

CONGO
MISSIONARY
CONFERENCE

BOLENGE-1911.

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1911

CONGO MISSIONARY CONFERENCE

*A REPORT OF THE SIXTH GENERAL
CONFERENCE OF MISSIONARIES
OF THE PROTESTANT MISSION-
ARY SOCIETIES WORKING IN
CONGOLAND*

Held at BOLENGE
HAUT CONGO
CONGO BELGE
OCTOBER 11-17, 1911.

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CONGO

MISSIONARY CONFERENCE,

1911.

Congo Missionary Conference, 1911.

"All One in Christ Jesus."

OPENING SESSION, Wed., Oct. 11th.

In the absence of the Retiring President, Rev. H. D. Campbell (C.M.A.), the opening Prayer and Reading were conducted by Rev. J. Howell, the Convening Secretary.

ELECTION OF OFFICERS.

Rev. E. F. Hensey (F.C.M.S.), was called to the presidential chair.

Revs. S. F. Thompson (B.M.S.), and E. F. Guyton, (C.B.M.) were elected Minute Secretaries.

Revs. S. Gilchrist (C.B.M.), J. Clark (A.B.F.M.S.), C. Palmkvist (S.M.S.), R. Ray Eldred (F.C.M.S.), formed a business committee.

Rev. J. Howell was elected to serve as Convener

of the next Conference, to be assisted by the Rev. E. F. Guyton.

Rev. H. Gamman presided at the organ.

The Report was presented by the Convener who stated that the Conference fund showed a balance in hand.

Letters were read from Mr. Bradley concerning the proposed visit of Rev. F. B. Meyer, also a letter of greeting from the "Mission du Congo Francais".

Letters were also read from Revs. H. Kirkland, P. C. Metzger, T. Hill, D. K. Macdonald, Miss Cork, and Dr. Morrison regretting their absence from the meetings of the Conference. Dr. Morrison's letter contained some suggestions for the consideration of the Conference which were brought forward for discussion at a subsequent meeting.

The President, Rev. A. F. Hensey, gave an Address, of which the following is a short extract, on:

"The Greater and the Lesser Commission."

"We are assembled on historic ground. We gather to-night within these walls 'familiar with forgotten years' which seem to echo with voices long since stilled, and we see about us the fruit of other hands and older times. Here at Bolenge and at Wangata the Gospel has been preached for 29 years. Here those first toilers wrought and preached and suffered, and left behind for us the splendid issues of their deeds. And right worthily might we honour each one of them, for they left to us a heritage; but one of them seems to me to deserve special mention at such a time as this. These walls were reared by his hands, these stately trees, the larger part of the beauty you behold and even the fruit you eat, are mainly the result of the

consecrated labour of one man, who never knew what it was to be weary. He lived in times of violence, oppression, and murder, but he never feared the face of man, white or black, and much of the peace and tranquility we now enjoy was purchased by the fearlessness of such men as this. And with what zeal he preached the Gospel of the Christ he loved so well! Go where you will that message is to this day called by his name, and often as our evangelists penetrate into some remote hamlet, where they think the name of Jesus has never been named, they are surprised to hear the people ask 'Is this not the Nsango eki Bankisi?' for I refer to the late Rev. C. B. Banks, pioneer missionary of the Livingstone Inland Mission and later of the American Baptist Missionary Union, who laboured here for 16 years. In a very real sense, this gathering of kindred spirits at this beautiful Mission Station, surrounded by a Christian village, has been made possible because of the devotion of this elder comrade of ours, and I could not say what I have in my mind to say did I not first express this heartfelt appreciation of him and of his labours, the fruit of which we are reaping in so gladsome a way.

"Young in years and service, you have called me to this place of honour by virtue of which I venture to speak to those older alike in years and experience. No hope have I that I shall say any new things, on the contrary all I desire to do is to say over again some things that abler men have said, simply to repeat with unmusical lips a few thoughts the hearing of which has made songs to be sung in my heart.

I. THE GREAT COMMISSION.

"And Jesus came and spake unto them saying, all authority hath been given to me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world.' Most presumptuous would I be should I try to ring any new changes on these words. For this is the Great Commission, this is the Magna Charta of the Missionary enterprise—our reason for being here; this is the world-embracing Programme of Jesus, the Son of God. Obedient to these words we are, first, last, and all the time, preachers of the Gospel of Him who uttered them. For we are not here primarily to build up large or beautiful stations. Ever full of new and rich messages, these words warn us not to be too slavishly dependant upon the machinery of our work, or to over-estimate that which is but a means to the great end. The early

Church evangelised the Roman empire without a single pipe-organ, a hymn-book, or so far as we know even a church building. As ministers of this Great Commission we are simply to lift high the Cross 'like a great beating heart, sending its pulses of tenderness out into all lands.' And to fill that message full and abounding with Him who is at once its source and magnet, is not that an ambition meant to stir the heart? And to preach a worthy Christ, is not that even a higher ideal? I wonder if we do not all need in our preaching, to use a happy phrase of Principal Garvie's, 'to recapture the reality of Christ'? Given the sense of reality which Paul had, we might portray a Christ from whose face no line of tenderness has been forgotten, from whose eyes no look of imperialism has been obliterated, from whose word no note of authority has vanished, and whose blood cleanses us from all sin. That is to preach a worthy Christ; that is to recapture His reality; that is to make men see 'the King in His beauty'.

II. THE LESSER COMMISSION.

"You will find this Lesser Commission in the Greater one, for you will not need to be reminded of the 'all things whatsoever I commanded you'; but you will also find it stated in very concrete form in 2 Timothy 2: 2, 'And the things which thou hast heard from me among many witnesses the same commit thou unto faithful men who shall be able to teach others also'.

"If I have comprehended the Programme of Jesus aright these two Commissions define for us two important ideals:

(1) We are to win these people for the Master, and then form them into Churches of Christ in Congoland.

(2) Then we are to prepare for this native church a ministry, an eldership and a diaconate fitted to carry on the work of Jesus when the missionary shall be no more."

Mr. Hensey then proceeded to outline the possibilities of such a native ministry, the difficulties in the way, and the way in which these ideals may be realised, and then closed his address as follows:

"As far as we know, our Master and our King has made no other arrangements for the winning of this land save by the carrying out of these two Commissions. On us and on those to whom we commit the words of this salvation He is depending. We dare not, cannot fail Him.

DEVOTIONAL SERVICE.

'Great duties are before us, and great songs,
And whether crowned of crownless when we fall,
It matters not, so God's work is done.'

"No other message has come to me than this. It is simply the old never-comprehended thought that a life is reduplicated in other lives; that great principles are best made permanent in living, and stable institutions. Only a little while shall we linger here, but those whom we stamp with the Likeness of the King shall perpetuate through all the years the Gospel that saves. It is no new story, but it calls us to the open but unfrequented path to Immortality, for

'The world goes on, and happiest is he
Who in suchwise views Immortality
That, should he sleep for ever in the grave,
His work goes on, and helps the world to save.'"

THURSDAY, OCT. 12th.

6.30. a. m. Devotional Service conducted by Rev. J. Clark (A.B.F.M.S.).

8.30. a. m. Sermon by Rev. S. F. Thompson (B.M.S.).

"We would see Jesus." John 12: 37.

"The coming of these Greeks to Jesus was prophetic in so far as it suggests to us the world-desire to learn of Him which in these days is so widely manifested. They were the forerunners of a great host to follow, the first few straggling ears of the full and on-coming harvest. The corn of wheat had died, but out of Death came Life replete with attractive power, and these are the first few who felt and were drawn by this wonderful life. The power of the Living Christ has uplifted us and given us new life, and it is this power and this alone which will be the regenerating power able to uplift these natives. This is the power that welds us, of diverse nationalities as we are, into one Christian brotherhood."

FIRST SESSION.

9.35. a. m.

The President in opening the session extended a cordial welcome to Dr. H. Anet, the director of the newly formed "Société Belge des Missions Protestantes au Congo." A hearty welcome was also given to Rev. J. H. and Mrs. Harris, formerly of the Congo Reform Association, and now of the Anti-slavery and Aborigines Protection Society.

1st Subject: "Should church members who engage in the Drink Traffic be allowed to remain in fellowship as church members?" by Rev. P. Frederickson (A.B.F.M.S.).

"In speaking or writing about church members, who trade in drink, we shall have to draw on the Bible for light and see what it has to say in their favour or otherwise.

"We do not find in the Bible anything said about selling or trading with drink. Selling is not as much as mentioned in the Scripture in connection with drink, yet we nevertheless find expressions or sidelights which enable us to come to a fairly definite conclusion of what is right or what is not right with respect to the drink trade.

"The first drink we read about was made from the vine and yet it is a tree that has been honoured of the Lord above many other trees. God compares his people with a vine brought out of Egypt and planted in the Promised Land. In Isaiah 5:7, it is said that 'Israel is the vineyard of the Lord and Judah his pleasant plant'. In Matthew 21:33, Christ compares the people of God with a vineyard 'planted by an householder' and in John 15: Christ says of himself 'I am the vine, ye are the branches'. No more lofty nor nobler place of comparison could be given to any tree. But whatever good the Bible may have to say of the vine, it has very little good to say about the drink made from it, because we read in the Proverbs 20:1, 'Wine is a mocker and strong drink a brawler'. Wine and strong drink were used in

connection with Old Testament offerings. We read in Numbers 28: that God gave Moses a special order how much wine to use in connection with the meat and drink offerings; but even that, seen in the light of other scriptures does not prove that trading with drink is the right thing for a church member to do.

"The first time that wine and drink is mentioned in the word of God is in Gen. 9:20,—22. It says: 'Noah planted a vineyard, he drank of the wine and was drunken'. So we find that the very first time drinking of wine is spoken of, drunkenness is also mentioned in connection with it. In Leviticus 10:9, 10, God by Moses told Aaron and his sons not to drink wine nor strong drink when in His service, that they might put a difference between the holy and unholy, between clean and unclean, and in Numbers 6:2, 3, the people of Israel are told, that any men or women who vow to separate themselves to the Lord, should separate themselves from wine and strong drink; and have not we as christians vowed to separate ourselves to the Lord? The writers of the Bible tell us in numerous places, that drink is the carrier of misery and sorrow and every one of us have seen enough of it to know that they speak the truth. Here are some of their sayings: The writer of the Proverbs in 23:29, asks us: 'Who hath woe and and who hath sorrow, who hath contention, who hath wounds without cause? and as if he were afraid that we should give him a wrong answer, he follows up his own question with the answer in verse 30, saying: 'They that tarry long by the wine'. Isaiah in 28:7, informs us that the people of God had erred through strong drink. Hosea says in 4:11, 'that wine takes away the heart'. Habakkuk in 2:5, speaks of 'transgressions because of wine'.

"There is a warning in almost every book of the Old and New Testaments against wine as a drink, as solemn as against any other sin mentioned in Scripture. So we see that the speaking of the Bible is so clear upon the drink question, that no church member needs to be in any doubt as to what to do with the drink trade. I think all agree that the one who entices to theft is partaker in the theft, the one who entices to murder is partaker in the murder, and why should we not also consider the seller and maker of wine or strong drink a partaker in the sin of the drunkard?

"The seller of drink is a great tempter to evil. He exhibits his drink in the shops with its fine labels and beautiful colours, he carries his large bottles with him along the railways, highways and by-ways, he enters strange villages and goes among his friends, enticing everywhere and everyone to drink this very stuff against which the prophet has so nobly warned us when he says in Prov. 23:31, 'Look not upon the wine, when it is red,

when it giveth his colours in the cup; at last it biteth like a serpent and stingeth like an adder'. So we see, although nothing is said directly against trading with drink, yet we find enough to warn every Christian from doing so. What sentence could be more clear and definite than the following, when the prophet says in Habakkuk 2:15, 'Woe unto him who giveth his neighbour drink who puts the bottle to him and maketh him drink'. Such sentences ought to suffice to make every churchmember wash his hands of the drink trade. Paul, when exhorting the Church of Corinth, in his first letter 6:9, 10, puts the drunkard among those whom, he says, 'shall not inherit the Kingdom of God'. If such clear speaking is used against the drunkard, what sentence could be strong enough to be used against the seller of drink? It is he who brings the bottle of sorrow, misery and desolation from the ends of the earth to put it to the mouths of thousands and tens of thousands who would never have known that there was such fire-water in the world, but for him.

"With these few side lights turned on the drink trade, together with what we know about the sufferings of millions and millions at the present time, caused through the drink traffic, I am of the opinion that men trading with drink should not be allowed to remain in church membership."

The Discussion was opened by Rev. E. F. Guyton (C.B.M.), who drew attention to some of the difficulties in the way of framing definite Church laws that would be fair to all parties concerned. He suggested that those who dealt in intoxicants for their own profit should be excluded from the membership of the church, but that the cases of those who are called upon to serve wine or spirits in the performance of their ordinary duties, such as table boys in the employ of non-abstainers, should be sympathetically dealt with.

In the course of the Debate, which then became general, the following points were noted.

That there exists a wide divergence in the opinions generally held by English and American Temperance

Societies and those held by the majority of Continentals, some of the beverages forbidden in the one case being permitted in the other. A fear was expressed lest such Church Rules as were proposed should embarrass any Continental Missionaries who might in the future seek to work in Congo.

Dr. Anet in reply pointed out that many of the Belgian and French Temperance Societies have now adopted the standards common to the Societies of England and America. For his own part he was strongly in favour of Total Abstinence, and that doubtless future Missionaries would readily see the necessity of such a position.

Mr. Howell (B.M.S.), in replying to the suggestion that the Missionary should avoid the multiplication of Church Rules, said that at Kinshassa and elsewhere the Native Church had, of its own accord, requested the Missionaries to make the Rule that no Church-member should sell drink of any sort.

Mr. Frederickson in closing the Debate said that he felt very strongly on this question. If a Congo Christian engaged himself to a shop where Drink was sold he did so in order to obtain a good salary, and that is not a justifiable reason for a Christian. If the people saw that it was wrong for a Christian himself to drink surely they would also see that it was wrong to sell it to others. In the Home Churches it was evident that "The farther from the Lord the more wine, the nearer to the Lord the less wine, and when closest to the Lord no wine at all."

2nd Subject: "The teaching of French in Mission Schools," by Mrs. Frederickson (A.B.F.M.S.).

"We are pleased to hear that the Belgian Government in Congo does not intend to enforce the teaching of French in our Mission schools as a compulsory subject, but advises us to teach it only to the brightest of our pupils. That will suit most of us, and there are four reasons for the teaching of French to our pupils: (1) We owe it to the Government, which is well disposed to employ our Protestant men in its service. (2) It is a source of knowledge and of culture to our people who have a very limited number of books in their own language. (3) We want to keep pace with the Roman Catholics in preparing men for teaching in schools. (4) We want to train our men to be able to take higher positions as laymen.

"We have taught a little French in our school for fifteen years by writing, reading, and singing; we have given this teaching to the brighter boys and girls. They enjoy it very much, and although the girls may have little use for it still they want it. It makes them realise that they are not inferior to boys, and the contest is good for the brain. Singing a language is a very enjoyable way of acquiring it. We are using for this purpose a little hymnbook called 'Cantiques Evangeliques', costing only ten centimes in Belgium. The officers asked us for men and young boys who knew French. And why should we not try and fit men for the different positions now available, such as interpreters and clerks in the Government service, clerks in the Railway Co., station masters, and chefs des haltes. These offices are now held by coastmen, many of whom are Mohammedans. Again, if or when the Government should open gratis compulsory schools we should not like to see only Catholics as teachers of the village youths, but if we do not teach French this is inevitable. The temptations to our Christians in such environment I do not think are worse than those our Lord had in the Wilderness; or greater so than those coming to our own people right under Christian influence on our stations or outposts. And even when our own children go wrong they still remain our forgiven children, so also with our native Christians. Our Lord's hardest words were not spoken to the outward sinner, but to the mean and self-righteous Pharisee who judged others and praised himself. We have climbed so far up the hill of education for the native that to climb still higher seems the only course open. I am for the teaching of French in our schools, and for more of it."

DISCUSSION:—

Dr. Anet referring to a visit paid to the Mission Station at Sona Bata said that the progress of the boys and girls in the French language was very satisfactory and encouraging.

Mr. Howell stated that in a recent interview the Vice-Governor expressed himself as opposed to the enforced teaching of French, but that the Missions do well to teach it to the more promising of their pupils. Mr. Howell suggested that we should do well to have a central station for the teaching of French as many positions are now open to the Congo who can read and speak French. Many of the chefs des haltes and engine drivers employed on the Railway at the present time are Christian Congos. Mr. Frederickson stated that an official of Government came to seek men to serve as clerks, etc., and that good wages are offered to qualified men.

Mr. Hammer:—The Laws of French Congo compel the teaching of French exclusively. There is great difficulty in the way of those working there.

Mr. Nykvist:—French is taught at our station three times in the week; the Society also publishes a journal for the Congo people, "Minsamu Miayenge," in which lessons in French are given.

Mrs. Frederickson in replying pointed out that every one conceded that it is good to teach French; it will therefore be well for us to continue to do so.

3rd Subject: "Should Protestant Missions unite in opening a hospital to combat Sleep-sickness?"

"Rev. J. Howell apologised for Dr. Girling who was to have written a paper on this subject, a sudden call for his services had taken him away from his station and he had been unable to complete his essay. In his absence Mr. Howell opened the discussion, and in the course of his remarks said that undoubtedly Sleep-sickness is the great curse of the Congo; we welcome the aid of Government Doctors, and of others who have made investigations with a view to finding effective remedies for this disease. The Missions have also in their turn made attempts along the same lines. These many efforts have not as yet proved successful and much more requires to be done. We should urge the Mission Boards to unite in sending out a well equipped hospital fitted with all needful facilities for research. If the Conference would send home a Resolution urging such a step there are many who would support the scheme who are not interested in ordinary Evangelistic Missions.

During the discussion many members spoke of the need that exists for more effective dealing with this terrible sickness. Mr. Frederickson said that while a hospital would be a good thing and would afford relief to those afflicted, it would not be very effectual in stamping out the disease unless better and more healthy conditions obtained. Villagers should be warned not to build in unhealthy spots, existing towns should be moved, and those infected with the disease should be segregated. Unfortunately the native is apathetic and slow to realize the value of good advice on these matters. Missionaries can only advise, it should be the part of the Government to insist that healthy surroundings be chosen. Mr. Gamman proposed that as the subject was a very important one, time should be found later in the Conference for a fuller discussion. Mr. Davies seconded, and the motion being passed the Conference adjourned.

3. p.m. A session of those specially concerned in Transport and Steamer work was held to discuss the present situation in Transport matters. The results of this discussion were brought before the General Conference at a later sitting when the questions came up for discussion.

EVENING SESSION.

1st Subject: "Should a Church Member be allowed to buy a wife?" Paper by Rev. R. Ray Eldred (F.C.M.S.).

"Other similar questions have been dealt with in other conferences, viz. (a) Marriage with the Non-Christian. (b) Should a church member be allowed to purchase a wife with slaves or to accept one so purchased? (c) The high price of wives on the Upper Congo. In these subjects surely we see a steady evolution, even if the bringing about of their ideals may not have been so realised. In the first there seems to be but one limitation, namely that the wife, however purchased and however high the price, must be a Christian before marriage. In the second another limitation is made, this time it being necessary that the desired companion, a Christian in conformity with '(a)', must not be purchased with human flesh. In the third, after having implanted the necessity for a christian wife and the horrors of bartering in human life in order to obtain the coveted prize, it seems but logical that the next move would be either by reducing the demand, by increasing the supply, or by enlisting the powers of a United Conference, a Government or other influence, to regulate or lower the price of this much cherished commodity and therefore bring it within the reach of a greater number of our Christian young men. Then comes our present subject given to us for discussion, 'Should a church member be allowed to buy a wife at all?' In the first two of these questions we have either detailed or implied instruction from the Book of Books; while the third is a question of the enforcing of the laws of even this Congo-land. 'Should a church member be allowed to buy a wife?' implies that perhaps he should not be allowed to do so. In considering this subject we turn first to Holy Writ for all possible light, and second to the circumstances and exigences of the case; that is, the customs and conditions now existing in the land in which we work as missionaries.

"In the 14th of Genesis we find where Abraham received the Covenant of Circumcision wherein is recognized those bought with money. I grant you that this does not prove that wives were bought, but to imply from this that no wives were bought for the male slaves would be as reasonable as to imply that no females were born in their houses. Again in the 29th and 30th of Genesis we have an account of Jacob serving 14 years for Rachel. This was a bona-fide purchase of Rachel as the wife of Jacob, for Laban said to Jacob 'Tell me what shall thy wages be?' and Jacob volunteered seven years service especially stipulating that it must be on condition that his payment must be

Rachel the younger daughter of Laban; and also it was clearly understood that she was purchased as a wife and sold as such, as is seen from the 21st verse where Jacob said 'Give me my wife for my days are fulfilled.' Furthermore Laban did not refuse or even question the demand. That women as well as men were bought in Old Testament times is not questioned. But one may say that we are now under the New Dispensation. True indeed! so we note from the New Testament as follows: 'Let as many as be servants under the yoke count their own masters worthy of all honour that the name of God and the Doctrine be not blasphemed'. Also we note that one of the main objects of Paul in writing to Philemon was concerning the run-away slave Onesimus. We know from secular history that slavery was very prevalent, contemporaneous with the founding of the Christian Church, and from the passages cited above it would seem that the Apostle Paul was far more concerned about the general and widespread implanting of Christianity than about the immediate up-rooting of an evil even so great as this; understanding as perhaps no other purely human being that 'The gospel is the power of God unto Salvation' and that to implant it meant to uproot eventually this as well as other great evils. He accepted the surroundings of his time and strove through the Gospel to reform and to redeem.

"Looking now to the second part, namely the circumstances and exigencies of the case, we find that Paul was 'all things to all men' that he might gain the more for his Master. In the letter to the Romans (13:1) he says 'Let every soul be subject to the higher powers for there is no power but of God and the powers that be are ordained of God'. Again it may be said that this has nothing to do with the buying of wives. In reply I need but note that it would be difficult to have slavery without the buying and selling of wives. Certainly it would be different from that known in Congo-land. It may be distasteful and is at times very repugnant to us to recognize the almost universal custom of buying wives; nevertheless it is at present recognised by the Congo Government, and should we as missionaries place ourselves unconditionally against this custom at this time we should unnecessarily incur the opposition of the Government; and to enforce our Christian young men to live single lives rather than pay a reasonable price for a Christian wife would be to expose them to temptations leading to far worse evils. I wish to state that personally I abhor the practice of buying and selling wives, yet under the present conditions I believe we had best accept the existing custom, but strive at the same time to do away with it by planting the seed of the Kingdom of God in the midst of those who now sell."

DISCUSSION:

Mr. Hedges: I differ from Mr. Eldred in that I am in favour of buying, but not of selling. It is noticeable that the native does not care for, or value the wife for whom he has not paid a good round sum. The woman herself prefers that the custom be adhered to; other women taunt the wife who has not been paid for saying that she is so worthless that her kindred had to give her away to be rid of her. In answer to a question by Mr. Moody as to the widespread nature of the custom Mr. Clark (Ikoko) said that at Ikoko marriages among Christians were not matters of purchase. He had arranged marriages among upwards of 100 Christians; and in no case had money been paid. Mr. Gilchrist: The grave objection to the practice is that the payment is a protracted one and is never really complete; the husband has to add continually to the price first agreed upon. Mr. Harris: Marriage is too often an investment on the part of chiefs who hire out their women. This immoral feature should be brought to the notice of the Government. Children born to women so hired belong, not to the parents, but to the owner of the women.

After several had spoken on different phases of this question it was agreed that the Resolution Committee be asked to frame a resolution dealing with the subject.

2nd Subject; "The part Literature plays in the Evangelization of the Congo." A paper prepared by Rev. A. E. Scrivener. Read by Rev. L. Cook (B.M.S.).

