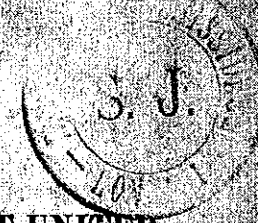


Extra copies of the Report.

The price of this Report is 50 centimes.

Every Congo Missionary belonging to the societies therein described as being represented at the conference should receive one copy from the legal representative of his or her society. Those desiring extra copies should send the address of the person to whom they are to be sent, and the representative can forward them direct and thus save time and extra postage, besides avoiding the sending of two copies to one address by different persons.

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REPORT OF THE FIRST UNITED

MISSIONARY CONFERENCE

ON THE CONGO.

HELD AT LEOPOLDVILLE, STANLEY POOL.

THE 19—21ST, JANUARY 1902.



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Prefatory Note.

"Something attempted, something done." The convening committee and the secretary of the Conference are to be congratulated on their success. Individual societies have had their own conferences for several years and the idea of a united conference of missionaries from all the societies working in this country had for several years been entertained by many; previous attempts to make it an accomplished fact had failed.

Sometimes it was the difficulty of reaching the place suggested; at other times death and disease combined to break down every project and prospect, and, yet again, it was the time of year suggested that was inconvenient.

The uncertainty of circumstance made men afraid to entertain the hope of being able at a certain future date to be free to leave their posts and to make a journey of hundreds of miles.

But the success of conferences in America, England, India and Eastern Africa emphasised the desirability of having one on the Congo.

The extension of the efforts of every missionary society at work here, and the founding of new stations in all directions, made men more keenly aware than ever of the need of consultation in conference with brethren of the old-established stations and of the advantages of discussion of topics of vital importance in the presence of men of large and varied experience.

Moreover, among so many men differently trained and of varying abilities it was to be expected that the spirit of criticism would find place and it was desirable that this should be fair, free and friendly. With the common aim of bringing salvation to this people, and with common difficult-

ies before us, we should unite in cordial sympathy and brotherly exhortation to higher effort, and at the same time endeavour to evolve and enunciate more clearly the true aims and guiding principles that comprise the art and science of our work.

In 1900 the legal representatives of several societies, with the Rev. W. Wilkes, C. B. M. as their secretary, sent out letters inviting representatives from every station to meet in conference at the beginning of the year 1902.

Responses were hearty and favourable, but during the year that intervened many saw their hopes of being present frustrated by changing circumstances; they, however, prayed that the blessing should not be withheld.

The subjects for discussion had been suggested, but those who were planned by the secretary to open the questions were mostly unable to be present.

For this reason there were no papers read before the Conference, but open discussion of each subject. There gathered at Leopoldville on Jan. 18th. thirty-four missionary representatives. Every Protestant Missionary Society was represented in person or by letter except one. The agent of this society chose to profess contempt for any advantage accruing from the exchange of human opinions and experiences.

The unanimous character of the interest shewn in the Conference was manifest in the fact that almost every station had sent its representative.

The success of this first united Conference is evident seeing that it was decided unanimously to call a future Conference on the same lines, and a committee was appointed for that purpose.

The value of the discussions which were carried on with such conciseness and point, and yet which covered so wide a range of practical questions, is beyond estimate.

The assistant secretary is himself painfully aware that there must be many imperfections in his report, but it should be borne in mind that this was the first Conference, that

no papers were read, and that no qualified reporter was present.

This report is issued in the hope that wherein he has failed to justly report the sentiments of any speaker, those who were present will help those who were absent to apprehend what was the true mind and spirit of the Conference.

W. Millman,

Assistant Secretary.

The Gathering.

During the week preceding the united Conference the A. B. M. U. held their own business conference. The Mission steamers "Henry Reed" and "Samuel N. Lapsley" were already at the beach when the steamers "Goodwill" and "Pioneer" came in sight on the afternoon of Friday, Jan. 17 th.

The representatives from the Lower Congo districts were expected by rail, but as there was no train until Saturday night we had time to look around us. One or two of our new acquaintances were just out from Europe. Fortunately for us all and especially for Mr. Wilkes, transport secretary, general secretary, commissariat secretary—of what else he was secretary I forget—there was a lady among these first arrivals. Mrs. Jeffrey found work to her hands and took it up at once. Other ladies arrived later, viz. Miss Thomas (A. P. C. M.), Mrs. Sjöblom (A. B. M. U.), Mrs. Williams (B. M. S.), Mrs. Harber (C. B. M.), and Mrs. Ave (C. & M. A.), who all joined heartily in fulfilling the congenial (sic) duties of the Commissariat Department and left nothing to be desired (Tis said that by Wednesday the missionaries had left nothing to be desired). So it came to pass that whatsoever we did at the Conference, whether talking or eating, we did it with zeal.

The station is a lovely plantation of tropical fruit trees and one could almost see in fancy that indefatigable figure of Dr. Sims as he used to stride up and down those paths, note-book in hand, directing the laying out of the grounds, with quiet authoritative word imprinting indelible marks of his unique personality on every hand. It made a very pleasant place for our home-going invalid, Mr. Harber, to spend a few days in after the weary time in the hot steamer cabin.

On Saturday the four steamers displayed decorations and the rival native crews dubbed the different steamers with epithets complimentary and otherwise.

On the other side of the river could be seen the chief station of the Dutch African Trading Company whose veteran manager sent greetings and good wishes to the Conference.

On this side a little nearer the Livingstone Cataracts are the Government Buildings, outside one of the principal of which was a notice calling attention to the English Service to be held on the following Sunday afternoon.

About 4. p. m. on Saturday we were informed that the train was about an hour's distance away and en masse we made our way to the station to meet our friends. After a while the train rounded the corner whistling and rattling along accompanied by a crowd of screaming natives right up to the Station.

Our friends were in the first of the two carriages, and when they had shaken off the coat of smoke smuts, and grit, so characteristic of Congo Railway travelling, there was a general rush to greet old friends and new.

Now we began to comprehend our numbers and to find out who were absent that we had expected. Richards, Phillips, Whitehead, Sheppard and others were anxiously enquiring and slowly we realised that some of the greater meetings were being reserved for future gatherings.

What diversity of dress! What does the dress say! What does the dress think of us all! There are divers figures in

white drill, grey tweed or green (according to age) and in khaki, some with helmets and some with caps, some with cravats and some without; some looked like clerks and some like scouts, some like tourists and some like tramps.

But at dinner what a change was there! Whence came these black coats, pince-nez and monocles, light waistcoats, daintily got-up shirt fronts and pretty neck ties? It was evidently a men's day and the ladies did their best to make it enjoyable for them. Samba at the door ejaculated forceful directions to the serving boys. Conversation soon grew brisk and varied, a learned doctor was telling how to cure sleeplessness; a curio-collector was describing flint arrow heads; another was convinced of the justice of the war; one criticised a brother's translation of a gospel; here the talk was of condensers on steamers, there about meridional latitude; and from amidst the babel of sounds one occasionally caught mention of woodcutters, native evangelists, toning solutions, anopheles and cigarette smoking, betokening that men spoke mostly of those things with which they were most familiar. In one corner the discussion waxed warm about the impropriety of missionaries smoking tobacco. It was evident that some among us were not opposed to this form of indulgence. One was heard to say that he never smoked on his station not caring for the responsibility of encouraging the habit among the natives. Someone hoped that for the same reason he would refrain from smoking on any other station.

During the meal there was passed to each of us a copy of the "List of Arrangements" made by the convening committee and just as someone was proposing the riddle "Have you heard the tale of the bed?" the general secretary called for our attention. He informed us of the purpose of the convention, said how glad the conveners were to see so many present, said nothing about the difficulties of his office and asked us to elect a chairman and vice-chairman for our meetings.

The Rev. G. Grenfell was immediately elected as Chairman and Dr. Sims was asked to be vice-chairman, but he

preferred to pass that honour on to the Rev. W. H. Bentley. The Rev. W. Wilkes was elected General Secretary of the conference. Feeling his growing responsibilities on accepting the office Mr. Wilkes asked for an assistant. The Rev. W. Millman was then elected as Assistant Secretary. The meeting then proceeded to elect a Business Committee and chose for this the officers just elected, the convening committee, and the Rev. H. D. Campbell, C. & M. A.

Then the Chairman led us in devotions, giving thanks and honour to Him who had so graciously brought us together and seeking His guidance for the meetings. We retired confident that God would lead us in our deliberations and would give us His presence.

The Business Committee remained behind to consider the Programme of subjects for discussion at the meetings.



Societies represented at the Conference.

Date.	Initials.	Full Name.
1885.	A. B. M. U.	American Baptist Missionary Union.
1890.	A. P. C. M.	American Presbyterian Congo Mission.
1878.	B. M. S.	Baptist Missionary Society (English).
1804.	B. & F. B. S.	British and Foreign Bible Society.
1889.	C. B. M.	Congo Balolo Mission, being the Congo department of the Regions Beyond Missionary Union. London.
1889.	C. & M. A.	Christian and Missionary Alliance, New York.
1895.	F. C. M. S.	Foreign Christian Missionary Society, (Disciples of Christ), Ohio.
1885.	S. M. S.	Swedish Missionary Society, Stockholm.
1897.	Westcott's.	Westcott's Independent Mission. (Brethren).

N. B. The A. B. M. U. in 1885 took over the work of the Livingstone Inland Mission which had been founded in connection with Dr. Guinness's Missionary Training College, London.

The S. M. S. work on Congo was begun in the same year by some Swedish Missionaries working in the L. I. M. up to the time when that society was handed over to the A. B. M. U.

The F. C. M. S. entered into the work of the A. B. M. U. at Bolengi when that Society withdrew from some of its more distant stations in 1896.

In each case the date given is that in which the society indicated commenced work on the Congo, except with regard to the B. & F. B. S. London, founded 1804.



Table 2.

Mission centres of Congo Missionary Societies.

Society.	No.	& Names of Stations.
A. B. M. U.	8.	Mukimvika, Matadi, Mpalabala, Mbanza Manteka, Lukunga, Kifwa, Bwemba*, Ikoko*.
A. P. C. M.	2.	Luebo*, Ibanj*.
B. M. S.	10.	Matadi, Wathen, San Salvador, Kibokolo, Kinchassa*, Bolobo*, Lukolela*, Monse-mbe*, Upoto*, Yakusu*.
C. B. M.	6.	Leopoldville*, Lolanga*, Bonginda*, Ikau*, Bongandanga*, Baringa*.
C. & M. A.	5.	Boma, Vungu, Maduda, Kiama, Diema.
F. C. M. S.	1.	Bolengi*.
S. M. S.	7.	Matadi, Mukimbungu, Kibnuzi, Diadia, Nganda, Kinkenge, Kingoyi.
Westcott.	1.	Ikongo*.

N. B. Up-river stations marked thus*—

Table 3. Representatives.

Societies.	No.	Representatives.
A. B. M. U.	9.	Revs. A. Billington, W. A. Hall, T. Hill, W. A. Leslie M. D., Th. Moody, A. Sims, M. D., E. W. Sjöblom (and Mrs. Sjöblom), and E. T. Welles.
A. P. C. M.	3.	Miss Thomas, Revs. D. W. Snyder and L. C. Vass.
B. M. S.	7.	Revs. J. Bell, W. H. Bentley, G. Grenfell, W. R. Kirby, W. Millman, C. T. Williams, (and Mrs Williams.)
B. & F. B. S.	1.	Rev. Broome P. Smith.
C. B. M.	10.	Revs. W. Black, Danielson, G. H. Harber (and Mrs Harber), G. S. Jeffrey (and Mrs Jeffrey), B. Lower, A. Nye, W. Wallbaum and W. Wilkes.
C. & M. A.	4.	Revs. H. D. Campbell, Cha. Ave (and Mrs Ave), and R. Williams.
F. C. M. S.	0.	Dr Dye, (detained at the last and unable to be present.)
S. M. S.	1.	Rev. W. Sjöholm.

Table 4.

General

Items.	B. M. S.	A. B. M. U.	A. P. C. M.	C. B. M.
Missionaries.	53.	33.	10.	40.
Native Evangelists.	96.	73.	25.	6.
Native teachers.	110.	79.	10.	20.
Main stations.	10.	8.	2.	6.
Out-stations.	44.	69.	3.	1.
Communicants.	500.	3099.	1100.	45.
Catechumens	100.	700.	130.	90.
Sunday-school Attendance.	1400.	2294.	1000.	520.
Day-school Attendance.	3000.	2605.	280.	1300.
Temperance.				
Soc. members.	1500.			
Y. P. S. C. E.			60.	

NOTE.— Wives of missionaries are included.
 Native preachers are counted as native evangelists.
 Native resident pastors are counted with native teachers.
 "Out-stations" does not include preaching stations unless these have schools and teachers attached.

Statistics.

C. & M. A.	F. C. M. S.	S. M. S.	W. I. M.	Total.
21.	6.	45.	3.	190.
8.	0.	75.		275.
8.		100.		327.
5.	1.	7.	1.	40.
7.		68.		192.
		1777.		6521.
80.	10.	360.		1470.
300.	40.	87.		5641.
348.	58.	2571.		10,162.
				1500.
				60.

"Catechumens" means enquirers receiving special instruction.

An empty space indicates that particulars have not been received by the assistant secretary up to the time of printing.

List of Arrangements for the Conference.

Saturday, Jan. 18th.

- 6. p. m. Dinner,
- 7. p. m. Election of Officers and of Business Committee.
- 7.30 p. m. Prayers to be led by the Rev. G. Grenfell, (B. M. S.)
- 8. p. m. Meeting of Business Committee to draw up Programme.

Sunday, Jan. 19th.

- 7. a. m. Prayer meeting led by the Rev. B. J. Lower, (C. B. M.)
- 8. a. m. Breakfast.
- 9. a. m. Bible reading conducted by Rev. T. Moody, (A. B. M. U.)
- 10. a. m. Native services, in Kongo conducted by the Rev. W. Sjöholm, (S. M. S.) and Dr. Leslie, (A. B. M. U.)
In Bobangi by the Rev. A. Billington, (A. B. M. U.)
- 11.30. a. m. Luncheon.
- 2.30. p. m. Tea.
- 4. p. m. English service. Addresses by Revs. H. D. Campbell, (C. & M. A.) & W. Millman, (B. M. S.)
- 6. p. m. Dinner.
- 7.15. p. m. Communion service, presided over by Rev. A. Billington. (A. B. M. U.)

Monday, Jan. 20th.

- 7. a. m. Prayer meeting led by Rev. B. P. Smith, (B. & F. B. S.)
- 8. a. m. Breakfast.

