

CONGO
MISSIONARY
CONFERENCE
REPORT

LUEBO—1918.

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1918

CONGO MISSIONARY CONFERENCE

*A REPORT OF THE SEVENTH GENERAL
CONFERENCE OF MISSIONARIES
OF THE PROTESTANT MISSION-
ARY SOCIETIES WORKING IN
CONGO.*

Held at LUEBO,
KASAI, CONGO BELGE,
FEBRUARY 21—MARCH 2, 1918.

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HAUT CONGO, CONGO BELGE.

PREFACE.

When the last General Conference was held at Bolenge in 1911, it was not expected that such a long interval would elapse before another such gathering could be convened. War conditions, and other difficulties, have made the long delay unavoidable.

The American Presbyterian Mission, the Foreign Christian Mission, and the Congo Balolo Mission Societies generously gave the use of their mission steamers, making it possible for all the missionaries from the Lower and Upper Congo who desired to attend the Conference, to do so comfortably.

During the sessions of the Conference every department of the Luebo work was carried on as usual, affording an excellent opportunity for the visiting missionaries to see the many-sided activities of a large and well-equipped station.

Those who attended the Conference felt that it was one marked by spiritual uplift and practical suggestiveness. For the careful planning and manifest success of this gathering special mention ought to be made of those who contributed so much in time and effort; especially of the Secretaries, Rev. A. R. Stonelake and Rev. L. F. Wood; and also of the new and retiring Presidents, Dr. W. M. Morrison and Rev. A. F. Hensey.

The next Conference will be held, D. V., November, 1921, at the Swedish Mission at Brazzaville. We anticipate that it will be a noteworthy gathering, as we are trusting that the way will then be open for Dr. J. R. Mott to be present.

PREFACE.

As the Report will have its chief value as a book of reference on the practical work and aims of Protestant Missions in Congo it has been found necessary to omit reports of sermons, as well as portions of a number of papers, so as to keep within the space limits. In order that the subject matter may be the more readily referred to it has been placed, as far as possible, under topics rather than following the daily programme.

A. V. Marsh.

P. A. MacDiarmid.

Minute Secretaries.

CONTENTS.

	PAGE.
OPENING SESSION.	1
I COMPLETE OCCUPATION OF THE FIELD.	2
1. The Untouched Tribes; Their Names and Extent.....	2
2. What New Ground has been Occupied Since Last Conference?.....	8
3. The Extent to which the Various Societies are Willing to become Responsible.....	12
4. The Irresistible Plea for Advance.....	18
II THE NATIVE CHURCH.	
1. The Principles and Methods of Organization.....	28
2. Selection, Training and Equipment of Native Evangelists.....	37
3. Shepherding the Flock.....	43
III CIVIL LAW AND SOCIAL UPLIFT.	
1. Slavery.....	46
2. Polygamy.....	48
3. Marriage.....	54
IV. EDUCATION.	
1. General.....	59
(a) School Administration and Curricula.....	59
(b) Our Educational Work in Relation to the Christian Home and Christian Community.....	68
2. Industrial and Agricultural.....	73
3. Higher Education.....	79
V. LANGUAGE.	
1. The Progress of Lingala.....	90
3. Policy Regarding Translation Work.....	95
VI. MEDICAL.	
1. The Necessity for Increased Emphasis.....	100
2. Medical Question Parliament.....	105
VII. QUESTIONS RELATING TO MISSION POLICY.	
1. Instruction of New Missionaries in Language Study and Mission Policy.....	107

CONTENTS.

2. Bringing Children Back to Congo after Furlough.....	109
VIII. ADDITIONAL TOPICS.	
1. Relations between the Roman Catholics and Protestants Missions.....	115
2. Self-Denial and Cross-Bearing.....	126
3. Y.M.C.A. at Kinshasa.....	129
4. The Continuation Committee.....	132
5. The Congo Mission News.....	139
6. Ladies Session.....	144
IX. RESOLUTIONS AND LETTERS.	
1. Resolutions.....	147
2. Letters.....	150
OFFICERS ELECTED.....	153
MISSIONARIES IN ATTENDANCE.....	154
PROGRAMME	155

CONGO MISSIONARY CONFERENCE, 1918.

Congo Missionary Conference, 1918.