"When the present writer was leaving for Congo 25 years ago it was stated at a valedictory service that 'he was going to Stanley Pool to set up a Printing Press to flood the tribes of the Upper Congo with tracts and Gospels in their various languages'. In those days it is doubtful if there were a hundred Congolese who could read, and certainly on the Upper Congo the idea of 'flooding the tribes with tracts' or literature of any sort seemed ludicrous in the extreme. But to-day there are at least five printing presses at work on the Upper River and some of the tributaries, and what is more to the purpose, there are thousands upon thousands of the various tribes who read the word of God in some eight or nine languages, into which some part of it has been translated and printed.

"As in every other mission field so on the Congo the translation and printing of the scriptures have occupied the first place in the provision made for the instruction and uplift of the converts from heathenism. The first thing every wise missionary seeks to do in the way of direct missionary work, while as yet perhaps he knows little or nothing of the language, is to start a school, and to urge upon all the necessity of learning to read. As the missionary's knowledge of the language advances and he is able to preach in the vernacular, and converts begin to come forward, the utility of the school will be increasingly recognised. And when later on he seeks to send out some to teach their fellows, the ability to read the printed page becomes more and more a necessity. But how conduct a school and teach reading, and send out teachers without books? For 'Literature' is only 'Books' writ large. Therefore one of the most important duties of a missionary will always be the provision of literature.

"First and foremost, occupying the bulk of the time available, will be the translation of the Bible, Hymns and Hymn-books, Catechisms, Books of Bible Stories (including of course the Life of Jesus), the Pilgrim's Progress (a free translation), and all the thousand and one books and cards etc., etc., which go to make up the equipment of a good school. Sufficient notice of this paper was not given to enable trustworthy details to be gathered of the Bibliography of the Congo. It would be very interesting and instructive, and praise-inspiring too, if as one of the results of this Conference, a complete Bibliography of the whole Congo could be published in connection with the Report.

"But no mere list of books could give one an idea of the vast influence Literature plays in the work of evangelising. Many a convert to-day has his faith confirmed and doubts allayed by being able to read for himself the Divine offers of forgiveness and salvation, and a convert so taught and convinced must surely have 'received the Word' more effectually than if only by word of mouth. Think of the many outposts where the lonesome teacher and evangelist is able to back up his feeble utterances by reading passages from the Bible, and where almost the sole authority is the little collection of books, oft-times sadly dog-eared and begrimed, over which he is seen by the puzzled and possibly awestruck natives to be poring before standing up to address them. Think too of the hundreds of our most promising converts to-day who were started in their quest after the 'Light' by the desire to be able to read and to possess books 'like the teacher'.

"The more experienced the missionary the more will he be inclined to agree that the part that Literature plays is a very large one and hardly to be over estimated. The increase in the size of the editions of the books printed is in itself proof positive of the growing influence of Literature. Only a few years ago an edition of 200 was timidly produced, whereas now the reprints of these same books are produced by the thousand. Where a hand press was more than sufficient to cope with the work in one office a cylinder machine is kept running almost continually.

"Preaching must ever hold the foremost place, especially in a country where now, and for many long years to come, the great mass of the people will be illiterate, and where there are many languages not yet reduced to writing. There is a something too, which often accompanies preaching, call it 'unction', 'power from on high', or what you will, that can never be with the printed page. But for all that and much more that may be adduced in favour of oral instruction, and which the writer will be as ready to concede as anyone, Literature has its place, and a very important place in the spreading of the Gospel, even in Congoland.

"It is a great joy to know that in several languages of the Congo the whole of the New Testament has been issued, and in some a great part if not the whole of the Old Testament. Other books, as before enumerated, have been published. But has not the time come when something might be done in the publication of Tracts; leaflets printed in large bold type comprising some pertinent question and answer, some definite statement of the claims of God upon men and of the need for man to be right with God? Round and about some of our mission stations such leaflets might surely do good in arresting old scholars who have somehow passed through schools

and classes uninfluenced, or in arresting some backsliders. Read, possibly in a stuttering way, by a novice in the art to an inquisitive or curious elder, they might set in motion a train of events which would culminate in 'Joy in Heaven' over a repentant sinner.

"So far as this writer knows, most if not all of the books printed in connection with our Congo Missions have been *translations*. Would it not be possible now for *original work* to be prepared by experienced missionaries or one or another of our more advanced native teachers dealing with the customs, sinful and otherwise, pertaining to the several districts and shewing how the Gospel can be applied to every and any condition? How amazed and pleased the natives are to see themselves in a photograph! Something of the same wonder and interest might be awakened if they could read or hear read some vivid description written from first hand knowledge of some of their native customs; the foolishness and wickedness could be pointed out and the Divine remedy held forth.

"In the report of the great Conference held last year at Edinburgh there are testimonies from missionaries in India and elsewhere which might be read perhaps with profit here. One writer says 'Translations are helpful but do not touch the heart.' Another 'Original works and not translations are greatly needed. Translations as a rule miss fire, not from failure of language, but from failure to appreciate the Chinese outlook.' Another says that 'Efforts should be made to provide a literature definitely prepared for the Chinese (Congo missionaries read *Congolese*) and not mere translations of books prepared for Europeans.' The most striking testimony is from a missionary in Cairo who says 'Probably the two best controversial apologetic books ever produced in the Moslem East, 'Sweet First Fruits' and 'The Beacon of Truth' were both by a Syrian Christian, and entirely original works. They illustrate the intrinsic superiority of such works (when we can get them) over foreign works and translations; the *thought-idiom*, not merely the *language-idiom* is there; heart speaks to heart.' This is certainly worthy of attention at this conference. On the Lower Congo the possibilities are greater in this respect than on the Upper, and it may well be that our brethren there will be able to lead the way in this matter as in many others. Subject always to revision on the part of the missionaries, native Christians of intelligence and good standing might be chosen to write booklets on some subject concerning the Gospel and Christian Life and Conduct. The writer has often heard the Gospel presented in the open air, and indoors too, in an original and powerfully effective way, with illustrations and proverbs introduced such as no white missionary could approach. Such addresses if printed

in leaflet form and scattered broadcast could not fail to accomplish much good. In these and in other ways more and more use might be made of the Press. The Report of the Edinburgh Conference already quoted shows most conclusively that great and lasting good has been done and says 'There is pressing need for more worthy recognition of, and more adequate provision for, the production and circulation of literature suited to the growing requirements of the native Christian communities in all parts of the world.'

"This paper has been written in great haste at short notice. If it serves to awake discussion it will have more than served its purpose. One point for discussion might be the desirability or otherwise of Missions providing reading books dealing with secular matters. Another as to how far collective effort might be used. As to the means of circulation; whether books should be given gratuitously or at half-price. The systematic provision of some kind of satchel or tin to preserve the books. As to the kind of bindings which have proved most serviceable. In closing, the writer would emphasize the desirability of embodying in the Report of the Conference as complete a Bibliography of the Congo as it is possible to compile. May God use the Printing Presses of the Congo to further the establishment of His Kingdom, and to the enlightenment of His servants."

The Discussion was opened by Rev. J. Somerville Gilchrist (C. B. M.): "We all agree in recognising the importance of Literature in evangelising the Congo. If instead of translating certain books literally we paraphrased we should assist the native in understanding the meaning. We ourselves are helped by such treatment of the Scriptures, how much more would the native find them helpful. It is surely possible to produce such helpful literature as Church Histories, especially those dealing with Romanists and Protestants. Tracts, short stories of notable converts, would be helpful also. We should attempt to widen the out-look of the people by means of such books as European History, Early Movements of Christianity and such subjects."

Dr. Anet asked if there are any Newspapers published for the Congolese. Mr. Davies replied that one such is published at Yalembe. Mr. Hensey announced that the F. C. M. S. have in preparation a course of five lectures that will be published shortly. Mr. Palmkvist gave a list of the books at present published by the Swedish Missionary Society. In "Minsamu Miayenge" (The Congo journal published twice a month) French articles have been included. There are now 900 subscribers to the paper, paying 100 francs per annum. Bible Stories are also issued, a Life of Luther, and French tuition books are expected shortly.

Mr. Joseph Clark thought that a smaller hymn book could be issued at a popular price with advantage.

It was agreed that a Bibliography be prepared of the books produced by the various Missions on the Congo, and that this be published in connection with the Report.

The Session was closed by Mr. Harris who lead in Prayer.

FRIDAY, OCT. 13th.

6.30. a. m. Prayer Meeting conducted by Rev. C. Palmkvist (S. M. S.).

8.30. a.m. Devotional Service with Sermon by Rev. C. Padfield (C.B.M.).

"He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honour him."
Psalm 91: 15.

"This Psalm is a dialogue between the yearning heart and the answering God; the pledging of a troth 'twixt the helpless and the Almighty. God's promises are conditional, the conditions here are found in the 1st and 2nd verses: all those closer intimacies and undergirdings of God are His benedictions to struggling souls who have fulfilled those conditions.

"I. The Attitude of a heart that knows God. Such a one will call upon God; it is inevitable, as fire seeks the sun, and rivers run toward the sea. This is not the mere praying for something, it is the definite, constant committal of one's self to God. Can we say from our experience He will answer? Is the song, sung in the heart and experience of the Psalmist, sung in ours? Is it sung in the hearts of the native Christians?

"II. 'I will be with him in trouble.' Here is the source of all Christian fortitude, here is one of the new things that we have to impart. Think of a native in trouble, what of comfort, what of fortitude does he know? The finest sermon any native could preach would be that of Christian fortitude in trouble let them grasp this truth and their lives will be radiated with Heaven's best light."

MORNING SESSION.

9.35. a.m.

The following recommendations were received from the Business Committee: "That a Committee be elected to deal with all resolutions; the Committee to consist of Revs. H. Gamman, D. C. Davies, L. Foster Wood, Dr. Anet, Rev. R. Ray Eldred."

"That Letters be prepared to be sent to His Majesty the King, the Colonial Minister, and to the Governor General."

These recommendations were approved and the Committee was elected as above.

1st Subject: "Forward! What steps can we take to reach the unoccupied parts of North Congo-land?" by Rev. W. L. Forfeitt (B.M.S.).

"It seems to me that to do the subject justice, one needs to be a much more travelled man than I am, and I feel I can do nothing more than just open the subject, and hope that the discussion that may follow may impress upon ourselves and our readers, and especially on Missionary Societies, the clamant needs of the vast areas North of the main Congo River, as yet untouched by any Protestant Missionary Society.

"I can quite imagine a student of African Missions asking; WHY for the past 25 years have the northern tributaries of the Congo received so little attention, whereas the southern tributaries, the Kasai, Lulanga, Lupori, Maringa, Juapa, etc., have attracted various Societies. The Mobangi, the Mongala, the Itimbiri and the Aruwimi, during all these years have been apparently neglected and no attempt made to carry the gospel to the northern tribes as well as the southern, by means of the water-ways that stretch north and east, into regions equally dark and needy as those to the south? That would be quite a reasonable question to ask, and one which I think to-day ought to be faced fearlessly, and some attempt made under the new conditions which obtain, to leave the matter no longer open to question.

"When Missions were first established on the Congo, it was always the line of least resistance which had to be followed, and so we see the main river and the southern tributaries occupied, where navigation is unhindered by rapids and waterfalls, such as obtain on most of the northern affluents. The tremendous difficulties of overland transport, Matadi to the Pool, to say nothing of the expense to Mission Boards in those early days, absolutely forbade further overland transport while such a network of streams lay open to the pioneer missionary, especially in view of the increased risk to health at a time when tropical conditions of life were little understood. It must have been a great blow to Grenfell, to find his way blocked in those early days by the falls on the Mobangi, the Itimbiri, and the Aruwimi, but his journeys proved invaluable in bringing to our knowledge the difficulties that lay in those directions, as well as bringing to our knowledge the availability of the water-ways to the south, of which so much advantage has been taken. Grenfell however to the last was eager to see some northern extension commenced, and was longing for an opportunity to make another journey

up the Mobangi, at a time when the eastward project seemed hopelessly barred.

"Sometimes the question is asked, why was a station established at such and such a place, or why was a house built on such and such a site, because to-day, to a newcomer, it appears that the place or site is not the best that could have been chosen. But if one could realize the circumstances that existed at the time of selection, one would probably find that there was no other course open to our brethren who had to act. The people were not always so willing to welcome white men as now, and there was much jealousy on the part of neighbouring villages, which often operated against the most desirable site being occupied. We must not therefore complain at what has been done or left undone by our forerunners, but rejoice rather at the improved conditions, and seek to avail ourselves at the earliest possible moment of the opening doors, and praise God for them.

"But again it may be asked: Why Northward? Speaking of our own Upoto district, I would say:

- (1) Because there is evidence of a large population that needs to be reached.
- (2) Because we soon come into contact with non-Bantu speaking peoples, which would lend peculiar interest to the work, by giving the gospel to hitherto untouched races.
- (3) Because we should thereby help to stay the southern march of Mohammedanism from the north.
- (4) Because of the immense area between North Africa and the Congo River with no Protestant effort being put forth.

"From South Africa the march is ever northward, and from the Congo it is ever southward and eastward, and in a reasonable time we hope there will be a joining of hands, and the intervening lands occupied and claimed for the Saviour. But when may we look forward to the same being accomplished between the Congo and North Africa? I was much struck the other day in reading 'Impressions of the Lucknow Conference' by the Rev. T. W. Norledge in the Missionary Herald for May, by the following lines: 'Another thing worthy of note was the unanimity of Conference in regard to the necessity of meeting at once ISLAMIC AGGRESSIVENESS IN AFRICA. Some members would even have gone so far as to recommend the temporary relinquishment of work elsewhere in order to stem the tide of the advance of Islam in that Continent. Others were not prepared to favour such a course; but all were of one mind in regard to the primary importance of strengthening, co-ordinating, and redistributing f

necessary, the forces of the Church so as to have a strong chain of mission stations across Africa, at points where Moslems are most active.'

"It is perhaps hardly necessary to add that the faith of the members in the power of the Divine Word to accomplish its holy purposes among Moslems, as well as among other peoples, was strong and unshaken. 'Every missionary a colporteur, and every colporteur a missionary,' aptly expresses how firm this confidence was. The Word of God left with Moslems would succeed where the missionary might fail. Associated with this is the abiding conviction that it is the Saviour, and He alone, Who will draw these people to Himself.

"It must be gratifying to us all to note that our Indian brethren, with all the problems that confront them, find time to think of the difficulties of our work in such an anxious and solicitous spirit. May our brethren soon see abundant fruit in the direction of their hearts' desire, and may we on the spot be prompted to realize more and more the forces of Mohammed which are so subtly operating around us.

"But HOW are we act in this work? For most of us, our hands are more than full already, and long journeys in little known regions too great a tax on our physical powers. That is no doubt true for some of us, but there are others doubtless to whom this work would appeal with strong desire. Difficult tasks in the past have always found men ready to face them, and it will be so again, if our supporters at home are ready to 'Launch out into the deep.'

"At the present time we are rejoicing in the arrival of another 'Grenfell' in the form of a small steamer, by means of which we are looking forward eagerly to making ourselves acquainted with these northern tributaries in the near future. May the 'Grenfell's' timely advent prove a great stimulus in the realization of some of our ideals, associated, as I understand she is to be, with the three north-bank stations of the B.M.S.

"But the steamer cannot do all, for when her limit is reached men will be needed to press on overland to find the haunts of the people who are seldom found in their greatest numbers on the river bank. I hope our Societies will at once begin to ask, 'Whom shall we send? and who will go for us?'

"But it may be asked WHERE do you propose to begin? Speaking for our Upoto Staff, we should like to see a journey undertaken up the Mongala with Banzyville on the Welle as an objective. I understand this is a place of considerable importance, situated on the State side of the river, with a French Post on the opposite bank. Hitherto our Staff has never allowed

of our making such a journey overland from here, but I heard with much pleasure the other day that there is some hope of a road being constructed from Lisala to Banzyville. If this should be effected, it must prove a great benefit in opening up our Upoto hinterland. The new steamer will also serve us for the Itimbiri, with again Banzyville as an objective, approaching it in this case from the east, whereas by the Mongala route we should approach it from the west, so linking up the country between the head waters of the Mongala and Itimbiri rivers. This is an urgent matter as we know the Roman Catholics have already occupied Banzyville.

"Our Valembe brethren will doubtless have plans laid for working up the Aruwimi, and at Yakusu again the steamer is awaited with great expectation.

"What applies to these aforementioned routes, perhaps doubly applies in regard to the needs of the Mobangi river, but I will leave our brethren who are more acquainted with that district, to advocate its claims, and the desirabilities and possibilities of opening up the Mobangi in some effective manner to the Missionaries of the Cross.

"I am sorry brethren, not to be with you to hear the discussion on this important matter of Extension North, and can only pray that the discussion may lead to some steps being taken in the direction all too feebly indicated in this brief paper."

The discussion was opened by Rev. D. C. Davies who read the following paper:

"The directions that call for urgent advance from the Upper reaches of Congo are North and North-East, and there are at least four special reasons why this forward movement should be made."

- (1) The immensity of the unoccupied territory.
- (2) To check the advance of Islam from Egypt and the Sudan.
- (3) To counteract the influence of the Roman Catholics and to correct what we consider false in their teaching,
- (4) To join hands with our brethren of the Church Missionary Society of Uganda.

"As to the first the late George Grenfell in writing to a friend said that 'The C.B.M. and ourselves, the B.M.S., occupy the first two degrees north of the line at seven different points, but what about the two thousand miles lying between the Congo and the Mediterranean—the largest unevangelised district in the world? Is nothing to be done for it? The work on the southern line of this immense tract lies nearer to our hands than to the hands of any one else, it is the work over against our own house, and we

ought to see to it.' But it may be objected that it is no longer unevangelised. Well the latest statistics show that in Mohammedan North Africa, a country as large as Europe itself, there are less than 100 Protestant Missionaries, verily a mere drop in the bucket. How deplorably neglected has been the whole of the northern half of the Continent both Mohammedan and Pagan! It is surely high time to bestir ourselves to emphasise the vastness and importance of this field and to give our Home Churches no rest until an adequate attempt is made to possess it.

"Then we are told that, 'Pagan Africa is becoming Mohammedan faster than Christian' and that 'the great danger to the cause of Christ in Africa is the extraordinary advance of Mohammedanism made not merely by ordained Missionaries, but by the rank and file of Islam as well, such as travellers and traders etc.' If this is so it would be the height of folly to await the coming attack, we must rather reorganise our forces, call for special volunteers, occupy neutral ground and face the enemy as near his own frontier as possible. Delay will mean disaster! It may reasonably be, 'Now or Never.' Largely owing to his fanaticism and fatalism the Mohammedan is one of the bitterest and most formidable of opponents to Christianity. Moreover his religion is more convenient to the native seeing that it sanctions slavery, polygamy, etc. For these reasons therefore, if for no higher, we should be first in the field. To allow the forces of Islam to capture this extensive territory unhindered would be in my judgement not only a blunder on the part of the Church of Christ, it would be in the highest sense a crime, a crime against the natives and against the men who in after years would have to uproot the pernicious weeds of Islam instead of sowing the seed of the Kingdom direct on virgin soil.

"The Lucknow Conference of this year has issued a manifesto that 'it regards Africa as the strategic centre at the present time.' 'Without minimising the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must chiefly be concentrated to meet the advance of Islam. To effect this purpose we are strongly of opinion that: (1) concerted action among Missionary Boards and Organisations is necessary, in order to co-ordinate thoroughly the forces now at work in Africa and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) a higher degree of specialisation, alike in the training of missionaries intended for this work and in setting apart men expressly to undertake it, be kept steadily in view; (3) prompt measures should be adopted to strengthen greatly existing missionary

forces in that critical field.' (Quoted from "Life of Faith." June 21st, 1911.)

"I venture to think that, humanly speaking, one Christian missionary just now in the disputed area would be worth five in a few years to come. The call to go forward comes also owing to Roman Catholic influence. They have advanced farther North and North-east than we have. We cannot admire and therefore do not desire to copy many of their methods, but we do wish for something like their resources. For instance, they are pledged to supply a hundred new men every year for the Congo field, and they are doing it.

"The Agressiveness of the Catholics may not in itself constitute a call to forward work for some, but it will be seen to be an important factor when we consider how unscriptural is much of their teaching, and how often they misrepresent the very heart of Christianity by emphasising the 'letter which killeth' rather than 'the spirit which giveth life.' The last reason mentioned is that of joining hands with our brethren of the C.M.S. of Uganda by means of founding some stations on the Aruwini River. As was said at the World Missionary Conference, the first thing to be done in this crisis in Africa is to throw a strong missionary force across the centre of Africa as a base from which to carry the Gospel northward. We shall sincerely welcome the advent of the Belgian Protestant Missionary Society to the Congo, and are glad to know that they have been searching for sites. We also note with gratitude that after long waiting two sites have been granted to the B.M.S. up the Lualaba, one of which has been already occupied.

"But these are south of Stanley Falls, and would not serve, I understand, as a useful base for advance northward. It was Grenfell's cherished hope and settled purpose to establish stations up the Aruwini, and to this end he made several trips of inspection, one even as far as Mawambi, a distance of only eighty miles from the Uganda frontier. But in vain did he ask for sites, and later the Roman Catholics were allowed to establish themselves along the river. As to the population, from Basoko at the mouth of the river to Yambuya, the beginning of the cataracts, a distance of about ninety miles, Grenfell estimated it at 20,000. Between Yambuya and Banalia, a journey of four days by canoe over the cataracts, we, as a staff at Yalamba, have found the people to number from 10,000 to 12,000. Above Banalia we have not been, but we were informed by M. Demptinne, formerly Chef de Secteur of Panga, and lately of Basoko, that they are a finer people and more numerous in the Panga district than in the Basoko district and we are by no means badly off in these respects at Basoko. Panga is distant from Banalia some five days journey by canoe.

"The next big centres are Avakubi, and Nepoko which are in the Ituri zone. I was recently told by Commissaire Engh of Basoko, formerly Chef de Zone of Ituri, that there are no less than 250,000 natives on the State books to pay the tax in that zone.

"There are no traces of the dread sleep-sickness to be found on the Aruwimi, or its affluent the Lulu, and one is greatly impressed by the strength, industry and intelligence of the natives. Grenfell refers to them as 'a resourceful nation, exceptionally vigorous and capable, a people evidently destined to play no small part in the future of their country,' and goes on to speak of the 'grandness of working among them.' So far as our observation goes, there are not many towns occupied by the Roman Catholic teacher yet, and their influence there is not strong, except at the state posts among the soldiers and work people. One of the difficulties would be that of transport, owing to the cataracts, the worst of which are found between Yambuya and Banalia. There is a road however between Banalia and Stanley Falls via the Lindi which takes six days to march. We also heard from the Chef de Poste at Banalia of another road from the Falls to Panga and of a Postal Cycle Corps doing service thereon, but our brethren at Yakusu have not heard of it. The Railway track of the Grand Lacs Railway Company has been marked out, from Stanley Falls to the Nile, and we may hope to see its construction proceeded with in the not distant future. When this is done the transport problem for the Upper Aruwimi will have been solved. But in any case, where the State and the Catholics get their transport done it should not be impossible for us to go, especially where the need is great and the call urgent. As Grenfell puts it; 'If communication by water had been insuperable, or anything approaching it, the river would not have become the regular route for large quantities of goods for Lake Albert and the Nile.' The C.M.S. having already reached their limit and established themselves west of Lake Albert it now remains for us to push on to meet them. We should not be unduly daunted by the fact that Grenfell was thwarted in his purpose some eight years ago. I would propose that we persist in our demand for sites up the Aruwimi. At least a sub-station at Yambuya and a station in the district of Panga seem to be the needs of the hour. In addition to this I would urge a forward move up the Welle district via the Itimbiri River. From officers of the State, travellers and traders we have been told of dense populations, and the superiority of the people in every respect. This appears to confirm the statement of Sir Harry Johnson that probably the northern territories of the Congo are the best peopled, and that there are quite 6,000,000 natives between the Mobangi-Welle, Congo and Aruwimi

rivers. This is over a third of his estimate of the population of the whole of the Congo.