- 9. a. m. Bible reading conducted by Rev. J. Bell, (B. M. S.)
- 10. a. m. Conference.
- 11.30. a. m. Luncheon.
- 2. p. m. Tea.
- 2.30. p. m. Conference.
- 6. p. m. Dinner.
- 7. p. m. Medical lecture by Rev. A. Sims, M. D. (A. B. M. U.)
- 9. p. m. Prayers.

Tuesday, Jan. 21st.

- 7. a. m. Prayer meeting led by Rev. W. Kirby, (B. M. S.)
- 8. a. m. Breakfast.
- 9. a. m. Bible reading conducted by Rev. D. W. Snyder, (A. P. C. M.)
- 10. a. m. Conference.
- 11.30. a. m. Luncheon.
- 2. p. m. Tea.
- 2.30. p. m. Conference.
- 6. p. m. Dinner.
- 7. p. m. Conference.
- 9. p. m. Prayers.

Further arrangements were left to the Business Committee and were as follows:—

Wednesday, Jan. 22nd.

- 6. a. m. Departure of the Lower Congo Missionaries by train.
- 8. a. m. Breakfast.
- 9. a. m. Prayers.
- 9.30. a. m. Conference.
- 11.30. a. m. Luncheon and Conclusion of the Conference.

Report of The Business Committee.

This Committee recommends:—

- I. That the time for luncheon each day be 12, instead of 11.30 as given on the list of arrangements.
- II. That the afternoon session should commence with tea at 2. p. m. instead of after tea at 2.30.
- III. That if by Monday night it should appear that the subjects under discussion could not be adequately considered in the time allotted, the Conference should be asked to continue the meetings for a day or two longer.
- IV. That advantage should be taken of the interval shown on the list of arrangements for Sunday between tea at 2.30. p. m. and the service at 4. p. m. Dr. Leslie was asked, and kindly consented, to improve the hour from 3 to 4 by giving an address on the "Foundation and Organization of the Church at Mbanza Manteka."

NOTE. On Monday night the recommendation of the Business Committee, as stated above in III, was brought before the Conference. It transpired that the return tickets of those who had come by rail would not permit them to stay after Tuesday night. Consequently the discussion on TRANSPORT, which only affected up-river workers, was deferred until Wednesday and no time was lost in bringing the rest of the subjects under consideration.

By this means, it was found on Tuesday afternoon that there was time for a trip across Stanley Pool on the Mission steamers. On French soil we were kindly received by Mr. Greshoff, head of the Dutch Trading Company, and shown round his beautifully laid out station, at once a park, a zoo, a depôt, a mansion, and a bachelor's home. To one of the many who practised photography of that afternoon we owe the picture at the beginning of this report.



Programme.

Sunday, Jan. 19th.

3. p. m. The Foundation and Organization of the Native Church at Mbanza Manteka. An address by Dr. Leslie.

Monday, Jan. 20th.

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| 10. a. m. Itineration. | Rev. W. H. Bentley. |
| Religious educational work. | Rev. J. Bell. |
| Native evangelists. | Dr. W. H. Leslie. |
| Polygamy and Church membership. | Rev. G. Cameron. |
| Uniformity in translation. | Rev. W. H. Bentley. |
| 2. p. m. State taxation of mission institutions. | Rev. D. W. C. Snyder. |
| Questions re matters of State. | |
| 7. p. m. Malarial fever. Parasites and Prophylaxis. | Dr. A. Sims. |

Tuesday, Jan. 21st.

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|--|-----------------------|
| 10. a. m. Station work. | Rev. H. Campbell. |
| Industrial training. | Rev. W. Sjöholm. |
| Transport work at the railway terminus. | Rev. W. Wilkes. |
| Questions re industrial matters. | |
| Single ladies as African missionaries. | Rev. L. C. Vass. |
| Temperance Societies in the Congo State. | Rev. W. H. Bentley. |
| 2. p. m. Steamer trip | The Steamer Captains. |
| 7. p. m. Day-school Work. Questions. | |
| Future Conference. | |
| Permanent Committee. | |
| The Report. | Rev. W. Wilkes. |
| Votes of thanks. | |
| Message to Brethren at the Stations. | |
| 9. p. m. Prayer and Praise. | Rev. E. T. Welles. |

Sunday, Jan. 19th.

Meeting held in the Dining Hall, A. B. M. U. at 3. p. m.

ADDRESS on the "Native Church at Mbanza Manteka" by Dr. Leslie.

My dear Mr. Chairman and Fellow-workers, the work at Mbanza Manteka was begun by the Rev. Henry Richards in 1879. For seven years he laboured in faith in the promise that "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him".

Believing that the Lord had called some from every people to be partakers in the glory of the Bride of the Lamb he came to make known the Glad News to one of the most benighted peoples in all this lost world.

Stanley said the Mbanza Manteka people were a tribe of demons. Mr. Richards' work was to tell the Glad News and this he did for seven weary years regarding not the cost entailed.

At last came the joy of the first faint streaks of dawn which was followed in a short time by pentecostal blessing and hundreds of men and women turned from dumb idols to serve the Living and True God and to wait for His Son from Heaven.

This itinerant evangelising work requires a stronger faith and a greater patience than that in which natives are congregated on the station, but experience has shown that it produces sturdy self-reliant Christians.

During that great awakening the country was stirred for a long distance around the station and people who had never heard the Gospel were drawn there by an inexplicable power.

Ungodly Europeans passing through the district were shaken by this wonderful visitation. Great heaps of fetishes were brought and publicly burnt.

Later Mr. Richards was compelled to return to England

where he was obliged to stay two years and during his absence the testing of his converts came. Sleep-sickness began to spread through the land and a season of retrogression set in. Many resumed the old heathen practices which had been given up at the time of their warm first love.

On the return of Mr. Richards the church was disbanded and a call was made for those who really desired to follow Jesus Christ to come together to organize a new church. Somewhere about 300 of the more spiritually minded responded and the work was reorganized. The new members demanded that church laws should be made forbidding those heathen customs that had been the means of leading so many astray from the life of faith.

That was about ten years ago and since then there has been a constant flow of the life-giving streams reclaiming the desert places until the Kingdom of Jesus Christ has been established over a wide area comprising forty or fifty villages. The church membership has reached nearly 1700 although the greatest care has been taken to admit only such as manifest a real change of life and knowledge of the Gospel. Deacons, who are jealous for the purity and faithfulness of the church, have been ordained in every village to care for each little flock.

Every member of the church is supposed to preach Christ and to seek to bring others to Him.

We feel that the success of the work is due to placing evangelisation before education and to the stand that has been made for separation from those things specially connected with the old heathen life.

The leading of God has been manifested in so many ways and at so many critical times that to have gone otherwise would have been in opposition to revealed purpose.

DISCUSSION.

Rev. A. Billington: Might I ask what were the heathen customs referred to? Dr. Leslie: The principal customs which caused our people to fall were:- (1) Immoral dances;

2) Palm-wine drinking; (3) Firing of guns about the houses of the dead; (4) Polygamy; (5) Fetishism.

Rev. W. H. Bentley: What was the objection to the firing of guns? Ans: Guns were fired around the houses and the graves of the dead in the belief that the noise would drive away the spirits.

Rev. J. Bell: How did you deal with the polygamists? Ans: in the early days of the church at Mbanza Manteka polygamists were not shut out from membership, but now the teaching of Christ has been so long among them that they are not admitted. Wives of a heathen man married before the Gospel was brought to them have sought and obtained admission. But cases of that kind were rare and have now ceased altogether.

Dr. Sims: How was the palm-wine drinking dealt with? Ans: Total abstinence was made a rule of church membership. Dr. Snyder: If after becoming a member a person is known to indulge in a cup of palm-wine as a beverage what disciplinary measures do you adopt? Ans: The church considers such cases and expels or forgives. There is no probation as discipline.

Dr. Snyder: May I ask if the Doctor considers it advisable to make total abstinence a condition of church membership? Ans: Most certainly.

Dr. Snyder: Could the chairman inform us if this is the opinion of all the other missionaries present?

Rev. W. Millman: I propose, Mr. Chairman, that the opinion be taken. Rev. T. Moody: seconded.

Rev. W. H. Bentley opposed on the ground that such an expression of opinion would have a legislative appearance and might seem binding our policy.

The opinion being taken it was found that out of 35 present 23 considered that total abstinence ought to be a rule of church membership:

Rev. G. H. Harber: Do all the members that marry find their partners within the Church?

Ans: The New Testament is our guide in this as in all other matters and our members are forbidden to be unequally yoked together.

Rev. W. Millman: In newly opened districts our first converts are invariably men, generally young men, a state of things which would make the application of such a rule impossible, at least for a time.

Rev. J. W. Black: Have you any separate churches other than branches of the one church at Mbanza Manteka?

Ans: There is only one church as yet. We have one ordained native pastor as Assistant but no separate pastorates.

Rev. A. Billington: What is the length of the period of probation for baptism?

Ans: Six months is our shortest time and applicants may have to wait much longer, even two years, if the missionaries think it needful.

The Chairman: We have listened to a very instructive address and the answers elicited in the ordeal of questioning that Dr. Leslie has so cheerfully submitted to for our good are worthy of longer consideration, but I must remind you that our time is nearly gone. The next item on the programme is the English Service in the Baptist Temple to be conducted by Rev. H. D. Campbell and the Rev. W. Millman.

Sunday Afternoon.

English Service in the Baptist Temple at 4. p. m.

As we entered the white-washed building, on the blue doors of which could be read the inscription "Temple Baptist" the representatives of the Government and of the various Commercial houses were already taking their places.

The building, a monument to the skill and labour of Dr. Sims, had been tastefully decorated with Congo flags and palm fronds.

Men of a dozen different languages joined to sing hymns from Sankey's collection.

The speakers were Revs. W. Millman, and H. D. Campbell. The former took for his text "In Him was life and the life was the light of men". John. 1. 4. The latter Mark. 10. 21., "One thing thou lackest." This unique and helpful service closed at a quarter past five.

The Sabbath evening.

At 7. 15. p. m. the missionaries gathered again in the Temple to join in the celebration of the sacrament of The Lord's Supper. Rev. A. Billington presided. There are different denominations but one Communion; and except two who were sick, all the representatives were present to partake together in faith of the Body and Blood of our Lord.

It was right and fitting that the fraternal character of our labours should thus be demonstrated at the very commencement of our meetings.

Monday, Jan. 20th.

Rev. W. Holman Bentley's Paper on Itineration, which was to have its place here, has not been received up to the time of the report going to Press.

Rev. B. J. Lower:— I think that the first work of a missionary is that at and around his station; it can be looked after better than that resulting from a wide-ranging itineration where it is impossible to carry on a system of frequent visitation.

Dr. Snyder: Mr. Chairman, speaking for myself I should say that with me work on the spot, especially among a

people that respond to missionary effort, has the preference. Our own station is in a thickly populated district and we find quite as much as we can do near at hand.

Dr. Leslie: We find, Mr. Chairman, that converts at a great distance are more likely to prove failures. If from lack of workers or from any other cause these people are left unshepherded there is but one thing to be expected and that is the end will be worse than the beginning. So we confine our efforts to our immediate district and find ample labour there. Our native evangelists however, work in their own villages and those near, and Christians in these other villages do the same, and so on in ever-widening circles.

A few of these resident teachers are helped by pay and they are always supplied with all needful school material.

Rev. W. H. Bentley: We never pay a man teaching in his own town and most of the schools on our out-stations are beginning to purchase their own school material.

Rev. E. V. Sjöblom: Mr. Chairman, I think that itineration is a very important part of our work out here. Our going to the people and talking to them about Christ and doing a little bit of medical work for them and staying with them for a time creates friendship. It excites their curiosity and makes them begin to think about us and what we have come for, and then they ask us questions and so the door is opened for good conversation. An old chief I met when I was itinerating once asked me if I believed all I had been telling when I said "Yes" he said "Why did you not come and tell us that before?" But there is another thing about it. It needs a very large staff on a station, for some will be required to carry on the station and local work while others are out itinerating.

Rev. T. Moody: I think, Mr. Chairman, I have had about as varied an experience as anybody need to have. I stopped on the station when I was up-country at Irebo and confined my labours to the neighbourhood round about, where

there were plenty of people, and I preached and preached till the people went away over to French Congo.

Afterwards when I went down country to Lukunga I preached and preached again just to the people in the villages round the station but with no more success than before. So I went out away from the station and preached the Gospel to the people beyond, itinerating through the whole district and then, we had enormous success. In my opinion, Mr. Chairman, it depends very much on local circumstances which of the two methods should receive most attention.

Rev. W. Sjöholm: — Mr. Chairman, I am sorry to say, that we in the S. M. S. have not been able to do so very much of that kind of itineration work. Our stations being not very far apart, only one or two days' journey, has made the work in the native towns comparatively easy. We have started schools in larger towns or district of towns, being some distance from the stations. From these schools very often native teachers go out to form other centres of work.

The missionary in charge of the station to which these schools belong visits them as regularly as he can to settle all questions that may arise and to encourage the work.

All the native teachers posted at these schools come together at the mission station as a rule once a month for special instruction.

Religious Educational Work.

Rev. John Bell:—Mr. Chairman and Brethren, With regard to this matter I believe we are on the right lines at Wathen though we have not yet attained unto our ideal, therefore I may be forgiven if I presume to bring before you a few facts about our method there. The work we have just been talking about while yet a very important half of mission work is but a half.

Our work is two-fold, preaching and teaching according to our Master, and when commencing work in a district a

staff of workers sufficient to carry on both branches is essential. By itineration we reach the people and then it is wise to get children from the towns to come on to the station to be under the influence of and receive religious instruction from the missionaries with the hope and prayer that they may be converted and return as teachers to their own people.

Granting you have the children I advocate strongly a catechism on dogmatic lines in addition to the general religious instruction at daily service and school. Then when any of the children become enquirers a catechumen class should be started for direct teaching of fundamental doctrines. The ignorance of so many enquirers regarding God, Christ, the Holy Spirit and the means of salvation, is very deplorable.

When they are baptised there should be a regular Bible-class for them for the thorough study of a special book or of special doctrines. This should be done at out-posts as on the station and this will necessitate your teachers being trained and instructed along these lines.