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"All One in Christ Jesus."
—♦♦♦—

OPENING SESSION,

The seventh General Conference of Protestant Missions convened at Luebo, in the Kasai, February 21—March 2 1918. There were in attendance 73 missionaries, representing six nationalities, and nine out of the fourteen Protestant Societies working in Congo.

The Conference opened Thursday evening, Feb. 21st, with the retiring President, Rev. A. F. Hensey, in the chair. Mr. Hensey introduced Dr. W. M. Morrison as the new President and spoke of the great interest Dr. Morrison has always taken in the work of the General Conference, and especially of his efforts to make this present Conference a success. This is the largest of the seven conferences held.

Dr. Morrison pointed out that Congo was one of the first of mission fields to hold a Conference of Protestant Societies, and also one of the first to accept the recommendations of the Edinburgh Conference in forming a Continuation Committee.

Secretary Stonelake informed us that the Continuation Committee was in touch with every Protestant Mission working in Congo except the Garenganze Mission.

Rev. A. V. Marsh and Rev. P. A. MacDiarmid were appointed Minute Secretaries, to serve during the Conference and to prepare the Report.

Letters of greeting were read from Rev. C. T. Studd, (H.A.M.); Rev. J. M. Springer, (M.E.C.M., North); also a cablegram from Professor Du Plessis of the Dutch Reformed Church in South Africa.

Then Dr. Morrison led us in a devotional service, the first of those seasons of soul-refreshing that were to prove so helpful during the Conference.

I. THE COMPLETE OCCUPATION OF THE FIELD.

I. Congo's Untouched Tribes; their Names and Extent.

Paper by Rev. A. V. Marsh.

The magnitude of the task assigned to me, to present to this Conference a paper on the "Untouched Tribes, their Names and Extent" made me hesitate about undertaking it, but knowing that, whoever the writer might be, he must depend to a large degree upon his fellow missionaries, I essayed to do what seemed the impossible. The information gained is very meagre indeed, owing to the little time allowed for the gathering of the needful material and the difficulty of getting in touch with the "Untouched Tribes." I have prepared a rough map, which may help us as we glide rapidly over the country to which God has so graciously called us.

It is most gratifying to be able to pass from the mouth of the Congo to Stanley Pool and to know there are no tribes in that region that can really be called 'untouched.' However, we have only to go up the Congo river a

day and a half's journey, when we reach the great untouched region from the mouth of the Kasai to Bena Makima at the mouth of the Lulua river. On the north side of the Kasai, this untouched region extends beyond the Lukeni river until we come in touch with the work of the A.B.F.M.S., and the F.C.M.S., and eastwards to Wembo Niama, where the Southern Methodists have recently begun work. Here is the center of the Batetela tribe, numbering 500,000, which are to be found extending 100 miles south, 250 miles west, 200 miles east and 350 miles north of Wembo Niama.

On the south side of the Kasai to Bena Makima, there is no Protestant work except that being done by the A.B.F.M.S. at Vanga, on the Kwilu river. Writing of this region, Mr. Moody says, "In the Kwango district, you have the rivers Kwango, Kwilu, Inzia, Wamba and others,—1500 miles of water-way. I have travelled from Matadi to Leopoldville a dozen times; I have seen something of the people on the Lower Congo; I have travelled 100 miles in the Kwilu river district, and from what I have seen and heard of the Kwilu, Inzia and other rivers, I believe that this Kwango district is fully as populous as the Lower Congo Belge, including the Portuguese territory on the Congo river, and the French Lower Congo. In this Lower Congo territory, we have four missionary societies working, with twenty stations and one hundred missionaries, and in the Kwango district, we have but one station with two missionary families." He also says, writing from Moanza on the Inzia river, "Buka, the chief from here to the Lue river, has 855 villages; and Kusombe, from the Inzia to the Bakali, has 281. I have tramped from the Kwilu to the Bakali, without going over the ground twice, 70 days or 700 to 800 miles in all, and did not see a teacher or Protestant Christian."

