charges which had been made against the character of several of the members of the Conference, and urged most earnest prayer on the part of every one for Divine guidance and wisdom.

Departure of Rev. John White.—The Bishop announced that the Rev. John White was about to take his departure, and on invitation of the Conference he made a few farewell remarks.

Conference Committee Meetings.—The list of Conference Committees were called and the time and place of meetings announced by the chairmen.

Adjournment.—On motion the Conference adjourned.

The benediction was pronounced by Rev. John White.

FOURTH DAY—SATURDAY, AUGUST 20th, 1910.

Conference Convened.—The Conference was called to order at 9 A. M. by Bishop Hartzell.

Devotional Service.—Hymn No. 98 was sung, after which Thomas A. O'Farrell read a portion of Scriptures and led in prayer. A hymn in the vernacular was sung by the Native Workers.

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

On motion of S. Gurney, G. A. Stockdale was excused from attending the session of this morning.

Reports.—The names of the following persons were called by the Bishop, and they read their reports: Thomas A. O'Farrell, S. D. Coffin, J. R. Gates, George A. Roberts, Charles S. Till, Miss Pearl Mullikin, Miss S. J. Coffin and Miss E. M. Nourse.
Publication of the Minutes.—On motion, Eddy H. Greeley, the Conference Secretary, and Samuel Gurney, the Ass’t Secretary, were appointed as the Publishers of the Minutes.

On motion of John B. Gates it was ordered that the minutes be printed in New York.

On motion of W. C. Terril the Publishers were instructed to print: Five Hundred copies of the minutes.

On motion the Publishers of the minutes were authorized to edit the various reports for publication.

Subscriptions for the Minutes.—The Conference was canvassed for subscriptions for the publication of the minutes, which resulted in securing Seventeen Pounds. (See report.)

The Secretary was requested to try to secure additional subscriptions for this purpose. Charles Yafele and Daniel Caplen were appointed to canvass the Native Workers for subscriptions for the minutes.

Pastor-Teachers of Old Umtali Circuit.—The Pastor-Teachers of the Old Umtali Circuit were called before the Conference. Five responded to this call, and the Missionary in Charge stated that there were two others who were absent. The Bishop questioned each of them concerning their work and the non-use of tobacco and “doro” (Native beer), and each replied that he did not use them.

Pastor-Teachers of Maranke Circuit.—The Pastor-Teachers of the Maranke Circuit were called before the Conference. Two responded to the call, and the Missionary in Charge stated that there are there others who were absent. The Bishop questioned each of them concerning their work and the non-use of tobacco and “doro,” and each replied that he did not use them.

Pastor-Teachers of Mutambara Circuit.—The Pastor-Teachers of the Mutambara Circuit were called before the Conference. Two responded to this call, and the Missionary in Charge stated that there was one other who was not present. The Bishop questioned each of them concerning their work and the non-use of tobacco and “doro,” and each replied that he did not use them.

Pastor-Teachers of Umtali Circuit.—The Pastor-Teachers of the Umtali Circuit were called before the Conference. Twelve responded to the call. The Bishop questioned each of them concerning their work and the non-use of tobacco and “doro,” and each replied that he did not use them.

Clifford Faku read his report.

The report of James Vilika was read by Clifford Faku.

Adjournment.—The Conference adjourned over the Sabbath to meet at the call of the Bishop.
FIFTH DAY—TUESDAY, AUGUST 23rd, 1910.

Opening Exercises.—Conference was called to order by the Bishop at 9 A. M. Hymns No. 95 and 183 were sung. G. A. Stockdale read a portion of the fourth Chapter of Second Timothy.

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

Question One.—The First Question was taken up: "Is this Annual Conference Incorporated According to the Requirements of the Discipline?" This Mission Conference is not incorporated.

Question Two.—The Second Question was taken up: "Who have been Received by Transfer, and from what Conferences?" None.

Question Three.—The Third Question was taken up: "Who have been Readmitted?" None.

Question Four.—The Fourth Question was taken up: "Who have been Received on Credentials, and from what Churches?" None.

Question Seven.—The Seventh Question was taken up: "Who have been Discontinued?" None.

Question Ten.—The Tenth Question was taken up: "What Members are in the Studies of the Fourth Year?" A. L. Buchwalter.

Question Eleven.—The Eleventh Question was taken up: "What Members have Completed the Conference Course of Study?"

W. C. Terril.—The Board of Examiners reported that he had presented Credits from the Garrett Biblical Institute covering all the studies of the Fourth year, and that he had read all the books. These Credits were accepted by the Conference and on motion of S. Gurney he was passed as having completed the Conference Course of Study.

Shirley D. Coffin.—The Board of Examiners reported that he had presented Credits from the Boston University School of Theology covering all the studies of the Fourth year, that he had read all the books, and that he would hand in his essay before the close of the Conference session. These Credits were accepted by the Conference, and on motion of J. R. Gates he was passed as having completed the Conference Course of Study.

Question Twelve.—The Twelfth Question was taken up: "What others have been Elected and Ordained Deacons?" Thomas A. O'Farrell was elected a Deacon under the Missionary Rule.

Question Thirteen.—The Thirteenth Question was taken up: "What others have been Elected and Ordained Elders?" Eddy H. Greeley, Pliny W. Keys, and Thomas A. O'Farrell were elected Elders under the Missionary Rule.

Question Fifteen.—The Fifteenth Question was taken up: "Who have been Transferred, and to what Conferences?"

The Bishop announced the transfer of John M. Springer to the West Central Africa Mission Conference.
Question Sixteen.—The Sixteenth Question was taken up: "Who have Died?" C. H. G. Runfeldt, died at Inhambane, January 9th, 1910.

Question Seventeenth.—The Seventeenth Question was taken up: "Who have been Located at their own Request?" None.

Question Eighteen.—The Eighteenth Question was taken up: "Who have been Located?" None.

Question Twenty-three.—The Twenty-third Question was taken up: "Who are the Supernumerary Preachers?" None.

Question Twenty-four.—The Twenty-fourth Question was taken up: "Who are the Superannuated Preachers?" None.

Question Twenty-five.—The Twenty-fifth Question was taken up: "Who are the Triers of Appeals?" None.

Question Twenty-six.—The Twenty-sixth Question was taken up: "What is the Statistical Report for this year?" See Statistical Tables, which will be presented later in the session.

Question Twenty-eight.—The Twenty-eighth Question was taken up: "What are the Claims on the Conference Fund?" Not answered.

Question Twenty-nine.—The Twenty-ninth Question was taken up: "What has been Received on these Claims, and how has it been Applied?" Received from the Chartered Fund $56 and from collections $65. Five Per Cent of the $65 collection applied to the Conference Claimants' Connectional Fund, and the remaining $117.75 has been invested.

Question Thirty-two.—The Thirty-second Question was taken up: "Where shall the Next Conference be held?" On motion of J. R. Gates it was decided to hold it at Old Umtali.

Memoirs.—The Bishop announced that the report of the Committee on Memoirs of the brethren who had died during the year would now be presented.

Mark Kanagoiwa.—The memoir of Mark Kanagoiwa, of the Maranke Circuit, was read by Eddy H. Greeley.

C. H. G. Runfeldt.—The memoir of C. H. G. Runfeldt, of the Inhambane District, was read by W. C. Terril.

Stefani and Paul.—The memoirs of Stefani and Paul, two native workers of the Inhambane District, were read by W. C. Terril.

The Bishop addressed the Conference briefly concerning the death of these brethren, after which the hymn, "Servant of God, well done," was sung.

On motion of S. D. Coffin the report of the Committee on Memoirs was adopted.

Report on Publication of Minutes.—Eddy H. Greeley read the report of the Committee on the Publication of the Minutes for 1909, which was adopted. See report.
Additional Subscriptions for the Minutes.—Additional subscriptions for the publication of the minutes were taken, amounting to £6-12-0. See report.

Cuts for Minutes.—On motion of S. D. Coffin the Committee on the Publication of the Minutes were instructed to expend not more than £3-0-0 for cuts.

Valuation of Native Station Buildings.—The question of estimating the value of buildings on native mission stations was taken up and discussed. On motion of P. W. Keys, seconded by W. C. Terril, the Statistical Secretary was instructed to report a fair value of such buildings, whether in money spent or value of work done on them.

Conference Sermon.—The Bishop appointed S. D. Coffin to preach the Conference sermon at the next session of the Conference, and T. A. O'Farrell as alternate.

Committee on Conference Program.—On motion of S. D. Coffin a Committee on Conference Program was ordered, such committee to provide a program for the next session of the Conference, and especially for the meetings of the Native Workers. The following were appointed as such Committee: S. D. Coffin, J. R. Gates, W. C. Terril, George A. Roberts, and Miss Edith M. Bell.

Missionaries Invited within the Bar of Conference.—On motion of S. D. Coffin the missionaries not members of the Conference were invited to take seats within the bar of the Conference and to participate in the discussions.

On motion the time was extended.

Report.—G. A. Stockdale read his report.

Executive Session.—On motion of S. Gurney it was ordered that when we adjourn it shall be to meet in Executive Session at 3 P. M. this afternoon.

Adjournment.—The Conference adjourned, the Doxology was sung and the Benediction was pronounced by the Bishop.

FIFTH DAY—AFTERNOON SESSION, TUESDAY, AUGUST 23, 1910.

First Executive Session.

Opening.—The Conference met in Executive Session in the Chapel at Old Umtali Mission at 3 P. M., Bishop Hartzell presiding.

Hymn No. 574 was sung, after which prayer was offered by the Bishop. The minutes of the morning session were read and approved.

Charges Announced.—The Bishop announced that he held charges against R. Wodehouse, J. R. Gates, G. A. Stockdale, and S. D. Coffin, and that we had met in Executive Session for the purpose of trying those charges. He urged that this work be done with the greatest of care, and that we earnestly seek Divine guidance.
Stenographer.—On motion of S. Gurney the Rev. R. Burton Sheppard, Secretary to Bishop Hartzell, was appointed Stenographer for the Executive Sessions of the Conference, and it was ordered that his record should be the official record of the proceedings of the trials.

Proposed Withdrawal of Charges.—The Bishop announced that R. Wodehouse wished to withdraw the charges which he had preferred against J. R. Gates, S. D. Coffin and G. A. Stockdale, and a letter from R. Wodehouse upon this subject was read by the Secretary. R. Wodehouse stated that his reason for wishing to withdraw the charges was that he might not be charged with a vindictive spirit.

On motion of S. Gurney, seconded by H. N. Howard, it was decided that the charges be not withdrawn.

On motion of S. Gurney, R. Wodehouse was allowed to withdraw that specification of his charges against G. A. Stockdale relating to the use of tobacco, as the same matter was contained in the charges which had been preferred by S. Gurney.

Trial of G. A. Stockdale.—The following charges against G. A. Stockdale were taken up. (See record of trial.)

G. A. Stockdale admitted that the charges were true, and on his own confession he was found guilty of the same.

S. Gurney presented the following resolutions, which were adopted. (See resolutions.)

Adjournment.—On motion the Conference adjourned to meet at 9 A. M. to-morrow.

SIXTH DAY—MORNING SESSION, WEDNESDAY, AUGUST 24, 1910.

Second Executive Session.

Opening.—The Conference met for its Second Executive session at 9 A. M.

Bishop J. C. Hartzell in the chair.

The devotional service was conducted by S. Gurney.

The minutes of the previous session were read and approved.

Trial of G. A. Stockdale.—The following charges preferred by R. Wodehouse against G. A. Stockdale were taken up. (See report of trial.)

The consideration of these charges occupied the time of the Conference till time for adjournment.

Adjournment.—On motion the Conference adjourned to meet at 2:30 P. M.
SIXTH DAY—AFTERNOON SESSION, WEDNESDAY, AUGUST 24, 1910.

Third Executive Session.

Opening.—The Conference was called to order by Bishop Hartzell at 2:30 P. M.

Devotional service was conducted by W. C. Terril.

The minutes of the previous session were read and approved.

Trial of G. A. Stockdale Concluded.—The trial of G. A. Stockdale was resumed, and occupied most of the time of the session. The Conference voted on the charges, and they were not sustained. J. R. Gates presented the following resolutions, exonerating G. A. Stockdale, which resolutions were adopted. (See report of trial.)

Trial of S. D. Coffin.—The following charges preferred by R. Wodehouse against S. D. Coffin were taken up. (See report of trial.)

The Conference voted on these charges, and they were not sustained.

W. C. Terril presented the following resolutions, exonerating S. D. Coffin, which resolutions were adopted. (See report of trial.)

Trial of J. R. Gates.—The following charges preferred by R. Wodehouse against J. R. Gates were taken up. (See report of trial.)

The Conference voted on these charges, and they were not sustained.

H. N. Howard presented the following resolutions, exonerating J. R. Gates, which resolutions were adopted. (See report of trial.)

Adjournment.—On motion the Conference adjourned, to meet at 9 A. M. to-morrow.

SEVENTH DAY—MORNING SESSION, THURSDAY, AUGUST 25, 1910.

Fourth Executive Session.

Opening.—The Conference met in its Fourth Executive session at 9 A. M.

Bishop Hartzell in the chair.

The devotional service was conducted by S. Gurney.

The minutes of the previous session were read and approved.

Trial of R. Wodehouse.—The following charges preferred by the Finance Committee against R. Wodehouse were taken up. (See report of trial.)

On motion of S. Gurney the Executive Sessions were adjourned for the remainder of the day in order to allow the Defendant further time in which to prepare for his defence.

Open Session.—On motion of W. C. Terril the Conference adjourned to meet in open session at 7:30 P. M.
SEVENTH DAY—EVENING SESSION, THURSDAY, AUGUST
25, 1910.

Open Session.

Opening.—The Conference was called to order at 7:30 P. M. by
Bishop Hartzell.

The devotional services were conducted by S. D. Coffin.

The reading of the minutes of the previous session was omitted.

Reports.—H. N. Howard read the report of the Statistical Secre-
tary, which was adopted. (See report.) On motion the Statistical Secre-
tary was given authority to make any necessary alterations in this re-
port.

Mrs. W. C. Terrill read the report of the Committee on Woman’s
Work, which was adopted. (See report.)

Mrs. W. C. Terrill offered the following resolutions concerning Wom-
an’s Work, which was adopted. (See resolutions.)

The Committee on Resolutions presented the following Resolutions,
which were adopted. (See resolutions.)

On motion Miss E. D. Nourse was requested to send a copy of that
Resolution relating to the work of the W. M. F. S. to Mrs. John-
stone.

On motion the Secretary was instructed to send to Mrs. L. M.
Wodehouse and to Mrs. C. G. Runfledt certified copies of the Resolu-
tions in the report of the Committee on Resolutions referring to them,
and to Dr. E. F. Frease the Resolution referring to the work of the
North Africa Mission Conference.

The Committee on the State of the Church presented the following
report, which was adopted. (See reports.)

W. C. Terrill presented the following report of the Committee on
Native Courses of Study, which was adopted. (See report.)

On motion this same Committee on Native Courses of Study was
appointed for another year.

Board of Examiners.—The Bishop appointed S. D. Coffin to fill
vacancy in the Board of Examiners. The names of the Committee as
thus constituted are J. R. Gates (Chairman), W. C. Terrill (Registrar),
G. A. Stockdale, S. D. Coffin.

Committee on Native Probationary Membership.—On motion S. D.
Coffin, W. C. Terrill, J. R. Gates and S. Gurney were appointed a com-
mittee, to consider and report to the next session of this Conference, on
the policy of this mission concerning the period of probation for church-
membership for our native people.

On motion of S. Gurney it was recommended that for the present
year we all adopt the plan of requiring that they shall have had at least
three years of Christian training before they shall be received on Probation, and that they shall be kept on Probation for at least two years before they shall be received into full connection.

Adjournment.—On motion the Conference adjourned to meet in Executive Session to-morrow at 9 A. M.

EIGHTH DAY—MORNING SESSION, FRIDAY, AUGUST 26, 1910.

Fifth Executive Session.

Opening.—The Conference met for its Fifth Executive Session at 9 A. M. with Bishop Hartzell in the chair.

The devotional services were conducted by W. C. Terril.

Trial of R. Wodehouse.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till adjournment.

Adjournment.—The Conference adjourned to meet at 3 P. M.

EIGHTH DAY—AFTERNOON SESSION, FRIDAY, AUGUST 26, 1910.

Sixth Executive Session.

Opening.—Conference was called to order at 3 P. M. by Bishop Hartzell.

Prayer was offered by the Bishop.

The minutes of the previous three sessions were read and approved as corrected.

Trial.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till Adjournment.

Adjournment.—The Conference adjourned to meet at 8:30 to-morrow morning.

NINTH DAY—MORNING SESSION, SATURDAY, AUGUST 27, 1910.

Seventh Executive Session.

Opening.—The Conference was called to order by Bishop Hartzell at 8:30 A. M.

The devotional service was conducted by the Bishop.

The minutes of the preceding session were read and approved.

Trial of R. Wodehouse.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till adjournment.

Adjournment.—On motion of S. Gurney the Conference adjourned to meet at 2 P. M. on Tuesday.

TENTH DAY—AFTERNOON SESSION, TUESDAY, AUGUST 30, 1910.

Eighth Executive Session.

Opening.—The Conference met in its eighth Executive Session at 2 P. M.
Bishop Hartzell in the chair.
The devotional services were conducted by P. W. Keys.
The minutes of the previous session were read and approved.

Trial of R. Wodehouse.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till Adjournment. (See report of trial.)

Adjournment.—The Conference adjourned to meet at 6 P. M. this evening.

TENTH DAY—EVENING SESSION, TUESDAY, AUGUST 30, 1910.

Ninth Executive Session.

Opening.—The Conference was called to order by Bishop Hartzell at 8 P. M.
Devotional services were conducted by H. N. Howard.
The minutes of the afternoon session were read and approved.

Trial.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till time for adjournment. (See report of trial.)