On the station the aim should ever be "Advanced Religious Education". We have not yet reached this but we are coming to it and our hope is to start a college or seminary for some of the most likely lads on the stations and out-schools to be educated as preachers, evangelists and teachers, the course to be for one or two years. But at present there are grave difficulties in the way, such as food, housing, position and standing. In the meantime, however, we have quarterly meetings of a week's duration with four or five lectures a day, when such subjects as theology, homiletics, church history, &c are treated of. To these meetings we get some 80 or 100 bright young fellows.

Rev. L. C. Vass: Mr. Chairman, if we want our religious education to take root and be reproduced in the native schools and churches we must supply them with literature such as catechisms and translations of the Bible. All school books should be religious too, I think.

Rev. W. Sjöholm: I cannot speak of any special plane for the

future in our society as concerning the religious educational work. But what we are doing is this we have in all our schools the biblical instruction to our main object, besides this we of course teach the children in reading, writing, arithmetic, geography, etc. We have also a training school for young men. The course has been for three months a year for three years but is now being increased to six months a year. Even in this the knowledge of the Bible is the chief point. The first year we have instructed them in the Gospels, the second in the Epistles and the third we have repeated it all. We also instruct them in many other things and preaching by means of criticism, lessons and sermons.

With the religious education in view we have had the New Testament and Psalms of David translated into the Congo language for some years already besides a few other educational books, and I am very glad to make known, that we have now finished the translation of the Old Testament too, which will soon be printed.

Dr. Leslie: We also have an Evangelistic Training School and we are now making a translation of two small books "The Life of Christ" and "Apostolic History" in memorable form.

Two years ago a boarding school was opened on our station for the better training of the most promising Christians from the out-post schools and from this middle school we hope to keep our Evangelist school supplied with students much better fitted to take up the work.

Rev. G. Grenfell: Religious educational work as I take it, brethren, implies the idea of the future forming of a Christian community and its main object is to give the Gospel a firmer hold upon the native and make its power for good more permanent and to provide the people with leaders who shall be able to direct them in religious work and the rising Christian community with competent evangelistic teachers and guides. To realise these aims an institution after the sort mentioned becomes a necessity.

Rev. W. Millman: If we adopt a native agency in the propagation of the Gospel we are in duty bound to endeavour to raise that agency to as high a state of efficiency as possible for their duty of making Christ known to the people.

Native Evangelists and their Maintenance.

Dr. Leslie: Mr. Chairman, When we send out a native evangelist to carry the Gospel to heathen people we pay him. We cannot pay him as much as he could get if he went to work for the Railway Company or for a Trading Company, but we pay him enough to keep himself comfortably.

For my own part I do not see why there should be any hesitation in applying the Society's funds to this branch of the work, namely:— that of sending competent messengers to the unconverted, to do work that needs to be done but is more than we can do by ourselves. I would not ask the heathen for money to pay Christian teachers: it is their soul's salvation we want not their money. In fact such a policy would only turn the natives against us and check our work. Nevertheless we keep the aim of ultimate self-support before our people and even to-day some of our out-stations are sending out and supporting their own messengers of the Gospel. But generally speaking our Mbanza Manteka people are very poor and it would be impossible for that church to undertake to support our evangelists. We are trying first to train them in the habit of giving regular sums at frequent intervals. If there is a good opening for a native evangelist and we have one ready to go, shall we wait until our native church is rich enough and liberal enough to pay him a living wage? Or shall we apply to this purpose money given by white people to many of whom it is a joy to know their money is so used?

Rev. W. Millman: Mr. Chairman, I take it that at

first a new district is evangelised in some degree by the missionary, that is, by the agent of a foreign society. Afterwards from among those taught there go out voluntarily from time to time such as feel it their duty to tell others the Story and who find it a joy and privilege to do so. In time the church work of the immediate neighbourhood becomes too large to allow the missionary to continue evangelising outside his locality. Seeing the church has grown large enough to absorb all the time of the missionary it is surely large enough to undertake that part of his work for which its members have natural gifts. By this time it ought to be able to send out some of them.

I think they should be taught, as an article of Christian duty, to go and preach the Gospel or at least to see that it is preached beyond their own borders and to bear the burden of it. At any rate, free churchmen cannot train them to rely on an outside society for the supply of religious teachers.

Rev. W. H. Bentley: We have at Wathen a good number of evangelists who go out into towns that are not Christian, for a few days, weeks, or even months at a time and preach the Gospel as they go. Fifty of our evangelists work voluntarily, the community of native Christians at Wathen supports some fifteen others, but none at all are supported by the Society.

Rev. W. Wilkes: I should like to ask Mr. Bentley how these Wathen evangelists manage to live while on their evangelistic journeys and how it is that the Church members there have so much money which they can give toward the maintenance of such work.

Rev. W. Bentley: They work and trade. Only last year we had given by our native church at Wathen 200,000 brass rods. But this was £ 12 short of our expenses in the various undertakings of the church. So we called the Church together and talked to them, showed them it was their work and duty, and then one after another promised gifts of cloth, brass

rods and other things until £ 10 was subscribed. We considered the state of things and came to the conclusion they had done their best and we decided to pay the rest out of our own pockets and told the church so. But the deacons said "No", and asked for time to think it over. They went outside and talked the matter over and then agreed among themselves to make up the deficiency and eventually they paid it all.

Again, only just lately, when I was visiting our church at Tungwa the natives there wanted to purchase a house, that was for sale, to hold their services in, and they complained about the old house they were using at the time. The price asked for the house was 3000 brass rods. They wanted to know if the money in the Church Offertory could not be used for this. "Certainly not" I said, "that is to maintain your evangelist and it would stop his work." I told them of what we had done at Wathen and asked them if they could not do something of that kind. I told them that if every one tried it would not be more than 60 rods each. So they took the matter up, paid their rods, bought the house, and had money left.

On my way back another community wanted their church repaired. I calculated the probable expense, laid it before them, told them of the example of the other churches and at once their promises amounted to double the sum needed. The more we expect from the natives in this respect the more they do.

Rev. H. D. Campbell: Mr. Chairman, I rise to ask advice. We are yet in the first stages of the work and I should like to know whether we ought to leave off paying teachers and evangelists at once or to aim towards it in the future. The natives did not call for missionaries before the Churches at home had sent some out. If they have not called for teachers and evangelists is that a good reason why we should not send any out? Again, shall we refuse to send out qualified native evangelists into heathen districts because the central native church is absolutely unable to pay?

Rev. Ch. Ave: The money of God's Church at home is not different from that of His Church here. Our Native Christians are not yet able to guarantee the continued regular payment of the wages of teachers and evangelists. On special occasions we have appealed to them and they have responded well. They have given to the Indian Famine Fund and they have also given for the repairs of their Church and have always exceeded our expectations. Our out-station men work in pairs and take alternate weeks at preaching and teaching so as to give them in turns some time for themselves.

Dr. Snyder: We have always taught our people to give a tenth part of their income to Christ's work. Our Church has kept this up and we not only pay for all the Church repairs needed but we also keep sixteen native evangelists who have never received any pay from foreign funds.

Rev. W. Sjöholm: If there is not money in the native church I say receive money from wherever you can get it. We have over seventy evangelists and preachers and we always keep the aim in view of the Churches of supporting them all by native gifts. We find that works very well but they are not yet able to support them all themselves. We never ask for help from the unconverted heathen but we encourage our Christians to do all in their power. We have in the S. M. S. three classes of native helpers according to the number of years they have attended the training school, and we pay them accordingly. There are no perquisites, and we absolutely forbid our helpers to engage in trading. In the districts in which they work they can live well on their pay, but they would get at least four times as much if they worked for the State and more still if engaged by Trading Companies. Besides these our trained and paid teachers we have a great number, I dare say over hundred, of advanced boys that help in the schools without any pay.

Dr. Leslie: I should like to say we try to get the natives to give something however small, to help to pay expenses. And the same in our medical work. We sell cheap tickets.

entitling the purchaser to medical attendance for a year and by this means we paid the prime cost of the medicines used last year. We cannot be said to encourage pauperism. The time will come— is coming, when foreign help will be unnecessary, but that time cannot be said to be near. We cannot ask unconverted people to support our evangelists and teachers.

Rev. J. Bell: Mr Chairman, I should like to ask Dr. Leslie if he thinks that principle is held by every society at home.

Dr. Leslie: They are not "asked" for gifts.

Rev. W. A. Hall: At Mpalabala we have 340 Church members and we have eight evangelists. I am in sympathy with the aim of "Native money for Native workers", but we must help the natives while they are growing up to it. In other days the Blacks of Jamaica were helped by the money of the Whites and the same can be done in Africa. In our Mpalabala Church some of the members are able to contribute a little monthly and by this means the community supports three out the eight evangelists. The natives give what they can and we endeavour to train them to be self-reliant and to spread the Gospel themselves.

Rev. W. H. Bentley: When a native preacher has been employed and maintained by a foreign society, say temporarily or for new work, does not a hireling spirit find its way into the service, and will not the transition time be a time of arrested development? We hold our native Church responsible for the maintenance of its emissaries even as the home Churches are responsible for ours, and we should refuse to comply with the request of a chief for a teacher to be sent to live in his town and teach him and his people unless he would guarantee his maintenance.

Rev. E. T. Welles: Mr Chairman, The teachers in the schools on mission stations are generally paid with mission money, I believe, but when these men teach the same things in native schools, some of our brethren think they ought to be paid by natives. I don't see it myself. But when we talk about evangelists

I think we have a different question before us. In a degree the native evangelist is an agent of the foreign society and as such should be paid by it. In Home-mission work the people preached to, though they may contribute towards the support of the evangelist, are not held responsible for it, at least not at first.

Rev. G. Grenfell: While all are in favour of the principle that the maintenance of native evangelists should come from the natives, there is yet a difference of opinion as to whether this should be enforced at the outset or aimed at by a system of partial and diminishing assistance.

Polygamy and Church Membership.

Rev. W. Wilkes: Mr. Chairman, I have received a letter from our brother the Rev. G. R. R. Cameron of Wathen, and as part of it refers to this subject I should like to read it at this point.

B. M. S. Wathen,
14th. Jan. 1902.

Secretary,
Congo Missionary Conference,
Leopoldville.

Dear Sir,

I am greatly interested in the coming Conference and as I cannot attend it I take the liberty of sending by Mr. Bell three copies of the "Aurora", a journal published by the United Free Church of Scotland missionaries at Livingstonia, Lake Nyassa. I select these numbers because they contain articles dealing with two subjects which are to be discussed at the conference. The number for August 1899 contains an article by Dr. Laws on "Polygamous Converts", and the subject is continued in the number for April 1900. These articles show that the Livingstonia missionaries, as is usual in South Africa, tho, not universal, require. —1. Polygamist converts to

put away all wives except the first. 2. Refuse to baptise any second, third or other wife except the first while living with a polygamous husband.

This method of dealing with the question is, in my judgment, well calculated to advance the best interests of the native church. In the Congo Free State with its regular marriage law, it seems to me that missionaries would do well to baptise only such converts as are legally married, or at least are not living in any relationship that is opposed to legal marriage. An exception might be made in favour of the first wife as at Livingstonia, but personally I doubt the wisdom of this exception.

The Secretary was asked to read the articles referred to in the letter.

The "Aurora," Aug. 1. 1899:—

I. In the case of a monogamist man or woman or both, applying for baptism we recognise the single marriage then in existence as valid and require no other before or after baptism.

2. We baptise no polygamous man till he put away all his wives except one.

3. The wife so retained must be the wife he first married, or if that one has been divorced, then the one who was second wife but who now occupies the premier position. The divorce of a first wife must have taken place however, at such a date previous to the man's desiring to become a christian as to satisfy the community that she had not been divorced in order to secure the second wife as the monogamous partner.

4. No second, third, or later wife is baptised by us while remaining in her polygamous connection.

5. With regard to the first wife of a polygamous husband there is a division among us. Some think that on professing faith she should be baptised even though her

husband retains his other wives along with her seeing that it is our rule to consider the first wife the lawful wife. Others hold as strongly that it is safest for the future purity and welfare of the church that such wife should not be baptised until, either the husband puts away his other wives, or if he will not consent to this, that she separates her husband according to the practice of divorce recognised in the tribe, and such separation made publicly known, as we require of the husband putting away his additional wives.

The "Aurora," April 1, 1900:—

At the meeting of the Council it was unanimously decided that the first (recognised) wife of a polygamist be not required to leave her husband before or after baptism, but that she may do so if she deems it right. During the years while the matter was in suspension, various cases arose and were fully stated at the meeting which led to the decision come to. The position generally was held to be such as Paul treats of in speaking of a believing wife or husband joined to a heathen partner; and cases are known where wives have voluntarily separated from their husbands, and also where they have elected to remain with them. It may therefore now be said that both the Scotch and Dutch Reformed Sections of the Mission have a uniform practice in regard to polygamy.

The "Aurora," October 1, 1901:—

The Ngoniland District Executive Report. 1. That a polygamist be not encouraged to put away his wives unless arrangements be made for the honourable maintenance of them and their children.

2. That a woman, who is one of two or more wives, should be advised to separate herself, with the consent of her husband, and if, after using all legitimate means, her husband

will not consent to her leaving him, we think it permissible that, if there is no other hindrance, she should be baptised.

Dr. Leslie: Mr. Chairman, I should like to say here that our Native Church has itself renounced polygamy.

Rev. W. H. Bentley: Mr. Chairman, might I ask if any of the brethren present have printed rules for guidance of the native Churches with regard to this matter or of the nature of marriage rules for Christians apart from the civil law of the land. I should like to compare them with those which we have in use at Wathen. This matter, as you know, has been under discussion a long time with us and I think that on some points we shall have to agree to differ. It is possible that all missionaries on one station may not agree entirely upon one policy in all its details and applications, and a certain mean course may be adopted for the sake of uniformity or of peace.

For instance, it may be agreed, in the case of a man, that he shall cease living with all but the woman he first lived with, without insisting on the enforced departure of the rest if the separation cannot be brought about in a friendly manner. Or it might even be agreed that the missionary who could not see the advisability of rigidly applying the rule of enforced separation to all applicants for baptism without exception should be allowed to act on his own judgment of the merits of each case. There are cases of natives becoming thoroughly converted who happen to have several wives. They married these before the spirit of Christ touched their hearts and some of them have children. Of course whenever opportunity occurs we introduce the Christian form of marriage and teach the sanctity of the marriage vow.

Dr. Snyder: Mr. Chairman, we have just listened to the expression of a very strange position for a native church to be supposed to be in, namely that in different parts of its district there should be different principles for admitting to the membership of the same community. A man in one district finding the missionary over strict against polygamy

can just remove to the district adjacent where different rules prevail.