In speaking of this same district, Dr. Leslie says, "The principal tribes of the Kwango district are as follows:—The Bayaka, occupying the whole of the south-western section, numbering between one and two hundred thousand. The Bambala occupy the central section of the district, with six or seven lesser tribes mixed through them. They number, probably, well over one hundred thousand. The smaller tribes are the Bayanzi, Bahungana, Bapindi, Bangongo, Basamba and the Bakuezi, the first named being quite a large tribe. The southern end of the district, is occupied by the Bakiok, the most intelligent people of the whole region, owning herds of cattle and other property and doing a great deal of agriculture. The eastern side of the district is occupied by Bamputu, Bangola, Badinga and Babunda; I know nothing of the numbers of these tribes. The Babunda, to the south, are numerous and live in large villages.

Leaving the Kwilu, there is nothing being done for the evangelization of the people until we come to Bena Makima. There we begin to get in touch with the work of the Congo Inland Mission, with head-quarters at Djoka Punda. In this field there are four untouched tribes, the Bashilele,

Bampende, Bachoke and the Babingi. The Bashilele tribe has the Kasai as the northern and eastern boundary extending from the Lubwe river to Bantua Sanki. The Bampende tribe has the Kasai river as its eastern boundary and extends as far west as the Lubwe river, its northern boundary being the Bashilele. It runs south along the Kasai for a distance of thirty or forty miles. Though having only a population of 50,000, yet Mr. Haigh of the Congo Inland Mission considers it "a very promising field for missionary effort." The Bachoke tribe extends from 6 degrees S. Lat., but rather irregularly to the south-west of the Kasai river, reaching even to Angola. Apparently they are very difficult to reach, possibly due to their feeling of superiority and their intimate connection with the Portuguese traders, to whom, in times past, they furnished large numbers of slaves. Little is known of the Babingi tribe, which is supposed to have a very small population. This tribe will probably be reached by the C.I.M. from their station at Kalamba.

There is an unoccupied region on the upper reaches of the Kasai river, extending towards the Portuguese frontier and even to the British frontiers on the extreme south. The Methodist Mission has commenced work at Kapanga among the Lunda people but the extent of their plans is not yet known.

There is also a large area east of the Lubilash river, extending towards the Lakes and south to Elizabethville, etc. Dr. Morrison of the A.P.C.M., says, "We shall be able to occupy part of this region in the not distant future, we hope, for we are just planting a station just east of the Lubilash, but we shall doubtless confine our efforts to the Luba speaking people." The Belgian Protestant Mission has a concession at Tshiofa, just about due east of Panya Mutombo. They will, if they can ever get started, occupy part of this territory, especially the northern part.

Retracing our footsteps along the Kasai and passing up the Mfini river, we enter Lake Leopold II, where work is being done on the west and north-east shores by the British and American Baptists. On the east side enters the Kiri-Lotoi river. Travelling up this river to Bokoliwango, two years ago, Dr. Ostrom, said, "On the river the villages are few and small, owing to the ravages of sleeping sickness, but inland they are very large and close together. At the head-waters of the Lotoi, there is a group of over thirty villages from one half to one and a half hours apart, and with an average of 175—200 houses each. The biggest village I visited had 335 houses and was situated but two hours from Bokoliwango. In among the swamps forming the head-waters of the Gange river, the towns are much more numerous but somewhat smaller, perhaps having an average of 100—125 houses to the village. I think one will have to go a long way to find such a field as this." There are two tribes, the Yalima and the Isola but both speak dialects of the great Nkundu tribe.

Adjacent to this region, in the eastern half of the Equatorial District and above the junction of the Tshuapa and Lomela rivers are twelve different

tribes occupying a territory of 24,000 square miles and having a population of about 200,000. Their names are:—Boliangama, Yongo, Lalia, Ngelewa, Yoye, Nkole, Bakela, Samanda, Nsongo, Balinga, Boyonga, and the Bamboles, the latter being the largest, extending across the Lomami river and has no missionary work, Protestant or Catholic. In this region the F.C.M.S. have 18 outposts and plan to put two stations here in the near future.

Continuing our way eastwards, across the Lomami river, we come in touch with the Topeke tribe, having a population of 120,000. Among these people, the B.M.S. from their station at Yakusu have put teachers in forty small villages. However, south of their outpost at Yanga on the Lomami, there is no christian work being done until we reach the Methodist Episcopal Mission 500 miles distant.