Adjournment.—The Conference adjourned to meet at 9 o'clock tomorrow.

ELEVENTH DAY—MORNING SESSION, WEDNESDAY, AUGUST 31, 1910.

Tenth Executive Session.

Opening.—The Conference met in its tenth Executive Session at 9 A. M. with Bishop Hartzell presiding.
Devotional services were conducted by P. W. Keys.
The minutes of the previous session were read and approved.

Trial.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till adjournment. (See report of trial.)

Adjournment.—The Conference adjourned to meet at 2:30 this afternoon.
The Benediction was pronounced by the Bishop.

ELEVENTH DAY—AFTERNOON SESSION, WEDNESDAY, AUGUST 31, 1910.

Eleventh Executive Session.

Opening.—The Conference was called to order at 2:30 P. M., Bishop Hartzell in the chair.
Devotional services were conducted by S. D. Coffin.
The minutes of the previous session were read and approved.

Trial.—The trial of R. Wodehouse was resumed and occupied the time of the Conference till adjournment. (See report of trial.)
Adjournment.—On motion the Conference adjourned to meet tomorrow at 2 P. M. in order to allow time for the preparation of the final arguments in the case.

TWELFTH DAY—AFTERNOON SESSION, THURSDAY, SEPTEMBER 1, 1910.

Twelfth Executive Session.

Opening.—The Conference was called to order at 2 P. M. with Bishop Hartzell in the chair.

The devotional service was conducted by W. C. Terril.

The minutes of the previous session were read and approved.

Trial of R. Wodehouse.—On motion of G. A. Stockdale the trial was postponed till to-morrow in order to allow further time for the preparation of the final arguments in the case.

Adjournment.—The Conference adjourned to meet to-morrow at 10 A. M.

THIRTEENTH DAY—MORNING SESSION, FRIDAY, SEPTEMBER 2, 1910.

Thirteenth Executive Session.

Opening.—The Conference was called to order in Executive Session at 10 A. M. Bishop Hartzell in the chair.

The devotional services were conducted by S. D. Coffin.

The minutes of the previous session were read and approved.

Trial of R. Wodehouse Resumed.—The trial of R. Wodehouse was resumed.

The argument for the prosecution was delivered by G. A. Stockdale.

R. Wodehouse made a statement concerning his case.

S. Gurney presented the argument for the accused, after which G. A. Stockdale presented the closing argument. (See report of trial.)

Adjournment.—On motion of G. A. Stockdale, Conference adjourned to meet at 2:30 P. M.

THIRTEENTH DAY—AFTERNOON SESSION, FRIDAY, SEPTEMBER 2, 1910.

Fourteenth Executive Session.

Opening.—The Conference met in Executive Session at 2:30 P. M., Bishop Hartzell in the chair.

The minutes of the previous session were read and approved.

Trial Resumed.—The trial of R. Wodehouse was resumed, and the Conference voted sustaining three of the Specifications and the general Charge. (See report of trial.)

Adjournment.—The Conference adjourned to meet at 7:30 this evening.
Opening.—The Conference convened in Executive Session at 7:30 with Bishop Hartzell presiding.

Devotional services were conducted by J. R. Gates.

The minutes of the previous session were read and approved.

Trial of R. Wodehouse Concluded.—The trial of R. Wodehouse was resumed, and he having been found guilty of the Charges, and having signed a certain document for the protection of the Church, was allowed to ‘‘Withdraw under charges’’ from the Ministry and Membership of the Methodist Episcopal Church. (See report of trial.)

Payment of Stenographer.—On motion the Finance Committee were instructed to pay the Stenographer of the trial the sum of £15-0-0 for his services.

Correction of Minutes.—On motion the Publishers of the Minutes, together with J. R. Gates, W. C. Terril, and P. C. Keys were empowered to make corrections in the minutes of the Executive Sessions.

Adjournment.—On motion the Conference adjourned to meet in Open Session to-morrow at 9 o’clock.

FOURTEENTH DAY—MORNING SESSION, SATURDAY,
SEPTEMBER 3, 1910.

Open Session.

Opening.—The Conference was called to order in Open Session at 9 A. M.

Bishop Hartzell in the chair.

Devotional services were conducted by S. Gurney.

The minutes of the last session were read and approved.

Fraternal Delegate.—The Bishop appointed S. D. Coffin as Fraternal Delegate to the Wesleyan Synod of Rhodesia, and J. R. Gates as alternate. On motion the Secretary was instructed to write to Rev. John White, Superintendent of the Wesleyan Synod, informing him of this appointment, and also to furnish the delegates with official credentials.

On motion of J. R. Gates, S. Gurney as Assistant Secretary, was instructed to write a Fraternal Letter to the Wesleyan Synod, to be presented to that body by S. D. Coffin.

Report of Auditing Committee.—J. R. Gates gave a verbal report of the Conference Auditing Committee. On motion he was requested to commit the same to writing, and the Secretary was instructed to insert the written report in the minutes.

Resolution Concerning Mr. Sheppard.—W. C. Terril presented the following resolutions concerning Mr. Sheppard, which were unanimously adopted. (See resolutions.)
Resolutions Concerning Native Punishments.—S. Gurney presented the following resolution concerning the punishing of natives, which resolution was adopted. (See resolutions.)

Question Fourteen.—The Fourteenth Question: ‘‘Was the Character of Each Preacher Examined?’’ was again taken up.

John R. Gates.—His name was called and his character was passed.

Shirley D. Coffin.—His name was called and his character was passed.

George A. Stockdale.—His name was called and his character was passed.

Robert Wodehouse.—His name was called. Having been found guilty of the charges which had been made against him, he was allowed to ‘‘Withdraw under Charges.’’

Question Nineteen.—The Nineteenth Question was taken up: ‘‘Who have Withdrawn?’’ None.

Question Twenty.—The Twentieth Question was taken up: ‘‘Who have been permitted to Withdraw under Charges or Complaints?’’ Robert Wodehouse.

Question Twenty-one.—The Twenty-first Question was taken up: ‘‘Who have been Expelled?’’ None.

Question Twenty-two.—The Twenty-second Question was taken up: ‘‘What other personal Notation should be made?’’ None.

Question Twenty-seven.—The Twenty-seventh Question was taken up: ‘‘What is the Aggregate of the Benevolent ollections ordered by the General Conference as reported by the Conference Treasurer?’’ $76.00.

Question Thirty.—The Thirtieth Question was taken up: ‘‘What is the Amount of the Five Per Cent of Collections for the Conference Claimants’ Connectional Fund paid by the Treasurer to the Board of Conference Claimants?’’ $3.25.

Report of Committee on State of the Church.—On motion of S. D. Coffin the Committee on the State of the Church was instructed to add to its report a paragraph on our work among Europeans, and also a paragraph on our work on the Madeira Islands, and the Secretary was instructed to insert the same in the minutes.

Resolution Concerning Work of J. R. Gates and H. N. Howard.—G. A. Stockdale presented the following resolution concerning the valuable service rendered by J. R. Gates and H. N. Howard in the recent investigations of the mission finances. (See resolutions.)

Question Thirty-one.—The Thirty-first Question was taken up: ‘‘Where are the Preachers Stationed?’’ The Bishop announced that owing to the unusual demands made upon his time at this Conference session in connection with the trial on one of its members it had been impossible for him to arrange the appointments, and that for the present the appointments would remain as they were till he could prepare
the new list. On motion of S. Gurney it was ordered that when the Bishop shall have completed the list of Appointments the Publishers of the Minutes be instructed to insert them in the minutes as a part of the proceedings of this session.

Certificate of Ordination.—The Bishop presented the following Certificate of Ordination:

Ordination Certificates

This is to Certify that on August 19th, 1910, at Old Mutuli, Rhodesia, Africa, I ordained Thomas A. O'Farrell a Deacon:

This is to certify that on the same day and at the same place, assisted by Elders, I ordained Pliny W. Keys, Eddy H. Greeley and Thomas A. O'Farrell, Elders.

Also on August 28th, 1910, at Penhalonga, Rhodesia, Africa, assisted by Elders, I ordained Frederic Conquer an Elder.

J. C. Hartwell
Bishop.

Final Adjournment.—On motion of S. Gurney it was ordered that after the reading of the minutes, the religious exercises, and remarks by the Bishop, the Conference stand adjourned sine die.

Closing Exercises.—The Bishop addressed the Conference, and then conducted the closing religious exercises, reading a portion of Scripture from John XV. Hymn No. 810 was sung, and prayer was offered by the Bishop, and the Conference was adjourned.

Secretary's Certificate.

I hereby certify, That this volume is a complete and correct record of the proceedings of the Conference, and that it was adopted by the Conference as its Official Journal by the following action:—“On motion of J. R. Gates the printed minutes were adopted as the Official Journal of the Conference.

E. H. Greeley
Secretary.
DISCIPLINARY QUESTIONS

1. Is this Annual Conference incorporated according to the requirements of the Discipline?
   No.

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

3. Who have been Readmitted?
   None.

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

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

6. Who have been Continued on Trial?
   (b) In Studies of First Year.
       Frederic Conquer, Tizore Navess.
       In Studies of Second Year.
       None.
   (c) In Studies of Third Year.
       None.
   (d) In Studies of Fourth Year.
       None.

7. Who have been Discontinued?
   None.

8. Who have been Admitted into Full Membership?
   (a) Elected and Ordained Deacons this year.
       None.
   (b) Elected and Ordained Deacons previously.
       Eddy H. Greeley, Herbert N. Howard, Pliny W. Keys.

9. What Members are in Studies of Third Year?
   (a) Admitted into Full Membership this year.
       Pliny W. Keys, Eddy H. Greeley.
   (b) Admitted into Full Membership previously.
       None.

10. What Members are in Studies of Fourth Year?
    A. L. Buchwalter.
11. What Members have Completed the Conference Course of Study?
   (a) Elected and Ordained Elders this year.
       None.
   (b) Elected and Ordained Elders previously.
       Herbert N. Howard, W. C. Terril, S. D. Coffin.

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

13. What others have been Elected and Ordained Elders?
   (a) As Local Deacons.
       None.
   (b) Under Missionary Rule.
       Thomas A. O'Farrell, Pliny W. Keys, Frederic Conquer, Eddy
       H. Greeley.
   (c) Under Seminary Rule.
       None.

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

15. Who have been Transferred, and to what Conference?

16. Who have Died?
    C. H. G. Runfeldt (Probationer).

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

18. Who have been Located?
    None.

19. Who have Withdrawn?
    None.

20. Who have been permitted to Withdraw under Charges or Com-
    plaints?
    Robert Wodehouse.

21. Who have been Expelled?
    None.

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

23. Who are the Supernumerary Preachers?
    None.

24. Who are the Superannuated Preachers?
    None.
25. Who are the Triers of Appeals?
   None.

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

27. What is the Aggregate of the Benevolent Collections ordered by
    the General Conference, as reported by the Conference Treas-
    urer?
   $76.

28. What are the Claims on the Conference Fund?
   Not answered.

29. What has been (a) Received on these Claims, and how has it been
    (b) Applied?
   (a) Received—Chartered Fund, $56. Collections, $65.
   (b) Applied—$3.25 to C. C. Connectional Fund. $117.75 invested.

30. What is the Amount of the Five Per Cent of Collections for the
    Conference Claimants’ Connectional Fund paid by the Treas-
    urer to the Board of Conference Claimants?
    $3.25.

31. Where are the Preachers Stationed?
   See list of appointments printed elsewhere.

32. Where shall the Next Conference be held?
    Old Umtali.
APPOTMENTS.

EAST CENTRAL AFRICA MISSION CONFERENCE, HELD AT OLD UMTALI, RHODESIA, AUG. 17-SEPT. 3, 1910,

Bishop J. C. Hartzell presiding.

Inhambane District.

W. C. Terrill, District Supt., P. O. Box 41, Inhambane, East Africa.

Maxixe Circuit—Gikuki and four other stations.
   District Superintendent.
   Girls’ Training School—Miss Ellen Bjorklund.*
   Mrs. G. H. Runfeldt.*

Nyarime Circuit—Malele and three other stations.
   Filip Gwambe* and three others.

Makodwene Circuit—Makodwene and fourteen other stations.
   Tizore Navess and sixteen others.

Massigna Circuit—Xitsuku and six other stations.
   Paulusi Massigna* and six others.

Usakeni Circuit—Sakeni and two other stations.
   Aaron Sake* and two others.

Mission Press and Book Depository—W. C. Terrill, Editor; J. A. Persson, Printer.

Limpopo District.

Pliny W. Keys, District Supt., P. O. Box 41, Inhambane, East Africa.

Bileni Circuit—Makupelani and seven other stations.
   George Makeupelani* and seven others.

Chebutu Circuit—Xikonzo and thirteen other stations.
   Timothy Tembe* and thirteen others.

Panda Circuit—Kengeni and two other stations.
   Jina Mabunda* and two others.

Murabina Circuit—Kambini and eight other stations.
   Muti Sikobele and ten others.

Bodine Boys’ Training School—District Superintendent, Mrs. Pliny W. Keys,* Mr. R. L. Bush.*

Zavalla Circuit—Chimbutsweni and two other stations.
   Hamela Senga* and two others.

Umtali District.

John R. Gates, District Supt., P. O., Old Umtali, Rhodesia.

Beira—To be supplied.

Mutambara Circuit—T. A. O’Farrell.
Mutambara—
Boys’ School—T. A. O’Farrell, Mrs. T. A. O’Farrell,* five native helpers.
Girls’ School—Miss Edith Mae Bell,* one to be supplied and two native helpers.

Chitora—Gazana Sadombo.*
Ndawa—To be supplied.

Old Umtali Circuit—District Superintendent.

Old Umtali—
Boys’ Training School—Principal, Herbert N. Howard.* Assistants—Mrs. H. N. Howard,* Mrs. J. R. Gates,* Mrs. C. S. Till.* Normal Teacher to be supplied. One native teacher.
Industrial—G. A. Roberts,* C. S. Till.* Mission Press and Book Depository—Herbert N. Howard, Printer to be supplied.
Native Church and Out-Stations—To be supplied.
White Church—To be supplied.
Girls’ School (Woman’s Foreign Missionary Society)—Miss Sophia J. Coffin,* Miss Emma D. Nourse.* Shikangas and Mayenzanisi—Nathaniel Gigita.*
Chirakativa—John Sangweni.*
Gwawawa—To be supplied.
Gutukunurwa—James Chumi.*
Munyarara—Andrew Watapa,* Harrison Gaza.*
Mandiambira—Herbert Shangwa.* Marara—George Mandingo.*
Mundenda—Timothy.*
Mt. Makomwe—David Mandidzidza,* Nathan Gwizo.*
Munyarari—Thomas Marange.*
Matanda—Pendeke Makumbo.*
Muradsikwa—Wm. Yafele.*
Vumbu—James Vilika.

Umtali Circuit—George A. Stockdale.

Umtali—
St. Andrew’s (white)—George A. Stockdale.
Dutch Colored Work—To be supplied.
Two Native Churches and Schools—Clifford Paku,* one to be supplied.

Zambesi District.

Shirley D. Coffin, District Supt. P. O., Umtali, Rhodesia.

Headlands Circuit—Daniel Caplen.*
Nehudegwi—Paul Zembali.*
Nottgothimyet—Richard Pambanyi.*
Musakwa—Jake Zuzi.*
Manohwa—Jim Mariro.*
Maparura—Daniel Caplen.*
Mrewa Circuit—Samuel Gurney.
  Mrewa—Edward McLean.
  Mrewa Location—John J. Potter.*
  Kanyasi—James Apiri.*

Penhalonga Circuit—Frederic Conquer.
  St. Paul’s (white)—Frederic Conquer.
  Penhalonga Native Church and School—Charles Yafele,* Charles Faku.*
  Rezende Native Church and School—James Nyabando.
  Wiza Wiza—Daniel Chinoryi.*

Umtasa Circuit—District Superintendent.
  Dowa—Isaac Chimbadza.*
  Gondanzora—Charlie Potter,* one Bible Woman.
  Gurure—To be supplied.
  Kanganya—Andrew Mbengo.*
  Kuguta—
    Mission Church—Peter Jamakanga.*
    Day School—Miss Pearl Mullikin,* Peter Jamakanga.*
  Katerera—Solem Nsingo.*
  Muredzwa—John N. M’kana.*
  Mutopha—Joshua v. Muredzwa,* One Bible Woman.
  Mapara—Jona Kusekwa.*
  Mkanana—Samuel Matimba,* One Bible Woman.
  Maziti—Nehemiah.*
  Nyakasapa—
    Mission Church—District Superintendent, Bvuwa.*
  Day and Sunday School—Miss Pearl Mullikin,* Bvuwa.*
    Woman’s and Girls’ Work—Mrs. S. D. Coffin,* Two Bible Women.
  Agriculture—To be supplied.
  Ndingi—Elijah Sakatomba.*
  Nyasanga—Thomas Dawa,* One Bible Woman.
  Shirukuru—Philip P. Useni,* One Bible Woman.
  Samanga—Joseph Shiraiwie.*
  Tawikiro—Anderson Kachisi.*
  Vumbunu—Lester Kachisi.*


* Not a member of Conference.
REPORTS

REPORT OF W. C. TERRIL, SUPERINTENDENT INHAMBANE DISTRICT.

Dear Bishop, Brethren and Members of the Mission:

It is with a spirit of much joy mingled with great sorrow that the writer of these words stands before you. He brings to you the greetings of the missionaries who are remaining at home and also greetings from the native evangelists and Christians.