"In the valley of the Welle, Lord Mountmorres passed for days, either a long roads or rivers, through a country so densely populated that there appeared to be no land in the immediate neighbourhood to support a further increase. In comparison with the Congo native generally, they are a thrifty, industrious, well organised, wealthy and independent people, and sleep-sickness is not yet known among them. The high road to the Welle is by the Itimbiri river. The State transport is taken from Bumba up the river to Ebembo a distance of three days, steaming. Thence over the cataracts to Buta on the Rubi river. Ebembo is the gateway to the Welle country. Mr. Grenfell knew the strategic importance of this river, and on behalf of the B.M.S. purchased a site at Mandungu, which has since been occupied by the State.

"The ubiquitous Catholics are up the Itimbiri and the Welle, but we have learned from one who has recently been in the country that some of the powerful chiefs of the Welle have tired of some of their ways, and have ordered their teachers to quit their towns. Meanwhile the people are very anxious to learn how to read. What more promising conditions of labour could we have than these? And even if they were not so, I should still feel it our pressing duty to go forward and without delay. The steps I would recommend are: (1) That the B.M.S. as the nearest Society be urged to send as soon as possible some competent missionaries on two trips of inspection, one up the Aruwimi, the other up the Welle. (2) That if reports are favourable suitable sites should be asked for from the State without delay. (3) That in the event of refusal we claim our treaty rights, of 'religious toleration and the right to erect religious buildings and to organise Missions, subject to no restriction or impediment whatsoever'; by purchasing such sites as we need from the natives and occupying them as soon as we can. (4) That a strong resolution be sent from this Conference to the Missionary Societies and Boards in the Homelands praying them to press home upon the Churches and Colleges the unprecedented crisis in the history of our Congo Missions, and the imperative and urgent call for a large number of reinforcements."

In view of the similar character of the subjects further discussion was postponed, and Rev. T. Moody was asked at once to read his paper.

"Africa and Congo for Christ in this generation." by
Rev. T. Moody (A.B.F.M.S.), Lukunga.

"My subject is 'Africa and Congo for Christ in this generation.'"

"(1) A general survey. 'The opportunity and urgency of carrying the gospel into all the non-christian world in this generation.' This was the subject of the first of eight commissions that made their reports to the Edinburgh Conference of Foreign Missions that met in 1910. I also commence this paper with a quotation from the Introduction of the Edinburgh Report: 'It is a startling and solemnising fact that even as late as the 20th Century the great command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled. There may have been times when in certain non-Christian lands the missionary forces stood face to face with as pressing opportunities as those now presented in the same field, but never before has there been such a conjunction of crises, and of opening doors in all parts of the world as that which characterises the present decade.'"

"As one studies the reports and letters from missionaries from all parts of the world, you cannot fail to see the urgency and opportunity that is now before the Christian Churches. As one meets missionaries from all parts of the world, India, China, Japan Korea, South America, Africa, you begin to realize that it is possible to-day in a far greater degree than in any other time past, to carry the gospel to the whole world. The whole world is nearer to-day than North America was to Europe fifty years ago. Railways and steamships have penetrated and opened the whole world to Commerce, and to the Gospel of Jesus Christ. Those of us who have read Dr. Clark's and Bishop Neely's books on South America realize somewhat the needs and open doors of that 'Neglected Continent.'"

"Some of the needs in Asia. The survey of unoccupied territory in Asia starts in Manchuria, Mongolia, Turkestan, Kuldja, Zungaria, Thibet, and South Thibet, the native states of Bhutan and Nepal. The task remaining stretches for more than 1,000 miles due north from the Indian frontier, and 3,000 miles from east to west, from Batang in China to Meshed in Persia. No Mission station from Teheran in Persia to the Gulf to Tartary and the Island of Seghalien, and from the Ural Mountains to Harlin in Manchuria. Then we have China with its 1971 walled cities and county seats, and only 527 with missionaries, and 1,444 without a resident missionary. The Centenary Conference of China appointed a Committee to make definite calculations and to report to the world concerning the resources in men and money which will be required to accomplish the

speedy evangelisation of China. Prof. Ding asserts that for Fukien 15,256 Chinese preachers are needed. Dr. Yun, of Korea, says that 'the circumstances in Korea at present are such that the next ten years will count more, for good or evil, than any previous fifty years.' Pastor Emura of Japan says that 'we are fighting without our big guns.'

"India with its 700 Kingdoms, Principalities and Provinces; 147 languages and its 300,000,000 of people of various races and religions, of which only 3,300,000 are under the Banner of the Cross of Christ. The Bishop of Madras says that 'the future of India may not be with the Brahman but with the Pariah at the rate they are coming into the Church of Christ'."

"The Great Open Doors: Russia, Turkey, Persia, South America, Africa. The doors are open; the gates are off their hinges waiting for the Church of Christ to enter. The Church has the men! The Church has the money! The Church has the facilities to do this work!"

"Africa and Congo for Christ in this Generation":

"(2) Outline of Africa: Africa is a vast continent. It has 11,500,000 square miles, it is 5,000 long from North to South, 4,800 miles from East to West. It has 523 languages and 320 dialects within its borders. The Continent is divided as follows: North Africa with about 3,000,000 square miles, 30,000,000 people, 47 languages and 71 dialects. South Africa: 1,500,000 square miles, 20,000,000 people, 182 languages and 19 dialects. Central Equatorial Africa: 60,000,000 people, 1821 languages and 119 dialects. The Sudan: 3,000,000 square miles, 60,000,000 people, 264 languages and 111 dialects.

"Let us look at Africa again and see how it is divided among the European Powers.

"You have the Germans on the East Coast, on the West Coast they are in Damaraland, Cameruns and Togoland.

"You have Portuguese East Africa, and West Africa. Look at the North where you have the French in Algiers, come on down south for 2,500 miles to the Congo. Do you realize that to-day the French in Africa are ruling over more territory than there is in the whole of Europe—4,000,000 square miles? Look again and you have the British in Egypt, come on down south 1,500 miles to Khartoum, then another 1,000 miles to Uganda, 2,500 miles in the North; commence again in the south and go north for 2,000 miles to Lake Tanganika, and you have them ruling over 4,500 miles from North to South. Then along the West coast you have them ruling in Northern and Southern Nigeria, the Gold Coast, Sierra Leone and Bathurst. The British are ruling to-day over the best part of Africa and a country

larger than India, and two thirds as large as Canada. Then you have the Italians in the Gulf of Aden, and the Spaniards on the West Coast. Then we have the Congo Belge of which we will speak more later. How much is left for the Africans? We have Abyssinia on the East and little Liberia on the West; and the rest of Africa is practically taken up and partitioned among the European Powers as their Colonies and spheres of influence. Eleven out of the eleven and a half million square miles in Africa are in the hands of Europeans. It is a shame to the Churches of Christendom that they have not anticipated the powers of Europe in a partition of Africa for the bringing of its millions into the Kingdom of Christ.

"Look at the Railroads of Africa! You have the Cape to Cairo railroad going from the Cape to Elizabethville in Congo Belge, about 2,300 miles; from Cairo in the north to Khartoum about 1,500 miles south. About 3,800 miles of that railroad is completed and of the entire length about two thirds done. Then you have the Uganda railway from Mombassa to Port Florence on Victoria Nyanza, 588 miles. Along the West Coast we have 19 railroads none of which extend inland over 400 miles; our own Congo Railway, 260 miles in length from Matadi to Léopoldville, connects with steamers that take you 1,000 miles to the Falls. Then 100 miles around the Falls and down the Lualaba from Ponterville to Bukama, thence to the Katanga country where the gold and copper mines are, that were first found by David Livingstone, Traveller, Explorer, Missionary. Then you have the railway from Lobito Bay, another from St Paul de Loanda; the German lines in Cameruns to Lake Chad; the British railway from Lagos and projected to Lake Chad, that has already crossed the Niger river 300 miles inland. Then the railroad on the Gold Coast and Sierra Leone. The French go up the Senegal River and have built a railway from the Senegal River to the Niger, and by the Niger to Timbuctoo, with a courier service and telegraph line across the desert for 2,000 miles; and a projected extension of the French railroad system from Algiers to Kuka on Lake Chad.

"Look at the Continent again and what do we find? North Africa 3,300,000 square miles, practically all Moslems, with rays of light shining from the American Mission, United Presbyterian and Church Missionary Societies. About 30,000,000 of people, and less than 1,000,000 of Christians and nominal Christians, in the land of Augustine and Cyprian. Then we have South Africa, the land of Schmidt, Moffat Livingstone, and Stewart of Lovedale. With about 20,000,000 of people, 51 Societies, 408 stations, 1,585 missionaries: 322,000 members, baptized 621,000; adherents 1,144,926.

"Then we pass to the great Sudan, the land of former great empires, as large as the Empire of Charlemagne, a country that lies between North Africa and Central Equatorial Africa. A land that stretches from the Nile to the Coast of which nobody really knows the boundaries; a stretch of country about 3,500 miles long, and 500 to 1,000 miles wide. What about Mission work in this great field? Well you have the Egyptian Sudan, from Khartoum to Uganda 1,000 miles, and about 1,000 miles across; or 1,000,000 square miles, that is the Egyptian Sudan. In that great country that was retaken from the Mahdi by Kitchener we have less than 12 missionaries at work; that is, less than a dozen workers thirteen years after Khartoum fell in 1898. The United Presbyterian and the Church Missionary Societies are working in the Dinka Country and on the Sobat River. Then you come to the West Coast and you have the French in Senegal; you go from there eastward for 3,000 miles and you have the French Sudan. I do not know of a Protestant missionary in all that country, nor do I know of a Catholic missionary in all that great hinterland. Then we come to Northern Nigeria, the British Sudan, the Western Sudan. You go up by the Niger river for 300 miles to Lokoja at the confluence of the Benue and the Niger, the Benue goes to the right for 800 miles, the Niger to the left 2,000 miles; there you have Northern Nigeria, the country that was taken over by the British in January 1900. Sir Frederick Lugard went in with 200 British officers and 3,000 native troops and took possession of 320,000 square miles, and gave it a civil administration, and left it in peace after five years. This is a great open door for the Gospel. In Northern Nigeria we have British territory divided into 17 provinces in only six of which they have any missionaries. They have in all about 60 missionaries, and something like 20,000,000 people, 10,000,000 Moslems and 10,000,000 Pagans. The Province of Bauchi according to the report of the British Resident has 67 Pagan tribes. Here is a great wide open door, a country that has cities containing 100,000 of people. The city of Kano is estimated at 2,500,000 people within a radius of five miles from the city wall. As late as last year missionaries were not allowed to enter but I had word recently that permission has been granted to Dr. Miller to open up work in Kano. In this land there are many adversaries—the lethargy of the church, the apathy of the Government, the hostility of the Moslems.

"Now glance at the Sudan as a whole. From Cairo you go up the Nile for 1,500 miles to Khartoum, another 500 miles to the Sobat river. You leave the Nile and go through great kingdoms and states westward; the kingdoms of Kordofan, Darfur, Wadai, Bagimiri, Bornu, Sokoto, Kano, Gando, Massina, Senegal; and in all that great stretch of country, 3,500 miles

long and 500 to 1,000 miles wide, a few years ago the Church did not have a single missionary. That whole country has been opened up to Commerce and the Gospel in the 20th Century. Trade and Commerce have gone in, but in only two of those 10 Kingdoms have the messengers of the Cross of Jesus entered. They are less than 100 missionaries, men and women, who have entered this stronghold of Mohammedanism.

"The conflict of the 20th century is on; that conflict is not between Paganism and Christianity; not between Buddhism and Christianity; not between Confucianism and Christianity; but between the Moslem religion and the Christian; between two monotheistic religions; two virile religions contending for Africa. 29,000,000 in the North, 29,000,000 in the Sudan, and a million or two scattered in different parts of Africa. With its intellectual centre at the University of Cairo, with its 10,000 students—3,000 going out annually into all parts of the world, preaching the tenets of Mohammed—which is going to rule Africa, the Crescent or the Cross? Who is going to rule Africa, Mohammed or Jesus Christ? That is the problem of the 20th century.

"Central Equatorial Africa: A country of 3,000,000 square miles opened up in the past 50 years by the explorations of Speke and Baker, Burton and Cameron, Livingstone, Stanley and Grenfell. After Livingstone's death on the 1st of May 1873, found dead on his knees in his hut on the shore of Lake Bengweolo, no doubt while he was praying for Central Equatorial Africa, the *New York Herald* and the *Daily Telegraph* of London in 1864 sent out H. M. Stanley to finish the work for which Livingstone had given his life. How he went in from Zanzibar on the East Coast and came out on the West Coast at Banana after a journey of 999 days, the first white man to cross Central Equatorial Africa, is known to all. Central Equatorial Africa is open to the Gospel of Jesus Christ. It has 38 Missionary Societies, 318 Stations, 3,389 members.

"You all know what has been done in Uganda and the East Coast, how that to-day Uganda is almost a Christian nation with its schools, hospitals and churches. Still there is much land to be possessed. But what concerns us now is the West Coast, and that part of it which is known as Congo Belge. What has been done in this generation, for it is just a generation since Stanley came out and the first missionaries went in, since Messrs. Grenfell and Comber came to look out the land, and the missionaries of the Livingstone Inland Mission, Messrs Craven and Telford, came and settled in 1878?

- (1) What has been done by our several Societies on the Congo?
- (2) What size districts can we cover with our present, force of workers?
- (3) How large a district can we consider our legitimate territory, that we can take care of?

(4) How large a force of workers do we need to take Congo for Christ?

"That is our program. In India at the Decennial Conference of Missions they have considered this problem, and they have decided to ask for one worker from abroad for every 25,000 of the people. In China at the Morrison Centenary of Foreign Missions they considered the problem, and the estimate was the same, viz. a worker from abroad for every 25,000 of the population. What does that mean? It means a man and his wife for 25,000; a single lady for 25,000; a doctor for 25,000; a teacher for 25,000. That is for a mission station that has one man that gives his time to evangelistic work, a woman who gives her time to school work, a doctor who spends his time in medical work, and a teacher to his teaching, there is a field allotted of 100,000 of the people.

"Now on the Congo let us face this question; at home it is being agitated. The Student Volunteer movement, The Young People's Movement, The Laymen's Missionary Movement, are all looking to us so that they will know what is expected of them. The people at home are getting on to their job, and they are realizing that it is a man's job. It behoves us to give them the facts in such a way that they can see what is to be done, and how we are going about it.

The great problem for us at this Conference is so to look at this Congo Field, and make out such a program, that we can present it before all our Boards at home, so that they will know just what we are trying to do. Then each man as he goes home will have facts and figures, data by which to make his appeal for the men and money that are needed to take Congo for Christ. I believe that in order to take Congo for Christ the fundamental principle of Comity must be recognised and obeyed in the disposition of workers, and that the Missionary Societies now on the field must make a fresh study of the present distribution of the forces with reference to bringing about any necessary re-adjustments and enlargements. The development of Missions has caused overlapping in some centres and neglect in others. It may be that reconstruction will involve temporary sacrifice, and a large measure of mutual consideration from those working in the same field. In the findings of the Commission for the carrying of the Gospel to all the world they say 'This is a decisive hour of Christian Missions. It is the high duty of the Church promptly to discharge its responsibility in regard to the Non-Christian world.' The Holy Spirit has certainly been preparing and marshalling the forces for a campaign commensurate with the missionary responsibility of the Church. Above all these we have the superhuman resources, the dynamic power of the gospel of Jesus Christ, the power of the ascended Christ, who will pour out all power upon his servants as soon as

they are willing to receive it. The Church must have a program world-wide in its scope, that will include all men and all tribes, and all races and all nations, in which to make known fully the riches of Christ.

The Church will receive the power of the Christ when we seriously undertake to carry out the whole program of Jesus Christ: 'and Jesus came to them and spake unto them, saying, all authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.' Matt 28: 18-20."

The discussion which then followed was based on the three papers which had been read.

Mr. Harris expressed the opinion that the Aruwimi is more healthy than the Mongala, Bangala itself is low-lying and Mobeka is built on artificial soil.

Mr. Howell, referring to Mr. Davies's suggestion that the B.M.S. as the nearest Society should be urged to occupy the territory of the North Bank, said that he doubted if the B.M.S. were in a position to occupy so large a field in the immediate future; in view of this he thought it would be better to invite the attention of other Missions to the needs and opportunities there presented. He felt that if the B.M.S. settled in a few places near the mouths of these rivers they might debar others from going into the interior. He recommended that since the B.M.S. have taken up work on the Mongala, other Societies should progress up the Itimbiri.

Mr. Clark (Ikoko), referring to the unoccupied territory north of the Congo, said that he agreed with Mr. Howell that it would be bad policy for any one

Society to occupy all three waterways: Mongala, Itimbiri, and Aruwimi rivers, as the territory beyond has a vast population that cannot be reached by one Society. Their Society (The A.B.F.M.S.), has had this field under consideration and he had been authorised to make a journey to the Upper Welle when his duties at Ikoko permit him so to do.

On the question of "Congo for Christ" Mr. Clark said that with our present staff of missionaries we could do much more than we are doing. In the early days of our work we had the idea that the missionaries must act as permanent pastors among the people, and following this plan stations were planted within a few miles of each other. Now the general opinion is that we must develop a native ministry as early as possible on whom the burden of the evangelisation of districts should rest, and in this way one centre with its native evangelists and teachers can undertake the evangelisation of quite a large territory. This is seen on the Lower Congo particularly, so that re-arrangement of stations there has long been under consideration. For example the A.B.F.M.S. proposed to the S.M.S. that the American Mission give up to the Swedish the territory and work held north of the Congo for that held by the Swedish brethren at Mukimbungu. The S.M.S. could handle the territory north without a new station, thus freeing two Swedish families for new work. With the removal of the other, the American Baptist Mission could re-arrange its centres and work the district with one less station.

It is the opinion of many that the whole district from

Wathen to Matadi could be evangelised by workers at Wathen, Kimpese, Banza Manteke, and Matadi—the whole district being only about 135 miles. Thus the S.M.S. and the American Baptist Mission could set free money and missionaries for an extended work in the "Regions Beyond". He thought that even on the Upper Congo reconstruction was possible. The Bolobo Mission for example with its splendid staff of Missionaries and Native workers has now charge of all their Lukolela district, and in this way Rev. John and Mrs. Whitehead have been set free for work on the far away Lualaba.

Possibly the Bolobo station could manage all the territory from Kwamouth to beyond Lukolela. In the early days this would have been an impossibility, but now native evangelists frequently travel 60 to 80 miles from their headquarters. From Bolobo work has been pushed north-east eight days journey—probably fully 120 miles by road. Owing to the multiplicity of tongues, which introduced an element difficult to estimate, this idea would probably be rejected; but viewed from the standpoint of distances to be covered, and with the great unevangelised fields before us, there was here a sample of the questions that intruded themselves on Congo Missionaries.

It was proposed that a Commission of two members from each Mission should be formed to consider the possibility of the reconstruction of the present fields, and to arrange those occupied in the future.

A further proposition provided that this Commission

be at once elected from among the members of the Conference, each Society represented to chose its delegates, and such choice to be afterwards confirmed by the Missions as a whole. The Commission thus formed was requested to draw up a resolution showing the needs of the North Bank, and urging this important matter on the attention of the Home Churches.

"Sleeping Sickness Hospital". Adjourned discussion.

Rev. H. Gamman said that while in sympathy with all measures which would help to stamp out this terrible disease he would wish to point out that the chief obstacle in the way of such a scheme as that presented to the Conference would be found in the general shortness of funds common to all the Missions at the present moment. He thought that if such a scheme were sent home it should be sent, not only to those directly interested in the Congo but also to the general public. The same conditions prevail in West Africa, Uganda and N. E. Rhodesia, would it not be possible to co-operate with these fields in the study of means of combating this disease?

Mr. Harris pointed out that a hospital now exists in Uganda for the study and treatment of sleeping sickness. Possibly the International Bureau would be willing to make a grant to aid such a scheme as that proposed.

Mr. Davies held that we were doing what we could to combat the disease on our various stations, and we should very much like to see more doctors coming out to our assistance. We should recognise that much

good work is being done by the doctors of the Government.

Mr. Hensey thought that the natives themselves must be educated as to the causes of the disease and the conditions likely to assist in the maintenance of good health.

Mr. Eldred said that we very highly appreciated the efforts now being made by the Government; and Missionaries, who are able so to do, should take advantage of the facilities afforded them for the study of methods of treatment.

Mr. Hammar said that there is a Pasteur Institute at Brazzaville engaged in this research work. He thought that the Government of the country ought to bear the expenses of such a work as this.

Mr. Frederickson pointed out that the ordinary hospital only touched those who were already infected with the disease and that its usefulness was restricted to a small area. Natives being carried to the hospital from a distance were a source of infection. Doctors have expressed the opinion that as yet little can be done for those already infected, and that the solution of the problem will only be found when means of preventing the disease have been discovered. The Government would be well advised to insist on healthy and well cleaned town sites. Natives should not be allowed to build their villages until the site has been approved by competent inspectors. The natives in such matters are slow to take advice, and some authoritative measures should be taken.

AFTERNOON SESSION.

Address by Dr. Anet, Directeur de la Société Belge des Missions Protestantes au Congo.

"Why I am in Congoland."

"I am asking for your indulgent hearing as I am the representative of a very young society, a little more than a year old, which has not even begun to walk and which can hardly speak for itself yet.

"For many years some of the Belgian Protestants have been interested in the Congo Missions. We had the privilege of seeing and hearing at Brussels several times Rev. and Mrs. Bentley. For many years the children of some of our Sunday Schools have taken under their special care two boys of the Wathen School. Other missionaries, as the late Rev. Philip Davies, and Rev. Joseph Clark, of Ikoko, paid visits to a few of our churches, where they were received with great interest and sympathy.

"Our small Belgian Protestant newspapers have for the last eight or nine years spoken in defence of the Congo Missionaries, and on behalf of the oppressed Congo natives. What we have been able to do is but little. We could not expect to counteract the powerful influence of the press paid by the Congo Free State, but, as the woman in the Gospel, we have done what we could. During your long and severe struggle for justice and freedom, you had in Belgium itself more friends than you were perhaps aware of.

"When the Annexation of the Free State by Belgium began to be discussed in our Parliament the Congo question became rapidly popular. Some of us felt a special responsibility towards the Congo Missions. In April, 1907, with documents supplied by the Committee of the B.M.S., I wrote a small booklet entitled 'A propos du Congo: que faut-il penser des missionnaires protestants?' A copy was sent to all the members of both Houses of Parliament and to many political newspapers. At that time to speak against the Leopoldian regime in Belgium was as difficult and as unpopular as to take the side of the Boers in England during the South African war, or to be a partisan of Dreyfus in France. Let the nation that is without sin in that respect throw the first stone against the Belgian people.

"In April, 1909, the Convention of the Belgian Protestant students asked me to speak about 'Our responsibility towards the natives of the Congo.' That lecture was printed and sold in our churches. The same year a very interesting short history of the Congo Missions was published by Pastor

Rambaud of Liege, who had formed a local Missionary guild with a fine missionary library. To the students I had made the suggestion of the founding of an interdenominational Missionary Society. A similar idea was put forward also about the same time by M. le Pasteur Rochdieu, the Moderator of the Established Church Synod.

"After some interviews between the leaders of the two principal Protestant Churches of Belgium, it was proposed to both Synods the nomination of a joint Mission Committee, of six members from each Synod, with the duty of studying what steps ought to be taken in favour of the Congo Missions. The joint Committee proposed the foundation of a Belgian Missionary Society in connection with the two Churches: the 'Union des Eglises Evangeliques Protestantes de Belgique' subsidised by the State, and the 'Eglise Chrétienne Missionnaire Belge,' a free church. I think that this connection with two ecclesiastical bodies is a new feature in missionary organisation. We are expecting from that union in the missionary work a greater force for our Mission, and, in the co-operation of the Churches great blessings in the conversion of Belgium itself. Our aim is not at all to exclude the other protestant churches of Belgium, we are appealing for other brotherly co-operation, and in our statutes reserve some places for their representatives on our Executive Committee.