Crossing the Lualaba, there is a vast unevangelized region from the southern end of Lake Tanganyika to Nepoko two degrees N. Lat. From Ponthierville to beyond Stanleyville are the Bakumus with a population of a quarter of a million. These will be touched when the B.M.S. open their proposed station at Mabondo. Mr. Millman of that society says, "Along the route of the proposed Northern Lakes Railway the Roman Catholics have directed their energies for some years past and practically closed the road."

I have no information about the tribes east and south of Mabondo but the fact that the Roman Catholics have a large number of stations in this region is sufficient evidence that a large population exists there.

Glancing for a moment at the Aruwimi district, I wish to quote from a paper given at the last General Conference by Mr. D. C. Davies. He says, "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 have found the people to number 10,000 to 12,000. Above Banalia, we were informed that they are a finer people and more numerous in the Panga district than in the Basoko district. Panga is distant from Banalia some five days journey by canoe.

"The next big centers 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 tax in that zone."

In the north-east district of Congo Belge, from Irumu on the Ituri to Faradje on the north and Lake Albert on the east, are at least seventeen different tribes. They are as follows:—Balega, Bahema, Balendu, Ndo, Bari, Madi, Kebu, Mongutu, Mangbutu, Bangha, Momon, Kalego, Bukuyu, Ibu, Miigo, Kakua, Itura. It is the hope of the African Inland Mission that they will be able to put a station among each of these tribes, putting two among the Balega, Bahema and the Itura and three among the Balendu. The population is very difficult to estimate, since the Government has little

hold upon these wild tribes and comparatively few pay the yearly tax. A very rough estimate would place these tribes from 250,000 to as many as 1,000,000 each. The A.I.M. plans to plant a line of stations between Mahagi, Lake Albert, and Stanleyville, to be worked by Americans. The line already commenced from Mahagi to Lake Chad will be manned by their British section.

Proceeding westwards from this region we enter the attractive Wele zone. From the 29th degree long. to the 24th, there are six tribes as yet untouched. The Momvu between Duru-Nepoko and Atabi; the Barambo, north of Poko, the Bakeri, south of Zobia; Bobengi, between Bondo and Likati; the Walesi, east of Nepoko and the Amadi, north of Amadi. The populations, of these tribes like those to the east, are very large indeed, but one is unable, at present, to estimate their number.

Still pressing westwards into the Bangala district, in which are the Itimbiri and Mongala river systems, there is but one mission station and that at Upoto on the Congo river. Thirteen tribes are said to dwell here, namely:—the Libinza, Budja, Mongwandi, Bangala, Gwaka, Banza, Babale, Liboko, Dolo, Gombe, Mondonga, Mabenza and Mongo. These have a population of 402,600, the largest tribe being the Budja with a population 134,000. These figures were furnished by the Commissaire of the district and are considerably below the real figures.

Passing a degree to the north, we reach the Ubangi-Bomu river system. Recently, Mr. Haas wrote saying, "June 25th, 1913, saw the beginning of a journey from Lake Albert through the Wele, Bomu and Ubangi districts the Lower Ubangi being reached July 1916. Some fifty tribes, which had never before heard the gospel, were seen during this itineration. The two principal languages are Banda and Azande. The latter was spoken in nearly all the north and west Wele. As this tribe had conquered and subjected some fifteen Wele tribes to Azande customs and language, besides some dozen more tribes in the Bomu district, this language was found a very efficient aid amongst those who had not learnt the government language or the traders 'Mangala.' The Banda are found to the north of the Lower Bomu and the Upper Ubangi. The Banda tribes number about two and a half million with only one baptized man among them. The Banda language has been reduced with all the helps (in French) necessary to aggressive and immediate evangelism." The Azande tribes number about one and a half millions, and are now being touched by the H.A.M. from their Stations at Niangara, Nala, Poko, Pawe, Bambili and Bili.

