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REPORT
OF THE
SECOND
CONFERENCE
OF
MISSIONARIES OF THE
PROTESTANT SOCIETIES
WORKING IN
CONGOLAND

Held at LEOPOLDVILLE, Stanley Pool,
Congo State,
January 28-31, 1904

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PREFATORY NOTE.

IT is a great pleasure to record that the Second Conference of Congo Missionaries has been held.

Although there were many difficulties to be overcome, the first one took place at Leopoldville, January 19-21, 1902, and it was then earnestly hoped that it would be found possible to hold such Conferences biennially.

A Committee was then elected consisting of the legal representatives of the various Societies. The Rev. T. Hope Morgan undertook the work of Convener, and it is largely due to his energy and organisation that the Second Conference has been so successful.

A very great deal of correspondence was necessary in reference to fixing the date, programme of subjects, delegates, and their accommodation, etc.

All these details were thoroughly arranged by Mr Morgan, and it was felt a debt of gratitude was due to him for his labours. As for the arrangements made for the accommodation and entertainment of us all, it was worthy of the highest praise. Mr and Mrs Morgan must have toiled assiduously many days before to get everything into such comfortable order. To the ladies who threw themselves so heartily into the matter of catering for so large a party, and who were so successful in satisfying everybody, most hearty thanks were given.

There were gathered at the Conference no less than forty-two missionaries, seven more than the previous one; and every Protestant Missionary Society in the Congo State was represented, except Westcott's Independent Mission (Brethren), which labours in the Sankuru, at Inkongo.

The first Conference was considered to have been of great service, but the second one even more so. The list of subjects was a wide one. There were in all seven Sessions, and the interchange of opinions and helpful advice were of much value.

It is twenty-five years since missionary work was started on the Congo, and now after all the patient toiling of the past come success and blessing.

The work, especially on the Lower River, is advancing with rapid strides, and the need and value of such Conferences as these are becoming more and more recognised.

At the first Conference no papers were read, but various brethren opened discussions upon set topics. At this Conference, with one or two exceptions, a paper was read on each subject, and discussions followed. Most of the papers were of a high order, and it was felt that by their previous preparation more was gained in conciseness and interest than in an informal opening of the subjects. The discussions were most helpful. Much information was elicited, and light thrown on some difficult questions. Various methods of work were explained, and it was felt that all were gainers by listening to each other's experiences. We better appreciated each other's difficulties; we better understood the limitations and discouragements of some

of our brethren; and we rejoiced exceedingly at the success of others.

We were all comforted by realising that it is one work in which we are engaged, and that one is our Master, even Christ, and that we all are brethren. We were able to bear each other's sorrows, and rejoice in each other's successes.

We pray that it may be possible for these Conferences to be continued, and be the means of increasing blessing to the work.

C. H. HARVEY, A.B.M.U., *Chairman.*

J. R. M. STEPHENS, B.M.S.,
W. B. FRAME, B.M.S., } *Secretaries.*

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REPORT

OF THE

SECOND CONFERENCE

OF

MISSIONARIES.

Societies represented at the Conference.

DATE.	INITIALS.	FULL NAME.
1878	B.M.S.	Baptist Missionary Society (English).
1878	A.B.M.U.	American Baptist Missionary Union.
1885	(formerly L.I.M.) S.M.S.	Swedish Missionary Society (Stockholm).
1889	C.B.M.	Congo Balolo Mission.
1889	C. and M.A.	Christian and Missionary Alliance (New York).
1890	A.P.C.M.	American Presbyterian Congo Mission.
1896	F.C.M.S.	Foreign Christian Missionary Society (Ohio).

Stations of the Congo Protestant Missionary Societies.

SOCIETY.	No.	NAMES OF STATIONS.
B.M.S.	10	Matadi, San Salvador, Wathen, Kibokolo, Kinchassa,* Bolobo,* Lukolela,* Monsembe,* Upoto,* Yakusu.*
A.B.M.U.	8	Mukimvika, Matadi, Palabala, Mbanza Manteka, Lukunga, Kifwa, Bwemba,* Ikoko.*
S.M.S.	7	Londe (Matadi), Kibunzi, Mukimbungu, Diadia, Nganda, Kinkenge, Kingoyi.
C.B.M.	6	Leopoldville,* Lulanga,* Bonginda,* Ikau,* Bongandanga,* Baringa.*
C. and M.A.	5	Boma, Vungu, Maduda, Lolo, Kinkonzi.
A.P.C.M.	2	Luebo,* Ibanji.*
F.C.M.S.	1	Bolengi.*
W.I.M.	1	Ikongo.*

* Denotes up-river stations.

Altogether 40 stations—22 on the Lower River, 18 on the Upper Congo. The same as reported last Conference. Owing to refusal of sites, it has not been possible to open any new stations.

General Statistics to December 31, 1903.

ITEMS.	B.M.S.	A.B.M.U.	S.M.S.	C.B.M.	C. & M.A.	A.P.C.M.	F.C.M.S.	W.I.M.	TOTAL.	AS REPORTED 1901.
Missionaries	59	25	35	32	10	9	6	3	179	211
Native Evangelists	111	118	59	7	3	36	6	...	340	275
Native Teachers	211	124	70	30	12	18	6	...	471	327
Main Stations	10	8	7	6	5	2	1	1	40	40
Out-Stations	107	118	58	2	5	11	...	...	301	192
Communicants	952	3734	1519	60	83	2400	64	...	8812	9521
Catechumens	279	857	279	152	51	...	211	...	1836	1470
Sunday School Attendance	1964	3105	370	600	91	700	300	...	7130	5641
Day School Attendance	4769	4551	1945	1505	290	700	120	...	13880	10162
Total Abstainers	2409	3551	439	23	...	...	...	...	6422	1500
Y.P.S.C.E.	293	55	...	40	...	...	...	...	388	60

NOTES.—(1) Wives of Missionaries are included.

(2) Westcott's I.M. furnished no statistics.

(3) C. & M.A. statistics for four stations only.

(4) "Catechumens" means enquirers receiving special instruction.

Missionaries present at the Conference.

SOCIETY.	No.	NAMES.
B.M.S.	14	G. Grenfell* and Mrs Grenfell, W. H. Bentley,* A. E. Scrivener, H. R. Phillips, W. H. Stapleton and Mrs Stapleton, S. C. Gordon, J. R. M. Stephens, J. Howell and Mrs Howell, W. B. Frame, A. Stonelake and Mrs Stonelake.
A.B.M.U.	12	C. H. Harvey and Mrs Harvey, A. Billington* and Mrs Billington, J. Clark, P. Frederickson, T. Moody,* C. C. Boone, T. Hill,* C. L. Whitman, F. P. Lynch, M.D., and H. W. Kirby, M.D.
S.M.S.	2	P. A. Westlind and E. Rarlman.
C.B.M.	8	S. Gilchrist and Mrs Gilchrist, W. D. Armstrong and Mrs Armstrong, T. H. Morgan and Mrs Morgan, J. Steel, and Miss Cork.
C. and M.A.	2	Fd. Soderborg and I. C. Wickware.
A.P.C.M	1	L. C. Vass.*
F.C.M.S.	3	E. E. Faris, R. J. Dye, M.D., and Mrs Dye; also Mr J. W. Dye (a visitor from Ionia, Mich., U.S.A.).
Total	42	

* Denotes members (six) who attended last Conference.

Note.—Present at last Conference, 35 missionaries.

Friday, January 29, 1904.

[TO FACE PAGE 4.]

Arrangements for the Conference.

ON Thursday evening, at 7.30 p.m., 28th January, a preliminary meeting was held in the A.B.M.U. Church, when the Rev. C. H. Harvey, of the A.B.M.U., was unanimously elected as Chairman of the Conference.

Messrs J. R. M. Stephens and W. B. Frame, of the R.M.S., were elected as Secretaries. Messrs Bentley, Billington, Morgan, and Dr Dye were requested to act with the Chairman and Secretaries, and to arrange the programme and other necessary details.

Mr Harvey then read a portion of Scripture and gave a short address on the spirit in which we should set ourselves to the labours of the Conference; and after a short devotional service the meeting closed with singing and the benediction.

The BUSINESS COMMITTEE immediately assembled, and the following arrangements were made:—

Prayers each morning to be from 6.30 a.m. to 7 a.m.

Conferences daily at 8.30 a.m. to 11.30 a.m.

2.30 p.m. to 5.30 p.m.

7.30 p.m. to 9.30 p.m.

The readers of the papers were to be allowed 15 minutes, and the openers of the discussions 10 minutes. The speakers who followed in the debate were confined to 5 minutes each, and permitted to speak but once only on any subject. Ladies were invited to take part.

“WHEN the church has cast all but Christ out of its heart, it will conquer the world,” says a great preacher. To such a statement all who read and believe the Acts of the Apostles must agree. The early church won its great victories by devotion to Christ and by presenting Him and Him only as the world’s Saviour. They were sent forth by the Holy Spirit clothed in His power, and led by Him to victory into provinces and cities to peoples already prepared. Ought we not to expect to witness the same guidance in this land, seeing we have, or shall have the same kind of difficulties to overcome, the same Redeemer to proclaim, the same Holy Spirit to fill and fire us?

Our great business as missionaries is to teach church members by example (the hardest thing to do), and by precept, that it is only by living and preaching the pure gospel, the gospel of God as preached by the Apostle Paul, not law, not Judaism, not white man's ideas, not civilisation, nor any other conceit, that we can hope to see heathen souls transformed into children of God. We must show them that it is only by yielding ourselves to the Lord of the harvest that we can claim to belong to Him, that we can be used to save others and make sure of our own salvation. (1 Tim. iv. 16.)

It will be easy to utilise people who have accepted such doctrines; they will utilise themselves. We must impress upon ourselves and them that the church must grow or die, expand or shrivel. This is the law, at least, for the Congo church, and the same will apply to individual members. Nothing strengthens converts like evangelising the heathen. It is a good remedy for unhealthy Christians, and a splendid prophylactic for healthy ones.

It may be useful to show by facts how this sort of teaching works in this part.

Davidi, one of our evangelists, recently gave an account of his experience. When he became a Christian he could not speak to a crowd, as the people's heads made him much afraid. He began by speaking to a few boys, and then in small meetings until the fear went away. He has now the care of a church of 60 members, gathered by himself, and a number of out-posts. He took his converts with him to villages and plantations, and sometimes sent them to take his service, so as to get them used to speaking and seeing heads. After a while he sent the stronger members to stay and teach in a village for a few weeks or more, and when they returned he sent others, until he had a band of workers. After converts were gathered in a new place, one or more would be chosen from this band to occupy the post. From such proved men two were chosen for the Training School. After four and two years' training respectively they have gone to one of our distant out-posts to establish a work already begun by two of David's deacons and others. He has two others holding out-posts who have won souls to Christ. Other less gifted members take food to those who are away, and help in many other ways. He keeps all the members busy. David has now a strong growing church and out-stations, and all this is the result of eight years' labour. David is only one of many who are doing the Master's service by preaching deliverance to captives.

Years ago we sent out large bands of Christians to visit heathen towns, that were away sometimes for days and even weeks. But that plan has its dangers, and unless very carefully organised may damage the church and its work. Small bands carefully chosen are safer, and generally more successful. Converts should be taught at home how to evangelise by personal contact. More souls have been won here in this way than by holding meetings. In fact, heathen in this district will not often come to a meeting to hear the Gospel. We have to go; they do not come. Recently we have had people come to us asking for a teacher to go to their town, not that

they cared so much for our teaching, but they preferred one of our evangelists to a priest. In this way the Word of God has spread abroad until 3000 have professed Christ in baptism. Our present membership is a little over 1800.

I had nearly forgotten to refer to another important way to utilise church members for evangelistic work; it is to stimulate them to make liberal contributions to be used for the support of evangelists.

Our contributions last year amounted to 2400 francs. This sum does not include workers paid by the people themselves.

I have tried to show a way to utilise church members for evangelistic purposes; the best way I have yet to learn. The best text-book on the subject is the New Testament.

The Rev. JOSEPH CLARK, A.B.M.U., of Ikoko, opened the very interesting discussion which followed this paper, and emphasised the need of all converts being set to work for the extension of Christ's kingdom in tending the sick and other deeds of mercy, proclaiming it was for Christ's sake, and also that all should be taught to *give* for the work's sake. It was a revelation to learn how much some native churches gave. It was felt that any church members who possessed special gifts should be specially trained as preachers, but *all* should understand it was their duty whether at home or on any trading journeys to proclaim Christ continually. It was related that one station found it a good plan to organise members into preaching bands for Sundays, and get them to regularly visit surrounding villages; in a word, local preaching. Others stated they found it a good plan to take some of the church members, men and women, on their itinerations.

The CHAIRMAN summed up the discussion, and told of converts meeting daily in their villages, if only two or three, to read or speak or pray, so there should be daily reading or daily hearing of God's Word.

The Rev. C. H. HARVEY, A.B.M.U., Palabala, read the

following paper on—

The Relation of Missionaries to their Employés.

It may help in the consideration of the above question to ask, What is a missionary? The answer which I think will commend itself to you is, A missionary (or rather a "Christian" missionary) is one who has been called by God, and set apart by the Church at home, for the purpose of helping to carry out the command of our Lord to give the gospel to the world.

"We are ambassadors for CHRIST," said Paul, and surely if there are any nowadays to whom this language can be applied it is the missionary of the Cross. He is indeed a representative, or agent, of the churches: for to the Church as a whole the command has been given, "Go ye into all the world and preach the gospel." But his call, and ordination, come primarily from Christ Himself. It is the LORD'S voice that the missionary hears first of all. The church merely recognises and endorses the call. His position, then, when in the field, is that of one who stands in Christ's stead, to announce the terms of reconciliation to God, and to beseech men to submit to His claims.

Now the employés on a mission station are usually some of the very people to whom he is accredited. Generally they are natives of the country to which he is sent who are glad to labour in return for food and wages. They are workmen indeed, but they are something more, they are souls to be won for the Master; some of the "other sheep" which the Good Shepherd spoke of, which must be "brought in;" prodigals far, far away from the Father's house who must be assured of the tender love still felt for them at home, and encouraged to leave the husks and the swine and hasten to the kindly welcome awaiting them.

In most cases mission workmen live on the station, and are under the constant direction and control of the missionary. They form a part of the station family, and as members of that family are expected to attend family worship daily. This they usually do without question, and thus they become a daily congregation of regular hearers of the Word of God. The missionary in this way has a splendid opportunity of presenting the whole case on behalf of his Master. He is not obliged to give them the Truth in a fragmentary way such as is only too often the case when he evangelises in the towns. He is not likely to be interrupted by trifling questions, stray pigs or dogs, or by the opposition of some old nganga (witch doctor), who realises that his craft is in danger. He has indeed an unique opportunity of preaching the gospel, and of making known the full plan of salvation. He may, in fact, look upon the men in his employ not only as servants but as possible *converts* and future members of his church. This expectation, we all know, has been fully justified by after events in not a few instances.

It will be seen, then, that the relation of a missionary to his employés is a twofold one. At each mission station there is not only what is called the secular work to be done, but also that which is spiritual. These two kinds of service are maintained side by side from the very beginning of the history of a mission station. When properly carried on each helps the other, for the interests of both are the same.

But it must be confessed that it is not always easy when urging forward the material side of the work to prevent an undue encroachment on the sphere of the spiritual. The same individual has often to undertake both, but the manner, or spirit, in which he conducts the former will to a large extent determine his success in the latter. Anyone who has had much to do with African servants knows how hard it is to steer by the "sermon on the mount" at all times. There are days when the earnest and conscientious missionary feels weak and limp, and these are usually the days when the men are exceptionally trying, and when apparently they are determined to find out if the old Adam in their master is quite dead or not. Alas! the old Adam is only too apt to revive under this stimulating process, and when such is the case it is not wonderful if one of the first acts of the old gentleman should be to take a stick and belabour those who have so unwarrantably disturbed his repose. But it may be asked, Would not the "old man" be quite justified in acting thus under the circumstances? Well, whatever might be said on behalf of the "old man" in this respect, it does not seem to me that the "new man" would be justified in allowing the old Adam to break loose, and take matters into his own hands. We agree that such work as clearing the ground, brick-making, or what not, is work for the Lord. But Adam-the-first has no business to interfere with the Lord's work. He cannot help, but on the contrary, everything that he does will be sure to hinder. For, 1st, he does not understand the work. "The natural man understandeth not the things of the Spirit of God, for they are *spiritually* discerned." And, 2nd, whatever work he touches he mars in God's sight. "For they that are in the flesh (or who work in the energy of the flesh) cannot please God."

