

CONGO
MISSIONARY CONFERENCE.
1906.

A report of the Third General Conference of
Missionaries of the Protestant Societies working
in Congoland.

Held at
KINCHASSA, STANLEY POOL, CONGO STATE
JANUARY 9-14, 1906.

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*"All One in Christ Jesus."*  
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Tuesday Evening, January 9th.

OPENING MEETING OF CONFERENCE.

BUSINESS AND DEVOTIONAL.

The opening meeting of the Conference was presided over during its first portion by the Rev. C. H. Harvey, the retiring chairman.

After a period of prayer and singing Mr. Harvey gave an account of his stewardship.

The Rev. T. Hope Morgan then read a telegram from Dr. Dye, and letters from Revs. W. Forfeitt, Millman, Stapleton, Weeks, Wescott, and Billington, who were unable to attend the Conference.

ELECTION OF OFFICERS.

The following officers were elected, Chairman, Rev. K. E. Laman, of the S. M. S. Convenor of Arrangements, Rev. T. Hope Morgan, of the C. B. M. Minute Secretaries of Conference, Messrs Gamman and Jeffrey. Business Committee, Messrs Clark, Storm, Beale and Dr. Leslie.

VOTES OF THANKS.

Votes of thanks were passed with enthusiasm to Revs. Stephens and Frame, for their able work as secretaries of the last Conference, and for preparing and issuing the Report. To Rev. C. H. Harvey the retiring Chairman; and a rising vote to Rev. T. H. Morgan for the excellent and arduous work he has done as Convenor of Conference.

DEVOTIONAL SERVICE.

The remainder of the evening was spent in a devotional service, with a short address by Mr. Harvey.

Wednesday, January 10th, 1906.

At 6.45 a.m. a PRAYER MEETING was held, conducted by the Rev. G. R. R. Cameron.

FIRST SESSION, 8:45 a.m.

1. THE REVIVAL IN WALES.
2. UNIFORMITY IN RECEIVING CHURCH MEMBERS.
3. BEST WAY TO REACH WOMEN AND GIRLS.

After singing and prayer, the Rev. T. LEWIS read the following paper, which had been sent to the Conference by Dr. EDWARDS, Principal of Cardiff Baptist College.

THE REVIVAL IN WALES.

Dear Brethren,

At your request, conveyed to me by your good Secretary, I have consented to write a short paper on this most interesting subject. I undertake the task with much misgiving, as I fear I am incompetent for the work of giving you a brief, clear, succinct, and true account of God's saving wonders in our midst. At the same time I could not refuse to comply with your wishes, as a few words from one who has been privileged to be an eye-witness of some of these wonders may be helpful and encouraging.

In the first place, I send you a word of greeting from our beloved Wales, and assure you that you are not forgotten in our prayers. I have heard hundreds of them in which "Dark Africa" was lovingly mentioned and earnestly pleaded for. In your great and arduous work you are sustained as you were never before by the united intercession of thousands at home.

Wales has been graciously visited by what may be described as periodic Revivals. There were "early stars" that relieved a little of the gloom, and faithful men who kept the light burning. During the last 200 years it has been blessed with glorious awakenings, such as those at

the beginning and towards the close of the eighteenth century, in which Daniel Rowlands, Howel Harris, Griffith Jones, John Elias, Christmas Evans, William Williams and others were central figures. Then it witnessed the great Revival of 1859, which had originated in America, the fire of which was carried into Wales by a Wesleyan Minister, Humphrey Jones, but in which David Morgan was used of God as a most powerful instrument. He went through the country, a man inspired, transformed in mind and almost in body. It spread through the country like a prairie fire, in a short time upwards of 100,000 were added to the Churches.

Since 1860 the Principality has been passing through a crisis. In many districts the Welsh language has been practically superseded by the English tongue; there has been a great influx into the populous places, especially the colliery districts, from many other countries; the reading of modern papers (which too often have catered largely to a depraved taste) and of worthless literature has been largely on the increase; the keenness of Commercial competition has affected the better life of the Country; the elevation of sport into "a fine art", and the all-engrossing interest felt in such games as football, which very often twenty or forty thousand came to witness; the neglect of the Sabbath or even its utter desecration by many who not only neglected the Sanctuary but openly indulged in pastimes like "golf" on the Lord's Day; the indifference of thousands of Church members to the state of the perishing multitudes and the low spiritual life of many Churches, hung like a dead weight on the neck of spiritual religion and hindered its triumphant progress. On the other hand, conditions prevailed which augured for a better state of things in the immediate future. The pulpit of the Principality was never purer or more efficient. The Ministers on the whole were a most earnest and devoted band of men. The "tippling minister" was to a great extent a thing of the past. The Students of the Colleges had become to a man total abstainers; the Bible remained still the same book and Divine Guide of the Principality. The extreme infidelistic "Higher Criticism"

has had no foothold in Wales. Earnest men have striven to make the Sabbath School more efficient than ever; and amid much that was depressing there has been for the last few years a deep yearning and earnest prayer for, and a prophetic anticipation on the part of thousands of, a great and far-reaching Revival.

Frequent Conferences and Conventions have been held in Centres for the deepening of the Spiritual life.

Prayer Circles were formed which have by now become almost world-encircling; a spirit of earnestness possessed the young, and "Young Peoples' Christian Unions" were formed. Very impressive Conventions have been held at Llandrindod-Wells. That in 1903 bore much fruit in the changed lives of several who attended it, but that held in 1904 bore still richer fruit. Still, many brethren felt mighty stirrings of soul quite apart from any special Convention.

Churches held nightly prayer meetings. A spirit of tenderness and deep devotion pervaded them. The whole atmosphere grew suddenly and mysteriously warmer.

Classes for Bible study became meetings for holy worship and soul-consecration. Wonderful times were experienced at New Quay, Cardiganshire, early in 1904; other Churches, distant from each other, felt the Divine afflatus about the same time. Those in which coldness and even dissension had prevailed had come together for weeks of prayer, and the brotherhood became of one heart and mind.

There was as yet, no prominent man to stir up the people to prayer and action. The Heavenly Dove alone brooded over the Churches and brought forth life and energy.

The young people especially were deeply moved and earnest seekers began to come forward.

Nearly everywhere there was a sound, a "going in the top of the mulberry trees."

Some places were more prominent than others. Towards the end of the Summer of 1904 the clear burning of the fire of a new Revival could be clearly seen. Dowlais was early visited and one Church especially

became the centre of mighty spiritual influence, and in it the blessed work is still going on. We could hear the onward flow of a new current, but as yet it seemed to flow underground, out of sight, *nourishing the roots of the trees already planted* in the Vineyard of the Lord. Then Evan Roberts, like a blazing comet, burst on the scene.

We need not give an account of his early life and preparation for the work—how he had been a young collier, of ever serious habits of thought, often lost in reverie and meditation, how he had prayed for eleven years for a Revival, and for thirteen years for the fullness of the Spirit. He attended some remarkable meetings in New Quay, conducted by the Rev. Seth Joshua, and at Blaenau-erch at similar meetings held the following September he was deeply moved, especially at the petition "Bend us, O Lord." He returned for a short time to the Preparatory School at New Castle Emlyn, but soon he was impelled to return to his home at Loughor where he conducted meetings that lasted often far into the night, and of which the whole Christian world has read.

The flame now burst into a blaze, and lit up the whole Country. Many other Revivalists became engaged in the work, most of them young men and women, and although some of them but new-born babes in Zion, God blessed them and used them wondrously. Evan Roberts, attended with several young people, who chiefly sang the Gospel, visited a large number of places; great crowds gathered everywhere, much excitement naturally prevailed, and often cases of wonderful conversion were registered.

Now nearly every Church and district had its special meetings. The merely Conventional was utterly abandoned. The Revival was characterized by

1. *The free, unfettered, spontaneous character of the services.* There was really no conductor, but the Holy Spirit. All "red tapism" was burnt to ashes in the mighty flame. Any attempt by the officious was completely frustrated. Often even Evan Roberts became a cypher. One of the earliest indications of the coming wave was the part the women took in the meetings. In

most Churches they had been spectators rather than participants. But now the dumb spirit was cast out. The most modest and retiring became bold in witnessing and most impetuous in prayer. A young girl would often lead the congregation. There was no need to ask, not to say, to urge any one to take part. Prayer, song, hymn, verse, would follow each other in almost bewildering profusion. Often several would pray at the same time; and yet there was no confusion. The spirit of order reigned supreme over all. Frequently the prayer was broken with sobs and moistened with tears; the hymns of the Revival would at times be repeated a score of times, and would be interspersed with earnest exhortations; sometimes the congregation would make up, as it were, a chapter of the word of God, by repeating verses which nearly in all cases contained the very marrow of saving truth. There was endless variety without confusion, a hundred voices without discord, a heterogeneous concourse of people swayed by one mighty impulse.

At the same time, these meetings were occasionally marred by some necessarily attendant evils. There would be some present who thought more of themselves than of the work, who were in love with hearing their own voices. They would be very often in evidence; and they would make too glib and inconsiderate an use of the sacred words, "The Holy Ghost." "The Holy Spirit" had given them a message; they could not remain quiet because "the Spirit" urged them to speak etc.,—statements which the people could not always take at their proposed value. But the audience instinctively discovered the difference between the man who had a message and the man that had not; and had a way of its own to put a full stop to the harangue of the self-appointed missionary by song or in some other effective way. Sometimes a man would ride his favourite hobby and advance his favourite doctrine which did not deal with the essentials of salvation; but his attempt was equally futile.

But on the whole the meetings were felt to be in safe

keeping, the Holy Spirit was at the helm.

2. *The message delivered was that of Divine Love.* In a word it was a voice from Calvary. Christ the friend and Saviour of the lost was the sum and substance of all. One might occasionally hear the thunder of the Law. A flash of the lightnings of Sinai might be occasionally seen. But Mount Zion, the abode of love, was the resting-place of all. There was agony, but it was agony produced by the contemplation of the Love and the sufferings of Christ. Gethsemane melted the heart, and the Cross wooed the sin-oppressed and degraded, and won a mighty victory. It was the voice of the Father calling on the prodigals to return. His welcome and provision were revealed, and His offer of mercy and peace were gladly accepted by thousands. The Sun of the Divine Love shone on the Cross of Calvary, and lit it up as the hope and the joy of a lost and ruined World. It towered o'er the wreck of time, and in it to day tens of thousands anew rejoice and glory.

3. *It was, consequently, a joyous Revival.* The Love of God led to unbounded joy and unfathomed peace. It was the stepping of the bound and fettered soul into perfect liberty and glad some peace. The young converts were often seen almost dancing with joy. There was no long-drawn look, but heaven-lit serenity. The whole life bubbled with delight. It was like that of the imprisoned bird, when once again it winged its way to the bright illimitable heavens. It was the Revival of smiles that wreathed the countenance, and often, like that of Evan Roberts, of holy laughter. Tears of the night were lit up by the rays of the star of hope, and when the prodigal returned, there were sounds of music and dancing.

4. *It was therefore naturally a Revival in which song and praise occupied a prominent part.* The late Dr. Parry, one of the greatest musicians that Wales ever produced, stated, a little before his death, that the next Revival in the Principality would to a large extent be brought about by *Sacred Song*. Wales has been noted for its singing; and the present occasion is marked by the resurrection of many of the old tunes and hymns of

former awakenings. Hundreds of Welsh hymns have a secure place in the memory as well as in the hearts of the Welsh people; and it was a strange sight to visitors to see a crowded congregation without a single copy of a book of praise, or even a copy of the Bible. Now it would be a plaintive or joyous solo, then a swelling chorus repeated again and again, the tide of emotion rising higher and higher. Now it would be an old Welsh Melody, echoed a thousand times by the rocks and hills of Wales, when the people of old met in their grand old Sanctuary of the quiet glen or on the hillside; now a more modern "Aberystwyth", or billowy "Diadem" or soothing "Assurance" ("Ton-Y-Botel"). Then the song would be of Christ and His Cross. The leading hymn of the Revival can be thus put into English:

"Here is Love, vast as the Ocean,
Loving kindness like the flood,
When the Prince of life our Ransom
Shed for us His precious blood:
Who His Love will not remember
Who can fail to sing His praise?
He can never be forgotten
Through Heaven's everlasting days!

On the Mount of Crucifixion
Fountains opened deep and wide:
Through the flood-gates of God's mercy
Flowed a vast and gracious tide;
Grace and Love, like mighty rivers,
Poured incessant from above;
And Heaven's peace and perfect justice
Kissed a guilty world in love.

The above is only a specimen of the kind of hymns sung in Wales. They contain in fact a full Theology of the Cross. Calvary towers in Wales above all hills. The Cross is surveyed from all standpoints. It is the Alpha and Omega of its soul-winning Evangel. The hymns of Williams, Pantycelyn, the sweet singer of the Old Revival of more than 150 years ago, form the "New Song" of to day, and the Revival has demonstrated what a mighty power it is in calling the prodigals home. Hundreds have been won by it; what they learnt when children, when dandled on their Mother's knee, has come back with an irresistible force, and swept them into the

Kingdom. "Where is my wandering boy to night", "Tell Mother I'll be there", and other English hymns have also been greatly blessed.

5. *The Revival has been noted, as clearly hinted, by the part taken in it by the Young.* It has been the young members that have been most prominent. Many of the older ones have been highly sympathetic and helpful, whilst many of them have remained indifferent. It is the young people that have thrown their whole energy into it. They have "Compelled" others to come in; they have held open air Meetings; they have dealt earnestly with their young comrades, and led them to Christ. Even young children have shared in the work, and it was heart-subduing to see young boys and girls leading their young friends to the rostrum, and telling the congregation how they found Christ. How much the mighty movement owes to the young sisters, eternity alone will tell. Many of them became Missioners, and how powerful as well as persuasive has been their pleading for Christ. Now by speech, now by song, their message reached the heart and found an abiding lodgement there. Their wonderful cogency and facility of speech have been a marked feature. Those who thought they could never put a sentence together in public have delivered even without premeditation powerful and convincing addresses. As we listened to them it seemed like another Pentecost, "as the Spirit gave them utterance."

6 *Then the work was carried on without organization, without leaders, without expense.* There has been no elaborate machinery, no programme, no advertisement, no "Salvation by mechanics", but all left to the Divine *dynamic*. It has been an answer to long and earnest prayer on the part of God's people in various parts, and we cannot help thinking that God has smiled on us, and granted us the gracious visitation, because of the love of Wales for the Bible, its complete recognition of its supremacy, its reverence for the sanctity of the Sabbath, and its loyalty to spiritual religion as distinguished from mere rigid ecclesiasticism or priestly assumption. It has been true to Christ as the only Saviour, to the Holy Spirit as the mighty agent in bringing about the new

life, and to the Bible as the only infallible guide, as containing the mind and will of God.

THE FRUIT OF THE REVIVAL.

It is early yet to speak of results. There have elapsed barely twelve months since the beginning of its spread, and yet sufficient data are to hand to stamp it as a great and gracious visitation of God, and as a permanent blessing to the Church of Christ.

1. *It has been wide-spread.* It did not have its origin in one place or was propagated by means of one person. It broke out in different places between which there was no apparent link of connection. As we stated it was God's answer to His praying people in different parts. Sparsely-populated country districts were deeply stirred, and populous centres were swept as by a mighty hurricane.

2. *The first effects were felt of course, in the Church itself.* First came the spirit of supplication, accompanied by deep heart-searching, leading to sincere contrition and complete surrender on the part of Church members. The first scenes we witnessed were those of young members coming to the "penitent form" and confessing that they had lived a cold, worldly, indifferent life, fearing that they had not known Christ at all, although their names had been on the Church roll for years. Some of them had been Sunday School teachers, well-qualified from the intellectual standpoint for their post, and yet they mourned that but few of the Scholars had been added to the Church. Now they saw it was their own fault; and since, they have been greatly blessed as soul-winners. For instance, whole classes consisting of young men have been brought to Christ during the last year. We believe the greatest blessing the Revival has brought is the elevation of the Churches generally to a far higher spiritual plane. Whilst many members, it is true have not felt the quickening impulse, a large number have become new men, filled with the spirit of consecration. Many things connected with the Church would not now be tolerated. Meetings for young people that had no elevating tendency have been abandoned; unworthy "props" for the support of the Cause have been removed;

and especially the intoxicating cup at the Lord's Supper has been banished. Already the majority of Churches had adopted unfermented wine; yet many clung to the old. Warm discussions took place as to whether fermented wine should be discontinued, even with much strife and contention as the result. But when the Revival wave came, and the drunkards came in hundreds and signed the pledge even when many of them were under the influence of drink, the thought was intolerable that these poor victims should be tempted afresh and invited to *break their pledge at the Table of the Lord*. So the unholy cup was swept off unceremoniously without hardly any daring to lift up his voice on its behalf.

Its effect on the *Ministry* has been most powerful. For some months there was very little preaching. Any set discourse seemed, for the time being, to be out of place, song and prayer and short exhortation were in the ascendency. Since preaching has been resumed, the tone of it has changed in most places. It has more in it of the "wooing note" of deep earnestness and loving appeal. The lives of many Ministers have been revolutionised, yea, completely transformed. Some who were never regarded as characterized by deep piety and spiritual power have become mighty evangelists, burning with a holy flame of love to Christ and souls. Their "moderate drinking" became to them an abomination, and they have joined the ranks of total abstainers. The "smoking pastors" have grown beautifully less in number. Conscience has been made doubly sensitive, and the "weed" has been "uprooted" and cast away. Three Ministers in the same town belonging to different denominations, gave up smoking at the very same time, entirely without each other's knowledge. There has been such a thing as "Ministerial jealousy" and ill feeling. The Revival has greatly diminished it, even if it has not been removed altogether. Strife and faction within the Church have been, in many cases, completely healed. The adherents of Cephass, Paul, and Apollos have buried all their differences in their common allegiance to the One Head of the Church. Individual members, who were not on "speaking terms" with each other have

become fast and sincere friends. Pathetic scenes have been witnessed, such as two men who had not spoken to each other for a long time, getting out of their seats in a service at the same psychological moment; meeting in front of the rostrum, falling on each other's neck, and weeping tears of contrition. At another time, a son, who had left his parents and harboured feelings of bitterness against them, strolled, apparently by chance into a Revival Meeting, and yet in a short time afterwards, father and son found themselves kneeling together on the rostrum, and soon mother and son were clasped in a loving embrace. Numberless instances could be given of the healing power of the Revival in Christian and in other families as well as in the Church. As a result the Church has been in a great measure purified, elevated, and more consecrated than ever to pursue its great and beneficent work.

3. *Often the grandest results have been witnessed where there has been no special organization or missionaries. It has been a Revival and not a Mission.* Places of worship have been crowded night after night, when there has been no Evan Roberts or any other well-known Revivalist. The Meeting itself was its own leader, under the sway of the Spirit of God. The Pastor would be just like one of the others that were present, and rejoiced in being so. There might have been greater excitement on 'special occasions', but no greater power. Large districts might be mentioned which no special Missioner visited, and yet there the fruit has been most manifest. The Western Valleys in Monmouthshire, with their teeming populations, have been in a measure, transformed. Hundreds have been added to single Churches, as the result of the Meetings, which they themselves held without any aid from outsiders. It was the joy of the writer to give the right hand of fellowship to about 200 new members on one Sabbath evening, thus doubling the membership of the Church in one day. Other places might be mentioned such as Penarth, Cardiff, and various places in South and North Wales. We have had no Wesley, or Whitfield, or Christmas Evans, or Daniel Rowlands, or Howell Harris. It has not been by any might or

power of man but by God's Spirit the great work has been accomplished.

4. *All classes of the community have been reached.* The most degraded and abandoned have been reclaimed rather than the rich, the luxurious, and the so called respectable classes. We fear that the latter, self-satisfied, supercilious, or indifferent, have not been greatly impressed. To the poor and depraved the Gospel of hope and Salvation has been preached, and as a rule, the poor have accepted it. Thieves, drunkards, gamblers, harlots, have entered the Kingdom. One's lack of faith in the power of the Gospel of hope and Salvation has been sternly rebuked. Volumes might be filled with what one has seen and heard even in connection with one single Church. We have seen infidels confessing with tears their love to God and faith in Christ; we have seen cases of conversion when not a word of the languages used (Welsh and English) were understood, but when Christian song brought the prodigal to his knees. We counted persons belonging to nine different nationalities in one Service, and all evidently deeply impressed; we shall never forget the agony of a young Norwegian who had casually "dropped" into the service, and his heart-breaking prayer until he found peace. We saw the floor of the Chapel crowded, late at night, with a motley crowd of homeless wanderers, abandoned characters, and fallen women, many of whom were prepared to give up their old life, among them a woman who had been well-brought up, but now separated from her husband and her little boy, who at the very time she was brought in was seeking a way to commit suicide, but who was rescued in time, and restored happily to her home.

A young man, a run-away from home, wanders into the service, and hears the words "Where is my wandering boy to night?" He cries "I broke my mother's heart, and she died with those words on her lips," and it results in his instant conversion. Another instance must suffice. Four men sit around a small table at an hotel, cursing and swearing, smoking and gambling, ridiculing the Revival, and sneering at all connected with it. They are Commercial travellers. A good man at a neighbour-

ing table hears it all, to his intense grief. At last he gets up and tells them, "Do not make fun of the Revival. It is the work of God." This only pours oil on the flame of ridicule and contempt, and gives rise to fresh blasphemous remarks. However he addresses the leader of the four, and says "I am going to the Meeting now, and you ought to come with me." "Yes" says the other instantly, "I'll come, I shall have some rare fun to night." They leave the Hotel. It is night. Not a word is spoken; but as the good man afterwards said, "If I ever prayed in my life, I prayed every step I took that evening, till we reached the Chapel." The place is crowded, they take a seat near the door. After one had engaged in earnest prayer, a sweet pathetic voice is heard singing, "Tell Mother I'll be there." The scoffer turns suddenly pale. In fact, a deathlike pallor spreads over his countenance. He turns to his comrade and says "Oh! I am the greatest sinner here to night. What shall I do? I have broken every commandment but one." The good man feels that his prayer has already been answered, and he replies, "Go forward, and make your confession and it shall be told you what you must do." Before the crowded house he stands with up-lifted hand, and asks with a voice broken with emotion, and with a countenance that spoke of despair, "Can any one tell me is there Salvation for one who has broken every commandment but one? I have committed every sin, but that of murder." What a chorus of answers! He was literally "pelted" with the promises of the Gospel, all culminating in "him that cometh unto me I will in no wise cast out." Then he seems to sob out his soul in prayer, until the Dove of Peace descends and nestles in his bosom. Ever since he has gone about bearing his testimony to the soul-saving power of the Gospel, the story of his conversion even in one meeting bringing 25 hardened sinners to their knees. This is but one of hundreds of the miracles of grace which could be cited through the length and breadth of the land. The young especially have been reached. A mighty prayer had ascended on their behalf, seeing how thousands of them had been led astray by pleasure-seeking, by excessive sport, injurious literature, the theatre, and even

gambling. Card-sharpers, young gamblers, and veritable hooligans have been brought in, and to day many of them are busily and enthusiastically engaged in bringing others in.