Descending the Ubangi, we reach the capital of the Ubangi-Chari-Tchad province, Bangui, where are some twenty coast-men, who are gathered for Sunday meetings by a Baptist from Accra. Within a quarter of a mile from the meeting-place, is a village of 1500 natives, of many tribes gathered from all sides, affording an opportunity of spreading the gospel among the representatives from a vast section, as all speak Sango for many hundred miles north and east of Bangui. Speaking of this region, from the

mouth of the Ubangi to Banzville, Mr. Moon of the F.C.M.S., says, "There are fifteen tribes having a combined population of 150,000 people and occupying a territory of 15,000 square miles. The Catholics have three stations but are doing little to occupy the villages. The greatest difficulty in the way is the rapids on the Ubangi, making navigation difficult, but it would be possible to cover the field with one well manned station below the first rapids." In this Ubangi district the F.C.M.S. have a few out-posts.

From the mouth of the Ubangi, on the French side of the Congo, there is nothing being done until we reach Brazzaville, although we are told there are people away back from the river.

In reaching Brazzaville, we have once more returned to Stanley Pool, having glanced rapidly over Congo's unevangelized areas, which might be summarized as follows:—

1. The region bordered on the north and east by the Kasai, and on the west and south by the boundary of the Kwango district.
2. The region bordered on the south by the Kasai, Sankuru and the river Lubefu, on the west by Lake Leopold II, extending eastwards to the Lomami river and northwards to about one degree S. Latitude.
3. The region between the rivers Lomami and Lualaba, from the equator to British territory in the south.
4. The region bounded by the Lualaba and the Great Lakes from the southern end of Lake Tanganyika to Nepoko about the 2nd degree N. Latitude.
5. The region between the right bank of the Congo and the left bank of the Ubangi, extending from Nouvelle Anvers to the 26th degree Longitude.
6. The region extending from Brazzaville in French Congo along the whole of the Ubangi-Bomu river system.

In this paper, I have sought to do what I was asked, namely, to give the Names and Extent of the Untouched Tribes. You will have noticed, probably, that some of the tribes mentioned have already been touched to some extent but those tribes are distributed over very large areas. The paper is therefore unfortunate in its title, for while we are able to ascertain the names of the tribes which have not had an opportunity of receiving the Gospel message, we do not learn to what extent the tribes, among which christian work is being done, are touched. I have received several letters in which it was stated, "We have no untouched tribes in our district," but there was not mention as to how much the tribes in those districts have been touched.

There is a paper to be given regarding the extent to which the various Societies will be responsible for the reaching of these untouched peoples. The acceptance of this responsibility is well if the interested Societies are able to see their way clear to meet that responsibility and not hinder others who might be able to do it before them, from undertaking the task. A missionary received a letter from one of another Society, to the effect that he was going into a certain district to gain a concession but he did not

know when he would be able to place a station there. Speaking of this, the missionary said, "I am bitterly opposed to people staking off great areas, laying claim to them and then leaving for an indefinite length of time great unoccupied regions between their stations which they can neither evangelize themselves nor allow others to do so who perhaps could." However, the time has come to look at Congo as a whole and not from a sectional viewpoint. The Jesuits have a map of Congo, the territory of which is all divided amongst the Catholics. Why not follow their example and divide the land amongst the Protestant Societies and possess it for our Lord and Savior Jesus Christ? Already faith is giving place to sight, and we are beginning to see the line of mission stations flung across Africa, stemming the on-coming tide of Mohammedanism, and faith sees the banner of Jesus Christ unfurled in every Congo tribe and from their midst a vast throng coming forth, prostrating themselves at the feet of the Christ and crowning Him Lord of all.

II. What new ground has been occupied since last conference?

(Information supplied by the Continuation Committee.

Paper prepared by Rev. A. R. Stonelake.)

Information on the subject of the UNTOUCHED TRIBES, from its very nature, might not be within the power of existing missionary Societies to supply in its entirety, as quite a goodly portion of Congo is still outside, and distant from, the areas worked by these Societies. Consequently an individual missionary was sought who would undertake to make investigations and report upon them to this Conference. How well that task has been accomplished you now know. But in the matter of the *NEW GROUND occupied since last Conference*, only the missions concerned could adequately reply. Therefore the members of the Continuation Committee were called upon to supply the information. Indeed, the Congo Continuation Committee was called into existence for this very purpose, in addition to helping the Congo Mission News, at the Bolenge Conference. Through the efforts of that Committee, supplemented by information from the pages of the Congo Mission News, we have now presented to us a clear picture of the new ground covered since 1911.