A brief epitome of the happenings of each month of the past year will form the introduction of this report. Soon after our return from the last Conference, Mr. Paulo de S. Palma, a Portuguese teacher, came to us, and we immediately began our study of the Portuguese language, and also opened a school for our native evangelists at Gikuki. In September we spent a few days at Kambini, selecting a site for the Boys' School, and work upon it was immediately begun. In the month of October we again went there to act the part of carpenter, returning in November in time to welcome Miss Ellen Bjorklund and Miss Henny Andersen. The marriage of Brother Runfeldt and Miss Andersen occurred on Thanksgiving Day. In December we had the great joy of welcoming to our work Brother and Sister Keys, who in the Spring had been graduated from Baker University. The coming of these two greatly cheered us, giving to us new life. In January a great shadow came upon us. Our dear Brother Runfeldt was taken to his reward. On a Wednesday, after working all day, he was stricken with the dreaded blackwater fever, and before the next morning was unconscious and remained so, until his death. All that could be done for him was done. A Medical Doctor from the town was called, but all to no avail, and on Sunday, the fifth day after he was taken, he left us just in time to join in the evening Praise Service in the City of his Father. The next day, with hearts bleeding and well-nigh broken, we laid him to rest on the mission property at Gikuki. Through it all we felt the sustaining power of the everlasting God, and feeling that He who knows all things would through this sorrow bring to Himself glory. The latter part of January we moved to Kambini with the hopes that we could get the Boys' School ready for the opening in February, but the writer was sick the whole of the month of February, and a large part of the month of March, while likewise Mrs. Terril and Bro. and Sister Keys had to suffer with the dreaded African fever. We managed however to open the school the beginning of March. The school remained in session until July. The writer, when not sick, has had the work of his district, with the necessary District and Quarterly Conferences, and out-stations to visit, also teaching in school as much as possible, editing of the I. C. A. and school books and the treasurership. This has kept him busy, but it has been a work of joy.

Religious Work.

The entire work of caring for the out-stations, until the coming of Bro. and Sister Keys, was cared for by the writer. Since the beginning of the year, Brother Keys has taken the responsibility of the Limpopo District. As soon as possible after the close of last Conference, plans were laid for the putting into effect of the plans laid by our Bishop and the Governor General of the Province, with regards to religious teaching only on the out-stations. Special provisions were made
for enlarging the course of religious instruction. A course of simple-
study was also mapped out for the evangelists. Plans were also laid
for the beginning of religious teaching in the Portuguese language, which
resulted in a little booklet of fifty Gospel Hymns, with the Lord’s
Prayer, Ten Commandments, Apostles’ Creed, One Hundred Catechetical
Questions and a Psalm for each day of the month being compiled by
Mrs. Terril. These are now in active use on all our out-stations. The
Gospel of Luke, in parallel columns, Shitswana and Portuguese, is now
on the press.

The putting into effect of these new rules had a retarding influence
upon our work for about three months, but it only had the effect of
weeding out some of our undesirables. The effect on the work of the
schools on the out-stations is not a very serious one. It has done away
with the teaching of arithmetic and writing, by those who know not how
to teach them, and a greater stress is laid on the teaching of simple
religious truths.

The number of stations in the Inhambane and Kambini Districts at
the beginning of this year were 46. During the year four have been
closed for various reasons, while six have been opened, which gives an
increase of two, making the number at this time 48. The membership
on these stations at the beginning of the year was as follows: 352 bap-
tized members and 1080 probationers. This year we report 359 full
members and 1364 probationers, which makes an increase of 7 full mem-
ers and 284 probationers. The number of Sunday Schools at the be-


The Girls’ School is being carried on at Gikuki by Miss Bjork-
lund, with an enrollment of 23, and hundreds of candidates anxious
to be admitted. These girls are being taught simple industries as
well as reading, writing, etc. This school is only a temporary arrange-
ment, since the hopes and the plans are that a permanent school will
soon be built. This is the one great hope of Miss Bjorklund.

The Boys’ School is at last a reality. On the 8th of March the
first classes were held, and by the end of that week 50 boys were en-
rolled. Six dropped out, but four additional lads came, and we closed the school term with an attendance of 48, and a promise from each one to return. We have at least 25 new applications to consider, but we fear that a lack of accommodations will permit us to accept only ten. Three tribes are represented and 33 out-stations by our 48 boys. The teaching has been cared for by Mrs. Terril and myself, and a well-educated young native. Four classes were organized, which were in session each day, excepting Saturdays, from 7 A.M. to noon. All the studies were carried on in Portuguese, with the exception of the translation work. The studies included reading, writing, arithmetic, translation, Bible studies, singing and gymnastics. The afternoons were devoted to industrial work, and in this line the boys have done well. We were very much afraid that this branch of their education would send many back to their homes, but although it was a little grating on some of them, they have stuck to it. Our plan has been to give simple industrial training, principally agriculture. In this work we have received the hearty approval of the Government authorities. All the outside work since the first of February has been under the able management of Brother Keys. He has cared for this work well and the boys in this department under his teaching have developed remarkably. Kambini by his masterly touch has become an entirely new place.

Our property at Kambini now consists of a house for the missionaries, which is practically completed. A large three-roomed schoolbuilding, native built, out substantial, which is also used for a chapel; two native built houses for native workers, five houses of a similar nature for the boys' dormitories, a dining room and a store house. These with the improvements on the house and the furnishings for it sent by the Bishop, increases the value of our property at Kambini more than two thousand dollars. We have only made the beginning in connection with this school, but if we take that as any way indicative of the future, we would conclude that the days to come are fraught with rich blessings for that work. Our natives each day call down blessings upon the life of Mr. George I. Bodine, who has made possible the beginnings of this school, and whom we are hoping will make possible permanent buildings.

The Printing Department.

We have no hesitancy in saying that this Department continues to be one of the most helpful and successful departments of our entire work. Primers in three languages, a hymn-book in Portuguese, portions of Scripture in the native language and the Portuguese language, our monthly Sunday School paper, our Quarterly issue of the I. C. A., and an occasional letter in Swedish for our friends in Sweden, with the other necessary printing, has been done, making a total of 480,600 pages, an increase of 25 per cent over last year.

Medical Work.

The medical work at Giluki has been carried on by Mrs. Runfeldt, who has had remarkable success. Her hospital training especially fits her for this work. At Kambini the medical work has been cared for by Bro. and Sister Keys. Both of them have had training to deal with this necessary branch of missionary work. The total number of treatments on this District since last Conference are 2500.
The Home Mission Society.

This native organization is a very valuable adjunct to our work. An offering is taken each Sunday, and previous to the half yearly meetings of this society special offerings are made, and these people out of their penury give their widow's mite. About three hundred dollars have been given since last Conference. The gifts from the stations range from forty cents to two dollars a month. Three native workers are paid from this fund. It also is a Church Extension Society, for it aids by small gifts in the building of the native chapels.

Our Relationship with the Government.

This at present is most hopeful and encouraging. Since the arrangements made last year between Bishop Hartzell and His Excellency, the Governor General of the Province, our work has gone on uninterrupted, except in one or two instances, which were readily adjusted. His Honor the Governor of Inhambane looks with great favor upon our Boys' Training School. He has sent us on several occasions seeds for experimental purposes. We still believe that a little more religious liberty should be granted us. We could have recently opened six new centers if we could have obtained the consent of the officials. We are hoping that our Bishop will be able to adjust this matter in addition to one or two other small matters with His Excellency the Governor General.

The Workers.

A word about my co-laborers. It is not necessary to say much. Their lives and their works speak louder than any words that I could possibly utter.

The Rev. and Mrs. Keys came to our work amid much rejoicing. They came as a fresh battalion, and they have been a great force for good. They have taken hold of the work, with its various problems, and have adjusted themselves to the new conditions with zeal and with wisdom. They are mastering the languages and have been of untold help to us and to the work. The fact grows upon us more each day that they are the right people in the right place. The training at home has well fitted them for the work at Inhambane, and we prophesy great things for the work and for them in the days to come. Miss Ellen Bjorklund, who came to us from Sweden, has had a large experience in China and Japan. She has taken charge of our girls and is doing good work with them. She is very enthusiastic about the work. Her one great desire is to have a permanent home for this necessary branch of our work. Mrs. Runfeldt, who came to us as Miss Andersen, is a noble, brave, consecrated woman. She is loved by all. She has the medical work at Gikuki. The crisis and heart-bleeding experience that she was called to pass through shortly after she was married, and the Christian fortitude that she has shown, has been a lesson to each of the workers there. Her desire is to remain in Africa and give her life for the work. Mr. Persson is a young man of sterling quality. He has developed wonderfully. His desire is to eventually go out and take charge of a circuit. He has done good work in the printing-room, as his report will show. Then there is our dear Brother Runfeldt, who was true to the very last. He gave himself for those people. Nothing was too much for him to do for them. His heart and life were in the work. He passed away, to be with his Father, without a struggle. Mr. Palma, the first Portuguese professor
whom we engaged, left us after a few months' service. We have secured the services of a very consecrated and well-recommended young man from Porto. He has a deep interest in the work, and we are sure that he will be of great value to the Boys' School. Rev. T. M. Naves has been true as steel to the work. He is thoroughly converted and consecrated, and the burden of his heart is for a revival of the pure and undefiled religion of Jesus Christ in our midst. Rev. Muti M. Sikobele has made good development, and we note a deepening of his spiritual life. He sends his report. These two men are the backbone of our work. The majority of our evangelists have grown spiritually and intellectually, and this is manifested by their work.

The Needs and the Outlook.

This field is suffering much for lack of workers. The total number of workers for the three denominations at work in Inhambane is fifteen. These divided in a field with a population of 3,000,000 make one missionary to every 200,000 people. We have lost stations because there has been no one to supervise them, and many of our probationers have gone back to their heathen lives, because there has been no one to instruct them. Opportunities have been lost to strengthen and to open new work, which will never be regained. Those whom we have promised again and again are weary of these promises, and nothing more. To care for the already existing work in a very inadequate way has broken the health of each worker on the field. Our immediate needs in the way of workers are: a single lady for the work in the south, to be with the District Superintendent and his wife there. A single man for the industrial work at Kambini, in connection with the Boys' School. A single lady to help Miss Bjorklund in the Girls' School. A printer to take charge of the printing department and a married couple to take charge of the District work, or the editorial work. These workers should come this year.

The outlook is bright and full of rich hope. The Boys' School fills us with good cheer. The beginning made with the girls is also inspiring. The natives who are in regular attendance at our daily prayer services and are seeking the light must be reached. Calls reach us each day to open new work. On my last trip to the out-stations native chiefs visited me and plead earnestly for teachers for their villages. We promise them, and they look at us somewhat doubtful, for we have promised them before, but in our endeavor to encourage them and make them believe that it will not be long before we can send them teachers, we turn to the homeland and think of the Churches awakened by the Jubilee movement, and now of the great Laymen's Missionary Movement, and our hearts warm, and our faces light up, and we believe that in some way these hungry, groping, thirsty, seeking souls catch a little of our cheer and courage. May the day speedily come when we can supply the Bread of Life and the Water of Life and the Light of the Gospel and the help of the Saviour of all peoples to these needy and despairing souls.

WILLIAM C. TERRIL.

REPORT OF JESSIE GOODSMITH TERRIL.

Since the last Conference the little work that I have done has been done with the greatest love and the deepest interest, but with the great weakness and the many hindrances. It may be divided into two heads, literary and educational.
One of the most important parts of our work is the Sunday School. There has been a small amount of superintending and organizing of Sunday Schools in the different out-stations, and we have six more organizations now than were reported last year. Also the natives are taking more interest in this form of learning about the Bible.

The work of editing the twelve-page monthly Sunday School paper in the native language has fallen to me, and each month it has appeared with six or more pages devoted to Sunday School lessons, questions and helps, and the rest of the paper filled with timely, helpful articles by the white and native workers. This paper is much appreciated by most of the Christian natives, and they are eager to get their "newspaper." Also in each edition of the "Inhambane Christian Advocate" I have covered the two-pages allotted to me. A very helpful and necessary part of Christian work is the singing, and our natives have been very anxious for some hymns in Portuguese. In February I compiled fifty Portuguese hymns, the tunes of which were familiar to our natives, and arranged them into a little book with a translation of the native Catechism, the Ten Commandments, Lord's Prayer, Apostles' Creed and a Psalm for each day, which are read and recited by the Christians on each station, every morning. This little book is the first Protestant Portuguese Hymn-book to appear in our territory.

The Educational part of my work has been very full of interest, and the teaching of the brightest boys in our whole country has brought with it its own reward, for it is a delight to teach them. Since the school opened in March, I have taught about three hour sa day, except when prevented by illness.

Respectfully submitted. JESSIE G. TERRIL.

REPORT FROM THE PRINTING DEPARTMENT.

In the Printing-room the work has gone on much in the same way as last year, and considering the material of the working force, the results are good. When the Boys' School opened this year most of my boys left to attend school, thus I had to get other workers. At present there are four men and two boys, who are sufficient, as we now are working all the time. With the great demand of literature there is now, one man must give all his time to the printing alone.

The output of the Printing department is as follows:

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<th>Publication</th>
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<th>Pages</th>
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<td>Inhambane Christian Advocate, 5 issues</td>
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<td>A Kuca ka Mixo, 12 issues</td>
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My last report covered 19 months, and had a total of 525,840 pages. This report covers 13 months, and has a total of 480,600 pages, which shows an increase of 25 per cent.

At last Conference I was appointed to the Boys' School at Kam-bini, but had to attend to the printing interest during the absence of Brother Runfeldt. In October last year I began erecting the buildings for the Boys' School at Kam-bini.
In January I left Kambini on account of the death of Brother Runfeldt, and since that time I have superintended the printing and have had charge of Gikuki Head-station. J. A. PERSSON.

REPORT OF CLARA E. KEYS.

About eight months ago we landed at Inhambane, and since that time have had quite a new, interesting experience.

The first six months were spent at Gikuki; during this time we began the study of the Xeetswa language.

In January we moved inland, and found our time more taken up. It was quite a task to a new missionary to take up the responsibilities of house-keeping.

We were just nicely started with the Portuguese language when our teacher left us, and so we had to do the best we could ourselves, until the arrival of our new teacher. We feel the importance of a knowledge of this language and are very anxious to learn it as quickly as possible.

The medical work was given into our hands, and after school opened a certain time each day was set apart for this purpose, and some days as many as twenty-six came for medicine. So we have found many opportunities to minister to these people in this way, and during these few months we have had about sixteen hundred treatments, some of these among our own boys, and some among the heathen people. A few times we have been called into heathen kraals to minister to the sick. On one such occasion a man and wife had been fighting (she being one of his three wives), and the wife was left with a fractured skull bone and several other injuries. Quite a crowd of heathen people gathered around as the missionary tried to wash the wound, and give what relief he could.

Another part of my work has been that of teaching the few girls who have been in our care. These girls were very anxious to learn to read, and I thought I could do no better than to devote a little time each day to their instruction.

In connection with the Boys' School, the problem arose as to the best method of providing clothes for the fifty boys, and we decided that it would be well to teach the boys to make their own clothes. For about a month, each afternoon was given to this work, with a class of from twelve to fourteen each day. Some of the boys did very well indeed, while others would sew, only to have it to do over, however after much patience and perseverance the task was completed, and we felt well paid for our efforts.

For the past few months it has been my privilege to teach a class in the Sunday School, and this requires some study each week, as all of our work must be done in the native language. But it is a very interesting work, and my boys know more about the Bible stories than many of their own age in the home-land.

For some months I have taken my turn in leading the morning prayer services for the natives. In all of this work the missionary too is helped, and even though our efforts seem feeble, and we are oftentimes unable to see results, yet the work is one which brings satisfaction.

CLARA E. KEYS.
REPORT OF MISS ELLEN E. BJORKLUND.

On November 19th, I reached Inhambane, and was located at Gikuki till better accommodations could be provided for the Girls' School, the work which had called me to Africa.

Because of the poor health of some of the other workers I was installed as housekeeper the next day after my arrival.

In January, Mr. and Mrs. Terril, and Mr. and Mrs. Keys moved inland to Kambini, and soon after that time I began my school work for the girls with about twenty-eight in attendance.

About three hours each morning has been spent in school work, and from two to three hours each afternoon in manual training, teaching the girls sewing, house-work, and gardening; all of which are so necessary to these untrained minds. Then there is the never-ceasing demand for medical help, and I have had at least one hundred who have been aided in various ways.

The work of the Sunday School has been in my hands since Mrs. Terril has been in Kambini. We have had an average of about forty-five in attendance each Sunday.

I have also had the privilege of leading meetings in the evenings, where all the people of the station gather for a little time of prayer and spiritual inspiration.

We are looking forward to the time when we will have one more teacher for the Girls' School, and will be able to enlarge that work so that more girls will be accommodated.

We feel that this work is one of the most important of our church in this part of the country—a work which must be done if the coming generations of these people are to be raised to a standard of living higher than those of the present.

I am thankful to God for His care over me and for His acceptance of my feeble services.

Respectfully submitted,

ELLEN E. BJORKLUND.

REPORT OF MRS. HENNY A. RUNFELDT.

When I arrived last November at Inhambane, I was put in charge of the medical work at Gikuki. I have since that time tried, to the best of my ability, and with the few appliances that I have had, to do my best for the sick and suffering.

During the time I have worked here there have been many who have wanted help, some have had very bad fractures, and others big sores that have taken a long time to heal, but nearly all of them have been completely healed. Had I only the instruments and medicine necessary, the results would have been better. About a thousand cases have been treated.

I have enjoyed fairly good health, having been sick with fever only two times. I am very thankful to the Lord for the health and strength He has given to both body and soul.

The year has been rich with trials and sorrows; God took away my husband when I had been here only seven weeks. The first time after his death was very trying, but the Lord has helped me wonderfully. He has given me grace and strength to be still and submissive to His will.

With the help and strength of God, I will continue my work for Him in this field to which He has sent me.

HENNY A. RUNFELDT.
MISSION CONFERENCE

REPORT OF PLINY W. KEYS.

I count it a great privilege to join heart and hand with this consecrated band of missionaries who are so faithfully giving their lives for Africa.

We arrived at Inhambane the 13th of December, and were met with a hearty welcome by Rev. Terril and wife, and the Swedish missionaries. We began the study of the native language at once, and later took up the Portuguese.