But is the employment of physical force necessarily evil? It seems to me that it depends largely upon who employs it. The magistrate undoubtedly has such a power, and I suppose, too, all those properly authorised to act for him. But I fail to see that a missionary, as such, has any authority of the kind. He is not a magistrate, nor is he empowered to exercise magisterial functions. But even if it could be shown that he is permitted by the "powers that be" to employ force in connection with his mission work, there would still be the question as to whether from a spiritual point of view it would "pay" to do so. Let me repeat the postulate that the missionary is an ambassador, and that the people who work for him are some of the very people to whom he is sent. How then should he commend the message of "peace and goodwill" by brute force? To put it on the lowest ground, it would surely be very undiplomatic.

But, it may be objected, there must be some way of preserving order, and of securing obedience and discipline on a mission station. It would not do to allow

employés to go and come, work or not work, just as they please. There must be rules, and when those rules are broken there must be penalties of some kind. Quite so: I suppose that we all agree that such is a true view of the matter. The only question is as to the nature of the penalty. Well, may I be allowed to suggest that there are some quite effective ways of punishing servants without resorting to force. After all, it may be fairly claimed that the African is a law-abiding fellow. There is nothing of the anarchist or nihilist about him. If only the rules of the mission station are fair, and are administered in the spirit of fair-play and justice (and I suppose he could not be said to be unreasonable should he look for that at the hands of a missionary), he will obey them cheerfully; or should he break the law he will put up with the consequences without resentment should the penalty not outrage his sense of justice.

Of course, there are some men in every community who are disobedient, or lazy, or ne'er do well. Mild measures may fail with such, no doubt. But even so the remedy is not the stick, or foot, or fist.

No, we can safely assert that the short cut in securing the interests of the work of the Lord is not the cut with a stick, for at best that is a long way round. Nor has it yet been proved that the most earnest pugilistic endeavors have ever produced that godly sorrow whose fruit is righteousness and true holiness; and it may well be doubted if a kick ever gave an impetus in the direction of the kingdom of "love, joy, peace, gentleness, and goodness."

I am prepared to admit that *steamers* are an exception to the rule as to the treatment of employés by missionaries. They are differently circumstanced from mission stations. Disobedience to orders or neglect of duty on the part of the crew may any time result in disastrous consequences involving both loss of life and property. And such loss may be occasioned not only by refusal to obey, but also through lack of promptness and smartness in obedience. It seems necessary, therefore, that special powers should be placed in the hands of the one in charge of a steamer, and, in fact, that he should be allowed to exercise the usual authority granted to captains of sea-going vessels. This, as we know, is a kind of magisterial authority, and includes the power to inflict corporal punishment.

But even so, we, who have often gone down to the sea in ships, know that there is a great difference in captains as to the use that is made of this power. We have sailed with the man who has navigated by kicks and cuffs, and with another kind who seldom resorted to physical force, but whose word or even look was more effective than the blow of the other man, while the general discipline on board was superior.

While conceding, then, full powers to our missionary captains for the sake of the great interests at stake, we may fairly expect that their use of that power as Christian missionaries shall be at least not inferior to the standard of the better class of sea-going captains who seldom make any profession of Christianity. I am without experience as to the condition of things on board our mission vessels, but I am fain to believe that

there is little to complain of, and that, as a rule, our mission crews are dealt with both with justice and mercy.

The same no doubt can be affirmed regarding our mission stations. I think we have good reasons for assuming that, as a rule, the conduct of the missionary has not been inconsistent with his teaching. How often it has been that the first adult converts at a station have been employés of the mission. There are, I am sure, many brethren here who could rise and testify to this fact if necessary. But one cannot think it likely that the gospel of God's love would be well received from those who were known to be systematically violent or tyrannical in their dealings on ordinary occasions. It is only reasonable, therefore, to conclude that missionaries as living epistles, known and read of all men (and especially by those who come into daily contact with them), have not by their lives contradicted the gospel they have preached. Let us thank God for that.

We may conclude, then, that the relation of the missionary to his employés is that of a master to his servant (often, thank God, Christian servant), but also, *and chiefly*, it is the relation of the shepherd—or, let us say, UNDER-shepherd—to the lost sheep, which, like the GREAT GOOD SHEPHERD, he seeks until he finds.

The Rev. J. HOWELL, B.M.S., Kinshassa, opened the discussion, and remarked that he quite agreed with the paper, and hoped to live up to it. The ideal set before us was a high and beautiful one, and in striving to attain to it we should exhibit the spirit of the Master, the Great Shepherd of the sheep. He was glad that some distinction had been made between ordinary station and steamer work. It was imperative that strict discipline be maintained in the latter, as neglect of duty or disobedience might result in most serious consequences. Brethren engaged on the steamers, like all the other brethren, did not forget that in all our dealings with the natives our aim should be to bless and win them for Christ.

Some ten brethren took part in the discussion, and it was very evident by the discussion that in the general opinion *there is need of punishments* at times, but deprivation of privileges and dismissal were much more in favour than any resort to brute force.

The feeling was strong against any reduction or stoppage of rations as a punishment. Corporal punishment could only be

justified when the missionary could be regarded as acting magisterially.

Mr HARVEY, in closing the discussion, contended that much depended upon what lines a man began work at his station, but there could be no doubt as to the proper method. He who sought to rule by moral suasion followed the more excellent way.

The Rev. W. D. ARMSTRONG, C.B.M., Bonginda, was the contributor and reader of the next paper, entitled—

Day Schools and Compulsory Attendance.

THOUGH I have had a fair acquaintance with English schools as a scholar, I must confess that my experience as a teacher in African schools has been very limited. At Bonginda the ladies usually take the school work in hand, and do it far more patiently and efficiently than any man would. The period of my experience in this work is limited to six months, when it fell to my lot to superintend the school, so I cannot be expected to know much about it.

We have about 230 names on the books, but get an average attendance of about 130 only.

A few of the more advanced lads act as teachers, and as remuneration get three spoonfuls of salt after six days' teaching. This is just sufficient inducement for them to attend school at an age, when most would consider it a little *infra dig.* to remain associated with the children.

Their services are very valuable, as no white teacher could effectually control 130 children of different standards without some assistance, and while they are thus helping, they are perfecting themselves at reading, etc.

The subjects are strictly elementary, viz., reading, writing, arithmetic, geography, and religious instruction, including catechism. We have no technical classes as such, but I may say that some of the brightest boys find their way into the steamer departments, which is located at our station, and there gain technical knowledge in the way of engineering, carpentering, etc., which is deeper than anything a technical school could afford. They become our assistant engineers, carpenters, steersmen, etc., and are often very capable in their positions, comparing favourably with Accra workmen. Our steamer brethren consider their services invaluable to their department, and I do not know how we could manage without them in the mission.

This, however, is incidental instruction, and we have nothing in the nature of technical school or classes in carpentering, medicine, and hygiene, as mentioned in the last report.

Referring to that report for a few minutes, on the subject of educational methods, I would say that in my own experience as a pupil I have found there is nothing like frequent examinations for stretching the mental capacity, and fixing the knowledge acquired. A student often has an excellent opinion of his knowledge on a subject, and honestly thinks he knows it, but an examination soon dispels his illusion and reduces his complacency to the level of his actual knowledge.

Study without examinations is often nebulous, until the test of the exam. crystallizes it into a permanent possession. It is a trite saying, but nevertheless true, that we learn more by our failures than by our successes. The humiliation of a low position in a competitive examination often so preys on the mind of the student that the subject in hand becomes indelibly fixed in his memory for life.

An examination once a week or fortnight is certainly not time thrown away.

The question of *religious instruction* was raised at the last conference, and the answer given is, that all instruction given in the elementary schools is religious. The importance of this question cannot be overestimated from the missionary standpoint. Since the fear of God is the beginning of wisdom, it behoves us to instil into the youth who come under our influence a recognition of the claims religion has upon them. This is the foundation stone of all true civilisation, and if this be unrecognised, society is certain sooner or later to go wrong. Better have no education at all than an education unmixed with morality. Without the religious element we should be putting a weapon in the hands of the savage, which might at any time be turned against ourselves. If we raise their power by education, we must teach them that their improved status imposes additional obligations upon them. Without this you will only bring into existence a race of clever rascals, who as they advance in knowledge, will become more and more a menace to public peace and safety.

We are not here as educationalists, but as missionaries of the Gospel, and we forsake our purpose and calling to educate much outside the requirements of a religious life. I do not depreciate higher education in any way, but I do not think it is the province of the missionary, but rather of the educational professor, to deal with this branch of teaching. Such learning is clearly outside the work of philanthropy, as it confers the power to obtain a superior position in life, and this being so, the student ought to be willing to make some pecuniary sacrifice in order to obtain such knowledge.

School work, as well as all other in missions, should be a means to an end, that is, to change the life of the people and convert them into a Christian community, and to endeavour to eliminate from their character all the inherent evil propensities which their heathen parentage and evil surroundings have so firmly rooted in them.

The character and capacity of the children should be considered, and their inclinations noted and followed. All people are not constituted alike, and we have not all got the same talents. The brightest scholars at school do not always make the most useful men in after life. Many a man who has distinguished himself brilliantly in manhood has at school been classed with the dunces, whilst others, who

opened their life at school with much promise, have turned out to be very mediocre as professional or business men.

The same applies out here; thus in the little circle at Bonginda, I know a native who is clever at language and music, but he cannot work with his hands, and is a very poor moralist, whilst another is a soul winner among his people, whose head is so dense that nobody has yet been able to teach him the A.B.C. For this reason discrimination is necessary in dealing with pupils, especially when they take the higher subjects, as it will often be found that if a man is weak in one direction, he will be strong in another, and education should aim at developing the best in him.

On the upper river we have not the same stimuli that you have nearer the coast, to induce young men to come to school and remain there for higher and technical education. The Government offices and other appointments in trading houses are, I understand, open to an intelligent native, where he will receive as a reward for his studies what to him must be princely pay.

At our station those most anxious to learn are the Christians, as they have something to work for, i.e., to read the Bible for themselves. Though the smaller children all enjoy coming to school, they do so with no particular object, and their parents so little appreciate the value of learning that they do their utmost in some cases to keep them away, considering as they do that it is waste of time, and that the children would be doing better if helping them at their work in the villages.

The subject of compulsory attendance is one which is specially to be considered at the present moment in connection with our schools.

We are very fortunate at Bonginda in many ways. The nearest State post is 70 miles distant, and we are not troubled with a local trader, as many of our stations are, the nearest commercial post being about 6 miles away and on the other side of the river, and our people recently have not been compelled to work rubber.

We are, therefore, left very much to ourselves, and can teach the people without fear of a counter influence being exercised by strangers.

We have permission from the Commissaire of the district to compel the children to attend school, and we are fortunately left to ourselves to exercise what means of compulsion we think fit. This is infinitely better than having them driven in like sheep by a sentry every day, as might be the case, for we can use methods which, while sufficient to keep a firm control of them, will not alienate, or cause the people to lose confidence in us. A word to the chiefs of the villages is generally sufficient to cause absentees to return.

Our children are much favoured. Up and down river where the trader's power is felt, little fellows of only about 10 years of age are made to contribute their quota of gum copal to the neighbouring factory, and whilst out itinerating, I have met little groups of them on their way to the forest to fulfil the practically unpaid task which has been imposed upon them by the local white man. The children are the finest raw material upon which a mission can work, because they are most impressionable, and at

Bonginda we are blessed with a large and increasing number in proportion to the population. Thus our condition could scarcely, I think, be improved, and we are very thankful to have such a free hand in our work.

The remainder of the paper contained some observations on the subsidising of mission schools from government funds which the writer was decidedly adverse to.

The Rev. W. B. FRAME, B.M.S., Wathen, opened the discussion, and said that for many reasons he would like a system which would compel children to attend school, if such a system on the basis of compulsory school attendance in England could be instituted; but he felt that under the conditions which we laboured here, it would be too risky an experiment to call in the State to our aid, and would give rise to many misunderstandings.

Various accounts were given of methods of inducing the children to come to school by giving small rewards for regular attendance, and certain privileges to scholars.

There were many instances cited where compulsory school attendance had been in vogue, but had been given up; and there was practically now no Protestant Mission schools attended compulsorily.

Mr ARMSTRONG replied on the general discussion.

There was a suggestion made at the close of this discussion that a vote should be taken as to the feeling of the Conference on the matter. This was not agreed to, as it was felt that the Conference, not being a legislative body, should not record any expression of opinion which may appear as binding or instituting a policy. Only on questions of a special character, and when it was felt that there was practical unanimity, should a vote be taken.

Second Session, 2.30 p.m.

After a hymn, and prayer by Rev. A. E. SCRIVENER, the question of printing a Report of the Conference was brought forward. After a short discussion, Rev. T. MOODY proposed, Rev. C. VASS seconded, "that a Report of this Conference be printed on somewhat similar lines to the first one, but subject to certain alterations which were suggested, and that the basis of the Report be the papers contributed, with short summaries of the discussions. The Report to be prepared by the Chairman and Secretaries."

This was unanimously agreed to.

A paper was then read by the Rev. P. FREDERICKSON, A.B.M.U., Kifwa, on—

Selling of Women and Girls into Marriage.

THE time is no doubt yet fresh in the memory of many of you when here in this dark land not only women and girls, but also men and boys were sold as slaves, and the highest bidder could carry them off to where he liked, and do to them whatsoever he pleased. Those unfortunate ones were mercilessly taken away from their homes, and from their friends and places dear to them. Children were separated from parents and parents from their children, never to meet again. We are all very thankful that by the laws and authority of the Congo Free State that kind of slavery has almost if not entirely passed away.

These laws forbidding slavery have been most beneficial to the men and boys; unfortunately they have not been quite so beneficial to the women and girls. A distinction has been made between the right to trade with slaves, and the right to keep domestic slaves. This last kind of slavery, I suppose, includes the selling of women and girls into marriage. To my mind, the last kind is by far the most cruel and the most debasing of all this slave business. Going under the mild expression, "giving a present for his wife," it has come to be looked upon by State officials, and even by some missionaries, as something harmless, if not beneficial, and therefore not counted necessary to have it removed. Lately, however, the attention of some has been drawn to this evil practice by incidents which have been revealed, that large numbers of very young girls are treated most cruelly by their so-called husbands, and that the selling of them into marriage by their owners is the main cause of it.

But even if these cruelties did not exist, why should not the women and girls on simple Christian principle and moral right have the same freedom as the men and boys?

Of course, the argument is put forward that the man does not *buy* the girl, he only *gives a present* for her; that argument is not correct. Presents are, as a rule, not asked back, except in the case of small children, and even then it is rare. The man, from the day he has paid his money, looks upon the woman as his property with which he can do as he likes, and he will not shrink from telling you so. He demands that she shall feed him: she has also to carry water, firewood, and do the cooking. He will even drive her to her garden work with a stick, if nothing else will do it. If she fails to satisfy him, he demands his money back and returns the article. The whole is a money-making game and not a present. It is worked on the same principle as some business houses in our days: if the article is not satisfactory, you can have your money back. This slave traffic goes still further: the buyer even demands his money back when the article is worn out and old.

It might be asked how is it that these cruelties, if existing, have not been brought to light before? The answer is simply this: those who should have championed the cause of the little ones have not had courage to stand up against the old custom.

Lately the Gospel has changed the hearts of men and women, and those who once could look upon these cruelties and laugh at it all can do so no longer. They have come forward to tell the stories, and the small girls themselves, finding that they had friends, have come to tell the still darker side; things too cruel, and too shameful, to be mentioned in this paper.

Some have thought that we as missionaries ought to leave these things alone, as we have no power to stop the cruelties, and that in time they would disappear. That may be; but I think that it is our duty as Christian missionaries to do what we can to make the cruelties known to those who have the power to stop them. I believe that if the cruel treatment to which almost all the Congo girls are exposed were explained to the Governor General at Boma by representatives of this Conference, he would be willing to give them a hearing, and the State which has been able to put down the slave trade and giving of poison, is also able to stop this cruelty of selling girls into marriage. I understand that the selling into marriage has been stopped at Banza Manteka, and in the district of the Swedish Mission on the north bank. If it has been stopped in these two places with good result, why can it not be stopped with the same good result in other places? If men have the right to marry whom they like and go where they like, why should not women have the same right? "Do to others as you would have others do unto you." Can any of you here imagine anything that could tend more to discourage a young girl and to make her indifferent to every good impression and self-respect, than to sell her into marriage to some one she hated, or even for that matter to some one she liked? As long as the women of this country have to look on themselves as only worth so much money, there is very little hope that they will be

able to cultivate that self-respect and that self-pride without which no nation will be able to rise to that Christian and moral standard for which we all work and pray.