5. The question may be asked: *How do the "Converts" stand?* It requires a pretty wide and accurate knowledge to answer the question satisfactorily. It also requires time to secure an adequate test; but we rejoice to find that, on the whole, we have ample reason for profound gratitude to God and much encouragement. Many undoubtedly came in on the crest of the wave of excitement, and have been left again "high and dry" on the barren shore of the world. The seed fell on rocky ground, and the rapid growth soon ceased, and all was soon dried up. The people who were simply swayed by emotion soon turned back. Yet from every district we hear that the large majority stand well. It might be expected that those that came in from the Sabbath School and Christian families would not disappoint, and such is the case; but in numberless cases those brought up from the very "gutter," prodigals who had wasted their substance, life, and energy in riotous living in the 'far Country' are the crowning glory of the Revival. Often we hear it said, "the very worst are the best." The very demoniacs, the slaves of drink, gambling, swearing, impurity, are now ornaments of the Christian religion. It has been, in many instances, a hard struggle, but they have fought a good fight, and have, so far, won a glorious victory. What a transformation has taken place in their life, and what a transfiguration even in their countenances! The rugged lines of sin have been smoothed out by the soft, loving hand of Heavenly Grace.

In many cases, God has wrought miracles of mercy, as many have declared that the old depraved, evil passion for drink &c. was suddenly and completely taken away, as one habitual drunkard exclaimed, "Lord, I tried to quench my thirst for 27 years, and completely failed, but Thou didst it in five minutes." In many places "the last have become first." The deep peace, the exuberant joy, the heavenly delight of many reclaimed from the lowest depths! and their loyalty to Christ, their passion for

souls, and their sweet humility in life and work! The Baptist Denomination, numbered about 40,000 among their converts; many of these have settled down in various Churches belonging to other Denominations, many have left for other places, but we venture to say that at least 80 per cent remain true to their earnest confession.

6. *The effect on the whole life of society in various districts has been most marked.* The drink traffic is the great curse of the Country. It has ruined its tens of thousands. An unscrupulous Government passed a Licensing Act which conferred great benefits on the already rich brewer. It established "the trade" more firmly than ever. But the Revival has made Wales more sober than ever. It nearly emptied the Public Houses in many places, and in thousands of instances it has brightened the home, and filled the house with love, and peace, and plenty. It has brought out the "family Bible" and it has restored family worship. It has gone down into the dark coal pit, and the colliers have gathered together an hour before time in the early morn to worship God in the bowels of the earth. What a weird and impressive scene! Many visitors from a distance, having descended the pit, have witnessed it, and they will never forget it. The Scriptures recited, the prayers offered, the hymns sung, have left an indelible impression. When asked if they belonged to Christ, they lifted their lamps as censers of incense above their heads and towards His Throne. Many of the hauliers were wicked men, and they shouted oaths and curses to the poor horses which they cruelly treated, but now the poor dumb animals must feel as if the millennium had come. Companies of actors had to leave because they could have no audiences. It is much easier to settle disputes between Masters and men, as the Christian spirit of sympathy, toleration, and forbearance is in the air. People bind themselves not to attend sales and auctions in which intoxicants are freely given, and the whole tone of the Community has been raised, and the hatred of all wickedness and injustice intensified.

7. It has deepened interest in *Missionary Work*. The state of the heathen world has been brought home to the

conscience of the Church as it has never been before. Attention has been called to India, Japan, China, Africa, and many young converts and others have decided, God helping them, to go out as Missionaries. For instance, my own daughter, who had the desire for years to be engaged in Zenana Work, made up her mind, in the height of the Revival, to go to India, and now she has been accepted and is preparing to go out. Thousands of prayers have been offered for the Mission fields, and many are ready and anxious to labour in them.

8. *The Revival has thrust on the attention of the Churches the necessity of doing a great deal more for the poor and the submerged classes.* More work on the social side will be done than ever. Institutional Churches have already been formed with opportunities for reading, fellowship, and training, especially in spiritual truth. Rescue homes for the fallen and unfortunate will be founded, and the Spirit of the Good Samaritan will be abroad. Rooms in connection with Churches will be open, especially every evening, in which the homeless and the helpless will find shelter, and religious people will become more practical than ever. The great gulf between rich and poor will, be in a measure, be bridged over. Exclusiveness will be abolished, and true Christian Socialism will be the order of the day. The Revival has demonstrated that God is no respecter of Churches any more than of persons; and those who have laid claim to the exclusive possession of the Holy Ghost and have arrogantly claimed spiritual superiority have met with a severe rebuke. "Out of the mouths of Babes and Sucklings God has perfected praise." He has honoured mere "striplings" in Zion, He has used the sling and stone of many a youthful David to bring many a Goliath to the ground, and He has demonstrated in a thousand ways that it is "not by might or by power, but by My Spirit, saith the Lord."

Diolch iddo. Gogoniant. Bendigedig.

Praise Him! Glory! Blessed!

The reading of this inspiring paper was followed by a season of waiting upon God in prayer.

The second subject upon the programme was:—

**THE NEED OF UNIFORMITY IN RECEIVING
MEMBERS INTO CHURCHES
ON THE LOWER CONGO.**

The first paper was by Rev. H. RICHARDS, A. B. M. U.

That there is such a need will not be questioned by any one who has had experience in church work on the Lower Congo. The very fact that such a paper was called for is sufficient proof. But the difficulties in the way of Uniformity are very great. To tell nonconformist missionaries to conform, is quite sufficient to make them stiffen their backs, compress their lips and look fierce. Nevertheless there is much, and perhaps more, uniformity among nonconformists, as there is among those who profess to conform.

There is in all of us a deep desire for unity, and a willingness to make any sacrifice for the furtherance of the Gospel. The difficulty is we cannot see things in the same light. What would seem to one likely to make for righteousness, appears to another likely to hinder. But there are many things in which we all agree, and those are fundamental. Perhaps it might be as well to mention them first, and then the points in which there is likely to be a difference of opinion.

FIRST, WE ALL AGREE TO ACCEPT the New Testament as the absolute standard for doctrine and church practice; we all agree that anyone seeking for church membership must give evidence that he has been regenerated or born again; that he has truly repented of his sins and trusts the Lord Jesus Christ for his salvation. With regard to the Lower River, I feel almost sure that we all admit that for Church membership believers should be baptized in the Name of the Father, Son and Holy Spirit. That implies that they know something of the love of God; the birth, death, atonement and resurrection of the Lord Jesus Christ; and the illuminating, delivering power of the Holy Spirit. We all believe that candidates for church membership

should be able to give an account of their conversion, and a reason for the hope that is in them.

We may now come to the

**POINTS ON WHICH THERE IS LIKELY TO
BE A DIFFERENCE OF OPINION**

concerning what Scripture teaches, and as to how far we ought to expect Congo people to conform to Scripture requirements. I think Congo people should be expected to live as good Christian lives as any other people. "There is no difference."

In dealing with the first and the most difficult as to what Scripture teaches on certain subjects, we have a right to free ourselves from the influences, customs and practices we learnt in our own lands. *We are building Christ churches in Congo-land for Congo people, and they will be Congo churches.* Some things that would be unsuitable or unacceptable in European or American churches may not be so in Congo-land. The home churches have made rules and adopted customs that seem to them appropriate, but would, perhaps, be out of place in Congo and the reverse may be also true.

We have therefore to learn many things in Congo by a long painful experience. How can we expect Missionaries to hold the same views, when the views of individual missionaries are changed by experience?

Granted then that we all expect a complete change in the life and faith of a Congo person before admitting him to church fellowship, there must be some basis for uniformity. How shall the question of Congo customs be dealt with? e.g.

**SHOULD A POLYGAMIST BE ADMITTED TO
MEMBERSHIP OR NOT?**

Much has been written on that subject by good missionaries, but they have not arrived at the same conclusion. No missionary would favour polygamy, but some would tolerate it under certain conditions and restraints until it would die out gradually, at the same time teaching that monogamy was God's intention for man. "The two shall be one flesh", said God. The Lord Jesus used the same words. Cases of polygamy are sometimes very hard and difficult to deal with, but they must be dealt

with. My experience in dealing with Congo people is that there must be no compromising. I propose that no polygamist be accepted as a church member. Then comes the question, which of his wives shall he be allowed to keep, his first or his last? It generally happens that the first wife is old, the last young; the first hated, the last loved; and the man comparatively young. I maintain the first is the only lawful wife. The question about provision for and re-marriage of those put away cannot be dealt with here.

Another important question to be decided before there can be any uniformity, is the drink question.

SHALL CHURCH MEMBERS BE TOTAL

ABSTAINERS OR NOT?

After years of trial and much sorrow, I came to the conclusion that our church members must be abstainers. The Scriptures say that drunkards shall not inherit the kingdom of God, 1 Cor. 6. 9. The prophet and priest have erred through strong drink. Isai. 28. 7 etc. Now most of the Congo christians will laugh at the idea of people taking a little and never taking too much *malavu*. It must be given up completely—no collecting, no selling, and no drinking for church members.

THEN THERE ARE OTHER CUSTOMS TO BE DEALT WITH, such as 'ta mbeli', shooting over graves etc. As to heathen dancing, no missionary who has seen it could admit that it is a suitable recreation for church members. Ta mbeli is not perhaps so bad as dancing, but it leads in the same direction. It has been given up by our christians. Shooting at death and over the grave seems perhaps, quite harmless, but it is connected with superstition. It was done to prevent the departed one from injuring those who remained. It leads to drumming and drink and should be abandoned by church members.

The custom of keeping corpses a long time after death, and breathing over the mouth of the dead gave us much trouble until it was forbidden as unchristian.

Members should be expected to attend the services, contribute towards the Lord's work and help in spreading the Gospel. If we can all agree in these things, then there could be I presume, such a thing as uniformity of

practice in receiving church members.

I have after all said almost nothing about the need of uniformity, but to dilate on the need without pointing out a way would not result in anything practical. Dr. Ashmore speaking of Romanist and Protestant Missions in China, said, many of the people could not distinguish between them. The Lower Congo people have advanced further than that. Most of the people connect "*Bula-Matadi*" with "*Pelo*." The Congo people distinguish very sharply. If they see one church differs from another even in small things, they say that that church has a different God to the other. Uniformity of practice would be a very great benefit to the Lower Congo churches. The question should have been discussed long ago.

Some Congo churches are now almost self governing and not very easily controlled by missionaries. To introduce new rules or practices would be very difficult. If missionaries themselves could agree, much could be done towards uniformity in receiving candidates for church membership.

The second paper was by Rev. K. E. LAMAN, S. M. S.

I have been requested to write a paper upon this subject, but I would have preferred a subject of this kind to have been written by one of the brethren, who knows better than I in what the Societies differ. In the discussion we might find the difference.

At first I will state the conditions of their being received into the churches of S. M. S.

As soon as a person has stood up at the service testifying, that he wants to be a Christian and follow Jesus, he is received in the catechumens' class. When entering in the class he has to separate from all dealings with the unbelievers, as all kinds of worship of idols or cure by idols etc., dancing, drinking of palm wine and all other strong drink, and casting off several bad customs of the natives written in the rules for our church. If it is a man, who has more than one wife, he must separate

from all but one. When the catechumen has been sufficiently instructed and proved to be an earnest believer, he is baptized and received into the church. Should he afterwards be a backslider, we do not rebaptize him, if he wants to be received once more into the church.

As far as I know at present, it is in these things the churches differ in Lower Congo. Here is not the place or time given to show all the advantages for the churches to get rid of that awfully bad palm wine and its tapping etc., which put the members in palavers and sins of every kind. In the General Statistics in the report of Second Conference held at Leo, we find, that the total abstainers in S. M. S. are only 489. We have no society for abstainers and we never count them.

All communicants and catechumens are total abstainers, and also all boys and girls on the stations and nearly all Sunday school and day school attendants.

In the very beginning of our Mission we also received men, if they had more than one wife, but it was soon stopped, when we heard, that many would prefer to wait to be christians, till they could get one or two wives more. In the church they could not marry another woman.

From this we understand that when a member of the church returns to drinking of palm wine, marrying another wife, dancing etc. we expel such a member. It follows of course that we never use palm wine in our communion service, as it is said to be common in some places.

Now the question is: does this correspond to the teaching of the New Testament, about receiving members in the church and is it not too severe and too great a yoke on their shoulders? I think it does correspond to the New Testament, because its aim and doctrine is to receive and baptize any person, who really believes in Jesus Christ. This is also our aim and doctrine, but we and the members of the church have found, that the abstaining of all those things mentioned is only a touchstone for the faith and sincerity. Somebody may ask as another missionary: But if you find an earnest christian drinking palm wine, will you then expel him? Well, as

the matter stands here, I have not seen such a person. Neither have I met with an earnest catechumen, who is not willing to abstain from palm wine or separate from his wives but one. We cannot judge these things after the practice in the churches in Europe, but the time may come, when this people will get the same independent character. At present they are children and must be governed by rules, which will help them to remain real christians. This yoke is not so great and severe as somebody might think. It was the christians themselves, who began to work for abstaining from palm wine. Some members would like to get rid of it now, especially when they hear, that in some churches the members are allowed to drink, but the body of the church understand and testify, that it would be of greater damage unto the church, if the members should begin to drink palm wine.

I said that even our catechumens have to abstain from these things. The cause is that we find this better, than to allow them to do anything till they are chosen for baptism, as the rule is in some places. I also said that we don't rebaptize backsliders; if they will come back to the church. From our teachers I have heard, that it is going to be a practise among some native teachers, who are working independently. They believe that the first baptism was only a bath in water, when the person has been a backslider. Such a backslider must then be rebaptized, if he wants to come back to the church. I don't know, but I should think, that this is not known unto the society.

There might be more in which we differ, but I think for my own part that we should do a great thing, if we could agree in the following proposition: *The churches in the Lower Congo agree with one another that no person should be received as member of the church, who has more than one wife and who is not a total abstainer from palm wine and other strong drink and from dancing and similar bad customs of the country.*

Rev. R. L. JENNINGS, B.M.S. in opening the discussion, thought the debate should be upon what had not been

said. Did we all agree that the Baptism of believers by immersion should be a rule for church membership? Although this was not in the constitution of some of the Missions, yet it seemed to be the practice of the majority. The subject assumes that we are not uniform, and we should aim to create uniformity. What uniformity can be formed? In some churches Total abstinence from strong drink is a church law, in others it is not so. What is to be the rule about Dances and Plays such as "Ta mbeli?" We should strive for free interchange of members; for this some common standard is necessary. What should the standard be? A man coming from a neighbouring church was asked, 'Faith, What is it?' The answer given by the man was 'The Holy Spirit.' Surely such an one should wait until further instruction has been given.

Several other brethren took part in the debate, explaining the existing rules for church membership at their different stations. Several felt that definite and stringent rules were necessary; one or two thought that special rules were unnecessary. But all felt that all the Protestant Missions should show a united front. A sub-committee was formed, consisting of 2 members from each Mission represented, to see if some basis of uniformity could be arrived at.

The sub-committee subsequently met, and later reported to the Conference. For convenience we print their suggestions here.

RECOMMENDATIONS OF SUB-COMMITTEE

Recommendations of Sub-Committee appointed to consider the question of uniformity in receiving Church members; and especially the transference of members from one Church to another.

- 1 The Sub-Committee strongly disapproves of any church members being engaged in selling intoxicants, whether native or European.
- 2 It is recommended that great care should be taken in receiving candidates; and their conduct be observed

during a satisfactory period of probation. This should specially be the case when candidates come without recommendation from districts where there are other missionaries at work, and inquiry should be made direct to the missionary or teacher from whose district they come.

- 3 Letters of introduction *duly dated* should be supplied to members visiting other churches, such letters not to cover a period longer than three months. A letter of introduction should be endorsed by the Missionary or Pastor in charge of any church where the person may have sat at the Lord's Supper.
- 4 With regard to the final transference of a member to another church; a "Letter of Transfer" (not a card of membership) should be sent to the Missionary in charge of the Station to which he goes. The form of Acknowledgement accompanying the Transfers should be promptly returned to the Missionary who issued it.
- 5 Any member transferred to another church must abide by the regulations of that church.

The third matter for consideration was:—

THE BEST WAY TO REACH WOMEN AND GIRLS IN CONGO.

No papers had been written upon this subject, but a most interesting discussion was opened by:—

Mrs. LEWIS, B. M. S. Since being in Africa, all my time has been devoted entirely to women and girls. The way to reach them is to seek for them. Have meetings, schools, enquirers' classes for them alone, conducted by ladies alone. Men's work and women's work are separate; ladies can get hold of women, if the women think we are here for them alone. I urge that all the energies of ladies be for their sister women. We seek to reach the women as women, not as mere appendages to men. Gain their love and bring them to Christ. We have had wonderful blessing among the women.

Mrs. JEFFREY, C. B. M., spoke of the work which had been done by Mrs. Ruskin at Bongandanga; sometimes as many as 150 came to meetings specially held for women. Women's work must be done chiefly by women. We must visit them in their homes, deal with them individually, shew interest in their occupations and in their children; attend them in their sickness; manifest the love of Christ to them, make them understand we love them, and then teach them the love of Christ. Our experience has been chiefly in town work; women who are really converted in town are a power for good in town. Native christian women are going to do the greatest work. Mrs. Jeffrey then gave instances of the wonderful influence of two native women, named Bowangala and Bemanga.

Mrs. HILL, A. B. M. U: We all understand that in different districts we must adopt different methods. In going to our new station we found it very difficult to reach women near the station. As Mrs. Jeffrey has said we must go to them in the spirit of love. Take their babies in your arms, and thus win the confidence and hearts of the mothers. On arriving at our station we changed the methods previously adopted, and for this reason we were considered as their enemy not friend. One year ago, when we were going to Matadi for the Conference, no one came to see us off. This year even a month before so many said, "we are sorry you are going, what shall we do when you are away?" We left at 4. a.m. on account of the tide, and at that early hour 20 lined the road and followed us to the boat saying, "we are sorry you are going, don't stay long, Good-bye." Our hearts were cheered. Perseverance and willingness to go into their homes will win. Love will stir the hearts of women as well as men; and both women and men have hearts.

The discussion was continued by Mrs. Jennings, Mrs. Cameron, Dr. Mabie, and Messrs Clark and Moon. All realised the importance of doing everything possible for the women; the greater degradation of the women was superficial only; they had not the same opportunities as the men.

SECOND SESSION. 2.45. p. m.

4. FOREIGN MISSIONS. (NATIVE.)

5. PLACING AND PAYMENT OF TEACHERS.

After singing and prayer, the Rev. A. E. SCRIVENER, B. M. S., read the first paper on:—

FOREIGN MISSIONS. (NATIVE.) WHAT SHOULD BE EXPECTED OF THE NATIVES OF THE UPPER RIVER.

This is a subject affecting more particularly missionary work on the Upper Congo. The Lower Congo, with, for all practical purposes but one language and one people, knows nothing of "foreign" mission work and presents none of those problems consequent upon multiplicity of languages and tribes common to nearly all parts of the Upper River.

At most places on the main river and to some extent on the tributaries there is a riverine tribe with distinctive language and customs, and immediately behind and separated only by a few hours' walk is generally to be found another tribe, or it may be several at varying distances, each with its own language and peculiarities. Thus behind Chumbiri, Bolobo, Lukolela and Irebou (now abandoned) are to be found respectively the Bateke, Batende, Bampama and Losakani, and I believe it is a fact that behind most of the other mission stations there are tribes different to those amongst whom the stations are established.

To speak of the present condition of affairs at Bolobo will serve to throw some light on the difficulties encountered in connection with this multiplicity of tribes and languages. Along the River bank we have the Moi and Bobangi peoples. The Moi are subdivided there being little differences of speech, the people who originally came from one locality having little or nothing to do with Moi people coming from another locality. Two hours only east of Bolobo are the first villages of the Batende. Even to-day when Moi and Bobangi and

Batende are sadly reduced in numbers and much of their old fierceness and quarrelsomeness have disappeared, the very slight intercourse existing between them is simply amazing. There is practically no intermarrying and the only intercourse in the way of trade almost exclusively by means of markets situated in a neutral zone. Between the river and Lake Leopold are in addition to the Batende, the Basengele, the Batito, the Waboma and the Wadia. Owing to the disturbances arising from the rubber tax during the last few years all these are more or less scattered, but preserve their identity even when living in different parts of the same village.

Under these and other circumstances it may easily be seen that when after years of work on the river bank a number of converts have been gathered, there is not that natural spreading of the work we rejoice to see on the Lower Congo, and in other parts where one language prevails over large areas.

Before speaking to the subject proper to this paper it may be allowable to refer to some of the difficulties more particularly.

People accustomed to the river bank with its easy access to the river and the means of transport by canoe it affords do not take kindly to walking long distances and carrying loads. The delight experienced by grown men on returning to the river after perhaps only a month's absence inland is sometimes almost ludicrous.

There are often old feuds and troubles arising out of long-standing debts which shew up most unexpectedly.

Evangelists coming from another tribe are regarded with greater suspicion than would be Christians from their own tribe and there is not the readiness to receive them and supply them with food which generally exists say in regions like the Lower River.

There is no desire to provide guides and a man willing to shew the way would be certain to receive the abuse of all his friends, and any calamity following on the visit of the Evangelists would be laid to his account. There are many people at Bolobo who have never even seen the villages only two hours behind them, although they meet the villagers frequently at the markets. All

this and much more greatly retards the progress of the Gospel.

While the out-posts on the river are as a rule easily filled with suitable teachers, many desirable positions inland remain vacant and the only two inland stations as yet established are occupied, one amongst the Batende by a Kongo (Matadi) and the other amongst the Basengele by a Môngo from an inland tribe off the Lulonga River.

I may mention here that at both these posts much attention is paid to school work in the hope that in the near future some of the present scholars will become the much needed messengers to their own peoples.

We have also a number of Batende, Basengele and Waboma boys at the Bolobo Mission from amongst whom we hope to raise up teachers and preachers to whom the work of the interior will be "home" mission work.

But in the meantime and especially in view of the great field to be occupied we need to multiply these out-posts at which boys can be trained.

And now comes the question, the title of this paper, "What should be expected of the natives" (Christian of course). How can we secure from amongst these riverine peoples the necessary volunteers? From some, whose knowledge of the Bobangi and Moi and other riverine peoples is perhaps based only on the relations of master and man, the answer might come in the words of the mock beatitude "Blessed is he who expecteth little for he shall not be disappointed", but for the Christian Missionary who has faith in the uplifting power of the Gospel and in the power of the all glorious Saviour he seeks to shew forth to his people part of the title of Carey's famous sermon will be a more fitting answer

"EXPECT GREAT THINGS."

The grace that has saved them from their sins and already made them what they are to-day is able and will, we believe, subdue their inherited prejudices and enable them to overcome their fears and dislikes to road weariness and unaccustomed conditions, and make them as self-sacrificing and devoted as any missionaries who

have gone forth from other peoples.

What shall be the standard of our expectations? Shall we take say the average church member of our American or European Churches? Judging by the writings of many eminent men this would still leave much to be desired. I think that we expect *more* from our converts than does say a New York or London pastor from *his* people. Shall we not rather base our expectations upon the attitude of converts in other heathen lands? If the cannibals of the South Sea Islands and of New Guinea could be so raised that they were willing to brave even death itself to plant the Cross in unevangelised islands and districts, may we not expect that from amongst our Upper Congo peoples will come forth men and women of heroic courage and great devotion. And may we not hope that the story of the Lower Congo work will be an inspiration to our people on the Upper. And if we limit our expectations are we not lacking in faith in the regenerating and energising power of that Holy Spirit Who transformed the panic stricken disciples into the dauntless Apostles; that Holy Spirit Who in Uganda, in China, in Burmah and elsewhere has, with material as unlikely as any in this land, raised up Evangelists full of zeal and ardour. Based on His power our expectations may indeed be great. "Lord increase our faith."

It is unfortunate perhaps that for reasons of health the white missionary is not able to practice to any great extent the self-sacrifice which he should seek to inculcate. But every possible opportunity should be used to teach this by example and precept, and especially should he seek to shew forth the supreme example of devotion seen in our Saviour to His own great Missionary work.