It was planned that we should devote all of our energies to the study of the languages for the first six months or year, but the sad death of our beloved Brother Runfeldt, a few weeks after our arrival, made a new program necessary, if the work already begun was to be continued.

The 22nd of January we came to Kambini with Rev. and Mrs. W. C. Terril, where we were to assist them in the Bodine Boys' Training School. The writer was asked to take up the agricultural and industrial work in particular, which he began immediately.

The urgent need was that of buildings. The school building was well under way, a house for one native helper, and two houses for the boys were completed. More must be built at once. The work progressed very slowly, however since that time, three houses for the boys, one for a native teacher, a commodious store-house and dispensary, a dining hall and kitchen, have been added to the campus.

Our first attempt at working up native timber in planks, was a success, and was used in building a kitchen for the mission, to take the place of the dilapidated native hut, previously used.

We have constantly been clearing the place of the trees and dense undergrowth, preparing it for cultivation, or other improvements.

A big road has been cut through the woods from the campus to the river; other roads leading to the main road and about the place, have been completed, all of which have proven of great service as well as giving a decided improvement to the place. (Soon we hope to reap some substantial benefit from fifty banana-plants, one hundred and twenty-five cocoanuts, and three thousand five hundred pineapple plants now out.)

The industrial training of the fifty boys has been no small part of the program. To spend the forenoons in school, and four hours of each afternoon in manual labor, was something new, and unwelcomed at first, but with surprising earnestness they went to work, and were eager to learn when they saw that we were here to help them, and meant business. It is impossible to estimate the value this training has been to them, to say nothing of the work they have rendered the mission. They are responsible for no small part of the changes and improvements which the place has undergone during the last six months.

The Governor has taken a personal interest in the work here. We have experimented some with staple garden truck, and find thus far that all do well, with few exceptions. Twenty-five acres of pasture land have been fenced off at the river for the cattle and donkeys, and a commodious sheep-fold built. We have gathered and put in proper bins, 91 bushels of beans (in pods), 10 bushels okra (in pods), 55 bushels corn, and 178 bushels of peanuts.
Medical Work.

We have no medical doctor on this field, and the writer, having had a little medical and dental work in the States, was pressed into service very soon after reaching the field. His wife has been chief assistant and nurse, and much of the results are due to her patience and untiring efforts. During the last six months 1575 treatments have been given.

Limpopo District.

This, the first year in the history of the Limpopo District, is a work which represents the historic Bilene, Chibuto and Mchopes peoples.

Owing to the short time I have been on the field and having never visited this field, my personal knowledge of the work and progress is necessarily limited. But this, I do feel quite sure of, that God is calling the Church to give these peoples the Gospel, and that immediately. A more promising field could scarcely be imagined; within the bounds of the district are said to be from 12½ millions to 2 million souls. A tour through the whole district by W. C. Terril and myself was planned before Conference, but owing to a siege of malarial fever, I was not physically able. Fortunately, two of our best native evangelists consented to make the trip, and attend to as much of the work as would be possible for them to do. They report the work suffering very much from the need of a white man to superintend. There are 20 stations with 18 evangelists, 410 probationers, 171 full members, 636 Sunday School scholars. During the last 13 months they have received a total of less than £70. The work generally shows a growth, while three of the stations have allied themselves with the English Mission, yet there is an increase over last year of 140 probationers, 7 full members, 416 Sunday School scholars. Four or five good locations among well-populated districts are awaiting a privilege to open new work.

PLINY W. KEYS.

REPORT OF THE MISSIONARY IN CHARGE OF THE MUTASA CIRCUIT.

We of the Mutasa Circuit report the past year as having been full of work and other blessings, for all of which we are duly grateful.

Mission House.—When with us last year, Bishop Hartzell kindly provided us with funds to the extent of $1000, with which to build a permanent mission house, and $500 were secured from other sources. The bricks having been previously made on the mission, and the services of Mr. Till secured, the house was completed and ready for occupation early in November. The building is a substantial one, with ten rooms, and well adapted to the requirements of a mission station.

Reinforcements.—The work was greatly strengthened by the arrival of Miss Pearl Mullikin in November. To her charge was committed a share of the evangelistic work and the two Day Schools at headquarters. Miss Mullikin has won a large place in the esteem of our people. Nine new native evangelists and teachers have been added to the Circuit’s force of workers, and are proving themselves worthy of “the vocation wherewith they are called.” After some eight years with our mission, and nearly four of continuous service as Pastor-Teacher, Daniel Caplen was given three months for a visit to his home in Blantyre. He returned in May with renewed strength of body and soul.

The Circuit’s Headquarters.—The Circuit’s headquarters is the Ny-akasapa Mission on the farm known as Jerains. It is a large work in
intself. We consider its location ideal both in regard to health and relation to the territory we cover. It is the purpose to provide at this mission a place to which natives may come for Christian training and elementary education. From among these all who seem worthy and who so desire can be passed on to the training school. As a start in this direction we have at present twenty-four boarding pupils. This number will be increased as fast as the mission can be equipped with facilities for self-support. In the way of supplying general equipment we have done what we could without incurring debt. A stone stable with an iron roof has been built which is sufficient for present needs. The buildings made of native material, which were hastily constructed three years ago, have been torn down and new ones erected in their stead. We propose to finish 100,000 brick during the season, of these over 30,000 are now ready for burning. At Nyakasapa we have three pressing needs. First: A permanent church and school building, built of brick and iron. About $700 would cover the share of the cost of such a building not now provided for. Second: We need a farm foreman. Each pupil gives half a day's work each week, and the men living on the farm work fifteen days per annum by way of rental. Having a man capable of doing plain building as well as supervising the farm would, we think, very nearly make the station self-supporting. Third: More land is necessary. The number of natives living on the mission land has increased so that now all we can place at their disposal is taken up.

We are strongly established at these headquarters. The church, with its various departments, is well organized and well attended. Mrs. Coffin's effort has been centered upon the women and girls. She conducts weekly Class and Prayer Meetings for them, and some receive good domestic training. Mrs. Coffin also attends to the medical work.

Out-Stations.—The twelve out-stations reported last year are all in operation, and from each an increase in congregation, school, membership, and general effectiveness is reported. Shortly after last Conference, the Native Department of the Government having decided to grant mission sites within the Mutasa reserve, it seemed advisable that we build a church and carry on work there. This is practically a separate station now. Though being close at hand both church and school work have almost the same supervision as at Nyakasapa's. This station is known as Kuguta. Our people at Gondanzora's are asking that we as a mission purchase land for them. They will furnish the cash, but want the land bought as mission property, we holding the title but permitting them to occupy it so that they can live and learn undisturbed. We urge that this matter be taken up immediately. At the close of the last Conference, Mr. L. M. Foggins, of the Government Educational Department, visited these stations. He expressed himself as pleased with the grade of work done and gave a favorable report on it. We anticipate that by the end of this year twenty boys from these stations will have entered the Training School at Old Umtali. Eight have already entered.

New Work.—New work has been our besetting temptation, but we have tried hard to go slowly, and this has required effort. To keep within our financial resources has taxed our heads, while to repeatedly say, "We cannot," or, "You must wait," has taxed our hearts. Had funds permitted this Circuit might have doubled its work a number of times. During the Conference year nine new stations have been opened, two in the Umtali District, three in Inyangwa, and four in the vicinity of Headlands. That part of the Umtali District covered by the Mutasa Circuit is now sufficiently occupied. We should have ten
or more stations running north near the Portuguese border. One most remote station is at a paramount chief’s kraal, about 150 miles north of Umtali. The work at Headlands, a point about 75 miles from Mutasa’s, in a populous country, we have four flourishing stations. A dozen more openings are waiting for funds. During last May the entire missionary staff from Nyakasapa’s, accompanied by Miss Nourse and brothers Howard and Roberts, made a tour visiting thirteen of the stations. Much good to the work resulted from these visits.

Statistics.—During the year ten churches have been dedicated, and as many more are now ready. Seventy-four persons have been baptized, and eleven marriages have been celebrated. We report 21 established stations, and a total membership of 1008, thus giving an increase over last year of 350. The school enrollment is 1713, an increase of 564. There are 18 Sunday Schools with 2302 pupils, increase 197. Our staff of helpers consists of 21 native men and 9 Bible women.

Considering the year in retrospect we only regret that personal worthiness, time and resources have had such limitations. We close as we began, with an expression of gratitude for the privilege which has been ours and gladness as we see our people getting a grip on the things which are Christian. With better minds, better homes and better hearts they want to learn ‘The way of rightousness,’ and are reaching for the out-stretched hand of their God. An increased number are being definitely ‘delivered from the power of darkness,’ and are entering into the Kingdom of His dear Son.

Respectfully submitted,

SHIRLEY D. COFFIN.

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REPORT OF MISS P. MULLIKIN.

The past nine months spent in Africa have been happy ones. Nearly all my life I have had the feeling that my work was to help rescue the perishing. This conviction was strengthened by many experiences and incidents which served as steps toward Africa.

Later came a definite and almost instantaneous call to work among the dark-skinned people.

I was welcomed most heartily by Mr. and Mrs. Coffin to Umtasa. Soon the pain of parting from loved ones was forgotten in plans to help make others forget their sorrows in a Saviour’s love.

The work has, perhaps, been more seed-sowing than harvest. I have two schools with an enrollment of something over two hundred.

Previous to my coming the school work was under the direction of Daniel, whose services as assistant and interpreter have been invaluable. The schools are about one mile apart, one at the mission station, and the other half way between our station and Umtasa’s kraal. About three hours a day are spent in each, one in the morning and the other in the afternoon. These buildings are both made of native material, but we are hoping to have one brick building in the near future.

The first day at school I was greeted by about sixty black faces of men, women and children, including seven babies carried on the backs of their mothers. Besides these were two dogs, some chickens and an occasional goat. It took a few days to get my bearings, but it was not long till the school was reorganized and the pupils supplied with books and slates. About seven dozen slates were given in exchange for work, and as they lined up to receive them the smile and the ‘‘thank you’’ were worth the expenditure. These were mostly
given to the women and girls and small boys. And they have not lost interest in them, but after each lesson in reading and Numbers they have slate work and take great delight in it.

The work in the vernacular has been much handicapped by the lack of books. We have had only a first primer. We are much gratified, however, to know that a second primer is on the press. English primer is taken up at the same time as the Testament. Thus far we have only seventeen who have advanced as far as Standard 1; but the lower classes are doing much better than was expected, and by another year the grade of the school will be much advanced. Every one who can read the Testament has a lesson in it every day.

The most interesting and profitable work is among the children, between fifty and sixty of them enrolled. They are ignorant, dirty, diseased, ragged heathen, but interesting. Recently I received a small organ from the States, and when I took it to the kraal school they thought it was wonderful. It was really pathetic to see the way they enjoyed my unskilled playing and singing. Some of them got down on their hands and knees to see how my feet operated, others got in front and looked into my mouth while I sang, but after investigation they were ready to join in with the singing. The weather was very cold, and they stood shivering in the few rags that served as clothing, and plead for one more and just one more repeatedly. Then after a good-bye, repeated many times, they reluctantly turned to their cheerless huts. The next day they returned, bringing others, and also their hands full of wild flowers, which they presented to their teacher with a grin as big as their gratitude.

I have charge of a Sunday School with an attendance of about 75. The teachers receive instruction in the lesson before taking their classes, then it is reviewed by myself. It is hoped that some Gospel truths are finding their way to hearts in this way. An occasional kraal service is held, and sometimes a church service. There is a large number of Christians, but making all due allowance for heathen parentage and environment, many of them need a definite change of heart in regeneration. But there is much to encourage, and I am most grateful to God that I am in Africa.

Umtasa Circuit Mission.

PEARL MULLIKIN.

REPORT OF THE MISSIONARY IN CHARGE OF THE WORK IN THE MREWA AND MTOKO DISTRICTS.

The part of the country represented by this report includes the two Native Commissioners' Districts of Mrewas and Mtokos—Macheke being a part of the Mrewa District. Together they contain a native population of about 45,000 souls. The Government center for the Mrewa District is at Mrewa, which is about 140 miles from Umtali by the ordinary route of travel, about 60 miles from Salisbury, and about 40 miles from the railway. The Government center for the Mtoko District is about 40 miles farther east from Mrewas.

The white population is small, and consists of Government employees, policemen, and a few farmers and traders. These men are for the most part widely separated from each other, and are living apart from those influences of the church and civilization which help to hold men for God and righteousness.

Previous to the beginning of our work in these Districts the representatives of several other missions had sought to open work there. The policy of the Government is that missions shall not be forced
upon the people, and it therefore requires that the consent of the Paramount native chief shall in all cases be obtained before it will grant a site for the opening of a mission station. Some time ago the Roman Catholics tried to get this consent, but were met with most positive refusal. Next the Church of England tried it with the same result. Some of our own earlier missionaries inspected these Districts with a view to opening work there but concluded that it would be useless to try to do so.

And so it seemed that that whole country was to remain in heathen darkness, and that there at least "the gates of hell" were to prevail against the church of God."

As this field presented such difficulties from the standpoint of the regular missionary it was thought best to have the medical missionary go there, and see if the ministry of physical healing might not open the way to the hearts of the people and thus prepare them for the reception of the Gospel. This report has to do with the results of that experiment.

It is a matter of profound regret to the missionary that so little has been accomplished. Others come up to the Conference reporting many precious sheaves which they have garnered from the fields in which they have labored, but the medical missionary can give no such glowing report. He can only tell of the uprooting of noxious weeds, the blasting of rocks, and the preparation of the soil for the seed. The harvest is as yet all in the future; and so apparently but little has been done.

And yet the year has not been altogether barren. At the beginning it was almost impossible to secure any one to attend a preaching service, and almost as difficult to secure any place in which to hold such service. Now there is not a home in either of the Districts but is open for such services. At some of the meetings every white person living within twenty miles has been present, and in some cases people travel forty miles in order to be present.

So far as the white man is concerned that whole country is now open for the Gospel, and some of the people are hungry for it.

The work among the natives presented peculiar difficulties, as the Paramount chief has persisted in his refusal to allow us in his country. The ministry of healing has no influence with him for he is afraid of it, will have nothing to do with it, and does what he can to keep his people from it.

When the missionary had done what he could to make an impression on the mind of the chief in favor of missions, and had failed, the Native Commissioner very kindly offered to aid in securing his consent. The chief was invited to his office, and several long conferences were held with him; but even the arguments and great influence of this representative of the Government failed to overcome the fears and superstitions of the chief, who repeatedly replied, "My heart does not want a mission in my country."

When it became evident that his consent could not be obtained the matter was referred to the Native Department of the Government. From there it was referred to His Honor the Administrator, with the recommendation that authority be given the Native Department in this special case to grant mission sites even though the Paramount chief refused his consent. This authority was readily given, and with it the grant for our first mission site.

And so the whole country is before us, and we are now at liberty to "go up and possess it." The responsibility for evangelizing and saving the people of those two Districts is upon us, and it seems
as though God means that we shall do it, for His providence has closed the doors to all others and opened them widely for us. A great opportunity has been given us in that part of the country. May God help us to meet it wisely and faithfully.

Now as to the work that has actually been done. Our first mission station was opened near Kanyasi’s kraal, and is known as the Kanyasi Mission. It is one day’s journey north of the Mrewa Government camp. There are no large kraals near this mission, but there are thirty-six small ones within half a day’s journey from it. Here we have a good stone building, one portion of which is used as the residence for the missionary, and the other as a dispensary and school room. There are also several other buildings adapted to the various purposes of a mission station. Much of the time of the missionary has been expended on the construction of these buildings. As there is but one medical missionary of our church on this great continent it has sometimes seemed that he ought to employ his time more profitably than in hewing timbers and breaking stones, but the buildings were a necessity, and there was no one else to do the work.

We have tried to conduct a native school at that place, but the frequent absence of the missionary and the opposition of the Paramount king have greatly interfered with its regularity and usefulness.

The people in that vicinity are more eager for medicine than for teaching or preaching. At first but few came, and those few had but little confidence, but now that they have learned something of the real benefit of this part of the work there is quite a large dispensary practice there whenever the missionary is present to take care of it. From having no confidence in the “white medicine man” they have now gone to the other extreme and seem to think there is nothing he cannot do, and if he does not raise the dead it must be because he does not want to do so.

From this center preaching and healing tours are made out among the kraals as often as circumstances will permit. The repeated absence of the missionary in caring for the sick in the homes and kraals of the people prevents as much of this sort of work being done as is desirable.

When this mission was opened it was regarded as far out of the white man’s world, and for months at a time only the natives were seen there, but suddenly the prospects for this mission have changed.

The Pfungwe section of the Mrewa District has suddenly come into prominence because of gold discoveries. Many mines are being opened there, one of them already employing six hundred natives and running sixty stamps. Great expectations are announced concerning the Pfungwe mines, and they are all within three days’ journey from our mission. That the Government regards this as an important opening is proved from the fact that it now has a force of forty men at work making a public highway extending from these mines down to Mrewa, connecting there with the road leading to Salisbury. This road is to pass within less than a quarter of a mile from our mission buildings. Thus it seems that instead of being an isolated mission far out in the wilds we shall soon be located amid great activities and a large number of people.

We have recently opened a second mission, located within half a mile of the Mrewa Government camp. This site was formerly occupied as a trading station, but on the death of the trader the site with the buildings upon it reverted back to the Government. The buildings consist of a store, a four-room dwelling house, and several smaller houses, all of them built of poles and daagar. Some slight repairs
were needed upon them which have been made, and now they are in
perfect condition and all ready for use. These buildings could not be
replaced for less than One Hundred Pounds. Through the kindness of
the Government officials this site with all the buildings upon it was
obtained for us at a cost of only the usual price of a lease for a mission
site—One Pound.