At the Mouth of the River, and in the Bas-Congo district there would naturally be no new ground to occupy. First to be opened to the white man, most accessible, and less costly from the standpoint of freightage and time occupied in reaching the destination than the far interior stations, that district was immediately and fully occupied. The B.M.S. has, it is true, formed a new station in the Makuta district, named Kibentele in honour of Dr. Holman Bentley, but only by sub-dividing what was known as Wathen district. On the other hand, it has abandoned Mabaya owing to the de-population of the district and the impossibility of carrying on a Boarding School there, on account of the scarcity of native food in the district. The work has been placed in charge of San Salvador, and the buildings transferred to Kibentele.

On the North Bank and in French Congo, a new station was opened by the S.M. at Kolo. It is situated about two days' journey from the mines at Mindombe, Moyen Congo, and touches the Babembe tribe. During September and October of 1917, Messrs Jacobsson and Ceder itinerated with a view to securing a new station. A site has been selected three marching days journey N.W. of Kolo, and within one hour's journey of Sibiti. From here it is hoped to reach the Bayaka, Bakuni, Baladi, Bakuta, and Bateke tribes.

The A.B.F.M.S. eager to go forward with the banner of the Cross, struck out across country and settled at Vanga on the Kuilu in 1912. Dr. Leslie writing of the people in the early days said, "They were certainly a wild and woolly lot, and the huskiest people I have yet met in Congo", a very impressive description which the present writer is afraid to try to explain! We all rejoice to learn that the work has prospered at Vanga, and gives promise of being one of the best fields of the A.B.F.M.S.

A.P.C.M. It seems natural from here to pass on to the Kasai district, of which Dr. Morrison writes "We have opened up work in nearly every direction save to the west and S.W. of Luebo. This latter territory has been reserved for the C.I.M." This "Opening up" included the station of Mutoto which was founded in 1912 as a memorial to the late Mrs. Morrison (Mutoto, her native name, meaning "Star"). A right good memorial it is, with its many out-posts and a membership of 7,000!

The C.I.M. (Congo Inland Mission, Mennonites,) made its appearance in this district in 1912: In June of that year Djoka Punda was opened on the west bank of the Kasai River. The forest had to be cleared to make a suitable site near the river for the station. Kalamba is several days' journey to the south of Djoka Punda. The work was begun among the Lulua people, but it is the plan of the Mission to work to the west of the Kasai River where there are three tribes entirely untouched.

M.E.C.M.(S.) The work of the *Methodist Episcopal Congo Mission, South*, was organised by Dr. Lambuth at Wembo Niama on Feb. 6th. 1914, and the first Southern Methodist Church in Africa organised on Feb. 12th following with six missionary members and thirteen natives, two being

evangelists from Luebo. When the Church pledged itself to support the two evangelists the Bishop said, "It gives me great pleasure to see your faith in God. This is a day of great joy in all our hearts and surely must make the angels glad."

Lubefu was opened in March 1916, and is about 50 miles S.W. of Wembo Niama, and about 110 miles N.E. of Lusambo. The people belong to the Batetela tribe.

It is very encouraging to note the splendid spirit shewn by the A.P.C.M. in helping not only these two last Societies, but also in giving valuable advice and help to the Swedish Baptists and to the Protestants of Belgium, the fruit of which is yet to appear.

M.E.C.M.(N.) The attractions of consanguinity now draw us into the Katanga district, where we find ourselves in the presence of the *Methodist Episcopal Congo Mission of the Northern States of America*. This Mission which had already opened a station in Congo in 1911, founded a station at Mwata Yamvo in 1913, and in the same year occupied Kambove. Work was begun at Elisabethville in 1914, though it was not until 1917 that a missionary became resident there. In 1917 a visit was made to Kabongo in the Luba section, the house was built and a missionary became resident there in Nov. 1917.

Then there is a group of *Pentecostal Missionaries* who have come into the Katanga district during the past two years. They have the Mwanza Mission near Kikondja.

The oldest Mission in that part however is the *Garanganze Mission*, more, popularly known as Arnot's Mission, to which is also allied Mr. Dan Crawford's work at Luanza, Lake Mweru. These belong to the Plymouth Brethren persuasion. We keenly regret knowing so little of the more recent workings of that Society, but believe that at least Mulongo, on Lake Kabamba, has been opened since last Conference by Mr. Zentler.