Stories of heroic deeds might be translated and circulated and held up for emulation. Converts should be *expected* and encouraged to accompany the missionary on all his journeys and to undertake journeys on their own account and initiative.

Interest should be excited in particular districts and villages and our native Christians should be expected to "spend and be spent" that these places may be evangelised. Later on they might be expected to occupy these

places and encouraged to make the evangelization of some one locality their life work.

With these expectations should go a readiness to believe in the willingness and ability of our converts and an absence of any and everything likely to damp their early enthusiasms and chill their devotion to the Saviour's cause. To "expect" a man to follow a good lead is often one of the greatest incentives to him to work. "England expects that every man will do his duty" was considered to be a rousing and inspiring signal and to have not a little place in the achievements of that glorious day. Togo's signal was, I believe, of similar import. Let it be our constant endeavour to instil into the hearts and minds of our converts that *Christ* expects them to be obedient to the great command "Go ye into all the world." "Freely ye have received, freely give," is another command not often taught. The definite obligation must be laid upon them of carrying the Gospel to all within their reach. If Paul was "debtor both to Greek and Barbarian" how much more these people to the tribes so closely allied to them by habit and custom and some similarity of language. We must expect them to do "great things" in the evangelisation first of their own immediate neighbourhood and then of the regions more remote, but geographically in their sphere.

The rule observed in most missions that all native agents shall be supported by the native church is made in view of the fact that for the most part native missions are "home missions." How far the rule should apply when the native missions are "foreign" is a question perhaps worthy of discussion. It may mean that the allowances granted the evangelists must be increased, and the small riverine church may be unable to meet the demands made upon it. The judicious expenditure in such a case of home funds and even the employment of a native from another part might be justifiable and productive of great good.

In view of the fast diminishing populations of some river side places, the prospect of the evangelizing of the still populous hinterlands of these places if left to native agency pure and simple seems very remote. In such a

case our expectations from the natives must necessarily be small, and new work perhaps instituted by agents called from other parts.

May we be able to write to the Christians of the Upper River as Paul wrote to the Corinthians, "But as ye abound in everything, faith, and utterance and knowledge and all earnestness, and your love to us, see that ye abound in His grace also—I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love."

A second paper was read by Mr. H. S. GAMMAN, C. B. M.

It has been often and truly said, that if Africa is to be fully evangelized it must be by means of native agency. We must lay emphasis upon this point. However enthusiastic in the work and devoted to the Master the missionary may be, he only too soon finds that his physical strength can only take him a certain length. The missionary has *his* part in the evangelizing of the Upper Congo, but none the less certain is it that the native must be the chief one to reach his fellows and spread the Gospel to the uttermost parts of this land.

In the early part of the work the missionary must of necessity take the leading part; our first duty is to preach the Gospel, but when some have been gathered out from among the heathen, we should expect that the native will go forth to reach the parts that could never otherwise be reached. We as missionaries should put in a prominent place (A) The translating and printing of God's Word; and (B) The teaching and training of native evangelists, for as Canon Edmunds has so well put it, "No missionary work can be permanent or satisfactory that does not provide the converts with the Scriptures in the vernacular. No vernacular version can be permanent or satisfactory that is not in the loyal hands of a living church." And still we come back to this fact, that it is to the native we must look for the *diffusion* of the 'glad tidings.'

It is early days for us at our upper river stations to

expect very much of the native church in the matter of foreign Missions. They themselves, like the Corinthians of old, still need nursing and leading, tender entreaty and sometimes open rebuke. Nevertheless we should expect that as soon as the light shines into their dark hearts, they themselves should witness to their fellows of what the Lord has done for them. Dr. Alex. Maclaren has somewhere said, "If you put a light under a bushel it will either set the bushel alight, or the light will go out." And so from the very beginning we should lead the native to see that it is his privilege and duty, and is indeed an essential of life that he let his light shine amongst his heathen neighbours. We should continually feed the missionary spirit in ourselves and amongst the native Christians, lest we become stagnant and neglect our Risen Lord's command, "Go ye into *all* the world." Each so called station should be a centre, from which should spread the glorious light of the Gospel of Christ; "A city set upon a hill that cannot be hid."

Since then it is the native Christians to whom we must look for the spread of the Gospel throughout this land, what should we expect of them.

It is no more true on the Upper Congo than it is in England that every convert is called or qualified to be an evangelist. Whilst all should be made to realise their privilege and duty of witnessing for Christ, it would be the height of folly to send forth everyone as teachers of others. The natives of our district are lacking in stability; all their lives have been subject to fear; their old superstitions cling to them with a tenacity difficult for us to understand. They may run well for a time, and then in time of stress or sickness, persecution or sudden temptation the power of which we little understand, (for they have never been used to keeping themselves under control) the old life asserts itself. They need much teaching, exhorting and encouraging; and we must beware of being in a hurry, lest we should be building on the sand. Far better to wait than to send inexperienced, untried men out to posts of responsibility, for there is the greatest tendency in the native when any responsibility is placed upon him, to become proud and

fall into the snare of the devil. Let us build the foundations well and deep.

But we should expect that special gifts will be given to some. Our Risen and Ascended Lord showers gifts upon His church; some apostles, some pastors, evangelists, teachers etc. The Holy Spirit is present to perfect the work in the hearts of those who have been brought out of darkness into light. Let us not be over cautious and thus hinder the spread of the Gospel. The promises of God should lead us to the most extreme form of optimism, and the most whole hearted enthusiasm. The Captain of the Lord's host is with us, all authority is given unto Him in heaven and in earth. He will raise up His servants in every time *and according to the need*. We need spiritual insight to discern the hidden resources. We should be constantly on the look out for those whom the Lord is calling. The Holy Spirit has His own ways of preparing and using the servants of the Lord, we must not limit Him as to ways and means, and He will surely make known His will even to minutest details.

It seems necessary at the present stage of the work that the missionary should take the lead, but should we not expect that leaders will be raised up from amongst the natives themselves. The people are different from the European, not only in colour and language, but also in customs, mode of thought, environment and in nearly every conceivable way. Surely one of their own number who has been born again from above and has received the baptism of the Spirit can best understand them, and knowing the subtle power of their superstitions, witchcraft and fetishism, can therefore best bring to bear the glorious truths of the Gospel upon them.

Most of the chiefs and people of the villages around our stations are willing and some most anxious to have schools in their villages. This may be a most effective way of gaining an entrance for the Gospel. We should therefore expect that teachers will be raised up from amongst the native christians. It will be necessary, for the time being anyhow, for the missionary to make periodical visits to these school-centres, and these will present splendid opportunities for preaching the Gospel.

But it seems to me that it is impossible to lay down stereotyped rules. Whilst believing that the native christians are to be the chief instruments in diffusing the Gospel, our eyes must *not* be primarily towards them but toward the Master Himself, "The Lord of the Harvest." If we are faithful to Him and willing to be continually led by the Holy Spirit, we shall find that at every stage of the work, just the right men and women will be raised up for that work. And it also seems to me that we have no right to go forward until such are raised up, impelled and sent forth by the Holy Spirit. If work seems to be opening and no one is willing to go and enter the door, let us continue to wait on the Lord and plead with Him to send forth labourers into His harvest.

Perhaps one word concerning the general character of the native christians will not be out of place. Fruit does not grow in a day, neither should we expect the nobler graces to appear all at once on this wild tree. Nevertheless there are some things we should expect them to leave behind once for all. (a) We should expect them to do away with their charms and fetishes, and cease to practice witchcraft and all their customs connected with these; for what communion hath light with darkness? (b) We should expect that all converts should abstain from all immoral dancing. I have yet to see or hear of a dance amongst the Upper Congo people which is not grossly immoral. (c) We should expect them to abstain from polygamy. It seems to me that experience proves conclusively that no one should be admitted to church membership with more than one wife. In any case we have direct New Testament warrant that no one should have more than one wife, who takes a place of responsibility in the church.

Then with regard to native evangelists, although they may not in every particular come up to the ideal we have set before us, we should expect at least these traits to appear in their character:—

FAITH. Heart trust in the crucified and Risen Saviour. **HOLINESS** and sanctity of life. Separation from the old life generally. **OBEDIENCE**, willingness to obey every known command of Christ. **LOVE** to Christ

and those around, and willing to go anywhere, be anything and do anything for Jesus' sake.

We must look for such men, train them, direct them and superintend their work. Then who can say what we may not expect of the natives of the Upper Congo?

Let us work on in faith and love, looking unto Jesus, and giving Him ever His rightful place. Let us in His name attempt great things for God, and expect great things from God. His promises can never fail. We shall yet see great things amongst the natives of the Upper Congo. Difficulties beset us on every hand; the soil may seem unpromising, but "in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."

Rev. J. Clark, A.B.M.U. opened the discussion. I maintain, that we cannot work by the home standard. We expect some thing from every christian. In sending out young people two and two evangelizing, some can speak, some cannot; the non-speakers pray for the speakers. I find that we can expect greater things from the christians here than from the Home Churches. We must shape our church on New Testament lines. The christians are ready to make sacrifices. Two of our men were out in the Makidi district, and were hostilely received with Bows and Arrows. Says one, 'Shall we go back? they have never once heard The Story.' 'You will be killed and probably eaten if you go on', some one replies. 'We cannot help that.' They went on.

Dr. Leslie spoke of the new work he was opening up towards the Kwango River. Some of the strong native christians from the Banza Manteka church are being placed two days apart from one another, and they are opening the districts.

Revs. Grenfell, Howell and Stonelake all spoke of the wonderful work being done by the natives from Yakusu. For miles every way, along the river banks, and inland, schools are being formed, and teachers are multiplying themselves. The work proves that we may expect

great things.

Others also spoke of what natives were doing in different districts.



Rev. A. F. Hensey then read a paper written by DR. DYE, F.C.M.S., the subject being:—

IN CASE OF A GREAT REVIVAL, AND
EXTRAORDINARY DEMAND FOR TEACHERS,
WHAT SHOULD BE OUR ATTITUDE IN REGARD
TO THE PLACING AND PAYMENT OF THEM?

There are two great principles of missionary propagation involved in this question. The one is "By whom is Africa to be evangelised?" And the other is "To what extent should the native church be self-supporting?"

That Europeans can ever be brought to the Congo in sufficient numbers to evangelise the country answers itself in the negative. Where are they? Every Society here represented (saying nothing of every field of the world) needs a large increase of workers. The popular misconception of the climate's deadliness frightens some, the lack of that glamour that surrounds the work in other fields prefers others' choice of field, while race prejudices keep others away from the needy Congo; the fact that one's children must be left behind in the homeland influences others to decide for China and India, who might have come to Africa.

While to the Societies themselves, it must be admitted, there is the prohibitive transport expense hindering the building and equipment of large missionary establishments, schools and hospitals. These things and conditions tend to embarrass the occupation by Europeans in any considerable force. The rigors of climate prevent the frequency of itineration to distant towns necessary to impress them with the real meaning of the Gospel message.

A native ministry is therefore imperative. Firstly, they are natives. This means acclimatization, adaptability, inasmuch as he understands the native intellect

and disposition, and a right understanding of the Gospel message on the part of the people—for there is no hope of political salvation in the person of native Evangelists or is it looked for as in the case of the advent of the white missionary.

Secondly, and what I take to be the burden of the topic assigned to me, is the pertinent item with most of us, namely—expense. How shall we support these auxiliaries? How best for them as well as for us?

The two plans of paying them are common to all. That of foreign, namely—European; and that of, local, namely—contributions of the local Church. The Missions of India, Arabia and Turkey are trying now to awaken in their native Churches the spirit of self-support. It is always easier to prevent an illness than to cure disease. If the Congo Missions have not yet that undesirable spirit of dependence on European generosity it seems to me that it would be wise to think twice before writing that alluring letter to some friend at home or some generous church, asking for support for a native Evangelist. It is so easy to write that letter. Much more so than going through the slow process of educating the native Churches up to their duty and responsibility in giving. That letter gets us in touch with some Church or friend of Missions and we feel as though we had a special personal following. You all know the arguments against this, but bear with me while I reiterate some of the more trenchant ones. The native is soon of the mind that all one has to do is to ask for something and it will be forthcoming. He does not appreciate the fact that the majority of the gifts are the savings of consecrated women and the mites collected by children and the comparatively poor in this world's goods. The most important is the question of the ultimate influence on the native Church.

Will foreign support bring about the highest ideal in the young native Church? I am quite aware that there are differences of opinion on this subject, but with all modesty and charity, I would favor the view that we should use every means possible to provide local support, and failing, that we should even then ask friends for

supplies and equipment etc., for the "forward work" rather than the support of individual Evangelists. Why not ask friends to give so much yearly toward the support of an out-station, or toward the Evangelization of a specific needy section, and with this money provide a canoe for travel, or build the evangelist's home and school building, supplying him with such rudimentary medicines as he can understand, and providing him with picture charts, and such equipments as shall encourage him and make living possible. You can tell the native Church that this is from home, but let him and all understand that it is for anyone who takes that field. When the money is sent for individuals it is a frequent cause of jealousy. Trivial in fact, but the molehill soon becomes a mountain among these poor children of darkness. It fosters "rice-Christians", who, strange to say, become an aristocracy, better(?) than their more independent brethren. It is very commonly the case that on the death or unfaithfulness of the native Evangelist personal interest is lost, which would not be so if the interest were in a work, rather than in a person. Unfortunately there is now and then a case of back-sliding among the most trusted of native workers. This would chill the interest of the Foreign supporter. Then the development of an out-station is a broader object of interest than the support of a single Evangelist.

It is quite possible that this is the plan adopted by some of the societies represented here; I do not claim a copyright. The self support of these Evangelists all depends upon the principles of giving inculcated and the standards taught. Are they to give as they feel like it? Or just what they happen to have on hand when Sunday comes around? We believe that the lowest standard that can be taught them is the tithe. And we distinctly say that this is the lowest standard. The free-will offering is over and above the tithe, and is the duty and privilege of each Christian. We must teach them not only preparatory to baptism, but must repeatedly and searchingly hold the highest ideals before them on this duty as you would on any of the Christian graces and duties. There are plenty of ways to let them feel the generous and

warm-hearted interest of the friends at home, but this should be turned to them as a lesson. They can be shown in Church history the examples of the early Christian Churches. Examples should be given of Churches and individuals at home supporting their own "living-link" representatives in needy unevangelized lands, as well as providing for the maintenance of, and spread of the Gospel at home. We permit the inquirers to give anonymously in their own meetings. But they are plainly told that they need not think to buy their salvation. We announce at the weekly Church-meeting the total only, of the tithes given during the week and then the offering on the Lord's Day is over and above. I believe that we must teach as well by example.

The question that applies especially to my topic is what should be done in case of an emergency revival? If you will bear with me I will tell you the history of the Church of Christ at Bolenge, in as far as it bears on this topic. Our work really began in the honest lives of two of the former native Christians. One, Ikoko slowing dying of sleeping-sickness made a profound impression by his zeal for the Gospel, preaching everywhere and at all times in the neighboring villages. The other, Joseph, a hopeless cripple, gathered nightly fireside prayer-meetings at his own door. These grew in size and importance until they were held in the Church. In the course of months baptisms began and these new converts on fire for the souls of their fellows, went to all the neighboring villages preaching. When they went away on trading trips they made it their business to preach the Gospel. Thus was started the Mobangi work, which we had the pleasure of handing over to Lukolela Station, as more rightfully their field. Thus was started the Injole work, where we now have a prosperous young out-station with seven baptised members. These trader Evangelists went of course at their own charges. As the work grew and the more distant places demanded more constant attention, the native Church set aside several of their own members as their representatives, who were to preach the Gospel to the regions beyond. These were paid out of the funds accumulated by the regular collections. The

Evangelists were paid according to distance and duration of trip. And such is the plan to-day. The Church seized the strategic point of the Capital of the District — 7 miles away, and has kept a strong Evangelist there all the time. This station has been the means of opening up several new districts to us in the interest awakened in the Gospel message in visitors there on business or pleasure.

We have had no support for any Evangelists from the home-land so far, though we are contemplating asking friends to support an out-station in the ways cited above. We would always insist that the native Church provide the Evangelist's support. A point recently adopted here is this: owing to a shortness in funds, the Evangelists themselves voluntarily reduced their own allowance from 300 rods to 200 rods per month. This was so gratifying that to reciprocate, we made a special schedule of prices to the Evangelists only, that they might buy their supplies for their three-months' trip. This reduction does not make up the entire difference to them. The native Church now supports one in every ten in the field as Evangelists. One member is a "living-link" (supports an Evangelist himself) and himself seeks every opportunity to preach he can get. The interest of the whole Church has been maintained by having a grand rally of the Church at the return of the Evangelists, and a miniature Convention, each Evangelist giving a report of the work he has done and the experiences with which he has met. Some of the providences and evident guidings of the Spirit remind us of the days of the Acts of the Apostles.

If there is a big revival the Church itself will be awakened to a greater consecration of men and money. If the big revival is general the people who are interested and anxious for teachers will provide part support and erect buildings. When this is insufficient, then I would ask for money from home to establish a general fund to support Evangelists or to help individual points of evangelization. And while the money was forthcoming, I would make a strenuous effort to raise the funds locally.

The discussion was opened by Rev. C. H. Harvey,

A.B.M.U. He thought that if native evangelists were supported from home it should not be reported to them. Dr. Dye's evangelists gave up one third of their allowances. Were their allowances too high to begin with? If not, giving so much should not be encouraged. The allowances should be fairly liberal; the Lord does not want us to stint ourselves, but should maintain good bodily strength. The less there is of rule and law, the better it is for the growth of the church. In time of great revival special conditions exist. Possibly the native church may be unable to bear the expense; and may have to beckon to their partners in the homeland to help them.

Rev. J.R.M. Stephens, B.M.S. said that it was a rule of their Mission that all native evangelists should be supported by native church. At Wathen, the church erected the buildings, and bore every expense. 'The more we put upon the church, in reason, the more they rise to it.'

Several brethren took part in the discussion. All agreed that the native Christians should be urged to give liberally and systematically. Several instances were given of the wonderful liberality of some of the churches. But there was difference of opinion about having a definite rule that no foreign money should be used in the support of native evangelists. Some thought that when a great revival comes, evangelists will be raised, and the church prepared to support them. But others thought that at times, especially with a young church, they were unable to support their work. In that case it was urged, we should help them with outside money, until they could do without it. Let us get in wherever we can; if we don't get in the Roman Catholics will. But make the native church support all they can.



Thursday, January 11th, 1906.

At 6.45 a.m. a PRAYER MEETING was held, conducted by the Rev. H. Richards.

THIRD SESSION, 8.45. a.m.

DEVOTIONAL SERVICE.

6. SHOULD SCHOOL WORK PRECEDE GOSPEL TEACHING?
7. THE ORDINATION OF PASTORS.

A devotional service was held conducted by REV. S. LAMAN, and REV. T. MOODY gave an address, his subject being, "Equipment for service for Congo."

Following this, MRS. CAMERON, B.M.S. read her paper on:—

SHOULD SCHOOL WORK PRECEDE GOSPEL TEACHING?

Should School work precede Gospel Teaching? I imagine that the first reply that arises on reading this question is an emphatic "No." What are our orders as officers of our King in the campaign in which we are engaged?—surely it is first and foremost to preach the Gospel.

No, the Conveners of the Conference had other than such a crude reply in view in propounding this question. I take it that it is rather that they wish to raise the old question of Educational versus Evangelistic missions. In order to expedite discussion on this subject I think it well to state two hypothetical cases, the first in favour of Gospel teaching preceding *all* school work, and the second favouring the school work being put in the place

of first importance, and after that I think we may seek a middle course.

I purpose making these two cases *as extreme as possible*, nor do I imagine there is a single member of this Conference who would give adherence to them in their entirety.

The first may be described as "the priority for the Gospel" view. The missionary is to preach the simple Gospel, to explain the fall, the incarnation, the Atonement and trust to the work of the Holy Spirit as Enlightener: he is to look for and work for definite and immediate conversions and to avoid all attempts to teach the native *even to read the Bible*. Until the great change takes place let the native receive no general enlightenment, but let the ground lie fallow and grow nought but the rank weeds of Fetishism. Such a missionary takes as his motto a variation of the words of Paul "I came not to teach, but to preach the Gospel."

To such a system there are objections which are I think, obvious to all.

1st. Without a knowledge of reading the Bible is to a great extent a closed book, and the Bible is itself a great enlightener. "The entrance of Thy Word giveth light, it maketh wise the simple." "Search the Scripture for they are they that testify of Me."

2nd. To a race like the Congo, the discipline of school with its need for perseverance, teaches many lessons which will give clearer understanding of our message.

As the farmer in winter turns up the soil to allow the air to act upon it, so enlightenment in general knowledge must break up the clods of Fetishism and superstition, and thus prepare the soil for the reception of the truth. Have we not all noticed the contempt with which children in our Mission schools regard the Fetishism of their elders?

Again it is surely a loss of time to wait until people have been converted before beginning to teach them to read. We need an educated Christian Church. Our orders are "Go ye into all the world making disciples of all nations teaching them to observe all things whatsoever I have commanded you."

And now let us take our second case—School first—Gospel Teaching second. Again I state a hypothetical case. A missionary goes to a new district, he makes it his chief aim to gather boys into the school. He visits the villages briefly tells his message, which at the first telling is well-nigh unintelligible to his audience, and then begs the chief to select some boys who shall return with him, and receive instruction, so that a few years later they may return to their villages as the future teachers and preachers, and if he is successful he returns with a number of these lads to his station. He tells you that the hope of Africa is in the children: that the adults, both men and women are too degraded to be reached, and therefore he is giving his chief efforts to these lads. They are tended and taught the "Three Rs" and are the objects of much solicitude and care, and everything else has to give place to school work as he seeks to teach these future "saviours of their race." Meanwhile the middle-aged folks in the villages must be left for the most part unevangelised, their darkness is too deep for the "Light of the World."

What are the objections to this course? The boys soon regard themselves as important personages, "Are they not to be the future teachers in their villages?" They alone in all the country are being taught, and all being equally ignorant, they soon begin to compare themselves with themselves with disastrous results. Ere long they develop into conceited little prigs whose pride is only surpassed by their ignorance, and whose great aim is to ape the white man in all things. When they reach the age at which the missionary fondly hoped they would return to their villages as Christian teachers they are too big in their own eyes for anything but a situation in one of the large towns, unless perchance they prefer a life of lazy indolence in their own villages where the education (pardon the word!) makes them big men in the eyes of their fellows and where they live on the hard toil of their much despised wives or sisters. You say I draw an exaggerated picture: I admit it—and yet is it as much an exaggeration as we would all wish it to be? Have we not all heard of such

cases—in Africa, even if unknown in Congo?

And now what plan should be followed? Is there not a middle course?—

Let the missionary preach the Gospel to young and old. None are too old to be taught in God's school. Do not let us spend our energies too exclusively on the young people, there are many jewels for the Saviour's crown to be won from among the middle-aged and old in these lands. Charles Haddon Spurgeon used to insist on the fallacy of the common belief that few old people are converted: he stated that in his experience there was as large a proportion of them saved as of young people. If it be so in the home-land and among those who are familiar with the Gospel story may we not expect it to be so in these lands? Let us not neglect them, they have never before heard the glad tidings, their time is shorter and they will have fewer opportunities to hear our message. Their experiences of life's sorrows may lead them to Him Who invited the weary and heavy-laden. In conclusion—

Let us preach the Gospel in season, out of season, but let us also urge the people to learn to read and if they have sufficient interest to plod away at school let us thank God and expect great things from Him. In our school at Mabaya under the able management of Mrs. Kirkland, $\frac{3}{4}$ hour daily out of $1\frac{1}{2}$ hours is given to direct Gospel teaching, memorising the Scriptures, and hymns, and also Mrs. Lewis' Catechism of elementary Christian knowledge. Many who are too old to learn to read or who have bad eyesight can thus be taught the Gospels in our school or the individual teaching being more direct and reiterated may possibly, rather probably, sink deeper into their hearts than if they simply listened to an address delivered in the Mission Chapel or in village meetings. Let Gospel teaching be given a large place in the curriculum of all schools, and let us not discourage middle-aged folks who want to learn.