The importance of this place is its location at the seat of the
District Government, and its relation to the chief routes of travel.
Many hundred natives come to the office of the Native Commissioner
each month, coming from all parts of the District. Many of them are
from the interior regions where the white men do not go, and where
not one word of the Gospel has ever been heard. In some cases they
remain for several days, and while they are waiting there for the trans-
action of the business for which they have come, the missionary will
have a splendid opportunity to transact the business for which his Di-
vine Master has sent him.

Also this mission is on the line of travel from Nyassaland and
other parts of East Africa, on down to the great mines. It is also
the route by which the Government is bringing down large numbers
of natives from East Africa to supply the demand for laborers for
the farmers and others. All of these people pass within ten feet of
this mission door. Many of them have walked for a whole month
before reaching the mission, and are glad to have a place where they
can safely stop and rest for a few days. Those who come from Blan-
tyre are largely Christianized, but the rest are in gross heathen dark-
ness. If we can give these men the Gospel they may return to their
distant homes as light bearers in a dark land.

Also near this mission are the locations in which the native police-
men, native messengers, etc., of the Government live. Together they
form a colony of about fifty families. These men have come in con-
tact with the white man and learned his ways till they have come to
appreciate the advantages of having a mission among them. Several
times they have come and asked that a school shall be opened for them
and their children and seem much disappointed that it has not been
done.

The location of this mission is that from which all parts of the
two Districts can most easily be reached; for here the roads from
Mtoko on the east, from Pfungwe on the north, from Macheke on the
south, and from Salisbury on the west, all meet. If ever we are to
have that long expected and much needed hospital this would be the
place for it. Everything is ready for the work at this station, but
the doors are locked, and nothing is being done because we have no
worker to put there. Those who come for healing, for teaching, or for
help for their spiritual needs, must go away in disappointment. There
is a great opportunity there, but it is feared we shall be unable to do
anything more than play with it.

Preparations are also completed for opening a third mission sta-
tion. This is at the Mrewa location, about fourteen miles from the
Mrewa mission. This kraal has attracted the attention of all the
missionaries in the country because of its unusual size. Some of our
missionaries say they have counted a thousand huts there. If this
is true it means that the kraal has not less than thirty-five hundred
people, probably by far the largest kraal in Southern Rhodesia. With
the exception of transient visits of missionaries no mission work has
ever been done among these people. The way is now open. The chief
of that section,—who stood by and witnessed an important surgical
operation that saved the life of his child—has given his consent for
our opening a mission in his kraal. We have made formal application to the Government for a mission site there; the Native Commissioner has sent his recommendation that it be granted, and he has reported to us that the Government is ready to grant it as soon as we are ready for it. But we are not ready for we have no one to send there. The fields are ripe for the harvest, but there are no reapers.

The Mtoko Government camp is about forty miles east from Mrewas. This is the center of a large native population. The Native Commissioner is very friendly toward our work, and will no doubt aid us in any way he can to open work there. If possible we ought to open work there, and then extend it down toward Nyanga, finally connecting with our work of the Mtasa Circuit.

And so the whole country is now open for the preaching of the Gospel and the establishment of mission work. It must be evident that to expect one man with no trained helpers to occupy and cultivate such a field as this is what our lamented Bishop Fowler would have called "playing with missions."

It would seem that the time has now come when this mission should consider and fix its policy for the expansion of the work into other fields. Shall it continue to concentrate its workers and its money on its own field in order that that field shall be closely and satisfactorily cultivated; or shall we sacrifice some of the interests of the one field in order that it may be possible to extend the work into fields as yet unoccupied. If our resources are such as will only permit us to properly care for the work in the Umtali District, let us do that work well and be content with it; and let us not expend our time and money in preparing the way in other Districts for missions which we are unable to occupy. But if it is possible for us to provide for the work here and at the same time make some adequate provision for opening new work in other Districts, let us hasten to do it; for the needs of those Districts are crying to Heaven for relief, and the solemn commission of our Master commands us to "go," and requires that there shall be no unnecessary delay in our going.

Respectfully submitted,

SAMUEL GURNEY, Medical Missionary.

REPORT OF HERBERT N. HOWARD.

On the sixth day of December, 1909, I first saw Old Umtali. I was glad to be on the ground and to get into the practical work of the mission field. Since my arrival I have had charge of the printing office, have taught morning and afternoon in the school, have doled out the medicine to the sick, and in general have tried to fit in where it was felt that I could further the good work of the mission.

The Printing Office.

At the outset it must be understood that I lay no claim to being a printer. The only experience I have had is through watching a real printer work. But I like to be in this kind of work, and am perfectly willing to stay until the Bishop sends a real printer to look after the work. Since my arrival this department has turned out 35,000 copies of the Sunday School lesson sheets. Three copies of the Rhodesian Missionary Advocate have come from the press. But besides this we have turned out 550 copies of the Articles of Religion
of the M. E. Church in the vernacular, and numerous other articles such as passes, visiting slips, baptismal certificates, vouchers, letter heads, envelopes, etc.

Before my coming two quarters of lessons had been printed, together with a number of other smaller jobs. Two of the largest pieces of work were done before my time, namely, 2000 copies if the Junior Catechism in the vernacular, and 5000 copies of the First Primer in the vernacular. It might be well to state that the copy for the Second Primer is now in my hands, and that as soon as the new supplies which friends have kindly provided for arrive we will begin active work on that much needed book.

The Medical Work at Old Umtali.

This is another department in which I have had no training, but with a few lectures from Dr. Gurney I have been able to ease the aches and pains of a large number of natives. About a thousand and fifteen (1015) cases have been treated, of which seventy-five per cent have been among the boys of the school. I venture to say that half of all the cases that have come were on account of fever.

The Old Umtali Training School for Boys.

We are not after numbers, we are after quality. Indeed to do first-class training work we have too many in the school now. We want boys of promise sent to us from the kraals by those who do the work there. I suppose that there is not a missionary who in theory at least does not think that the school at Old Umtali is the place in the Rhodesian Mission where our boys should be trained as native workers. There are more workers stationed here than at any other point in our mission that this important work should have special care. Old Umtali is well equipped as mission stations go, but yet there are some things that we need very much for the best work. But we have a good equipment. Now with this equipment and with the workers who are here we surely ought to recognize that the expensiveness of the plant cannot be duplicated on this mission field. There can be only one center for training the native worker. There is no doubt but that every one on the field is agreed on these general propositions. We then come to you for your hearty support. To this school ought to come the picked boys from the kraal schools throughout all our work. Send us your Marks, your Kudukus, your Josephs, your Isaiahs. These constitute the type of boys that we want here to work on. We recognize that we are under obligations to the whole mission to supply workers, and good workers, but we cannot do this without co-operation of those who are on the frontiers. We are dependent on the circuit superintendents for our supply, and this resolves the proposition into this: If there are not enough workers to put into needy places it is your fault that need them. The school is here, and we are anxious to turn out good workers. We depend on you for the raw material. No man having a bank account can continually draw out and pay nothing in. This matter of workers is up to you who need them.

We want boys who can fulfil the following conditions:

(1) Read the vernacular and the Infant reader in English.
(2) Ability to work sums in simple addition and subtraction.
(3) Pledge to remain until they have finished thoroughly the fourth Standard.
(4) That they have a Christian experience and a willingness to become a worker.
(5) That they pay a tuition of £5 and be responsible for their own tax.

As to the first and second of these conditions we feel that the kraal schools are now able to supply us with boys who are thus far advanced. In the various schools under Mr. Coffin's direction there are about thirty or thirty-five who could meet the first requirement, and probably the second. At Mr. Greeley's there are a few boys who have reached this standard and some that are far beyond it, at least in the matter of reading. The school at Mtambara's has some boys who are beyond these requirements, how many I am unable to say. All of these boys ought as soon as possible be in Old Umtali.

In order to advertise the school more we thought it a good plan that one of us at Old Umtali should go to our different stations and represent to the boys in our kraal schools the advantages and the call of Old Umtali. The lot fell upon me, and accordingly about the middle of April I went to Maranke's country with Mr. Greeley. Mr. Greeley threw the whole of his influence on the side of the Old Umtali school, and the result was that we brought home seven of his farthest advanced boys. By Mr. Coffin's invitation Mr. Roberts and myself made a trip through the Inyanga and Rasapi districts, covered by Mr. Coffin's work throughout the whole of these districts, held up to the boys there their need for such a training as Old Umtali affords, and of the need of our church for the best boys to help us in this work of evangelization. During the year we have received from the Umtassa Circuit about eight boys, half of them since this trip, which ended the last of May.

Changes During the Past Year.

First. The boys have been brought more nearly under the standards. We are endeavoring to have boys in Standard II reader in the same Standard in every other subject.

Second. We have cut down the expenses of the literary department of the school. At the beginning of the year there were boys here that were receiving as high as thirty shillings for work that we now require for the regular half day's work. The native teachers have been sent away except one whom we use for the vernacular. This reduces the expense for native teachers twenty-five pounds. The saving in this department explains to a large degree the outlay that we were able to make in the Industrial department.

Third. Having sent away the native teachers we put all classes under European teachers. Mr. Gates has his Bible classes the first thing in the morning, and teaches a class of Standard II boys the rest of the forenoon. Mrs. Gates for a little while had a Standard II class in the forenoon, dividing the work of this grade with Mrs. Howard. Mrs. Howard also taught the tonic Sol-Fa system to the boys of the entire school, having a period for this purpose in the morning and afternoon. Songs were taught, among them the British national song, "God Save the King." The classes have progressed as far as two part work. Mrs. Till teaches a class in the first Standard in the afternoon, and the writer teaches in the morning our most advanced boys, those of the third and fourth standards, and in the afternoon a class of beginners. It is a great joy to all of us to see the boys grow. So far as the writer is able to judge there is but little difference if any between the capacity for advancement of these boys and that capacity of the boys at home who are in the same grades. We have our dull boys, but we also have boys that can learn quickly. We have the kind that are dormant for a while, and then all of a sudden shoot out and become our brightest boys. We had a boy who was considered the most
no-account in the mission. When the writer saw him first the boy was reading in the second primer, and I was wishing that he were in the first. One day he had a good lesson; his teacher noticed it, clapped him on the back, and told him that he had done very well, and that if he continued to do well he would be promoted as fast as he could go. From that time on he lived with his reader. He read all his spare time, he took his book to his meals, and while he was waiting for the food he was reading. In the evening he read until he went to bed. In two months he had finished his second primer and his infant reader, and was in the first Standard. Such incidents show us that we are working with a people who although they are backward and have been neglected, have nevertheless capabilities, and that in deed and in truth God has made of one blood all the nations of the earth.

Fourth. One of the big changes in the school is the organization of a Bible department. Mr. Gates will report more fully on this matter, for the work has been entirely under his direction, but the importance of this department, organized as it is, cannot be over-emphasized. We find that the native when he reads the Bible for himself does not get the true meaning of the words, and when he couples with the errors thus derived the talk that comes to him by way of the un-Christian white, his theology is very curious. His teachings are often ludicrous. One of our missionaries found a worker of his teaching that the men would be saved but the women would probably not be. Another found that some of his workers were preaching that God was not the God of the black man, but only of the white. This department will do much toward steadying our boys in their teaching as well as strengthening them for the time when they are called upon to defend their position against the teachers of other denominations.

Fifth. A long step in advance of anything that has been done at Old Umtali or indeed of anything that has been done in any school in Rhodesia is the establishment of a systematic course in industrial instruction. Mr. Robert's and Mr. Till's reports will deal more specifically with this phase of the work. The native needs this kind of instruction almost as badly as he needs the Bible. Indeed for our part here at Old Umtali we feel that this department is of more benefit to the native than his reading, especially just at this stage of his advancement. Our orders of importance for the various departments of our work would be Bible, Industrial, Literary.

Sixth. During this year there was put into practice a plan that Mr. Gates has had for some time, that of offering to our native workers who are in the kraal work a course of study during the winter vacation. This year the course continued three weeks, and consisted of work in Bible and industrial departments. Six boys attended, four from the Untassa Circuit, one from Maranke's and one from the Old Umtali circuit. This is a beginning, and we are hoping with more co-operation from those in charge of the various circuits to make this course of large benefit to the native teachers and to the mission as a whole.

REPORT OF MISS S. J. COFFIN, MISSIONARY OF THE W. F. M. S.

The year that has passed has, without question, been the brightest and best in the history of our work in Africa. Throughout it all we have felt the guiding hand of the Master making the difficult places smooth before our feet, and steadily leading us to a higher and better work.

Our greatest blessing has been in the reinforcement to our work by the coming of Miss Emma D. Nourse, who arrived in Umtali on the first of November and began work in the girls' school on the eighth.
The night is darkest before the dawn, and her coming was particularly welcome after the enforced solitude of quarantine under which we had existed for six weeks previously. Her duties commenced the day upon which the quarantine was lifted.

Our work is divided into two departments, the Educational work in charge of the writer, and the Industrial work, of which Miss Nourse has the management. Without entering into the details of this department, I may say in passing that most satisfactory improvement has been made under the systematic and painstaking teaching that has been given. The girls take great interest in domestic work and in sewing. At the first of the year, finding it difficult to give systematic instruction in laundry work in our somewhat limited quarters, we had built a dogger house with an iron roof and a temporary stove made of brick for the purpose. With the exception of the roof all the work of the building was done by the girls.

There are now fifty-eight names enrolled on our books. Out of these about fifteen have come this year. Several have had previous training in native schools, and have come to us advanced beyond the primary grades. We are very glad to welcome this class of girls, and though we feel that none should be turned away because they are dull or degraded, yet for the quicker advancement of the work among the women, the brightest and most promising of the girls should be sent to us from the kraals for special training in the higher lines of work.

We are glad to report progress in our school. We feel that the day of beginning is now over. The girls are developing along mental as well as moral and religious lines. Regular instruction is given in the reading and writing of English, arithmetic, and, with the more advanced pupils, history and geography. The religious teaching of the girls occupies about two hours of every morning. The Gospels form the basis of all our instruction. They are required to read and write in the vernacular before beginning the study of English.

Five of our girls were married during the past year. Three are now doing evangelistic work at their own stations. We are glad indeed to hear of the successful work of these girls in their kraals. Our hearts are filled with gratitude to our Heavenly Father that He has in many ways given to us the privilege of seeing the results of our efforts. These young women have collected the girls of their stations and are carrying on work similar to our own, teaching sewing and domestic work in addition to the usual school course.

We are glad, also, to report that this year there has been very little illness among the girls, a condition for which we have been grateful after our long and trying experience of last year. Except for one case of smallpox and a few mild cases of fever, we have been quite free from anxiety on that ground.

While recognizing the great value of the Educational and Industrial departments of our work, we realize that these are subservient to the fundamental aim, which is the teaching to these girls of Christ and Him crucified. They very readily accept improvements along temporal lines, they are learning habits of regularity, neatness and order, they show a great ambition to learn and read, and all these things are helpful, but only the power of the indwelling Christ is able to really transform their lives and lead them along the path of purity and truth. Realizing this, we put special emphasis upon the evangelistic side of our work. Three Bible classes and an Epworth League are held through the week. The girls attend morning service on Sundays at the church, Sunday School in the afternoons and evening service in the dormitory. The Epworth League, organized about eight months
ago, has been of great benefit in training the girls along the lines of evangelistic work. The details of this will be more fully discussed by Miss Nourse, to whom the success is entirely due. We feel that we have been greatly rewarded in our efforts. It was our great joy a few weeks ago to have eighteen of our girls received into full connection in the church, and eleven as probationers. These girls have shown by their lives something of the transforming power of the Gospel.

While we are grateful for the increase of our staff we still feel the need for reinforcement in that line. With our large number of girls and the many phases of our work, our hands are now full. It is our desire to take up regular evangelistic work among the women and girls in the kraals near by, and that regular visits be made to the homes of the girls who have gone out from us. This entails an absence from Old Umtali on itinerary tours, and for this purpose another missionary is absolutely necessary. We hope soon to have this need supplied.

With a deep sense of gratitude for the blessings in the past and the brightest hopes for the future.

Respectfully submitted,

SOPHIA JORDAN COFFIN.

REPORT OF EMMA D. NOURSE, W. F. M. S.

I do not remember the time when I did not have an active, live interest in foreign missions. It was my childhood ambition to be a foreign missionary; it was my privilege to be raised in a missionary atmosphere; and convictions that God wanted me to serve Him in a foreign land came to me early. For some years sickness in the home prevented me from making formal application to the Woman's Foreign Missionary Society, but in 1908 I was at last privileged to do this, and in May, 1909, the appointment to Old Umtali Girls' School was received.

I cannot pass over those last months at home without testifying to the faithfulness of my Father in answering prayer. He made the rough places smooth, and the crooked ways straight, and manifested His tender love in countless ways.

Hartzell Villa being in quarantine when I arrived in Old Umtali, Miss Mullikin and I found a most kind and hearty welcome in the home of Mr. and Mrs. Gates. Ten days later I went up to Hartzell Villa where Miss Coffin had for so long stood alone. Her unfailing kindness made me at home at once, and the 'Ndino fara, Mufundisi,' of the girls was sweetest music to my ears.

Upon my arrival it was decided that the work be divided into two departments—educational and industrial—the last department to be under my supervision. This included the teaching of sewing, housework, cooking, and laundry work.

The girls were divided into five classes for sewing, and I adopted a very simple method of sewing such as I had seen used in the United States. They learned rapidly, and I found these classes were a real pleasure to them as well as to myself. I collected some samples of different stitches and sent to the recent Agricultural Exhibit in Umtali. Their work was commended and received a prize, coming under the heading of special work. I may say here that these classes have been most helpful to me in aiding me to understand the girls and bringing me into touch with their way of thinking.
We have also taught cooking to a few girls. We have but one way of doing this, and it is by taking them into our own kitchen. It is thus evident that we can train only a few girls at a time. Those who have been taught have given very good service.