The Rev. W. HOLMAN BENTLEY, B.M.S., Wathen, opened the discussion, and said the custom of girls and women being betrothed by payment of money to their relations was a universal one in Bantu speaking countries; but the custom of small girls being taken into the man's house in one confined to certain districts. He said the whole question was a very troublesome one, and caused seventy-five per cent. of the palavers. But the payment of money was the only means often of keeping the girl or woman. He said something may be said for the custom, but infinitely more against it. The practice of the Wathen church was that a Christian man *may pay* marriage money, but must not receive any. He thought the natives were ready for the change, as they were tired of the endless palavers, and would welcome any other effective way of betrothal.

Rev. H. ROSS PHILLIPS explained how the matter had been dealt with at San Salvador (Portuguese Congo). The Resident made a law that no marriage money should be paid, but the feeling was so strong with the young men that they got out of it by making "presents" to the girl. If the girl dies, the "presents" are returned; if the man dies, the matter is finished.

The Yakusu marriage system was explained by Rev. W. H. STAPLETON. The young man gives a present to the girl's father, but such presents are returned to the young couple after marriage.

Others told of marriages not being reckoned as "good" unless large sums are paid over. Reports were made that in other districts the only "money" paid for wives was slaves.

Mr FREDERICKSON replied on the whole question, and Mr HARVEY said that the custom was diminishing at Banza Manteka and Palabala. It was felt on all hands that the thing was a

great evil, and the Conference, by a show of hands, unanimously declared itself in favour of the abolishing of the payment of money for wives, and it was felt that all should do whatever they could in their districts to strongly discourage the system.

The Rev. W. HOLMAN BENTLEY, B.M.S., Wathen, followed with his paper on—

The Tutelage of Orphans.

I HAVE been invited to furnish a paper on this subject, and I rise to obey orders, but I must confess that it is not a subject which has concerned us personally, except that we hear of strange doings from the district of Leopoldville through Mr Frederickson. I confessed supreme ignorance to Mr Morgan when he conveyed the commands of the organising secretaries, and I did not raise any question with the authorities in the Cataract region—my own district—for obvious reasons. Mr Morgan raised the question with the Director General—the Commissaire of the district of Leopoldville. He replied under date of Nov. 17, stating that the conditions under which philanthropic associations (irrespective of religion) were authorised to gather native children into agricultural and technical colonies are regulated by the decree of March 4, 1892.

This decree states that the legal representatives of philanthropic and religious associations may be authorised to gather (*des enfants*) some of the native children which the law commits to the tutelage of the State. This request will contain the programme of the professional instruction—instruction in a trade—which will be given to the gathered children. The Governor General will decide on the conditions under which the authorisation is accorded. Such colonies are placed under the high inspection of the Governor General or of his delegate (*Code Civil*, 401).

We are also referred to a proclamation of the Governor General of the 3rd August 1892. This further stipulates that the authorisation will be given to those establishments which made the following engagements:—1st: To support such children free of charge (to the State). 2nd: That their professional (or technical) instruction shall be, as far as possible, on the lines of the rules for organisation of the State colonies for children—3 hours daily to drill and military theoretics, 3 hours to classes and religious training, 2 hours to manual work. This is modified later on, as some may be designed for clerkships or artisan employment, so that drill may then be omitted. Such children are under the tutelage of the State until 25 years of age—that is to say, 11 years from the time when they leave training, which is fixed at 14 years, unless prolonged for special reasons.

It is lawful for private associations to submit another programme to the Governor General.

The Governor or his delegate will visit such establishments to see if the professional training is really given in accordance with the programme authorised.

The associations will exercise the right of tutelage in the name of the State unto the age of 25 is attained, or rather 26, for it is 25 years complete (ans révolus). The said pupils are restricted to the public services in the conditions and limits of time which the Governor General shall determine when he gives authorisation.

By the decree of the Sovereign, of 12th July 1890 (*Code Civil*, 397), the children thus placed under State tutelage are those liberated from a slave caravan, fugitive slaves who claim its protection, children left about abandoned, or orphans, and those in respect to whom their relatives do not fulfil their duties of support and education.

There are also regulations (*Code Civil*, 182) as to the care of minors, and for the guardianship by relatives of those who have no parents living. Such children attain their majority at marriage, which may happen to a boy at 15, or a girl at 13 (12 révolus); otherwise they attain their majority at the age of 16.

This, so far as I can ascertain, is the law on the subject.

Under date of 5th December 1903, the Director General wrote to Mr Morgan by order of the Governor General, saying that the religious establishments can neither exercise the tutelage of native children nor have the rights which devolve therefrom, unless the children have entered the mission regularly, that is to say, when the commission instituted at the chief place of the district has recognised and determined their identity—the category to which they belong—whether they are in training for military or civil service, and that they have been regularly confided to the mission authorised which desires to gather such. The mission cannot take by their own authority children in the villages.

[Here a letter was read, which was written by Mr Frederickson to Mr Bentley, dated 2nd January 1903.]

This letter does not fit in with the foregoing regulations, but the details given are scanty, and there may be some explanatory circumstances. I have myself written to the Chief Justice about this letter, but unfortunately I have not yet received his reply. The whole matter needs to be watched and wisely contended where there is a case for contention. Protestant orphans well cared for should not be allowed to be taken thus without a struggle. A personal interview by some one knowing French, carefully laying the case, would often solve a difficulty out here, and make delinquents chary of raising another in the future.

The discussion was opened by the Rev. P. FREDERICKSON, A.B.M.U., Kifwa. He informed us that he had been in very close touch with the whole question, and specified cases where boys and girls had been forced to go to the Catholic mission. There they can be compelled to remain till they reach

twenty-five years of age. Even in cases where relatives were ready and well able to look after them, orphans could be taken away and handed over to the priests if the State chose to do so.

Rev. H. ROSS PHILLIPS reported that in Portuguese territory application might be made to the Resident who would in writing hand over the orphan to the care of any responsible guardian.

Rev. C. H. HARVEY informed us that in an interview he had with the Director of Justice he had raised the question as to whether orphans might be boarded out, or placed under the guardianship of responsible natives. He was told that in special circumstances this might be done. After a lengthy discussion, Messrs Bentley, Frederickson, Morgan, and Scrivener were appointed a committee to further consider this matter, and report to a later Session (see 6th Session).

Paper by Rev. G. R. R. CAMERON, B.M.S., Wathen, which in his absence was read by Rev. A. STONELAKE, B.M.S., Kinshassa:—

Evangelistic Work in relation to Roman Catholic Missions.

EVANGELISTIC work, that is, the telling of the good news of salvation through Christ, is THE WORK for which we have come to Congo. Everything else takes a subordinate place. The healing of the sick, the teaching of the ignorant, and everything else, however useful and important in themselves, are regarded chiefly as helpful to the spread of the Gospel. Men and women are sitting in darkness; they are living in sin; they are estranged from God; they have no hope of heaven. To reveal to them the Light of the World, the Saviour of sinners, the Mediator between God and man, the One who has gone to prepare a place for His people: in a word, to bring men to God, is evangelistic work. By whomsoever this work is carried on it is the same work, and native and European Christians are equally "workers together with God," and equally interested in the difficulties that are to be overcome.

The title of this paper, "Evangelistic Work in relation to Roman Catholic Missions," implies that the presence of such a mission in a district is a difficulty in the

work of its evangelisation; and probably all here will agree that it is so. The people are surprised and confused to find two sets of European teachers, both claiming to be sent by God, yet evidently rivals. At first the teaching seems much alike,—the Three-One God, the fact of sin, and the atonement of Christ are proclaimed. But the doctrines superadded by Roman Catholicism soon appear—the invocation of saints, the idolatry of the mass, the worship of images, the power of the priest to forgive sin, and others which we believe to be contrary to the truth of the Gospel. What appeals to the native mind most is the worship of images and the wearing of amulets. It seems much the same as they are accustomed to, and, in many cases, European images and charms simply take the place of the native ones without the need of any great mental or moral change. The experience of other countries leads us to fear that the Christianity established by Roman Catholicism will not change the hearts or renew the morals of its adherents.

In connection with our subject two questions suggest themselves. (1) What should be our attitude to Roman Catholic teachers and others, European and native; how are we to think of them and treat them? (2) What should be our attitude to their teaching; are we to ignore it, oppose it, or what?

To the first the answer is, "Be pitiful, be courteous;" "Let all that you do be done in love." They are our fellow-men, our fellow-Christians as well, however defective their religion may be, in so far as they accept the Lordship of Christ. If our faith is purer than theirs, and if we have more of the spirit of Christ, greater charity and greater forbearance may be expected from us.

But this need not hinder us from prosecuting our work vigorously. Neither courtesy nor justice requires us to restrain our efforts because of their presence in the country. Roman Catholics have free speech in British colonies, and we have free speech here. Let us use it wisely, yet fearlessly, not giving place for an hour to those who pervert the Gospel of Christ. Woe to us if we preach not the Gospel! We have a message to deliver, and we must deliver it, whether Roman Catholics are pleased or not.

To the question as to our attitude to their teaching, our answer must be that so far as it tends to righteousness we rejoice in it, but that, as far as it is contrary to the Word of God, we can have no fellowship with it. Where the minds of the people are ignorant of Christian teaching, we must endeavour to fill them with Divine truth; where erroneous or false notions have entered, we must displace these by truer conceptions of the Gospel. We may expect to be opposed by the old weapons of self-assertion, "we are the true Church," and "no salvation apart from Rome;" and if we would overcome we must use our one weapon—THE WORD OF GOD, in the power of the Spirit of God.

It may sometimes be necessary to directly oppose Romish error, but for the most part our policy should be to preach the Word, declaring the whole counsel of God. The best way to clear out the darkness is to let in the light, and the superstitions that thrive in the hearts of the ignorant will disappear when the truth dawns upon the

mind, even as the bats that haunt the night fly away as the day begins to dawn.

Where Romish influence is met our preaching should probably be more doctrinal than would otherwise be the case. A clear statement of human depravity as found in the epistle to the Romans will prepare the soul to accept justification by faith and disincline it to the poor attempts at self-help by good works which Romanism teaches; a full proclamation of the sufficiency of Christ's atoning work will show that the doctrines of penance and purgatory are unscriptural and pernicious, while the exaltation of Christ as Great High Priest and Mediator will reveal the folly of appealing to the Virgin or to saints in time of need. As to the sacramentarianism which forms the foundation of the Romish system, a clear setting forth of the priesthood of *all true believers* will give the death-blow to that in any heart which truly seeks enlightenment. So we must go through the whole list of doctrines, meeting error by truth in the confident hope that God's blessing will be given. The man who said a crooked stick was straight was not convinced by all the arguments of his opponents, but when a straight stick was put beside his crooked one he had nothing more to say.

Notwithstanding this, we must not be surprised if truth is not always preferred to error. There are hearts that love darkness rather than light, and the teaching of Roman Catholicism with its distinction between "mortal" and "venial" sin, and its indulgences, is more congenial to weak human nature than the teaching of the exceeding sinfulness of all sin in the eyes of the infinitely Holy God.

In conclusion, I point out that the more vigorously we prosecute our work the more we shall be able to influence for good the teaching of the Roman Catholics. In countries where they have it all their own way, there is very little preaching, and still less Bible reading. Ceremonies, relics, tales of miracles, and such like, are all that the soul has to feed on. But where there is competition with Protestant teaching these things take an inferior place, and *there* exposition of the Scripture and Bible reading are tolerated or even encouraged. In England the Scriptures are free to Roman Catholics as they are not in Spain. In Uganda a R.C. edition in the native tongue is being used, and lately we hear that even in Rome an edition of the New Testament has been issued by the authority of the Vatican. The more our work prospers the more likely it is that the Word of God will be preached and the reading of the Bible encouraged by those who otherwise would give these things little attention, and in this we will rejoice. But whatever others will do we will continue to proclaim salvation through the finished work of Christ, and seek to spread abroad the Word of God, and to increase the number of those who can read it, so that the great work of evangelisation may prosper more and more, until the day dawn and the shadows flee away.

The Rev. E. E. FARIS, F.C.M.S., Bolengi, in opening the discussion, expressed his appreciation of the spirit and style in which Mr Cameron had dealt with the subject. It had been presented to us in two aspects—(1) our attitude to the Roman Catholic teachers; (2) our attitude to their teaching.

As to the former, it behoved us to be tender and courteous, and urge our teachers to maintain such an attitude. In opposing either them or their teaching we must see to it that we do nothing contrary to the spirit of the Lord Jesus.

As to their teaching, let us be careful to instruct our people in the Word of God by clear exposition, sermons, and definite teaching, so shall we best fit our people to detect error and cleave unto the truth.

From the discussion that followed it was very evident that the paper expressed the feeling of the Conference. Our weapons are not carnal but spiritual, and a faithful proclamation of the Truth of God is the greatest safeguard against error in whatever form it may appear.

Third Session, 7.30 p.m.

A hymn was sung, and prayer offered by Dr LYNCH.

The Rev. A. BILLINGTON, A.B.M.U., Bwemba, then read his paper, as follows:—

I HAVE been requested to read a paper on the following question : “Where the State appoints certain villages to serve Mission Stations in the way of Supplies, and imposes prices upon the natives lower than market value, would the Missionary be justified in accepting the articles at Government rates?” And I have also been requested not to take too long in doing it. If you can bear with me so long I assure you I shall have finished before the time allotted to me.

By way of introduction, I would like to say that there are some missions which would have found it very difficult to exist, and certainly could not have fed such numbers, had it not been for supplies imposed by the State. Now, as regards these supplies, it was only when the telegraph path was being opened, and the wood-post being enlarged, in our district about three years ago, that the food difficulty came up with us. A State officer was sent from the Pool, and he told us that such and such villages would be left free in order to supply our wants, and he told the natives they were to bring food to us. All other villages were to take to the State, but in case any of the natives of the villages appointed to us wished to go further afield to seek supplies they were quite at liberty to do so, but we ourselves were to purchase only in the villages set apart for us, and the State would leave them free. Nothing was said about quantity, and no prices were arranged for us; we ourselves arranged with the natives.

We have no markets near, and the prices we pay are a little lower than those paid by strangers or by passing steamers. In September of last year the State officer of the district went into the villages appointed to us, and began to command that the goats, etc., should be carried to his station. The natives soon came to tell us, and we reminded the officer of the command made by the Commissaire of the district. “Oh,” said he, “that is contrary to State law, and I am not going to run the risk of being sent to the block by upholding any such arrangement; the country is free to all, you can go and buy where you like, and I do the same.” “Thank you,” we said, “this is exactly what we wish.” We can, however, quite imagine the State making such requisitions on the people near a mission that it would be difficult for the missionaries to get ample supplies, and yet we have always found that when we get the goods the people want we can buy all we need and more. But someone will say, “Yes, your

station is small, and your wants few;" true, but a big station should have a proportionate population to draw its supplies from. In any case, would it not be better to "cut our coats according to our cloth?" Let us see what the district can do, and if the Lord increases our numbers we may confidently look to Him for the supply of all our needs; but if our enlargement come from any other quarter State impositions will never bring us true prosperity.

You will have anticipated my answer to the question before us. "Never, except under very exceptional circumstances, accept food (or other taxes) at prices lower than market value."

But I must give some reasons for so strong an expression.

1. Because they are oppressive.

I have more or less observed the working of these impositions in four different places, and even if the people were to grow all the produce required of them, catch all the fish themselves, breed all the fowls and goats, the State price is not fair value for labour, and, as a tax, is excessive. But we need to remember this, that the people cannot, or do not, themselves produce all that is demanded of them, and so are driven to buy. This sometimes means long journeys, and paying a hundred per cent. more (sometimes a much greater percentage) than they will receive, not to mention the value of their own time and labour. Let me give one or two examples from our own district, and I believe the same holds good in other places. A fish tax was once put on, but the people had no fish at the time, and so must buy; they bought fish for 1000 rods, and received from the State as pay 170 rods, and no account was taken of time and trouble and a 30 mile journey up river to bring it to the State officer. Happily, this tax was soon taken off, but I know of other cases where much more is paid out than comes in for the produce, and no account is taken of labour, which is very considerable.