At the same time we must by no means neglect direct Gospel Teaching whenever opportunity offers, always bearing in mind that the one great end of our work is to bring men to God through our Lord Jesus Christ.

REV. J. HOWELL, B.M.S. in opening the discussion thought that all agreed that Gospel teaching should be first, and always first; and that School work was important—a good second. In opening a new district, if I knew the language, I would preach the first morning, and open a School the same afternoon. There is very little left for discussion, but the question might be asked, "How can we conduct School work so as to avoid difficulties?" Mere knowledge puffeth up; and should some scholars seem brighter than the rest, we do them no good by letting them know that we think them clever. Better make them persevere continually as though they knew nothing.

Several brethren and sisters took part in the debate. The tendency to "swelled head" was very sad, and it became a question as to how much discouragement you can give a bright fellow without discouraging him too far. In opening new work some thought it was a good thing to start School work at once, as this helps in acquiring the language, and in knowing the people. The majority undoubtedly felt that, as one brother put it, "Gospel preaching and School work should *'precede'* together. If you have a School, preach. If you preach, have a School."

Great stress was also laid upon the importance of memorizing. So many could not read, but all could memorize the glorious truths of the Gospel.

With regard to the old people, whether or not they were more inaccessible than the young, the Gospel is able to reach them. It is more difficult for them to break off the old customs, but in some places the richest trophies of redeeming Grace are from among the old people.



**IS IT ADVISABLE TO FULLY ORDAIN NATIVES
TO BE PASTORS OF CHURCHES BEFORE
THE CHURCHES ARE SELF-SUPPORTING AND
CAPABLE OF SELF-GOVERNMENT?**

The first paper was by REV. P. FREDRICKSON. A.B.M.U.

That the pastor plays a very important part in the stability and growth of the native church, there can be no doubt. The early christians had elders in their churches, although we do not find anything about ordaining men at the beginning; but that they had leaders or men who took the lead and who were recognised as such by the church, we are quite sure. The first time we read of ordaining elders is on Paul's first mission journey, and we may rightly conclude that, in choosing elders, as in other church matters, he followed the custom of the churches, which already existed. Whether self-support or self-government had any influence on giving the church a pastor, we do not find, but I think we may be sure, that for several reasons they were not taken into account. That the Lord's supper should be administered regularly, at least once every month, is of very great importance for the church members and in order to do this, they need a pastor. Discipline is also of great importance in the church, and can not very well be carried out without a pastor. They might perhaps wait till the missionary comes around on his visit, but waiting has a very deadly effect on the other members and hence it is of great importance that the evil should be dealt with at once, while it is fresh in every one's memory and before any of its sharp corners have worn off.

Self-support in relation to full ordination of pastors. Every church ought to be, as far as possible, a self-supporting church, but even if it is not self-supporting, that would not be a proper reason for not fully ordaining a native man to be its pastor. In every church, of any size and whatever degree of civilization the people are found may have good men, who prove by their conduct and

work that they are worthy and able to fill the office of a pastor among their own people. To keep such men away from doing this work, because the church is not self-supporting, would be to hinder the growth of the native church and also of its self-support. We have hundreds of churches in Europe and America to-day, which are not self-supporting, they receive money from everywhere and from every one who will give them, for the building of their houses of worship and even for salaries to their pastors, and yet these churches have pastors with full power to officiate in the churches; the help is given, hoping that some day, they will become self-supporting; hindering them from having a pastor would be to hinder them from becoming self-supporting.

Capability of self-government in relation to full ordination of pastors: Capability of self-government is a more difficult matter, but being the more difficult thing for the church to govern itself, there should be a so much greater need for the church to have one who could help them and to whom the church could look for guidance. It is a well established fact in every community, that however great the freedom or whatever the liberties may be, yet it is necessary to have some one to direct. The greater the ignorance, the greater the need. Countries have their kings, churches their pastors, meetings their chairmen, and even we in this conference would be in a sad plight without our chairman to direct our meetings. Every self-governing body feels it a necessity to have rules and leaders and every church, if it shall prosper, is in need of the same. A church without a pastor, is like a waggon with a broken wheel, always out of order.

As every church is in need of a pastor and as the choice of a pastor or elder is a very essential part of our work as missionaries, let us consider the work of men, who were missionaries before us and whose work in most respects was similar to our own. *How did they choose pastors?* The first christian church was born in Jerusalem on the day of Pentecost. No doubt the apostles took a large part in church matters at Jerusalem and some of them would perhaps have liked to keep things in their own hands, as far as choosing of candidates

and baptism etc. was concerned, even in other churches; but there were among them men forced by the Spirit to tell abroad the news of salvation, and persecution came and many were scattered through Judea and Samaria, where they went preaching the gospel. They visited Phenice, Cyprus, Antioch and many other places. Churches sprang up wherever they went, because the Lord was with them. It was now no easy work for the brethren in Jerusalem to take care of all the churches. In fact, the work got too far away from their control, they had to be satisfied with giving advice and let the newformed churches choose their own pastors or help them to choose.

They also delivered unto them the ordinances of the church and other rules, such as the Lord's supper, baptism and discipline etc. The churches were perhaps not very efficient in governing themselves, but it had become a necessity for the progress of the work and it was of great importance for the new converts to come into the closest relationship, not only with the blessings, but also with the duties and responsibilities of a christian church, the sooner they faced this problem, the better for themselves and the work as a whole. In Antioch we find such elders or pastors in the church, although there were no apostles. The brethren of Jerusalem had heard that they had received the gospel at Antioch and sent Barnabas down to visit them. When he saw the work, he was glad for what had been done. Paul and Barnabas were with them for a year, and were no doubt of great help to the brethren, but they did not take the place of the pastor. It was the other way, the elders of the Antiochian church by the guidance of the Spirit chose Paul and Barnabas to go out to preach the gospel. As in the church of Antioch, so we find in every church good men, able to take the office of a pastor and they ought to take it.

We find also such men here in Congo. The greater the building and the heavier the material, the stronger and more solid must the pillars be. Our churches out here are no doubt built of lighter material than the church at Antioch, but as such, the pillars need neither

be so strong. All that is required of them is, that they are strong enough to bear the building and resist the storms, which will blow on it. As the material grows heavier, so will the pillars also grow stronger.

Paul on his first missionary journey chose elders at once or helped the church to choose them. He went about 250 miles north west of Antioch to preach, visiting as he went many countries and places, and large numbers were converted. On his return journey he revisited the places and ordained elders in every church. (Acts 14: 23.) He then returned to Antioch to tell the brethren what great things the Lord had done. All was accomplished in about 18 months. It was also his custom to deliver unto them the ordinances of the church and certain rules to be kept. As the work grew and spread into many countries we find that Paul had helpers. Men whom he could send out to direct and help the churches in their difficult work, and as our work grows, we shall find it wise to follow this example. He sent Tychicus to the Colossians, Archippus was sent to the Thessalonians to establish and comfort the brethren. He had Timothy in Ephesus to correct some errors, while he himself went to Macedonia. He left Titus in Crete to help the churches to choose elders, but those men, though of great value to the work, did not take the place of the pastors. We find then in the very beginning of mission work, that pastors or elders were chosen at the first opportunity. These churches had many difficulties to contend with, because we read in the epistles that there were difficulties with self-support, difficulties in self-government, but these difficulties were not and are not to keep the churches from having a pastor, to whom it can give in charge to officiate at baptism and the Lord's supper, and to help them in disciplining its members. These are rights belonging to every church and these rights were given to the first church. Paul ordained pastors in every church. (Acts 14: 23.) He could also say to the Corinthians; "I have delivered unto you, that which I also received from the Lord." 1 Cor. 11: 23-26.

He blamed them for not exercising their rights of disciplining one who had fallen into sin, (1 Cor. 5: 18.)

We see then that there were Pastors who, with the new formed churches had full charge. At Miletus Acts 20:17, Paul called for the elders of the Ephesian churches to come to him, and we have no reason for concluding that these elders had not full pastoral power to serve their churches. I think we may all agree on this, that no one can become an able carpenter without using the tools himself. He may make mistakes and does make mistakes, but that does not hinder him from taking hold of the work, because it is the only proper way to learn. It is the same with the native pastors, they must in union with the churches take full charge of the work, without that they would not be pastors. They may make mistakes, but that must not hinder us from allowing them to bear the responsibilities, which belong to them. In 1. Timothy 3rd. chapter Paul tells us what kind of man a pastor must be, he says: "A pastor must be blameless, husband of one wife, vigilant, sober, of good behaviour, apt to teach, not given to wine, etc." Here we have a standard after which to choose a pastor. I believe, that wherever men with such qualities are found in our Congo churches, it would be both advisable and wise to fully ordain them as pastors of churches. May the day soon come, that the Lord's work here in Congo, shall spread so rapidly and churches spring up so numerous, that we shall be compelled as Paul and the brethren in Jerusalem were, to put more confidence in our Congo brethren, not only to spread the gospel, but also as pastors and leaders of the native churches. I think we might well take the Lord's command and promise in the 54th chapter 2d and 3d verses of Isaiah as our motto in choosing pastors: "Enlarge the places of thy tent and *let them* stretch forth the curtains of thine habitations, *spare not*, lengthen thy cords and strengthen thy stakes, *for thou shalt break forth on the right hand and on the left*, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."

REV. W. A. HALL, A. B. M. U. gave the second paper:—

A serious hindrance which attends us even in our comparatively slow progress of our mission work is, to

find among our converts from heathenism, suitable persons who can be safely entrusted with the work of religious instruction, so as to leave us free when we have gathered a number of converts in one place, speedily to extend our efforts to other places.

Much time must be spent in proving, training and instructing before we can safely leave the church to the guidance of a native preacher, and perhaps even then no suitable person is found. This barrier which would have been much more serious if not fatal, in the very rapid progress of early Christianity, and in the absence for many years of any written Gospel, was providentially met then by men supernaturally qualified by the extraordinary gift of the Holy Spirit. Our ascended Lord exalted to the right hand of God, a Prince and a Saviour, to give gifts unto men, gave diversities of gifts. To one the word of wisdom to another the word of knowledge by the same Spirit and so on.

These extraordinary spiritual endowments were bestowed to meet a temporary emergency in the incipency of Christianity. They were therefore temporary in their nature and intended to cease when the necessity for them should cease, and never so far as we have reason to believe to be revived in the church.

At the commencement of christian operation at any time and in any land, the ministers who have been personally concerned in gathering a church may be the most suitable to select from it individuals for office, and may with the consent of that church appoint them to office. But this has reference only to the commencement.

At the present time the ordination of a church member to the ministry by the pastor alone in accordance with the wishes of the church would not be a departure from correct principles, but there would be a danger of its failing in one respect, which would not have been in apostolic times, namely the fellowship of other ministers, and this ought not to be put to hazard. The fellowship of churches must be born in mind.

Equality of rank in the ministry. The mutual relations of christian ministers is that of brethren occupying an equal official station. There is no gradation of dignity

and power in the ministry according to the New Testament.

The duties of a Minister. A special call is essential to the work of the christian ministry. Reason itself would suggest that he as a sovereign, would select his own officers and send his own ambassadors, and the divine call of the ancient prophets the analogous office in the old dispensation creates a presumption of such a call in the Christian Ministry. God said "The prophet which shall presume to speak a word in My name which I have not commanded him to speak shall die." "Behold I am against the prophet that steals My words."

Again ministers in the New Testament are always spoken of as designated by God. The elders of Ephesus were set over the flock by the Holy Ghost. Acts. 20. 28. Archippus received his ministry in the Lord. Col. 4. 17. Paul and Barnabas were separated to their work by the Holy Ghost. Acts. 13. 2.

The ministry is a special gift from Christ to the church for He gave some apostles and some prophets and so forth, Eph. 4. 11-12. God bestowed the gifts for these offices, and the men are sent forth to their work by God Himself in answer to the prayers of His people, see Rom. 12. 6-7. Luke. 10. 1-2. The nature of the office as implied in the terms used to designate it requires a personal divine call. We are called ambassadors for Christ, speaking in His name, we are stewards of God entrusted with the Gospel for men.

The ministry therefore is not chosen as a man chooses a profession, consulting his inclination or interest. The emphasis which the Scriptures place on the divine vocation of the minister implies a distinction between a call to the ministry and the ordinary choice of a profession. There must be an abiding realization to preach the Gospel. Paul says: "Necessity is laid upon one yea woe is unto me if I preach not the Gospel." Again. There must be a sense of personal weakness and unworthiness, and a hearty reliance upon God, Paul said "Such trust have we through Christ to Godward; not that we are sufficient in ourselves, but our sufficiency is of God Who also hath made us able ministers of the New Testament."

Then there must also be adequate mental capacity and training and Scriptural knowledge. A minister must show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Moral and spiritual qualifications though necessary cannot be substituted for intellectual, for the work of the minister is to unfold and enforce truth as well as to illustrate it in holy living.

Piety therefore essential as it is, if not accompanied with mental gifts and discipline is no evidence of a ministerial call. God's word is only to be committed to faithful men who shall be able to teach others also. 2. Tim. 2. 2. Men apt to teach instructing those that oppose themselves. 2. Tim. 2. 24-25.

In short no man is a fit subject for ordination without a distinct consciousness of a call from God. Without this he obtrudes himself into the office of an ambassador without a commission and is guilty of presumption.

REV. H. RICHARDS, A. B. M. U. said that facts were better than theories. The great difficulty is to know when we are ready. He was reminded of the story of the person who was continually told that he was too young to be married, until he became too old. The work in and around Banza Manteka grew so rapidly, that the need of more pastors was felt keenly. The first church was afraid to be separated from Banza Manteka. We must recognise the officials, and when responsibility was placed upon our pastors, there was a most remarkable advance. At Eyenga there is a membership of 100, and Joshua is Pastor over a district which takes six days to cover. They have six evangelists, three of whom are supported by the Eyenga church, and three by Mr. Richards. The Mother church has a membership of 2000, with four pastors.

Rev. J. R. M. Stephens asked these questions. When is the right time for forming separate churches? What is ordination, are we at a Church Congress? At what stage is a whiteman to relinquish his oversight of these independent churches?

Rev. C. H. Harvey said it is a matter of fitness. There is need of caution, the older missionary has a great deal of personal influence, but what about his successor? In Madagascar, formerly, the chiefs were appointed Pastors, and as a consequence the church went wholesale towards heathenism. Is the man fit by knowledge and spiritual attainments, and is the church ready?

Dr. Leslie also thought that there was great need of caution before churches were separated from the Central Church. The old missionaries have full power and are trusted, but what when that missionary withdrew? We must think of followers. The ordination of pastors tends to "swelled head."

Rev. A. Bain thought that if the churches separated, there should be an association formed.

The discussion was continued on the same lines. All native officials, by whatever name they may be known, should be fully recognized; but great caution was necessary in withdrawing from the oversight of churches.

SPECIAL SESSION. 2.45. p. m.

RESOLUTION RE CONGO STATE.

8. INDUSTRIAL TRAINING AND CHURCH WORK.

A trip had been arranged on the S. S. Livingstone, for this afternoon, but this special session was called, as most missionaries present thought that some statement should be made, expressive of our feeling of the state of things still existing in the Congo Free State.

It was proposed and carried that Rev. C. H. Harvey take the chair for the special session.

Mr. Harvey first of all referred to the news of the death of the Rev. T. Holman Bentley, D.D., which had just reached us by cable from England. Messrs Richards and Stephens then led us in prayer, especially remembering the widow and children. A memorial service was

arranged for Sunday morning.

Mr. Harvey then said that Dr. Bentley had spoken out strongly about Congo affairs at the Baptist World's Conference, and would have said, 'Go on.' He then read and proposed the resolution. Rev. A. E. Scrivener, "I most heartily second this resolution."

The resolution was again read out, sentence by sentence, and a few alterations were made, and was unanimously passed as follows:—

RESOLUTION RE CONGO STATE.

We, the undersigned evangelical missionaries from Great Britain, the United States of America, Canada, Germany, Sweden, Norway, and Denmark, working on the Congo, many of whom have been in the country for over twenty years, being assembled at our third general conference at Kinchassa, Stanley Pool, desire to place on record our views as to the present state of affairs in this country. We had hoped when we last met two years ago that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered.

We are greatly disappointed that the memorial presented to the Sovereign of the State through the Governor General; on the first of March, 1904, has elicited no reply.

We regret that the report of the Commission of Enquiry as published does not convey to the general public an adequate impression of what has occurred, since so much evidence presented has been omitted or only referred to in very modified terms.

Although we recognise the courtesy of the Commissioners and their impartiality in hearing evidence, and feel gratified by the fact that their findings have entirely justified the attitude taken by missionaries and others in exposing the terrible state of affairs, we still feel that the reforms suggested are merely palliative, leaving untouched the main root of the evil, which we all recognise to be the system in force. On the one hand this system, wherever applied, robs the native of

his right to the free use of the land and its products, and on the other compels him to labour as a serf under the name of taxation, while for the most part practically nothing is being done for the good of the native thus taxed.

We are convinced that the atrocities which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so called taxation are the natural outcome of the system adopted, of the radical alteration of which we see no sign.

Several missionaries present have testified that the acts of oppression complained of are still practised, and despite the recommendation of the Commission practically no attempts have been made to change the old regime. We earnestly protest against this continued disregard of all the appeals and evidence laid before the authorities.

We also emphatically protest against the repeated refusal to sell sites for mission stations to our societies, contrary to the provisions of the General Act of the Conference of Berlin. We have never been other than loyal to the State and have borne this and other grievances which we would have more strongly protested against, but that we hoped they were only a passing phase of affairs.

We have no object in view but that of the interests of humanity and the desire that the natives shall not be caused to disappear from off the face of the earth. And so we would utter again our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help in every lawful way to secure them for all the Congo peoples.

Trusting in Almighty God we send forth this our protest and appeal.

(Signed.)

Alexander Lang Bain.

Hilda Bain.

Fred. K. Beale.

George R. R. Cameron.

Josephine M. Cameron.

Ernest Cartwright.

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|---------------------------|------------------------|
| Emil Cederblom. | Hilda Jennings. |
| Joseph Clark. | K. E. Laman. |
| James A. Clark. | W. H. Leslie. M. D. |
| Lawson Forfeitt. | Clara Hill Leslie. |
| Mary Forfeitt. | Thomas Lewis. |
| Peter Frederickson. | Gwen E. Lewis. |
| Mathilde R. Frederickson. | Catherine Mabie. M. D. |
| H. S. Gamman. | Paul C. Metzgar. |
| Viola C. Gamman. | Thomas Moody. |
| J. O. Gotaas. | Seymour E. Moon. |
| R. H. C. Graham. | T. Hope Morgan. |
| George Grenfell. | E. Louise Morgan. |
| W. A. Hall. | G. N. Nykvist. |
| Chas. H. Harvey. | H. Richards. |
| H. S. Hawkins. | A. E. Scrivener. |
| A. F. Hensey. | J. R. M. Stephens. |
| Thomas Hill. | Alfred R. Stonelake. |
| Clara E. Hill. | Ellen S. Stonelake. |
| John Howell. | Ernest Storm. |
| Emmeline Howell. | Ester Storm. |
| Geo. S. Jeffrey. | H. Wallbaum. |
| Rose Jeffrey. | Margaret Wallbaum. |
| R. Lanyon Jennings. | Martin Westling. |



As there was some time to spare, it was decided to proceed with the paper, which owing to pressure of time, had been left over from the morning session.

Rev. E. Cartwright read the paper sent by Rev. H. M. WHITESIDE. C. B. M.:—

WHAT IS THE RELATION OF INDUSTRIAL TRAINING OF THE NATIVES, TO EVANGELISTIC AND CHURCH WORK?

The request for a paper from me on this subject is an honour with which I can scarcely comply. I fully intended to write something more at length, but the more I thought over the matter, the harder it seemed and I can scarcely carry out my promise.

In the first place I have had no experience in Industrial

training of natives. This being the case I cannot teach others what I do not know myself. Any of my remarks apply to the Upper Congo only.

By Industrial work I understand a self-supporting Industrial Mission, or Station, or branch on a Station. This includes all the expenses of the natives cared for, as well as the support of the person in charge, white or black. The object is to teach those trained to be useful, and that these in turn influence others in the same direction. In the meantime while they are being trained to lives of usefulness, every effort should be made to bring them to Christ. In other words it should be a stepping stone to higher teaching, and if this fact is lost sight of the whole thing is a miserable failure. I do not know of any Mission Station on the Congo where Industrial mission work, as described above is carried on. Perhaps there is some station or branch on a station where this is being done, but until the Congo State Authorities adopt something other than their present hostile attitude to Protestant Missions, Industrial work amongst the natives is an impossibility.

I believe that if the government were sympathetic and did not hinder, there is a splendid opportunity for Industrial work on the Congo, except perhaps anything in the nature of farming, which would prove rather difficult for some time to come. The natives regard this as women's work.

In all my experience in building, and my relations between my workmen and boys, and Evangelistic and Church work has always been good. My difficulty is to be able to keep boys sufficiently long. Those who have remained for some time are as a rule reliable, and attend the services regularly. We have made it a principle that the same rules which govern Lolanga station workmen and boys shall govern all. My workmen have always the same opportunities for attending the services as the others, and also the boys attending school.

Where Industrial work is carried on, a number of boys and girls are gathered together who become respectable—according to our idea of the term,—they become sharper and smarter through their contact with us, and therefore

are more capable of grasping our preaching.

Every effort should be made to improve these mentally by attending school. If the Government authorities would recognise an industrial work as a benefit to the State, and allow agreements or indentures to be signed for long periods of service the assistance of the State being necessary to bring back run-aways, then with a few hundreds of boys and girls under such conditions, I think there would be a splendid opportunity for inculcating christian principles and habits. I believe that a larger proportion of these would become christians than could be expected from ordinary natives, apart from industrial work. In time these should form a church amongst themselves, which would mean a christian Colony. An oasis in the desert. There are I think splendid possibilities for such work on the Upper river if the proper encouragement were given.

REV. A. STONELAKE, B.M.S. in opening the discussion felt that the definition given by Mr. Whiteside might be improved upon. There is a certain amount of industrial work on all our stations, and to restrict the meaning as is done in the paper, one might as well say, "bread is not bread, because made at a certain place it does not pay." Industrial work *helps* church work. The business of the church is the Worship of God; the Perfecting of the saints; and the moral elevation of the unsaved. A profession is a comparatively easy thing, but to manifest a change of life is no easy thing. I am not libelling the native when I say that his ideal is to live a lazy life. We teach the native to read and write; we seek to lift them up, and show them that the old life is dishonouring to God; and the time comes when he is dissatisfied with town life. Industrial work is just the opening for such, and it develops the man all round. Industrial work is also a blessing to one who hopes to be an evangelist, and is as necessary to the native as practical experience is to the missionary. Teach an evangelist to partially support himself; and in helping others he will often be able to drop in a word in season. There should be industrial work for women as well as for men.

Rev. J. Clark wished he had learned carpentry as a lad. He also referred to a native at Ikoko who wished to be baptized. In such cases we seek to impress upon them the necessity of leaving the lazy life in town, thus proving the reality of their profession. The Industrial work on a station is just the opening needed.