We have also given instruction in general housekeeping. The girls have been taught to care for the dormitory. This has necessitated the initiation of many into the art of scrubbing floors. They are slowly learning the value of ventilation also in their sleeping quarters.

Early in the year we put up a mud building for laundry purposes. In this we have taught some of the girls systematic washing and ironing, and they have been very apt pupils.

There have been many times when this work seemed hard—inability to make myself understood by the girl I wished to teach, being not the least of my difficulties. But gradually these difficulties are being overcome, and there are constantly little surprises in the way of manifestations if love and faithfulness by the girls, which sweeten the task in hand.

We hope during the year that follows to develop our work along much larger lines than heretofore, as we realize that industrial instruction is much needed by the native women.

I have had the Sunday evening service with the girls, and through it I have come into touch with the spiritual lives of the girls, and have learned to prize highly these times when they come to me with their questions and heart conflicts.

I have had some of the newer girls in a class meeting on Tuesday evenings, and these too have been very profitable services.

Shortly after by arrival an Epworth League was organized. The girls elected officers, and have taken the devotional services on Thursday evenings themselves. These meetings have been a great aid in developing them.

As I look over these months in Africa (nine of them now) I find much over which to rejoice. I am more glad every day that I am here. The work with the girls has taken my heart. and there is coming to me with a tremendous solemnity the recognition of my responsibility to God for them. I am praying that this year of beginnings may be followed by many others of constantly increasing usefulness in service.

August 29th, 1910. EMMA D. NOURSE.

REPORT OF G. A. ROBERTS.

No extraordinary plans have been formulated at Old Umtali since last Conference, but each day's work has been done with the purpose of developing the natives. The regular work of the farm, the work of the shops and the building has been carried on with the purpose of teaching them. The driving of the cattle has been done almost entirely by the members of the agricultural classes. A dozen of the boys have been trained in this work. The planting, cultivating and harvesting has been done with special reference to the members of these classes.

The agricultural class has been divided into two sections, which required the writer to teach three hours daily for three days of the week, while the remaining two days the classes were under the excellent instruction of Mr. Till in the shops. Very simple sets of tools were furnished, such as are available to the natives after leaving school. The main part of the shop work was the straightening and squaring of native timber, and turning them into ox-yokes. We have
at present many full sets of yokes made by the boys. These are as good as those that can be purchased at the stores. The Old Umtali Mission was awarded a silver medal for an exhibit of native-made yokes from native timber, at the Umtali Agricultural Show.

The second year the class will receive advanced instruction in agricultural and shop work.

My class work is exceedingly interesting. Inquiries are being constantly made by the natives for better sheep and pigs. We have sold a large number of sheep, which go to improve the flocks in the kraals. The classes show much interest in this subject and also in the matter of tilling the soil. Special interest has been shown in the raising of vegetables, and since this represents a real need in native life greater importance should be placed upon this work. The vacation school for native workers was also a very interesting class. They worked faithfully and asked questions until the writer could scarcely answer fast enough. They took particular interest also in vegetable gardening and sheep husbandry. The first Native Agricultural Show was held at the Mission this year, and it was a great success. There were about 100 exhibits, some of which would have made a creditable showing anywhere.

During the past year the lessons for my class had to be written, since there has never been a text book published on agricultural subjects that is suitable for the present needs of this people. The lessons must be simple and still contain the important facts. We have had to feel our way in this work, and some of the subjects that were considered most important did not appeal to the classes. Mistakes have been made, but a good start has been made in agricultural training.

Immediately after last Conference 24,000 bricks were made and burnt, all of which have been used in the erection of the two dormitories. A dining room has also been built by the writer, with the help of the boys.

On the farm we have made some progress. This year’s crops are sufficient for food for the year. The number of cattle has increased from 14 to 39. The increase in the number of working cattle has made possible the plowing of 100 acres of new ground, in addition to doing the regular work. The flock of sheep has been improved and has also been the means of bringing in a revenue. The hogs have done well and have also brought returns, financially, to the Mission. These animals have also furnished object lessons for class work and provided food for the boys’ table.

In the matter of new plans the vegetable garden is the largest. During the past year the missionaries of Old Umtali have been supplied with almost a full supply of vegetables, and we have recently commenced using them for the table of the native scholars. This cheapens as well as improves the school rations.

REPORT OF C. S. TILL TO THE EAST CENTRAL AFRICA
MISSION CONFERENCE, OLD UMTALI,
AUGUST 17, 1910.

Building-Industrial Department.

The work in this Department has been very encouraging. A house of ten rooms has been built at Umtasa’s. At Old Umtali two cottages of four rooms each have been built; also, a kitchen and store-room have been added to the dining room. We are now building a third cottage. These cottages cost us less than 50 pounds each. I have
twelve boys in this department. All of them have had to start at the very beginning, and learn the names and the use of the different tools to be used in building a house.

These boys are now almost able to build a school-room, church, or cottage in their kraals with very little supervision.

During the year the writer has had 21 boys to teach, making yokes and skeyms. For one span of these yokes and skeyms we were awarded a silver medal at the Umtali Agricultural Show this year. This was a special medal for a special exhibit. These yokes and skeyms were made out of poles cut from the mountain side.

During the winter vacation the writer had a class of six native teachers who received instruction in the making of chairs and tables out of packing cases. Other useful articles were made from poles.

Many opportunities occur while we are erecting these buildings to build up these boys into Christian manhood. Great and important work might be done by these boys in this department. My prayer is that this may be so by the grace and love of God. C. S. TILL.

REPORT OF MR. AND MRS. T. A. O'FARRELL.

We arrived at Umtali, May first, 1910, and spent a few days at Old Umtali.

On May eleventh, District Superintendent Wodehouse appointed us to Mt. Makomwe, and we reached that station May 15th.

Since that time we have had charge of the school work, as Mr. Greeley was engaged in translation. In this work we first came into real contact with the natives. We have found them to be industrious and eager to learn. Some of the boys seem as bright as any we have known in America. Mrs. O'Farrell immediately began teaching sewing to a class of 23 girls. The school has an enrollment of more than ninety, some of them living several miles from the station.

In the afternoon I taught the native teachers and one other boy who is soon to take a station. The remainder of our time was spent in assisting with the medical work, studying the language and erecting a kitchen for the mission house.

I have preached some, and we have opened a Bible class for the boys who want to become teachers.

Our impression is that a great work has been done at Mt. Makomwe. The seed that has been sown there for years is bearing fruit, and the Spirit of Christ is lighting the way throughout Maranke's land. One Sunday the boys reported four conversions at their afternoon meeting, the next Sunday three. A boy who came from a distance and was employed to work on the kitchen was converted in less than a month, and now wishes to remain with us and go to school.

We have been in Africa only a short time, but the outlook is even more gratifying than we expected. We feel that we were fortunate in being stationed with Mr. Greeley and getting the benefit of his long experience.

Respectfully submitted,

THOMAS A. O'FARRELL.
REPORT OF THE PASTOR IN CHARGE OF ST. ANDREW'S M. E. CHURCH, UMTALI.

The past year in St. Andrew's has been one of considerable strain both for pastor and congregation. An event which for years has been expected and dreaded has within the past six months become an actual fact. The Presbyterians have started a church and thus split up the nonconformist community. This has undoubtedly hurt us. As we expected, quite a number of Presbyterians have left us and joined their own community, still it has not been an unmixed evil; we know our standing to-day as a church as we never did before; those who remain we can count on; they are with us in preference to any other church, and although we have suffered our congregation at the present time is the largest in town.

I cannot speak too highly of the sympathy and support I have received from the official board during this very trying year. Their labors have been unceasing, not as bigots in opposing others who were working, but as lovers of their own church, who spared neither money nor time in order to ensure success. Mr. B. Smith with Mr. and Mrs. Lovet enlisted the support of the musical part of the community and during the year we had two of the most successful musical evenings ever held in Umtali. One was an oratorio entitled "Daniel," and was given by a choir accompanied by an orchestra of over 50 performers, conducted by Mr. Piander. The proceeds of this was devoted to providing carpets for the church which have greatly added to the comfort of the worshippers.

Probably the most interesting and encouraging part of our work is among the young. We have 80 children on our Sunday School roll, and for the past 18 months Mrs. Lovet has been teaching them music, and out of this Sunday School she has formed one of the most delightful choirs probably in South Africa. In October last under her leadership they rendered a cantata entitled "Under the Palms." The junior choir which numbered about 35 voices was assisted by a double quartette of adults and the orchestra. The church was beautifully decorated with plants, flowers, palms, etc. It was held on a Saturday evening, and long before the hour announced the church was packed. By special request it was repeated on the following Sunday evening, and many people had to be turned away, there not being even standing room. The proceeds on these occasions went to provide a Christmas tree for the children.

We teach religious instruction in the Academy every morning. I have about 65 attending the class. Last year we had an examination and gave nine medals—two gold and seven silver. We made out the questions, and the children spent most of the day writing their answers. Two members of the Official Board who had been appointed to the position examined these papers, and the medals were presented accordingly.

We had a Christmas tree for the children, at which about 20 Pounds' worth of books and toys were given away.

We, also, had a picnic, and most of the vehicles in town were requisition. When we arrived at our destination we had sports, and in the evening distributed over 20 Pounds Sterling in prizes.

The year upon which we have entered will not be free from strain. We ask for the prayers of all those interested in the Kingdom of God.
REPORT OF THE MISSIONARY IN CHARGE OF THE MOUNT MAKOMWE MISSION.

This year 1910 seems an appropriate time to set up a mile-stone. Twenty-two years ago our feet first trod on African soil. Ten years ago we reached Umtali. Five years ago we began work at Mount Makomwe.

The Conference year has been a good one at Mount Makomwe. God has been in all our councils and the work has gone along pleasantly, earnestly, and the Lord has added to the church such as should be saved.

The first item of interest during the year was the death of one of my Native Workers. On my way home from last Conference we were met in the path by messengers telling us of the death of Mark Kanagoiwa, a most useful native man. On our arrival at Makomwe we found everybody mourning for him. His life, preaching and teaching were a source of blessing to heathen and Christian alike.

Only a few days previous to this we were prevailed upon to give up David Mandisodza, our chief Native helper, because he was needed at Mutambara Mission Station, so we found Makomwe very short for help, but we did the best we could under the circumstances by training new helpers, and God gave us a valuable one from Old Umtali, in the person of Enoch Sanehwe.

After a few weeks, when the school was running nicely we were called to accompany the District Superintendent on a journey into Duma and Uhwere, where we have had native workers for several years and where by God’s help two more doors were opened to us, one of which has been persistently closed to both us and other missions for five or six years.

The Church.—The regular Sunday meetings of the Church at Makomwe are, two preaching services and Sunday School. There are also preaching services on Friday evening and morning and evening prayers daily. The attendance at the Sunday services has not increased much, but the average is better. The people are improving in many ways. We have tried to give spiritual matters the greatest prominence and some of our people have been converted. These have been assigned to classes, and if they run well for a year or two will be received on Probation. During the past year five have been received into Full Membership. Thirty who have professed conversion and have been faithful in attendance at class for about two years, have been received on Probation. Twenty-two who have been attending class faithfully for two years at one of the sub-stations have also been received on Probation, thus making fifty-two in all. Seventeen have been baptized. Five Marriage Ceremonies have been performed.

Mrs. Hughes, the lady who gave the money for Hudson Memorial Church, has kindly made an additional gift for the purpose of procuring furniture for the pulpit. These are now being made at the Old Umtali Mission.

The annual collection for Missions has been taken, amounting to £20.0.0.

The District Superintendent has visited Makomwe during the year and organized a Quarterly Conference.

School.—The enrollment during the year 1909 reached 195, being an increase of 50 over the year 1908. Excellent work has been done by Enoch Sanehwe, the chief Native Teacher. His efficiency as a teacher is a credit to those who were his teachers at Old Umtali.
His help also in language work has been of great value to himself and to the missionary and to the school; through him much of our vernacular work has reached its present state of perfection. He does much proof-reading, and is now learning to use the type-writer in his spare-time. The course of study in school is advanced a year, and we are glad to say that a class of 7 boys have been promoted to our Central Training School at Old Umtali. Several of them have been with me for some years.—Alfred, a ward of the Mission, who has been in our care since he was 3 years old, being among the number. Another, Garikai, was given to me for 5 years. Farikai and Gutu have also been with us several years. All four are from Mutasa’s Kingdom and are part of the fruit of our short labors there in 1904.

**Evangelism.**—The work of preaching the Gospel to every creature according to our Lord’s Command has gone on as we have been able. Twenty-four boys have been out preaching; 12 have been out regularly. About 350 services have been held away from Makomwe. For two years we have tried to reach every kraal in the Kingdom with the Gospel Message at least once during the year. Three boys have been out for 4 months in Uhwere (Nyashamu’s Kingdom), doing evangelistic work, and thus preparing the way of the Lord, the results of which will no doubt be manifest when mission stations are opened there. Work has been opened at three new centers during the year, and other places are calling for teachers which we hope will be supplied by my successor.

**Medical Work** has been carried on as in previous years. 1942 treatments have been given during the year. As experience is gained ability increases, so that now work is being done in this department which in former years we would not have dared to undertake. The Dispensary so much needed and on which so many of our missionary friends have lent helping hands will soon be occupied.

**Language Work** has occupied a large part of the missionary’s time during the past year. The Junior Catechism is in use in our missions, and is a great help in getting the ground truths of the Church into the heads and hearts of the Native People. The First Primer is out and in use. The Second Primer is in the press and will appear in due time. These, it is believed, will fill a much needed want for our schools in preparing the boys and girls for reading the Testament in their own language.

The Hymn-book which has been looked forward to for so long, is about ready for the press. Few realize the amount of work necessary in writing a single Chimanyika Hymn. The language is so limited as to vocabulary and especially so in words for expressing religious truth, and has a rhythm so peculiar that not one tune in our Methodist Hymnal is perfectly adapted to it. Attention must be given to the thought, unity, grace and clearness of expression. It must contain clear Gospel truth and conform to the theology of our Church. All this must be expressed in a language which has no written grammar, and must be appropriate for the tune to which it is to be sung.

It is evident that this is a work which cannot well be hurried. We have 100 new hymns and 50 old ones so revised and improved as to be practically new.

**The Sunday School Lessons** for each week have been translated with the aid of the native helpers. Notes, questions and a lesson hymn have been added. These lessons are now finished for the entire year of 1910.
The Ritual including the General Rules is translated. We have inherited from Mrs. Sechrist the translation of the Miracles and Parables of our Lord, prepared by her, which will be ready for the press in a short time.

Music.—Much time and research has been spent in study upon music for our native hymns, which has led us to the following conclusions: Some of the tunes in most common use in our missions are ill adapted to Kaffir rhythm. Owing to absence of training in music many of our natives are so mutilating familiar tunes as to make them almost unrecognizable.

Prof. Karl Harrington of Wesleyan University has favored us with two new tunes: "Rhodesia," a Common Meter tune, and "Um-tali," a Long Meter tune. They fit Kaffir rhythm, and, we hope, will be learned by all our missionaries and taught to the Natives.

We rejoice in the arrival of Bro. and Sister O'Farrell at Mount Makomwe, and trust that they will be able to do a great work in that field, where the Gospel seed has been sown, and is already springing up.

Summary.—As we retire from the active work at Makomwe, it is natural to review the work of the last five years, and thank God, who alone giveth the increase. Five years ago there was nothing at Makomwe except the raw naked heathen. The mission site was a lions' lair. To-day we have a house for the missionary, a good church, a boys' house, an adequate dispensary, a store-house, a servants' house, a goat and donkey house, and several Christian towns. We have 22 Full Members, 97 on Probation, and many others converted and attending class meeting. We have a day school of about 100 pupils. Fourteen young men are preparing for work in the Lord's cause, and 3 new sub-stations have been opened. Makomwe is the center of a Kingdom,—the gathering place of both heathen and Christian, and the mission is slowly moulding the younger generation into an improved race of people who love God and want their kingdom to belong to God. I pray God's richest blessings may be upon Bro. and Sister O'Farrell, that they may be loved by all the people and turn many to righteousness.

REPORT OF THE MTAMBARA MISSION, BY EDITH MAE BELL.

At the last Conference, Bishop Hartzell authorized the opening of a girls' school as a separate part of the work. Before the Conference, Aaron Kaloshe had been helping me in the school, but at this time was sent to open an out-station. I was left without any help. The only thing to be done was to take some of the best girls and train them to be helpers. Two native boy teachers were in the employ of the mission, but both were made use of in the boys' school. Being so entirely alone in the work, has caused many things to go undone. All my time and strength were spent in superintending the house work, and in teaching the school.

In January of this year occurred the serious illness of Mr. and Mrs. Buchwalter. They were taken away from the station, and later had to go to their homes in America. No one being sent to take their places, made the work heavier than it would otherwise have been. It has been a privilege and a joy to be permitted to carry on the work. I cannot speak too highly of the good help rendered by the two teachers in the boys' school. In everything they have been strength to me. The Chief, too, has been kind, and in every way possible he has made the work easier. He has not identified himself with the church, but he has sent his people and has helped in many ways.
Evangelistic.

The services have been carried on in the church as always. The average attendance has been 110. The greater part of the time I preached in the morning, and took charge of the Sunday School. After a time the boys, and sometimes the girls, preached. We felt it very important that the work should be carried on in the kraals. Arrangements were made for the Sunday services at a meeting, which was held on Friday afternoons. The first week of being in charge I decided to organize the Sunday School. It had been, previous to this time, taught by the missionaries. Five boys and two girls were appointed teachers. A girl was elected Secretary. In the beginning I superintended it myself, but later it was given into the charge of David Mandisodza. In his absence, Isaiah had charge. The average attendance is 98. On Friday afternoons we have a teachers' meeting. I teach the Sunday School lesson and make the appointments to the kraal services for the following Sunday.