"Organised and started by the Synods of two Presbyterian Churches, our Missionary Society will be closely connected with these ecclesiastical bodies, but independent in its administration and open to the collaboration of all the Protestants of Belgium. The first act of the new Society was to decide to send to Congoland a delegation of two representatives, one from each of the two Churches, a special fund was raised by the generosity of a few Belgian protestants and without an appeal to the Churches. Unfortunately the delegate of the Established Church, a Flemish pastor, Rev. J. Crispeels, was hindered from joining me by the illness of his wife, and I am alone to represent our Society and our two Churches amongst you.

"The aim of my journey, as settled by the decision of the Synod, is manifold: First, to introduce the new Society to the authorities of the Colony. Before starting I was received with great amiability by the Colonial Minister. He gave me a personal letter of introduction, ordering the officials of the Colony to receive me 'with kindness,' and 'to help me in my mission.' I have seen a good many of the State officials, high and low, and, with one exception only, I met with the best reception. Nearly all of them expressed their satisfaction in the foundation of a new Missionary Society, Belgian and Protestant.

"Even if you deduct so much as was due to official politeness, it still remains that our Mission will very likely be looked upon with special favour by most of the State Officials. Everywhere I took great care to make this very clear, that if we were a Belgian Society, we should be on all points in full agreement with the foreign Societies which have for so long a time worked for the good of the Colony in a disinterested spirit.

"I may perhaps report here what the Governor General told me: 'I think that the missionary work is absolutely necessary to the welfare of an African colony. The administrators have their hands full with the administration of the country; the officers have to train the soldiers; the traders are here only for the sake of making money; the missionary is the only one able and willing to educate the natives. Without well-educated natives we cannot do anything in our Colony.' Our constitution declares that 'no subsidy, of whatever form, shall be accepted from the State for the salaries of the missionaries.' This was an important concession on the part of our friends of the Established Church. But the Society 'may receive government grants for the social works which have been established by her.'

"We do hope that our relations with the Belgian Government will be for the benefit of all the Protestant Missions. The Belgian officials will understand better the spirit of the evangelical institutions and methods of work when they see them in our stations as well as yours. Between you and the Belgians there are not only differences of national temperament, of different conceptions in politics and social life; but the greatest discrepancy—that of religion. On the one side the spirit of Romanism, pervading even the unbelievers; on the other side the spirit of the Gospel, which in Belgium is practically unknown. We are but a small body, 30,000 altogether, and our political influence is of negligible quantity. You know the story of the lion and the mouse? When you may be entangled in the net of Belgian laws and regulations the patient and loving endeavour of the little mouse will perhaps do more than the great efforts of the big and powerful lion.

"Secondly, I was sent here also to come into personal contact with the Missionaries working in the Colony—nothing can take the place of personal contact. I knew it well, but I felt it anew in visiting your Mission Stations. The sixth Article of our Constitution reads as follows, 'The Society desires to work in full harmony and in a true spirit of unity with the Evangelical Societies already working in the Colony. It will take part in the General Conferences of the Congo Protestant Missions.'

"I need hardly tell you that our intention is not to take the place of any of your Societies. Our hope, and our prayer to God is that the English, Swedish and American Missionaries may never be obliged to leave the

Belgian Congo, as it has happened for instance in some of the French Colonies. We do hope that our presence may be of some help to you, even if we cannot undertake a very great work.

"I cannot thank you heartily enough for the very kind reception I enjoyed at all the Mission Stations I had the privilege to visit. I learned a great deal from you. I feel that I am going home a little less unfit for the heavy task of the organisation and direction of our new work.

"Thirdly, I was sent here also by our Committee to speak to the native Christians. They have been told so often that Catholicism is the State religion in Belgium; that 'Protestant is synonymous with Englishman, which means an enemy of the Belgian people; that a true friend of Bula-Matadi must be a man of the Pope.' We thought it was useful to convey to them the official greetings of the Belgian Protestants and to tell them that there are, in Bula-Matadi country, those who believe in the same Gospel, and who are serving the same Saviour as their own missionaries. The presence of our friend Mr. Lambotte has already made a great impression, but he has visited only a few of the mission stations.

"At Wathen people came from distant villages to see the 'Bula-Matadi man of God.' After the Sunday morning service some of them said: 'If we had not seen it with our eyes and heard it with our ears, if any one had told us only, we should never have believed that a man of Bula-Matadi could speak about the things of God!' On the road between Wathen and Thysville some women were running away when they saw me coming in my khaki, official-looking dress; when my carriers told them that I was a Bula-Matadi they did not stop; but when they added 'Mundele a Nzambi' they ceased running and looked at me without fear, but with a remnant of disbelief on their faces.

"At Yakusu an evangelist speaking in the name of the church told me, 'Your presence here is an answer to our prayers for a long time, at last you have come.' And after speaking in the Church at Luebo an elder told me, 'You are to us a real miracle.'

"Last but not least my duty was to try and find a suitable field for the opening of a Belgian Protestant Mission."

Here followed a deeply interesting account of the journeys undertaken with this object, it was Dr. Anet's wish however that the details of those journeys should not at present be published.

"From a human standpoint, and in the eyes of some of our earnest Belgian Protestants our enterprise, my journey in Congoland, and all our plans are folly; but the folly of man has been often found to be the wisdom of God. We think that we have received an appeal from God Himself, and feeble and small as we are, we are ready to respond to the heavenly call. In the last three years we have been led in these matters in a marvellous fashion. We are pushed forward by an irresistible force which is not our desires, our ambitions, nor the working of our imagination, but a constraining order from High Quarters.

"Eighteen months ago I should never have guessed that my lot should be to visit Congoland, and I do not know where I shall be eighteen months hence. Two years ago nobody in Belgium was dreaming of beginning *direct* missionary work on the Congo; I hope that in two years time our work will already have commenced.

"May the Belgian Protestants understand more their threefold responsibility towards the Congo Natives: as men, as Belgian citizens, as Christians. As men, we must help by all means those who are wishing the natives to be treated as human beings, enjoying the Rights of Man. As citizens of Belgium, a country which has one of the finest constitutions in the world, we must work for the education of the Congolese, so that they may become gradually free from all slavery, and above all from the bonds of ignorance, error and sin. As Christians, we must communicate to them the inexpressible blessings of salvation through the Gospel.

"With the help of God, with your brotherly sympathy and the mediation of your prayers we will take our little share in the glorious work, the aim of which is to hasten the day when in Congoland there shall be neither slave nor free, neither man nor woman, neither black nor white, but all shall be one body in our Lord and Saviour Jesus Christ."

Rev. J. Clark, in proposing a very hearty vote of thanks to Dr. Anet for his much appreciated address, brought forward the proposal that the Conference ask him to convey to the Churches of Belgium a message assuring them of our hearty co-operation with them in their projected work in the Colony; and that a letter be sent to Pastor Crispeels, conveying our warmest greetings and regrets that he was unable to accompany Dr. Anet. This was heartily acclaimed.

Dr. Anet, in replying suggested that there were many

ways in which Missionaries could give pleasure to the authorities of the Congo, and among these he mentioned the following:

That French Hymns should be taught in the Mission Schools where possible.

That the children should be taught the National Hymn of Belgium, and the Congo Hymn "Vers l'Avenir"

That the National Feasts should be observed on the Mission Stations, such as the King's birthday on the 8th April; Independence Day of Belgium on the 21st July; and Annexation Day on the 18th October.

Rev. C. P. Hedges rose to propose that a Quarterly Bulletin or Journal should be published in English for circulation amongst Missionaries. Brethren living on remote stations were apt to get out of touch with the general scope of the work, and with one another. Such a publication would serve to maintain the sense of unity which is the outcome of Conferences, and through its pages problems and methods could be discussed and news items exchanged. A series of recipes suitable for Congo cookery would be a helpful feature.

Discussion followed, and after the matter had been sifted it was proposed to submit it to a committee.

Mr. Moody then proposed that the Commission, previously elected for the purpose of discussing the re-arrangement of present fields and means of reaching the unoccupied parts of Congo, be constituted a Continuation Committee and take charge of this and any similar matters.

This was seconded by Mr. Gamman, and passed unanimously.

EVENING SESSION.

7 p. m.

1st Subject: "Christian Marriage and its ceremony, and our attitude to Civil Marriage." A Paper written by Rev. C. Bond, C.B.M.

The request of your worthy Secretary of arrangements for a paper on this subject, arrived too late for a negative reply to reach him until he arrived at Bolenge, and so I feel obliged to contribute a few words.

"The wording of the question is intended to rule out the question of marriage according to native customs and divorce. That is my reading of it.

"Seeing that the marriage relationship is rooted in the human constitution, and is only ignored by a few individuals, it cannot be created but only limited by Civil or Christian legislation; and hence it is easier to deal with 'our attitude to Civil Marriage' first, as it is by far the wider question. As representatives of civilised society we are under an obligation to the Government of this country, to instruct the natives—both Christian and heathen—in so far as we are able, in the laws which make for righteous living. We cannot therefore ignore civil marriage but must lay at least equal emphasis on the observance, as on the advisability of a religious ceremony. In my opinion, to make it possible for us to act in this way, there should be a more simple way for a native to obtain divorce.

Christian marriage can only be the civil marriage of Christians. This is evident from the fact that no other marriage but civil marriage is recognised by the laws of any civilised country. That a believer may marry an unbeliever is absolutely forbidden in the New Testament, but that must not be construed into a forbidding to marry until both parties are church members. A two year's probation before membership demanding a two year's courtship would end in permanent exclusion in the majority of instances—that is so far as I know the native. Only when the civil contract is completed are we justified in having a religious ceremony. This is a conclusion arrived at after some very bitter experiences of this year.

What form shall the ceremony take? The more simple the better. It should include appropriate instruction by the Pastor, and on the part of the contracting people a calling upon God to witness and confirm the union, followed by the prayers of the congregation. All unnecessary show and extravagance should be discouraged.

The Discussion was opened by Rev. P. Frederickson A.B.F.M.S., who said that the contracting parties in a Christian Marriage should both be Christian, and herein lies a difficulty. Marriages are frequently arranged against the will, or without the will of the girl, who is often compelled by force to marry a certain man for whom she has no love at all. Most of them bow to native custom and accept the marriage arranged for them, but it is at best a loveless union. Mixed marriages, between Christians and unbelievers, are often productive of evil and lead to disaster to the Christianity of the one. At Sona Bata, where suitable, a religious ceremony is performed after the native marriage has been completed. Whenever the Civil State will safeguard the sanctity of marriage the Civil ceremony is a help, but through the difficulty of getting the Civil Marriage completed the people are becoming dissatisfied, and prefer the religious form only.

The Discussion centred mainly on the question of the validity of Religious Marriage and the possibility of its becoming recognised as legal by the State.

Rev. C. Grahns, S.M.S., said that unless the documents relating to Civil marriage were much simplified he would not be in favour of the Missionaries undertaking the duties of a civil officer, he himself had acted as such and found that the numerous papers took up much valuable time.

Mr. Howell said that the King's Commission were disposed to recommend that a Missionary on each station should be empowered to act as registrar.

2nd Subject: "Missions and Sunday Markets at the State Posts." A Paper was written by Rev. T. Hill, A.B.F.M.S., and read by Rev. J. N. Clark B.M.S.

"At Lukunga we have no State Posts, but on the other side of the Kongo there is a State Post where the official established a Sunday market some time ago. Is it right for Christians to attend the Sunday Markets, either to sell or to buy? Before answering this question let us refresh our minds from the word of God: 'On the seventh day God ended His work which He had made, and He rested on the the seventh day from all His work which He had made, and God blessed the seventh day and sanctified it.' In this and other passages God informs us that He has set apart one day in seven for His service.

"Was not man created in order to live, not for this world only, but for eternity? If so, then the worship of God ought to be social as well as private, and unless stated times be appointed for the social worship of God it cannot be maintained. We are all agreed that one day in seven should be set apart for the worship of God, and we keep that day on the first day of the week, or the Lord's day.

"Upon what ground is the first day of the week to be hallowed by us? If we had only the Old Testament we would still keep the seventh day holy, but we are under a new dispensation, and Christ who preached the Gospel came to explain and to fulfil the Law and showed by His mighty works that He is equal to, and one with God who set apart one day in seven for rest. Christ also proved Himself to be Lord of the Sabbath, and did He not put a new life, and breathe into it a new spirit?

"The question: Is it right for Christians to attend the Sunday markets either to buy or sell must be answered according to the example set by the Master. From Him we learn that necessary work may be done on the Lord's day, also works of mercy. It is a day of rest, and the day when we must refresh our spirit and renew our strength. It is also a day of Light because on that day the Light of the World came forth from the tomb bringing life and immortality to light through the Gospel.

"Let us not forget to teach that the first day of the week is the Lord's day and that it is profaned when it is spent in secular business or worldly pleasure. Why not present the matter before the Commissaire of the district, and ask him to change the market-day from Sunday to Thursday or Friday?"

The Discussion was opened by Rev. E. Guyton, C.B.M., who spoke of the difficulty experienced at Léopoldville where the largest market of the week is held on Sunday; the custom of paying the workmen their ration money on Saturday, or even as in some of the shops, on Sunday morning, made it difficult for the natives to avoid purchasing on Sunday. Christians living in the villages round about are not allowed by Church rules to bring produce to the Sunday market, but it is difficult to absolutely forbid those resident in Léopoldville to make any purchases. The market presents a great obstacle to the morning services, attracting many who might otherwise be persuaded to attend.

Rev. C. Palmkvist, S.M.S., said that in French Congo, much as they regretted the necessity, they were compelled to allow the people to purchase food on Sunday.

Rev. J. Howell, B.M.S., said that the large Sunday market at Léopoldville was a great hindrance to the work at Kinshassa, so many folks travelled over from Kinshassa in order to attend it that it quite spoilt the morning services. Similar trouble has been experienced at Upoto.

Rev. C. Padfield, C.B.M., said that the State store was opened at Baringa on Sunday, producing difficulty.

Rev. H. Gamman, C.B.M., said that the State store at Bongandanga had been opened on Saturday especially for the benefit of the Mission workmen.

SATURDAY, OCT. 14th.

6.30. a.m. A. Prayer Meeting was conducted by Rev. S. Gilchrist, C.B.M.

8.30. a.m. Devotional Service conducted by Rev. H. Smith, F.C.M.S.

"Rejoice evermore." 1 Thess. 5: 16.

"A letter of encouragement to the early Church; of warning too, lest the Church should scorn her teachers, lest she should be tempted to fall back upon her old position and once again attempt to obtain the righteousness of the Law. The Church of the Thessalonians was established by the Apostle Paul on his second missionary journey. He was obliged to leave the church while it was still very young because of persecution—hence this letter of encouragement.

- (1) The Foundations of Joy. 'Rejoice evermore'
The assurance of Christ's resurrection.
Our Religion brings us Joy.
The service we render to the cause of Christ.
 - (2) The Need for Prayer. 'Pray without ceasing.'
Our life is one of dependence upon God; Jesus found it necessary to pray.
There is great need to pray for more labourers.
That the Church may be more united and the prayer of Jesus answered 'that they all may be one.'
 - (3) The thankful heart.
It is the Will of God that you should be glad.
The grateful and thankful Christian sees the real good in life.
- "Conclusion: The Christian who has the joy of true religion, the power found in prayer, and the sweetness of thankfulness is a very useful person."

FIRST SESSION.

9.35. a.m. Rev. A. E. Hensey in the chair.

The Business Committee submitted the following recommendations:

That a list of Books published by the Protestant Missions working in Congo be published, and that it be included in the Report.

That while the Committee is not able to present a definite scheme for the establishment of a Sleeping Sickness Research Hospital they recommend that the Continuation Committee shall keep the matter in view and shall bring to the notice of the Societies represented any steps that may be taken by them either separately or unitedly.

1st Subject. "A Comprehensive Industrial Mission Scheme for the Congo." A Paper written by Rev. H. Whiteside, C.B.M. read by Rev. C. Padfield, C.B.M.

"The title of this paper may not be in keeping with the place allotted to the subject on the Agenda which is in your hands. The reason is that Bompona being so isolated the circular letter setting forth the different subjects under consideration has not yet come this way and there is no probability of seeing it before this must be sent off. Some one with more knowledge of this subject might have been chosen to write this paper.

"Since the last Conference at Kinshassa I have been located at probably the most isolated mission station on the Congo and with the opening of a new work have had little time to study the question. Besides, at that Conference even the discussion of any comprehensive scheme met with so little sympathy that I thought the matter would not be brought up this year. In fact if I remember rightly, excepting the few who supported such a work, and a few others who were indifferent, the majority seemed hostile. Three papers were

read and a good deal of discussion took place on different aspects of industrial work, but to me it seemed to be very like playing with it. I do not say that this is a better paper, or that I possess more information than anyone two years ago; nor that this is the last and best word on the subject. The very opposite is the case, I feel unequal to the task. A more capable and better informed writer should have been chosen who has made a thorough study of the matter.

"Perhaps I should say also that the above subject is one that I should like to be well discussed at your Conference. Please look on this paper as an imperfect introduction only.

We might consider the matter in this way:—

"I. Need; II. Object; III. Method; IV. Should we have a united or separate Society? V. Relations with the Government; VI. The necessity for making an immediate move.

"(1) NEED. Perhaps it will appear superfluous to refer to this at all. Still we had better do so. Those of us who have spent several years in this country have been delighted with the changes that have come over some of the towns and villages where we have been located. The great unclothed (unclothed with cloth but well clothed with oil and 'ngola') have gone. Most of the old huts have also disappeared; a different kind of house has been evolved, not always the best; and if a man and his wife clad in all their old native glory passed through, say Lulunga at the present time, many of the inhabitants would feel ashamed; and if there had been no depopulation on the scale that we have witnessed the present changes would undoubtedly have affected all. This change is due largely to the Gospel. The Gospel has changed their lives, the Gospel has saved many of them; has it been our experience that they are saved from indolence?

"Judged by the whiteman's standard, most of us are agreed that our Christians are a very lazy people. This is mostly due to ourselves. In the past the man's time was almost altogether taken up with heathen customs and practices, some of which required a great deal of energy. We have forbidden all these and have given him nothing, or very little, wherewith to occupy himself in return. We educate the people well in spiritual things but I must confess we do not take the same interest in teaching them industrious habits.

"It is true that there is a certain amount of industry amongst our people; but this is more apparent than real. As soon as a man becomes a Christian he seems in most cases to be possessed with a great ambition to become a

'gentleman'. The wife is better clothed than formerly but she remains the drudge that she has always been. How many of our Christians will condescend to take their share, which should be the larger half, with their wives in gardening? If the subject of 'Church Rules' is considered at this Conference I suggest something after this style: 'It is forbidden that an able-bodied man eat any food from his wife's garden unless he has fully shared her labour'.

"(2) OBJECT. Any industrial scheme that we as missionaries could consider, whether on a large or small scale, must of course be subordinated to the Spiritual side of the work. If it fail in this, then the whole project will be a failure from our point of view, even should the industry prove a great success. Our object is not so much to bring the blessings of civilization to these people as to save them. A people or nation may be highly civilized and very industrious but at the same time be utterly pagan. But it is difficult to think of an indolent, thriftless, Christian Community. Any such work should be educational, first to our own converts and people, and through them to the ordinary natives. The majority of the natives whom I have met have still to learn the blessing of industry and the curse of indolence. If our people are to become effective teachers of those around them and examples to the heathen at large they must learn to be more industrious. The chief object of all industrial work, after considering its spiritual side, should be self-support, which is true, whether conducted on a large or small scale, as a continual subsidy is out of the question for a successful work.

"But outside support will be necessary for a number of years if anything large is attempted. Such necessary support could be obtained at home at the present time without interfering with the sources from which the ordinary funds are drawn. Many influential people will be quite willing to support industrial work who take but very little interest in ordinary Mission work, apart from the other.

"(3) METHODS. What methods are we to adopt in order to be successful in this work? A proper answer to this question will help to solve the difficulties we experience with regard to industrial work. Let us consider in a few words what is being done, or rather what is not being done at the present time.

"There is no industrial work, worthy the name, being carried on in all the Congo so far as I know. No doubt the political situation in the past is responsible for this state of affairs. Still the fact remains. A number of men have been taught a limited knowledge of engineering on our steamers, of carpentering, bricklaying etc. on our stations, and of tailoring, printing

etc. Those who have taken the pains to teach them these trades deserve all credit for this, but the application of these trades is limited to a very small number of men. The means for teaching such trades and the demand for such workmen is exceedingly limited. Even if the demand were ten times as great as it is, this would not touch the great mass of our people. Industrial work of this kind can only help a few people who live near our stations or on the main river and larger streams.

"The above trades are almost entirely for the whiteman's benefit and are dependent on the whiteman; something more comprehensive is necessary. In the past the native has obtained almost all his support from the cultivation of the soil; he must look to the same source in future. If we are to lead them aright we must set them an example and establish something for their training that they can copy.

"It seems to me that there is no hope for any comprehensive industrial scheme or industrial education apart from Agriculture (I use the term 'Agriculture' in its widest sense). No doubt some will think that anything of this nature is impossible on the Congo. But it has never been tried. I suppose that wherever any Industrial Mission has been commenced in Africa it has been in some form of Agriculture.

"If others have been successful in other parts of Africa why should not we meet with the same success here, where the conditions are very much alike? There are many agricultural products from which to choose; there should not be much difficulty from this point of view provided that a suitable man could be found to make a beginning.

"It might be a good plan for some one to visit some successful enterprise in another field in order to obtain valuable information on this most important point. In any case the necessary technical knowledge could easily be got at home. No doubt a certain amount of capital would be needed to carry on such an undertaking, but if the need were brought before Christian people at home the funds would be supplied. When the work becomes self-supporting this might be partly repaid.

"(4) Should we have a United Industrial Work, or a separate Society? Possibly at the beginning of industrial work on the Congo it might be well to commence with one or two centres from which to extend to other parts. All Missionary Societies, at present working on the Congo, should have a share in this. But this would only be to demonstrate the possibilities of industrial work.

"If we are really to help our people and train them to become really useful we must open up work in many districts. It should be our aim to found one

or more Industrial Stations on each of the tributaries where we are at present working, and in any other suitable district. If we carry out this idea, then it will hardly be possible to form a United Industrial Branch, or even a separate Society, except as a temporary expedient.

"(5) RELATIONS WITH THE GOVERNMENT. As we all know, it has not been possible to carry on anything of an Industrial nature in the past. What the attitude of the present Government is I do not know. We must find out how the State will treat us before anything can be done. Extorting a few sites from a reluctant or hostile Government would never do. We do not require special treatment, but unless the authorities are friendly we must fail.

"(6) THE NECESSITY OF MAKING AN IMMEDIATE MOVE. If the Government is friendly in the matter something should be done very soon. We all know how great the need is. Nothing was possible in the past owing to the attitude of the State. Now that a change has come we have all the more reason to take immediate action.

"I trust that anything that I have said will not deter anyone from prosecuting any industrial work they may have in hand to the utmost of their ability. My object is to show that our efforts should be more comprehensive, and that we might improve on our present methods. I feel that the above subject has been very poorly treated in this short paper but if it is the means of a discussion which will result in some forward move in Industrial Work I shall rejoice."

Rev. E. R. Moon, F.C.M.S., lead the discussion on this paper.

He said he was very heartily in favour of Industrial Work; the chief difficulty with the native at present was that he so easily rested content with the amount of knowledge he has acquired, in too many cases a very scanty amount. Many left the Missions with their training only partially complete in order to obtain work at higher wages elsewhere. We should study the methods found to be effective in other fields and so avoid needless expense and risk of failure.

Rev. J. H. Harris of the Anti-Slavery and Aborigines Protection Society was then called upon to read his paper.

"A Plea for an Industrial Mission on the Congo."