Rev. R. H. C. Graham said that Industrial work is one of the greatest helps to our work. The brick chapel in which we are now met, and the stone chapel at San Salvador, entirely built by natives, with the help of missionaries, is evidence of this. It is a capital handmaid of the Gospel. Lads can earn a good livelihood with a Sewing-machine.



FOURTH SESSION. 7. p. m.

9. NATIVE WOMEN AND EVANGELIZATION.

10. PASTORAL WORK.

After singing and prayer, Rev. R. H. C. Graham read Mrs. GRAHAM'S paper on:—

NATIVE WOMEN AND EVANGELIZATION.

In response to the request that I should write a paper on this subject, giving the result of my experiences in the San Salvador district, I shall do my best to convey to you some idea of the good work our native women have done; although I should have much preferred Mrs. Lewis to have written this paper, as her experience both in Cameroons and Congo has been much wider and longer than mine.

Too much emphasis cannot be laid on the ennobling and elevating influence of the love of Christ in the heart of woman, transforming her character and ways of living and manifesting itself in all directions, inclining and enabling her to make sacrifices on behalf of others

for His sake.

Turning to the subject before us, we have abundant evidence in our work at San Salvador proving how this Love has specially manifested itself in constraining the christian women there to tell it out to others.

From the very beginning of our church at San Salvador the leading women have gone to the neighbouring villages, and gathering together little groups of women, have told them of the love of Christ and spoken out strongly against witchcraft and other evil customs, so that through them in a great measure the towns near San Salvador were brought under the influence of the Gospel.

Then further afield also in all directions the influence of their quiet testimony has been felt. Mansonso, one of our earliest christians had to return to her people at Nkaba, about two days journey from San Salvador, and there she told them of the Saviour she had found.

At first she met with a good deal of opposition, but little by little she gained their confidence until many became interested. About that time the chief and people became involved in a palaver in which Mr. Lewis was able to render effectual help, then they begged for a teacher and Nkaba is now one of our flourishing out-stations with its own christian women working in the surrounding villages.

Another instance of individual effort is that of a woman who went to the Bangu district for the sake of her health, but she grew worse and died. During her illness however, as the women gathered around her, she plead with them to believe the Gospel and spoke so fearlessly of death and the hope of immortality that they all became frightened and deserted her saying she must be a witch. When thus left alone with her little attendant she sang hymns until she died. At this time another of our women who is an indefatigable worker heard of her illness and hastened to Bangu. Just outside the town she was met by a crowd of women who told her of the death, saying, "at first we thought her a witch but now we know otherwise." So they begged her to tell them of that power which had given her such courage when meeting death. Thus their hearts were first opened to attend to the Gospel: and now

in that district we have another out-station. This same woman, on her way back, had many opportunities of preaching to the women in the towns she passed through. We always encourage them to confine their attention to teaching women and children, as we ladies have always made a point of doing at San Salvador.

I could multiply instances of a like nature, and relate many wonderful testimonies left by our christians when dying which have been instrumental in arousing the indifferent.

For years now in San Salvador we have appointed deaconesses in each district, who have rendered invaluable assistance in our church work especially in shepherding candidates for baptism and advising us concerning the women enquirers of their several districts who come up to weekly classes for Scriptural instruction held by us ladies at San Salvador. We have a general class to which all are welcome and in it teaching of a very elementary nature is given. Then we have a special preparation class for the candidates for baptism: and another class for women members in which we also direct and advise them concerning their work in their various districts, endeavouring to impress upon them their individual responsibility with regard to the consistent lives of those they recommend for baptism. In this class we generally take up one of the Epistles, and the brightest among them will return to their town and repeat to others what we have taught them.

In every town where there are christian women they hold a weekly prayer meeting among themselves, following our plan at San Salvador. In that meeting I have heard many well-thought-out addresses from the lips of our women which gave me a deeper insight into their modes of thought and their struggles in the christian life.

On Sunday mornings we have an important class for women Sunday School teachers in which we give instruction in the Scripture Lesson for that day. These teachers have classes of from ten to twenty respectively, and we train them to take an interest in their scholars and visit them when ill or absent. The wives of our native teachers, having been for years under our care

and training, are naturally copying our methods of work in seeking the evangelization of their less favoured sisters amongst whom they have gone to labour. And they as well as their husbands are now regarded as church evangelists. The following is an interesting instance of the work of one of these women evangelists. She was the means of the conversion of an elderly woman who after her baptism used to go every Sunday to a neighbouring village to teach the women there. Before going she always got her grandchild, who was one of that teacher's scholars, to read to her the portion of Scripture about which she wished to speak.

It has been truly said that in gaining the women of a country you are gaining the children and in them you have control over the coming generation: and this is especially emphasized here in Congo where matriarchal customs prevail.

As in the San Salvador district there are more than twice as many women as men, and as native women can, owing to the conditions of life, be more easily and more wisely reached by women than men, the importance of the women's work can hardly be exaggerated.

"The Lord gave the Word: great was the company of the women that published it!"

Mrs. Leslie said the paper was an admirable one. There is a great work for deaconesses, and for women as School Teachers. The women are willing and ready to go evangelizing, and we must do more for them. At our C. E. Society there is always a woman present who comes from a town 2 or 3 hours distant; and on her return she tells the women all that she has heard. Then again the evangelists and teachers need to have trained wives. We cannot expect good work until the women are helped as well as the men.

Rev. H. Richards told of the good work done by the deaconesses around Banza Manteka. They are a great help to the pastors and evangelists in their work.

Mrs. Lewis. At San Salvador there are "female deacons", and they have the same power and work amongst

women, as the men have amongst men. Women candidates are examined by the *wives* of missionaries.

Rev. A. E. Scrivener. At Tchumbiri, when Mr. and Mrs. Billington go to the villages in the interior, whilst Mr. Billington is speaking to the men, Mrs. Billington and the christian women are speaking to the women.



The paper on the next subject for consideration was by REV. J. R. M. STEPHENS, B. M. S.:—

PASTORAL WORK.

When I was invited to read a paper at this Conference, and was given permission to make my own choice, I was glad to acquiesce because the subject I have chosen has been much in my thoughts the last year.

We have all felt the first work we have had to do in this land is to preach the Gospel. Station founding and equipping, language acquiring, translation and medical work, industrial and school teaching are only helps, means to the supreme end—to make known God's love in Jesus Christ to those who sit in darkness and the shadow of death, to build them up in the faith. It is comparatively a short time that the Good News of glad tidings has come to this land and we have to rejoice together and bless God for the manifestations of His power in turning so many from darkness to light and giving them life eternal.

When I consulted the General Statistics to Dec. 31, 1903, and realized there were nearly 9000 connected with the Protestant Missions who had professed their faith in the Lord Jesus (besides the goodly company who had passed to the heavenly home) my heart was filled with profound joy that God had so blessed the labours of His servants. And I felt such a harvest as this was a glorious recompence for the lives laid down and treasure expended.

I think that the returns of the last two years will show a great increase and I believe in the next decade there will be a mighty ingathering to the Church of God

from this great country from every side.

The seed has been sown; some by beloved brethren and sisters who have gone from us, and the harvest is sure, for is it not the imperishable seed of the Kingdom?

We have realized the obligation to "preach the Gospel" (or else why here?) but have we so fully apprehended our duty to "feed the sheep?"

If when we have seen the people among whom we work "born again", baptized, and received into the Church, we rest content we shall have some sad experiences in the coming days, as many of our converts will bring shame and dishonour on Christ's name. They are but "babes in Christ" and need tending and nourishing with the "pure milk of the word", that they may grow thereby.

As well neglect a new-born babe, and give it no mother's or other care and expect it to thrive, as to expect our converts to grow up into strong men and women in Christ Jesus without constant care and teaching. And as Bishop Gore says "The savour of a Christianity which does not mean what it says, wherewith can it be salted? How can it recover its position and influence? Would it not be better never to have been Christians at all than to be Christians who do not mean what they say? What is so useless as a hollow profession of religion? 'It is thenceforth good for nothing, but to be cast out and trodden under foot of men.' 'I would thou wert cold or hot so because thou art lukewarm, neither hot nor cold, I will spew thee out of My mouth.'

These words mean I think, not 'I would that ye the Church of Laodicea were either morally worse than ye are or morally better' but 'I would that either ye were not Christians at all or better Christians.'

Christians exist in order to make the contrast of their lives apparent to the world."

And so I wish to put in an earnest plea that whilst still pursuing our Evangelistic work with all earnestness we shall not neglect those who are already gathered into the fold. And I would even urge, that if through insufficient help, one or the other has to be neglected for a time, it is better to put the energy into looking after the Christians for by so doing we can be training them to be

anxious for the salvation of others.

Our Pastoral Work must primarily be that of instructing the Christians. They must be taught again and again the foundation facts of Christianity, until with clearness they may be able to tell others of the "hope that is in them." Then they must be led on to know of the other deep things of the Christian life, and made to feel that they must strive to become like Christ, to grow in His grace and knowledge of Him, and it will be a difficult task if they cannot read God's word. We should therefore I think be more insistent in the future with those who are enquirers that they should show their earnestness by regularly attending school and learning to read. Some years ago of our membership at Wathen between 60% and 70% could read the New Testament (some, it is true, haltingly.) I am sorry to say the percentage is much lower to-day. But we have felt we could not keep back a man or woman whom we believed to be converted, because they could not read, but we shall not get a really strong Church until the bulk of its members can intelligently read God's word and be built up by it. If it had been my privilege to continue my work in Congo, I should expect those who were enquirers in my district and resided in a village where there was a school, to have acquired the rudiments of reading (except old people or special cases) before I was willing to baptize them, as I believe the time has come, in some of our centres to require a higher standard than formerly.

We should also impress upon the Christians the importance of attending the "means of grace" regularly, that is the daily assembling of themselves together for prayer and worship and to hear God's word. Moreover we should explain most earnestly the need of prayer. Some of the older folk we cannot expect to learn to read, but all can pray, and it would be well they should be instructed in holding prayer meetings and made to realize the power there is in prayer to make them grow in the Christian life.

Again, we should aim to *know* all our converts personally, and as much as possible of their family life and

conditions so as to comfort them in seasons of sorrow and difficulty, and warn and support them in times of temptation.

We shall also, alas! at times, have to discipline for breaking the rule of Christian living. We have two methods in our Wathen Church,—suspension and expulsion. Our members are seldom expelled until they have been first suspended (except in flagrant cases where there is an open violation of God's law, such as the taking of a second wife and refusal to put her away.)

We have recently discontinued fixing any time, but suspend until we see there are true signs of repentance, and an earnest turning to God again.

We shall agree I think upon the need and importance of Pastoral Work, but how best to do it, considering the conditions, is the practical question.

It is a comparatively easy matter to exercise pastoral care over those who reside near to the Mission Station, but when the work has obtained large dimensions and the membership is scattered over a wide area it becomes a great problem to know how effectively to keep in touch with all the Christian members.

I am very conscious that what I have to say in this paper will be nothing new, but only a re-iteration of what most of us already know and feel, but it is with the hope of refreshing our minds as to the importance of this work, that I venture to make a few suggestions as to how the work can best be done, and trust that in the discussion which follows many other helpful thoughts may be contributed.

First, there should be organisation. I know every Mission, and station, has its own methods.

At Wathen the whole area which we consider our sphere of labour is divided into four districts, and to each of these districts, a missionary is appointed and becomes responsible for the work.

He itinerates frequently, visiting the various villages, especially where there is a teacher, is always on the lookout to place an evangelist in any village requiring teaching, examines the Schools, converses with enquirers and baptizes.

In these journeys he makes it a point to see, and if possible to converse with, every Church member on his roll. This is the idea, but alas, owing to pressure of time and often being limited as to the number of days that can be spent on the itineration, he has to be content with a general address to the Christians whom he assembles together.

If it be found impossible to get personal talk with each member this plan is good, but the essential point is to make the itinerations as frequent as possible and to keep in touch with each individual Church member under his care. Again much can be done by *pastoral letters*. I have found these are much appreciated and are a great stimulus and help. A wise and timely letter when one has heard of the unsatisfactory life of a member or state of a village, has often been the means of preventing a fall.

If the member cannot read, a teacher is nearly always available or a messenger can be chosen who can read it.

Another method to keep in touch with the members is to arrange for a *series of meetings* for the building up of the Christian life, and I would urge that these should be very specially prepared for and be more of the form of Bible Classes with questioning rather than preaching.

The Monthly Communion of which a careful Roll Call should be kept at all the various centres where the ordinance is observed, gives also a regular opportunity for noting those who fail to come and of ascertaining the reasons for irregular attendance, and I feel that an absence of six consecutive months from the Lord's Table without satisfactory reason should be adequate cause for removal of a member's name from the Roll. Our blessed Master by instituting the two ordinances of Baptism and the Lord's Supper, has given to His Church two wonderful helps in confession of and renewal of our love to Him. Let us see to it that their supreme importance is ever clearly kept before the native Christians.

The foregoing is written to show what the Missionary should do as far as possible but I believe we must depend more and more upon our native helpers as the work

expands.

The deacons in all our Churches have been great helps in days gone by and I think we shall be wise to gradually increase their responsibilities and delegate more work to them.

We must work more and more *through a Native Ministry* and seek to impress ourselves upon the comparatively few, that they may go forth trained and equipped to influence the greater numbers which will be impossible for us to come in contact with personally, very frequently.

I have been delighted to hear of the Swedish Missionary Society's United Training School for Evangelists at Mukumbungu and of the American Baptist Missionary Union which is now to be removed to Lukunga and I pray that in the very near future we shall have our Training School at Wathen. I think it a good plan to expect that those admitted into the Training School should have first done some teaching in the villages. They will better realize their deficiencies and appreciate the training.

God has wonderfully blessed the feeble efforts of many of our teachers in the past, many very poorly equipped intellectually, but we have had to push them out as they were, as the calls for the teachers were so clamant, but now if we make no efforts to increase their knowledge and efficiency the Christians will have little inclination to attend the services if they are not being helped by the teaching, and so will continue to be but babes in Christ and will easily fall.

We can I believe delegate a great deal of our Pastoral Work to well trained Evangelists and it would be well if each missionary would endeavour to impress himself upon at least one chosen teacher and thoroughly train him, who could become his right hand in his district work and be sent on visitation tours to converse with enquirers, inspect the schools, encourage and rouse the evangelists and quicken the Christians in the villages by short series of services. I believe if we could get several of these itinerating helpers at each Station, whom I would give the Status of a deacon of the Church, so as to have authority

to enquire into any matters needing investigation, and to visit fresh villages or districts and open up new work, as well as the other work indicated it would be a great help in solving the question how effectually to have the oversight of our people. In Missions like ours, where the desire of our Home Committee is so strong that no evangelist should be paid from Mission funds and where the pay of such brethren may be too heavy a charge on the church, I think these expenses could legitimately be charged to the Mission Account especially when it is considered that they are employed more as assistants to the Missionary. (I recently employed one of our best teachers for this work who had retired from a village where he had been some years, and I paid him 1 franc a day whilst journeying inclusive of rations. His journey lasted 85 days and was of great value.)

I do not suggest we should not continue our own visitations. Let us go as frequently as possible for our members so highly appreciate our visits, but in the nature of things in this land they are all too few and the supplemental visits of our Native brethren would be invaluable.

Let us then by our own efforts and of these of our brethren be ever alert to "feed the flock of God" and we shall have no greater joy than to know of our children in Christ walking in truth, and as we are faithful shepherds "when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away."

Dr. Leslie, A.B.M.U., could say, 'Amen.' He emphasized the great need of getting near to our people. We must beware of giving the wrong medicine, or of firing over their heads. Get close up to the brethren and know where they stand. Natives are willing to work, but need to have the way, even in little things, pointed out to them. Let us educate the native ministry. The ministry that does not get close to the people is going to fail. And let us not forget the female ministry. Raise the Congo women, and we have raised the Congo people.

Rev. G. R. R. Cameron. "We are all satisfied with the paper, and Dr. Leslie's additions. It is complete, full, adequate, and we all agree."

Friday, January 12th, 1906.

At 6.45 a.m. a PRAYER MEETING was held, conducted by the Rev. E. Storm.

FIFTH SESSION. 8.30. a. m.

DEVOTIONAL SERVICE.

11. THE NEED OF TRAINING YOUNG GIRLS.
12. TOTAL ABSTINENCE AND CHURCH MEMBERSHIP.
13. OUR ATTITUDE TO THE STATE MARRIAGE LAWS.

At the devotional service, REV. S. E. MOON gave an address, his subject being, "Divine Fellowship."

Rev. J. Clark, then read the paper sent by MRS. CLARK, A. B. M. U. on:—

THE NEED OF TRAINING YOUNG GIRLS FOR DOMESTIC, SOCIAL, AND SPIRITUAL WORK.

No civilised woman can visit a heathen village, and acquaint herself with the customs of the people, without being possessed by a feeling of pity for the women. With increased acquaintance, pity leads to a desire to better their condition.

All agree that if we can lead them to seek the kingdom of God and His righteousness, we secure the highest possible improvement in their condition. Experience proves that it may take years of patient effort to win them, and the question before us is practically, "How can this be attained?"

It seems to us that one definite thing is to prepare the way of the Lord by training the girls relative to things both temporal and spiritual, keeping in view the

needs of their bodies, minds and souls. The general remark may here be made that almost infinite patience is necessary for this; but if George Elliot could read 1000 books in preparing to write "Daniel Deronda", and give an equally immense amount of preparation for "Romola" in order to produce a perfect work of fiction for the reading world, should not we be prepared to show like perseverance and patience, in seeking to accomplish a perfect work of grace and truth for our Lord and Master.

Following the title given to me for this paper, let us consider first their need for training in all that pertains to their domestic life, and this I take to include their personal habits. It is essential that they should first be convinced of the need for, and advantage of cleanliness. No further proof of this is needed than to look at the dirty hair, bodies and apology for clothing of the heathen girls as we find them.

Almost invariably when a girl has come to live with us, her first experience was to make the acquaintance of scissors and soap, the former being necessary to remove the masses of hair matted with palm oil, camwood and dirt. The need for cleanliness had never been heard of by her. This is constantly brought before our minds, in our intercourse with the natives, by such occurrences as the following. This afternoon when visiting in a native house, I saw a girl pounding plantains in a mortar that had no appearance of ever having been washed, and her hands reminded me of the advertisement "Three years ago I used your soap, and since then I have used no other." She seemed astonished when I called her attention to their condition. You can see people washing their bodies in pools and giving their children to drink of the same water. They have not been trained to think of the importance of cleanliness in food and drink, and consequently they suffer from innumerable intestinal parasites, many ulcers and skin diseases. Their old homes too are extremely filthy, and in most cases are infested with bugs and other insects that help to spread disease. We must therefore train the girls so that they may know the importance of having clean bodies, food, clothes and homes. Very rarely indeed

does this thought take root readily in their minds.

Again they require to be trained to see the advantage of *regularity* in their habits. This is specially needed with regard to their food. It is a common thing to have these people eat hurtful quantities of meat, and at other times to go too long fasting. When an elephant is killed many make themselves sick by gorging with the beef, and laugh at the advice that is given to smoke the meat and preserve some for another day. Care in these things *seems* to come 'natural' to us because of our home training; but with these girls the opposite is true. We must train them because their mothers did not, and could not do so.

Again, they require definite *training in dressing themselves properly*. Of course it is possible to overrate the importance of this, and no doubt this has been done; but that only serves to more clearly prove the need for definite training on the subject. We do not propose to Anglicise or Americanise, but to teach decency in the matter of dress. This cannot be left to the native mind to develop, or we will have ridiculous combinations. As an example of what can be devised by the African, we have heard of the lad who appeared at church with a discarded corset worn proudly above his coat; and of the chief whose robe of special honour was a lady's night dress. In our home-land girls are carefully trained on this subject, and there is a greater need for it here. In this district, ten years ago, the common robe for a woman was a narrow belt of fibre, with a mere fragment of cloth, a leaf, or a few strands of grass dangling from it. This is being replaced by a small loincloth among the village people, but we consider that in training the girls to make simple dresses, that will decently cover their bodies to below the knee, we are helping toward morality, and preparing the way of the Lord.

The wearing of clothes gives rise to the need for training in laundry work, and in the mending, as well as the making of garments. All this means work for our native women, and that in itself is a very great 'secondary' blessing for our otherwise idle people. We can surely get ahead of Satan in some measure by filling their hands

with work which will also keep their minds occupied. In our years of experience, we have found no great difficulty in training our girls to do all the things mentioned. They can quickly be taught cooking, sewing, washing &c., and we have for ten years had all our domestic affairs carried on by girls, with probably less worry than we would have had with boys.

In their old homes girls were never shown *how to properly care for the sick*, therefore they need to be trained in relation to this. In some few cases relatives are faithful in attending to their sick, and in providing the best medical advice they can procure, but it in most cases is just as likely to kill as to cure. The majority of people however, if poor and sick for any length of time, get little or no attention. Frequently our girls have seen human life held as of little value, and suffering on the part of others as of no moment. It is a well known fact that many helpless people are cast into the bush to die, or are gently dropped in the water so that they may cease from troubling their heartless friends. If you have ever attended a maternity case among the raw heathen, you have had the need for the training of our young women impressed on you indelibly. If you could compare the conduct of such a case in the bush, with a similar one in the homes of those of our girls who have had some training, you would be pleased at the result of even the little teaching they have had, though there is yet much to be desired.

Girls must be trained to realise that they have a duty to perform to the sick and helpless. We seek to impress on them that they cannot be followers of Jesus unless they follow His teaching in this matter. One thing, very noticable, reveals the nature of the heathen surroundings of our girls. Find a poor, helpless woman and ask who are her friends. She has none! She is a stranger! But if under your care she grows well and strong, returning health brings many relatives, brothers, sisters and others, who in her need knew her not, to claim kinship with her.

In the heathen villages there is no such thing known as moral intercourse between young women and young

men. There are exceptions to this in some places; but I state the general rule. We have consequently to train our girls in the forming and conducting of suitable friendships with a view to matrimony. The fact of being allowed to refuse a proposal of marriage is a new idea to them, as their older sisters and mothers had to marry the persons selected for them by their parents or owners. It is possibly easier to teach the advantage of this to the girls than to the boys, as the following incident will show. According to our rule, one of our young men asked permission to pay his addresses to one of the station girls. When he explained his desire to her she refused, saying that she wished a husband who could read and write as well as herself. The lad, though a poor scholar, was an excellent hunter, and tried to 'woo his lass' with tempting trophies of the chase, hoping to affect her heart through her digestive organs, but all in vain.

In their old, heathen homes they knew nothing of modesty, or of purity in speech. They do not understand why, in these things, they should differ from their mothers, and certainly as they come to us they need training to be modest, respectful and pure in speech.

We find our girls without religious ideas. The heathen speak of one whom they say made the world, but they do not recognise that they owe him any special duty. To them He is not 'our God' to fear, nor 'our King' to obey. To fit these girls for usefulness in the kingdom of our Lord, we feel it our duty to begin teaching them at the earliest possible moment, commencing with the very simplest ideas we can give them regarding the personality of God, and our relation to Him. In thus filling their minds with thoughts about God, we train them for spiritual service. We are sowing seed which brings forth rich fruit in the day when God's Spirit leads these young people to trust in Jesus Christ as their Saviour. This is very clearly seen in the examination of candidates for baptism. The scripture knowledge of those whom we have had in training, compares very favourably with the ignorance of such as come from the villages. It can easily be seen that our most intelligent helpers, other things

being equal, are from among those who have been under training. We recognise that the Holy Spirit can work mightily through the most ignorant in the simple proclamation of God's love, but we must expect those who are trained to do better work as teachers of His Word, than those who have not been so privileged.