A class meeting is held for women on Sunday morning before the church services. Also one for the girls on Friday, after school. The average attendance for the women is twelve, and for the girls forty-five. The girls all testify and most of them lead in prayer. A deep spiritual interest is shown in all the meetings. Each week I have appointed and instructed them to lead their own meetings. The daily prayer meeting also is led by the girls. A departure was taken in that the girls have started to preach in the church. They must be made to see that a part of the redemption of their own people rests upon them. In April the first attempt was made. Three others have preached since then. Many have gone to the kraals. There are a few kraals where only the girls have gone. Regular services have been held by them, and many of the heathen girls are wanting to come to the mission.

When the rains were over, I was able to go out to the kraals myself. In May, with Miss du Preez, 16 boys and 28 girls, we went for a trip to a part of the district that had not before been covered. Our plan was, to get into the quiet, out-of-the-way places, where they had not heard the Story before. We found many such places. Some received us gladly, others listened through fear, and from one place we were driven for our lives. Some of the kraals were small, but we reached many people. Several times since this I have gone out for a day. In the kraals and at the church, altar services have been held, and many have knelt there for pardon. A class of probationers were taken into the church before Mr. Buchwalter went away. There is a large ready to be received when the Bishop comes.

Educational.

The schools have been carried on as best we could do with the limited supplies we had. The morning session of the boys' school has been left entirely to the two native teachers. There are 73 boys enrolled, and an average attendance of 32. The girls' school meets in the early morning. Having no helper, I have had to take some of the girls and train them as teachers. There are six girls now who are a splendid help. This first session is from three to five hours. The more advanced boys come in the afternoon. The session is from two to three hours. There are enrolled in the day school 90 girls, 35 of these are boarders. The average attendance is 56. The school is classified from primer classes in the vernacular to second standard English. In numbers 10 having learned the four simple rules, and are doing Eng-
lish money. We also teach writing, English composition, music and spelling. In spelling we had a contest the last day of the school before the holidays. There were seven boys and nine girls who spelled through their book.

In June we had a visit from the school inspector, Mr. Foggin, and Canon Hallward. Following is an extract from Mr. Foggin's report: "'The same very small pole building commented upon a year ago, is in use. Until better quarters and equipments for carrying out the requirement of Order 'D' are made, I do not feel justified in recommending that the boarding establishment be recognized as a first class school. In the meantime it can be treated as a second class school and an extra industrial grant of ten shillings per head may be claimed on behalf of such individuals as can be definitely claimed to perform the requisite amount of work. All the girls learn sewing and practically all of them make their own dresses, doing both machine and hand work. They are also employed in domestic work of the mission. A fresh batch of ten or eleven boarders being told off each week. The discipline of the girls' school is much better than in the early days of the mission, and is now to be considered very satisfactory.'"

Industrial.

The girls have had regular lessons in sewing. About 1200 garments have been made. Most of them are cut and sewn by the girls. Beside the sewing the girls have made garden, done all the house work, laundry, mending, and have helped with making the bricks. A department of pottery has been started. The girls know how to work with clay. We superintend the moulding of vases, etc. In a few weeks we hope to have some on the market.

Medical.

Many people have come for healing. I have tried to treat all who came. Some were afflicted with nothing worse than a cut finger or toe, but many have the worst disease that heathendom can produce. Some have been cured. I have largely run the dispensary with epsom salts, Jeyes fluid, cough medicine and mercury. The work is mostly done after the morning session of school, although some of the calls have been as late as ten o'clock at night. There has been an average of ten cases a day treated.

Farm.

Since January the farm has been in possession of Mr. M. B. Spears, who has been in the employ of the mission. Dr. Knobs, Secretary of Agriculture, has written in the Agricultural Journal and elsewhere of the splendid work done by Mr. Spears on the farm.

Building.

Since last Conference, a comfortable pole and mud house was built for Mr. and Mrs. Buchwalter. The native Christians who wish to live on the mission have built large three and four-room houses. There are eleven on the place. The church of poles and grass which was erected in the beginning was torn down and the grass used to roof a church of reeds. The boys' school is held in the church, and the girls' school is held in the same 14 x 16 ft. room that was erected for sewing purposes. For the opening and closing exercises the girls crowd inside. The recitations are held outdoors. During the rainy
weather as many as seventy have crowded inside. Two months ago I decided to have a try at brick-making. I had never seen a brick made, but took the school boys and a few men who are living on the place and tried my luck. A boy came looking for work who knew something about bricks. I took him on for a time. We were all slow about the work. After we had worked 23 days and only had 1500 made, I decided to hire a white man. One has helped for a week. We have now ready for burning 50,000 bricks. Also have cleared a hundred acres of land to get the wood for burning the bricks, and the ground for my gardens.

Finance.

Nothing has been given to me by the mission, therefore there is nothing to report. A few weeks ago the Board in New York sent a list of scholarships. With the addition of a few scholarships from friends, and my own salary, I have been able to finance my work and furnish my own house. A gift from friends has enabled me to carry on the work of brick-making for the buildings.

The church collections since January amounted to Two Pounds seven shillings and one pence. Before that time twenty-seven shillings were collected. The possibilities of Mtambaras are great and many. The farm is excellent, and the people are eager. On all sides there is a crying need of the Gospel of the Risen Christ.

Respectfully submitted,

EDITH MAE BELL.

REPORT OF YOUR COMMITTEE ON THE STATE OF THE CHURCH.

Your committee believes that the Church upon whose state we are to report is that part which is included in our work in Africa. The message of God to us concerning our whole work in Africa is, "Behold I set before you an open door." As we survey the whole field in this great continent we feel that everywhere in all four of our centers God is pointing us to the white fields of harvest. The whole situation in this land of the black people is a challenge to our church and to us individually that we put forth our utmost strength in meeting the obligation that God has honored us with.

First. We praise God for His leading us into the work of North Africa. We are glad that our Church with its great freedom and aggressive methods is now coping with the greatest menace in the world to the Christian Church. As we are in the forefront of the battle with the evils in the Roman Church so now we are in a strategic position to contest with the Moslem the supremacy in Africa, and under God we are in a position to rescue the peoples in North Africa from the Mohammedan thrall, to bring them again to a knowledge of the true Gospel, and present them as members of the body of Christ. It stirs one's blood to remember that, from these very people and from this same territory sprung some of the great fathers of the early church, Tertullian, the Apologist, defender of the early church, and author of the maxim, "The blood of the Christian is the seed of the church"; Cyprian, the strong advocate of the rights of the individual church as against the pretensions of Rome; and Augustine ,the head of the church that sent missionaries to England to convert our fathers. And now our church is in such a state that we can turn back and rescue those who in the days of their strength helped us who were weak.

The work there is under the competent leadership of Dr. Frease, who by years of hard, successful work in India is well qualified to
do valiant service in this stronghold of the Moslem world. Seventeen workers are at his side well equipped, some of them remarkable language students, all of them successful workers. With such equipment our church is eminently qualified to lift this people toward the stature of the fullness of Christ.

Another difficult work is that under Rev. W. G. Smart, in the Madeira Islands. Partially housed in Funchal, its center, where is carried on regular services in Portuguese, a day school and a Sailors' Rest, this work stretches into the mountains, and to the coast on the other side. In these four stations the Methodist Episcopal Church faces the Roman Church in another territory that for centuries has been blighted and looted by Romish priests.

The spirit for freedom and desire for Truth is abroad. The Methodist Church stands essentially for these two things. Our church is in Madeira. The day dawns, and the day star rises.

Second. It is with grateful hearts that we report increase along all lines of our work in all of the three centers of Africa. The work in our own Conference has shown the largest gains. In the Liberia and the West Coast, while there have been gains in almost every way, yet this gain has been nothing like the proportion that has been given to us in Rhodesia. The report of 1909 shows an increase in members and probationers over the report of 1908 of close to 40 per cent. Our Sunday Schools during the same period increased nearly 55 per cent. Our increase this year, while not so large, is substantial, in membership we have added to our members something over 25 per cent during the year just ending. In the matters of the Sunday School membership there was a gain of only a little over 6 per cent. This loss is not due to the Portuguese East Africa contingent of the Conference, for they show a net gain of 818 over last year. This loss seems to be at the door of the Uintali Circuit, where the nine Sunday Schools of last year have been reduced to five. This may have been due to the impracticability of holding a Sunday School at these places, for there is a preaching service held at each one of the stations where the Sunday School was discontinued. But we have the promise of larger things for the coming year, since there have been eighteen new stations opened in our Conference during the last year. Ten of these must be credited to the aggressive work of Mr. Coffin of the Umtassa Circuit, six more to Mr. Wodehouse, three to Dr. Gurney, and two to Mr. Greetley. There has been a net loss of three stations on the part of the Inhambane and the Limpopo districts. With these new stations hardly yet under way there ought to be large gains for the next year in the numbers of our membership.

We rejoice that the Methodist Episcopal Church is a church for all people, White, Black, Hindu, Chinese, Heathen. We do not therefore hold with such as minimize the importance of our white work. In all mission countries where such work is strong, our work among natives grows more rapidly and has more foundation. The white work is often the 'open sesame' of difficult and impossible fields. We therefore hope, that every possible effort will be made in Africa to foster and establish the work among the white people.

Three. So far as numbers go, then, we are gaining, and the outlook is very gratifying. But there are larger things to desire than mere numbers. At the rate of increase during the last two years it is manifest that the Missionary cannot give the time to the instruction of these people that they ought to have. We all understand the low condition of the raw heathen and the diminutive mentality of even the best of the natives. Instruction requires much time and great patience. Moreover, there must be an emphasis on the salient points
of the Gospel message. The administrative and directive duties of the missionary rules him out of this kind of work, for he cannot be at all the kraals at once, nor at any of them for long at a time. Consequently much of this exceedingly important work, the grounding of the newly converted native in the Christian life, must be left to the worker in charge of the station. It is only too apparent that these so-called teachers have great need to be taught themselves in some of the very rudiments of the things they assay to teach. This brings us face to face with the subject of better native workers. From all sections of our work in Africa there comes the same cry for native workers that are properly trained. The demon of ignorance in the heart of the convert gives place to the sway of the half-truth. A little knowledge is a dangerous thing. And the native who is not thoroughly taught is in much the same position as the man of the parable who drove out one devil, only to have his heart possessed with seven.

Our policy here, then, must be to support the central school, for there is no better place for this work, which is so important. You know the plans here and at the Bodine Training School for training native workers. And those who are in charge of these schools are prepared to burn out their lives in order to meet the need.

But you must not allow the responsibility to rest on those only who are in charge of the distinctively educative work. This is a matter for the whole body of missionaries to carry. Inasmuch as the state of the church is due to influence and work of all of us, we, who are at the fountain-head of this work, ask that you suggest and help us to improve the condition that the church in Africa finds herself in to-day.

Four. There is another thing that we must desire for the church in Africa, which is larger in import than any of the above. We want a strong influx of the Spirit. We want a spiritual revival among all of our people, and especially at our central school. At the latter place the whole atmosphere ought to be intensely spiritual. Here the boys ought to feel God near them at all times. We know from the increase reported this year that the Spirit has been at work in the kraals, and at Old Umtali we had a most blessed time during the Passion Week. All of our boys at the end of the meetings gave themselves to the work of God; that is potentially, for they took the stand that if they felt that God wanted them for his work in Africa they would not rebel. In this matter is the hope, and the only hope, of effective work in Africa, wherefore we ought to give the more diligence to seeking the presence and the guidance of the Holy Spirit.

Five. In our Conference the matter of self-support is just beginning to receive attention. But it needs to be said that there is scarcely anything that can happen to a young church that will show more conclusively that they are thoroughly saved than the unloosening of the purse strings. Now I am perfectly aware that the native does not have much money. Neither did Peter, but of such as he had he gave. True, our natives build the churches and the mission buildings, and in so far as they do this they contribute of what they have. We do not advocate that they take the entire support of the teacher at least not at this time. But they can do a part. They can give to the native teacher a part of his food. The idea is that at the earliest possible moment the African with his congenital laziness and leaning spirit must be brought to stand on his own feet. If he wants an education he must pay for it. Indeed the average mission boy thinks that because the missionary has been kind to him as no other white man has, that therefore he, the native, ought to have the right to get all he can out of the missionary in a monetary way. One boy who
has been a long time in contact with our mission here at Old Umtali, when asked by a missionary why he wanted him to pay so much for a certain thing, replied that he ought to pay more than any one else because the missionary was a friend of his. This shows the mind of the native, and the sooner he loses this and forgets where he lost it, the better for him. The better for the work, too, for self-support means the releasing of much needed cash for the occupation of new territory.

A real beginning in self-support has been made in this Conference. From the Inhambane and the Limpopo districts the natives contributed towards their own support something like over $330. This represents quite a large sum for a people so straitened for money as the native. For every member and probationer a little less than eleven cents was contributed. In our own territory a much less imposing beginning has been made at the kraal Marara where the people are giving the teacher his food. The position taken in this later case is suggestive of a method of self-support that the native can well afford and that in general he is willing to give if the matter is put properly before him. We hope that this hopeful beginning of so hopeful a sign of the liveliness of the native’s Christian life may continue during the coming year, and that next year we can report that this matter of self-support is not merely an ideal but an active principle in the administration of all our work.

WILLIAM C. TERRIL.
HERBERT N. HOWARD.

REPORT OF WOMEN’S WORK.

The women of this Conference and Mission have had three meetings, and have formed an organization as suggested by our Bishop. Mrs. William C. Terril was elected President, Miss E. D. Nourse, Secretary, and Mrs. John R. Gates, Treasurer. Reports of the work done during the year were given and methods of work relating to the training of native girls and women were suggested, and plans for future work were outlined. These reports and plans are to be printed in separate leaflets for use and distribution by the women. At the last meeting the following resolution was adopted:

Whereas, There is a very great opportunity for the women of this Conference to help to uplift the women of this land, and

Whereas, The recognition and support of this Conference of the women’s organization will do much toward the furthering of this branch of mission work, be it

Resolved, That this Women’s Conference petition the East Central Africa Mission Conference to recognize it as auxiliary to that body.

Signed, MRS. WILLIAM C. TERRIL, Pres.

REPORT OF THE COMMITTEE ON NATIVE COURSE OF STUDY.

The Committee on Native Course of Study has not had time for a formal meeting, but the consensus of opinion in talking with the members of this committee is that the matter is of such great importance that much time should be given to its discussion; more time
than could be given to it between the sessions of this Conference. Their suggestion is that this same committee or another, which the Conference may see fit to elect, be made a standing committee so as to give this matter thorough consideration and study during the coming year. As Chairman of this committee for the past year, I desire to state briefly what was done for the Native Members of this Conference and for the Native Evangelists of the Inhambane District. Studies in the life of John Wesley, History of Methodism, and the Discipline were mapped out in English and in the Native Languages. Also for the Evangelists. Studies in the Gospels in Mark, Matthew, Luke, and John, Acts of the Apostles and the Epistle to the Romans were arranged. Only one of our Evangelists passed this examination successfully. Others have studied it more or less. There was at first a strong sentiment against studying these subjects, but that has passed away to a large extent, and the coming year will yield far greater success all along this line.

W. C. TERRIL.
RESOLUTIONS

RESOLUTIONS CONCERNING NATIVE PUNISHMENT.

Whereas, There have been many cases of grievous wrong to the native people of this country by their being whipped by the white man, and

Whereas, The government of Southern Rhodesia is making an effort to put a stop to this evil by enacting laws forbidding the striking of a native by a white man, except in the case of small children, and has made provision for the prosecution in the civil courts of those who violate this law; therefore

Resolved, I. That we assure the Government that we are in the fullest sympathy with this legislation, and pledge our hearty support in the enforcement of the same.

Resolved, II. That we cause it to be known by all our native helpers that we will not violate this law ourselves, and will not sanction their doing so.

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REV. R. BURTON SHEPPARD.

The coming of the Rev. R. Burton Sheppard to this Conference, in company with Bishop Hartzell, has been of invaluable help to us. His going in and out among us has been a source of inspiration; his sermons have resulted in an increase of our faith and courage; the skilled aid which he rendered at the executive sessions of this Conference, being an able stenographer and well versed in the usages and laws of our Church, is highly appreciated, and as a Conference we extend to him personally our sincere thanks and for his services, so faithfully rendered, our deep gratitude.

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RESOLUTIONS CONCERNING TRIAL OF G. A. STOCKDALE ON TOBACCO CHARGES.

Whereas, George A. Stockdale has been charged before this Conference with having repeatedly violated his Conference pledge concerning the use of tobacco; and

Whereas, He has admitted before this Conference that these charges are true, therefore

Resolved, That the said George A. Stockdale be called before the Conference and reprimanded by the Bishop in the presence of the Conference and the Native Workers; and that in the Executive Session of the Conference he be warned by the Bishop that any further violation of this tobacco pledge will be followed by expulsion from the ministry of our church.

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MISSION FINANCES.

Resolved, That the best thanks of this Conference be given to Bros. Gates, the Treasurer of the Mission, who with the assistance of Bro. Howard has labored on the mission finances during the past year. These brethren have had problems to face during the year which
would possibly have unnerved the bravest and most experienced missionary on the field. Many suspected these difficulties and did what they could. These brethren faced them with a clear conscience and a clear mind,—faced them in the name of God and with a sanctified determination that the atmosphere should be cleared of suspicion and the truth brought to light. The joint labors of these brethren has resulted largely in the trial brought before us during this Conference. It has been exceedingly sad but absolutely necessary, and today we know how we stand. The removal of doubt and suspicion has bound the missionaries together, so that today we are, I trust, a unit in all of our work. The Conference therefore tenders to these brethren her warmest and sincerest thanks and pray that God may long spare them to her work on the mission field.

BISHOP J. C. HARTZELL.

By the wise Providence of God our beloved Bishop has been permitted to return to us to administer the work of this Mission, we as members of this Mission express our deep gratitude to God for the good health preserved to the Bishop. We are also deeply thankful that we are permitted to sit in his inspiring presence and that we are privileged to continue our work under his wise leadership. We express our high appreciation of the strength and wisdom with which he has met the difficulties and trying problems which were presented at this Conference. We as members of this Mission assure him of our hearty and undivided support in strengthening and extending the work of our church in this great and needy field.