Rev. W. H. Bentley: If that man applied for admission the long period of probation which every applicant, without exception, must go through would give the native Church and the missionaries ample time to discover the underhand motive and he would be refused.

Rev. W. Sjöholm: Taking the Word of God as our rule, the words of our Lord Jesus Christ direct us back to the creation of one man and woman and He shows monogamy as the true law of marriage and affirms that a man should love his wife as He loves His Bride the Church. So any Church member practising polygamy is dismissed and any native asking for admission into Church fellowship must first put away all his wives except one. If the women so put away require maintenance at his hands he must support them at the homes of their relatives until they are married to someone else. If a man has more than one wife and only one has children we advise him to marry that one, if more than one have children he must choose one from among them.

Rev. G. Harber: Mr. Chairman, I think we make this matter more difficult than it really ought to be. When several women are living with one man they are not all counted his wives. The natives distinguish between them and generally there is only one among them that is reckoned to be faithful to him as his wife. This is the one I think, that we too should count to be his wife, and if we adopt the plan of the S. M. S. the man would very probably choose that one.

Rev. B. J. Lower: Mr Chairman, I beg to propose that the conference be asked to give an opinion as to whether it is considered desirable to make a Church rule that polygamists should not be baptised while they continue in polygamous relationships.

Rev. J. W. Black, Seconded.

Rev. G. Grenfell: This subject has been so long before us all that much discussion would doubtless be a loss of time. Will those who think that we should make it a Church rule that no person living in polygamous relationship should be admitted to Church fellowship please show.

20 were in favour of such a rule out of 28 present. One other beside the Chairman did not vote. Those against the creation of such a rule expressed themselves as having the conviction that, with regard to this question each case should be considered on its own merits and that in arriving at a decision the circumstances to be taken in to account would be many and varying.

Rev. W. Millman: Mr. Chairman and brethren, I did not vote because whatever might have been my opinion before it has to-day been unsettled. Good men and true, my seniors in the mission field, have spoken for and against an exclusive rule. Some have already tried it for many years; others have other rules: the results claimed by both are very similar; both can point to successful native churches. It may be that the similar results are obtained under different rules because different circumstances required such. Or it may be that it is not by rules at all but by continual teaching and the persistent personal attitude of the missionaries toward polygamy and by the spread of the Gospel which, although it does not condemn polygamy in just so many words, yet clothes monogamy with the semblance of the love of Christ to His Church. The New Testament requires that an elder should have only one wife and some have inferred from this that probably some of the other members may have had more than one. That made such a rule necessary in the early Church. To my mind the act of marriage, savage or civilized, can be no more undone than the state of parentage can be, when once it is attained to. A rule excluding a man from communion with the native Christian Church may not exclude him from the kingdom

of heaven, but it may tend to turn him from the way. Still the native churches that have adopted the rule have to-day expressed no desire to cancel it. According to report they seem none the worse for it. On the other hand they have escaped the ever-recurring difficulty of an unsettled situation and are more likely to be immediately influential in promoting personal purity and the realisation of the Christian Home. It is doubtless easier to keep polygamy out of the native Church than to put it out.

Dr. Snyder: Mr. Chairman, Our Society (A. P. C. M.) has already given its decision concerning this matter. It runs as follows:- "Resolved that the concensus of opinion in this mission regarding polygamy is that we are heartily against it and believe that the spirit of the teaching of the New Testament is monogamic and this we always at all times teach."

But we, as a mission, are greatly perplexed with certain circumstances arising in connection with this question. We realise the lack of light existing in the minds of this benighted people and look upon them as living in much the same atmosphere of knowledge as to right and wrong as did the early Christian Church, and when a man with a plurality of wives presents himself for Church membership, showing an evident change of heart and great sincerity, we candidly admit that we are in doubt whether to admit him as a polygamist or to insist on his choosing one wife and dismissing the others. We are a unit against permitting a Church member to add to the number of his wives.

Rev. A. Billington: Mr. Chairman, I think we have not sufficiently considered one very important phase of this subject, I mean that concerning the wives. Can we refuse baptism to a woman who is one of several wives of a heathen man?

Rev. G. Grenfell: I think, Brethren, that we may safely refer ourselves back to the second paragraph of the Ngoniland District Executive Report as given in the "Aurora" for October, 1901, "That a woman who is one of two or more wives

should be advised to seek, with the consent of her husband, a separation amicably. If this prove impossible, we think it permissible that she be baptised if there is no other hindrance."

Uniformity of Translation.

Rev. G. Grenfell: I think, Brethren, the reason why this subject has been put on the list is because some are of opinion that time and energy might be saved by co-operative translation and systematic avoidance of duplicate literary labour. We shall be glad to have the opinion of our brother, the Rev. W. H. Bentley.

Rev. W. H. Bentley: Mr. Chairman and Brethren, as most of us are aware ~~the West Congo language is spoken practically from Stanley Pool to the coast, that is to say, over an area of about 60,000 sq. miles. In this district several dialects are spoken, but anyone conversant with that spoken at San Salvador has little difficulty in understanding the speech of the whole district. In translating the New Testament I had to use very few foreign words indeed. For Church (a building) we chose the native word for a place of prayer; for Church (a community) the word for followers; while for "holy" we adopted the word for "pure". The first edition of our New Testament was published in 1893 by the B. & F. B. S. and was sold at a price that paid.~~

Other missions at work in this district have their own translations. Consequently, parts of the Scriptures and other literature are being published in more than one dialect of the same language. There are terms the equivalents which are not found in any of the dialects, and with respect to these, at least, I for myself, see no reason whatever why uniformity of rendering should not be adopted. With regard to the introduction of new or foreign terms into the language I think there should

be no difference of opinion if there were any fixed standard to go by.

Rev. W. Wilkes: I have a reference to this subject in Mr. Cameron's letter. "In the 'Aurora' for August 1900, there is an account of a meeting of a Bible Translation Committee composed of several missions working in the same language. Various dealing with the Bible translation are recorded. It appears to me that the Conference might urge upon brethren that when there are several stations in any district (whether these stations belong to one or more missions) where one language is spoken, early efforts should be made to secure uniformity in the written language.

In cases where translations have been made in several dialects of one language as on the Lower Congo, and where it may not be possible to adopt one written language immediately, I suggest that arrangements should be made to discuss, and if possible to agree to, the adoption of important biblical and theological words in the language concerned which should be used in every dialect. This would be a long step towards a single written language. Such words as Saviour, Holy Spirit, Church, Baptise, &c might well be agreed upon. A full list of such words in the Nyanja language forms part of the article in the number for August 1900."

Extract referred:—

Dear Sir, I should like to express my sincere sympathy with the plan of printing a common Nyanja Bible or at least New Testament. I must differ from Mr. Anderson with regard to the importance of a literal translation, because of the object we have in view. Mr. Anderson says "The style should be free rather than literal. Endeavour should be made to express the true idea in Nyanja of each sentence of the original."

This might be justifiable in our earlier translations in earlier days of preaching, but what we want now is a translation for students and native clergy. Then as I have heard Dr.

Laws remark, we have no right to make a passage (on which, it may be, some doctrine depends) any easier to understand than it is in the original of the Word of God. Therefore, I consider a knowledge of the Hebrew or Greek original is essential. The final product to be arrived at is a Translation of the Scripture and not a paraphrase.

As to particular words I will merely state what has been our renderings:—kubatiza, ubatizo, evanjel or anjili, Paradiso, Gehena, nambii for prophet, hekalu for temple, sanduku for ark, malaika for angels, these last four being the Swahili terms, and apostolo, epistola, Mfarisayo Nsadukayo. We transliterate the Greek Petro, Yohana, Yakobo. I think, however, we should establish a general principle as to proper names. We end all proper nouns with a vowel. Personally for abstract nouns I agree with Dr. Laws and prefer the infinitive, etc. (Dr. G. B. Glessop, Universities' Mission, Likoma.)

In 1901 Bishop Hine wrote:—

There are one or two points I should, with all due respect, like to suggest, e.g. in the spelling of proper names. Because the native way is to stick on unnecessary final vowels to words, it seems to me no reason why they should be encouraged to continue doing so by seeing the words printed with final vowels, corresponding to nothing in the original. Thus I should object to saying Yobo instead of Yob and Amose instead of Amos, and so on.

On the other hand I should object to the omission of the final 'h' when in the original the word ends in 'Yah'. I feel it is important to retain the 'h' which reminds the student of the sacred meaning of the Hebrew name, thus Obadiah not Obadia, Isaiah and not Yesaya, and so on. I see no purpose in printing Livitiko instead of Livitiku or that one gains anything by omitting the 'e' in Deuteronomy. The sacred names of the Scripture are not meant for

examples of how to spell phonetically, but to teach us the spiritual significance of the title.

Again in the name Kristu I object to the final 'u' instead of final 'o'. Kristo it ought to be. You have Pilato not Pilatu. One might ask on what grounds? It seems quite arbitrary. Yesu Kristo is the form we use in our mission. Perhaps it would be more consistent to say Jesus as being the nearest possible transliteration of the Greek.

I also feel an objection to the word Yehova which is so far away from any likely resemblance to the original. In all modern Old Testament commentaries they use the form Yahveh or Yahvah.

Rev. W. Millman: Mr. Chairman, I have often thought that we might with advantage introduce more foreign terms into our translations. The native word used as the name of God in some districts meant something else until the missionary appropriated it for the name of the Deity and now it has two meanings. Perhaps someday the one will be lost. I suppose that the original writers of the Bible and all its translators have had this difficulty, and in many cases they must have taken words they found in ordinary use and uplifting and expanding them applied and sanctified them to holy uses.

In some instances we, perhaps, may do the same. But many religious, ecclesiastical, ethical, sacrificial and devotional ideas which we teach are new; and it seems more fitting that the terms by which we designate them should be new to their language. At any rate we should have our words meaning one thing only, and so avoid ambiguity. I think we might with advantage adopt such specialised terms as 'trinity, ecclesia, &c'.

Rev. W. Sjöholm: Our printing establishment at Matadi has been a great success and the brethren representing some of the other societies have been kind enough to say to me to-day how much they value our productions. We have our books printed with the dialectic differences necessary for the district in

which we work. We have been able to supply copies of nearly all our books to the A. B. M. U. and to the C. & M. A. Still it would be a very good thing if all the missionaries using the Ki-Kongo language could adopt a uniform written language. I have also to say, Mr. Chairman, that I am authorised by the S. M. S. Conference to advocate unification of translation and to decline to attach much value to trifling differences in orthography or modes of expression not fundamental. We have seen the difficulties in this for long and are ready at any time to meet brethren from other societies working among the same people to try at least to do something towards the unification of the language.

Dr. Leslie: We are now translating various helps to the study of the Bible, and we are doing it in the local dialect of the Ki-Kongo language. We have used many of the S. M. S. publications as we find their rendering nearer to our manner of speech at Mbanza Manteka.

Rev. J. Bell: I rise to make a proposition "That this conference suggests to the different missionary societies working in the Lower Congo, that a member of each society be appointed and that the brethren so appointed meet together in conference in July, this year, and attempt to come to some uniformity in the Ki-Kongo language."

Rev. T. Hill: I beg to second that proposition. I think we ought to have this matter settled as soon as possible, and, if we can, let us come to uniformity and co-operation in our literary work.

Rev. B. P. Smith: I should like to say, Mr. Chairman, that nothing would give the B. & F. B. S. so much joy as to know that this proposition was carried unanimously and that the brethren engaged in literary work in the Kongo language had adopted a uniform method of rendering their translations.

I have travelled on the West Coast from Bathurst right away as far as Yaw-yaw and I have seen Wesleyans and English Church missionaries adopt the same translations, and

there are books much in use that were produced by the joint labours of missionaries of very different denominations.

Rev. T. Hill: Perhaps Mr. Bell would add to his proposition that the Conference is of opinion that the societies would do well to appoint this Committee at once.

Rev. J. Bell: Certainly, Mr. Chairman.

The motion was put and carried unanimously in its entirety.

Rev. T. Moody: I think, Mr. Chairman, that we at this conference might very well now settle some rule for the transliteration of Bible names. In some translations the names are absolutely not recognisable, and the method that is used in one place is not always used. There seems to be no general acceptance of any rules by which the Bible names are transformed. When I worked on the Upper River I saw a very good list of Bible names drawn up by our Brother Whitehead. The transliteration was carried on in accordance with a few simple rules and, as far as it went, it seemed to be a very good list, but I have heard nothing of it since.

Rev. W. H. Bentley: We have had a very good list of transliterated Bible names a long while now. It was drawn up by Philip Davies and provides all that is required for our purpose.

Taxation of Missions.

Rev. G. Grenfell: I will ask Dr. Snyder to start the discussion.

Dr. Snyder: Mr. Chairman and Brethren, I do not know that I am any more qualified than anyone else to bring this subject forward, but it does seem to me that something should be done to lessen the burden of taxation on us and our work. I understand the Roman Catholic missions have special favours in this respect and, if that is so, I don't see why we should not have them too. Some men go to extremes

and say that missionaries should never make application to the State for any thing, but should take what we find. Now, I do not think that way myself. I think, Mr. Chairman, that if we can save anything by sending a request to the Government and can turn that much into our work we shall be doing a very good thing. We teach all the native converts to be law-abiding people and to live peaceably with their neighbours. We spend a great part of our time in imparting to the subjects of the State an elementary education and a fair training in industrial occupations and improvements. We bring much into the country and take nothing out. For all this we are taxed in a way that cripples our endeavours and is only equalled by the taxation on purely commercial establishments and enterprises that take as much more out of the country than they brought in as they possibly can. Therefore, I think, Sir, that if this matter could be made plain to the Governor, and perhaps through him to the King, they would recognise that our burden could and ought to be made lighter.

Rev. G. Grenfell: I fancy that our brother cannot be aware that the King does very substantially lessen the burden of the taxation of the B. M. S. in aid of our extensive medical work.

Rev. J. Bell: Last year the taxes were doubled. The trading houses are preparing a petition, if they have not already done so. At the same time I ought to say that I am rather doubtful in my own mind whether there would be any power in our claim. I am ignorant as to whether, for instance, the Indian Government or the Philippine Government do, or would be likely to relieve taxes under similar circumstances.

Dr. Leslie: I should say they most certainly would. The American Government has already sent out large detachments of properly qualified teachers to the Philippines.

Rev. H. D. Campbell: Mr. Chairman; I should advise that we send a petition to the Governor.

Rev. W. Wilkes: The council of our society is depending on the decision of this conference for a lead as to what steps can be taken in this matter.