2. My second reason for giving a negative answer is on account of the ill-feeling created. Usually kapitans are appointed for the bringing in of these supplies, and there is often much wrangling, cursing, and fighting in collecting them. I cannot think that all the ill-feeling is centred on the collectors of the impositions, but that the receivers also have a fair share heaped upon them; and thus a wall of prejudice is built up between the natives and the missionary, should he accept the tax. If the supplies are not forthcoming something must be done to bring them; and even if one is inclined to be lenient towards the natives, and say nothing, an enquiry will probably come from the State officer, which brings the default to light; he must then send soldiers to enforce the command, and oppression becomes doubly oppressive, in fines, etc., even if no blood is shed.

3. When our supplies are requisitioned for us by the State, and enforced by State soldiers, this is conclusive proof, to the native mind, that we are in league with the State; and thus the hearts as well as the ears of the people are more or less closed to the message of love we bring them.

4. Lastly, such relationships are contrary to our principles and to the principles of the Churches who sent us here, and, above all, they are contrary to the teaching of Scripture. "Provide things honest in the sight of all men" (Rom. xii. 17); "Therefore all things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets" (Matt. vii. 12).

Rev. C. H. HARVEY opened the discussion, and said that missionaries on the Lower Congo were not in the same position as Upper River brethren, as the State did not regulate their supplies nor fix the prices. He spoke in favour of the paper, and preferred that missionaries should do without State aid. The discussion that followed showed that the subject was a very difficult one. In some cases it was shown that it would be nearly impossible to get any food supplies without accepting the supply that was allotted by the State, because the State claimed all the food supplies and then allotted to missionaries and traders certain towns or districts, there being thus no general free trade. It was also shown that the natives preferred to bring supplies to mission stations, because in these cases they were relieved from the other taxes levied.

Brethren who were receiving supplies through the State said that they would be glad to get them otherwise, if possible, and maintained that they were paying an equitable price, and beyond what the State had fixed when that was considered inadequate.

There was a general feeling that it would be well to do without State aid, if possible, and every attempt should be made to do so. But if a fair market price was paid there was no hardship in requiring certain villages to contribute a fair supply to any station.

Mr. BILLINGTON replied urging that we should do without State aid, believing that we should have greater influence with the people if they were able to feel that they were under no fear of punishment if they failed to bring in the full tale of food demanded.

The following paper was contributed by the Rev. K. E. LAMAN, S.M.S., Mukimungu. He, however, was unable to be present, and the paper was read by Rev. J. R. M. STEPHENS, B.M.S., Wathen.

Bible Training Schools.

I SUPPOSE this subject does not refer only to the study of the Bible, but also to the study of other subjects necessary for the training of native teachers and pastors. According to my opinion, such a school is work of the greatest importance to our missions in Congo, and its claims upon us are great, because it is through our teachers that we reach the people, and through them only we are able to raise them. The question is therefore: Of what kind should a Bible Training School be in order to meet these demands? It should impart instruction in all the subjects corresponding to the needs of the men to be trained by means of courses of proper length, calculated to secure the object in view.

Our aims in this country in connection with the work may not be reduced, but must be raised higher and higher. They will vary, of course, according to the development of the mission in the districts, but our common aim throughout Congo should be to advance Christian education and training. This is of the first importance as regards our teachers, for the further we can bring them forward the further the people will advance.

While such a training school is young, a minimum knowledge will be met with in the entering students, according to the development of the mission. The older and more advanced the mission is, the higher the minimum knowledge will be; in consequence, we cannot fix any definite standard. As a rule, there are boarding schools or other primary schools at the stations with definite courses. Sometimes there may be medium schools or courses for assistant teachers, which form a transition to the training school. For gaining admission to the training school the pupil should therefore go through those schools, and obtain the requisite recommendations.

With regard to the length of the course, I think three years, with two terms a year of three months each, is sufficient at present, if they have not to perform other work such as carpentry, etc. Our practice has been to teach six hours a day, except on Saturday. In some cases this may be too much in this country, but when we must spend so much time upon simple subjects such as reading and writing, etc., which need no home-lessons or severe study, it seems to us to be reasonable.

If the school is to fulfil its task, it is not sufficient to have definite terms and courses only, but it should have above everything a sufficient number of qualified teachers. This is the more necessary because of the other work which the missionaries usually are compelled to undertake. On this account, I think such a school should be a joint one for every society, unless the language puts too great obstacles in the way. If more than

one society could agree upon such a school, I think it would be an excellent thing; for instance, we here in Lower Congo, would it not well to aim in the future to get a joint training college? No doubt it would be a very great advantage and of extensive influence in many respects, both for the people and for the prospects of the missions.

Concerning the subjects of the school, the Bible is, of course, the principal. But a great part of it is very hard to understand, unless we teach other subjects besides. The better this people know the things created, etc., the better they will learn to know the Creator, and say, as David, "I will give thanks unto Thee, for I am fearfully and wonderfully made. Marvellous are Thy works; and that my soul knoweth right well. How precious also are Thy thoughts unto me, O God."

Besides the Bible, other subjects of general use should have a place, such as the study of their native language. At present I think foreign languages are of no use or value, but would only furnish a temptation to enter the service of the State. In order to make my thoughts as plain as possible about the subjects and courses I think necessary at present, I will copy the table of S.M.S. training school, which we follow:—

NEW TESTAMENT.

1 Class—5 hours a week.	The Gospels and the missionary journeys of Paul.
2 Classes—5 „	The first part of Epistles.
3 „ 5 „	The last part of New Testament.

OLD TESTAMENT.

1 Class—2 hours a week.	Survey of the books of Old Testament and the history of the Jews.
2 Classes—4 „	The law and sacrificial service of Old Testament, and survey of the books except the Prophets.
3 „ 4 „	The Prophets.

READING.

1st, 2nd, 3rd Classes—1 or 2 hours.

WRITING.

1st, 2nd, 3rd Classes—2 hours a week.

ORTHOGRAPHY.

1st, 2nd, 3rd Classes—2 hours a week.

COMPOSITION.

1st Class—1 hour, and one essay every fortnight.
2nd, 3rd Classes—1 hour, and one essay three times a week.

GRAMMAR.

- 1st Class—1 hour a week Orthography.
 2nd „ 1 or 2 hours Etymology and Syntax.
 3rd „ „ „ „

GEOGRAPHY.

- 1st Class—2 hours a week. Physical Geography and a short survey of the Congo State.
 2nd „ 2 „ The Congo State.
 3rd „ 2 „ The other parts of the world.

NATURAL HISTORY.

- 1st Class—1 or 2 hours. The human body and medical attendance.
 2nd „ „ The animal kingdom „
 3rd „ „ The vegetable kingdom „

ARITHMETIC.

- 1st Class—2 hours. The four rules of arithmetic to § 19 in our book.
 2nd „ „ Ditto from § 19.
 3rd „ „ The four rules in denomination and decimal fraction.

PEDAGOGICS.

- 1st, 2nd, 3rd Classes—2 hours' lecturing in pedagogics and the vocation of a school-teacher and minister.

HOMILETICS.

- 1st, 2nd, 3rd Classes after morning service.

EXERGESIS.

- 1st, 2nd, 3rd Classes—1 hour every Friday.

SINGING.

- 1st, 2nd, 3rd Classes—1 hour a week.

HISTORY OF THE CHURCH AND MISSION.

- 2nd and 3rd Classes—1 hour lecturing.

OTHER SUBJECTS.

- 2nd and 3rd Classes—1 hour lecturing.

ITINERATING

- every other Sunday.

The above classes explain themselves. I only will say, that the homiletical exercises (with the criticisms) after the morning service have for their object to teach the

students to understand the right meaning and contents of the text and stick to it, also that they may with power, life, and fervour set forth the matter and knowledge in a reasonable way.

Seeing that, as a rule, all our teachers are school-teachers, the pedagogics and homiletics have in view to qualify them for the work in the schools, and to act as fully qualified educators of the children and people.

With regard to the three classes we, at present, do not think it best that the students should go through those classes at once, but those who have finished the 1st class and have been engaged as teachers begin their work at once, while the 2nd or 3rd classes enter the school. After two or three years, when the 2nd and 3rd classes have finished, the 1st will come back to their 2nd class. Sometimes small supplementary classes have been formed on the stations.

If possible, we should not altogether omit such work as carpentry and other kinds of manual labour, because they are wholesome and useful for the education of the men. The morning hour is very suitable for such work (or it may be advisable to carry on these classes during the 1 or 2 months' vacation), because we learn to know our pupils in another way than on the form of the school. A teacher in this country ought to be an industrious and active man in order to raise the people in every social respect.

We all gladly testify that our efforts in this work have had the best results, but we need more power and wisdom from God in the future to be able to meet all demands properly. There is no more powerful lever in the salvation and development of the nation than in training and raising the people through our teachers.

May we all persevere, putting forth every effort, and exert ourselves to the utmost to this end.

In opening the discussion, Dr DYE, F.C.M.S., Bolengi, emphasised the necessity for a thorough training on the lines suggested by the paper. It was important that in training the mind some form of industrial training should be given. Our teachers as they went forth to their work should be able to build themselves better houses, and know something of hygienic laws which make for health and purity.

The discussion that followed was left largely to the brethren working on the Lower River. The idea of a joint Training School on the Lower Congo was generally approved of, and information given showed that we were working towards it.

Rev. H. ROSS PHILLIPS made reference to the Language Conference held at Mukimbungu, and stated that very

satisfactory progress had been made towards unifying the language, and this would help to remove one of the difficulties in establishing such a joint College (see Language Conference Report). Various brethren spoke of the methods and amount of training given at their respective stations. In some cases there is a special course as at Mukimbungu; in others, teachers and advanced Christians are gathered together at regular intervals to attend special classes and receive instruction in definite subjects.

In closing the discussion, Mr HARVEY expressed the feeling of the Conference in his remark that while most of us strongly desired to see a joint Training College, we felt the time for its establishment had not yet come.

The Rev. THOMAS MOODY, A.B.M.U., Lukunga, followed with his paper, which was as follows:—

Comity.

I WOULD have preferred a paper of this kind to have been prepared by one of the older brethren, but as it is they can take it out in the discussion. There is nothing in this paper which cannot be found in the Ecumenical Report of 1900, and in the annual reports of the Foreign Mission Secretaries that meet annually in January in N. Y. City of the U. S. and Canada, and also of the reports of the Foreign Mission Secretaries that meet annually in London, in June.

COMITY: Definition: Unity and Co-operation in Mission Work.

I. Division of Territory.

(a) That is, any evangelical society contemplating work in the Congo Independent State ought to first consult with this General Conference as to where it would be best to open up new work. And a committee of this Conference, with the representatives of that society, choose a field, so that there will be no encroachment upon any existing work.

An illustration: the work in Cuba and the Philippines. The representatives from the different societies contemplating work in Cuba and the Philippines first met and consulted together, and prospective fields were assigned.

(b) That, as a rule, the first society in a given field should be allowed to work that field without encroachment from any other sister society; that is, a society holding and preaching the evangelical faith. Every society and every station ought to have a field large enough in which it can expand and enlarge its legitimate work. And

not as we are in some places on the Lower Congo, hedged in by one another. We have four Societies working on the Lower Congo, and forty tribes on the Upper Congo without the Gospel. That is not Comity, nor a wise distribution of missionaries.

2. Church Union.

That is, to acknowledge the Christians of other Societies, and give and receive letters of dismission.

3. Finance.

A uniform basis of remuneration to the native preachers, teachers, and evangelists, so that there will be no temptation to leave one Society and go to another.

4. Education.

We all believe that a rudimentary education is good for all. But how far it is wise to educate the natives at each station, or how far each Society ought to carry on higher education, is not yet settled.

The time is coming when we ought to have a good central training school for the best men from all our Missions on the Lower Congo. A course of at least three years with one or two foreign languages. And connected with it there ought to be a doctor and a hospital. They need instruction in simple remedies and hygiene, how to take care of themselves. The natives will sweat in coats through the heat of the day, and take them off in the evening.

5. Translation and Publishing.

The best linguist from each Society ought to be appointed for translation work, and then confer together and have the Scriptures published, so that they can be used in all sections where that language is spoken. In this way, instead of perpetuating differences they would be minimised. And we would have one common medium of communication in each tribe. An illustration. As the King James' version has unified the English speaking people, so a common language would help to unify the tribe. We want also to make a literature that will be common to all. Text books of various kinds. Commentaries and other books. This will be a great saving in men and money, as a larger number of the books will be printed and consequently sold for a lower price. In the Ki-Kongo there are already a dozen books published by the S.M.S., besides the Scriptures, and about the same number by the B.M.S., and some also by the A.B.M.U.

6. Transport.

Co-operation in receiving and sending off passengers, and in the use of steamers on the Upper River.

7. Polity in Discipline.

(a) A member put out of one church ought not to be received into another without inquiring into his moral character, or testing such a one.

(b) A teacher or preacher leaving one mission ought not to be received into another mission without strict inquiry into his past life.

8. *Missionaries leaving and joining other Missions.*

We are under obligation to render the Society that sent us out the usual term of service. And even then it is far better to wait until one goes home and has rested. He will be better able then to look at all sides of the question and no doubt make the wisest choice.

In regard to single women, some boards require their signatures before they are sent out, that they will remain single for a definite period of time.

A word in closing. Those of us who have lived in Congo for several years, and have kept our eyes and ears open, know that in some of these things we have made progress and are still making progress. And the aim of this paper and Conference is to make still further progress.

The Rev. J. R. M. STEPHENS, B.M.S., Wathen, opened the discussion. He found himself in agreement with the different points raised in the paper, and proceeded to urge that churches working in the same language should have the same rules, because now a member of one church desiring to be transferred to another church has to submit to different rules which may be more stringent or not so binding as those he has been accustomed to.

This causes confusion in the minds of the Christians. The same rules would also help in disciplining members, the same methods being followed.

He advocated some general agreement as to the pay of evangelists and teachers working under similar conditions, and felt that no teacher from one mission should be engaged by another mission without first communicating with his former pastor. In brief, he urged for the unifying of methods of work on the Lower Congo.

In the discussion it was suggested that in the event of church members visiting the district of another church they should have something in writing to indicate their fitness for communion. It was felt to be very important that no person coming from a district where it was known he was in touch with missionary influence should be baptised at another mission centre before enquiries had been made concerning him.

Saturday, January 30th, 1904.

PRAYER MEETING at 6.30 a.m., conducted by Rev. INER C. WICKWARE, C. and M.A., Kinkonzi.

Fourth Session, 8.30 a.m.

A hymn was sung, and Rev. A. STONELAKE led in prayer.

The CHAIRMAN made some remarks upon the critical state of affairs in Congo, and suggested that we should consider "the Congo Government in relation to the People."

Mr STEPHENS proposed, Mr STAPLETON seconded, "that we proceed with the next paper, No. 10, and afterwards to take the subject down in the name of Mr Vass, viz., 'Present and Future Spheres of Labour and Possible Limitations,' and then to discuss all that may be deemed necessary in reference to the present state of Congo affairs." Carried unanimously.

The paper contributed by Rev. A. E. RUSKIN, C.B.M., Bongandanga, who was unable to be present, was read by Rev. S. Gilchrist. The subject allotted to Mr Ruskin was—

Itinerating Work : How to reach Untouched Districts.

THE itinerating missionary must be prepared to rough it, to encounter difficulties, to suffer annoyances and discouragements, and to exercise unbounded patience and perseverance. He does not go to teach some old dogma, or to explain a doctrine or theory, but to present to the people with whom he comes in contact a living, present, all-sufficient Saviour; and being constrained by the love of Christ, and believing that the old Gospel is still the power of God unto salvation, he will persevere in spite of difficulties, and his efforts will be rewarded.

His strength, both physical and spiritual, will be much taxed: it, therefore, behoves him to be discreet and watchful, that he may not overtax himself physically, or become negligent as to his own spiritual welfare. One temptation which should be guarded against with all carefulness is to set out, as we have seen some do, without having made sufficient preparation. Whether the journey is to be undertaken by land or water, sufficient food, cooking utensils, medicines, bedding, and change of raiment should be taken, according to the length of time to be occupied. By overlooking these preparations, he may endanger his health, and thus unfit himself for future service, as some have already done.