We assure our Bishop, also Mrs. Hartzell, of our deep, heart-felt sympathy in the sorrows which have come to them since last Conference. Our prayer is that the God of all peace and comfort may sustain them and their entire family.

REV. CARL H. G. RUNFELDT.

Whereas, Our beloved Brother Runfelsdt has been called to his reward in heaven, be it

Resolved. That as a Conference we extend to his stricken wife and bereaved loved ones in the homeland the assurance of our sympathy and prayers in this time of severe trial.

MRS. ROBERT WODEHOUSE.

Whereas, One of our loved and faithful missionaries, Mrs. Robert Wodehouse, has been permitted to return to this field in renewed health and vigor, and

Whereas, We are grieved to hear of her recent accident, be it

Resolved. That we assure her of our love and sympathy in these hours of suffering, and that our prayer is that God will sustain her and give her comfort and soon restore her to strength.
REV. E. H. GREELEY.

Whereas, God has seen fit to take from this life to a larger and better life the aged father of Brother E. H. Greeley, be it

Resolved, That we as a Conference extend to this our honored brother our heartfelt sympathy, assuring him of our prayer for a full realization of the nearness of the Fatherhood of God.

MRS. J. R. GATES.

Whereas, The beloved and esteemed father of Mrs. J. R. Gates, an honored minister of the church in Canada, has been called to his reward, be it

Resolved, That we extend to her our sympathy and prayers in this time of trial and personal loss.

REV. AND MRS. A. L. BUCHWALTER.

The members of this Mission regret exceedingly that two of our most valuable workers, Rev. and Mrs. A. L. Buchwalter, have been compelled to return to America on account of ill health. As a Mission we assure them of our earnest prayers for a speedy recovery and for a quick return to this the field of their choice.

AFRICA DIAMOND JUBILEE.

The greatest movement for the evangelization of Africa, viz., the Africa Diamond Jubilee, was brought to a successful and an unparalleled completion in December of the past year, at which time President Taft gave a soul-inspiring address and Bishop Hartzell reported that over $300,000 had been pledged and given for the work in Africa, which announcement was received amid loud applause. We acknowledge that this movement from its inauguration to its completion was planned, guided and inspired by our wise, careful and enthusiastic Bishop. We acknowledge further that the end of this movement is not yet, but its work will continue until the last son of Africa's soil is brought to a knowledge of the Saviour. This great movement has enthused both the white and black workers on the field with new zeal. Thousands of Africa's sons call our Bishop blessed, and we are confident that in the days to come thousands more will rise up to call this Apostle of the Dark Continent blessed.

LAYMEN'S MISSIONARY MOVEMENT.

The greatest movement for the evangelization of the world known in history has been inaugurated and carried successfully forward, culminating with a meeting in Chicago, such as the church had scarcely dared hope for, but which her faith believed could be made possible. This great forward movement, with its world-wide purpose, strengthens and rejoices our hearts. We rejoice that the laymen of our own
church are in the front ranks. We of this East Central Africa Mission are deeply interested in this movement. We fully endorse the plan of giving to the heathen world one missionary for the evangelization of every 25,000 people. We pledge our hearty co-operation and will do our best for the evangelizing of this part of the heathen world, which has been committed to our care.

WOMAN’S FOREIGN MISSIONARY SOCIETY.

The great interest taken by the W. F. M. S. in our work in Africa is greatly appreciated by the membership of this Mission. This noble band of women who are aiding beyond our comprehension in uplifting the degraded and own-troddden womanhood of Africa. We rejoice that they have sent to this field an additional worker, to help in carrying on the work, which has been so successfully organized in our midst. We pledge ourselves to stand unflinchingly by the work of the W. F. M. S. here and throughout the world.

MISSION OF NORTH AFRICA.

We rejoice as a Conference to hear of the formal opening of the work of our Church in North Africa. We are also delighted because of the unusually able band of workers connected with this sister organization Mission, which has attacked one of the most difficult problems confronting Christian work in Africa, viz., the evangelization of the Mohammedans. This is a gigantic task, but we believe that God has so clearly led in the establishing of this work that there are no doubts as to the outcome. We look forward with great hopes to that time when the steady onward march of the forces of Mahomet will be checked and finally overcome because of this attack upon its stronghold. We extend our hearty greeting to this our youngest sister organization in Africa. We also assure the workers of our deep interest and our earnest prayers.

ENTERTAINMENT.

Whereas, The missionaries residing at Old Umtali have spared no pains in providing for the comfort of the visiting members of this Mission, be it

Resolved. That we extend to them our hearty and deep appreciation for this bountiful provision, which has resulted in our feeling rested, better acquainted and more thoroughly equipped for our work. The social and spiritual intercourse with each other has been a time of great inspiration and help.
MEMOIRS.

MEMOIR OF MARK KANAGOIWA.

In the year 1903, during a revival season in the Native Church in Umtali, there was a man named Kufainyore (death is easy) in the church one night, listening to the words of the Native Teacher, Chas. Yafele. He was convicted of sin, for he was living with a woman who had been one of his father's wives and whom he had inherited. He repented and put her away and was converted and was baptized "Mark." God blessed this man as he put away heathen ways, and in due time gave him a Christian wife.

He preached about a year at Muradzikwa’s kraal and then went to Mt. Makomwe to attend school and to do evangelistic work. While there he made very rapid progress in every way. Not only did he learn rapidly his daily lessons in school, passing others in advance of him, but he soon became intensely interested in teaching the truths of the Bible in the vernacular, and with the God-given zeal he soon had the entire school studying the New Testament.

As a preacher and pastor he was one of the best of our Native Workers. Everybody, both heathen and Christian, reverenced his presence and words, and many were converted under his preaching.

He loved to sing "Jerusalem, My Happy Home." He died happy in the Lord, July 4, 1909. He was buried on Mundondo's hill near Mt. Makomwe, and his grave is well marked by loving friends.

E. H. GREELEY.

MEMOIR OF PAUL AND STEFANI, TWO NATIVE EVANGELISTS.

Two faithful evangelists have gone to their heavenly reward during the past year. Paul is the one, and Stefani the other. Paul was one of our strongest evangelists. He was deeply spiritual, thoroughly evangelical, and a good preacher. About four years ago he went to a very needy field in a very populous district. It was about a three days' trip from his old home, and is our farthest station west. He gathered around him twenty-five children and taught them to the best of his ability. He organized a church and a Sunday School. We have paid visits there, and they have been a source of inspiration and encouragement to us. His work was successful. Previous to his being an evangelist he had worked in the mines in the Transvaal and contracted tuberculosis. This did not apparently affect him seriously until Christmas time of last year, when he was taken very sick. He gradually lost strength, and he was removed to his old home at Makodweni, the station of Rev. Tizore Navess, who had trained him for this work in the church. In May, I was privileged to visit this brother, while holding the Quarterly Conference at Makodweni. He was too weak to attend. but after the afternoon service we went to see him, and give to him the emblems of the broken body and the shed blood of our Christ. As I entered his small hut, he burst forth as best he could with these words, "O my white man, my white man," and then inquired if "mama" was present. I told him that she was.
The excitement weakened him, and he had a severe fit of coughing. He soon regained strength and refreshed himself by washing his face. Then he again asked for "mama," and as Mrs. Terrill entered he reached for her hand, and held it in his grasp for a few moments, and the great tears streamed from his eyes as he repeated over and over, "My white people, my white people." We sang a verse of "Alas, and did my Saviour bleed," in which he joined, and then he took the bread and wine, concluding with a prayer, he taking part in the Lord's Prayer. There was no doubt as to this man's acceptance with God and this man's acceptance of the Christ as his Saviour. Our natives can be converted, and when death comes they can die like the white man who knows his Saviour.

This same afternoon we visited Stefani, who had been the assistant teacher at Makodweni. He also had worked in the mines on the Rand, and had contracted that dread disease. He had been a very faithful man, and he was true to the trust committed to him until his strength was so weak that he could do no more. He lingered in weakness and suffering long, but his patience and gentleness, with his trust in God, was a lesson to many. We sang with him and administered the Sacrament of the Lord's Supper to him and prayed. He was too weak to take even the smallest part in the service, but his eyes lit up with a Heavenly light as we talked to him about his Saviour. Soon after this he went to be with God, dying with the full assurance that he was going Home. We expect to meet these two faithful heralds of the Cross in Heaven.

MEMOIR OF CARL GOTTFRIED RUNFELDT.

Carl H. G. Runfeldt was born in Sweden, in the year 1888. He was the son of a minister of our own church in Sweden. Thus his early training was Christian and Methodistic. As soon as he was old enough he attended the public school of his own town, and completed that course without any definite purpose as to his life's work. Upon leaving school he was apprenticed to learn the trade of a printer, which he completed after four years of hard and earnest work. During this time he was converted, and with his new experience there came a call to the Mission field. The call was general, thus he had no particular field in mind. He then arranged to attend our theological school at Upsala, which he did for two years, preaching during his vacations and at every available opportunity. God owned his messages, and many were converted under his preaching. During his second year in the theological school a call came from Inhambane for a printer, and this to him was the voice of God. Bishop Hartzell was visiting the Swedish Conference about that time, and he made an appeal to Swedish Methodism. Each member of the Conference pledged that they would aid to their best ability to send two representatives and pay their salaries in this field. The appeal was published in the church papers, and was read by Mr. Runfeldt, and arrangements were made for the going out of this young man in company with Mr. J. A. Persson. These two young men have the joy and the honor of being the first two representatives sent out by the Methodist Episcopal Church in Sweden. In the month of December, 1907, he reached Inhambane, and immediately began his work, which he continued until his death. It did not always consist of printing. God laid the work of evangelizing the natives very heavily upon his heart. He believed that this could be done through the agency of the printed page, but at times he longed for that closer touch with them and to preach to them the blessed Gospel by word of mouth. Before he had been at Inhambane a year an opportunity
offered itself to him to go to the Limpopo District. He went, ex-
pecting to be gone three months, and organize that unorganized work.
He visited many of the stations, securing the names of the members
and probationers, and organizing Sunday Schools and day schools.
Fever laid him low after a few weeks, and he was compelled to return
before the end of the second month, quite broken in health. After a
few weeks' rest he partly regained his strength, and again assumed
the management of the printing department. After a few weeks he
was again taken sick, this time with the dreaded black-water fever.
He was very near to the gates of death when the writer went to him,
but God wonderfully restored him, and in about three weeks he was
on the way to recovery. He continued to improve and was present
at Umtali at the session of the Conference of 1909, and was admitted
to the Conference on trial and ordained to the diaconate. He returned
to Inhambane the early part of the month of November of this same
year to welcome his betrothed, who came from Sweden. They were
married one week after her arrival, and life to them was full of joy.
There was apparently every prospect for a long useful and successful
missionary life. About Christmas time of that year he began again to
have light attacks of malarial fever, but it was not thought to be of
a very serious nature. He continued his work as manager of the
printing-room each day. But on January 5th of this year, after a hard
day's work, he went to his room, never again to leave it, except to be
removed by loving hands to his last resting place. All that could pos-
sibly be done for him we did. But he was taken from us, and we are
willing to leave the reason with Him Who knows best. He doeth all
things well. The loss to the Mission is great. After four days' sick-
ness, on a Sunday evening, just in time for the evening vespers in
His Father's home, he went from us. The following day we laid him
to rest on the Mission property at Gikuki. There he awaits the res-
urrection morn. He gave his life for the people of Inhambane. He
has an enviable record. Twenty-two years of age, and numbered
among those who gave themselves for the redemption of the sons
of Africa. During his life he spoke loudly to the young people
of Swedish Methodism. But he is speaking much louder to them
in his death. Swedish Methodism is stirred by the death of this young
saint, and her young people are willing to give their lives for Africa.
Seven at least are ready and anxious to come. We mourn the loss
but out of it God will fulfil his purposes for this part of the great
Dark Continent.

One word for his noble, brave young wife. Her Christian fortitude
and trust in God has and is an inspiration to each worker. Her deter-
mination to remain at Inhambane and aid in carrying forward the
work so suddenly dropped by her husband fills us with deep respect
for her and great earnestness for the work. The sweet Christian
spirit that she has shown through this sad bereavement makes it a
hallowed influence.
REPORT OF FREDERIC CONQUER.

The first year of my pastorate of St. Paul’s Church, Penhalonga, has been attended with much of perplexity, but of progress also. It early became evident that for the well-being of the work it would be necessary to give attention to the question of Church Membership. This was done with the result that it was our pleasure to receive into the fellowship of the Methodist Church the number of 28 persons.

More than half of these people were members of the Wesleyan, the Mother Church of Methodism, others belonged to various denominations, while the remainder had never been Church members before.

Of these new members, 6 good men and true were chosen and elected by the Pastor to form an Official Board, and thus share in the privileges and responsibilities of the work of St. Paul’s Church. I would here in this way pay high tribute to the Board for the valued assistance they have rendered; it is no small honor to be in active association with men who give so generously of their time and practical sympathy, that the Work of God may yield increase.

The Sunday congregations have been smaller than we have wished for; Sunday work, a scattered community, frequent rains and the inevitable materialism of a mining township are all factors that powerfully militate against spiritual enterprise. During the year we have paid the number of 500 pastoral visits to the homes of the people, also a number of visits to the Umtali hospital. This work, usually so fruitful, has not yet yielded much profit, but we are hopeful that by diligent pastoral visitation and the development of the social life of the Church that a more satisfying state of affairs will speedily obtain.

The worshippers have given generously of their substance to the finances of the Church, but it will not be possible to continue our ministrations without aid from the funds of the Missionary Society.

The very important native work in Penhalonga has until now been under the superintendence of Mr. Wodehause, the District Superintendent. It has been my privilege to have a small part in this work. On alternate Sunday afternoons I have preached regularly in the Penhalonga and Bezende churches, on many occasions having the joy of harvest. Hence, we have abundant reason for thankfulness to Almighty God as we look back on the efforts of the year that has gone. May the God of our fathers abide with us in the days that are yet to be. I would bear testimony to the sweetness of the presence of the Lord Jesus Christ in all times of difficulty and need. He has been to me an unfailing Friend, and it is my supreme joy to labor in the service of the Son of God, Who loved me and gave Himself for me.

FREDERIC CONQUER.
## CONFERENCE SESSIONS, MEMBERSHIP AND PROPERTY.

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<th>Members of Conference</th>
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| Bodze Training School | 1229    | 300      | 1              | 2    | 14            | 30              | 47            | 1                             | 2               | 39             | 2230          | 9275           | 2000 44475    | 45 1105 |
### STATISTICS No. 1, LIMPOPO DISTRICT, EAST CENTRAL AFRICA MISSION CONFERENCE FOR 1910.

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<td>15 Umtali, Native</td>
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</table>

Totals for Rhodesia District:
- 864 missions
- 153 members
- 19 preachers
- 55 children
- 8 adults
- 16 Sunday schools
- 15 officers
- 14 scholars
- 1445 buildings
- 1451 self support
- 1498 missionaries
- 1266 day schools

Totals for Conference Districts:
- 1229 missions
- 360 members
- 2 preachers
- 14 children
- 2 adults
- 3 Sunday schools
- 28 officers
- 2 scholars
- 325 buildings
- 320 self support
- 321 missionaries
- 320 day schools

Totals for 1909:
- 3168 missions
- 701 members
- 8 preachers
- 48 children
- 258 adults
- 82 Sunday schools
- 52 officers
- 51 scholars
- 713 buildings
- 710 self support
- 713 missionaries
- 701 day schools

Gains:
- 431 missions
- 115 members
- 4 preachers
- 48 children
- 27 adults
- 10 Sunday schools
- 10 officers
- 11 scholars
- 10 buildings
- 8 officers

Loss:
- 11 missions
- 27 members
- 1 preacher
- 10 children
- 4 adults
- 10 Sunday schools
- 10 officers
- 11 scholars
- 10 buildings
- 8 officers
ADDITIONAL PROPERTY NOTE.

Four town lots in Umtali ...................... $ 1,500
Industrial Schools; Lands, Buildings and Equipment ........ 35,050
Mission Press, Old Umtali ........................ 1,500
Land and Equipment, Umtasa ........................ 2,900
Land, Crops, and Equipment ..................... 7,200
Mission Press, Inhambane .......................... 5,000
Lands, Buildings and Equipment, Inhambane .............. 6,000

$ 59,150

Adding Value of Churches and Parsonages ................... 73,165

$132,315

REPORT OF THE COMMITTEE OF PUBLICATION OF THE
MINUTES OF THE YEAR 1909.

Your Committee on the Publication of the Minutes for the Year
1909 submit the following report:

Total amount of subscriptions .......................... £19. 0. 0.
Total receipts ........................................ £15. 0. 0.
Total unpaid subscriptions ................................ £ 4. 0. 0.
Total payments on account .............................. £15. 0. 0.
Balance still due the Pilgrim Press, Inhambane ............ £ 5. 0. 0.

Respectfully submitted,

E. H. GREELEY.
W. C. TERRIL.

SUBSCRIPTIONS FOR PUBLISHING THE MINUTES.

Total from Missionaries ...................................... £20. 0. 0.
Total from Natives ........................................ 3.12. 0.

Grand Total .................................................. £23.12. 0.
### Totals for the Seventh Session of the East Central Africa Mission Conference

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<th>Category</th>
<th>1910</th>
<th>1909</th>
<th>Gain</th>
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<tr>
<td>No. of Probationers</td>
<td>3,589</td>
<td>3,168</td>
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<td>No. of Full Members</td>
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<td>No. of Deaths</td>
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<tr>
<td>No. of Children Baptized</td>
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<td>No. of Adults Baptized</td>
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<td>No. of Officers and Teachers</td>
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<td>No. of Scholars</td>
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