Rev. L. C. Vass: Mr. Chairman, I beg to make a proposition: That the conference advises that the official representatives of each society should appeal to the Sovereign of Congo to exempt the Congo missions from taxation.

Dr. Snyder: Could we not draw up a petition and elect one of our number to present it to the King?

Rev. G. Grenfell: The proper way to approach the King in this matter would be through the Governor.

Rev. W. Sjöholm: Mr Chairman, if a petition were sent to the King it would be a very good thing if every one present signed it first. But I rose to make an amendment to the proposition — "That the Representatives of the Societies should in person present an appeal to the Governor of Congo requesting him to exempt the Missions on the Congo from taxation or at least to reduce them."

And he of course will bring it before the King like all other matters.

The amendment was put and carried unanimously.

Report of Secretary of delegation to the Governor.

In accordance with the wish of the Conference that the Official Representatives of the various Protestant Missionary Societies working in the Congo State should wait upon the Governor General and present to him a petition asking that the Missions be exempt from taxation (Impositions directes et personnelles) we arranged to meet at Boma for that purpose at the beginning of February. On arriving there we were kindly granted an

interview almost immediately by his Excellency the Governor General who received us most graciously, and to whom Dr. A. Sims, Chairman of this Delegation, with a few appropriate remarks, presented our petition, which the Governor promised to forward to the Secretary of the Congo State at Brussels, at the same time expressing his sympathy with the object of the petition.

We have many reasons to feel encouraged that although we may not get all we petitioned for we shall, at least, get part.

It was quite a remarkable coincidence that the Catholic Missionaries, and also the Traders in Boma, had quite recently presented petitions on the same subject.

In the course of the interview the Governor was asked if Missions are any longer able to get concessions of land from the State, and we were informed that for the present the State have decided not to sell any more land, but that they are quite willing to grant concessions on a 10 or 20 years lease — but not for a longer period than 20 years.

The Governor expressed himself as well aware of the fact — which he thoroughly appreciated — that the Protestant Missions in the State are doing very much for the social, moral and spiritual benefit of the natives. He advocated more Industrial Work on our Stations wherever practicable, and eulogised the work done in the printing office of the S. M. S. at Matadi.

I cannot close this brief report without expressing the hearty thanks of the Delegates to the Rev. H. D. and Mrs Campbell, of the C. & M. A., Boma, for their great kindness to us and for the royal way in which they entertained us during our stay in the metropolis.

William Wilkes,
Secretary.

QUESTIONS on Matters arising from our Relations with the State:—

How can we get concessions of land?

Answer: Celui qui désire acheter des terres est tenu de fournir un croquis de ces terres ainsi que des renseignements aussi complets que possible sur leur situation géographique et leur superficie. Il doit indiquer, en outre l'usage auquel il est destiné. La requête, si elle est adressée au secrétaire d'Etat est soumise à l'examen de la commission des terres et transmise au Gouverneur Général qui s'assure si les terrains demandés font partie du domaine de l'Etat et sort libres de toute disposition et s'ils ne doivent pas être réservés soit pour des besoins d'utilité publique, soit pour permettre l'extension des cultures indigènes.

En case d'admission de la requête, la vente s'effectuera dans les formes, aux conditions et sous les réserves déterminées par le décrets des 14 septembre 1886 et 9 août 1892.

(Arrêté du Secrétaire d'Etat du 3 Février 1898.)

Dans les circonscriptions urbaines le prix sera déterminé par le gouvernement dans chaque cas particulier. Sont considérées comme circonscriptions urbaines, tous les chefs-lieux de district, ainsi que tout le littoral du Stanley Pool.

(Arrêté du Gouverneur Général du 9 Mars 1898.)

La localité du Luebo est également considérée comme circonscription urbaine.

(Arrêté du Gouverneur Général du 14 Juin 1898.)

Dr. Snyder: Mr. Chairman, we have practically finished our evangelising work at Luebo. This year will see, I think, every village within reach of our two stations thoroughly evangelised, consequently we want to move on. We want concessions elsewhere. The State decline to sell us land, but offer us, instead, a lease for ten years. How do we know that if we enter a new district our work will succeed as in the old or that we shall have it all evangelised in ten years? (A voice,— "Try my district".)

I am tempted to ask, Mr. Chairman, "Have the State

any right, or rather, is not their refusal to sell us land against right and contrary to treaty?"

Rev. W. H. Bentley: Perhaps the refusal was made pending the consideration by the Belgian Government of the question of Belgium taking over Congo, or something of that sort.

Rev. W. Wilkes: It will be remembered that we could not get a concession on the Juapa.

Rev. G. Grenfell: Brethren, in our dealings with the Officials of this country we must remember that they are not of our own nationality. They set a great value on etiquette and it behoves us, as Christian gentlemen in a foreign land, to make our ways accommodating. We ought to bear with the susceptibility of the Officials in this respect and, it may be, our manner of approaching them will itself do much for us. In the particular instance brought forward I would advise the Brethren concerned to accept the offer of a lease for ten years. It may be, after a time, the State would see their way to selling them the ground. To accept now would be to get in the thin end of the wedge. Half a loaf is better than no bread at all. In the State administration certain districts are marked and the sale of land restricted there for reasons of state-craft. It would not be wise, of course, to ask for land in such districts.

Question 2. Should Missionaries accept an office under the State? Answer: There are objections against Missionaries holding office under the State except, perhaps, that of Registrars or "Officier de l'Etat civil".

Dr. Snyder. I doubt whether there can be any advantage either to the Missionary or to the people by his holding any office at all in the State. The details in government work and documents are very worrying to a person unaccustomed to them.

Rev. W. Sjöholm: With regard to the question of the advisability of Missionaries accepting appointments under the

Government I think that so far as the post of "Officier de l'Etat Civil" is concerned there can be no objection to our acting in that capacity. Not only do we thus render a service to the State, with whose wishes we are at all times desirous to comply so long as our own missionary work is not in any way hindered by our so doing, but we become a real help to the natives themselves by bringing them to recognise the principles of order and the duties of citizenship. In the one matter alone of marriage of natives according to the State laws the Missionary who is an "Officier de l'Etat Civil" has been the means of preventing many difficult and troublesome palavers in the native towns. Then again as Registrars of Births and Deaths in connection with the European Missionaries, and in being authorized to perform the marriage ceremony, a great deal of time and expense is often saved, because formerly it was necessary for a Missionary to journey to a State station, often a considerable distance, to comply with the Government regulations in such matters.

Rev. T. Moody: I think the office a desirable one, Mr Chairman, as by doing this for the State we do ourselves a good turn by increasing our acquaintance with the people and, by that, our influence over them. We also avoid the hindrance that, apparently, necessarily accrue to the establishment of a regular government centre in the immediate neighbourhood of the station.

Rev. H. D. Campbell: Once when we were asked if we should be prepared to accept the office if it were offered to us our Committee met and decided that in their opinion the functions of the office make it advantageous to the Missionary and that we should accept. However, owing to administrative changes it was not offered to us.

Dr. Leslie: We recognise that such an office would have its advantages, but when once the work turns and grows as ours has done the Missionary finds himself with too many calls on his attention to allow him to entertain thoughts of extra work. We have thought of it, however, but much

occupation has hitherto prevented us from asking for the office, and some of our Church members who are married are not married by the State. For that reason alone, even, the office would be an advantage.

Rev. W. H. Bentley and the Rev. G. Grenfell both gave some of their experiences in the office and were in favour of acceptance of the office of Registrar, but of no other. They gave it as their opinion that the natives, and, by consequence, the Missionaries, were profited by doing so.

The Chairman: There is a preponderance of opinion in favour of accepting the office of Registrar or "Officier de l'Etat civil" but not that of Magistrate because of the punitive duties appertaining to it.

Question 3. What is the best way of petitioning to the State?

Answer: (a) By letter addressed to the Governor General and forwarded through the Commissaire of the District.

(b) By request for an audience addressed and forwarded as above by the Legal Representative of the society.

Question 4. Can natives get concessions?

Dr. Snyder: Soon after the State had refused to sell us a new piece of land we had a great influx of people into the district around Luebo. Our work amongst them was crowned with success as is evident when I say we are hoping soon to build a large Church that will hold, at least, 2000 people. Now some State Officials, for reasons of their own threaten to force these people to return to their former district. But there will be blessing in that, if it is to be so, since they cannot go back without taking with them the New Teaching we have imparted to them. Still for the establishment of a large Church and a Christian community we should prefer them to remain. If such people could get a concession of land and some security of tenure against individual caprice it would be a good thing. I have heard that

at Bolobo land has been conceded to natives and I should like to know if that is so.

Rev. W. H. Bentley: As Dr. Snyder is going by way of Boma I should advise him to report there any grievance concerning official action in his district, and he might take the opportunity of asking the Governor about a concession of land.

Dr. Snyder: That I shall most certainly do. Once I did ask Governor Wahis for concessions for natives and he professed to be taken unawares, never to have heard of such a thing before, and required time to consider the request in its different bearings. I have never heard anything more about it. But if there have been concessions granted to natives at Bolobo how was it Governor Wahis was taken so unawares?

Rev. C. H. Harber: As the people immediately surrounding a Mission Station are generally exempted by the State from the onus of maintaining the forced markets, providing that they supply the Mission market with the native provisions and labour required, and as in the latter the demand is not great nor is there any power to force the supplies, might it not just be possible that an influx of people into the neighbourhood of a Mission would be reasonably suspected of being due to idleness, and might not the gain at one place be an aggravating loss at another?

Dr. Snyder: We advised and exhorted these people to take their usual supplies of rubber as required of them, but we saw no reason, as long as they did this, why they should not abide at Luebo, and they have done so.

Rev. G. Grenfell: The case of the grants to natives at Bolobo is hardly on all fours with what our brethren at Luebo are seeking. The concessions were made to six young men, refugees from war and slavery, in the early days, who had been educated and trained by the Mission. Their homes were uncertain and, at any rate, hundreds of miles away and the Governor, at my request, made over to

them each a parcel of ground of fifty square metres. The request, plan and measurements had to be formally sent in and the allotment had to be situated, at least, 150 metres from the river.

I cannot say that every one at Bolobo considers it an unmitigated blessing. (Someone, "Here, here"). I think there is one thing, however, that it would be worth while to seek and that is authority to enforce cleanliness in the towns around Mission Stations.

Rev. E. V. Sjöblom: I remember that at Ikoko Mr. Clark once asked Baron Dhanis about this matter and he said that he saw no objection to refugees from slavery and native wars settling near a Mission Station if all parties agreed. Some did so, but after a while the Missionaries advised them to return to their former homes.

Rev. L. C. Vass: It would be a great advantage if our work-people whose homes are at a distance could be allowed to settle in our towns, so that we could call in labourers from the neighbourhood instead of recruiting at a distance. It would also save the expense of building and maintaining in repair houses for them on the Station.

Rev. C. T. Williams: I should like to advise Mr. Vass from my own experience of Steamer work, that if he hopes to found a native settlement, he will be wise to see that it is established far—he cannot go too far in a day's march—from the Steamer and labour dépôt. Liberty to come and go would also make control and discipline almost impossible.

Question 5. What is the State law regarding Child Marriage?

Answer: L'homme avant 14 ans révolus, la femme avant 12 ans révolus ne peuvent contracter mariage.

L'enfant qui n'a pas atteint l'âge de 16 ans accomplis ne peut contracter mariage sans le consentement de son père ou, à défaut de père, sans consentement de sa mère.

A l'égard des enfants recueillis dans un établissement d'une association philanthropique et religieuse agréée par le

Etat, le consentement du directeur de l'établissement est toujours nécessaire et suffisant jusqu'à jeur majorité spéciale.

Les mineurs sont les personnes de l'un de l'autre sexe âgées de moins de seize ans.

Rev. G. Grenfell: I used to think that, all things considered, this was a very fair age limit, but I must confess that what experience I have had in registration of marriages has altered my opinion.

Rev. W. H. Bentley: I have had some correspondence with the Governor on this matter and also on that of betrothing very little girls to men sometimes old men, by the payment of goods, the girl herself having no voice in the matter. The Government will not force the girl to comply with such agreement if she objects. Nothing definite, I believe, has yet been done by the State toward raising the age limit, but I am strongly of the opinion that it would be much better if it were raised even but one year, or perhaps two in the case of the girl, so that instead of having to have completed the girl 12 and the boy 14 years, it would be the girl to have completed 14 and the boy 15 years.

Rev. W. Sjöholm: I should favour an advance of at least two years on both sides—girls to have completed 14 and boys 16 years. There is one great difficulty, however, at present, and that is how to adjudge the age of a person at all except of those people who have lived on the Station from childhood and those who can refer to their birth as being contemporaneous with some well known event—i. e. the founding of a Mission Station or something of that sort.

Rev. G. Grenfell: It is quite possible that legislation on this point took place when opinions were held that have since proved erroneous.

A vote was asked for on Mr. Sjöholm's opinion that the age limit for marriages between natives ought to be raised, girls to have completed 14 and boys to have completed 16 years.

The vote showed that the Conference unanimously supported this opinion.

Rev. B. J. Lower: One sometimes meets cases of girls of from 8 to 10 years of age who call themselves, and are called, wives of some man with whom they are cohabiting; could such be accepted into the Church?

The Chairman: Such are breaking the law, which fact prevents their acceptance.

Prevention of Malarial Fevers.

Rev. G. Grenfell: (Chairman). It seems scarcely necessary for me to introduce to you our friend and brother Dr. Sims, whose name is a household word throughout the Congo State, and to whom many of us owe much. It seems especially superfluous because this was once the Doctor's own station and this very Hall we are meeting in is the work of his own hands. But he wishes me to introduce him and in his own house his word is law. Brethren— Dr. Sims.

Dr. Sims:— Prevention of Malaria is the point desired. It is not in air, water or bad smells, but is caused by a species of mosquito. The bite from an infected one can cause fever in about four days, therefore a daily dose of quinine (2-5 grains) should be taken, and as anaemia, sickness, angere, chill, overwork, &c, tend to light up malarial fever, a double dose of 8 grains should be taken every Sunday, and a purge once a month. Quinine never kills all the parasites in the body, hence the absolute necessity of this daily dose to keep them killed down and preserved low in number so that they may be harmless in the body. If you only take quinine in fever the parasites may be so increased in number as to bring on pernicious or black water fevers. In treating fever in children never give less than 5 grains of quinine, and if the fever is accompanied with convulsions then give per rectum 5 grains every 2 hours dissolved in a little tartaric acid or better, give the hydrochlorate or bisulphate.