In their conduct toward others we look for more from our young women, than from those converted in the village. At the time of conversion, they have clearer ideas of correct behaviour, of right and wrong, than the villagers, because they have been in close contact with us, it may be for years. Their training has saved them from the formation of certain habits with which the others are burdened, and their minds are awake, their thinking powers have been aroused, whereas the minds of the village women are more or less dormant. Humanly speaking then, by the training they have received with their conversion in view, they are in condition to render better service to our Lord than can the others.

Their conversion does not by any means end the necessity for their training. I have no doubt our brethren of the Banza Manteke School find abundant reason to go on with the training of the preachers and evangelists on the lower Congo. After conversion, our girls have a greater interest in the Word of God, and we find them eager to be better fitted for serving their new Master. Because of this our task is now easier, for we can give them a new reason for obedience and attention. We now insist that to be modestly robed is the duty of every child of God. They are trained in 'CHRISTIAN' ministration to the sick and helpless, and in giving of their means as unto the Lord. That they in their turn may tell the story of Christ's life, they receive regular teaching that as His children they may understand what before was not clear to them, or but little interested them. That they do witness for Jesus is seen by the testimony of those from the village who profess conversion. They speak of the way they have been influenced by those who have been under training with us.

Let us remember that unless we train our young women, our young christian men will have wives with

ideas of domestic duties but slightly better than those of the heathen women around them. Also, that future infants will have mothers who have but little knowledge of how to care for the bodies and minds of their children. If we train and elevate the woman, we do the same for her husband and little ones, for she will teach them all she knows. We find too that even the heathen women around such a person are influenced and bettered in various ways. By training our girls we are securing for the next generation, physically, mentally and morally, a better start in life. Surely then this is a work of exceeding importance, which should be prayerfully pushed with vigour, seeking constantly grace and wisdom, so that the speedy conversion of new girls be secured, remembering that "the training of girls" is only a means to bring about their regeneration, and their usefulness in the kingdom of Christ. If this is not continually kept in view we waste our time and energy.

In closing, let me say that I have not had an opportunity of talking with any of the Committee, and may not have grasped the scope and meaning of the title given me for this paper. If my remarks serve even as an introduction, I shall be quite satisfied, hoping that some other person will handle the subject better.

Praying that the importance of this matter, as a branch of service for our Master, may be more clearly impressed on our minds, I place this paper in your hands.

MRS. LEWIS, in opening the discussion, heartily endorsed every word of the paper. We all know the need of training girls, but how are we to train them, and how far? As to *domestic work*, is it desirable to teach them laundry work and cooking, scrubbing floors etc. as one is trained in Europe? I should take a middle course. The discipline of training is good for them, they become more refined, and they have a refining influence in the home. All these girls are going to become wives and mothers; there are no single ladies on the Congo. Teach them also to clothe themselves decently, not in extremes. The *social question* is of great importance. Women cling to their old customs more tenaciously than

men. The men try to keep the women on the old level. As a rule the older women corrupt the younger. We must teach these future mothers their duties as wives and mothers. The *Spiritual training* is of the greatest importance. They should be equipped as teachers for the women of Congo; the older women helping the younger. Teach them to memorize portions of the New Testament. We have a review lesson now and again, to keep the former lessons fresh in their memories.

The remainder of the time devoted to this subject was taken up with testimonies of the excellent results from the training of girls. In the schools, if an European is in charge it is a good thing for the boys and girls to be taught together. The boys are sometimes put to shame by the successes of the girls; and when a girl passes a boy, the boy does not think so much of himself. "We must beware of the native idea of the degradation of the women; God made man, male and female, equal."



DR. LESLIE, A. B. M. U. contributed the next paper:—

UGHT TOTAL ABSTINENCE FROM
INTOXICATING LIQUORS TO BE OBLIGATORY,
OR VOLUNTARY, IN NATIVE CHURCHES?

The New Testament formulates not a set of specific rules for the solution of every problem that has perplexed the church down through all the centuries of her existence but states principles upon which could be based laws to meet the multitudinous difficulties to be encountered in her conquest of many peoples under the ever changing conditions of the world.

A sufficient number of examples of the application of these principles are recorded to elucidate and emphasize these. Some of these are not binding or necessary at the present day, conditions having changed, the difficulties have passed. An illustration of this we find in the Apostle Paul's first letter to the Corinthian church in regard to the question that had been submitted to him concerning the eating of meat offered to idols. He first

states the underlying principle and from it draws an answer so full and explicit that there remains no room for doubt of either the principle or its application. The difficulty of that particular church has passed away, not so the Apostle's clear setting forth of the eternal principle, a principle forever binding on all Christians associating with those who are weaker than themselves, abstinence for the sake of others. We find the Protestant churches of the civilized world exercising this prerogative; the Baptist churches of America include in their covenant a pledge of total abstinence from all intoxicating beverages.

With this vindication of the individual churches to make laws to meet conditions by which they are confronted, let us proceed to the need for laws in general and this one of total abstinence in particular for our native Congo churches. The Apostle Paul tells his Galatian converts that the Law is a tutor, a school-master, to bring us to Christ. Do I hear some one quoting "Not under law but under grace." He who does not realize that grace demands the fulfilment of the whole letter of the law and infinitely more from those who volunteer for service under her beneficent rule fails to comprehend the glory and majesty of that effulgence which radiates from our crucified and glorified Lord and the transcendent purpose she has in view for those who surrender themselves to her service.

Children of every age and every land require laws and restrictions until they arrive at the age of responsibility and self control. Heathen peoples morally are but children, babes and sucklings, that must be restrained by laws until such time as the conscience becomes enlightened to recognize the evil and the good, and the weak will developed and strengthened to flee the one and follow after the other. The private testimony of our China missionaries is to the effect that converts who are ready to face death for their faith have with few exceptions any adequate conception of the sin of deception and falsehood. The same is true of India in regards to sensuality. In a word even unmistakable converts to christianity utterly fail to understand the fearful sin-

fulness of sin. If this is true of the people of China and India with their ancient civilizations and stolid self control how much more is it true of these simple children of Nature steeped in every form of immorality from time immemorial. Like children the joys and sorrows of to-day fill their hearts and minds to the exclusion of past and future. Who has not seen the broken hearted, despairing husband beating his head and breast in a paroxysm of grief over the dead wife and in less than a month making arrangements to marry another? How many years it required to induce the natives to plant mangoes and oranges simply because it required three to five years to develop the trees before they could eat of the fruit. During the past six months I have had splendid opportunity to note the strength and weakness of some of our best Congo converts. While building our new station I have been living in a tent just in front of my men's quarters, working with them, almost eating and sleeping with them, constantly hearing their conversation, prayers and preaching. These men willing to face danger and death for Christ's sake and the Gospel's could not be trusted with a week's rations, they would eat it all in two or three days. So lacking in self control were they that I found it necessary to dictate to them just what food they should buy and how much they might eat, yet so enduring that when there was scarcely any food they worked on without complaint. When we were preparing to return from Kuango it was necessary to make provision for a section of the road through a hostile country where no food could be procured and *kuanga* was chosen as being most portable. It was with great difficulty that I restrained the men from eating this food in addition to their regular rations before the hungry section was reached. As it was we were all very hungry before we reached the market at Kinzamba. Later, three days before reaching Tumba the last five fathoms of cloth were given out to buy food at the Ngombe market. Three men were sent ahead in order to reach the market before it dispersed. They were carefully instructed that there remained no more barter and that sufficient food must be purchased with that in hand to last till the caravan

reached Tumba, and were told to buy *kuanga* chiefly. When we arrived at the deserted market we found our men with but one fathom's worth of *kuanga* the rest had been exchanged for a few handfuls of peanuts and a few ripe plantains. When I tried to show them their folly they complacently replied that they were hungry for peanuts and plantains and *Nzambi* would not let them die of hunger. I had to help *Nzambi* supply the needs of these foolish children by exchanging my last few shot gun cartridges for some food with the chief at Makuta.

Thus the lack of restraint from a well developed conscience and intellect necessitates restraint from without. These same men I have seen grow thinner and thinner for lack of food for though we were passing through fields of "chop" they would not put out a hand to take it because there is a law against stealing and they know it is wrong. But they freely confess that when they have food it is impossible to stop eating until they are fully satiated. How much more then is this true of intoxicating drinks? It is said that the best time to begin to train a child is before its great great grandmother has cut her eye teeth. So if we fail to see in this generation the perfect characters we would wish let us not be discouraged but wait with patience looking to the far distant future to perfect what here we have begun.

The universal testimony of the natives is that they cannot drink moderately. This was thoroughly tested at Banza Manteke when the Spirit of God convinced the early church of the sin of drunkenness. They determined to drink moderately until one after another were convinced of their inability to do this for having once tasted they were unable to resist excess, when they were unfit to worship God or preach his Gospel. Then of their own accord they became total abstainers without constraint from the missionaries. The only efficient law against drunkenness is that of total abstinence a law against which none of us hesitate to enforce. When a man says he is going back to his palm wine it is understood that adultery and other gross sins are included. The testimony of the ablest natives at Banza Manteke is that if the church restriction against palm wine were removed many of the members

would return to the use of it and from it to utter ungodliness.

The nature of a measure of a man may be ascertained by considering his friends and foes. My experience is that those that oppose the law of total abstinence are those weak in the faith and with whom it is but a matter of time until they fall into gross sin. Those who, having forsaken the well of living water, seek to hew out cisterns for themselves, broken cisterns that hold no water. Intoxication is the Devil's substitute for the joy of the Holy Spirit. Total abstinence is a mark of distinction which even the heathen can appreciate. The Mayaka people among whom we have just opened a new work said of us "truly these are a wise and good people who refuse to be intoxicated with palm wine." The heathen around the districts where the Gospel has taken root come to look for this mark of distinction in those who profess to be the people of God. In our district some years ago a man who had been spoiled through some missionary's kindness in taking him to England, and who had been expelled from the church on account of sin, failing to receive the esteem he thought due to himself in his own town, sought it in a distant town, giving it out that he was an evangelist sent out by the Banza Manteke church. Upon his arrival he found the men of the town sitting about drinking palm wine. The would be evangelist was offered a social cup and this being his weakness accepted and drank. The people turned on him and said "we did not believe you were an evangelist now we know it" and they beat him and drove him from the town. Christians are called to be peculiar people. This peculiarity of self denial is a constant cause of surprise to the unconverted and in countless cases has opened the way for the telling of the Gospel story. But here let me make a plea for careful truthful teaching concerning this law. Untruth or lack of light can never prove a real bulwark in the fight. Let us disabuse the minds of our people in regard to the sinfulness of the act of drinking a cup of intoxicant, that in itself it is morally wrong only when it breaks the laws of health. When a man drinks a cup of palm wine he does not necessarily lose his through ticket for Heaven. The

most intelligent of our natives understand this but it is given such a prominent place in their teaching that it comes to be all out of proportion to other excesses.

This brings us to the second great consideration of the subject, which we have already mentioned, abstinence for the sake of others. Here is where we pass from law to grace. The matter of influence and example is even more important here than in civilized countries where a strong individuality causes men to think and act independently. Here precedent is everything and people act and move *en masse* without thought, lacking the intellectual and moral stamina to stand alone. Individuality is rare.

It is unnecessary in this paper to deal at length with the subject of intoxicating liquor with which every christian worker is familiar, as the greatest force for evil that the world has ever seen. A curse more powerful for misery and death than all the wars that have been waged since History began. It is possible to construct truthful statements showing that billions upon billions of dollars have been wasted and millions upon millions of homes hopelessly ruined and untold millions of mortals sent down to an untimely death and millions more of innocent victims plunged into wretchedness and misery. But even this appalling culmination of facts cannot convey any adequate idea of the enormous evil wrought by this curse, it passes the limit of finite comprehension. This force which dethrones man's reason, enslaves his will, murders his love, poisons his body and damns his soul in civilized lands, what will it not do with the native of this country? Shall we leave this instrument of destruction in the hands of these children which God hath given us?

REV. T. HILL, A. B. M. U. opened the discussion. He hoped that some thing more would be done than merely talk about the subject. He thought the law should be enforced in all our churches. The people are like a flock of sheep. We should make it easy for them to do right, and hard for them to do wrong. Missionaries are extraordinary messengers and representatives of the Master; people

will judge the Master by the servant. The missionary who binds the natives to be abstainers must himself be an abstainer. Let us *live* as well as preach the Gospel.

Rev. E. Storm, S.M.S. "I cannot see any real danger in using a little palm wine. Let us put ourselves in place of natives who have only dirty water. The natives give their children palm wine when they have no milk for them; if good for them is it not so for us?"

Rev. E. Cederblom, S.M.S. said that Mr. Storm is almost alone in S.M.S. on this subject. Good, spring water can be obtained nearly everywhere and is the best drink of all. The natives can buy, if necessary, other things as we do. Alcohol *may* be necessary in some sicknesses, but medicine *must* be administered by a skilful hand. We ought to abstain from tobacco as well as drink.

Rev. R. H. C. Graham, B.M.S. said, "I hate the drink as I hate the devil. But we have no right to assist God in making rules. I believe we shall do far better to leave it open—voluntary."

Rev. Stephens, Wathen; and Rev. Fredrickson, Kifwa; both said that in their churches the natives themselves had made the rule obligatory.

Dr. Leslie in reply said, "for children, goat's milk and water, or cocoanut milk, both of which can be obtained on Lower Congo, are better than fresh palm wine. Total abstinence is the only effectual law against drunkenness in Congo Land."



REV. J. CLARK, B.M.S., Bolobo, then read his paper:—

OUR ATTITUDE TO THE STATE MARRIAGE LAW. SHOULD WE INSIST ON IT FOR OUR CONVERTS?

When in response to a pressing invitation from our excellent secretary, I suggested this subject as a profitable one for us to consider at this Conference it was in the hope of listening to an instructive and luminous paper from one of our "most potent, grave, and reverend

signors" from the lower river, who by virtue of long experience might give us very valuable help on this important matter. But I realized too late that Brother Morgan models his procedure somewhat on the lines of that of the immortal Mr. Squeers. "Spell winder," said that worthy to one of his unfortunate pupils. "W-i-n-d-e-r." "Right, go and clean 'em." "Suggest a subject for discussion," says Mr. Morgan. And when one innocently complies, the reply comes like a thunderclap, "Good, go and write a paper on it."

As a man under orders then I venture to approach the subject, realizing its gravity, and hoping that, if not from the paper, at least from the discussion that will follow, we may get some guidance this morning. I can only attempt in a very simple fashion to state the chief difficulties that have presented themselves to me during the past few years, difficulties perhaps forced on my notice rather more prominently than they would otherwise have been, owing to the fact of my having for some years acted as "officier de l'Etat Civil," or registrar at Bolobo Mission.

At first sight nothing would appear more proper and suitable for a Government which is, at least in its own estimation, so highly civilised as this of the Congo State; than a legalised form of marriage, and nothing to be more earnestly advocated and enjoined by us as Christian missionaries upon all those natives over whom we have any influence. The well-nigh universal polygamy prevailing among the native tribes, the shocking looseness of the marriage tie, the frequent putting away of wives for frivolous reasons or for none at all, surely constitute such a giant evil that it is our bounden duty to do all that in us lies to mitigate it. And so, when a parental Government comes to our aid with its Marriage Law, and we are invited to see to it that our converts, adherents, employes, and any others within reach of our influence, avail themselves of its provisions, what more fitting than that we should put ourselves fully in line with the Government? I may say that we at Bolobo at least, (and I believe it is true of most of our stations) have endeavoured to urge the importance of this, nay more, have even made

legal marriage a condition of church membership.

But of late the question has forced itself upon me more and more, are we justified in taking this course?

1. First of all I would remind you that in some places it is impossible for our converts and enquirers to obtain legal marriage, owing to the bureau being at too great a distance. Last year from Lukolela and several other places between Leopoldville and Coquilhatville the registers were removed altogether, and so when some of our Lukolela people applied for marriage at the State Post there, they were informed that there was no longer a bureau in existence and so they could not be married. What was to be done? Why, obviously for them as Christians to be united in wedlock by a simple Christian service in the presence of witnesses. In such cases the rule as to legal marriage must be abrogated.

2. Further, not only is there this absolute barrier to legal marriage imposed by distance in a large and increasing number of cases, but with regard to those living within what may be called "measurable distance" of a bureau, who desire marriage, the way has become very much more difficult through a new law that came into operation last year. Formerly all that was required as a preliminary to marriage was that the name, approximate age, birthplace, occupation, and the names of the parents of each of the parties desiring to contract marriage, should be sent to the Registrar rather over a fortnight in advance; whereupon he would enter the details in the Immatriculation Register, make out certificates of identity, and post up the Publication of the banns. On the expiry of 15 days the couple would present themselves at the bureau, and in the presence of two witnesses—any two adult males on the register—would make the necessary declarations and be duly married by the Registrar. But now things are not nearly so simple. In the absence of any Certificate of Birth, or of immatriculation of date previous to the time of applying for marriage, the new law demands that the parties should present themselves at the bureau accompanied by four witnesses to whom they must be well-known, and who therefore are almost bound to come from the same locality. These four

witnesses (there must be eight of course if the man and woman come from different districts, four for each) must declare that they are well-acquainted with the would-be bridegroom (or bride) that they know his age and various other particulars about him, all of which statements the unfortunate registrar has to embody in a lengthy document called an "Acte de Notariété," which has to be signed by the witnesses if possible, (as a rule they can't write) and by the registrar himself. Now supposing they come from a distance. Our friends from Chumbiri come to me at Bolobo some thirty miles, usually by canoe. Formerly there was very little difficulty. I was supplied with the necessary information to publish the marriage, after the 15 days the bride and bridegroom would come up, accompanied as a rule by two or three others, the marriage would be performed, and they would return to their home as soon as they liked. Now they must get their witnesses (four at least) induce them to come up with them, then either go back with them, and make a second journey up in a fortnight, or else remain at Bolobo that time. Very likely they have no friends with whom they can stay, and in any case their witnesses will want to get back after their statements have been received, so that the matter becomes a complicated one. Now what ought we to do in the case of converts? Insist on the legal marriage in spite of the difficulties attending it and refuse to sanction anything else, or should we dispense with it and let a simple Christian service take its place? I wrote to our friend Mr. Billington on this matter and told him that as couples at Bwemba desired marriage some few months ago, and as the difficulties attending their legal marriage at Bolobo would be very great, I consulted Mr. Howell on the subject, when he was returning from his last journey up river, and he very kindly undertook to marry them at Bwemba, explaining the situation to them and their friends. Mr. Billington writes in reply, "I am very sorry that the State has made it so difficult to get legal marriage, and I hope Conference will take the matter up and appeal. . . . I still stand for legal marriage and if the Conference does nothing shall try

what I can do when I return. I don't feel at liberty to ask you or any other missionary to do all the work you speak of in connection with marriages, neither do I see how natives can comply, and think they will need to wait awhile. It has been the understood rule of our church not to admit before legal marriage and I should be sorry to see the rule altered, and therefore, if State regulations cannot be complied with, should advise waiting for the present."

I yield to none in my respect and esteem for Mr. Billington as a man and as a missionary, but I cannot in the least agree with his solution of the difficulty. "Wait awhile." Surely that is no solution. It would rather create new difficulties. As a matter of fact most of those who have applied for legal marriage of late from Bwemba have already been living as man and wife, but their wish to conform their lives to the law of God leads them on their conversion to desire the recognition of their union by the State if possible, certainly by their fellow Christians. To tell them they must separate until they can be legally married is not a practical solution, nor do I think it a right one.

3. Now I come to the crux of the matter. Supposing the difficulties I have already indicated to be surmounted or non-existent, I ask, is the present law what it ought to be, or is it properly carried out? Personally I consider that there are two radical defects in the system.

(a) One is the *impossibility* of getting a divorce. Perhaps some one will remind me that the "Code Civil" contains an elaborate set of rules of procedure in case of application for divorce, and also that lists of divorced persons have been published in the "Bulletin Officiel." I am aware of that, but so far as I have seen, all these are persons residing in or near Boma. Perhaps some of our friends of the lower Congo will correct me if I am wrong. At any rate, for the people of the upper river, divorce is impossible. Ought it to be so? Let no one mistake. I would be the last to urge that divorce should be made easy. That would be a fatal error. But I do maintain that it should be possible in certain cases. And I claim no less an authority than our Saviour Himself. If He makes an ex-

ception to the inviolability of the marriage tie, as He does most unmistakeably (Matt. 5. 32. and 19. 9) we ought not to be charged with wishing to make divorce easy because we say it ought not to be *impossible*. Mr. Billington does not agree with this view. He writes, in the same letter from which I have already quoted,—"I have no sympathy with anything which makes divorce easier, and am grieved at the action you seem to be taking at Bolobo and Wathen. I'm afraid it's a lowering of the Standard, and I'm for lifting it up as high as ever I see it lifted in the Book; and if our people cannot reach it they must at least aim high." "As high as it is lifted in the Book!" Why that is the very point I contend for. That is exactly what I desire. It is the Standard set by our Lord I would have us all conform to. But when Mr. Billington or any one else, demands a different standard thinking it a higher one, then however much I respect the man, I must dissent altogether from his views.

Let me give an instance or two of facts which have come under my observation and have helped to lead me to my present conclusions. Some six years ago a young man employed as carpenter at the Mission at Bolobo married a young widow, a professing Christian.

The man had not made profession but he was, on the whole, a decent well-meaning fellow. It was not very long before there was trouble. His wife proved unfaithful and after a time she deserted him and took herself off altogether. We made inquiries and discovered that her husband could do nothing to dissolve the marriage unless both he and she went to Boma, together with witnesses who could prove adultery on the part of the wife. Who was to pay for the travelling expenses, and the cost of living at Boma? And how could the man compel a runaway wife to accompany him, not to mention the witnesses? The thing was out of the question. Later on we heard that the woman had been married by a judge at Leopoldville to a Congo or a coast man, of course giving false information about herself. Still later we heard that she had deserted *him*, and was last heard of at Matadi. In spite of all this nothing, it appeared, could be done to free the husband from this

alliance. Naturally, after two or three years of this sort of thing, the man was sick of it, and meeting with a suitable young woman he told us he desired to marry her. What could we tell him? Mr. Billington would say— "On no account. He must never marry while his first wife remains alive." Well, you might preach that to him as long as you liked, but you would never get him to see the force or justice of such a position. I do not see it myself. What we did was to tell him that in the eyes of the Congo State law he still had a wife, but that we, as Christian teachers, believed that in the eyes of God he had none longer, and that therefore he was free to choose another. I, as "officier de l'Etat Civil" felt that I ought not to do it personally, but I cordially approved of my colleague uniting him in Christian wedlock to the woman of his choice. Is this breaking the law? That is rather a fine point. But as the State recognises no marriage but the civil one he is of course in its eyes not married to his present wife. But will any one maintain that we acted wrongly and that the man and his wife are now living in sin?

Another case has recently occurred. A member of our church married a girl, not a christian, and with no inclinations towards christianity apparently, but she came from the same tribe and district as himself (which with some appears to cover a multitude of sins), and it was, in fact, a kind of family arrangement that he should marry her. A great mistake, of course on his part, but still he hoped she would make him a good wife. He was cruelly disappointed. Her conduct was disgraceful to a degree. On one occasion she went away and lived for a time at a State wooding post. Another time she went off on a trading steamer. She returned, and her husband even then was willing to receive her back on her promising to amend. But she was incorrigible; at last to everybody's relief she took herself off once more, we all trust for ever. Now, are we to tell this wronged husband of hers that he can never marry until he is certain that she is dead? I, for one, will never say so. It ought to be possible for persons so wronged to get a divorce without a long journey and great expense. And of course in the case of

a wife deserted and abandoned by her husband the same rule should apply.