"My first duty, Ladies and Gentlemen, is to thank you for inviting me to address you upon the question of Industrial Missions a subject which to my mind is of supreme and immediate importance in this period of Congo history. For many years now my hopes and prayers have centred upon some such scheme, and at one time I had hoped to take an active part in the work, but that has been denied me and my path marked out in other directions. I am however no whit less anxious to see such an organization started in this country, and with that hope before me I have collected many facts which should be of assistance in the consideration of a constructive effort in Congo territories. I had intended laying these facts before you trusting that one more fitted than I would evolve a scheme of Industrial Missionary Work for this land, but subsequent reflection and consultation with friends on the field influenced me to take the bolder course, and myself outline a scheme which in my opinion would lay the foundations of a successful Industrial enterprise for the Congo; a scheme in no sense perfect in detail, but one which is capable of adaptation and moreover containing many features essential to prosperity.

"THE NEED. The paramount need of the Congo to-day is a constructive policy which will restore to it the years which the cankerworm hath eaten; which will discover its latent wealth; provide new sources of material advancement; and above all save the natives from the fate of exploitation by providing the means of indigenous economic expansion as a solid basis for future robust spiritual life.

"Professor Sadler has recently given utterance to words which apply particularly to Congo conditions when he says, 'To screen off native races from the intrusion of the new economic forces is impossible, to leave them at the mercy of economic enterprise ruthlessly pursuing material gain would be a gross dereliction of duty. We are driven therefore to seek means of protecting the interests of native races by Government supervision and control and to devise forms of commercial enterprise which will regard the claims of Christian duty as sovereign to the mere pursuit of gain.'

"We are, I conclude, all agreed upon the necessity of industrial missionary

work, the primary object of which is the making of Christian citizens, who, in the words of Booker Washington, 'are capable of making a living for themselves and others, by skill, intelligence, and trustworthiness, also of creating a feeling that labour is a thing to be honoured, not escaped from.'

"EXISTING CONDITIONS. Let us consider first the existing conditions of this country. The most valuable part of the agricultural wealth has been largely exhausted, but there still remain large stores of forest produce. Secondly, the native with the labour he represents is by far the greatest asset, but for notorious reasons has little confidence in the ruling class. Thirdly and conversely, Protestant Missionaries happily enjoy a large measure of native trust; and finally, there is a continuous increase of educated natives of both sexes in the vicinity of mission stations; who, it is idle to deny, even supposing the inclination, have few openings for an industrial career. I venture to assert, and this is a matter of vital importance, that there is no mission field more capable of supplying the necessary material than the Congo. One has only to look round this Conference, to say nothing of those who are unable to be present, to recognise men and women fitted by early training and ripe experience to impart to the Congo the moral and material regeneration she awaits.

"THE MAIN LINES. Taking the foregoing facts into consideration, the main lines of an Industrial Mission for the Congo would seem to be Commercial, Agricultural, and Technical, with the possible further division of Transport. By Technical I mean such skilled trades as carpentering, building and engineering, valuable in themselves, but all of them restricted in outlook, and whose growth must be proportionate to agricultural expansion.

"I have said that there are still considerable stores of wealth contained in the forests, and for these to be forthcoming only awaits restoration of confidence in the whiteman, the key to commercial success. Give to the Congo natives a market commanding their confidence and there need be no fear of the result. That there is room for honest commerce is unquestionable. Some weeks ago five natives paddled up a certain river where they spent four days collecting gum copal; to bring it down a day was required, for cleaning it yet another day, while another, making seven in all, was occupied in paddling to and from the trading factory. Their labours averaged ten pounds of prepared copal per man, worth in Birmingham 1/- to 1/3 per pound, yet they they received but one penny per pound. The trader obtained the copal but he lost the confidence of those men and their

townspeople. There are on certain rivers vast stores of palm oil which would yield a handsome profit if shipped from Matadi at £20 per ton. The great Kernel trade of West Africa secures nothing from the Upper Congo, yet purchased at 10 francs a cwt. it should give a fair profit.

"THE BASIS. The first line of operations must in the nature of things be commercial. Commerce is vital to West African progress; robbed of it Congoland has all but perished. Commerce is the only power capable of infusing new life into the population, and any industrial mission divorced from it is doomed to incompetency and ultimate failure. To secure the existing produce central stores should be opened; in the first instance say two or three with dependent branches; such stores being replete with a full assortment of European manufactures, tempting exchanges for native products. They should be manned by keen Christian men of business, animated by a resolve to discharge their duty to the honour of their Christian profession; and these in turn assisted by coloured traders from the West Coast whose knowledge of the trade and industry of the Colonies would be alike an example and an encouragement to the more intelligent and educated Congo natives.

"THE SECOND LINE. The Commercial section of such an Industrial Mission should not limit its activities to securing existing vegetable products, but should aim at stimulating another important division of the enterprise—Agricultural Development. The laying down of plantations in the Congo is an urgent necessity, but experience has demonstrated that carried out on an extensive scale, plantations in tropical Africa are open to serious objections. They are seldom an economic success, apart from the difficulties in obtaining, then in controlling, an unwieldy labour force, and the further serious consideration of large white supervision. Planters in different parts of the world are recognizing more and more that the ideal organization is that of encouraging by every means the 'small holder,' or as expressed by Booker Washington, 'showing the native the advantage of working and as distinct from being worked.' The whiteman under such organization contents himself with relatively small plantations, primarily as object-lessons to the local community. This policy has been adopted with signal success in the Gold Coast and Southern Nigerian Colonies.

"In former years the Planters of Trinidad, Demarara, and Jamaica maintained large sugar plantations by Coolie and Creole labour. Ten years ago a few planters divided their estates and sold them to their labourers, and I am informed that to-day these small holders obtain a larger yield of produce

than their white predecessors while the erstwhile planters make larger profits with less responsibility and outlay.

"We have seen this system at work in the British Colonies of West Africa with little farms of mixed produce consisting of a few cocoa trees, interspersed with rubber and palm trees, some times only large enough to absorb the labour of a single family, sometimes extensive enough to require the assistance of 50 to 100 labourers.

"This system is surprising in its results; to it is due the amazing prosperity of the Gold Coast Colony where within twenty years the cocoa trade has sprung from nothing to the proud position, it is asserted, of the second cocoa producing area of the world, and now presses on with certainty to wrest from Brazil the premier position; and the honour for this belongs primarily to the Basel Mission.

"Nearly 100 years ago this Mission found the Gold Coast devastated by war and heathen customs, but the introduction of their Industrial Mission 25 years ago made the 'desert blossom as the rose.' Last year the Mission exported 35 tons of Rubber, 14 million pounds of Kernels, 600,000 gallons of Palm-oil; 17,000,000 pounds of Cocoa Beans; or in round figures an export of half a million sterling.

"With such confidence and success what wonder that a single collection in one of the inland churches reached £240, or that the native members have £23,000 invested in the Mission—more than the natives possess in the Government Banks of Southern Nigeria.

"It should be possible for an Industrial Mission to make a beginning in this direction by persuading the natives in various centres to lay down small mixed plantations of cocoa and rubber. These might at first be only half an acre to an acre in extent, although a single family could easily control from two to four acres. An acre of cocoa planted as in the Gold Coast, Fernando Po, or Southern Nigeria would support something like 300 cocoa trees, which should yield an annual crop of possibly 15,000 pods of cocoa. This crop purchased from the natives for £15 to £20 would pay a good profit when shipped to Europe.

"TECHNICAL TRAINING. The third division in any Congo Industrial Mission would be that of technical training in handicrafts. Some central training institute should be established where timber and transport are alike easily accessible. It is of course essential to success that this, as all other departments, should be under a qualified instructor.

"The Edinburgh Conference, you will remember, laid emphasis upon this

point in the following words, 'It is important to secure highly qualified instructors for Industrial and Agricultural Schools. The employment of inferior teachers spells waste and failure.' The question naturally arises: What outlet would there be for the products of such a school? It is obvious that the Institute would have to satisfy demands as they arose.

"I am informed there is a great demand for prepared timber suitable for house-building, and also for houses ready for erection. Again certain articles of furniture would always have a ready sale. It is probable that an increasing demand will be made for vehicles of transport. The technical department of the Basel Mission devotes its energies in the main to coach building, and sends up and down the West Coast of Africa some £4000 worth of traps and hand-carts every year. The Blaize Memorial Institute founded by Richard Blaize, an industrious native of Abeokuta, has in training 20 to 30 young men learning the various branches of the building trade. They are apprenticed for four years and receive monthly wages of 7/6 to 15/-. This Institute has erected many buildings in and around Abeokuta, including the General Post Office, the Grammar School, and the Public Gaol; contracts are also undertaken for the Government of Southern Nigeria.

"TRANSPORT. There remains the question of transport without which no Industrial Mission could be a success. The opinion has been expressed that if the whole riverine transport of the Missions were united under a single board a saving of not less than £1000 per annum could be effected and some thousands of pounds released for other purposes. This statement must arrest the attention of any person concerned with the ever recurring missionary deficits.

"I suggest that the whole transport work might be more satisfactorily accomplished, both on economic and other grounds, if it were undertaken by the Directorate of an Industrial Mission. It is probable that a definite contract would have to be made guaranteeing the delivery of goods at stated times and also dates of sailing for passengers. (Mr. Harris then dealt with certain financial questions which it would be unwise to publish at the moment).

"ORGANIZATION. It will, I think, be recognised that in order to carry out such an enterprise a special organization is imperative. Mr. Victor Buxton, the moving spirit of the 'East African Enterprise,' says, 'There is a point however beyond which the Missionary Society cannot wisely go in the direction of industrial work.' I admit, Ladies and Gentlemen, that the general lines I have laid down go beyond that the point, moreover I have

always held that for many reasons such an enterprise should be conducted apart from the ordinary missionary work.

"This view is endorsed by the Edinburgh Conference in the following words, 'As to the organization of large industrial and agricultural undertakings by Missionary Societies with a view to promoting the economic interests and social welfare of Native Christians, the general view is that such enterprises are most wisely entrusted to independent bodies of Christian laymen working in close sympathy with missionary societies but relieving them from misunderstandings to which the carrying on of business enterprises is apt to give rise.'

"Any industrial enterprise on the Congo must be doubly careful in this respect. I suggest therefore that a company be formed of Christian business men drawn from existing missions and others interested in the Congo native; that the necessary capital be raised, but the interest restricted to 5 or 6 per cent. cumulative dividends, any surplus being devoted to the work of existing Protestant Missionary Societies.

"These principles are, I believe, common to the Basel Mission, the Papuan Industries, the Uganda Company, and the East African industries. The local managers and mercantile missionaries would have to be drawn primarily from those of ripe experience already on the field. The opinion was expressed at one of your conferences that such men would not be willing to engage in this work.

"Ladies and Gentlemen, I cannot share that opinion for I know that there are men and women in your ranks who have shown, and will continue to shew, that they are ready to do anything for the extension of the Kingdom of Christ amongst the Congo natives.

"Wherefore, brethren, look ye out from among you three or four men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business.' Let them be your envoys to the Home Committees back them up with emphatic resolutions, support them in your private correspondence. Let them be charged with a message from you urging the imperative necessity of founding a comprehensive Industrial Mission for the Congo natives. If you can convince Home Committees, then with their help public opinion can be organised into activity.

"Given these conditions, the question of financing the scheme becomes merely a matter of organization in England and America. For a scheme such as I have outlined to you, influential support is already promised. Lord Mayors and Mayors, in England, who have summoned meetings to

denounce the Leopoldian regime, will unquestionably assist in convening meetings for a constructive policy. The assistance of Denominational Unions, Chambers of Commerce, Philanthropic and Scientific Societies, can be called into active co-operation, but this Conference must touch the button which will set the enterprise in motion.

"This is no academic question—it is now or never. Carry it through and you will retain in the Congo men and women who are looking into the future with ever increasing anxiety; not only so, but you will bring back other men and women who should never have left the country. I am of the opinion that an Industrial Mission such as I have briefly sketched would have a profound influence on Christian progress throughout the Continent of Africa."

Discussion of both papers. Dr. Anet read and translated a letter received by Mr. Howell from the Governor General in which it was stated that the Government was eager to encourage the Congo natives to take up industrial and agricultural pursuits, and were prepared to receive, and sympathetically consider, applications for plots of ground for this purpose.

Mr. Clark (Ikoko), expressed the opinion that natives of the Congo could be found suitable for the posts mentioned in Mr. Harris's paper. We did not desire to see more West Coast natives employed than was necessary as these were for many reasons objectionable, and exerted a bad influence upon the Congolese. The Congo native was eager to improve his lot and readily accepted the instruction of the whiteman. As a result of such teaching there was now at Ikoko a better variety of maize grown than formerly, and onions were also cultivated.

Mr. Howell said that much of the profit now obtained

by the traders was sent out of the country; the good point about the scheme before them was that any profits that might accrue from its commercial side would be used in the development of the Congo and the education of its inhabitants. A central training station would be advisable as the attempts of individual missionaries were not likely to meet with much permanent success.

Mr. Gamman proposed that the meeting adjourn in order that the Continuation Committee might meet and draw up a definite plan whereby such steps as were possible should be taken at once. This was seconded by Mr. Clark (Ikoko) and agreed upon.

The Conference then adjourned.

LADIES SESSION.

Mrs. Frederickson in the chair. Secretary: Miss Collett.

1st Subject: "Girls' Boarding Schools." A paper written by Mrs. J. A. Clark, B.M.S., was read by Mrs. Howell, B.M.S.

"I think that no one will disagree with the assertion that there is the greatest need to elevate and teach the women and girls of Congo. As for myself, the longer I live here the more I am convinced of the need and the greater the task seems.

"I have not seen anything of the boarding school system on any station but our own as I have not had the pleasure of visiting other stations, so my paper will, I am afraid, leave many important points untouched.

"In the course of my missionary life I have heard many opinions on this subject and I am bound to say that until recent years most of them have been adverse. Objections have been raised to having girls working on the station at the same time as boys, etc.

"My first plea for the boarding school system is because you come into much closer touch with the girls and they get to understand you and your teaching in a way they could never do otherwise. At Bolobo we find the greatest difficulty in getting the girls to come to school to learn continuously, partly because they are so busy with other tasks such as gardening, preparing cassava, etc. The boys are free to come and go as they please, but hindrances are put in the way of the girls; their parents do not wish them to come.

"I think that not only is it advisable for the girls to come under discipline for their spiritual good, but it is also for their temporal advantage, and the good of posterity. I am sure of one thing, that the girls who come to be trained on the station at Bolobo make, generally speaking, much better wives and infinitely better mothers than others not so trained. We all know and deplore the mistaken and sometimes cruel things the women do to their children, often through sheer ignorance. The girls living on our station are taught the care and management of children from their infancy upwards and a large percentage benefit from the teaching they receive.

"The girls trained on the station are not so superstitious as the women who have not had their advantages. Again and again, in recent years, have I been called to assist some poor woman in the hour of her greatest need, when it has been necessary for me to have help, but the friends of the patient have refused to help because they believed that they would be held responsible in the event of the woman's death. In one case, where help was imperative, two of the Christian women were standing by but refused to give assistance and I had to send for my own girls to come to the aid of the poor woman, which they did at once and willingly.

"I have heard it urged that girls trained on Mission Stations are lazy and disinclined for work in the fields and gardens. That, certainly, has not been my experience in a single instance. I think it is best for all girls trained on the station to do some work every week in the gardens or plantations attached to the Mission. The girls are keen on it and it is better in every way. Then when these girls marry and go to their own homes they have not forgotten the use of the hoe.

"When we remember the lives these girls have lived in their own homes it is really surprising what some of them become. Surely it is our duty to help and to train them to the utmost of our ability, and it is quite impossible for them to learn many necessary things when they live so far away.

"The next question is: What are the best methods to employ? Is it best to keep all the girls boarding on the station in one compound, under the supervision of one lady missionary, who will take, as far as possible, the entire charge of the girls; or is it best for the girls to be attached to the different homes and under the direction of the different ladies who may be on the station, each lady taking as many girls under her charge as funds and time will permit? I myself, believe that the latter plan is the better; I do not believe in getting too many girls under one roof, and besides, some girls will do very much better with the lady they care for than with the one with whom they do not agree so well. Objections may be raised to the girls having any choice in the matter at all, but I do not see why we should mind that as human nature is the same all the world over.

"Then another question arises. viz. What is the best way of punishing the girls? They need to be punished at times, badly need it, but is one justified in whipping a girl? I do not believe for one minute that, when punishment is necessary, the girls should be chastised by the missionary brethren. I believe that it is altogether wrong, in fact, except with the smaller children I do not believe in having the girls chastised. If after repeated trials and warnings and lighter forms of punishment a girl remains obstinate and with no desire to reform it is far better that she go back to her home than to resort to what is likely to become an undignified struggle, in which one only loses respect in the eyes of the natives. If I were convinced that it was for the girl's lasting good to be whipped I would do it, but I have yet to be so convinced. I would never ask my husband to whip a girl, nor would he consent even if I wished it. I believe it to be as degrading for a white man to whip a girl as for a white man to strike a white woman. My views may be thought extreme but I can come to no other conclusion after fifteen years amongst these girls.

"Further, I would allow the girls as much freedom as possible. These women and girls are so used to going and doing as they like that too much restraint is intolerably irksome and they simply cannot endure the multiplication of petty rules. There are some things one must insist on, but make the rules as few as possible and insist on them being obeyed, always remembering however, that it is difficult to make them see things from your standpoint.

"I think that work at times amongst the women and girls is irksome, they require more supervision than boys, and are on the whole more lacking in gratitude and affection. Even the best of them are so easily content, but when one remembers the pit from which they have been digged one can only rejoice that they are so vastly different from what they used to be. A large proportion of the girls who have been trained at Bolobo are leading pure and good lives, some of them have married evangelists, and are helping their husbands in the telling of the 'Old, Old Story' and in the teaching and helping of others.

"If any listeners to this paper have tried to help the girls and are feeling that after all it is of very little use, I would beg of them to reconsider the matter. It is hard and trying, but necessary work, if the women and children are to be raised to the same status as the men, but I know of no better way than that of having the girls under our direct and personal influence."

Mrs. Gilchrist in opening the debate pointed out the importance of giving the girls garden work to do, besides regular attendance at school. The difficulty is to get girls owing to the early age at which they are married, and the fact that the girls are not willing to agree to all native customs when they return to their towns. She further urged the inadvisability of putting all the girls on one station, under the control of one lady.

Mrs. Harris pointed out the need there is to train girls in order to provide Christian wives for teachers and evangelists. The education of girls will no doubt help the downfall of polygamy.

Mrs. Frederickson spoke of the work they are doing for the girls at Sona Bata.

The following recommendation was brought forward by Mrs. Howell and seconded by Mrs. Gilchrist:

"Considering the great need of educating and training

the girls and women, and, as it is not possible on every station to have a boarding school in the usual acceptation of the term, this meeting recommends every lady missionary to take as many girls as possible into her home, with a view to winning them for Christ, and training them for future service in the salvation of their sisters."

2nd Subject: "How best to reach the adult women."
Paper by Mrs. Gilchrist, C.B.M.

"The adult woman, as we find her in her raw heathen state, is not only on the wrong road morally and spiritually, but habituated to it. To reach her, as I understand it, is to get her into the Way and confirmed in it by being built up in Christian character.

"After a fairly long experience of the Congo women, these convictions as to the methods that will bring anything like success, have been left on one's mind: That by means of the ordinary Gospel Service and appeal a ground-work is laid for the wider service among the ones and twos brought to a knowledge of God, and that the white woman's strength and time is most effectively used in drawing out and forming the characters of the women thus won, imparting oneself and aspirations to these few that they may go out in intelligent and earnest search after their yet unreached sisters.

"In our experience at Lulunga one woman in particular stands out with special distinctness on the memory; after a fairly long history of river Steamer life with all its degradation, she was led to attend a series of nightly services where she found the Saviour. So notoriously bad had her life been and the change so complete and evident, that quite a number of women and particularly the older ones repeatedly said: 'If God can change Besombo so thoroughly then He must be strong and able to change us.' This woman as soon as she had found the Saviour threw herself into the work of trying to win others who had been associated with her in the same life of degraded heathenism, and had the joy in a short time, in which we shared, of seeing a dozen or more seeking the Saviour whom she had found.

"At the earnest request of some of the converted husbands, as well as their own expressed desire, I started a daily afternoon school for women with the object of helping them on in the New Way and guiding and

increasing their desire to win others. To you who know what the adult Congo woman is mentally there is no need to dilate upon the difficulties of the work. But the three P's, Patience, Plodding, and Perseverance, were greatly needed for it.

"So very often the feeling would come over one, that it was a useless expenditure of time and strength to try to get the elements of reading and writing into their dark minds, but amidst it all there was the consciousness that one was getting into their hearts, and gaining their confidence, and signs of growth in grace and the knowledge of Christ were not wanting. Thus were we cheered and heartened to go on, until by and bye we had the joy of seeing one or two of the women who were attending school outstanding in their zeal and efforts for the winning of others. Their earnestness often put me to shame. Among the oldest women one stands out in my memory; an old, but a very influential witch-doctor.

"The evident earnestness of the women caused us to appoint them deaconesses of the Church, with the special responsibility of the younger Christian women, and inquirers, a service in which their influence, advice, and help proved invaluable.

"Of the value of school for these women I am convinced, it is one of the best ways to get into their hearts. And when a woman can read she possesses a new and healthy confidence in herself, she is placed in a position of imparting the truth of God to others in a way otherwise impossible to her. So that limited and restricted and often useless as may seem the work of women, yet from experience and observation I am convinced that it is one of the most effective ways of attaining our goal. To aim at reaching the many by the few, to believe in the incalculable possibilities of the ones and twos, to aim at drawing out these, is one of the most effective ways of using oneself for the reaching of the adult women on the Congo.

"I am following the same plan at Yuli and already I have a small school and service for women only. Several of the town women come sometimes to the school. Those on the station I visit constantly, and those in town twice a week and they are beginning to realize that I care for, and take a real interest in them and their children."

The discussion was opened by the reading of a paper written by Mrs. T. Hill of Lukunga, A.B.F.M.S.

"The subject on which I have been asked to write is a very important, as well as a perplexing one, and there are others on the field far better qualified to handle it than I, having had experience for years in dealing with the women of the land while mine is limited indeed. Yet I will give a few thoughts on the subject to open the discussion.

"First I would say that it is best to reach the girls and then you have them as women. Get them under the influence of the gospel and right training before their characters are formed. It is much easier to shape the young life than to remould and reform one who has spent many years in ignorance and sin and superstition, and with whom habits of life and thought are fixed. Nevertheless there are many women in this land to whom this opportunity did not come in childhood, nor even in girlhood days, yet they should not be neglected, for even in later life and after many years spent in heathenism some have been won for Christ who have been faithful and true, and have proved a blessing and a help to others.

"While the women who come to church Sabbath after Sabbath and listen to the message delivered may, and probably do, receive some good, yet I think the most effectual way to reach them is by personal contact, and hand to hand work. Visit them in their towns, talk to them individually, interest yourself in the things that interest them—the food they are cooking, their gardens, their babies, anything to win their confidence and remove their superstitious fears; get acquainted with them and make them know that you are human, a human-being as truly as they are, and not a being from the spirit-world. Then, when you have won their confidence by patience, perseverance and prayer, sow the seed of life giving 'line upon line, precept upon precept' until, under the enlightening and drawing influence of the Holy Spirit, some will be lead to accept Christ as their Saviour, and to forsake the old superstitions and sins of the past.

"Christ has set us the example of personal dealing with women. It was the private talk He had with the woman of Samaria at the well that led her to exclaim to her town's-people 'Is not this the Christ?' and through her testimony many others were brought to Him. He despised not the sinful and the outcast, but by kindly touch, and gentle words sought to awaken within them aspirations after a pure and holier life, winning them back from ways of sin to righteousness and truth. We cannot do better than follow His example, despising none, but seeking the help of the Holy Spirit to direct us, and prepare the hearts for the message.