The malarial parasite lives on blood and destroys it -

hence, the importance of the daily preventive dose of quinine and often of iron to combat anaemia and consequent weakness.

Such clothing should be worn which prevents chill; Portuguese pattern top-boots should be put on for the evening, and gloves in travelling by night. Clothing should be white, and rooms also painted white as the mosquito avoids this colour. The mosquito net should have an ample overlap of at least a yard, should trail a foot on the floor, and be of white material such as white lino lining which is cheap and strong.

Natives are always infested with the parasite, and therefore should sleep, removed, if possible $\frac{1}{4}$ mile, from your house. They are a great danger to you. Steamers should never be tied up in grass near a native village. No marshes, standing water, puddles, or, bottles, tins, baths or canoes containing water should be permitted near your house. See that there are no mosquito larvae in your water tanks. Put your house a $\frac{1}{4}$ mile back from any river or collection of water. Remove all grass from water in front of your riverine stations.

Keep as few things as possible in your bed room for gnats to hide behind, and nothing whatever under the bed. Open doors and windows by day for light and wind to chase them away.

At the close of the lecture all the brethren were desirous of an opportunity of thanking the Doctor for the valuable instruction contained in his paper and for the explicit way he had demonstrated his subject, as well as for the practical hints given incidentally concerning building-sites, bedroom protections and clothing. There were some things the Doctor advised us to wear which he does not wear himself— as an enterprising citizen of the West discovered for us. He also extolled the benefits of a sort of Portuguese top-boot, which is obtainable from J. Holmes, 20 St. Paul's Road, Northampton. I wondered, too, what lucky Firm got all the orders for

Liquor: ferri: acetatis, or whether the thirty note books in which that magic name was inscribed are all lost!

From some things he said the Doctor seemed uncertain whether the Physician's art was even yet thoroughly purged from mediaeval magics, fanatical fetishism and, perhaps, nowhere so much as in the tropics is it so needful that a man should learn to know himself, and for each man to be a law unto himself.

A hearty vote of thanks to the Doctor was passed with acclamation and in reply he readily acceded to a request that he would write out his lecture for it to be included in the Report.

Tuesday, Jan. 21st.

Rev. G. Grenfell in the chair.

The General Secretary read letters from Rev. G. R. R. Cameron of Wathen, Dr. Dye of Bolengi, Revs Pinnock and Hooper of Zombo, H. R. Phillips of Matadi, and the Secretary of the C. B. M. Standing Committee, expressing their inability to be present and good wishes for the meetings. Mr. Westcott of the Mission at Inkongo on the Sankuru also sent a letter, which, he said, was a copy of one sent to his brother, and in which he declined on principle, the invitation to assist at the Conference. The following letter to the general conference was received from Mr. P. Greshoff, the Director of the Dutch Trading Company at Stanley Pool. This letter was not without special value to the Missionaries at this time and it was decided to include it in the report.

Rev. Geo. Grenfell,

Chairman of the General Missionary Conference,
Leopoldville.

Dear Mr. Grenfell,

Would you kindly do me a favour as one of my oldest Congo friends? Please thank, in my name, the United Missionaries for the friendship and help nearly every Society

has given me during those long years we have worked together. Next month I shall be returning home and probably shall not come back to Africa again.

The memory of the years past and my relations with the Missionaries will always be very dear to me, and I send you all my hearty wishes for your personal wellbeing and for the success of your work in which I shall remain greatly interested.

Believe me, always,

Dear, Mr. Grenfell,

very faithfully yours,

(Signed) P. Greshoff.

By 10 votes out of 28 it was decided that the other letters should not be published in full in the Report.

Station Work.

Rev. H. D. Campbell: Mr Chairman, there are four great departments of missionary work: the first and chief, being, of course, the evangelistic work, after which come the educational, literary and medical. To these some might add secular work, but speaking for myself, Mr Chairman I may say, to begin with, there is no secular work—not purely secular. Industrial training which is given mainly for the purpose of getting trained labourers and skilled workmen, to help in establishing a new station is not necessary afterwards except to a very limited extent. Of course there is on our Stations the usual cooking, repairing and such like work. Except for that almost the only work on the station is school work. We have very good schools and I may say this about them, our boarders have no inducements to come to us held out to them except clothing and maintenance while they remain with us. Our work is mainly itineration and evangelisation and oversight of our out-stations: labours which admit of no idleness. One man is made responsible for the transport and all station occupations, i. e. school

work, housekeeping, and the necessary amount of bartering. All the other missionaries devote their whole time to evangelisation. For helping in this we have found our school-trained boys very useful. We are advocates of the policy that aims at making "Native preachers for natives". At present we pay our native teachers with money which comes from foreign sources.

We have not had to devote much time to language discoveries and the like because we have been able to make use of the labours of other men and other societies, and our society especially desires on this occasion to express through me their gratitude for all such help and experience so willingly put at their service, and particularly are we indebted to the S. M. S.

Dr. Sims: At Matadi a very important part of the station work is shepherding other people's sheep—it is our duty at this centre of trade and labour where so many people, members of Churches, come from great distances to work for months or years together. This is no unwelcome labour but, on the other hand, we seek it as we desire to shepherd properly all native Christians who come into our sphere. These Christians come from Churches of the S. M. S., C. M. A., A. B. M. U. and the B. M. S.

When it is known in your Church that certain of your members are going to Matadi see that the Church furnishes them with papers of membership. Recommend them to seek out the Church at Matadi and to make themselves known to the Missionary. Impress on them that it is their duty and privilege to join in all the protestant services held on or near the station where they happen to be. It is peculiarly disappointing to find that while you and your people have been worshipping God some native Christians of other Churches have been sitting about. Such a note as I have mentioned would indicate a man's right to join in Communion with us.

Rev. L. C. Vass: Roman Catholic institutions have this rule.

Rev. J. Bell: So have we at Wathen.

Rev. W. Sjöholm: And the S. M. S.

Rev. J. Bell: Mr. Chairman, the ultimate aim of all station work is the making of Christians and Christian evangelists.

Our brother remarked that they pay their native evangelists. Now I must say that to give natives money from foreign sources tends to excite their cupidity. They do not know anything about the sacrifice of the Christians at home except from us, nor about the hard work and industry with which this money is earned. They better understand the value of their pay if they see it worked for.

Dr. Leslie: Mr. Chairman, I object to the charge of cupidity being put upon native preachers; the blacks know well enough that the money spent on them is hard-earned money: at least, the people at Mbanza Manteka do.

Rev. W. Sjöholm: And ours all the same.

Dr. Leslie: There is the case of specifics such as individual gifts, gifts from Christian Endeavour Societies, Sunday Schools, etc. for special objects—say for supporting an evangelist or a teacher. I suppose these are appropriated to the purposes for which they are subscribed, at any rate, we do not refuse to accept them. They are Mission money: they are foreign funds, and we accept them for the very purpose of paying native helpers.

Rev. H. D. Campbell: I see a danger in the acceptance and use of specific gifts; they may not be continuous: they might even on occasions be better applied. At any rate as they are all Mission money they should be at the disposal of the managers of the Society. But we are talking about the payment of native helpers and, brethren, I beg you to bear in mind that there are very few things in this

country about which you can make hard and fast rules at present.

Infantile Churches cannot afford to pay all the needful evangelists. And it is the chronic condition of things that the work at a Station is beyond the powers of its staff of white people. Shall we not provide our native assistants with food and clothing or the means to get it?

Rev. W. Sjöholm: Certainly we shall. If there is not money enough in the native Church we will use whatever money is offered us, local or foreign, at the same time keeping in mind the aim of getting the native Church to fully support all the native Evangelists as soon as possible. We have found it to work very well so far.

I cannot say that I agree with our brother that industrial training is not a necessary part of Mission work. He has been good enough to say some kind things about our printing work: that necessitated some industrial training.

We want our people to live under improved conditions and we must train them for it. We want them also to support their own Pastors and Evangelists. We must train them to supply the increasing demand for labour and so to earn honestly the needful money.

The Chairman: We have already entered upon a discussion of the next subject on the list:—INDUSTRIAL TRAINING.

Rev. W. H. Bentley: Mr Chairman and Brethren, at stations like Wathen the time must arrive sooner or later when training in industry becomes a necessity. Our boys are educated in an elementary way and turned out without any knowledge of a handicraft of any kind. Some of them have no families to go to and must get a living in some way. It would be a great advantage if we had industrial men on such stations. The State have enabled us to try ploughing and some of the boys have become very successful in managing the cattle. The authorities are hoping to establish a cattle waggon service on some of the main routes. There are many more useful occupations such as carpentry and smithing for making

things for native use. It is a great sorrow to see intelligent natives lounging about with nothing to do. A knowledge of carpentry would be extremely useful but I cannot take it up, neither can the other brethren on our station, and we feel it would be a very good thing if we had a man who could. Everywhere it is found that the natives are taking to the work taught them at the Mission Stations, i. e. building brick houses, etc. The labours of our brethren Roger and Sims are bearing fruit which we at Wathen are now reaping. There we have a great demand and sale for bricks. There is now, and there will be more so in the future, work and money for any native that has a trade at his finger ends.

Much might also be said about the moral effect of industry, the turning of vicious forces into useful channels; the restraining of the mind from evil imaginations, and training perseverance.

Rev. G. Grenfell: The Lovedale and Basel Missions emphasize the advantages of industrial mission work.

Rev. Broome P. Smith: The Missions on the Coast make some excellent carpenters in their schools for technical training. Many a good man amongst them was formerly a slave, and some of them from hearts full of gratitude to the agencies that have freed them and trained them and made men of them, give liberally to Gospel work. Just before I came away to this Conference one of them gave me a guinea, which he had saved out of his earnings, for the Bible Society. About the same time five others gave me money, too, from their wages.

Dr. Sims: I have had, as you know, a certain amount of experience in industrial mission work and I believe in it. But there are conditions without which success is impossible. Industrial training must be the work of a special man and that special man's one special work. A one 'oss shay sort of station cannot undertake it, neither can a station with two Missionaries. It must be carried on by men untrammelled

by other duties—unattached to other departments of work: they must have this work and its responsibilities as their own.

Neither can one man be teacher of all branches of the industrial work, else when he goes the loss is too widely felt—too many results vanish and failure is closely followed by total cessation of the good work begun.

Trained Coast-men might be got to be over each department and a white man over all. This would be too large and too expensive to be multiplied. One for each society, perhaps one for all societies, would be all that could be done.

If it were established at a spot where there was a good demand for the goods produced three or four white men might possibly be employed and taking it in turns to work a mission somewhere else. Those whose turn it was to be over the labour department would for the time being confine themselves to that and not engage in evangelistic itinerating except in their turns. There would be the expense of putting up houses for these three or four men. Sad to say there is nothing in industrial training that appeals to the natives as yet or that would be likely to induce them to come. If it is possible to give this training it should be limited to Christians.

Rev. W. Sjöholm: Mr. Chairman, the plan proposed by Dr. Sims is very attractive, but too large. Our Mission could never afford anything like that, but when it desired to set its Missionaries free from industrial labour and so considered it would be better to send out trained artisans from home. One such man was appointed to each Station with this regulation, that no big machinery should be introduced. We have no Coastmen: the white man does the training himself and gets his own students and helpers. This plan works well and will be continued.

The characteristic indolence of natives may be partly due to the climate and partly to generations of hereditary

influence but it is a great barrier. Christianity cannot very well be carried on in this country apart from industry. It is necessary to give the natives new and practical ideas of industry to enable them to honestly support the interests of the new community that is being organised in their midst under the influence of the Gospel. But on Mission Stations this work should be on a limited scale. Industrial training should be carried on by a practical man at each station in departments of labour useful to natives.

This practical man is not necessarily regarded by our Society as a Missionary even though he may, and often does, lend a helping hand in the evangelistic work.

The labour spent by other Missinaries in training natives in brick-making and in building has already begun to bear fruit. In different parts of the Lower Congo one may meet with native brick houses very well made. I have heard the British Consul, Mr Casement, speak of the benefits accruing to the natives from such training, and he particularly mentioned the brick houses near Wathen.

Rev. L. C. Vass: To my mind this training has proved to be of great benefit to the natives. The native houses are improved in construction. A trained native carpenter can make a door for his house which a leopard cannot push through. Brick making is not only beneficial to the natives, but also to the white people who need a house, store or school to be built. I think that instead of a white artizan at each station one Coastman, with a number of natives under him, would suffice. Trades not useful to the natives would not require trainers. Carpenters, builders, printers assistants, dispensary assistants, tailors, coopers, soap-makers and agriculturists are useful classes of men.

Rev. E. V. Sjöblom: Mr. Chairman, we must lift up the people in every possible way. We need native labour and help, therefore, let us teach them the trades connected with building and agriculture. It is not necessary to make a station into an industrial centre, nor to put this work upon

a man already fully occupied with the work of evangelisation. It is better to give it to a practical man, because, supposing there are two collegemen at a station, equally educated, if either of them takes up this work the physical strain would be too much for him, and missionary labour and literary work would overstrain the other man in another way. I do not think that a central Institution as at Lovedale would be possible here as it could not be made to pay. There is no locality in this country where a fair sale of the products could be ensured.

Rev. W. Sjöholm: Mr. Chairman, I beg to make the proposition: That this Conference recommends that Industrial training should be carried on by a practical man at each station in departments of work that are useful to the natives as an approved means of teaching them to become industrious and of putting them in a position to obtain remuneration for labour.

Rev. W. Millman seconded.

This proposition was agreed to unanimously.

Transport Work at Stanley Pool.

Rev. W. Wilkes: Mr. Chairman and Brethren, I am, as you know, at present, doing the Transport work at Leopoldville for all the Protestant Missionary Societies working on the Upper Congo, and as far as the C. B. M. is concerned, we are quite willing to continue to do so, for we are thoroughly convinced that by doing so we shall be helping in a great saving of money and men. The economy of the plan is patent to all. Although one man can easily manage to do all the work here for all the Societies, I would advocate that if an amalgamation scheme is decided upon two men—one, at least, to be a married man—should be appointed to this place. The one could do the business part of the work and the other could look after the spiritual interests of natives, Coast people and White people employed

by the State and Trading Houses. Although, in addition to the business part of the work, I have been able to carry on regular services and have managed to do some visiting, I regret that it has not been possible for me to do more direct evangelistic work.

Generally speaking the present arrangement is a temporary and a tentative one. The present occasion is a very fitting opportunity for the Representatives of the various Missions to speak their opinion and their wish with respect to the future.