(b) Again, on another point the Law *appears* to be just and fair enough, but when it comes to be tested in the carrying out of its provisions, it breaks down altogether. I refer to the maintenance by a husband of his wife and children. Here is an instance. A young man at one time employed at the Mission at Bolobo married a girl of the Mission. A child was born. After a while the man got tired of his wife, took another, or perhaps more than one other, native fashion, and practically turned his legal wife and her young child out of doors, absolutely refusing to help them in any way. The girl came along to us asking what she was to do. I told her that according to the law he was bound to maintain her and the child, whatever might be the case with regard to his taking other wives. So when an official of some consequence from Leopoldville arrived at the State Post near us on a short visit of inspection, I told the girl she had better go and lay the matter before him, and I myself went to confirm the truth of her story. The official listened sympathetically, but all he could do was to send for the husband, tell him that he was to behave himself, receive his wife and child again and support them. The man went away and took no notice. A little later I made one more effort to help the girl. The inspector who was here then, said he would frighten the man, and so he sent for him and talked in a threatening way, and let him go. Of course the man went off laughing in his sleeve, as he knew quite well that nothing was to be done to him. "I can do no more," said the inspector. "But," said I, "could not the man be compelled to bring weekly or monthly to the Chef de Poste here, goods or money for the support of his wife and child?" No, that was not to be thought of, was the reply. And so this precious rascal and others like him can simply defy the law with impunity. Is it any wonder if the State Marriage Law falls into utter contempt? When the Commission of Enquiry was at Bolobo I brought these things under their notice. Baron Nisco shrugged his shoulders and said in effect, that "you could not expect in a country

like this that things could be managed as in Europe."

I may be reminded that in the case of real Christians these things would not occur and that a Christian ought in no circumstances to marry one who is not a Christian. That, of course is the ideal, but we have to deal with things as they are, and we know that many Christians do marry non-Christian wives, either by family arrangement (perhaps a marriage has been fixed upon years before, and money paid over) or in some cases because of genuine affection and with a good hope that the wife will, before long, be converted. Besides, do we not know from sad experience that a number of our professing Christians fall away, and then they are as likely as any others, perhaps more so, to desert their wives or husbands as the case may be? It seems to me then that this state of things ought to be amended.

Mr. Billington would have the Conference appeal in favour of doing away with the difficulties that now stand in the way of legal marriage through the rule of last year. I would much rather have the Conference appeal in favour of making it possible for a wronged husband or wife to get the only reparation possible from the State, viz. a divorce, and so allow him or her to contract a second marriage about which there should be nothing clandestine, but should possess full legal status as is the case in England and other civilised countries.

As things are at present, while not going so far as to recommend passive resistance to the law, I no longer think we should be active assisters of it in urging it upon our converts. I would have the rule making legal marriage obligatory on our members struck out of the Church books. When such marriage is desired, as of course it usually is because the people know we expect it of them, I would have the working of the law fully explained. If then there is an honest objection to it I would certainly not insist on its being submitted to. We owe a certain duty to the State, but we owe higher duty to our Lord, and if Caesar's law is opposed to what we believe to be the teaching of the Master, then in the words of Peter and the apostles, "we ought to obey God

rather than men."

REV. J. R. M. Stephens, B. M. S. in opening the discussion said, we owe a deep debt of gratitude to Mr. Clark for his lucid and clear paper. "I identify myself with his position." He then gave testimony from the Lower River. The church rule at Wathen stands, "All must be married by holy matrimony, *and wherever possible by legal marriage.*" We do not want to make divorce easy, but it should not be impossible to obtain. The State do not want to occupy themselves with native palavers.

In the discussion which followed, these points were emphasized. In some places (if not most) legal marriage was impossible, owing to difficulties stated in Mr. Clark's paper. That divorce should be strongly discouraged, but should not be impossible. If a native is fully justified in the course he takes, we should help him, and not look upon him with suspicion.

It was proposed that the matter should again be brought before the Governor General; that legal marriage and legal divorce, without the exceeding difficulties now existing, should be possible at near centres.



At 1. 30 p. m. a trip was taken to the head of Stanley Pool, on the S. S. Livingstone, the C. B. M. steamer. At dinner that evening a most hearty vote of thanks was accorded Mr. Wallbaum for the most enjoyable time we had spent.



SIXTH SESSION. 7. p. m.

14. SHOULD POLYGAMISTS, OR WIVES OF POLYGAMISTS, BE RECEIVED INTO CHURCH FELLOWSHIP?
15. THE FEDERATION OF CONGO MISSIONS.

After singing and prayer, REV. C.H. HARVEY, A.B.M.U., read the first paper on the subject:—

SHOULD POLYGAMISTS, OR WIVES OF
POLYGAMISTS, BE RECEIVED INTO CHURCH
FELLOWSHIP?

There will be no need to try and prove to such an assembly as this, that polygamy *is wrong*. We may feel certain all are agreed as to that. Not only so, but we know that the *entire Christian church*, from apostolic times downwards; has condemned, and opposed it.

At the same time, we cannot claim that we have any positive, and definite, *command* on the subject. There is no "Thus saith the Lord," or, "Thou shalt not," to guide us. Besides, it must be acknowledged, that some of the brightest of the old Testament saints had more than one wife; (and more than one sorrow in consequence,) but this fact does not seem to have hindered the divine friendship, and blessing. Indeed, it certainly appears as if the Almighty, in the early days of mankind, tolerated—even if He did not sanction—the taking of more than one wife. The stories in the O. T. go to show that, while God condemned other sins, He passed by this *in silence*: and in the case of Hagar's son, He even bestowed the name, "Heard of God", (Ishmael) upon the child of a polygamous union. Possibly, it was as in the case of the bill of divorcement which was allowed, our Saviour said, owing to 'hardness of heart': or perhaps it was 'passed by,' as belonging to the "times of ignorance"; but even so, we must conclude that plurality of wives, (at any rate in heathen countries,) cannot be classed with the grosser sins; for the Lord would never tolerate *them*, or pass *them* by in silence. Nor can we think

that He would have lived in close friendship with, say, Abraham, or David, if they had been as persistently guilty of murder, or adultery, as they were of polygamy.

But for a man to take more than one wife, even *nature* shows is not God's ideal, for science teaches, that most of the higher animals are *monogamous*, while students of biology have discovered some remarkable facts, which point in the same direction. And scripture,—although there are no express commands on the subject,—*implicitly prohibits it*. The *unity of Christian opinion*, referred to above, is founded upon inferences made from certain statements in the Word of God, concerning marriage: and the relations of the sexes. It is not necessary to quote these passages, as they are so well known; moreover, as before stated, we are *all agreed* that polygamy is wrong.

But it is when we come to the question of admission to church fellowship, that differences of opinion have manifested themselves among missionaries. This subject was discussed at the Ecumenical Conference in London, in the year 1888; and revealed—to the surprise of not a few quite a diversity of opinion, as to the best method to be adopted in dealing with candidates for baptism; who have taken two or more wives. A large majority were in favor of NOT receiving such candidates, unless they were prepared to separate from all the women except one. The question as to which wife, (or wives) should be given up, also revealed differences of opinion. Most contended that *the first* was the real wife, and should therefore be retained; but others thought that *none* of the women had any special claim, and that the man therefore should be allowed to choose among them all: while another party advocated that he should take the one *whom he loved best*—(no one stood up for the woman *who loved the MAN* best). And there was also a certain few who voted for the woman, who had borne her partner the *greatest number of children*. It need hardly be said, that the latter good people, evidently, have *no sympathy with the Malthusian theory of population*.

There are really *two* questions contained in the one under consideration, first, Ought *polygamists* to be

received into the church? and 2nd., Ought *their wives* to be so received?

As regards the first question, the answer, we suggest, is an emphatic *NO*.

It is *not good* for the church to throw its mantle over this giant evil. It cannot be wise even to *appear* to sanction that which would undermine the very foundations of Xtian marriage. Such policy tends to promote *moral confusion*, and very soon produces an *anomalous* state of things in the church. For instance, One member may be arraigned,—and even expelled,—for that which *others*, in the same church, are permitted to do with impunity; viz:—*to cohabit with more than one woman*. The one will be disciplined, while the others will be unchallenged, and unquestioned.

But besides this, the idea of the *sacredness of marriage*—so difficult at any time to inculcate in a heathen country—is rendered *increasingly* difficult; while the low estimate of the value of woman, *which underlies polygamy*, is encouraged.

But it is objected, by some, that a church has *no right* to exclude men upon these grounds. They say, that if the person who presents himself for baptism, be *consistent* in his life and conduct, and have a clear knowledge of the way of salvation; he *ought not* to be refused.

To this it may be replied, that the question then is, “What is a *consistent life* from the New Testament point of view? Is it *consistent* with the teachings of Christ and His apostles, for a man to *live with*, say, *two women*? The answer is not hard to find, is it? Such conduct on the part of one, who sustains such a close relationship to the Holy One, as a true believer does—the relation of a member of the body to the head, or of bride to the husband—should surely be *pure* in all his relations of life.

It is also urged, that to exclude polygamists, is to keep outside the church, many of the *chiefs and prominent men*; who otherwise are eligible for admission.

It must be admitted that the rule naturally bears specially hard upon such people, but as to their *eligibility*, there is room for doubt. For why are they kept outside the church? Is it not in effect, because they are not enough

in earnest about spiritual things, to *give up all*, and follow Christ? It should not be lost sight of, that such men do not, except in very rare cases, take the *high ground* that their advocates do. They will generally *allow*, that polygamy is *not right* from the divine point of view, nor do they attempt to take shelter in the *silence of scripture*, on the subject; but rather in their inability to comply with, what is acknowledged to be the will of God. This being the case, *what advantage* would it be to them, to be admitted to the membership of the church? And on the other hand, would it not be a *positive disaster*, to receive such as began their career by *stifling the voice of conscience and duty*? Their very refusal to deny themselves and take up the cross shows, that they are *not real disciples*; and therefore should not be enrolled as such.

“But there are many difficulties,” say some, “when men, who have several wives, put all away except one. For instance, Which woman should he keep?”

To that we reply, that it should be *the first one* to whom the man was *properly married*, in conformity with the *laws or customs of the natives themselves*. That is the *REAL WIFE*, and any other women taken after that marriage, (or before for that matter), are *not wives, but concubines*.

It is objected too, that there will be difficulties in many cases as regards *the children of polygamists*. The first wife, it may be, has none, or most of the children may have been borne by the women, taken after the first. It would be hard for the man to lose the greater number of his own offspring!

The answer is, that no such separation should be required, as involves the *surrender of paternal rights*. The father is *bound* to see to it, not only that *the children* are properly cared for, but *the mothers also*; while, as regards the former, he *never ceases* to have control over them.

In regard to difficulties however, as we have seen, there are some serious ones, in connection with the policy advocated. But, we missionaries, are not in the habit of judging of *the validity of a principle*, by the amount of

trouble involved in following it out. But even so, do no difficulties occur, when polygamists are baptized, and become church members? Nay, is it not rather *the very NJILA* by which they are most likely to come?

The 2nd. question can now easily be answered, viz:—Should wives of polygamists be received for baptism?

The first wife, —or rather *THE WIFE*—yes. And concubines also—if otherwise eligible—if *they separate from the man, with whom they have been living contrary to the law of Xtian marriage.*

REV R. H. C. GRAHAM, B. M. S., contributed the second paper on this subject:—

My reply in brief to this double question is, as to the wives of polygamists, Certainly; and as to polygamists themselves, Yes, under certain circumstances.

Of course it is taken for granted that the persons in question are soundly converted to God, that they acknowledge Christ as Lord and are otherwise satisfactory, the only objection being the polygamous union in which they are found. I also premise that the men in question are *true* polygamists, and that the women are the acknowledged wives of a polygamist, any one of whom might be his legal wife were he not a polygamist.

Those who are true and consistent children of God we are bound to receive; so the question resolves itself into this, Can those who are bound by a polygamist union be true and consistent children of God?

To us who profess to find all the articles of our faith as well as the necessary directions for the practice of our religion in the teaching, precepts and examples recorded in Holy Writ, there can be no other court of appeal in this matter than the Word of God.

The decisions of Popes and Councils, the Creeds even of Protestant Churches, and the consensus of opinion of modern Christendom may be instructive to us in some ways, but they are void of all authority:—“To the law and the testimony, if they speak not according to this word, it is because there is no light in them.”

It seems to me that, in imposing various conditions of membership on our Churches, we missionaries have sometimes been untrue to our foundation principle that the Bible is our sole source of authority; and this inconsistency is very evident in the matter now before us.

The business of ourselves and our Churches ought to be to discover the laws, ordinances and conditions of membership which God has appointed and to apply them to the various cases which come before us. The Church's position is not that of law-giver but is rather analogous to that of the judge and jury of the law courts to discover and faithfully apply the laws already made.

It a commonplace with us that whatever is commanded in the Scriptures or may fairly be deduced from them is binding on all christian churches; but we have no right to impose conditions of fellowship which cannot so be proved to be of Divine appointment, let the consequences be what they may. We should neither open the door which God has shut, nor shut those which He has seen fit to leave open: and to do otherwise consistently seems to leave no stopping place short of Rome, with its arrogant claims to power of binding and loosing beyond the Word of God.

I contend that we have no right to make the conditions of membership in the Church either narrower or wider than God has made them.

It may be said that we have no directions in Scripture as to how to act in this matter, and that there is no record of such cases having come before the New Testament Churches, so we must be guided by general principles of morality and equity. Well and good: but it is inconceivable that God should not have given us unmistakable instructions, if He really meant us to adopt the drastic course advised by some.

The silence of Scripture should be respected by us as well as its speech. When God has not spoken, we do well to keep silence. A very few words from Christ or His Apostles would have settled the matter once for all, but the words have not been written which would make the conditions of entry into the church too rigid ever to admit polygamists; and such instructions as we have are elastic

enough to admit them under certain circumstances.

The failure to give the more drastic conditions (which to some of us appear to be supremely necessary) was no *oversight* on the part of our Master, but was rather His Divine *foresight* recognising the need which would arise and having the way open accordingly for such polygamists as might otherwise be worthy of admittance.

In our short-sighted attempts at supplementing our Master's regulations in regard to His Churches, we seem to have forgotten that "Known unto God are all His works from the beginning of the world" and that "the Scriptures foreseeing" our various needs and circumstances has provided beforehand all necessary safeguards. God's strongholds need no human bulwarks. His ark needs no steadying; and it is dangerous for us to attempt to steady it. We need have no anxiety for the welfare of Christ's cause so long as we are content with His own provisions for its safety.

Polygamy and similar social evils will die out under Christian influence, without our having recourse to unjust means for their suppression.

There is nothing whatever in the Bible to justify the refusal of baptism and fellowship either to women who have the misfortune to be co-wives of a polygamist, or even to the bona-fide polygamist himself in case he cannot become free from his polygamous entanglements without thereby sinning against his poor wives still more heinously than he did in first taking them.

We must never forget that God Himself tolerated polygamy under certain circumstances.

The law of God by Moses came into force when polygamy was the prevailing custom and that too in its concurrent as well as successive form; and that law, while tolerating both forms in certain circumstances, so regulated and restricted them as to bring about their ultimate abolition, but in the meantime it particularly safeguarded the rights of all the wives in the polygamous unions tolerated by it. In the case of concurrent or simultaneous polygamy, instead of driving them away or living apart from them, the man was legally bound to treat all his wives alike in all matters, their marriage

rights being specifically included.

By what authority then dare we *compel* would-be converts to do their wives a grievous wrong merely to put themselves in line with God's primeval law which they have ignorantly violated? Better they should remain outside the earthly church for ever than to purchase entrance at such a cost.

The Congo "Sompas" whether monogamous or polygamous is sanctioned by "custom having the force of law," and is regarded as honourable by all the parties concerned in it: both men and women have entered upon it in the full confidence that it was both lawful and honourable; and the women who are living true to their joint-husband in that state are no more dishonourable than are the wives and mothers of our own more favoured land. The Congo women are the victims of circumstances, having generally had no choice in the matter: and in the polygamous union a woman has not even one whole husband, much less two or more, so why should she be refused christian fellowship unless she leaves her husband and is to be classed as having been an adulteress?

"The law came by Moses" and "Grace and truth came by Jesus Christ"; but this condition of membership is neither law nor Gospel. It is cruel, heartless and utterly anti-christian. "I will have mercy and not sacrifice" surely applies here if anywhere. The unfortunate accident of their position as co-wives should prove no barrier to the full and hearty acceptance of women converts.

As to the men, the case is more complicated, for they are primarily responsible for being polygamists. Their action in taking two or more wives was not necessarily a crime against Society, and may not even have been felt to be a hardship to the women themselves, although it was a violation of the Edenic law "For this cause shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh:" but nevertheless, as we have seen, the polygamous relationship was not *tolerated* only, but *regulated* also by God's subsequent law, so we ought to be sure we

have a "Thus saith the Lord" before adopting drastic measures to get rid of polygamy in individual cases.

It is sometimes said that Polygamy and Polyandry are equally objectionable, such is not the case however for concurrent Polyandry was never tolerated amongst God's people, much less regulated by His law as we have seen that Polygamy was.

The *taking* of a plurality of wives is a sin against God, being subversive of His original plan for human Society, which plan is revived and enforced by Christ Himself: so there can be no question but that the followers of Christ are absolutely prohibited from *taking* more wives than one, and any *Christian* who does so, commits adultery and makes the woman he so takes an adulteress. Such cases must be treated accordingly.

The Christian law can be fairly enforced upon all who acknowledge Christ's authority, but the persons of whom we speak were not Christians when they entered upon the polygamous state, and so, though perhaps obliged to live in polygamy (as a consequence of their having sinned ignorantly before they knew Christ) they are no more guilty of adultery in so living than were Abraham, Jacob, Gideon, Samson and Elkanah under similar circumstances.

The unique difficulty about polygamy is that in the majority of cases, when once entered upon, a man cannot get free from it without committing the still greater evils of bastardizing his children, and turning into adulteresses the poor women whose husband he has been. Thank God, there is not the shadow of evidence that Christ would have us teach any of His would-be followers to act so inhumanly.

A Polygamist who is converted ought of course to become a monogamist if he can do so honourably and without trampling on the rights of others; for the polygamous state itself is highly objectionable for many reasons apart altogether from the breach of the Divine law which entry upon it involved. It puts the man out of harmony with God's plan for his social life; it renders void in his case many of the exhortations to husbands and wives in the New Testament, and spoils for him

the image God intended the marriage state should be of the love and union between Christ and His Church.

If the man then can right matters without detriment to the right of his wives and children, he is certainly bound as a Christian to do so; and it is only when this is clearly impossible that he is justified in remaining a polygamist; and that state should then be no bar to his acceptance as a church member although, in accordance with 1st. Timothy 3. 2. and 12. (of which more anon) he would be debarred from holding office in the church.

The question now arises, how is the church to know that a polygamist has truly repented of the sin he committed in taking his wives, and that he has sincerely tried to get free from his entanglement by all honourable means?

There ought to be little difficulty to prove a man's sincerity if he is willing to make all his wives leave him should they desire to do so, without detriment to themselves or their relatives. It is only just that he should do so in any case, for in Congo custom the consent of the woman is not asked, and it is just possible they might desire to be freed from a yoke forced upon them in the first instance.

The only restitution the man can make to his wives for the wrong he has done in thus taking them is by publicly setting them all free to leave him if they so desire: he binding himself at their option either to let them go free or to retain those who refuse to leave him. This would be an efficient test, and I think a sufficient one also, besides being only fair and reasonable.

Some years ago I read up the history of marriage customs chiefly as to New Testament times but I regret that the notes I then made have been mislaid. The impression left on my mind however was that after the return of the Jews from captivity, what is called successive or consecutive polygamy was very widely practiced, whereas ordinary or concurrent polygamy, though lawful was scarcely ever heard of. Herod the Great with his nine wives was the only case of simultaneous polygamy I came across in N. T. times and that was looked upon with no favour either by Jews or Gentiles.

I do not say there were *none*, but it cannot be proved that, in Apostolic times amongst those who received the Gospel, there were any ordinary polygamists; i. e. men who were living in wedlock with several women at the same time. Of course it is just possible there may have been such though it is extremely improbable that there were.

What we certainly do know is that there were amongst Jewish and Gentile converts many who had been guilty of successive or consecutive polygamy; i. e. who had taken advantage of the lax laws of divorce so as to contract new marriages; the second being in turn supplanted by a third and so on. There were women too who had divorced their husbands in favour of others, like, "the woman of Samaria."

This will explain the atmosphere of monogamy which pervades the New Testament, as well as its silence concerning concurrent polygamy and also the rebukes, direct or implied, of successive polygamy and polyandry which it contains.

With this in view we can easily understand the passage already referred to in 1. Timothy 8. 2. and 12. "The husband of one wife": and its correlative in 1. Timothy 5. 9. "The wife of one man". These passages do not mean either (1) that Church officers must all be married as some have thought, or (2) that they must not have contracted a second marriage after the death of their former partner as others say: but simply makes ineligible for church office those who had contracted new marriages while their former (divorced) partners were still alive.

Now if this is the primary application of 1. Timothy 8. 2. and 12. it cannot even by implication be made a justification for contracting polygamous unions by ordinary members, nor does it even prove that there were ordinary polygamists in the church: though it implies that some members had in their unregenerate days taken a second partner before the death of the first: and the passage merely insists that no office bearer shall be chosen from among such persons.

Of course if any ordinary polygamists are admitted

into the church this prohibition would also apply to them as stated above.

It has been however overlooked, I think, in regard to the New Testament attitude to these sinful divorces and re-marriages, that there is no attempt whatever at retrospective legislation. The man is taken as the Gospel finds him and he is not expected to get rid of his wrongfully taken wife. To drive her away would only be to add to the evil already committed, but though admitted to the Church such a man is excluded from holding office therein: and so ought all other polygamists to be, not excepting those who have driven away some of their wives in order to marry one of them, for they too have been the husband of more than one woman alive at the same time.

In conclusion then my answer to the question before us is:— 1. Wives of Polygamists should not ever be urged, much less compelled, to leave their husbands in order to baptism and fellowship. But if the wife in such a case desires to be free, and the husband is willing to let her go, she should be allowed to do so.

2. A real Polygamist whose wives do not wish to leave him when given the option of doing so, should not be allowed to drive them away but ought to be accepted as he is, if otherwise satisfactory, only he should not be eligible for church office whether his wives leave him of their own accord or not.

The discussion was opened by REV. H. RICHARDS, A.B.M.U. He said that at the beginning of the Revival at Banza Manteka over 1000 people came in; nearly all the men having two or more wives. What was to be done? In a letter to the secretary Mr. Richards rather defended admission, but no instructions were received from the secretary. Many were admitted, but it was to be strictly understood that no more women were to be taken. Polygamy gradually died out, owing to exceptionally high death rate. Hundreds more were converted; the church was concerned about this matter, and came to the conclusion that the time had come to forbid it

altogether. Sometimes the cases were very difficult, as for instance that of an old chief who said, "Do you think I could see another man with my old wife and beating my children? As to which wife should be taken, most decidedly the *first* wife. With polygamy as with drink, let there be no compromise.

Others followed, but no fresh arguments were brought forward. The great majority felt that no polygamist should be admitted to church fellowship. But as to which wife should be kept; and whether wives of polygamists should be received, there was great difference of opinion.

THE FEDERATION OF THE CONGO MISSIONS.