The people living round the mission station are fairly conversant with the white man's phraseology, and theological terms in general use; but in far off towns this is not so. Therefore, in order to be successful in itinerating work, one must have a fairly good grasp of the language spoken by the people; more especially as many of the audiences are likely to be women, who do not readily acquire the white man's idiom, even near the mission station. Moreover, the men and boys who accompany the missionary should at least be in sympathy with his message, and, if possible, an evangelist and some converts should be amongst the number. Otherwise, the natives, who judge of the efficacy of our doctrine by the actions of our followers, may disregard the message or treat it with contempt.

Having arrived at the town, which is new ground to him, the missionary must pay special regard to native etiquette, salutations, etc., for by neglecting some slight point the people may be set against him at the very outset, and because they are angry with him, will pay no heed to his message.

Personally, I have found it a good plan to make straight for the chief's place, calling for him by name, and after passing through the ceremony of welcome, I tell him that I have come with some good news for him, and relieve his mind by saying I do not require any welcome present. Should I find the chiefs in counsel, or discussing a palaver, I am careful not to disturb them; but tell them to finish their palaver, after which I will tell them the news. The palaver being settled, I request the chief to have his drum beaten, to call all the people, including women and children, together to hear what the white man has to say. Generally speaking, we get a good congregation in this way.

First I tell them what prayer is, and why we close our eyes during prayer. Once one of our missionaries was on a visit to an Ngombe cannibal town, and he asked the natives to close their eyes while he prayed. He closed his, and began to pray; but the listeners evidently thought he must have ulterior motives in making such a request, and when he opened his eyes, the entire congregation had disappeared into the bush! I then lead in prayer, very simply; but very seldom sing in these distant towns, as singing is always connected with play in the minds of our natives.

In preaching, it is best to lead up to the Gospel message by referring to the creation, the fall, the love of God to the world in sending His Son, who was born, suffered, died, rose again, and now sends us to them as His ambassadors to beseech them to be

reconciled to God. The glory of the Gospel is the principle of substitution, and this should be carefully explained and illustrated according to native custom. The similes and parables used should be suitable to the circumstances of the people to whom we speak. If they be fishermen, the parables should be of the river; if hunters, illustrations from the bush will be best understood; and should the audience be composed of women, cooking and garden work will furnish plenty of illustrations.

Before closing the meeting, it is a good plan to call upon one of the converts to speak; he will be able to verify much that has been said, and this goes a long way to convince the hearers of the truth of the teaching. When dispersing the people, it is well to make enquiries as to whether they have sick friends, as you have medicine to dispense freely, if necessary. In this way many opportunities are gained of individual dealing; and it may be remembered that actions speak louder than words.

The natives frequently come with complaints about the State, trading company, or taxes; but in case of minor palavers, it is best to avoid them. Should any glaring deed of injustice come to our knowledge, notes should be taken of particulars, names of witnesses, etc., and a report sent to the authorities. Knowing, as we do, that the native is naturally indolent, we must be careful to do nothing which would lead them to think that we would approve of their living in idleness, and we must maintain a neutral position as regards both State and trading companies.

Several meetings may be held in different parts of a town or district during one's stay, and in moving about from place to place answering salutations, and chatting with the people, a good deal of seed may be sown, which may bring forth fruit in the future.

At night we return to the hut set apart for us, and before leaving the town we should remunerate the man to whom the hut belongs, and who, courteously, lent it for our use.

I have had some considerable experience in itinerating work, having made no less than six long journeys up the Bolombo River, which it was my privilege to open up to the Gospel, and several journeys on the Upper Lofoli, being the first missionary to visit that part of the river, and the first white man to land at Enkuci and the towns above it. Altogether I have travelled over 4000 miles in a native canoe, besides making occasional trips in available steamers. I have also made several itinerations by land in the Mongo country at the back of our station here, and among the Ngombe tribes: and my testimony is that in seeking to bless others, I have been blessed myself. I think there is no kind of work which brings more joy to the worker than that of itineration in the regions beyond his station.

One does not always see results on the occasion of the first visit to a town or district, but the first paves the way for subsequent visits, and once an entrance is obtained and an interest awakened, the work must be followed up. The entrance is obtained in some cases much easier than in others, as I have proved by personal experience. On three separate occasions, in seeking an entrance to the towns of fierce and warlike cannibals, I was barbarously attacked, and my life threatened; but in the

providence of God, I was spared, and have since received a warm welcome in some of the same towns.

Results also vary: as some towns are more ready to hear than others, so some yield to the influence of the Gospel more readily than their neighbours who may have shared the same opportunities. But results are not lacking, and some of our brightest Christians at the back of Bongandanga are those who have been blessed through our visits, and who, humanly speaking, would never have heard the Gospel but for the oft repeated visits of the itinerating missionary.

The Rev. H. ROSS PHILLIPS, B.M.S., San Salvador, was to have contributed a second paper on this subject, and apologised for having failed to write one. He, however, contributed the following: He took it that the scope of the subject was to deal with how best to open the untouched districts still in our own areas of influence, not the general question of starting new stations. He was not in favour of trying to "talk people into" having a teacher in comparatively unknown districts. They may agree without understanding what they are acceding to. He agreed that the boarding school system was a great means of influencing out districts by the boys and girls returning to their towns saturated with the Gospel teaching, and thus preparing the ground for future work. He emphasised the value of medical work in winning a way for the missionary in untouched districts, and those who had come long distances to the station for medical help would welcome the missionary later in their towns. He also laid stress on using natives for this forward work, but felt they should have careful teaching not to antagonise the people by preaching a gospel of "do nots," but to preach the forgiveness of sins, and also to be very tactful in introducing the Gospel, not even singing or praying in heathen gatherings, until they understood more of the purpose of the preacher.

The Rev. T. MOODY, A.B.M.U., Lukunga, was the opener of

the discussion on these papers, and had prepared a paper, which was as follows:—

The Best Way to open up Untouched Districts.

This paper deals with untouched districts on the Lower Congo.

1. *The District.*

It includes from Kimvika to Leopoldville on the south bank, and from Banana to Brazzaville on the north bank, and extends inland on both sides of the river about 100 miles.

We have four Societies working among the Bakongo—the B.M.S., A.B.M.U., S.M.S., and C. & M.A.

(a) South Bank. The B.M.S. and A.B.M.U. are working from Kimvika to Leopoldville, with some out-stations on the north bank. The A.B.M.U. have a district between Palabala and Kimvika that is not yet (occupied) worked, but that can easily be done as it is only a distance of 100 miles, which leaves only 50 miles for each station. Some stations on the Lower Congo have their work already reaching 100 miles. The B.M.S. at Wathen have a large field with a large staff of workers, and have already reached the borders of the Portuguese territory. And Mr Frederickson, of the A.B.M.U., at Kitiwa, also reaches down into the Kwango district, and not far from the Kwango River.

(b) North Bank (Congo State Territory). This is occupied principally by the S.M.S. and C. & M.A. The S.M.S. have one station on the south bank at Mukumbungu. The C. & M.A. occupy the lower section from Boma until they reach the S.M.S. And the S.M.S. have crossed the Luozi (the Luozi is opposite the Lukunga where it flows into the Congo). They have a station also at Kingoyi near the southern border of the French. Lukunga has two out-stations on the north bank. The French Congo from Manyanga to Brazzaville is the only unoccupied district in all the Lower Congo. The fact is we are continually crossing one another's path, and our evangelists meet one another in their touring. I should say at the present that there is no place on the lower river where you could put a new station, except in the French Congo between Manyanga and Brazzaville.

2. *The Best Way to open up Untouched Districts.*

As you already know there are two methods.

(a) First, that in which the work grows from a central station, and the converts are impressed with the responsibility of carrying the Gospel, to not only the people in their own towns, but in the regions beyond. And the missionary gathers around him and in school the best of these men, after they have fully proved that they are called of God to preach, and then with a year or more of training under the best teaching and inspiration of the missionary, and partaking more of the missionary

spirit, they go forth and open up new districts where the missionary himself has not been, and in towns and districts where they will not receive him. Now, if you can get such men, why I think that is the best method, but all of us cannot get such men.

(b) Second method. Is that by which the missionary not only preaches to the people that are near him, but he also makes extended tours, and in that way finds men in far away towns whose hearts God has touched. These men come to the station and are instructed, and are sent back to their own towns to live and teach the Gospel. Then, again, not all evangelists are able or willing to go into heathen towns and live, and stand all the persecution that awaits them. But the missionary himself must often be the first to go and gain a footing in the town, and then the teacher goes and carries on the work partly begun.

Now the main point seems to me to be this: to have faith that God will bless you in your work for Him whether it is by the first or second method. We cannot expect the native Christian to have faith greater than the missionary. It was by faith the walls of Jericho fell down (Heb. xi. 30). "This is the victory that overcomes the world, even our faith" (1 John v. 4). It is said of Barnabas that "he was a good man, full of the Holy Ghost and of faith, and a great multitude were added unto the Lord" (Acts xi. 24).

That is our work, brethren, to so live and preach that multitudes will be added to the Lord.

The general discussion that followed showed that great faith was put in the power of medical work to touch the hearts of the people in heathen towns, and make them ready to receive the Gospel, and many cases were cited to prove this.

There was a difference of opinion as to whether it was wise to place teachers until the people wanted them. One case was quoted where a teacher was placed in a town even against the wishes of the people, and in eighteen months 40 people were baptised. It was felt by some that there was a difference in putting a teacher into a town where he was not *asked for*, although tolerated, and in putting him into a town where he was *wanted*.

The CHAIRMAN summed up, and gave an interesting account of a native teacher named Paul who had done a great work in opening up a new district, showing the value of native agency.

The Rev. L. C. VASS, A.P.C.M., then introduced the next subject, "Present and Future Spheres of Labour and Possible Limitations." He said he had only recently been asked to take up this question, and had been unable to prepare a paper. He brought before the Conference how they were endeavouring to extend their work on the Kasai, and to obtain new sites, but could get no favourable reply from the Congo Government. He reminded us that other missions were similarly hampered in desiring to extend their work, and felt that some action should be taken. He then proceeded to refer to the serious state of affairs existing in Congo as to the oppression of the natives and great cruelties practised on them, and instanced some specific incidents.

A letter was then read by the Secretary from the Rev. J. H. WEEKS, of Monsembe, which told of a terrible condition of things in his district, referring specially to excessive taxation.

An extract of a letter from Mr RUSKIN, of Bongandanga, was also read.

Mr GILCHRIST told of the difficulties and hindrances they had in endeavouring to obtain a site on the Juapa, and also of excessive taxation. Much similar testimony was given by many of the brethren.

It was then moved "that a Memorial be prepared to submit to the King on the questions of the cruelties and oppressive taxation." Agreed to unanimously.

It was also resolved that a Committee, consisting of the Chairman, Messrs Morgan, Clark, Faris, and Stapleton, should draft such a Memorial and submit it to the next Session.

Fifth Session, 2.30 p.m.

After a hymn, and prayer by Rev. S. GILCHRIST, the Committee appointed to draft a Memorial to the King on the question of cruelties to the natives and excessive taxation, submitted the result of their conference. After consideration and making some alterations, it was approved, and the Conference unanimously agreed that this Memorial, signed by the Chairman and Secretaries, should be sent to King Leopold through the Governor General, and that copies should be forwarded to each Society represented.

The Memorial was as follows :

To His Majesty Leopold II., Sovereign of the Congo Independent State.

SIRE,—We, the members of Protestant Missionary Societies carrying on work in the Congo Independent State, and at present gathered in conference at Leopoldville on the 30th day of January 1904, while thankfully recognising the benefits which have accrued to the natives of the country in several districts, from the government of your Majesty, beg respectfully to draw your Majesty's attention to certain recent matters which have been brought under our notice by members of this Conference concerning the terrible treatment of the natives, chiefly in the districts of Bangala and Equator. The points to which reference has principally been made are the oppressive taxation and the barbarous methods of collecting india-rubber.

Solely on behalf of the natives in whom we are deeply interested, and in view of the alarming death rate in these districts, we sincerely pray that your Majesty may order such changes to be effected as will result in the amelioration of the unhappy condition of these your Majesty's subjects.

Signed on behalf of the Conference,

CHAS. H. HARVEY, *Chairman*.
J. R. M. STEPHENS, }
W. B. FRAME, } *Secretaries*.

Translation

As presented to the King through the Governor General.

À sa Majesté le Roi Leopold II., Souverain de l'État Indépendant du Congo.

SIRE,—Nous soussignés, membres des Sociétés Protestantes des missions installées dans l'État Indépendant du Congo, réunis en conférence à Leopoldville, le trente et unième jour de Janvier 1904, très reconnaissants des bien faits apportés aux indigènes du pays, sous le Gouvernement de votre Majesté, nous desirons tout respectueusement vous prier d'accorder votre haute considération à quelques membres de cette conférence, au sujet des mauvais traitements infligés aux indigènes, principalement dans les districts des Bangalas et de l'Equateur et tout spécialement sur le façon oppressive de les taxer et les méthodes barbares de recolte de caoutchouc.

Entièrement dévoués aux indigènes. et à raison de la mortalité inquiétante dans ces districts, nous prions tout humblement votre Majesté, de vouloir donner des ordres, à l'effet de voir apporter des changements et des améliorations dans la situation malheureuse de vos sujets.

Nous avons l'honneur d'être, avec le plus profond respect, de votre Majesté les très humbles et obéissants serviteurs.

Au nom de la Conférence,

(Signé) { CHAS. H. HARVEY, *Présidente*.
J. R. M. STEPHENS, } *Secrétaires*.
W. B. FRAME,

It was then moved that the following brethren should be appointed as a deputation to present the Memorial to the Governor General at Boma :—

Rev. C. H. Harvey, as Chairman of the Conference and representing the F.C.M.S.; Dr Sims, A.B.M.U.; Rev. H. Ross Phillips, B.M.S.; Rev. C. W. Lemoke, S.M.S.; Rev. T. Hope Morgan, C.B.M.; Rev. — Gardiner, C. & M.A.; Rev. L. C. Vass, A.P.C.M.; and that the Rev. H. Ross Phillips should arrange with the Governor as to when he could receive them, and communicate with the brethren. Agreed to unanimously.

Note.—The Memorial was duly presented to the Governor General at Boma on 1st March, and the Chairman, under date of 5th March, reporting on the interview to the Secretaries, says, "I have just returned with the representatives of the Missions from presenting the Memorial to the Governor-General. I am glad to say he received it cordially, and I believe it was sent to Brussels by the last steamer. In reply he said that the King was sending out Monsieur Malfet at once (expected steamer after next) with full powers to investigate such matters as were referred to in the Memorial, and to take what steps were necessary to get things on a better footing as regards the future. To him we may freely take any cases we may know of for enquiry, and any suggestions we should like to make in the direction of the amelioration of the condition of the natives he will take into due consideration.

The Rev. JOHN HOWELL, B.M.S., Kinshassa, then read the following paper on—

The Industrial Element in Missionary methods.

AN element is a first principle, an essential part of anything. The latter, rather than the former, is the meaning the word has to me in my subject. The industrial element is an essential part of missionary methods.

The first and principle element going to make the whole of missionary methods, is the preaching of the Gospel, but I venture to say that the industrial part is a necessity, whose rejection means loss, whose judicious blending with the other elements is required to produce a perfect whole. It is not a parasite clinging to, but an indispensable part of our methods, if we would be successful in our work amongst these people.

We are men whose aim and object is to bring to the natives, and teach them, the Gospel of our Lord and Saviour Jesus Christ. On this point we are in closest union.

To accomplish this, different methods are adopted; the needs and nature of the work determine them. Being wise we carefully study our people, discover their weaknesses, gauge their capacities, and shape our methods to meet their special needs. Who, having carefully studied the African, and striven to help him effectively, and effectually, could say that the industrial element in missionary methods is not an essential to true and lasting success?

Nothing should be left to chance; no ill-conceived, and ill-wrought method should find an entrance into our order of work. We should study our work as a whole as well as in detail, and I cannot but think that whoever does so will see that industrial work is very necessary to counteract a great weakness in the character of the natives, viz., laziness. There is but one Gospel unto salvation, but the gospel of work is unto godliness.

Work is imperative to good, clean, healthy living, spiritually and physically. It is a duty to God and to men, and should be one of the greatest pleasures in life. Not to work is a sin. A lazy man is a sinful one. Can you get a native to believe this, unless he has been taught to believe it? Scarcely, I think. But, after all, they are not so much to blame; they have been taught to be lazy as their fathers were. A lazy man may be a Christian, but a very poor one, a dwarfed one, one in danger, about whom you are ever fearful.