Rev. L. C. Vass: Mr. Chairman, once I was stationed here at Leopoldville as Transport Agent for our Society. Two other Missionaries, besides myself, were similarly engaged for other Societies at the same time, so there were three of us to do the work of one man. The situation was painful to us all three for it seemed so ridiculous. The waste of time and money was very annoying especially when at home people were talking about the great expense of African Missions. I would most strenuously advocate a union of all the Societies to keep two men for this work. I say two to better ensure one being always there. It would be a great saving of men, money and household servants. Our Society has found it better to put our transport work in to the hands of Mr. Wilkes. Indeed, at the present time, if we had to do it ourselves we should, I think, have to take a man from preaching the Gospel.

Rev. W. Sjöholm: I think, Mr. Chairman, this is a matter that can be discussed by the up-river men alone. The men of the Societies that do not use Leopoldville as a transport station are not required in the consideration of this question. There are some other matters on the list that we want to hear about.

Rev. L. C. Vass: Mr. Chairman, as different Societies have already spoken it would be better if a full and free expression of opinion be given now.

Dr. Sims: Amalgamation in all transport work is advisable

for all Stations up river or down river. There is a principle involved in the discussion of either that cannot be without interest to the other. I have seen amalgamation most successfully and economically carried out at Missions in Burmah and at Beyrout. I am in favour of the application of this principle in Missionary printing establishments also, and it might with advantage be extended to such things as Colleges—if ever we have them. And I propose, Mr. Chairman, that this Conference express itself in favour of amalgamating all transport work whether by land or sea.

Rev. G. Grenfell: Amalgamation in some departments of Congo Missions is eminently desirable.

Rev. H. D. Campbell: It is highly desirable that we get ourselves into line with other Societies and fields in other parts of the world; but I agree with our brother Mr. Sjöholm that as some of the brethren present are not connected with Upper Congo transport work to leave this subject and proceed to subjects of more general interest. I propose that the further discussion of this matter be recommended to the brethren concerned to morrow morning after we are gone.

Rev. W. R. Kirby seconded. Carried unanimously.

(The above subject was brought up again on Wednesday morning, but for convenience for reference the discussion is reported here.)

Rev. G. H. Harber: With regard to this question of transport work at Stanley Pool I think that the home committees should be asked to inform the Missionary in charge at Leopoldville when to expect Missionaries. Telegraphic communication from the Coast to Stanley Pool is very uncertain or that would, perhaps, give the Missionary in charge ample time beforehand to make all necessary preparation. When the passenger gets half way along his two days' railway journey it is rather exasperating to find that the telegraph line is broken and that his telegram must go on tomorrow by the train he himself goes by.

Rev. G. Grenfell: There would be no difficulty in

that respect if the home committees of the various Societies would undertake to hold themselves responsible for informing the Missionary in charge of transport at Leopoldville of the probable need of accommodation for a number of their Missionaries by the mail preceding their departure from home. Indeed, in this matter the C. B. M., at any rate, are rather better off than some of us. There is another point, Brethren, that should be clearly understood. The present arrangement is a personal one between the different Societies and Mr. Wilkes. There was a similar arrangement when Mr. Morgan was here, and I think we have all reason to be thankful that there have been two men in succession so willing to do our work for us. People who come out for Societies come out to be Missionaries and it needs a special temperament to enable such people to devote their whole time to transport work, and special grace to do it as their Mission work. Nevertheless, our present method has no permanent element in it. One would hardly think it, but experience proves it to be a fact that some few members of our body are very difficult to entertain.

Rev. W. R. Kirby: I should think such individuals deserve to have no preparation made for them, and they ought to be told so.

Rev. J. W. Black: Mr. Chairman, the difficulties of entertaining at Leopoldville may be very true and real, but we steamer captains have no choice, and I think that station entertainment is about on a par with steamer entertainment.

Rev. L. C. Vass: For the entertainment of through passengers I think one white man with a black assistant would manage all that would be required at Leopoldville. As passengers come straight on to Leopoldville they could be entertained here pending the arrival of the different river steamers.

There is the B. M. S. station at Kinshassa with every facility for transport—good stores, a special luggage siding, etc; but to work the two stations two men would be required. A Christian man with the transport work as his special department and a Missionary with his special qualifications and work could manage everything between them, and each should be prepared to do the work of the other if, by any event, one should be left alone. This does not clear away the difficulties of entertainment, but I certainly think Kinshassa could be made an ideal transport station.

Rev. C. Williams: I think the best thing we can do is to refer the question to a committee of representatives empowered to draw up a scheme to recommend home.

Rev. G. Grenfell: I think we might ask the Society of the C. B. M. if they will continue to do the transport for all, at present, and I think I may safely say that when the B. M. S. agent at Kinshassa returns he will be prepared to supply any help that may be needed.

Rev. L. C. Vass: If that is a proposition, Mr. Chairman, I beg to second it.

Rev. J. Bell: I beg to propose an amendment—That this Conference thank the C. B. M. for past help and ask them if they would be willing to take the responsibility of transport and entertainment of Missionaries passing through Leopoldville.

Rev. J. W. Black seconded. Carried unanimously.

Rev. W. Wilkes: I think I may safely say that our Society will be quite willing to comply with this request of the Conference.

Questions re Industrial Matters.

Question 1.— Do employees, as a rule, live on the mission premises, or in their own villages?

Answer.— As a rule employees live at their own homes if they are not at too great a distance from them, as at Matadi, where the workmen are generally engaged from a distance.

Rev. L. C. Vass: In a measure it is compulsory by the State regulations for workmen from a distance to live on the mission premises in order that the treasury may get the taxes imposed upon workmen's dwellings.

Rev. G. Grenfell: I don't exactly see how brother Vass makes this to be compulsory by law. It is often compulsory from other causes: for instance, when we began work at Bolobo we could not get workmen within several days' journey and we had to employ coast men. Of course they lived on the station. Now, however, we are able to get a good number of men from near towns, and providing houses for them on the premises is no longer necessary.

Some of the men who have come from a distance have had, at times, to lodge in the towns, at least in houses not on our own ground, and I have always felt it my duty to declare such places, as they have been used as workmen's houses, and we have paid for them.

Dr. Snyder: Last night Dr. Sims advised that at least a quarter of a mile should be left between the white people's houses and the houses of the natives. That, in most cases, would mean that they would have to reside off the mission premises. We should most certainly pay the tax on the ground occupied by their houses even though we did not possess it. The difficulty of it is that these workmen's houses and their families would become the nucleus of a new settlement over which we had no control and which would

grow from an influx of people in hard pressed rubber districts, if such happened to be near, and thus we should be brought into conflict with traders.

Question 2.— Is the establishment of colonies of boys and girls on mission stations considered worthy of recommendation? Answer.— Under certain circumstances Christian colonies may be considered advisable.

By no means should mission-trained boys and girls be allowed to forget that it is their duty to form well-kept and well-directed communities and townships.

The missionaries themselves should not lose sight of the opportunity this provides for them to give guidance to their converts in establishing Christian civilised communities.

Rev. G. Grenfell: A colony has been established at Bolobo for a long time. At first it was comprised of liberated slaves and refugees who had been with us some time and had become Christians and wished to settle down. They were established in their holdings by the Governor of the State under promise to abjure slavery, polygamy, indecency, fetishism, and the liquor trade.

We have taught them the duties and offices of citizenship. Theoretically it might be expected that such a colony would lack independence, but I must say, and I think I represent the opinion of my brethren at Bolobo, their subserviency is not very apparent. There may be different opinions as to the measure of success attained to in this particular instance, especially as a source for providing us with workmen, but I feel sure the principle is a right one.

Rev. T. Moody: We have a colony, but we have moved it a quarter of a mile from our houses.

Rev. A. Billington: I have had applications from native christians desiring me to take steps to make a colony on our ground or near to it, but I have invariably advised such to stay in their towns and witness for christianity there before their fellows.

Rev. G. Grenfell: Our colony was first for people already living on the station without homes elsewhere.

Dr. Leslie: At Mbanza Manteka we discourage our Christians from leaving their towns either to get ease from taxes or to escape persecution from their own people— of which we have had many cases— or for any purpose whatever except to carry the evangel to other towns. We have heard of "Rice Christians." "House Christians" are not less undesirable.

Rev. W. Wilkes: Mr Chairman, I have heard that on the Upper Congo there are stations on which are maintained many more boys than the needs of the station would seem to warrant, and have wondered if such a plan had anything to recommend it.

Rev. W. Millman: As Mr. Wilkes is hoping to visit the up-river stations soon it will be interesting to know if what he has heard turns out correct. At Yakusu there daily attended our school an average of 80 boys.

Thirty of these came from distant villages and lived on the stations, the rest went home every day after school hours. Out of the thirty my colleague and I kept two as personal servants, the rest went through three hours industrial training every day except Saturdays and Sundays. I have visited most of the up-river stations of all the Societies, and where they have many boys about their methods are on the whole very similar to ours. If we had more than we could employ we should demoralise them, and the Missionary himself would be the first to suffer if his boys and men became lazy and dishonest.

Dr. Sims: Talking about boarding schools I should like to remark that they should be for Christian children and for the children of Christians only as they are a special kind of school. I visited several such schools in China where heathen children were not admitted. Boarding school training was reserved for the converted and their children.

Dr. Snyder: There is a time-worn anecdote not yet

without its uses it seems. I refer to the one which tells of a fond parent declining to let a child enter the water until it has learned to swim. One thinks of it when one hears that children should not be admitted to our schools until they already know. Boarding schools are centres for imparting religious instruction along with other secondary and helpful teaching.

At Luebo there have accumulated in our boarding school a number of orphans, refugees from slavery and forsaken children, and we are seeking to do the best for them. We are fast nearing a time when steps toward forming a native Christian settlement away from the station will have to be taken.

Rev. W. Sjöholm: Dr. Sims' dictum of missionary schools for the children of Christians is a good one in some respects where it applies. Certainly it is a very good aim and goal for a school policy. But as has been pointed out there are incipient difficulties which make it impossible for a time to confine the boarding school to the children of Christians though afterwards there may be more of them than we can teach. Where there is a boarding school superintended by a white man the students do most of the station work and, as matter of fact, they nearly all become Christians. And if they are only won for the Lord it does not matter whether it is inside or outside the school. In a boarding school boys can be received from far off heathen towns, where there is no teaching at all, and after a few years these boys go back as Christians to their towns and start schools. The gospel has entered many a town in that way. From the boarding schools we, as a rule, get the best candidates for our training school. The boys in the boarding school ought to be a chosen lot and their number limited, not exceeding 50 or 60.

Rev. E. V. Sjöblom: Mr. Chairman, I think schools should come after evangelising and then there would be

plenty of Christians to be educated. Preach the Gospel first then establish schools for the Christians that the help in evangelising that we shall afterwards need can come from those whom we have trained. At first a mission boy is naturally preferred as a servant by a trader because of his education or school knowledge. But when that boy enters the trader's service, if he has not in him already grace to keep him, he may, and generally does, take his cue from his trading master, and soon outstripping the white man in guile rapidly degenerates because he was taught before he was saved. This generally brings evil reflections on missions and missionaries as a whole.

Rev. J. Bell: Mr. Chairman, It seems to me, that, however careful we might be in the choosing of suitable children to educate we shall not be infallible.

With all the care expended in choosing suitable men for a theological training in England we often hear that some come out much worse than they went in. And if we confine ourselves to Christian children and the children of Christians, "English experience teaches us to humbly expect a fair proportion of prigs. I should not be surprised to find something very similar affecting the results of establishing a colony at first.

Dr. Leslie: Personally I find instructing Christian scholars the best, truest, and most delightful work—the happiest labour in the calling. Teaching un-Christian children can be nothing like it. One must always feel that the instrument one is putting into their hands is not certain to be a blessing. We are warned by the case of the colleges and schools of India where education has become a weapon against Christianity.

Rev. T. Moody: Can you tell us, Mr. Chairman, if the State is doing anything in the way of educating its subjects?

Rev. G. Grenfell: Yes, to a limited extent in Brussels.

Single Ladies as African Missionaries.

Rev. L. C. Vass: Mr. Chairman, I think that home committees and boards should be advised from the field to send out single ladies. The society to which I belong has sent out coloured single-lady missionaries.

Lady missionaries wield a big influence over the social and home life of the people. If the work among the native women be neglected there can be no Christian wives and mothers. The Christian young men must then marry unconverted women or not marry at all which, however, natives don't believe in.

If Christian men marry evil women they generally fall: certainly they do not make progress in the Christian life. Then their former profession seems like hypocrisy to all onlookers and brings disgrace on many.

Great and wonderful successes on any part of the mission field may not be due altogether to work among the native women, but they are strangely contemporaneous. The wives of the missionaries do their utmost and do it nobly and well, but they are handicapped with their own home work. They labour as hard among the women as their husbands among the men with the result that they usual overwork themselves, fall ill and die or retire and are lost to the work.

Dr. Sims: We all recognise the difficulties, but we can none of us be ignorant of the wonderful blessedness in the ministry of women. In missionary work they are indispensable.

To neglect the native women would be the worst thing we could do. It will not matter how much we train the men if the women go parading about in a naked condition and live in polygamy.

There are plenty of devoted women who could do this work. It is done in China. If the same rules for selecting workers were adopted it could be done in this country. The women missionaries there have definite ideas of the work

they have to do before they enter upon it, and then they go and do it. They have a department of work all their own, and not subject to nor directed by the men of the mission. Seen on their stations they strike one as having great tact and wisdom; they work better than anybody. It is wonderful to see what useful occupations they teach the native women while leading their minds through the Gospel truths. They seem to be women of untainted devotion and of strong mind and purpose and that is the kind of women required. The secret of the success is their independence. I never saw the advice of men asked in matters of the women's department, not even of men of the same mission and church.

In Burmah, too, the women missionaries had their own separate quarters on the station and were separately responsible for their own branch of the work.

On Congo there are no separate departments of work; there are no separate accounts. All is wrapped up in the work of the man, and the woman, poor creature, finally becomes responsible for nothing else but the cooking for her husband and the single men on the station.

Rev. W. Wilkes: Is it not generally considered, Doctor, that the Asiatic methods are not suitable for Africa at least for this part of it.

Dr. Sims: Those methods would suit splendidly if they were begun.

Rev. A. Billington: Might I ask whether independency of action is absolute in the cases he has mentioned: for instance, say, in presenting converts for baptism would he not suggest some dependency upon the senior missionary of the local Church or station?