"All may not respond, but some will be won for Him, and shall be among that multitude which John saw who were 'redeemed from all nations

and kindreds and peoples and tongues; who stood before the throne and before the Lamb;' and when we see those whom we were permitted to lead to Christ our joy will be full. Let this be our incentive to faithful and prayerful endeavour every day in our service for the Master in this land.

Mrs. Gilchrist spoke of the invaluable services which might be rendered by deaconesses, who might instruct enquirers and take a general oversight of the women and girls.

Mrs. Howell spoke of the fine work done by a Christian woman at Kinchassa, both in giving Bible instruction and by helping in medical work.

The following is an extract from a letter written to the Conference by Mrs. Cameron.

"In view of the moral tone of the country, and the urgent need for definite teaching of women candidates and church members on subjects that cannot wisely or even with propriety be dealt with by male teachers, we should seek to instruct especially selected middle-aged Christian women, who would be free to go into the villages and teach the women on such subjects."

The following recommendation, brought forward by Mrs. Frederickson was agreed upon: "That when support is offered for Bible women, and a suitable one is to be found, we think the time has come when such support could be usefully accepted."

In conclusion Mrs. Gilchrist said that she suggested that the Brethren be asked to consider the advisability of appointing reliable Christian women as deaconesses to overlook young Christians and enquirers.

During the afternoon a trip was made to the Botanical Gardens at Eyala where the Conference was cordially welcomed by the Director and his staff.

EVENING SESSION.

Rev. A. E. Hensey in the Chair.

1st Subject: "The Bula-Matadi Language (Bangala) as an instrument in Mission Work." A paper written by Rev. A. B. Palmer, B.M.S.

"To a fresh arrival on the Upper Congo, perhaps the most obvious and not the least disturbing factor is the variety of languages. The steamer constantly brings you to different dialects, while a trip of an hour or two inland usually discloses one or two fresh tongues. For instance at Upoto they have three languages within a few miles; at Yakusu it is the same, while here at Yalembe we have seven languages in as many miles.

"More or less this is found everywhere, and one turns immediately to the Bula-Matadi, or State Bangala. Here one has a language that at least covers a large area. Grenfell, speaking of it over ten years ago, gave its limits as from Banana on the coast to Lado on the Nile. That is, we have a medium that will carry us as far as from one end of Europe to the other. This too is not merely a thin line, as it is at least a couple of hundred miles wide, and includes, to the north of the main river, all the important district of the Wele, while to the south, however much further it may extend, it goes at least a hundred miles, and thus the missionary has, as regards extent, as much as he can desire.

"Unfortunately Bula-Matadi is not universally spoken by the people, and in some instances it is only the head men who are acquainted with it, but the percentage of those who speak it is rapidly increasing, for it is the white-man's tongue, and all their palavers with him and his agents are settled in this dialect. This makes the natives eager to learn it, if only for self protection. While in the majority of cases the young lads think it manly to speak the Bula-Matadi, and that largely accounts for their ready adoption of it.

"With the opening up of the country to trade and freer intercommunication, one looks to see a quick, universal establishment of Bula-Matadi as the *lingua franca*.

"There is also a certain 'catchiness' about the Bula-Matadi, which seems to affect white and black alike. There are no difficult concords, nor troublesome grammar, nor impossible liquid aitches, the lack of all which fits Bula-Matadi for the common language in a way quite impossible for

Kisi-Kongo or Swahili, the only other two that might rival the State Bangala.

"Crude even as it is, at Yalembe, it has been of exceptional advantage, first in affording a common base from which easily to learn the native Baso, and afterwards in rendering it possible to evangelise the district for a radius of a hundred miles from the station, an area quite beyond the range of any other tongue. The natives vastly prefer to listen to the white-man's own mouth rather than to have his message second-hand from an interpreter, even should one be obtainable. Also it is much safer to speak direct in Bula-Matadi, for interpreters, unless they happen to be old mission boys, often jump to a meaning undreamt of by yourself, and you are responsible for a teaching far from Christian.

"True the people like to hear their own tongues spoken, and he that can do so fluently has, from the commencement, a valuable bond of sympathy between himself and his hearers. But this may not have the same value in the coming generation when Bula-Matadi is more generally spoken. Nor is it even now, though a great help, by any means essential. Under existing circumstances mission workers are compelled to use, for evangelising neighbouring tribes, the language adopted by the station, and this work has met with marked success, as for example at Yakusu, where they speak Lokele but have a fine work in many of the inland towns. After all it is the gospel itself that wins the people and not the pleasure they feel in its being spoken in their own proper tongue.

"Thus, for wide evangelization purposes or for establishing a new station, Bula-Matadi can be of great service. At present, it often happens that one station needs assistance for a short time, but it is impossible to send such help as any worker drafted from another station is practically useless for months owing to language difficulties; were Bula-Matadi adopted this hindrance would be removed. This applies to the natives as well as to the whites, for the former often can speak quite fluently and do a good work in their home language; but when they visit other towns they are either useless or greatly handicapped, owing to not being used to speaking publicly in the Bula-Matadi and consequently not having the control they would have were it commonly adopted.

"Again, there is a constant flow of travellers, missionaries going home or returning, attending committees etc. With Bula-Matadi they could easily give a word of help and encouragement at the places through which they pass, strengthening the churches already founded, and spreading the Word where no definite work has yet been started. The natives at least on the Upper River, are very eager to hear passing whitemen, and frequently there

is an opportunity for a visitor that is not given to the resident. It is more than a pity that these openings should be lost. At home we know how valuable is the communion with those who are not of our own small circle; we feel that we are not an insignificant band but are members of the great family of God, and this feeling would be no less potent to the native mind than to ours.

"With a common tongue there would come a closer bond between the churches. Even among the missionaries, and much more so among the natives, there grows up the feeling that 'my work is at my station among my people.' And we can hardly help ourselves, for work elsewhere is barred by lack of a common medium of expression. Some of us, journeying in a heathen land for nearly a thousand miles, with all around great opportunities and greater needs, are like useless sticks simply because we have not mastered the prevailing dialect of the country.

"Perhaps the greatest advantage that would accrue to the Upper River through the adoption of Bula-Matadi, would be a serviceable library. After all the years our missions have been founded how many stations possess even a complete Bible? With practically each station confining itself to the petty language of its own immediate district no progress can be made, but were all the scores of missionaries to devote their efforts to a common tongue we should soon have, not merely the Bible, but also the many other books that so help to throw light and meaning on it, the many books that help in that high and broad development of mind and life which is the Christian ideal. Without some such literature there is, for centuries, but little prospect of the Congolese being well informed or capable of taking his place in the ranks of the Christian world. With it, and by its means, with Christ, all things are possible.

"The question is whether Bula-Matadi is able to be used for such a general literature, seeing it is so poor in vocabulary and in construction. But Bula-Matadi is by no means so poverty stricken as some people would have us to think. It is, in the mouth of the state soldier and workman, very effective, and it is very seldom that an old state man is at loss for a word to express his meaning. The fact is that the language has not had the serious attention that it deserves, and often it is confounded with Bangala from which it sprang but from which at present it is widely different. Could three or four missionaries in different places collect the vocabulary spoken in their districts, I venture to imagine that most of us would be surprised at the evenness and richness of this neglected tongue.

"Of course most Congo languages are deficient in abstract words, and especially for those abstractions of higher moral value and the more delicate shades of meaning, and Bula-Matadi seems lamentably so; yet there is no reason why Bula-Matadi should not adopt useful words from sister dialects according to the existing native custom, and where Bantu words are unobtainable they be appropriated from the French without any greater violation of the Bantu than there was of the Saxon when words were incorporated from the Greek and Latin.

"The difficulty of introducing universally these new words would be removed by the general use of the printed Bible. The Bible, in the course of history, has guided and developed more than one language, our own amongst the number, and just as Wycliffe's translation settled the dominant dialect for England, so might the Bula-Matadi Bible give to the whole Congo the inestimable boon of a rich and universal language.

"The process of word adoption would be greatly assisted by the out-school teachers, who while teaching the scholars to read would explain any unknown or foreign words. Congo lads readily learn new words which in a surprisingly short time are considered as native. The Catholics, even, are teaching, with no small success, Swahili. And Bula-Matadi even with a few strange words is a much closer relation to our Congo languages than is Swahili, so there should not be much difficulty in engrafting a richer Bula-Matadi.

"What, then, should be the first steps taken to obtain this blessing? Perhaps the easiest and best would be the appointment of three or four missionaries at various stations to gather the Bula-Matadi words, words spoken by the state servants, and when their lists are completed, to present them to a committee formed like the French Academy which shall authorise the use of certain words and shall decide their content. Were this done, with the next generation there could be a univesal language and its corollary a universal literature with all the advantage, light, and life that it would bring."

A second paper on the same subject was written by Rev. F. Longland, B.M.S.

"The Bangala language as an instrument in Mission Work."

"It is essential to all good government that there should be an efficient, effective language common to all those governed. Though a common language is essential, it is often difficult, and well-nigh impossible to find a

perfect one among native races. So acute has this question become in our own African Colonies and Protectorates, that Sir H. Johnson proposed and advised the abolition of native dialects in a certain Colony, and the substitution of a recognized European tongue.

"It will be freely conceded that in a great country like the Congo, composed as it is of tribes among whom there is little or no cohesion, and whose dialects vary so greatly, that a common language is desirable—for political, if for no other reason. If a common language is not altogether possible, then perhaps common languages are, i.e. the country being divided into zones, each country having its dialect. In the Lower Congo, perhaps this question is not so acute, for to all intents and purposes the Kongo with local variations, answers generally from Matadi to the Pool, and from the river bank into Angola.

"But as soon as Stanley Pool is reached the question assumes a different complexion. The river between Stanley Pool and the Falls is the main artery of the country. Every day steamers pass up or down this section of river. Now it savours of absurdity to expect those who continually pass and repass on the river, whether white man or native, to learn all the dialects that are spoken between Léopoldville and Stanleyville. At present five of these dialects have been reduced—there are more as yet unreduced—and it will be owned by any one working in one of those dialects that it requires all the time they have at their disposal to master that dialect perfectly without overburdening themselves with the other four. Again it is frankly impossible for Government officials, with a large district under their care, to learn the dialects in it, and it would be madness to drill large bodies of troops in varying languages in different districts.

"A common language is an absolute necessity, and a common language has come, or to speak more correctly is in the process of coming. That language is termed variously, Lingala, Bangala, Bula-Matadi, Kingala, besides sundry bad names. It is a language that has come to stay, and we should do well to remember that. Generally the mere mention of Bula-Matadi, or Bangala, is enough to condemn a man; it is tantamount to heresy, and nearly as bad as having an opinion on the burning of bricks, or on printing, which two sins are unforgivable in Congo. Lingala, and that is the name given to this language by the natives, is held up to scorn, derision and ridicule on all hands. It is termed a 'grammarless jargon,' a sort of Bantu-Pidgin-English, a bad mixture of the worst of every Congo dialect, strung together with flagrant disregard of the most elementary rules of syntax. It is said that it is hopeless as an effective means of communication; the condition of present, past and future are inexpressible by it; it misses all

the beauty of concord and prefix, all the flexibility, all the purity, all the Heaven-knows-what-not of the known dialects,.....all this and much more is urged against it. Yet let us be very careful before we fling the first stone. This morning at Kinshassa, a woman passed me on her way to the beach, she was an Ngombe woman, her husband is of the same tribe, and in her arms was her baby, who is just beginning to talk. There is absolutely nothing to prevent that little one from learning her mother's tongue—there are many of her tribe about her. Yet that woman is teaching her child nothing but Lingala, so she told me, and repudiated, in tone at least, the suggestion of Ngombe. It must be distinctly understood that to a great many children, born in the soldier's camps or in the native quarters of large Government Posts, Lingala is their mother tongue. Their parents too are forgetting what was their mother tongue.

"These facts ought to make us pause before passing wholesale condemnation on Lingala, and ought to make us examine it carefully, or at least curiously. Lingala is not such a 'grammarless jargon' as it is commonly represented; that jargon spoken by some white men is not Lingala and we must learn to distinguish good and bad. A certain man, not long ago, ordered his boy 'to kumata the pyjamas and teya them on the mesa', but that is not any more Lingala than a certain lady's order to 'twala the beans and the pot' is Kongo. That lady prided herself on her progress in Kongo.

"Moreover Lingala is not a language made by white men for white men. In the early days all the workmen for State, trader, and mission came from the lower half of the Upper Congo—up to about Bopoto.

"Now these workmen speedily found a working mean between their varying dialects, the result being Lingala, which the white man learnt from them. As far back as 1903, Mr. Stapleton published his 'Suggestions for a Grammar of Bangala' (by Mr. Grenfell's suggestion, I believe) but apparently very little use has been made of it. It is to be noted that Mr. Stapleton discovers in this 'jargon' eight classes of nouns and six tenses to the verb. He finds too, that the verb is flexible enough to be cast into the caustive, applicative, stative, passive and neuter forms. In 1904, Père de Boeck, published a 'Grammaire and Vocabulaire du Lingala, ou Langue du Haut Congo'.

"In his introduction, he claims that most of the words in the vocabulary are from the Bangala dialects, and moreover asks us to consider 'the advantage of knowing the native language'—evidently he believes Lingala to be native. He finds that there are seven classes of nouns and has deduced eight tenses to his verb. He maintains that 'from the port of Léo, to Basoko, even in the interior of the country, in all the posts and in all the

homes of the natives of this immense region who come in contact with the white man—on the Mobangi, on the Welle—in short where there are soldiers of the State, there this language is found.' Père de Boeck's estimate is modest. At Boma the language can be heard, and Mr. Stapleton says it is replacing Swahili to a certain extent beyond the Falls.

"If all this is true, it is high time we took some definite steps to use Lingala, always conditioned that we really wish to see the Kingdom of God extended beyond the restricted areas of our own districts. It is not the object of this paper to attack the reduced dialects, far from it. It is by no means claimed that Lingala is perfect. On the contrary it is claimed that it is not perfect—yet it is not a 'grammarless jargon'.

"But it is advocated, and advocated as strongly as possible, that the fact of Lingala should be recognized, and recognized as a powerful instrument in evangelization. Every missionary ought to speak his own language and Lingala. Every missionary should do his utmost to purify and strengthen Lingala, where it needs purifying and strengthening. Already a gospel, the Gospel of Luke, has found its way into the dialect. A native of Monsembe translated it from his native scriptures for the benefit of his people. It contains mistakes—mistakes common to all natives who try to write even their native tongues; in places it is weak, yet it is a beginning. This Gospel is understood from the Pool to the Falls, and surely the man who can preach from the Pool to the Falls is almost as useful as the man who can only preach within three days of his own station. Aeroplanes and submarines can be described by it; Good and Evil are expressible by it; God, the Creator, the Father of mankind and the Judge can be preached by it.

"It does not lack tender words to tell of the love of Jesus Christ. His life on earth has been told in it. It does not always need the gracefully turned sentences of a Macaulay to tell of God's Love, sometimes a simpler more work-a-day speech tells it equally as well. Lingala can tell it, Lingala tells it among thousands. One Sunday, Mr Stonelake tells me, the Endeavour was at the Ngombe towns. On board there was an Ngombe teacher. These towns are not often visited and those on board thought there was a fine opportunity for the teacher. Judge of their surprise when the teacher did not use his own Ngombe dialect but Lingala! Mr Stonelake took the evening service. So it is, men and women converse with as much freedom as in their own tongue. This dialect has come to stay, moreover it is my firm belief that gradually the distinctive dialects will die out and a purified and strengthened Lingala will take their place. All languages change, to-day a commentary on Dickens is wanted. This is our opportunity: literally to pour into the dialect a literature that will serve the purpose of

purification, and the much larger purpose of bringing the Kingdom nearer to some. Again, let every missionary on the Upper River learn Lingala and work in it. At new and revised Stapleton's grammar is now published (by the efforts of Mr. Millman), this should be in the hands of everyone. Get hold of Lingala, and in all your getting get Gospels in it."

Mr. D. C. Davies, B.M.S. said that Lingala was indispensable at Yalembe, they had been able to preach the gospel in it to thousands of people. In estimating its value as a language it was not fair to judge it as spoken by traders and other white residents, as frequently these did not use it correctly. He did not think that it was likely to replace Swahili in their district. It was a language that was found everywhere and it was understood by practically all the riverine peoples. This was more than can be claimed for any one of the true languages of Congo. It was very easy to learn. They recommended its use not because they liked it but because it was an instrument for the furthering of the Kingdom of God. It was capable of enrichment and extension, and why not by us as missionaries who are bound to use it? Mr. Stapleton's grammar had been purchased by many whitemen and had been found very useful.

Mr. Howell said that it would be impossible to run a steamer without using it.

Mr. Gilchrist said that he agreed with Mr. Davies; the natives frequently used it in preference to their own language.

Mr. Moody thought that the matter should not be allowed to drop and proposed: "That the Missionaries at the various stations along the river bank, especially

Messrs. Palmer and Longland, be requested to collect words and grammar notes with a view to perfecting the Lingala language."

This was seconded by Mr. Howell and passed unanimously.

2nd Subject: "At what age is it advisable to accept children into the church, and should acceptance include presence at Church meetings?"

Rev. J. Clark, A.B.F.M.S. said that when we had evidence that the candidates for church membership are truly God's children we had no power to exclude them from the ranks of the Church. Personally, he was very glad to record that his experience had been that children were as faithful and consistent as those of elder years; he was greatly satisfied with the children admitted into American and Congo Churches. In cases of uncertainty he had asked the opinion of the elder members of the church.

As to the second part of the question, the attendance of children at the business meetings of the Church required careful consideration; it not infrequently happened that delicate questions had to be brought before the church which were quite unsuitable for the hearing of children. Also the matter of voting was not without its difficulty; children were prone to follow the lead of their relatives and hence might turn the balance in favour of unwise or hastily considered steps. A solution of the difficulty would be to make a rule that only children of a marriageable age should be allowed at the Church Meetings.

Mr. Moody said that he had come to the same conclusions as those reached by Mr. Clark. Children under ten years of age should be kept under the "Watch-care" of the church for a few years. Those of tender years should not be present at Church Meetings.

Mr. Thompson, B.M.S. said they had found it necessary to be very careful as regards the children who were training on the station; for example they had found occasionally that their expressed desire to join the Enquirers' Class proceeded more from a wish to follow the custom of the station than from definite personal conviction.

Mr. Smith, F.C.M.S. thought that delicate questions should be discussed in private and that the children be not debarred from any of the benefits of full participation in the meetings of the Church.

Mr. Clark, in closing the debate said that no time limit could be fixed, each candidate should be considered on his own merits. In regard to the other points raised, he agreed that the children should have all the help which can be afforded by the inspiration of Church fellowship; as long as the meetings are of this character the children should certainly be allowed to be present, but when a business meeting was called for the purposes of discipline it was better, in his judgment, for them to retire.

The recommendation of the Continuation Committee on the subject of the Morning Session was presented:

"That, having for years listened to arguments and appeals in favour of the establishment of industrial

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The recommendation of the Continuation Committee on the subject of the Morning Session was presented:

"That, having for years listened to arguments and appeals in favour of the establishment of industrial

mission work on the Congo, we are greatly interested in the papers presented by the Revs. J. H. Harris and H. M. Whiteside; after much consultation your Committee recommend to the Conference:

(1) That this Conference, composed of Belgian, British, Swedish and American Missionaries, strongly urges the creation of an independent Christian, commercial and Industrial Mission, to be inaugurated by the whole Christian Church. The object of this mission shall be the encouragement of, and training in, agricultural and technical enterprises.

(2) That this Industrial Mission shall also have in view the unifying of Mission Transport on the Upper Congo and tributaries.

(3) That any profits beyond a restricted dividend be devoted to the educational and medical work of the Protestant Missions on the Congo.

(4) That the Revs. Howell, Gilchrist, Grahn and Moon, be appointed as delegates to the Missionary Societies in their respective countries, and that they be supported by a letter from this Conference commending them and their objects to the Home Committees, and if advisable to the various Churches and to private individuals they may be able to reach in Great Britain, U. S. of America, Belgium and Sweden.

(5) That we request the Anti-Slavery and Aborigines Protection Society to authorise the Rev. J. H. Harris to take part in the work of organising this movement as we recognise that his services would be invaluable."

SUNDAY, OCT. 15th.

6.30. a.m. Devotional Meeting, conducted by Dr. Anet.

"Alone—with God"

"Solitude must have been the greatest of all the trials suffered on earth by the Man of Sorrows. Poverty, physical sufferings, hunger and thirst, humility of condition were as nothing in comparison with the permanent feeling of solitude of the Only Just Man. Alone as a child among His brothers and sisters, His playmates at Nazareth. He was not understood even by His good parents, 'Wist ye not that I must be about my Father's business?' Alone again in the crowd, when His family comes and tries to convince the people that He has gone mad, and He is obliged to say 'Who is My mother and My brethren?' Alone in the midst of His nation, the people of God to whom He came but was not received by them. Alone in the hour of Agony in the Garden, when the dearest of His disciples are not able to watch one hour with Him and slumbering let Him fight alone the great struggle for the acceptance of the Father's will. Alone, or nearly so, at Calvary when all the disciples, save one, forsook Him and fled, when the Saviour felt the worst kind of solitude, the solitude in the midst of a crowd, a hostile and bewildered crowd. In spite of all His spiritual power, and of the divine fulness of His confidence in God, the Son of Man expressed the loneliness of His soul in that cry of His heart 'My God! My God! why hast Thou forsaken me?'"

"During His lifetime the solitude of our Lord Jesus Christ was as complete as possible: no one understood Him fully, no one could help Him effectively in times of difficulty, no one had a soul pure, high and godly enough to respond to the pulsations of His own divine soul.

"Of course we cannot compare ourselves with the Sinless One. Still we look at Him as our Example; we like to find in Him our weakness in order to discover in Him also the secret of strength and victory. We never forget His supernatural position, but we are glad to know that 'He was like even to ourselves in all things.'"

"We also are alone in the world, setting apart the wall of isolation which sin has built around each of us, the fence of error, prejudice, selfishness and pride which always interferes with the full communion of two human souls. We know by experience that we are alone in all the momentous decisions of our life: alone in temptations, alone in conversion, alone in carrying our own cross, whatsoever it may be, alone in death. No human being can

step into our places in all the great events of our earthly existence. No man, no angel could save us against our will, or without our personal co-operation. The Roman doctrine is certainly psychologically and biblically false when it teaches that a man can be saved by proxy, purified by the virtues of others, justified before God upon the faith of others, and without any, or at least with very little, personal effort.

"The sympathy of fellow men is a great help indeed. I do not mean to underestimate the power of human solidarity, the encouragements of Christian fellowship, the priceless blessings of true friendship, and of pure love based on a common trust in the same Heavenly Father. Nevertheless, in the decisive hours of our life we cannot depend altogether on either flesh or blood. Is not the missionary in heathen lands feeling that moral solitude more than the Christians at home? By what I have seen, heard and experienced during my short journey round the Congo I should judge that the feeling of loneliness must be the greatest trial of the missionary. He is away from home and from his habitual surroundings. His children, sometimes his wife, are obliged to stay away from him in the homeland. He is living in the depressing atmosphere of barbarian ignorance and of heathen depravity. In his work the causes of discouragement often meet him; as one of you told me 'I should be inclined to give up the work because of the apparent smallness of the results.'

"In the long and tiring journeys of itineration work the missionary is isolated from his colleagues, facing very difficult problems, constrained to take, on his own responsibility, decisions which are of great importance for the work of God. If you were resting on human powers only, such a situation would be bad enough to drive you to desperation. We cannot wonder that some white officials have been overtaken by home-sickness, or even, as has been the case, driven to suicide by the influence of African solitude.

"The Christian does not fear solitude when he understands that it is in conformity with God's will. When he remembers that God has always revealed Himself to His servants in solitude. When he sees the darkness of loneliness illuminated by the glory of the Divine Presence.