The acceptance of the Gospel does not make the people love work. It is the beginning which tends towards that, and helps very much that way, with a little training. Converts should be told that laziness and Christianity are not compatible, and there is no better school than the industrial to teach this. Fearing that this important part in our methods does not get justice, I would urge attention to it, and say, Let every convert plainly know the sinfulness of idleness, and its fearful fruits.

Are we true methodists, wisely and carefully working in ways that are in harmony with our evangel, and which will call down upon us the benediction of our Master? I am sure that He who knew the inside of a carpenter's shop, as well as the inside of a synagogue, and who wrought in the one as well as taught in the other, recognises the need for this kind of work, and will bless every effort put forth in the right spirit, in the direction of industrial training.

What should be the character of the work?

It should be spiritual, its first aim and object to help toward God and holiness; everything else should be subservient to this. Here, I think, is the point of danger, lest too much attention be given to the financial side of it, thus endangering the spiritual. My first thought would be not to make a man a good craftsman, but a good Christian; the former will not suffer because the other be first. "Seek first the kingdom of God and His righteousness" would be my "colours paled to the mast." A good Christian is exceedingly likely to be a good workman; a good workman may be far from being a good Christian.

Its results should be godliness. Taking the teaching or the Sunday into the days of the week, into every vocation in life, to the forge, brickyard, shop, and garden, the places where it is so much needed. Practical godliness is what we want to see.

By whom should this work be done?

There are two kinds of teachers, the professional and the amateur, the former taking the trade he knows and teaching it thoroughly. Naturally such a man must

be the best teacher, producing the best results. The latter with difficulty teaches but the beginnings, and these imperfectly, but still he strives to serve the crying need by making himself acquainted with the rudiments of a trade, and passing on the knowledge. I am inclined to think that for the present the amateur serves the need best. The slackness of any society to launch out a big establishment, and the difficulties in the way of amalgamation for such purposes, places the possibility of an industrial training school on an ideal plan at a very remote date.

It can be done by missionaries making it their business to learn something of a trade, choosing one congenial, if possible, and for the sake of these poor folk doing what they can. An hour a day at such work will not do anyone any harm, possibly a great deal of good. It may tempt a torpid liver to newness of life, or a spleen to return to normal conditions. Most efforts put forth in helping others result in blessing to oneself. It needs determination and push, I know. A well-known Birmingham man—who was a member of Dr Dale's church—as a young man, wished with others to learn music, but no teacher was forthcoming; thus a very real difficulty presented itself. He, however, offered to become teacher, and was accepted. Going to the music teacher on the Wednesday for his lesson, he would on the Thursday give the same to his class. Sometimes some of the cleverer members would ask a question about the beyond, and was at once severely told that "sufficient unto the day was the evil thereof," "next lesson, gentlemen, next week." Thus, with such determination, must the difficulty be overcome here, if this important element in methods be put into operation.

Where should it be done?

A great deal can be said in favour of, and much against, a big establishment. I am inclined to think that here, under present conditions, a little on every station is preferable, a small establishment, in connection with the other work, an example wide-spread as the need. I admit that it is not the ideal way, but taking everything into consideration I think for the present it is the best.

What are the results?

(1) Work for idle hands which daily are being trained to usefulness, and daily the hatred of work is being turned into a growing liking for, or at least a toleration of it. Industrial work is not a mere manual thing; not thoughtless automatic action. It is a combining of the physical and mental, an extremely necessary combination here in a country like this. It occupies the mind, taking it from indolence and vice to something better, possibly to purity and holiness.

(2) A trade not only ennobles the man, but also brings grist to the mill. "Old things have passed away." The old native ways of getting a living are gone, or at least most of them. This may be a very secondary thing, and many may say it is not in the province of missionary effort. It may be said our work is the preaching of the Gospel, the salvation of the souls of the people. But what about keeping them saved? Here industrial work steps in, finding something good for hand and mind to

do, and is an antidote of the best character for the poison of idleness, which proves so disastrous to the church.

Industrial teaching has been successful in producing better houses, which have proved to be better for health and morals. A decent little table, a plate or two, a spoon, knife, and fork; some of these may be placed to the credit of industrial effort. "Ah! Europeanised!" say some. The time was, however, when our forefathers squatted on the ground under a few boughs, and baled out their food from the same pot. We have ceased to follow their example. Even the greatest enemy to a few fathoms of cloth and the knife and fork doctrine, has no desire to return to the customs of his forefathers.

Summarised, what I have said may be stated thus:—

The industrial element is an essential part of missionary methods.

There is a clamant need for such work, whose character tends to godliness and industry; whose aim is the spiritual, mental, and physical uplifting of the people, carried on by men who are able, or who have acquired ability to teach; who wisely choose crafts useful to the people, and possible to be taught by himself.

Industry, taught at many centres, will distribute its helpfulness over a wide area, and will produce fruits unto industry, morality, and, best of all, unto godliness.

The Rev. L. C. VASS, A.P.C.M., Luebo, opened the discussion, and remarked that it had been well said, "the idle brain is the devil's workshop." He was in full sympathy with the paper, and would like to see the industrial branch of our work kept well to the front.

All who took part in the discussion were agreed as to the importance of developing the industrial element, and bore testimony to the great improvements already resulting from it. Better houses are being erected by the natives, and the chair, table, plate, and spoon are taking the place of articles more primitive.

That the natives, male and female, are thoroughly capable of being instructed in industrial work was amply demonstrated. One brother was good enough to inform us that the well-made drill suit he wore was made by the girls at Ikoko, and Mr HOWELL, in closing, drew our attention to two fine writing tables on the platform—the work of native lads. Were fuller demonstration

sought it was present in the handsome brick building in which we sat.

Two brethren contributed papers on the subject of language, but were unable to attend the Conference.

The first by the Rev. C. N. BORRISON, S.M.S., Kinkengi, was read by the Chairman, and ran as follows:—

Language.

LANGUAGE is a large theme. I cannot treat it satisfactorily. My field has been among the Mazinga and Bwende districts. But my time has been too short.

In learning languages, I have found it important to get up the vowel sounds correctly, also to follow this simple rule: to write the same sound with the same letter everywhere. Perhaps it may be one open and one accented pronunciation, but no more.

It seems to me to be incorrect to use the apostrophe (') instead of a vowel in vowel elision, especially when in some districts two distinct sounds or tones are used. The apostrophe may be used in the dictionary, poetry, and declamation, but not in common reading books for readers who are not very clever.

The consonants are changed very much in some districts—for instance, *y* and *b*, *v* and *h*, *k* and *c*, *t* and *ç*, etc. In some places *k* or *b* are replaced by a soft sound. It will be difficult to fix a rule for all this. But the dictionary may contain all the dialects, and you will know how to use the certain dialects when you meet the different people.

Perhaps it will surprise the philologist to see the correctness of the Congo languages without the article. But it is owing to the important prefixes.

When used to articles in our own language, we can scarcely believe it will do to leave them out; but it does very well. Trying to find something like an article in some dialects we discover that it is only a prefix with a certain pronunciation. In other dialects they are distinctly pronounced.

In fixing new languages I found the difficulty is that we are bound too much to the grammar of our own mother-tongue. I mean it is more easy to speak and write Swedish or English with Flote-words than to produce the correct Congo language.

The Rev. JOHN WHITEHEAD, B.M.S., Lukolela, also contributed a paper which was read by Mr Stephens:—

Language.

I HAVE been asked to write about *Language* and must do my best to fulfil the commission, although I fear my insular views are but of little value. I would remark that the subject of *Language on the Upper River* is very much more complex and difficult

than it is on the Lower River. In an area equal to that monopolised by the Lower Congo language are many *differences in vocabulary and grammar* which will not harmonise, do what you will. For instance, a word on the north bank which means "to seek," means at Lukolela "to cut close" and "to beat out so as to sharpen," and again just behind Lukolela it means "to love." Grammar comes in to play skittles with words which may have similar meanings, as, for instance, a Bobangi Subjunctive Present is a Lomongo Indicative Present and an Mpama Indicative Past, and in Monsembe something else, I believe. The Lomongo Indicative Future Indefinite is the Mpama Indicative Present. The Indicative Present in Monsembe is the Mpama Indicative Perfect with a strong stative effect. The Bobangi Indicative Past is in Mpama always re-toned to signify the Indicative Future Definite. The Bobangi Subjunctive Present Continuative is the Mpama Indicative Past Continuative and the Lomongo Indicative Present Continuative. In the Negative constructions there is a lively perplexity. In Bobangi the Negative construction is like the two jaws of a vice and grips all that comes between. In Lomongo I see the Negative gets in among the Tense Formatives and upsets them a bit. In Mpama one initial syllable on the verb damages an otherwise positive statement. It would be possible to multiply examples from the languages touching on the Bobangi and Mpama ones such as the Moi, Basengele, Batende, and Ntomba languages.

But the difficulty for the most part has been swept away by the writer of the preface to a recent work by Mr Ruskin on the Lomongo Language. He says, "the tribe which speaks the Lomongo language is one of the largest in the Congo Independent State, and although it is impossible to say precisely how many they number, yet we know (?) there are several millions (!!) of them inhabiting the country enclosed by the great horse-shoe bend of the Congo—a territory as large as Germany." The language is somewhat ambiguous, but a casual reader takes it to mean that the horse-shoe bend of the Congo is as large as Germany, and this is the country occupied by the Lomongo speaking people. A march across country from Leopoldville to Nyangwe, and a canoe trip back again to Leopoldville are made, and thus the Lomongo country is encompassed. I think, however, in that area it would not be difficult to find at least 30 languages totally different from Lomongo. But squeezing up the Lomongo into the area most likely occupied by them (say about 20 square degrees), and granting that this area is twice as populous as the half of a square degree that I know something of, the brethren of the C.B.M. will have a difficulty in getting more than 600,000 people into their region, while for the whole bend as large as Germany my arithmetical notions refuse to dot the surface with more than 3,000,000 people. It takes a lot of natives to make a million.

My parish of Lukolela is about half a square degree and contains two languages, one riverine—Bobangi, one inland—Mpama. The Bobangi is broken northward before terminating at Irebo by the Ngombe, and southward before reaching Bolobo it is broken by the Moi and Batende languages, and again from Bolobo by the Moi. The Mpama begins at the nearest point to the river about 2 hours' tramp from

Lukolela, and reaches south to Nkondi where the Moi language intervenes, towards the river. Eastward another language is reached at or before Mpenge; passing thence northward to Mbondo the Mpama language is again reached which continues northward to Bokondo, where the language touches on Ntomba, thence towards the river it first touches on the Losakani and then on the Ngombe. On the north bank a short distance behind French Lukolela there is a Mongo language, and a strong dialectic variation of Bobangi is found at Bonga, while lower down the river in and out of the Sanga delta is the Likuba language, and not far from that the Mbosi have their peculiarities. All these are now further embellished with quotations from what the natives believe to be the "white man's language." Then notwithstanding all this fine field for linguistic exploration the ingenious youths of a neighbouring station invented a method of disguising their language by taking the last syllable of a word and making it the first. This spread to my station, and we only discovered what was going on by noticing one day a lesson in the same written on the blackboard by a class teacher in the school, when, needless to say, this new youths' slang was put a stop to.

I suppose a similar state of the languages exists at most other places, and I am afraid Mr Bowen's preface (referred to above) will not have helped us very much to solve the problem.

If there is to be anything done of value in *preparation* for the *future* work more must be done in the way of *unification*. The smaller languages must be swallowed up by the larger. The Mission occupying each large district should settle at the earliest date the permanent language. I suppose the Bobangi should swallow up the river from the Pool to Bumba or even Basoko, for its only rival is what the natives of my district know as "Bulamatale," or, as some white men term it, "Bangala." Whether the Lokele of Yakusu has voracity enough to swallow the district above or below Basoko to Stanleyville the brethren in that remote region will be able to say. I heard, however, a short time ago that the Lokele has only one tense, and it will take a Paganini to fiddle tunes on that.

The translations of books and the printing of editions for 200 or 300 dying people in not economy of labour or talent. The C.B.M. seem to have settled at last their district for the Lomongo, and that is a grand step towards permanent work. No doubt the smaller languages must be studied, and perhaps some smaller books printed in them to give the natives a stepping stone to the permanent.

But when a language has been settled for a district, what sort of *translation* should be made of the Chief of books? For a long time I held the opinion that the most literal that the fully idiomatic use of the language would allow should be made. Then recently I began to think that perhaps two translations were needed, one a feeble thing with only the smallest collection of forms and words that could be used, paraphrasing here and there to escape burdened sentences and reducing the number of synonyms by adopting some one to represent the group. It was a question which should come first; my own mind went in the direction of the full one, while

circumstances seemed to point to the feeble one.

Then in the *orthography* of our work in reducing the language to written form I plead that we should carefully make a *distinction* between *Particles* and *Formative Syllables*, for I fear the distinction is not sometimes kept as sharp as it should be, leading to two extreme errors. Let the term *Particle* denote only such syllables or vowels as are concerned in the formation of sentences, for particles are sentence makers, and are subject to the rules of syntax; but let *Formative Syllable* denote syllables or letters as are concerned in the formation of words, and such will be subject to the rules of etymology. By disregarding these notions two errors have been made. One, a Lower River one, which I have not yet noticed on the Upper River; the other an Upper River one, which I have not noticed in any samples of Lower River work. Maybe in both cases syntax and etymology became so seriously involved in the last throes of college or other life as to make these mistakes somewhat pardonable. I notice in some of the Lower Congo work *several words* are *telescoped* into one another without even the flange of a hyphen to break the length, as "banababato" (children of men), and sometimes I have seen the monotony of the length broken by the ornament of a capital letter right in the middle of the telescope's length as "banaba-Nyambe" (children of God). I can clearly shew that the Particle and the Formative Syllable are recognised as two different things in Bobangi by means of the tones. But others have gone on the Upper River almost to the other extreme; they have *disintegrated the verb*, and endeavoured to make its etymology a thing of syntax. Every Bantu verb that I have had any experience of in all its finite forms is inflected as to person, number, tense, and mood according to etymological rules in the same way as in Greek and Latin and in English and French, although in the latter two the full and independent expression of the person is required by syntax. What student, what schoolboy would thank his master to write down the classics with the personal, temporal, and modal modifications straggling separate from the verb roots? It would look more interesting than helpful to see the Greek Pluperfect written with the augment, and the reduplication and the termination wandering apart from the verb stem, and there is precisely as much sense in chopping off the personal nasal prefix from the verb in any Bantu language as there would be in trying to separate the Greek aspirate so necessary to the Perfect tenses into its constituent parts. It could not be done. Then how can such an attempt in Congo facilitate the attainment of a Bantu language for anybody when all our training is dead against it? It must puzzle the natives to have all those lonely m's and n's all over the page. It is a simple question to ask and not difficult to answer, namely, "Is this a Particle or Formative Syllable? is it concerned in sentence or word building?" But *all* the translations in Lower Congo, Bobangi, Ntomba, Monsembe, Bopoto, Swahili, Uganda, and, I believe, Lokele, are all *opposed* to that treatment. It is all very well and the right thing for a painter to study in his study anatomy, but when he paints his picture he surely would not think of painting nose, eyes, mouth, ears all detached from the face. As a painter with his portrait so we must do with our verbs; if the principle of disintegration be

maintained then let us be consistent and chop off the suffixes as well, for these are governable by the same rules as the prefixes, and further chop off all the unipersonal prefixes of the nouns and adjectives and other qualifying words, for verbs agree with their subjects in the third or unipersonal form just as much as adjectives do. Why our brethren of the C.B.M. depart from the true and scientific method and say it is better for their missionaries so to do, I cannot understand.

I would like to say something also about the *vocalic treatment* of the languages and the *choice of accents* where such are needed. One should first of all note the *distinction* between *accent* or stress and *quantity* or raising and lowering the tone or shortening and lengthening the vowels. To assist anyone to analyze the vocalic system of these tongues I suggest the study of the vowels in Pitman's Phonographic Shorthand. I have prepared a diagram to illustrate a consistent system for vowels of these languages which is based on the system and also on the relation of one vowel to the other according to the position of the frontal organs—the lips, palate, and tongue.

I suggest that the *acute accent* be *always* and *invariably* used for *accent* or *stress* or *pause* of the voice; the *long and short accents* be used on *a, i, u*, and on the *e* and *o*, which are *nearest* the *a*, in sound formation, and the *circumflex* and *dieresis* on the *e* and *o*, which are *nearest* the *i* and *u* in sound formation. The treatment which euphony demands for the circumflexed and dieresised *e* will be found to be similar to that demanded for the circumflexed and dieresised *o*, and the long and short *e* will be found to have the same treatment required by the short or long *o*. Otherwise cross rules will be inevitable. I am in favour of a more liberal use of the accents to assist the readers, although I know I am not in agreement with many of my colleagues on this matter. Lowered or raised tone in the vowels I regard as approximations to our ideas of length and shortness of vowels.