Dr. Sims: That is not at all compulsory. The lady missionary is subject to the Church and presents the requests of converts for baptism to the Church and not to any one man. These women know how to manage; indeed, they are selected for that quality.

Rev. H. D. Campbell: I think that for the work of

transport the ladies generally would be only to glad to have men to depend on. That would not be one of their special departments I expect.

Rev. J. Bell: Mr. Chairman, I must say that I am decidedly in favour of women missionaries being sent out to engage in the sphere of work that is waiting for them; but they ought not to be sent out to this country singly nor have to work in ones. Their work should be organized on zenana methods, with, of course, the necessary modifications. They should be well acquainted with and specially qualified for their own departments of work.

Rev. A. H. Nye: Mr. Chairman, I fully agree with the sentiments of praise and honour to the ladies and their work expressed by the other speakers. The engagement of ladies as missionaries seems necessary and looks as if it ought to be very successful. But in real practice on Congo the subject is found to be full of unforeseen difficulties.

First: As natives are, we are all cognisant of the construction they would put on appearances where, say, one or two men and several women live and work on the same station.

Second: In our present state of knowledge of tropical sicknesses it is obvious that single ladies can only be employed in twos and threes entailing all the difficulties of maintenance of a large staff.

Third: Suitable houses and separate departmental buildings cannot be hired or bought in this country as in India or China, so that increasing the staff of ladies means also increasing the staff of men to construct the necessary building accommodation and the difficulties of maintenance are augmented.

Rev. W. H. Bentley: There is another aspect from which we might consider this question. If the allowance is based on the cost of living, allowances for men and women will be equal. From this point of view there could be no financial economy in sending out one rather than the other

and if a choice had to be made men would be preferred at present as being more generally useful, though it will be very different after a time with the development of special departments.

Rev. W. Sjöholm: Our society has a number of single ladies and our experience leads us to continue on the same lines. There is a difference in the allowance paid to the two sexes. Our society has no troubles appertaining to the engagement of ladies that it might not have with men also. I think there would be trouble, however, if they had special departments. It would, at least, double all the machinery of the mission and the risks also.

Whatever the future may have in store for us this is the day of small things. Even the small things should be complete as far as they go, and not one-sided.

We have married and single ladies on most stations and they do the school and nursing work of their stations. They really do a good and faithful work concerning which I am proud to pay my tribute of praise.

As far as the S. M. S. is concerned I should say that we find the engagement of single ladies advisable, and more especially ladies qualified to keep schools and act as nurses.

Rev. J. W. Black: It has been said that it would not be well to send out single lady missionaries to work alone. The only difficulty I ever knew of arose from the fact that there was not more than one single lady at a place.

Rev. E. V. Sjöblom: Mr. Chairman, If we have more single ladies but the man on the station gets additional work that takes time from his evangelising, and, however special their departments may be, they are always under the man in charge of the station.

Rev. H. D. Campbell: In the present state of Congo missions I think it is unwise to send out single lady missionaries unless very peculiarly gifted for and called to the field.

Several single ladies located at a station may engage

themselves in good works but someone's wife, through their presence, becomes a household drudge.

Rev. A. H. Nye: Chairman, I should like to put this proposition before the conference—That under existing circumstances, more especially in up-river work, we do not consider it advisable that single lady missionaries should be sent out.

Rev. T. Moody seconded.

The motion was voted upon and lost. Out of 31 present 4 voted for and 13 against the proposition.

Rev. J. Bell: Mr. Chairman, I beg to propose that on those station where it is considered necessary that single ladies should be sent none should be sent to work singly and that there should be sent certainly not less than two.

The amendment was seconded by the Rev. B. J. Lower, who paid a graceful tribute to the work of single ladies and said that if of two one is left alone the other should move to the nearest mission station where there was another lady.

On the suggestion of the Rev. L. C. Vass the proposer and seconder agreed to add—The conference acknowledges the usefulness of single ladies as missionaries.

This proposition was agreed to by 16. 3 voted against it. Number present 31.

Temperance Societies.

Rev. W. H. Bentley: Mr. Chairman, At Wathen we have a very successful temperance society. Although it is not a rule of the Church all our members are abstainers. Drunkenness through palm-wine drinking is so very common and our people realise how very easy it is to fall into excess and are keenly urgent about abstinence. There is a great Continental society of "The Blue Cross" with national sections in Switzerland, France, Germany, Belgium and other countries. We have affiliated our Wathen temperance work with the Belgian branch.

Temperance societies have been begun at the outposts with their own pledge books and managing their own business. They send in annual summaries of numbers, deductions and gains. Fifteen hundred natives have signed and are keeping the pledge. Many not yet church-members are very, very earnest about this work.

Rev. W. Sjöholm: We also are doing temperance work though we have no special Temperance Society. Every convert has to promise total abstinence from all alcoholic drinks, as a beverage. Whatever we can do outside the Church to work against this flood of "fire-water" we do, and I think we have every reason to take encouragement from the fact that at Matadi last year the liquor sale did not amount to more than one-third of that for the previous year.

Day-School Work.

Questions sent to the Secretary.

Time did not allow discussion of these answers to the questions on the agenda. The assistant secretary holds himself responsible for the replies here given.

Question 1:-What are the best methods of carrying on elementary educational work?

Answer:- Those methods which best prepare a student for further education. The other two classes of education generally required in mission work are:-

1. Continued education comprising elementary science such as hygiene and geography and more particular instruction in the principles of Christian ethics. This is necessary for those destined to be leaders and rulers among the natives.

2. Specific education for training schoolmasters, pastors, evangelists, medical men and professional handicraftsmen. The supply of students for the advanced classes depends upon the work of the elementary class.

When the native schools shall become native governed

they will be maintained by men from the advanced class. Therefore, as soon as ever it is practicable, introduce native teachers into the elementary schools to aid the missionary.

At home it is recognized that none are so fit to take charge of the younger scholars as women. Apply this on Congo and you require single lady missionaries, a matter already discussed. Native women as teachers are as necessary as men.

From observation, I should say that to enumerate the particular methods of elementary class work calculated to produce the best results would be to earn for myself the sobriquet of visionary if not of revolutionist. A few simple rules may be suggested.

1. Every class should have its own teacher and no teacher more than one class.

2. The missionary should superintend. His criticisms should be reserved for the teachers' instruction class. Set no work that it is not your purpose to thoroughly and promptly examine. By this means the tendency to careless and "shoddy" work can be eradicated in childhood.

3. Remember that from among these children are to come the future evangelists, pastors and tutors and they should be as perfect as you can make them. They should learn from us forbearance and patience and willing helpfulness toward the slow and weak.

4. Make punctuality part of your own religion and train your scholars to do the same.

5. Obedience is a principle of Christianity and should be inculcated as such.

6. Abstain from teaching too many subjects in the elementary school but have everything done well. Reading and writing of the Scriptures, memorising the catechism, notation and numeration (decimal system) and musical exercises will make quite work enough.

7. Train your native helpers in the art and practice of teaching.

Question 2. To what extent is it practicable to employ natives as teachers?

Answer:—Every class in an elementary school should have its own native teacher.

Native teachers should not be employed to an extent that makes it difficult for the missionary to thoroughly supervise and carefully examine them at regular periods.

Each teacher should already have passed, in education, every scholar.

Question 3.—Should native teachers be paid and to what extent? Answer:—Yes, by his or her employer.

Foreign missionary societies are not generally considered to be in the field to give natives a general education as such. One would be justified in declining to comply with the request of a chief of a township for a school teacher unless he bound himself to provide for his maintenance.

The minimum rate of such maintenance should be fixed by the missionaries or the authorities of the school sending out the teacher and should enable him to live decently and comfortably.

Question 4.—How can we secure regular attendance of pupils from the villages?

Answer:—Labour to provide pleasureable work as, for instance, musical drill, to relieve the inevitable drudgery of assimilation. Assiduously cultivate the sympathy of the parents. Failure in school should never be mentioned outside.

Excellent papers should be made much of, occasionally hung on the school walls as examples, or the student allowed to take them home as trophies.

Direct rewards for regular attendance seldom do permanent good, a few prizes judiciously awarded for efficiency at regular periodical examinations will do more if the connection between efficiency and regular attendance is made clear.

Upon this question the following remarks of the Rev.

Laws M. D. at the Ecumenical Missionary Conference, New York, 1900, are valuable, "You say you will start a school and the children will come and get a lesson. You get a class of boys before you and you begin by showing them 'o' and teaching them how to call it. You take another letter and another and another, but by then it is time to stop for that day. To-morrow you get your pupils again and the next day and perhaps the next, but they get tired and they go home and rest a week. After this week's rest perhaps they will come back again for a few days, after which you will not see them again for a fortnight. This is the beginning of the work, a sort of evolution of school life. But this is not all. Your pupils see that you pay for work and they soon come to tell you that this counting of letters is very hard work and they need their pay. So the boys attending school each get a slip of paper and it was marked each day. Then after a month those who had been present all the time were arranged in rows; those who learned most at the top, and there was a distribution of prizes. The one at the top of the class got say, three needles, the next two and the next one, then pins and then things of smaller value. For regular attendance the teacher would give all alike a tea-spoonful of salt. The result is good. It is a hard thing to raise a population the length of the alphabet."

Question 5:—To what extent is religious instruction given in school?

Answer:—All instruction given in the elementary schools is religious instruction. The first half hour after the opening ceremonies is, at all mission schools that have come under my notice, invariably devoted to a Bible lesson. All the reading and writing is from Scripture translations, stories and catechisms.

Most stations have separate departments and classes for instruction in special subjects, as carpentry, arithmetic, mensuration, medicine and hygiene and, as far as possible, the plan

seems to be to restrict this extra education to those who have profited by the religious teaching of the day-school, it being considered useless to impart such knowledge to other than Christian men. Secular teaching may sharpen the wits, but imparts no principle of righteousness. It is the fear of the Lord that is the beginning of wisdom and it is that that is given first place in mission day-schools along with such education as supports and maintains it.

Question 6.—Is the teaching of foreign languages practicable?

Answer:— The only foreign languages that could be considered in connection with this question are the official languages of the Congo Governments, viz., French and Portuguese. Unfortunately of the large literary stores for knowledge in these two languages much that is harmful would fall in the way of a native that could read it. An elementary colloquial instruction might perhaps be practicable when either it was sought for by a Christian to enable him to qualify for government service, or if the terms upon which the teachers are admitted to a district by its government require it. It is well known that natives are especially apt in acquiring a speaking acquaintance with other languages than their own, and modifying them to their own mode of thought and order of expression. The practicability depends upon the need and the available supply.

Future Conference.

Rev. T. Moody:— Mr. Chairman, I beg to move that the next conference be held in three years time. If we should have another meeting in twelve months very nearly the same missionaries would be the only ones who could come, while if we put it off for three years we are likely to have a more equalized representation.

Dr. Sims seconded.

Rev. W. Sjöholm: I propose, as an amendment, that the next conference be held in two years.

Rev. L. C. Vass: I beg to second the amendment that we meet again in two years. Development of events is so very rapid in this country that by the end of two years there will be many things requiring discussion. On the other hand one year would scarcely give us time to return and put what we have learned here into practice before the next meeting would be announced. Otherwise the holiday and fellowship are very good.

Rev. J. Bell: I beg to propose another amendment:— that the next conference be held in twelve months. Rev. C. T. Williams seconded.

The second amendment was lost by one vote. The first amendment was carried.

It is agreed to hold the next General Conference of Congo Missionaries in January 1904.

Permanent Committee.

On the suggestion of Dr. Sims it was decided that the legal representatives of the Societies should be held to be a permanent committee to arrange the precise date for the conference of 1904, with due regard to distance and facilities for transport thither and for entertainment there, and to convene the conference accordingly.

The Report.

The Chairman: We have now to consider whether we shall print a report of this conference.

Rev. W. Sjöholm: Mr. Chairman, I think this our first general conference on the Congo has been of such blessing and value that if we by printing a brief

report of it can spread the blessing and help to those who were not present we ought to do so. I think we should be willing to print on our press at least so many copies that we could supply each missionary with a copy free.

Rev. H. D. Campbell: I propose to thank Mr. Sjöholm for this kind offer but decline to have it done free, and pay at least the cost price. This was the opinion of the other missionaries.

The number of copies asked for were as follows:—

A. B. M. U.	100.	A. P. C. M.	100.
B. M. S.	200.	C. B. M.	100.
C. M. A.	200.	F. C. M. S.	20.
S. M. S.	100.		

The general secretary was asked to apportion the expenses of convening and of all incidentals.

Rev. J. Bell: Mr. Chairman, It gives me great pleasure to rise to propose a vote of our heartiest thanks to Mr. Wilkes for all he has borne and done to bring about this conference and carry it to so successful an issue. Carried unanimously.

Rev. W. Wilkes: Mr. Chairman and Brethren, I am happy to have received this expression of your appreciation and to have seen the conference in my time. I am sorry that I cannot look forward to being with you at the next.

The Chairman: We must look about for a suitable successor. Unfortunately brother Millman is stationed at too great a distance to undertake it.

Rev. L. C. Vass: I propose that we leave the election of a new secretary to the permanent committee.

I propose a vote of thanks to Mr. Millman.

Dr. Leslie seconded. Carried unanimously.

Rev. W. Millman: I hope that when I have finished

my work for you, you will not consider it less worthy of your good opinion.

Rev. J. Bell: I should like to suggest, if I may be allowed to, that to ensure even greater success at the next conference the permanent committee should have a rough programme sent round some months before, and that important papers should be printed and copies given to the representatives a day or two before the meetings.

The conference then unanimously decided to ask the chairman and secretary to draw up and forward on its behalf a letter to the missionaries unable to be present, conveying to them a message of brotherly love and good wishes.

Rev. H. D. Campbell: Brethren, A vote of thanks to our beloved Chairman.

This vote was carried with acclamation.

The meeting then closed with prayer led by Rev. E. T. Welles.

Note. The following question, though on the agenda form, by some means or other escaped discussion:—

To what extent are young people's societies utilized in mission work?

It is to be feared that full advantage has not been taken yet of the Y. P. S. C. E. idea, but in the Wathen report for 1901 is the following passage:— "A Christian Endeavour Society has been carried on on the station and there are seldom less than 100 present. They are very interesting meetings and are adapted to our needs, life and hopes." And in the Luebo report: "We must give thanksgiving for the increased number of native Christians who have shown a real desire to labour among their own people in a systematic way. A Christian Endeavour Society organized by Mrs. Snyder before her departure has proved very helpful in systematizing the work of the young people and it must be remembered that the great majority of the helpers here are young people."