"Solitude is, in many cases, in conformity with God's will and necessary to God's work. It is not abnormal or unnatural as our inborn instincts of sociability sometimes make us feel. Disciples and ambassadors of an unacknowledged Saviour, we must be ready to stand isolated in the world. Let not our faith be shaken by our difficulties in this respect. If we are willing to 'suffer with Christ' we must also pass by the trial of solitude till the time comes when we 'shall also be glorified with Him' and enjoy with Him the unlimited and unceasing fellowship of the saints in Heaven.

"God reveals Himself in Solitude. Moses went to the summit of Sinai to receive the revelation of Law. Elijah was alone in the cave when he perceived, for the first time clearly, that God Almighty was also the God All-Loving. Paul remained three years in the desert of Arabia in isolation without seeing the apostles of Jerusalem to receive what he calls 'his Gospel'. Jesus Himself was prepared by the forty days of isolation in the desert for His holy mission; and there alone, hidden from the eyes of the world, with the word of His Father He overcame the evil one, and ultimately, on the Cross, He triumphed on the Cross.

"In the moral solitude of temptations, of sorrows, of bereavement you have found and you will find the most precious revelations of the love, the *miseri corde*, the long-suffering patience of our Heavenly Father.

"Thirdly. In that solitude we see better the proximity of God's presence. A light is seen better in darkness when no other dazzling gleams are blinding our eyes. On the deserted mountain top the Glory of Christ had been manifested as never in the crowded streets of Jerusalem, or on the country roads. Jesus Himself had been comforted for the approaching ordeal of the Cross and had heard once more the Divine approbation. Alone in appearance He was accompanied by the very Presence of God as He was descending the Mount to go back to His work, to the incredulity of His disciples, to the hostility of His people, to the whole burden of the sins of the whole world. To the eyes of men we may seem very lonely, isolated by our vocation, by our christian life, by our sacrifices and our trials, but our lives are surrounded by the very presence of God and our hearts are filled with the joyous assurance of His Salvation."

9.a.m. A Baptismal Service was held when the members of the Conference had the privilege of witnessing the immersion of about 197 candidates. Following this, a Public Service was held in the newly erected Church. The new building was dedicated by Dr. H. Anet, whose address was translated into Lunkundu by Rev. A. E. Hensey.

"Except the Lord build the house they labour in vain that build it."

"Here at Bolenge, not only have the men been erecting a building in stone, wood and iron, but the Lord Himself has built up a spiritual edifice, a living Church. Each of you must be a temple for the Holy Ghost. Each of

you must also be a living stone, of Christ's Church in this district. According to your faith each of you must be like to, either one of these bricks, or to a piece of carpentry holding the house together, or to a part of the protecting roof, or to one of the windows which let in the light, or to the door which leads to the knowledge of Truth and Salvation.

"The usefulness of this building will be measured by the Christian usefulness of each of the members in this church. May the House of God and all the worshippers therein be always instruments for the Glory of God and the salvation of many souls.

"I now dedicate this building to the singing to the praise of God our Father, to the preaching of the Gospel of our Lord and Saviour, Jesus Christ, under the inspiration and in the fellowship of the Holy Ghost."

"The Sermon was preached in Lomongo by Rev.H. Gamman (C.B.M.).

At the close of the native service a United Communion Service was held when the Conference joined with the native Church in the Breaking of Bread; about 1000 Communicants were present.

3.p.m. Sunday School for the natives.

4.p.m. English Service.

The "Conference Sermon" was preached by Rev.L. Foster Wood (A.B.F.M.S.).

"We would see Jesus" John 12:21.

"There may have been no prophetic meaning in this incident and these words, but there is a prophetic suggestion in them. Jesus' last preaching tour was ended, and now there come men from a nation outside the range of His personal ministry saying 'we would see Jesus.' He replied 'The hour is come that the Son of Man should be glorified.' The hour was rapidly drawing near when human eyes would look for Him in vain. Henceforth the world was to see Him only through His disciples. This request voices a permanent human need. Jesus is best seen in men who have caught His spirit and have become in some measure like Him. We cannot attempt to explain His character, but I want to mention two elements without which He cannot be understood. (1) His moral enthusiasm. (2) His character-kindling power.

"(1) HIS MORAL ENTHUSIASM.

"He had that fresh moral enthusiasm which the world has always needed. He travelled the way we all must take, the way of temptation, and won the victory through allegiance to higher principles. He was too earnest to have any sympathy with the religious shallowness of His time. He was too great-hearted to share the narrowness of the Jews. His programme embraced the world because His heart embraced the world. He was a man with a work to accomplish. There can be nothing more heroic than the climax of this work when He marched calmly to the Cross in the face of apparent defeat. On the Divine side it was the Christ of God dying for the Redemption. On the Human side it was Jesus, the Jewel of the Ages, shining most brightly when men were trying to quench His light forever. The Kingdom of God to-day needs men who, like Jesus, have won the victory over sin, and who count no cost in their zeal to make Him known.

"(II) HIS CHARACTER-KINDLING POWER.

"Jesus is the world's master in the art of making men dissatisfied with themselves. He draws strong men to Him because He makes them dissatisfied with their present attainments, and continually points them to nobler strength of life. He made such an impression on the disciples that they could never be the same after knowing Him. They had seen the Life of God lived among men.

"And the secret of the greatness of the first missionary age was that it was an age of men who had seen Jesus. This was the key to the marvellous zeal and activity of Paul; his question, 'Have not I seen Christ?'. And ever since the time of Paul Christ has been the passion of all great missionary hearts. Men, who keep ever fresh in their hearts the vision of that great Soul who appeared among men for a time, and whose coming changed the world, are kind with His kindness, tender with His compassion, loving with His love, and zealous with his zeal. Thus the world is sweeter with His fragrance, and human hearts are singing with His joy.

"When men thus see Jesus in His disciples they are drawn to that spiritual vision of those who see Him face to face. To men who reflect Jesus in their lives there comes the priceless privilege of making some part of the world, be it small or great, better than it could possibly have been if they had not lived."

7.p.m. Christian Endeavour Demonstration.

Responses were given in the following languages: Kikongo, Bobangi, Lontomba (Lake Ikoko), Lokele, Ngombe, Basoko, Lomongo, Lonkundu, English, French, Welsh, Danish, and Swedish.

MONDAY, Oct. 16th.

6.30. a.m. Devotional Meeting, conducted by Rev. T. Moody.

8.30. a.m. Sermon by Rev. H. Gamman.

GENERAL SESSION.

9.35. a.m. 1st Subject: "Transport on the Upper River." Paper written by Rev. D. K. Macdonald, C.B.M., read by Rev. W. H. Edwards.

"Having no idea what has been said or written at former Conferences on the above subject there is the possibility that these few remarks may cover ground which has been thoroughly gone over before. Still as the subject has not been talked of seriously for a number of years it may be fresh to most of us.

"Now the very fact that this subject is on the agenda indicates that there is the feeling that the time has come for a change, or else to vindicate our present system of transport. As the time is somewhat limited it will be better for us to confine our remarks to Main River transport only.

"To enter into the work of the side rivers would be impossible. This will mean that the Kassai work will not enter into the discussion, excepting of course in its relation to its transport station at the Pool. We know that at present there are four steamers doing transport work on the Main River: 'Reed', 'Livingstone', 'Endeavour', 'Oregon'; and at Stanley Pool we have two Mission Stations, Kinchassa and Léopoldville, existing partly for the handling of transport. When fully staffed we have twelve white men and several ladies, more or less directly connected with our transport work. Now up to the present we have had practically no complaints regarding the work of these brethren, so we must consider why a change in the mode of doing our work is talked of.

"Is general satisfaction given? Taking everything into consideration we are forced to admit that on the whole our system is not so satisfactory as it might be or should be. None of our steamers do more than three trips a year; this means that large stocks of provisions have to be ordered by the missionaries at a time, and what inconvenience when goods come to hand just too late to catch the Mission boat! Cases have then to be carried by State

boat; besides, missionaries have often to travel by State steamers because they cannot wait for the trip of a Mission steamer.

"Then it is not satisfactory for our so-called Mission Captains. All they get as a rule is one trip a year on the main river, and that is not sufficient seeing that changes are constantly taking place in the river. Where one finds a good channel one year may be almost dry ground in twelve months time. As regards the crews, it is difficult to know what to do with them when the steamers are laid up. If the men are paid off at the end of each trip and fresh men taken on when needed, the captain does not have a chance of knowing his men, and the men do not have time to get thoroughly acquainted with their work.

"The next question is more important: Is it necessary to have so many steamers? Anybody who has seriously considered the subject must answer in the negative, and those, who know how steamers should be used, and what they can do, will say that it is not only not necessary but absolutely wrong. Boats do not last any longer because they are tied up half the year. Iron or steel vessels do not wear out, they rust out, especially in such an atmosphere as we have in Congo. None of our steamers are working for much more than six months a year; which information alone should be enough to show that the number might be easily reduced. We have at present about £ 22,000:0:0 invested in these steamers, and though this is much more than is necessary yet satisfaction is not given.

"Now if it is not necessary nor satisfactory to carry on work as at present, what alteration should be made? What we have to consider is: How can we get the greatest efficiency for the least possible expenditure?

"In the first place we should have only one steamer on the Main River. By doing so we would have in use, and be risking say £9,000 instead of £22,000. Is it possible? Yes, certainly! It could be done with one 50 ton boat being run as she should be run. Three trips each year could be made to Stanley Falls, and three or even four as far as Bolengi or Lulanga. This means that at least 300 tons of cargo could be carried up river each year, and as there will be very little more building material coming out, and seeing that the amount of barter goods is gradually decreasing it is not likely that anything approaching that amount will need to be handled. Allowing for loading etc. the proposed trips could be done in about 42 weeks, which would allow plenty of time to do overhauling or even to run a special trip. Some one may say: Are we justified in having but one steamer on the main river seeing that at any time there is the possibility of an accident? We know that with ideal conditions an accident causes some inconvenience, so we must be prepared for a little trouble if our boat were disabled, but it would not be a

great difficulty because there would always be two or three small steamers that could assist with cargo if necessary.

"In the second place we should have only one transport centre at Stanley Pool and there need be no difficulty in deciding which of our present stations is the more suitable, Kinchassa is certainly the place. There we have a railway siding for cargo and all necessary repair shops; besides there is not the risk in going into Kinchassa that there is in running to Léopoldville. Some say that there is no risk, even men connected with the steamer work of the State, who should know better, say so, yet they think it advisable to send out a steamer to stand by in case of trouble—actions speak louder than words. As the State have spent large sums of money on their port they are perhaps justified in trying to make people believe it is quite safe, and in continuing to use it; but for anybody to use the place when it is absolutely unnecessary; and when their work could be done better elsewhere is difficult to understand.

"There has been talk of handing over all our transport to the State or to a trading company, but that is not wise as long as we can do it ourselves by means of our steamers. If we took all our Mission boats off the main river the work of the different missions and of the separate stations would become self-centred, and there would not be the unity that there is at present. Travelling by the State, we should have very little chance of visiting other Mission Stations, and so we would not have the opportunity of discussing questions relative to the work, and of encouraging or advising one another.

"Even though the change were to take place very shortly there need be no difficulty, it might be done quite gradually. Though the cargo now shipped at Léopoldville were handled at Kinchassa, still there is no reason why the clerical work should not be done, as at present, until arrangements were completed for carrying on all the work at Kinchassa. It might be necessary to set apart one man specially for the clerical work of the different Missions.

"Then it would be advisable to get a steamer captain, one thoroughly in earnest and perfect sympathy with all mission work to take charge of the steamer. By being constantly on the river he would have a good chance of getting to know his boat, his crew and also the river, which is almost impossible to accomplish under present arrangements. Those at present connected with the steamers could do more direct evangelistic work with the understanding that, if necessary, they take charge of a trip.

"Now the question arises: Is the present time opportune? As some steamers may have to be sold, and seeing that there are good opportunities at present, the answer is in the affirmative. We know that at present there is great difficulty in getting enough steamers to cope with the increased traffic,

and that some of the companies are being handicapped in their work by not getting their cargo delivered. Still, as missions, that does not affect us, even with all our steamers we can do nothing to help the companies, or we might do so and so earn a little money to pay our unnecessary expenses. We are exempted from part taxes on account of our non-commercial character, and must be careful that nothing is done to change that character. If it can be shown that one steamer can do all our work easily why need we worry about the difficulty the commercial enterprises are having with their cargo, especially as we can do nothing to help them? And why should we delay in taking up that which is the only sensible course? It is opportune also because of the difficulty that there is in getting men suitable for the work.

"Over the whole land there is a crying need for more men and more money, and if we can do anything to spare men and money then we must act. If supporters at home knew that we on the field were spending more money than is really needed, and also knew that even with the extra expenditure we were not getting all the benefit they think, would not they take us to task for it? Then if the men at present connected with our transport work honestly feel that a great deal of their work is unnecessary and unsatisfactory can they be expected to remain in their work? And if their opinions were ventilated at home it might be difficult to get men to take up the work.

"Now the question arises: How would the work be divided among the different missions, or what share would they have in it? We may take it for granted that all the cargo will be worked at one centre in the near future, and that, as accommodation increases, all missionaries will be entertained at the same place, and that Kinchassa is the most suitable. Now if all the work were entrusted to the B.M.S. how would the other missions meet their indebtedness? If the transport work could be run entirely separately from other station work so that the exact amount each year spent on transport were known, then each Society could pay in proportion to the amount of work done for them. The suggested change is not ideal, but still it is a step in the right direction and the ideal will be reached only by a series of steps, which as time advances will present themselves.

"Following our suggested advance will come the time when Congo Missions will combine and carry on the work of transport by a separate committee or council. This will take a good deal of thought and organising and would need to be put into the hands of a temporary committee which would confer with the Home Authorities and also the different Missions likely to combine, whereas there is no reason why our present Conference should not come to some definite decision along the lines suggested. We must just trust that some day, some how our ideal will be reached, and that

is that some independent Christian enterprise is raised up to do transport etc., it being understood that Missions have first claim on them. Such an undertaking would have a wide field of usefulness and would not only be a great help to our present Societies but might be able to do a work of lasting good which is outside the present sphere of Missionary Societies.

"Now we must all admit that we have on the river more steamers than are necessary. We are taking the risk of running four steamers when one would do. Everybody knows that there is a certain risk in navigating the Congo. We feel that God has, in a wonderful way, blessed and guarded the running of our steamers and that often the prayers of God's people have been answered on behalf of the steamers and those connected with them, and we praise Him for it, but if we now feel that we are running steamers unnecessarily are we justified in even asking for Divine protection? Let us remember what was written at the Edinburgh Conference that 'it is the bounden duty of all who have at heart the advancement of the Kingdom of Christ—of individual workers as well as societies alike—to consider their aims, their plans and their methods in the light of the common need.'"

Rev. J. Howell, in opening the discussion, said that the present subject had been debated at previous Conferences, and in illustration of this he read a series of extracts from the Report of 1902. The Conference at that date was, on the whole, favourable to amalgamation but no scheme had been approved or put into practice. Of late, however, the way seemed to have become clear for a reconsideration of this matter, and in the opinion of many the time was at hand when the whole system of transport demanded reconstruction. The paper read proved clearly that one steamer was adequate for the work of the Main River, it only remained to select the most suitable one and to formulate a scheme under which the work could be dealt with satisfactorily.

Rev. J. Clark said that at the special meeting of Missionaries concerned in the transport work it was made clear, and it should be distinctly understood, that

no Mission has made a profit from the handling of the transport, or the carrying of goods for another Mission. The price which has heretofore been charged is less than the actual cost of running the steamer, and was only possible since there was room in the boat, and the steamer was engaged in her regular service.

Discussion then became general, a number of questions being asked as to the accommodation at Kinchassa for the handling of so much cargo as would become necessary; the existence of an adequate staff; the ability of the "Endeavour" to serve all purposes on the Main River; the advisability of having one captain to make all the trips; the possibility of finding one who would undertake the work; etc..

Mr. Howell, in replying to these and other questions, said that the "Endeavour" could be fitted with a lighter to carry a large quantity of cargo, enough to bring the capacity up to the necessary 50 tons. He agreed that it would not be right or wise to allot all the steamer work to one man and so prevent him from doing evangelistic work, a variety of work was needed in this country; and more, the evangelistic work was of considerable help to those engaged in it; it was a matter of experience that those, who were exclusively engaged in secular routine work, deteriorated. Cargo would have to be dealt with under an arrangement that would ensure fair division of the accommodation afforded by the steamer at any one time, preventing the steamer from being loaded with large quantities of goods for one Mission to the exclusion of the others concerned.

In the event of the B.M.S. undertaking the whole of the work, it would undoubtedly become necessary to increase the staff at Kinchassa.

The following Resolution was then passed:

"That this Conference is of the opinion that steps should be taken to secure an early amalgamation of Transport work; and that the Home Committees of the B.M.S., C.B.M., F.C.M.S., and A.B.F.M.S. endeavour to bring this about in consultation with the Revs. Howell, MacDonald, Moon, and Billington."

2nd Subject: "Fetiches and Fetichism." Paper by Rev. C. W. Grahn. S.M.S.,

"What should be the attitude of missionaries and native Evangelists towards fetiches and Fetichism?"

"As we dwell on this subject the question arises: What is Fetichism? Is it a religion? I answer, yes but a religion without gods, a religion that deprives its devotee of every possibility of elevating himself, and lowers him in many ways below the level of the animal, creating for its adherents a bottomless and hope-poisoning superstition. Fetichism is animism. We have all seen the awful products of this religion."

"In the midst of this awful Fetichism and in spite of the whole power of darkness, the true religion has settled down with the one aim: Salvation through Christ for all and the removal of this curse of the people. The bearers of this true religion are men and women devoted to the gospel of Jesus Christ, among whom we are numbered. To us it belongs to enlighten their darkness and to clothe them in a wholesome garment of praise. To the question: What should be our attitude toward fetiches and Fetichism? there is only one answer: we should pull it all up by the roots. Yes, this is our aim, is it not? But, of course, it can only be accomplished gradually, and during the struggle our attitude must vary according to circumstances."

"In a new field it needs much grace to act wisely in order not to alienate the people from one's influence for time untold. When a missionary comes to a new place, the native thinks, 'He is coming here to spoil us.' They then make heaps more new fetiches and beseech their old ones to save them from the white-man's evil. At such a time it would not be wise to begin thundering against their fetiches. They would then if they dared, cut your throat, or at least, for years not put any confidence in you. As I have

had the opportunity to be one of the beginners at two new places, I dare say, I have a little bit of experience of this. When looking back I find that we were not always wise concerning our behaviour towards the native fetichism. In the first place where white-men had not been before us, many intended to shoot us as soon as we tried to touch their bundles of fetiches or approached houses where fetiches were kept. When we spoke of their fetiches being nothing they laughed in our faces. Some time ago a missionary, a pioneer, told me how he acted once at his station. He said: 'Once a native came and asked me to lend him a small drum which he knew I had, because, he said, we are going to treat my sick wife and we have no drum. Yes, you may have it and I will come along with you. So we went, and I sat down and watched their actions. When they had finished I said: Well, now I have seen how you try to help your friends but we do not act like that. And so I got the opportunity to teach them a little about God.' To me it seems that this man acted wisely."

"Last year I was sent to commence work in the French Congo among the Basundi. I might say, I never saw such awful superstition before as amongst this people, though they had been under white-men's, the State officers', influence for some time. When they did not succeed in getting us away, they kept on making fetiches night and day, for more than a week. The chiefs besought us not to force them to listen to our religion, or to force the children to attend our school and even not to force them to work. Of course, I promised not to force them and said, if you do not like to listen to what we want to teach about God and Salvation, you just do as you like, we shall use no force whatever. This calmed the people, and friendship was made. But at present we have more than twenty of these natives in our employ, and they never object to attending our meetings. In my sermons I have touched Fetichism very lightly, and I think that I have gained in doing so. My opinion is: In a newly opened field we may not dare to make any noise about the fetiches if the natives themselves do not lead on to this subject. If they do, then you get an opportunity to discuss the matter."

"In a field where missionaries have been for several years I think that we should keep a very strict attitude toward the fetiches, and put in all our force to uproot the awful evil. I do not mean the use of any material force, but the spiritual. In an old field there is no fear of driving the people away when being sharp in our teaching against fetichism. A few years ago I passed through a village that had had the fortune of being visited by both Catholics and Protestants, as far as I could judge. The people told me plainly that they would have nothing to do with the missions, because they would not then be allowed to drink or to marry more than one wife. I tried to persuade them to be wise and to be Christians, but they said no."

"Not a few of our women have already shouldered a few of the responsibilities for the physical, but very few indeed have taken the further step in holding themselves responsible for the moral training of their children. How few of them gather the little ones in prayer about their knees, or fill their hearts with good and beautiful thoughts of God's love and care, or indeed weed out the evil and superstitious growths? Only three or four years ago a little daughter of one of our best Banza Manteke Christian families was passing through a wood with several other young children. She was carrying a bit of fire. As they approached an old deserted burial place one said; 'Hide the fire lest the spirits seeing it come for us and we die.' Quickly she hid it beneath her little print dress which in a moment was a mass of flames. During the many necessary visits to the poor little patient there was frequent opportunities to talk with the mothers who gathered around about of their duties in teaching their children the foolishness of such fears. Medical work among women is, I am fully convinced, one of the most necessary, most profitable and most interesting forms of missionary endeavour, and its spiritual issues are distinctly appreciable in an inventory of conscience development taken in almost any of our Congo fields. The intimate relations which develop between doctor and patient give him a vantage ground in his practice of soul therapeutics which is very great. His is a private road, a short cut to the heart whence are the issues of life."

A second paper on the same subject was written and read by Mrs. Frederickson.

"Medical Work among Women."

"When we see the women and men in the market places, at work or at our meetings we come to the conclusion that the women are the more robust, the healthier and the better fed of the two. But we are surprised to see how many women do suffer; and there is not a village where there are not women longing to be able to confide in someone who would be able to relieve their silent sufferings.

"Medical work among women will accomplish three great things: (1) It will relieve much suffering, and even the knife in the hand of a conscientious doctor may correct abnormalities. (2) It will hasten the day when people shall come early for treatment; when they shall realise that medicines are not charms. (3) It will open the way for more intelligent instruction to those girls and teachers' wives coming to our care.

"We reach so few with our help and counsel so it seems imperative that more should be done to put our help and relief within the reach of the women. To train the adult women seems almost hopeless. The woman in Congo is not supposed to know anything, not even the age of her baby. Naturally she turns to the witch-doctor who pretends to cure, either by native medicines or by witchcraft. Who of us can blame her for doing all in her power to save the life of her dear ones? One of our evangelists says that in his village the women are not tempted to seek the witch-doctor, but come to him. They all pay into a little collection and he buys simple remedies which he gives to them, while if there is serious disease they come to our station. I have found that our hearty sympathy with the women, and our prayers for them and consolation from God, the only true Healer and Life-giver, have been able to modify greatly their griefs even when we have been able only not to relieve pain, but not to save life. My greatest hope from Medical work among women is in training our girls and teachers' wives into a 'Band of Samaritans' under the Missionary ladies in general, and under medical missionaries in particular.

"In our dispensary the boys help me with the men patients, and the girls with the women and babies. The girls learn also to cleanse and treat ulcers, and to give medicine and treatments, and they listen to all my advice to the women who are ill. They have been able to give treatment to a patient in the nearest village when I could not go and, humanly speaking, they helped to save her life. They are the future mothers and we must train them in hygiene, dietetics care of infants and 'first helps,' and in short to prevent disease. When our girls shall realise that to allow a child to swallow dirt is to let it swallow disease; that to stuff a toothless infant with pre-masticated food is the same thing; that two cold pours a day is sufficient for a baby and twenty may be disastrous to a weak child; then they will have healthy and happy children growing up.