I trust that these remarks will be able to set the ball a-rolling, and bring out some useful suggestions for further advance in our great work.

Time did not permit of discussion on the papers, and so it was postponed till the next Session.

Sixth Session, 7.30 p.m.

The Session was opened with singing and prayer.

Mr BENTLEY reported that the small Committee appointed to consider the question of tutelage of orphans had met, and they advised the missionaries to carefully watch for any cases which seemed to infringe the law.

A discussion then followed on the language papers read at the previous Session.

Mr PHILLIPS gave a report on the Language Conference held at Mukimbungu in June 1903, to endeavour to agree on common list of words for theological terminology, the names of the Bible, and other matters, which should help to unify the language.

Mr WESTLIND reported that all the things recommended by the Conference at Mukimbungu were agreed to by the S.M.S. It was hoped that, as the Conferences held at Wathen and Mukimbungu were so successful, the brethren who had met would meet again, if possible, with any others they desired to add to their number, and continue their valuable labours.

The upper river brethren congratulated the workers on the lower river on the progress made, and trusted something might be done in the same direction for the upper river.

There was an interchange of opinion as to the advisability of using the State "Bangala" language, as it is termed, a mixture of other languages, but which is now much used all along the river.

Mr STAPLETON had recently published a Comparative Handbook of Congo Languages, and also a small book of this "Bangala" language, and he had made free gifts of these to members of the

Conference. It was proposed, seconded, and carried unanimously, that a hearty vote of thanks be accorded to Mr Stapleton for his kindness, and of congratulation on the completion of these useful books. Mr Stapleton replied, and referred to the very wide area in which the "Bangala" was known, and he congratulated the C.B.M. on the large number of people who could be reached by the language they had adopted.

The Rev. W. HOLMAN BENTLEY, B.M.S., Wathen, followed with his paper on—

Sunday Markets and the Congo Week ; how can it be brought into line with the Christian Week.

THE four-day week of Africa, clashing constantly with the Christian week of seven days, is a great cause of trouble, especially so in this country where markets are regulated on this four-day plan. To change the arrangement would be simple if the whole country were Christian, but the heathen majority, and the complications which would result in the case of markets, frequented by people from far, or in such markets as Makwekwe, near Wathen, which depends largely on the traders from the French Congo, render the local authorities chary of making any change. At present the markets which fall on the Sabbath are attended by those who are indifferent to our teaching ; but this is a great detriment to the markets, and the heathen portion of the population are conscious of it, and wish for an adjustment, if possible, apart from any question of right or wrong. The last attempt near Wathen originated in the heathen section, but failed.

The adjustment of one small district on the Lower Congo will be of no use, because they are all inter-related.

Various attempts have been made ; one may be mentioned which was adopted at the first language conference : the days were to be named Lumingu, Lundi, Madi, Makedi, Zedi, Vandidi, Nsabala. This has not taken. The numbering of the days which is in vogue is a wretched system, for it makes Sunday the seventh day and Monday the first. At San Salvador they call the Monday Segunda feira, which means the second day, and yet they call Tuesday Kiezole, the second day. Two days with the same name. This is the climax of absurdity. Do what we will we cannot alter this wretched system of count ; so counting is out of the question.

I have a proposal to make which will leave the system of the native markets untouched as far as the native names and succession goes, but three extra days are added. For Sunday, Lumingu is known everywhere, if even some may not know exactly when it falls each time. Nsabala for Saturday is about as well known. Monday

(Kiamunde) is known as the day after Sunday. My proposal, then, is that the Kongo week run at is does with Nsabala, Lumingu, and Lundi to be added. It would run then Lumingu, Lundi, Nkandu, Konzo, Nkenge, Nsona, Nsabala, then Lumingu, Lundi, Nkandu, etc., thus adding three days to the Kongo week of four. In this way all the Nkandu markets would still be held on Nkandu, and Nsona on Nsona, but the intervals would be seven days instead of four.

I spoke of the matter to our Commissaire. He said that the ever shifting market day at Tumba was a great nuisance, and if any wise change could be made before the shift to Ngungu is made he promised to give the matter consideration if I would put it on paper. I have for some time drafted it, but have not sent it in yet. We might well ask the Government to make a law to that effect, and if you would empower me so to do I should be happy to do so.

Mr PHILLIPS spoke warmly in favour of something being done, and approved of the suggestion made in the paper as a good solution of what had till now been a great difficulty.

In expressing his hearty sympathy with the suggestion made by Mr Bentley in his paper, Mr STEPHENS moved "that the Conference approves of the proposal to introduce the new days of the week on the Lower Congo, and instructs Mr Bentley to write to the Governor and lay before him his suggestions." Mr MOODY seconded the resolution; and it was unanimously agreed to.

The Conference then had the pleasure of listening to a

MEDICAL LECTURE

by Dr TODD, one of the members of the Congo Expedition of the Liverpool School of Tropical Medicine, which was then at Leopoldville pursuing its investigations into the "sleeping sickness" disease. He gave a rapid survey of the history of this great scourge and the investigations of recent years, and explained the theory that the disease was caused by the presence of trypanosomes in the blood. They were still continuing their labours, and he hoped they would have something definite to

announce in the near future. He then very kindly answered questions which were put to him, and afterwards gave an account of the theory of malaria and its propagation through the agency of the anopheles mosquito.

Mr GRENFELL proposed, and Mr JOSEPH CLARK seconded, a hearty vote of thanks to Dr Todd for his lecture, to which all had listened with so much interest.

At the close of the lecture some trypanosomes were exhibited by Dr Todd in his microscope, when he gave much information to enquirers.

Sunday, January 31, 1904.

PRAYER MEETING at 6.30 a.m., conducted by the Rev. W. H. STAPLETON, of the B.M.S.

ENGLISH SERVICE at 10 a.m., conducted by the Rev. A. BILLINGTON, of A.B.M.U. This service was held in the Baptist Temple, Leopoldville. Mr Morgan had issued an invitation to all likely to understand and profit by the service. The invitation was well responded to, and State officers, traders, and English speaking coloured folks attended in such numbers as to fill the building. Our brother discoursed from Matt. xxvii. 22, "What shall I do then with Jesus which is called Christ."

CONGO SERVICES at 3 p.m. A service in Ki-Kongo was held in the chapel, and was conducted by brethren PHILLIPS, B.M.S., and WESTLIND, S.M.S.

A service for the natives from upper river stations was held on the beach at the same hour, and was led by the brethren in charge of the mission steamers.

There was a UNITED COMMUNION SERVICE at the close of these meetings, when missionaries and native converts joined in remembering our Lord in His own appointed way. The Rev. H. ROSS PHILLIPS presided.

Seventh and Last Session, 7.30 p.m.

After hymn and prayer, the SECRETARY stated that the Communion Service in the afternoon was partaken of by 99 believers, representing the following stations:—

<i>Upper River.</i>		<i>Lower River.</i>	
Bwemba, A.B.M.U.,	2	Leopoldville, C.B.M.,	9
Bolobo, B.M.S.,	6	Kinshasa, B.M.S.,	1
Bolengi, F.C.M.S.,	1	Kifwa, A.B.M.U.,	17
Ikoko, A.B.M.U.,	3	Wathen, B.M.S.,	7
Bonginda, C.B.M.,	9	Lukunga, A.B.M.U.,	3
Yakusu, B.M.S.,	1	San Salvador, B.M.S.,	1
—	—	Kinkonzi, S.M.S.,	1
	22		—
	—		39
	—		—
Missionaries, 38.		Total, 99.	

Though not included in the subjects to be discussed at the Conference, an opportunity was now given to the Rev. W. HOLMAN BENTLEY to speak on Temperance Work. He remarked that at Wathen there was a membership of some 1900 in the Temperance Society. This Society is connected with the organisation known as the International Society of the Blue Cross, having its headquarters at Geneva.

The Wathen branch is affiliated with the Belgian section, but the Congo section has grown so fast and become so large that the central authorities wish to create a national Congo section.

He stated that the Blue Cross Society had been taken up by other B.M.S. stations, and by other Missionary Societies on the Congo, and that the total membership is now considerably over 3000.

A special medal had been struck for use on the Congo, having a Blue Cross, the badge of the Society, in the centre.

The wearing of these badges is quite optional, but he could bear witness to the fact that they had been useful in interesting others, and, like the blue ribbon at home, he suggested they might save from temptation. He urged that where temperance work was carried on we should unite our forces in the Society of the Blue Cross.

Mr Bentley stated that he or his brethren at Wathen would be pleased to supply badges or give further information as to the working of the Society.

Several brethren followed, and spoke in appreciation of the movement.

Mr PHILLIPS asked the wishes of the Conference as to the printing of the Language Report. It was unanimously agreed that it should be printed and form a supplement to the Conference Report, and extra copies should be printed for Lower River missionaries.

A most hearty vote of thanks was accorded to Mr and Mrs Morgan for their unceasing labours to make the Conference successful in every way, and to all the ladies who had assisted them in the hospitality arrangements.

Mr MORGAN replied, expressing the pleasure it had been to Mrs Morgan and himself to serve the brotherhood, and his joy that all the meetings had been so happy and fruitful, and believed that great good would follow from them in future days.

A vote of grateful thanks was passed to the A.B.M.U. for the use of the beautiful edifice in which the meetings of the Conference had been held. Mr JOSEPH CLARK, in the name of

the A.B.M.U., acknowledged the vote.

All the writers of the papers were heartily thanked for their valuable contributions.

The Rev. G. GRENFELL proposed in an appreciative speech the thanks of the Conference to the Rev. C. H. Harvey for his services in the chair. Rev. S. GILCHRIST seconded, and it was heartily agreed to. Mr HARVEY, in replying, expressed his thankfulness for the high spiritual tone and earnestness which characterised all the gatherings.

The thanks of the Conference were accorded to the Secretaries for their labours, past and future. In replying, they hoped the brethren would be satisfied with the Report they would have to prepare, and be mindful of the difficulties in dealing in a concise way with so much matter.

A discussion ensued as to the date of the next Conference, and after several propositions it was finally agreed the next and Third Conference should be held in the second week in January 1906, and it was proposed and agreed that four days should be occupied instead of three, with only two Sessions a day, morning and evening, instead of three, thus giving more opportunity for social intercourse and an interchange of views, and for giving information on methods of work, etc., which there would not be time to deal with in the Conference.

Mr STEPHENS, in the name of the Wathen brethren, gave a hearty invitation for the next Conference to be held at that Station. The difficulties of the road journey for up river brethren were, however, considered too great an obstacle, and it was agreed that the next Conference should be held at Stanley Pool, either at Kinshassa or Leopoldville.

It was decided that the Legal Representatives of the various missions, with the Chairman, should be appointed as a Committee

to make all arrangements for the next Conference, and that the Rev. T. Hope Morgan be the Convener. Various suggestions had been thrown out by members of the Conference and in letters received from absent missionaries as to subjects to be discussed at the next Conference, and other matters, all of which Mr Morgan promised to make a note of.

After some discussion, it was decided that it would be of much benefit for a Conference Sermon to be preached at the next gatherings, and the Rev. C. H. Harvey was appointed as preacher. In the event of his being unable to fulfil the engagement, the Committee to appoint another brother.

It was suggested that if one of the next Conference days was a Sunday, an address should be in French or (and) Swedish, for the benefit of the white population at the Pool. It was also suggested that the Committee should consider the advisability of some Constitution for the guidance of future Conferences, and to prepare and submit it in 1906, if deemed necessary.

Mr MORGAN proposed, and Mr STEPHENS seconded, an earnest vote of sympathy with their brethren of the A.P.C.M. in the great loss they had sustained in the wreck of their steamer *Lapsley*. Unanimously adopted.

A hymn was sung, and prayer offered by the CHAIRMAN, and thus the meetings of the Conference were closed.

As the time approached when the missionaries must disperse to their several stations and homes, there was naturally a general comparison of ideas as to the value of the Conference itself. "Is it worth while?" was a question that had been raised by some who, it may be, gave undue prominence to the difficulties to be overcome in attending such gatherings in this country. The answer from those present at Stanley Pool this year was unanimous. Yes, it was for many reasons well worth while. The meetings had been highly successful, and certainly most

enjoyable. The papers read, on the whole, were good, and the discussions that followed elicited much that contributed to the general information. The light obtained upon some difficult missionary problems was worth much; but there were also opportunities of meeting for prayer and around the Word of God, of making or renewing each other's acquaintance, or of hearing about each other's work; while in some instances there was no doubt laid the foundation of true Christian friendships: all of which cannot but have an important influence on the future of the work at the stations represented. It is most desirable in every way that fellow-labourers in the same Gospel should not be complete strangers to each other. But this must of necessity be the case in this land of "far distances," unless there are opportunities made for coming together. One may, therefore, feel assured that the General Conference of Protestant Missions has fully justified its existence, and has come to stay—at least, this was the opinion of the members of the Conference of 1904.



REPORT OF LANGUAGE CONFERENCE.

LIST OF WORDS, etc.,

CONSIDERED BY THE

LANGUAGE CONFERENCE,

Held at Kimbundu (S.M.S.) from 22nd to 28th June 1903.

Where only one word appears, it is unanimously recommended; where no word appears in the S.M.S. column, the word in the A.B.M.U. column is to be understood.

Members of Committee.

A.B.M.U.—Rev. H. Richards.

„ C. H. Harvey.

„ T. Moody.

B.M.S.—Rev. W. Holman Bentley.

„ G. R. R. Cameron.

„ H. Ross Phillips.

S.M.S.—Rev. K. E. Laman.

„ C. N. Borresson.

„ S. A. Floden.

Chairman, Rev. C. H. Harvey.

Secretary, Rev. G. R. R. Cameron.

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
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Days of the Week.

Sunday -	Lumingu
Monday -	Kianzole	...	Kiezole
Tuesday -	Kiantatu	...	Kietatu
Wednesday -	Kianya	...	Kieya
Thursday -	Kiantanu	...	Kietanu
Friday -	Kiasambanu	...	Kiesambanu
Saturday -	Nsabala	...	...

Months.

January -	Yanuali	...	...
February -	Febuali	...	...
March -	Masi	...	...
April -	Apila	...	...
May -	Mai	...	...
June -	Yuni	...	...
July -	Yuli	...	...
August -	Angusti	...	...
September -	Sepetemba	...	...
October -	Okotoba	...	...
November -	Novemba	...	...
December -	Desemba	...	...

Parts of Speech.

Adjective -	Mpila	...	...
Verb -	Mpanga	...	...
Adverb -	Mpangila	...	...
Preposition -	Va-ku-mu	...	...
Conjunction -	Kangulwa	...	Kangilwa
Interjection -	Ngitukwa

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
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Punctuation Marks.

Comma -	Mvunda
Semi-colon -	Mvunda zole
Colon -	Mvunda tatu
Period -	Vundu	...	...
Exclamation	Ngitukwa (di- mbu kia)	...	...
Interrogation	Kiuvu (dimbu kia)	...	...
Brackets or Crotchets ()	Nkaku	...	...

Sundry Terms.

Letter (a, b, d, etc.)	Sonq	...	...
Chapter -	Kunku (Kapu)	...	...
Page -	Luse	...	...
Book -	Nkanda	...	...
Word -	Diambu	...	...
Verse -	Fulu	...	...
Paragraph or Section -	Ndambu	...	...

Arithmetical Terms.

Add -	Bundikisa	...	Bundakesa
Addition -	Lubundukusu	...	Lubundakeso
Subtract -	Katula	...	...
Subtraction -	Lukatulu	...	...
Multiply -	Bundulula	...	...
Multiplication	Lubundululu	...	...

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Divide -	Kaya	Kaba	Kaya
Division -	Lukayilu	Lukabilu	Lukayilu
Cipher -	Nkatu	Tempo	Nkatu
Figure -	Sono (kia ntalu)	...	...
Fraction -	Buku	...	...
Decimal -	Desima	...	...

Divisions of Time.

Second -	Sekundi	...	...
Minute -	Minute	...	...
Hour -	Ola	...	...
Day -	Lumbu	...	...
Week -	Lumingu	...	...
Month -	Ngonda, ngonde	...	...
Year -	Mvu	...	...
Season -	Nsungi	...	...