Two strong papers were read upon this subject, by Rev. J. Howell and Rev. T. Hope Morgan, and a lively discussion followed. At the close of which Rev. F. Lawson Forfeitt proposed and Rev. T. Hope Morgan seconded the following resolution which was carried unanimously:—

"The Members of this Conference desire to record their recognition of the importance of the subject of Mr. Howell's paper, and their sympathy with the object in view. We think it desirable to refer the whole question to the following brethren for consideration and report—namely, The legal representatives of the various Missionary Societies, together with Mr. Howell and certain other brethren to be selected, who can specially represent the various branches of operations and service referred to in the paper read before the Conference."

The brethren selected were, Revs. Scrivener, (B.M.S.) J. Clark, (A.B.M.U.) Wallbaum and Gamman, (C.B.M.).

Saturday, January 13th, 1906.

At 6.45 a.m. a PRAYER MEETING was held, conducted by the Rev. Lawson Forfeitt.

SEVENTH SESSION. 8.30. a. m.

DEVOTIONAL SERVICE.

16. BOARDING SCHOOLS. PIONEERING EXPERIENCES.

A devotional service was held conducted by REV. K. LAMAN, and REV. F. Beale read a paper sent by C. E. MITCHELL Esq, the subject being "Arise and shine."

REV. J. CLARK, A. B. M. U. read his paper on:—

BOARDING SCHOOLS.

I suppose that at most stations we have a little work of the nature of a 'boarding school', for I consider that where a few boys or girls are kept, partly for the work they do, and partly for their more regular training, you have that which may be dignified by the name of 'boarding school.'

The question has been raised as to whether it is wise or not to take these boys and girls from their homes, and train them under conditions that will not continue to be their surroundings when they grow up and leave us. Will it hurt or help them? Will they be stronger or weaker christians because of it? On the answers to these questions will depend our decision regarding, and our attitude to this form of work in which so many engage.

A minority of the children of this land have christian

homes, but many are from houses where heathen darkness reigns. We are compelled to say that even in many of the christian homes, there are certain things that do not benefit the boy or girl, and from the influence of which it is well to remove them, if possible, for a time. In heathen homes they are receiving evil impressions hourly, and it seems to me that there can be no argument in favour of leaving them there, if they can be cared for by us. That we may remove some children from faulty or definitely evil surroundings, and give them a start in life with purer minds than they would have in their own homes is a reason for supporting this form of service, no matter how small the effort may be. The boarding school will help in that it will save them from the formation of wrong habits of thought and action. Children are not born with minds full of superstition. They are no more savage at birth on the Congo than are the infants of the most favoured nation, or the children of Congo missionaries. Our boarding schools then are to be efforts to give the child a chance to grow up straight and clean. By them we would lessen the chance of the devil to bind in his chains of vile habits these little ones.

Some say that children thus cared for fall more readily before the temptations of the native villages than others. We do not reason thus in England or America about those born there, nor about our own little ones who come into our homes out here. We seek to shield them in every way without fear of their being thereby weakened in power to resist evil. We hope that by our boarding school help they may become so enamoured of the beauty of holiness, that evil will have no charm for them, being seen in its true light. We labour that they may have abundant opportunity to learn to walk with Jesus, so that companionships that would separate them from Him may have no attraction for them. This I think is the main argument on behalf of the boarding school. But there are other points that must not be forgotten in connection with this work. In our school we have pupils who live with us, and others who come from the village and return there at midday. Which of these two classes makes the most progress? Most certainly the station children. They are

more regular in their attendance, and they have those always with them who can help them, and even in their games there are things that tend to increase the mental powers of those that are so closely associated with us as are the station children; whereas in the village the games of the young people are rude, often debasing, and have nothing to stimulate the mind.

On the other hand, if the missionary remembers the object for which he is supposed to be working, he will be, day and night, alive to the opportunities that arise for teaching line upon line, precept upon precept, to those committed to his care. Their education will not be confined to the school and Bible classes, but possibly some of their most important lessons will be learned in other hours. Without the boarding school, the missionary has not the chance of influencing his pupils so constantly or in the same varied way.

HOW TO CONDUCT THE BOARDING SCHOOL.

"How shall we conduct a boarding school?" is a question that must be decided by each person in his own place. You meet with very many circumstances that must be taken into consideration, and they vary greatly. Whatever else may change, our aim is constant, and we should keep ever before us that our objects are, as another missionary has said, "Godliness, cleanliness, industry and discipline." If we steer our course by these points, others will be kept right.

SHALL PUPILS PAY?

A question asked by some is "Shall we make the people pay?" I would answer, "Yes, if you can get them to do so." In other places such schools have been opened and conducted long with nonpaying pupils, but their descendants were of a different class. At present our people do not value the advantages of education, and would not pay. Many of our pupils are slaves and could not. At the same time we teach them that in our and other countries men pay for such help as we are giving them, and that it is only because other christian friends are helping and giving, that we can teach them in this way.

MANUAL TRAINING.

Manual training is important in a boarding school.

The pupils cannot be all the day in school, and we must keep them busy, or they will get into mischief. There is another reason why we should ask our pupils to engage in work of some form or other. Congo young people are subject to a malady known out here as the "swelled head", and it has a tendency to accompany book knowledge. Booker Washington has declared that he does not care to educate one who will not do manual labour, and I think that he has good reason for his decision. In Lovedale a similar course was taken. Even with those who profess to be christians, it is well to insist on work as it, to some extent, tests their sincerity in seeking education.

In conclusion let me say that I do not praise this form of work in opposition to, or in condemnation of any other.

But I recommend it as one giving rich results, and where there is opportunity for it, it should not be neglected. Let us however keep this thought before us that such a school, if barren of 'spiritual' results, will hinder our future work. By such fruit must we judge our system, by this must it stand or fall.

REV. G. R. R. Cameron, B. M. S., said that he held much the same views as Mr. Clark. There was a prejudice against such schools because of the word "boarding." We are apt to think of them as we have them in England. "Boarding school" is not the proper term, perhaps "Industrial school" is better, but that does not hit it either. The atmosphere of these schools is good for those who come from the atmosphere of heathen towns. There is need of continuous teaching; and obedience should be one of the first lessons; it is good for the country even if children are never converted. Of course the aim of these schools is the conversion of the scholars. Two hours schooling a day and five hours manual work is a good rule; all being equal and no difference shown between chief's son and slave. The dignity of work should always be kept before them. Large schools are better than small schools. In small schools there is the danger of spoiling

the children; in large schools coddling and cuddling are impossible owing to the expense.

Rev. C. H. Harvey, A. B. M. U. One difficulty is we cannot take opposite sides without reflecting somewhat on the persons concerned. We do not condemn if we hold a different view. We must keep in mind that circumstances on the Upper River are altogether different from those on the Lower River. Let us beware of developing a lopsided kind of work.

Rev. J. R. M. Stephens, B. M. S. In some cases boarding schools are impossible. At Wathen a great part of the blessing is due to the boarding schools. The regularity of attendance at these schools is the advantage. The atmosphere of the station is of great importance. All must be judged by the spiritual results. As a rule the boys and girls return to their towns before being baptized; it is easy to be a christian on the station. The town life is the test.

Rev. T. Lewis, B. M. S. Difficulties vary on different stations. Men are specially called for special work; some are called to that work. I do not think it advisable to separate the children altogether from town life. Manual labour is very important, but we must never put industrial training before spiritual work, or the result must be failure. I am a great believer in *day* schools. A few, a dozen or two, are better than say, 200. In some cases it is an advantage to teach clever young men English. Some of our Evangelists are preaching Spurgeon's sermons.

Mrs. Cameron thought that we do not keep sufficiently before us the conversion of children. There must be equality of treatment for boys and girls. How is the work to spread with uneducated and non-christian wives.

Other points were brought forward. When the people are converted there is no lack of children for the schools. A suggestion was made that we should choose bright christian children and put time and energy into their training. The discussion then drifted into the advantages and disadvantages of Industrial work. Industrial work might be a great help and is of vast importance; but it is possible to push industrial work too far.

Mr. Clark in reply said he could not see the disadvantages of boarding schools. If spiritual work is put in the background he would be the first to say pull your schools down.

PIONEERING EXPERIENCES.

DR. LESLIE. A. B. M. U. gave us a most interesting and thrilling account of his journey to a new district in the direction of the Kwango River, where he is opening a new station. The difficulties in the way were very great; at one place the people were so hostile that the guide refused to go on, and he had to be paid off. An alarm was given, and armed men surrounded them on all sides; but when the people found that they spoke their language, and had come with no hostile intent, they became very friendly, gave the party all they desired and received medicine. Palm trees grow in that district like grass, and much drunkenness exists. We trust that the Gospel may spread rapidly, and be received everywhere in that district.

REV. G. GRENFELL said, "Dr. Leslie met with opposition from the natives and overcame all difficulties. I have met it from the State; that "great philanthropic agency of Central Africa", and have been effectually debarred.

"When I first came to Congo there was no civilized power; the traders were a law unto themselves, and I had seen the evils of this at the Cameroons. There was then not a single missionary of The Cross in the land. I hailed the advent of an European power. I rejoiced in the prospect of better times. I saw the fall of the Arabs; I saw the door closed against strong drink, and when His Majesty bestowed his decorations upon me I was proud to wear them.

"But when change of régime came, from philanthropy to self-seeking of the basest and most cruel kind, I was no longer proud of the decorations.

"We are serving a great Master. We are on the winning side. Victory is not uncertain. Truth is strong and must prevail. We are checked, but not disheartened."

EIGHTH SESSION. 2. 45. p. m.

BUSINESS, VOTES OF THANKS, &c.

WEEK OF UNITED PRAYER.

After discussion the Rev. Lawson Forfeitt proposed and Rev. Joseph Clark seconded a proposal that we should fall in line with the Evangelical Alliance, and set apart annually the first week of January for United Prayer. Carried unanimously. Rev. J. Clark was asked to put himself in touch with the officials of the Alliance.

RESOLUTION RE CHILD MARRIAGE.

Mrs. Hill read a resolution sent from the Close Session held by the ladies. Rev. James Clark moved and Rev. T. Hill seconded the adoption of the resolution. Carried unanimously. The resolution will be found on page 124.

ON RECEIVING CHURCH MEMBERS.

Rev. C. H. Harvey moved and Rev. J. R. M. Stephens seconded the adoption of the Recommendations of the Committee which had been appointed to see if some basis of uniformity in receiving church members could be arrived at. Carried unanimously. These recommendations will be found on page 24.

LETTER FROM THE FRIENDS.

To the Protestant Missionaries resident within the borders of the Congo Free State.

The Yearly Meeting of the Society of Friends in Great Britain at its recent session in Leeds entered into much sympathy with you, in view of the testimony which some of your number are bearing against the atrocities committed by the agents of the Con-

go State government upon the poor and comparatively defenceless natives.

By direction of the said Yearly Meeting, the Executive Committee of the Society desires to convey to you this expression of its heartfelt sympathy with you in all your untiring efforts to uplift mankind, through Jesus Christ our Lord, and to awaken them to a sense of righteousness and brotherhood.

We realize especially the great difficulty you are experiencing in your endeavour to enlighten public opinion in this and other countries, as to the terrible abuses that are being perpetrated in the territories of the Congo in connexion with the commerce of civilized nations. We feel the importance of informing the public as to the condition of affairs. And so, whilst you are fighting against the "bondage of corruption", which is abounding through the love of money, we trust you will still continue to help us to form a just estimate of what is taking place, that we may uphold you in every possible way in your desire for truth and justice.

As correctors of unrighteousness in the midst of tribulation, anguish and persecution, you must be living under a severe strain, and your hearts must often be bowed down with sorrow and anxiety.

We pray that you may be supported by Divine grace, and that wisdom and power may be given you to be "instant in season and out of season", to "reprove, rebuke, exhort with all long suffering."

At such times the power of evil almost unnerves us, but again we remember that mighty power of God, and we are not daunted in our belief that —

"Right is right, since God is God;

"And right the day must win:

"To doubt would be disloyalty,

"To falter would be sin."

Let us cultivate the Apostle's optimism and labour in his spirit, "more than conquerors through Him that loved us", in the furtherance of that gospel which brings righteousness, peace and joy among men.

On behalf of the Committee,

Robert. A. Penney.
Clerk.

Devonshire House,
12 Bishopsgate Without,
London, E. C.
Seventh Month, 1905.

TRYPANOSOMIASIS. LETTER FROM DR. DYE.

Dear Brethren of the Conference,

In view of the fact that Trypanosomiasis and Trypanosoma fever is on the increase among the white population of the Upper Congo, and that it is unfixed as to its course of symptoms and treatment, it seems advisable to suggest that in all fevers not yielding readily to quinine and not having the distinctive symptoms of Malarial fevers, or of Blackwater fever, the possibility of its being Trypanosomal fever should be born in mind, and treatment instituted at once, lest toxemia become so great that the constitution cannot recuperate.

Of treatment, Arsenic in some one of its common forms, is the best known, or the new "Aristel" (but this must be administered by a physician) and I have found Methyline blue of use as an intercurrent remedy. It may be possible that one could provide immunity by taking one-fiftieth of a grain tabloid of Arsenious Acid (B. W. & Co.) daily but this should be experimental. The most certain prophylaxis would be avoidance by every possible means of infection by Tsetse flies, while in an infected area, or in company of natives who are possibly harbouring the trypanosome. The earliest opportunity should be found for seeking professional advice.

I am sure all Missions have been indebted to Dr. Broden of the "Société d'Etudes Coloniales" for his expert advice. I would suggest a note of thanks from the Conference be forwarded to him.

Royal J. Dye. M. D.



VOTES OF THANKS.

The following votes of thanks were then passed unanimously;—

1. To the Society of Friends, for their kind letter and assurance of Prayer.

2. To Dr. Broden, for all the professional advice and help he had so freely and skilfully given to members of every Society. It was decided that an illuminated address should be presented to him; and that it should be published in Belgium, England and America.

3. To the Liverpool School of Tropical Medicine, in acknowledgement and appreciation of the work done by the expedition recently sent out by them, in the interests of the native races; and also for their services to some of our missionaries. We profoundly regret the loss which not only they, but we, and the coloured races have sustained in the early death of Dr. Dutton.

4. To Dr. Edwards, Principal of Cardiff Baptist College, for his paper on "The Revival in Wales", which came to us as a great spiritual stimulus.

5. To G.B. Mitchell Esq., for his helpful and inspiring paper.

6. To Mrs. Howell and Mrs. Stonelake for the most able way in which they had provided for our bodily needs and comforts.

7. To Revs. Howell and Stonelake for the welcome given to us at Kinchassa.

LETTER TO CONSUL CASEMENT.

Rev. R. H. C. Graham proposed and Rev. C.H. Harvey seconded that a message of hearty greeting be sent to Consul Casement, and a letter of Congratulation on the recent honour bestowed on him by the King. "None of us love Congo one whit better than Mr. Casement. He was willing to bear anything for these people." We appreciate his excellent work out here, and sympathize with him in his illness.

THE REPORT.

The papers to be printed in full; alterations or omissions only to be made by the consent of writers.

To be printed at the C. B. M. Press, Bongandanga.

NEXT CONFERENCE.

Date of Conference.

After discussion it was decided that September is the most convenient month for meeting. It was then decided that the next Conference be held during the Second week of September 1907.

Place of meeting.

Stanley Pool seems to be the only place possible to hold the Conference, and the next Conference will D.V. be held at Leopoldville.



NINTH SESSION. 7. 0. p.m.

BUSINESS AND DEVOTIONAL.

Extracts of a letter from Dr. J. Holman Bentley.

I wrote and saw M. Costerman's about the following:—

1. The days of the week. (pp 54-55. 1904 Report.)
2. Bethrothal Payments. That the time had come for money payments to cease, instancing a shocking case in the courts at Boma.
3. That the age at which legal marriage was possible should be raised.

Governor thankfully received suggestions promising serious attention, but I have heard no further in the matter.

4. Also called Governor's attention to the great increase of wild boars and antelopes and elephants, which were pillaging native farms, destroying manioca and thus adding to cost of food supplied to State. At the same time it is illegal to kill some of these animals, while others were protected absolutely.

After long delay, officers were sent to inquire into this. Governor replied that he had given attention to the matter and had authorised Commissaires of Districts to give permission to natives, who applied, to kill these animals.

PASSIVE RESISTANCE.

Rev. Lawson Forfeitt proposed, and Rev. R. H. C. Graham seconded a resolution of Sympathy with Mr. S. Webb and others who have suffered in like manner, in the homeland. Unanimous.

QUESTION FROM DR. DYE.

"To what extent is the practice of holding children, so called, by the members of the Native Churches allowed or winked at; and what attitude should we assume towards this practice?"

To explain on baptism all slaves formerly held were freed but it is found soon to be the case that relatives(?) and dependants accumulate among the native Christians. They at times assume in some cases the real relationship of SLAVES though no traffic in them is undertaken.

The aim of the question was not quite understood. Such a state should not be tolerated at all, and the persons should be set outside the church.

COLLECTION.

A small collection was asked for to cover petty expenses, the amount collected was francs 82.50.

SUBJECT FOR NEXT CONFERENCE.

"At what stage or under what conditions is it advisable for small churches to separate from Central Church?"

DEPUTATION FROM KESWICK.

It is hoped that a speaker from the Keswick platform will be present at the next Conference. An unanimous vote was passed that a request be sent to the Keswick Missionary Council, not only that a deputation be sent to the Conference, but that he should also visit various centres both on the Upper and Lower Congo, and by interpretation speak to the native christians, who could be gathered together at these different centres.

DEVOTIONAL SERVICE.

A devotional service occupied the remainder of the evening.



Sunday, January 14th, 1906.

MORNING.

At 6.45 a.m. a PRAYER MEETING was held, conducted by the Rev. F. Beale.

MEMORIAL SERVICE.

A very impressive Service was held at 9.0 a. m. in memory of the Rev. ^w/ Holman Bentley D.D. The Rev. G. Grenfell presided and gave a very touching address. Several other missionaries representing the different societies also spoke most appreciatively and sympathetically of our lamented brother. A vote of deepest sympathy with the widow and children in their deep trial was passed; everyone present rising to their feet.

CONFERENCE SERMON.

Following the Memorial Service, Rev. C. H. Harvey, A. B. M. U, preached the Conference Sermon, drawing attention to the request made by James and John, "Grant to us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." etc. In a very searching and helpful discourse he shewed to us that the only way to glory and honour was through suffering.

AFTERNOON.

NATIVE SERVICE

& UNITED COMMUNION SERVICE.

At 3.0 p. m. a native service was held, conducted by Rev. H. Richards, of the Lower Congo, and Rev. J. A. Clark of the Upper Congo. There was a very large congregation.

This service was followed by an United Communion Service.

EVENING.

At 7.0. p. m. the last meeting of the Conference was held, when several members from both the Upper and Lower River gave five minute reports of various items of interest at their different stations.

The Conference then closed with a season of thanksgiving and prayer.



Women's close Sessions.

(Secretary. Mrs. Cameron.)

CHILD MARRIAGE.

The Women Members of the Conference held a session on Wednesday evening 10th. January to discuss the question of Child Marriage.

MRS. HILL. (A. B. M. U.) presided, and an interesting and instructive paper was read by Mrs. Fredrickson (A. B. M. U.) The discussion was opened by Dr. Mabie (A. B. M. U.) and was continued by representatives from both the Upper and Lower Congo.

It was decided to submit a Resolution to the General Conference urging that the male Christians and adherents be instructed on the evils of Child Marriage, since it was impossible to put a stop to the custom, except with their co-operation as guardians of the girls and young women in their families.

Later in the Conference another private meeting of Women Members was held to debate certain evil marriage customs which are very prevalent among the Congo peoples.

The importance of the definite instruction of the Christians on these subjects was insisted on, as it was felt that there could be no great improvement in these matters until the women learnt to give greater attention to their home duties and the care of their children, and the men took upon themselves a much larger share of

the agricultural work necessary to support their families. The importance of this in view of the great child mortality and small birthrate common throughout the country was also pointed out.

THE RESOLUTION.

Resolution passed at Special Meeting of Women Members of Conference held on Wednesday 10th. January 1906.

"That the Brethren be requested to especially bring before the male church members and adherents (who as guardians of girls have the matter largely in their own hands) the evils of child marriage—medical and other testimony clearly demonstrating that the Congo age of marriage should not be earlier than that which is legal in England and America."



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 | S.M.S. | Swedish Missionary Society. (Stockholm). |
| 1889 | C.B.M. | Congo Balolo Mission. |
| 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.

BAPTIST MISSIONARY SOCIETY.

Lower River.

Matadi, San Salvador, Wathen, Kibokolo, Mabaya.

Upper River.

Kinchassa, Bolobo, Lukolela, Monsembe, Upoto, Yakusu.

AMERICAN BAPTIST MISSIONARY UNION.

Lower River.

Mukimvika, Matadi, Palabala, Mbanza Manteka,
Lukunga, Kifwa.

Upper River.

Bwemba, Ikoko.

SWEDISH MISSIONARY SOCIETY.

Lower River.

Londe (Matadi), Kibunzi, Mukimbungu, Diadia,
Nganda, Kinkenge, Kingoyi.

CONGO BALOLO MISSION.

Upper River.

Leopoldville, Lolanga, Bonginda, Ikau, Bongandanga,
Baringa.

CHRISTIAN & MISSIONARY ALLIANCE.

Lower River.

Boma, Vungu, Maduda, Lolo, Kinkonzi.

AMERICAN PRESBYTERIAN CONGO MISSION.

Upper River.

Luebo, Ibanji.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Upper River.

Bolenge.

WESTCOTT'S INDEPENDENT MISSION.

Upper River.

Ikongo.

Missionaries present at the Conference.

| Society. | No. | Names. |
|-------------|-----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| B. M. S. | 18 | G. R. R. Cameron and Mrs. Cameron, J. A. Clark, Lawson Forfeitt and Mrs. Forfeitt, R. H. C. Graham, G. Grenfell, J. Howell and Mrs. Howell, R. L. Jennings and Mrs. Jennings, T. Lewis and Mrs. Lewis, A. E. Scrivener, J. R. M. Stephens, A. Stonelake and Mrs. Stonelake, - Oldrieve. |
| A. B. M. U. | 17 | A. L. Bain and Mrs. Bain, J. Clark, P. Fredrickson and Mrs. Fredrickson, J. O. Gotaas, W. A. Hall, C. H. Harvey, T. Hill and Mrs. Hill, W. H. Leslie M. D. and Mrs. Leslie, C. Mabie M. D. P. C. Metzgar, T. Moody, S. E. Moon, H. Richards. |
| S. M. S. | 6 | E. Cederblom, K. E. Laman, G. Nykvist, E. Storm and Mrs. Storm, M. Westling. |
| C. B. M. | 10 | F. K. Beale, E. Cartwright, H. S. Gamman and Mrs. Gamman, G. S. Jeffrey and Mrs. Jeffrey, T. Hope Morgan and Mrs. Morgan, H. Wallbaum and Mrs. Wallbaum. |
| A. P. C. M. | 1 | H. S. Hawkins. |
| F. C. M. S. | 1 | A. F. Hensey. |
| Total | 58 | |

THE REPORT.

The number of copies asked for were as follows:—

| | | | |
|------------|------|-----------|------|
| A.B.M.U., | 100. | A.P.C.M., | 50. |
| B.M.S., | 150. | C.B.M., | 100. |
| C. & M.A., | 12. | F.C.M.S., | 25. |
| S.M.S., | 75. | | |

The price of each copy is ONE SHILLING.

We have heard that arrangements are being made to supply photographs (not prints) of the Conference group. They are not yet to hand, and they will therefore be a separate account.

Price of photograph is to be fourpence each.

337
125
512