"Medical work will, thirdly, hasten the day when people will come early for treatment, for as long as they believe that our medicines are only charms, keeping away spirits, the people will not come till disease has fully developed and all hope of cure from the witch-doctor has gone. The last straw at which they clutch is the foreigners' medicine. It may work a miracle; but how often have they not to return even without hope because they come too late! I know from experience that it is not always easy or pleasant to teach girls, but we have not come to Congo for an easy life. We work not for a reward, but from love and with an unselfish aim in view. We have not come to teach only books and theory, but also the practical matters."

Mrs. J. H. Harris, of the Anti-Slavery and Aborigines Protection Society spoke briefly in regard to the relations between white-men of the State and coloured women, intimating the readiness of the Society to deal with the matter where women are taken by white-men without the consent of their families. Mrs Harris also wished to place on record her appreciation of the sympathy and assistance extended by Missionaries of all Societies, to Mr. Harris and herself during their tour.

A discussion followed as to the advisability of training girls to assist in medical work; Mrs. Frederickson, Mrs. Howell, and Mrs. Gilchrist spoke of the great help native girls and women had been to them in such work.

The following recommendation was brought forward by Mrs. Frederickson: "We think the time has come when promising girls, especially the wives of teachers, should be given some instruction in the art of nursing with a view to utilizing their knowledge amongst their own people, or in hospitals."

It was moved by Mrs. Gilchrist, and seconded by Mrs. Frederickson "That a hearty vote of thanks be given to Mrs. Harris for her attendance at, and help in the meetings."

AFTERNOON SESSION.

A special Session was called for the consideration of the following matters of business:

THE PROPOSED PUBLICATION. The Continuation Committee made the following recommendations:

"That a Quarterly News Leaflet be issued to be called 'The Congo Mission News, The Organ of the General Conference of Protestant Missionaries of the Congo'."

"That it be printed at Bolobo, and that the Rev. A. E. Scrivener be asked to act as Editor, with power to arrange for the future on his return to England."

"That Members of the Conference be urged to prepare contributions at once, the Continuation Committee pledging themselves to provide items of general interest from their respective Missions."

"That Contributions shall be sent direct to the Editor.

"That the price shall be provisionally fixed at 1:50 frs. per annum.

"That the 'News' shall replace the leaflet issued in connection with the Prayer Union, and shall incorporate the Union items in its columns."

Dr. Morrison's letter, relative to the advantages of the Cape as a suitable place for short furloughs, was considered; the following proposal being made:

"That as we are not at present in possession of sufficient information, we are not in a position to advise on the question of Furloughs at the Cape.

Drafts were submitted of the letters to the King and to the Minister, these were discussed, and referred back to the Resolution Committee for completion.

EVENING SESSION.

Business Meeting.

The Resolution Committee presented the following letters:

The Letter to His Majesty the King of Belgium:

A Sa Majesté le Roi Albert,

Palais de Laeken Bruxelles.

Sire,

La Conférence générale des Missionnaires du Congo est réunie à Bolenge en sa sixième session, pour le première fois depuis l'avènement de Votre Majesté. La Conférence saisit avec joie cette occasion pour adresser à Votre Majesté ses hommages très respectueux et très sincères. Plusieurs membres de la Conférence ont gardé le meilleur souvenir de la haute bienveillance et du sympathique intérêt avec lesquels Votre Majesté visita leurs stations missionnaires lors de Son voyage à travers le Congo. Dans nos prières nous demandons au Dieu tout-puissant de bénir le règne de Votre Majesté, d'en faire une ère de prospérité matérielle et morale pour le peuple belge, ainsi que pour les indigènes de la Colonie. C'est avec une vive satisfaction que les missionnaires protestants constatent les progrès réalisés dans l'administration du Congo-Belge pendant le règne de Votre Majesté. La promesse solennelle faite par Votre Majesté lors de Son avènement leur est un gage précieux de la sincérité et de la permanence des réformes déjà intentées, et suscite en leurs cœurs le ferme espoir d'une amélioration plus profonde encore. Notre sincère désir est de coopérer de toutes nos forces et en toute loyauté à ce que le Gouvernement de Votre Majesté entreprend et entreprendra en vue du bien de la Colonie et de ses habitants. Nous prenons la liberté de soumettre à Monsieur le Ministre des Colonies quelques suggestions qui pourront sans doute être de quelque utilité au Gouvernement de Votre Majesté; et qui, en tout cas, seront une preuve de notre bon vouloir. C'est avec une vive satisfaction que nous avons appris la fondation de la Société Belge de Missions protestantes au Congo. Nous sommes certains que nous travaillerons dans la plus complète harmonie avec nos frères et coréligionnaires de Belgique. Veuillez Votre Majesté avoir l'extrême obligeance de transmettre à Sa Majesté la Reine l'expression de notre très profond respect, et de notre grande admiration pour la généreuse initiative prise par Sa Majesté dans les oeuvres

de charité, et en particulier dans la lutte contre la maladie du sommeil au Congo.

Sire,

Daigne Votre Majesté accepter l'expression de notre très profond et très loyal dévouement.

Au nom de la Conférence générale des Missionnaires protestants du Congo.

Le Président,

Les Secrétaires,

A. P. Hensey.

John Howell.

E. Firth Guyton.

Fait à Bolenge, le seize Octobre mil neuf cent onze.

The letter to the Minister of the Colonies, and to the Governor General:

The General Conference of Protestants Missions,
Bolenge.

October 16th. 1911.

To His Excellency, the Governor General,
Boma.

Sir,

We, the members of the United Protestant Missions in Conference at Bolenge have the honour to ask you to forward the enclosed to His Excellency the Colonial Minister. Your Excellency will see that we are writing to convey to him our appreciation of reforms in progress, and our hope that soon all the natives will be enjoying the privileges now in practice on the River.

Assuring you of our sympathy in your difficult work and also of our desire to do all we can to help it forward, and with the wish that peace and prosperity may exist through the Colony, accept Monsieur le Gouverneur our expression of esteem,

we remain, obediently yours,

on behalf of the Conference,

(Signed) President. A. F. Hensey.

Secretaries. John Howell.

Ernest F. Guyton.

The General Conference of Protestant Missions,
Bolenge.

Monsieur le Ministre,

La Conférence Générale des Missionnaires Protestants du Congo, réunie à Bolenge du II au 16 Octobre 1911, en sa sixième Session, désire soumettre à votre bienveillante attention les réflexions suivantes. C'est bien à contre-cœur et par devoir envers les indigènes que les missionnaires protestants se sont vus obligés de critiquer le régime instauré par l'Etat Indépendant du Congo. Aussi sommes-nous heureux maintenant de constater les grands progrès déjà réalisés dans l'administration de la Colonie.

Nous sommes en particulier reconnaissant pour le changement des méthodes de taxation dans certaines parties de la Colonie. Nous attendons avec impatience le moment où tous les Congolais seront mis au bénéfice de toutes ces réformes. Nous nous rendons compte des obstacles que doit rencontrer l'application des nouvelles mesures, mais nous espérons sincèrement qu'ils seront surmontés à force de persévérance. Nous remercions Dieu pour la nouvelle orientation et pour l'esprit de Justice qui nous paraît inspirer les autorités supérieures de la Colonie. Désireux de coopérer à ce travail humanitaire selon nos moyens et à la lumière de notre expérience, nous nous permettons de vous soumettre quelques suggestions. Celles-ci ne porteront que sur des questions mises au programme de notre présente Conférence et discutées dans nos Séances. La Conférence est composée de missionnaires de différentes sociétés protestantes, siégeant à titre privé.

1 COMMISSION POUR LA PROTECTION DES INDIGENES.

La Conférence constate avec satisfaction qu'un missionnaire protestant siège dans cette commission. Mais il lui semble qu'il serait utile d'augmenter le nombre des membres de cette Commission. Nous attirons respectueusement votre attention sur le fait qu'aucun missionnaire protestant du Haut Congo n'y siège. Les conditions sociales sont très différentes dans le Bas et dans le Haut Congo.

2. CHEFFERIES INDIGENES.

La Conférence estime que la Colonie ne peut pas être administrée efficacement sans le concours des chefs indigènes. Mais elle est persuadée que les chefs médaillés doivent être choisis avec sagesse et qu'ils doivent être surveillés avec soin pour empêcher des abus de pouvoir, auxquels les indigènes sont fortement enclins. Nous attirons spécialement l'attention sur la

tendance que certains de ces chefs ont d'augmenter par ce moyen le nombre de leurs épouses au delà de toute proportion.

3 MARIAGE CIVIL.

La Conférence reconnaît en principe que le mariage civil est dans les attributions de la Colonie. Mais dans les conditions actuelles de la Colonie les fonctionnaires sont trop chargés de travail pour pouvoir célébrer toutes les cérémonies du mariage. Il en résulte de très sérieux inconvénients pour les indigènes. Dans l'unique désir de venir en aide à ceux-ci, la Conférence demande respectueusement que les missionnaires reçoivent le droit de remplir les fonctions d'officier de l'état civil, en ce qui concerne le mariage, tout au moins pour leurs adhérents. Nous préconisons instamment une simplification des formalités de mariage.

4 MARIAGE PAR ACHAT.

Dans un de vos discours à la Chambre, Monsieur le Ministre, vous mettiez en doute les judications fournies par des missionnaires protestants au sujet des prix élevés payés pour des femmes dans certains districts du Haut-Congo. Il nous semble que vous étiez mal informé, car différents membres de la Conférence ont porté à notre connaissance que récemment des mariages par achat ont été conclus à des taux s'élevant jusqu'à 40,000 mitakos ou 2,000 francs. Nous serions très désireux de voir fixer dans chaque district un prix maximum, à taux raisonnable, en attendant la suppression complète de ce mode de mariage.

Nous avons été heureux de voir siéger pour la première fois parmi nous un délégué de la nouvelle Société Belge de Mission Protestante au Congo, Monsieur le Pasteur Henri Anet. Nous avons déjà depuis deux ans comme collègue un protestant Belge, Monsieur Henri Lambotte à Yakusu qui nous a fait apprécier le protestantisme belge. La présence de ces Messieurs nous a été une preuve de l'absolue communauté d'idée, et de foi existant entre nos sociétés et nos coréligionnaires de Belgique. Elle est pour l'avenir un gage de fraternelle coopération dans l'œuvre de l'Évangélisation du Congo pour le bien des indigènes congolais et pour l'honneur de la Patrie Belge.

Veuillez agréer, Monsieur le Ministre, l'expression de notre très haute considération

Le Président,
Les Secrétaires,

A. F. Hensely,
John Howell.
E. Firth Guyton.

CONTINUATION COMMITTEE. It was decided that this Committee shall replace the Committee of Arrange-

The General Conference of Protestant Missions,
Bolenge.

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Le Président,
Les Secrétaires,

A. F. Hensey.
John Howell.
E. Firth Guyton.

CONTINUATION COMMITTEE. It was decided that this Committee shall replace the Committee of Arrange-

ment, which was formed of the Legal Representatives, of the Missionary Societies, and that all arrangements, such as the time and place of the next Conference, and the allotment of subjects shall be undertaken by this Committee. The Committee to keep before it the various matters entrusted to its care, and to report on them at the next Conference.

DEPUTATION. The Secretary of arrangements was instructed to write to the Missionary Societies to enquire if a deputation could be sent out to visit the Mission Stations of the Congo, and attend at the next Conference.

HYMN BOOKS. It was felt desirable that the Conference should possess a set of Hymn Books for use at the Sessions. It was therefore decided to purchase five dozen small books and two Music Books.

VOTES OF THANKS. The thanks of the Conference were accorded to the following.

To the President, Rev. A. F. Hensey, for his able and genial service in the chair.

To the Secretary of arrangements, Rev. John Howell, for his untiring efforts in arranging for the Conference.

To the Minute Secretaries, Revs. S. F. Thompson and E. F. Guyton.

To the Ladies for their able hospitality.

To the Steamer Captains, including Mrs. Howell, for bringing the members of the Conference safely to Bolenge in spite of many difficulties.

To the Staff at Bolenge, at Longa, and Lontumbe for their hearty welcome.

To Rev. F. Longland for the map of North Congo.

The Conference sent a message of love and greeting to the Native Church at Bolenge expressing its joy in the Church's prosperity and assuring them of prayerful good wishes for their future work.

The Conference then closed by singing the Doxology.

TUESDAY, OCT. 17th.

A short extra session was called for the purpose of a final reading of the letters before referred to.

Mrs. Frederickson also presented the resolutions passed by the Ladies Sessions, and which will be found in the foregoing pages.

NOTES FROM THE CONFERENCE SECRETARIES.

His Majesty the King has sent the following reply to the letter sent him from the Conference.

CABINET DU ROI,

Palais de Bruxelles.
le 31 décembre 1911.

Monsieur le Président,

Le Roi a reçu la lettre que vous Lui avez adressée le 16 octobre dernier au nom de la Conférence générale des Missionnaires protestants du Congo réunie à Bolenge.

Sa Majesté a été très touchée des sentiments dont vous Lui offrez la chaleureuse expression tant pour Elle que pour Sa Majesté la Reine, et Elle m'a chargé d'avoir l'honneur de vous transmettre, à vous et à tous vos collègues, Ses sincères remerciements et ceux de notre gracieuse Souveraine. Le Roi n'est pas moins reconnaissant des prières par lesquelles vous appelez sur son règne la bénédiction de Dieu tout puissant.

Notre Souverain se réjouit de la constatation faite par les Missionnaires protestants des progrès réalisés dans l'Administration du Congo-Belge, depuis qu'Il est monté sur le trône, et Il partage avec eux le ferme espoir d'une amélioration profonde et progressive.

Sa Majesté prend acte volontiers de la coopération que Lui promettent les Missionnaires protestants dans toutes les entreprises du Gouvernement tendant au bien de la Colonie et de ses habitants. Elle n'attend pas moins de leur zèle et de leur loyauté, car Elle conserve, Elle aussi, un sympathique souvenir de la visite qu'Elle a faite à quelques unes de leurs stations lors de son voyage au Congo.

Veuillez agréer, Monsieur le Président, l'assurance de ma considération la plus distinguée,

Le Ministre de la Maison du Roi,
(Bon. Beyens)

Monsieur le Révérend

A. F. Hensey,
Président de la Conférence générale des Missionnaires protestants du Congo

à Bolenge.

It will be remembered by those who were present at the Conference that a letter was read from the Vice-Gouverneur Général assuring the Missions of the desire of the Government to assist the natives in general industrial, and agricultural pursuits. It was decided that, in replying to this letter, the Government should be asked as to the terms on which natives could obtain plots of ground for cultivation. The Secretary of the Continuation Committee Rev. Joseph Clark, undertook to draw up and send this letter, and we are now in receipt of the following reply addressed to Rev. J. Howell, the Convening Secretary.

J'ai l'honneur de vous accuser réception de votre lettre du 17 Octobre dernier qui m'a été communiquée par Monsieur le Révérend Joseph Clark. Par ma lettre No. 8597 du 20 septembre 1911 je vous ai informé de ce que la question de l'acquisition des terres par les indigènes est soumise à l'examen de M le Ministre des Colonies, elle continue à faire l'objet de mes préoccupations. En ce qui concerne la liste des plantes que vous désirez obtenir, vous pouvez vous adresser à l'agronome du district de l'Equateur résidant à Coquilhatville, qui ne manquera pas de vous la fournir. Le Gouvernement distribue gratuitement aux particuliers, et notamment aux missions, des graines pouvant être cultivées par les indigènes. Ces distributions peuvent également porter sur des plantes fournissant un produit d'exportation. Afin d'éviter les pertes de temps, les agronomes de district sont autorisés à correspondre directement avec les particuliers qui peuvent s'adresser à eux et ils prennent les dispositions nécessaires à la distribution des semences qui leur seraient demandées. Ces fonctionnaires sont chargés de donner aux particuliers tous renseignements techniques dont ils auraient besoin. Le jardin botanique d'Eala possède actuellement de grandes quantités de jeunes plants d'Hevea ainsi que des graines, des semences de Funtumia Elastica, de Manhiot, de Café en variétés, de Cacao et autres espèces économiques, que le Gouvernement met à la disposition des particuliers dans les limites disponibles.

Veillez agréer Monsieur le Révérend, l'assurance de ma considération très distinguée.

Le Vice-Gouverneur Général

Ghislain.

A propos of the scheme for the foundation of an Industrial Mission for the Congo, we have received the following letter from the American Presbyterian Congo Mission:

Luebo,
Nov. 29 th, 1911.

To the Committee of Industrial Missions on the Congo.

Dear Sirs and brethren,

I have been appointed by our Annual Meeting, which is now in session, to write you this letter, so as to convey to you our hearty approval of the resolutions, passed at the recent Conference at Bolenge, in regard to the new Industrial Mission. We wish to say that we have written our Committee stating the needs and opportunities of such a mission, and asking them to give you their hearty support. You, gentlemen, with this work on your hands, have the prayers of all of us, and if we can serve you in any way we hope that you will let us know.

With best wishes for success,

Yours sincerely

(Signed) J. Pritchard.

A BIBLIOGRAPHY of the Literature issued by the Protestant Missionary Societies working on the Congo.

This is by no means a complete list since many of the Mission Stations have not replied to the circular requesting the information. It is hoped that readers will take note of all omissions and errors and forward such corrections with additions to the Secretary of Arrangements, or to the Editor of the "Congo Mission News" in order that a more accurate Bibliography may be published at a later date.

AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY.

BOBANGI.

Epistles of John.

Selections from Psalms.

Peep of Day.

BATEKE.

Gospel by Mark.

Peep of Day.

Reader with Twelve Hymns.

KIKONGO.

Gospel by Matthew.

Epistle to Romans.

" " Luke.

" " Corinthians, 1 & 11.

" " John.

" " Galatians.

Teachings from the Gospels.

" " Colossians.

More Teachings from the Gospels.

" " Timothy, 1 & 11.

Story of the New Testament.

Catechism.

Life of Christ.

Church History.

Book of Psalms.

Peep of Day.

Story of Joseph.

Line upon Line.

School Books.

NKUNDU.

Gospel by John.

Epistle to Romans.

Book of Psalms.

" of James.

KITEKE.

Epistles of Peter

" " John

" " Jude.

School Books.

Gospel by Mark.

1st Epistle of John.

" " John.

Hymn-Book.

Book of Psalms.

Peep of Day.
Reading-books, etc..

LONTOMBA.

The Acts of the Apostles.

Hymn-Book.

Old Testament History.

Story of Lazarus.

" " Lot.

Short French Course.

Book of Daniel.

Harry's Catechism.

Birth of Jesus.

Story of Joseph, Slave and King.

" " Judas, Betrayer of Jesus.

Arithmetic.

THE AMERICAN PRESBYTERIAN CONGO MISSION.

BALUBA.

Book of Miracles.

" " Teaching.

Epistle to Romans.

" " Corinthians.

Parables.

Hymn-Book.

Grammar.

Set of Reading-books.

THE BAPTIST MISSIONARY SOCIETY. (London.)

KIKONGO.

New Testament.

Parables and Miracles.

Bible History.

More about Jesus.

Holy war.

Pilgrim's Progress.

Peep of Day.

Catechism.

Types and Shadows.

French Grammar.

" Vocabulary.

Arithmetic.

Book of Psalms and Proverbs.

" " Isaiah.

" " Jeremiah.

" " Lamentations.

" " Ezekiel and Daniel.

Kongo Hymns.

Calendar and Companion.

Mission Atlas.

A Primer.

Guide to Conversation in: French,

Kongo, Portuguese and English.

Reader for Beginners.

Marriage and Funeral Services.

BOBANGI.

New Testament.

Gospel by Matthew.

" " Mark.

" " Luke.

" John.

The Acts of the Apostles.

Luke—John.

Romans to Revelation.

Stories in the Book of God.

" " The First People.

Story of Abraham.

" " Joseph.

" " Bikango.

" " Matula.

Israel in Egypt.

The Journey of the Israelites.

Galatians to Philipians.

Epistles. James to Jude.

" of John.

Christians and their Christ.

Pilgrim's Progress.

Parables.

Harry's Catechism.

Peep of Day.

Daily Readings from the Life
of Christ.

Primer.

Reader.

LOKELE.

Gospel by Matthew.

" " Mark.

" " Luke.

" " John.

Epistle to Romans.

" " Corinthians.

" " Galatians.

" " Ephesians—Colossians
and Hebrews.

" " Thessalonians.

" " Timothy.

" of James.

Revelation.

Reader.

HESO (BASOKO).

Gospel by Matthew.

" " Mark.

" " John.

Epistle to Thessalonians.

Hymn-Book.

Collection of Native Stories.

THE CONGO BALOLO MISSION.

LOMONGO.

New Testament.

Separate Gospels.

The Epistles.

The Judges of Israel.

Fire Sparks.

Various Matters.

Question Teaching.

Bible Story.

Cries of Men and Answers of God.

Harmony of the Gospels.

Church Rules.

Hymn-Books (in many editions.)

First Lessons in French.

Arithmetic.

School books, Charts, etc. etc..

Book of Psalms.

" " Nehemiah.

" " Isaiah.

Old Testament Stories.

Stories from the Life of Christ.

Pilgrim's Progress.

Catechism.

Catechism (Swahili).

Epistles to Philemon.

" " Titus.

" of John.

" " Jude.

Hymn-Book.

Primer.

Selected Passages from Genesis,

Joshua, Judges and Ruth.

Catechism.

Primer.

Reader.

School Readers.

ELEKO.

Gospel by Matthew.

" " Mark.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

LONKUNDU.

Gospel by Matthew.

" " Mark.

" " Luke.

" " John.

Acts (in manuscript).

School Books, Primer.

Lonkundu—English Grammar.

THE SWEDISH MISSIONARY SOCIETY.

KIKONGO.

New Testament.

Gospel by Matthew.

" " Mark.

" " John.

Acts and Luke.

Hymn-Book (several editions.)

Almanac with Scripture Portions.

The Message of Peace (monthly).

Kongo French Grammar.

Geography Universal.

THE WESTCOTT MISSION, INKONGO.

LUNA INKONGO.

Gospel by Matthew.

" " John.

" " Luke.

Mark and Romans.

The Acts of the Apostles.

True Stories.

Primer.

Gospel by John.

Hymn-Book.

Hymn-Book.

Three Stories of the Beginning.

Bible Selections.

Old Testament Stories.

Epistles of John with Philemon.

" " James.

Old Testament.

Book of Psalms.

The Epistles.

Bible History.

History of Martin Luther.

Primers.

Grammar.

Treatise on Nature.

Reading Books.

Arithmetic.

New Testament.

Epistles: Corinthians to Galatians.

" to Thessalonians.

" of John.

Hymn-book.

Reading Books.

Societies represented and Missionaries present at the Conference:

Society.	Names.	Number.
B.M.S.	Rev. JOHN HOWELL, and Mrs. HOWELL. Mrs. WILFORD, Miss COLLET, Revs. D.C. DAVIES, HENRI LAMBOTTE, S. F. THOMPSON, J. LEWIS COOK, J. N. CLARK, A. G. MILL.	10
A.B.F.M.S.	Rev. P. FREDRICKSON and Mrs. FREDERICKSON, Revs. JOSEPH CLARK, THOMAS MOODY, Rev. J.O. GOTAAS and Mrs. GOTAAS, Rev L. FOSTER WOOD and Mrs. WOOD.	8
S.M.S.	Rev. C. GRAHN and Mrs. GRAHN, Revs. G. N. NYKVIST, C. PALMKVIST, J. HAMMAR.	5
C.B.M.	Rev. S. GILCHRIST and Mrs GILCHRIST, Revs. H. C. GAMMAN, E. F. GUYTON, W. H. EDWARDS.	7
F.C.M.S.	Rev. A. F. HENSEY and Mrs. HENSEY, Rev. R. RAY ELDRED and Mrs. ELDRED, Rev. E. R. MOON and Mrs. MOON, Rev. H. SMITH and Mrs. SMITH, Miss ECK, Rev. C. P. HEDGES.	10

VISITORS.

Dr. Henri Anet, Directeur de la Société Belge de Missions
Protestants au Congo.
Rev. J. H. Harris and Mrs. Harris. Anti-Slavery
and Aborigines Protection Society.