Metals.

Iron -	Sengwa	...	Tadi
Brass -	Ntaku	...	...
Lead -	Nzaba	...	...
Copper -	Nsongo	...	...
Gold -	Wola	...	Wolo

Geographical Terms.

North -	Node
South -	Sude
East -	Este
West -	Weste

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
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Books of the Bible.

Luwawanu Luankulu.

Genesis -	Tuku	Nkand'antetea	
		Mose	Etuku
Exodus -	Luvaiku	Nkanda wa-	Luvaiku, Nka-
		nzole a Mose	nd'ezole a
			Mose
Leviticus, -	Fuka	Nkanda wanta-	Fuka, Nkand'e-
		tu a Mose	tatu a Mose
Numbers, -	Ntal	Nkanda wanya	Ntal, Nkand'-
		a Mose	eya a Mose
Deuteronomy, -	Minsiku	Nkanda wanta-	Nsiku, Nka-
		nu a Mose	nd'etanu a
			Mose
Joshua -	Yosua	...	...
Judges -	Mimfundisi	...	...
Ruth -	Lut	...	Mfundisi
Samuel -	Samuel	...	...
Kings -	Mintinu	...	Ntinu
Chronicles -	Lusansu	...	...
Ezra -	Ezla	...	...
Nehemiah -	Nehemia	...	Nekemia
Esther -	Estel	...	...
Job -	Yob	...	...
Psalms -	Minkunga or		
	Tumbu	...	Nkunga
Proverbs -	Zingana	...	Ngana
Ecclesiastes -	Mpovi	...	Kimpovi
Song of Songs -	Nkung'a Minkunga		Nkung'a Nkunga
Isaiah -	Yesaya	...	...

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Jeremiah -	Yelemia	...	...
Lamentations	Maniongo	...	...
Ezekiel -	Yezekei	...	...
Daniel -	Daniel	...	...
Hosea -	Osea	...	...
Joel -	Yoel	...	...
Amos -	Amos	...	...
Obadiah -	Obadia	...	...
Jonah -	Yona	...	...
Micah -	Mika	...	...
Nahum -	Nahum	...	Nakum
Habakkuk -	Habakuk	...	Kabakuk
Zephaniah -	Zefania	Safania	Zefania
Haggai -	Hangai	...	Kagai
Zechariah -	Zakalia	Sakalia	Zakalia
Malachi -	Malaki	...	...
Luwawanu Luampa.			
Matthew -	Matai	...	...
Mark -	Mako	Malako (?)	Mako
Luke -	Luka	...	...
John -	Yoane	...	...
Acts of the	Mavanga ma	...	Mavangu ma
Apostles -	Zintumwa	...	Ntumwa
Romans -	Esi Loma	Bisi Loma	Esi Loma
Corinthians -	Esi Kolinto	Bisi Kolinto	Esi Kolinto
Galatians -	Esi Ngalatia	Bisi Ngalatia	Esi Ngalatia
Ephesians -	Esi Efeso	Bisi Efeso	Esi Efeso
Philippians -	Esi Filipi	Bisi Filipi	Esi Filipi
Colossians -	Esi Kolosai	Bisi Kolosai	Esi Kolosai
Thessalonians	Esi Tesalonika	Bisi Tesalonika	Esi Tesalonika

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Timothy -	Timoteo	...	...
Titus -	Tito	...	...
Philemon -	Filemon	...	...
Hebrews -	Ayibli	Bayibli	Ayibli
James -	Yakob	...	...
Peter -	Petelo	...	...
Jude -	Yuda	...	...
Revelation -	Lufukulu	Nzaikusu (?)	Lufukulu
Apostles.			
Simon Peter	Simon Petelo	...	...
Andrew -	Andele	...	...
James -	Yakob wamwa-	...	...
	n'a Zebadia	...	...
John -	Yoane	...	...
Philip -	Filipo	...	...
Bartholomew	Batolomai	...	...
Thomas -	Toma	...	...
Matthew -	Matai	...	...
James the son	Yakob wa	...	...
of Alphæus	mwan'a Ala-	...	...
	fai	...	...
Thaddeus -	Tadai	...	...
Simon the Ca-	Simon mwisi	...	...
naanite	Kana	...	...
Judas Iscariot	Yuda Iskariot	...	...
Paul -	Paulu	...	...
Various Proper Names.			
Abram -	Abalam	...	...
Abraham -	Abalaham	...	Abalayam

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Moses - -	Mose ...	...	...
Devil - -	Nkadi ampemba <i>and</i> Mbungi	...	...
Satan - -	Satan ...	...	...
Solomon - -	Solom	...	...
David - -	David	...	...
Hymenæus - -	Imenai	...	...
Israel - -	Isael	...	...
Jordan - -	Yodani	...	...
Bethlehem - -	Betelem	...	...
Nazareth - -	Nazalet	...	...
Capernaum - -	Kapenaum	...	...
Galilee - -	Ngalili	...	...
Calvary or Golgotha - -	Ngolongota	...	...
Pharisees - -	Afalisi	Bafalisi	Afalisi
Sadducees - -	Asaduki	Basaduki	Asaduki
Trinity - -	Ntatu	...	...
Jehovah - -	Yave	...	...
God - -	Nzambi	...	...
God the Supreme, Highest - -	Nzambi ampungu	...	...
God Omnipresent - -	Nzambi amwa-monsono	...	Nzambi amwa-wonsono
God Omniscient - -	Nzambi ampu-ngu-zayi	...	...
God Almighty - -	Nzambi ampu-ngu-tulendo	...	Nzambi ampu-ngu-ngolo
God the Invisible - -	Nzambi Yika-yimoneka	...	Mundembi-moneka
Jesus - -	Yisu	...	...
Christ - -	Klisto	...	...
Lamb of God - -	Mwana meme a Nzambi	...	...

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Son of God - -	Mwan'a Nzambi	...	...
Son of man - -	Mwan'a muntu	...	...
Messiah - -	Mesia	...	...
Holy Ghost - -	Vumunu kiavedila	...	Vumunu kia-velela

General Vocabulary.

Altar - -	Zikwa	...	Eziku
Amen - -	Amen	...	...
Angel - -	Mbasi	...	...
Anoint - -	Kusa	...	...
Anointed one - -	Kuswa (kia)	...	...
Apostle - -	Ntumwa	...	...
Approved - -	Fwana	...	...
Noah's ark - -	Nzaza	...	...
Ark of God - -	Nkel'a Nzambi	...	...
Assembly - -	Lukutukunu	Nkutakanu(the assembling)	Nkutakani
Avarice - -	Kabi	...	Ukabu
Barbarian - -	Nzenza	...	...
Blame, to - -	Semba	...	...
Blame - -	Lusembo	...	...
Blemish - -	Fu	...	...
Blaspheme - -	Tiaka	...	Tiala
Blasphemy - -	Ntiakulu	...	Lutialu
Bless - -	Sakumuna	...	Sambula, vana nsambu, sakumuna
Blessing - -	Lusakumunu	...	Lusambulu, nsambu, lusakumunu

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Bless God, to -	Tonda Nzambi	...	...
Blindness -	Mpofo	...	Umpofo
Blind person -	Mpofo, mpofo-meso, fwa-meso	...	...
Body -	Nitu	...	...
Bread(European)	Dimpa	...	Mbolo
Bread(staple food)	Dimpa, kwanga, dia	...	...
Bread of Life -	Dimpa dia mo-yo, kwanga kia moyo	...	Dia kwa moyo
Bread (daily) -	Dia kwa lumbu ka lumbu	...	Dia kwa lumbu ya lumbu
Brother -	Mpangi	...	...
Bury -	Zika	...	...
Believe -	Leka vuvu	Leka minu	Kwikila
Call out -	Boka	...	...
Call for -	Bokela	...	...
Call, to (of God)	Bokela	...	Suma
Candlestick -	Kebolo kia mwinda	...	Tadi kia mini
Charge -	Sikidisa	...	Kanikina
Church -	Dibundu	...	Ebundu
Circumcise -	Zenga	...	...
Comfort or Con-sole -	Womba	Bomba	Wonza
Comforter (Holy Spirit) -	Nsadisi = paraclete	...	...
Commandments (ten)	Minsiku	...	Nsiku
Communion -	Ntwadi	...	Untwadi
(Lord's Supper)	Nlekolo	...	Nlekolo
Wine -	Vinia	...	Vinyo
Cup -	Mbungu	...	Mbungwa
Compassion -	Nkenda	...	...

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Condemn (declare guilty)	Bedisa	...	Yelesa
(give sentence)	Zenga nzengolo	...	Zenga nzengo
Confess -	Tambudila	Tambudila, funguna	Tambulwila, funguna
Conscience -	Kansansa	...	Ntona
Consecrate -	Yekula	...	Yekola
(a priest, etc.)	Tumba	...	...
(things) -	Tumba...-anlongo	...	...
Covenant -	Luwawanu	...	Ekangu
Create -	Sema	...	...
Creator -	Mvangi, nsemi	...	...
Cross -	Kulunsi	...	Ekuluzu
Darkness -	Tombe	...	...
Deacon -	Selo	Sielo	Selo
Death -	Fwa, mfwa, lufwa	...	...
Deceive -	Vunginika	...	...
Decide -	Zenga	...	...
Deny -	Kala, vana nkalu	...	...
Diligence -	Siusiu	Kimfuzi	Swiswi
Disbelieve -	Dimbula vuvu	Dimbula minu	Vunisa
Disciple -	Nlonguki	...	Nlongoki
Devotedness -	Nkanka	...	...
Doctrine -	Malongi	...	Elongi
Elect -	Sola	...	...
End -	Mbanunu	Nsukulu	Mbaninu
Eternal -	-a mvu ye mvu, mvu uka umani	...	-a mvu ya mvu
Examine -	Fimpa	...	...
Faith -	Vuvu	Minu	Lukwikilu
Fear -	Wonga	...	...
(reverence)	Vumi	...	...
Forgive -	Yambula	...	Yambula, loloka

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Give (freely, heartily)	Vevula moyo	...	Vevola moyo
Gift - -	Nkayilu	...	Lukau
Glory - -	Nzitusu	Nzitusu, nkembo	Nkembo
Gods - -	Zinzambi	...	Nzambi
Gospel - -	Nsamu ambote	Nsamu ambote	Nsamu ambote
	Nsangu za- mbote		Nsangu za- mbote
Grace - -	Nlemvo	...	Nsambu
Hades - -	Nsi a fwa	Nsi a bafwa	Nsi a fwa
Health - -	Mavimpi	Vimpi	Vimpi
Heaven - -	Zulu	...	Ezulu
Hell - -	Bilungi, nsi akwama	...	Bilungi
Holy - -	-alonge (when used of things separated)		
Holy - -	-avelela (with reference to character)		
Holy place	Munlongo	...	...
of Holies	Nlongo-nlongo	...	Mumpungu-nlongo
Hope - -	Lutadudulu	Vuvu	Vuvu
Idleness - -	Wolo	...	...
Idol - -	Teki	...	Teke
Infirmity (weak- ness)	Kindakana	...	Tovoka
(to tire or weary one)	Tovula	...	Tovola
(illness)	Kimbevo	...	...
Inspiration - -	Luvumununu	...	Luvumunwinu
Inspire, to - -	Vumunina	...	Vumwina
Inspired, be - -	Vumununwa	...	Vumunwinwa
Intercede - -	Vovila	...	Vovela
Interpose, intervene	Dia mvutu	...	...
Investigate - -	Longuta	...	Longota
Judge - -	Kongudila, fundisa	...	Fundisa
Justify - -	Nungisa	Nungisa, fongesa	Lungisa
Kingdom - -	Kimfumu	...	...

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Lamb - -	Mwan'a meme	...	Mwan'ememe
Liar - -	Ngiangia	...	Ngyangya
Lie - -	Luvunu	...	...
Light - -	Kia	...	Ntemo
Lord - -	Ntinu	Mfumu	Mfumu
Love (n.) - -	Luzolo	Zola, tonda	Zola
Love (v.) - -	Zola	Zola, tonda	Zola
Marriage - -	Nkwedolo	...	Lukazalu, Lu- sompelo
Marry - -	Kwela	...	Kazala, sompa
Mediator - -	Nwawasi	...	Nwawanisi, nka- mbami
Neighbour - -	Ni	...	Nkwa
New - -	Ampa	...	...
Oath - -	Ndefi	...	Ndofi
Peace (between)	Luwawanu	Yenge	Ungudi
(of mind)	Luvundu	Yenge	Luvavumu, eyangi
(of condition)	Luvuvumu	...	Luvuvumu
Permission - -	Luve	...	Nswa
Pray	Samba	...	...
Pray to, worship	Sambila	...	...
Preach - -	Tendikisa, samuna	...	Teleka, samuna
Priest - -	Ndikidi, nwiki	Nganga	Nganga
Prophecy, to - -	Tonwa mo	Bikula	Sakula
Prophet - -	Ntonwa mo	Mbikudi	Ngunza
Reconcile - -	Wawasa	...	Wawanisa
Reconciliation	Luwawasu	...	Luwawanisu
Redeem - -	Kûla	...	...
Redeemer - -	Nkûdi	...	...
Regeneration	Ngutuluku ngu- tu anzolo	Mbutuluku	Luwutuluku
Repent - -	Vilula diela	...	Vilukwantima

ENGLISH.	A.B.M.U.	S.M.S.	B.M.S.
Righteousness	Lunungu, songa	Lunungu, fonga songa	Nlungu, unso- ngi, nsongi
Rise again	- Fuluka	...	...
Sacrifice	- Ndikilu, kimenga	...	Kimenga
Save	- Vulusa	...	Vuluza
Saviour	- Mvulusi	...	Mvuluzi
Self-sacrifice	Nkanka	...	...
Shepherd	Mvungi	...	Mvungudi
Sin (wickedness, evil)	Bi	...	...
(evil-doing)	Mbi	Mbi, sumu	Mbi
(committed)	Disumu	Sumu	Esumu
(malice, mischief)	Nsoki	...	...
Sinful man	- Nkwa bi	...	...
Sinner	- Nkwa mbi	Nkwa mbi, nkwa masumu	Nkwambi, nsu- muki
Sin, to	- Vola masumu	...	Vol'esumu, sumuka
Synagogue	- Nzo a lukutukunu	...	Esambilu
Tabernacle	- Nzo a koto, fwokula	...	Saba, nzo angoto
Tempt	- Vukumuna	...	...
Thank	- Tonda	Tonda, fiauka	Tonda, fiauka
Testament, Old	Luwawanu Luankulu	...	...
New	- Luwawanu Luampa	...	...
Tribe	- Dikanda	...	Ekanda
Spirit	- Vumunu, Mpeve	...	Vumunu, mwanda
Unrighteousness	Kembo lunu- ngu, kembo songa	Kondwa lunu- ngu, kondwa fonga, ko- ndwa songa	Ngyelele, vilwa
Virgin	- Ndumba	...	...
Will (of God)	Nzodolo	Luzolo	Luzolo

RULES.

- The Personal Subjective Prefix is attached to the verb:—
tutondele.
- The Objective Prefix when Personal is also attached ; and the covering prefix (**ku**) found in some tenses follows the same rule :—
tunutondele, ikulonga.
- When the object is expressed by an objective pronoun (formed as usual, **o** with the concord prefix, **zo, dio, mio**, etc.), it is not attached to the verb :—
tusumbidi mo, we bought them.
tunusumbidi mo, we bought them for you.
- The negative particles are not to be attached to the verb except in cases where the first particle has combined with the subjective prefix. Under these circumstances the combination remains attached as a prefix :—
ka tulendi mo tambula ko.
kinuzeye ko.
- The conjunction "**ye**" should not be used between verbs, except when the second is in the infinitive.
- The simple radical forms of the verb, as below, should be adopted, avoiding, as far as possible, other forms in the literary language :—

Infinitive :	sumba.
Indicative Present (Future) :	(n)sumba.
" " Continuative :	(n)sumbanga.
" " Perfect :	(n)sumbidi.
" " Continuative :	(n)sumbidinge.
" Past Perfect :	(y)asumbidi.
" " Continuative :	(y)asumbidinge.
" " Indefinite :	(y)asumba.
" " Continuative :	(y)asumbanga.
" Narrative :	(y)asumba, (y)akwiza.
Subjunctive Indefinite :	(n)giza, (n)sumba.
" Consequent :	(y)ayiza, (y)asumba.
Imperative :	sumba.
- The particle **-a** always to be detached from Proper Nouns.

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