B.M.S. Passing down the Lualaba, which here runs north, we come to Wayika in the district occupied by the B.M.S. Mr. and Mrs. Whitehead arrived at that station just before last Conference to take over work from two native teachers who had been sent from Yakusu. Mabondo would also have been occupied but for the war.

A.I.M. Early in 1912 a party of the A.I.M. which began work from Mombasa in the "Nineties" came to Mahagi, Ituri district on Lake Albert. With this station as a base they have advanced to the head-waters of the Uele and, via Faradje, established stations among the Azande people. They have now eight stations in Congo, all of course included in this list.

H.A.M. Another new work among the Azande is also the H.A.M. Mr. Studd reports the opening since last Conference of Niangara, Nala, Pawa, Poko, Bambili, Bili.

The following is gleaned from a speech delivered by Mrs. C. T. Studd in Wales on Aug. 8th., 1917:—"Our mission was started in 1913, but as it took the pioneers nine months to reach the heart of Africa it was practic-

ally 1914 before the attempt of the impossible began. So after three years the position is this: Our Society is working in 12 tribes, in 6 stations, in 3 Provinces in the N.E. corner of Belgian Congo. Our Society's staff consists of 22 European evangelists, 100 converts, 150 scholars in one station school alone, where three years ago in each case there were none..... Having pioneered over an extensive district which is said to be the most thickly populated not only of the Belgian Congo but of all Africa by Oct. 1914 (in a year from the time he arrived in the district) Mr. Studd had been given consent to open 14 stations and as many more as he could man in the three provinces of Haut and Bas Uele, and Ituri."

To this must be added the work at Rafai we presume. This was formerly worked by Mr. Haas as an independent mission, but is we understand affiliated with the H.A.M.

C.B.M. Taking rather a big jump across the Ubangi and Bangala districts we come into the district worked by the C.B.M. Here a station has been opened at Yoseki, and already consecrated by the death of worthy John Jeffrey. From Yoseki it is expected to reach all the Bangando-speaking people.

F.C.M.S. From Bolenge there has been an enlargement of work on the lower Ubangi as far as Dongo, and work has been begun in French Congo from the Ubangi. On the Ngiri we extended as far as Bosesera, but later a part of the territory above Bomana was given over to the C.B.M.

Monieka was opened as a station in 1912, and its out-posts are now to be found on the Juapa and the Salonga river systems, and in the interior in the territories of Bokote, Inkaka, Boende and Lusanganya.

Large out-posts have been established on the High Juapa, and stations will be established there at once.

We have now completed our survey of the new work done since last Conference. Summarising these results very briefly we are able to say that, since Bolenge 1911, 5 new missionary Societies have entered the field, 6 previously existing Societies have enlarged their borders, 33 new stations have been opened, 92 new workers have come to these new stations; and from stations which have sent returns—and they are by no means all—we know that 2461 souls have been won at these new posts through the preaching of the Cross. It can safely be affirmed that never before in Congo could such striking results be shown in the same length of time. Indeed at the time of the Bolenge Conference there were only 48 Protestant stations in Congo.

In conclusion, Brethren, though it hardly comes within the purview of this subject, it would be a great injustice not to make some sort of reference to the longer established stations. If all these wonderful results have been attained in the new spheres, what must be said of the new work developed from the old-established centres? *There* natives have had longer training, and are more deeply taught in the Word as a consequence. Tens of thousands of them have been "born again" at these centres or the

districts worked therefrom. A very gratifying number of these have gone into villages which seven years ago had no regular teaching. Shall nothing be said of *these* who, filled with a great love to the Saviour who has called them out of darkness into His own marvellous Light, are sending out the Light to the "Regions Beyond?" The mere contemplation of all this is enough to send us to our knees in praise to Him from whom all blessings flow. Have we faith to believe that we shall yet see greater things than these? "Lord increase our faith." May we see the whole of Congo occupied before another 6 years pass, with stations adequately manned and equipped for thoroughly effective service.

III. The Extent to which the Various Societies are Willing to become Responsible for the Evangelization of Congo.

Paper prepared by Rev. A. R. Stonelake.

Let it be clearly understood at the outset that the members of the Continuation Committee who have supplied the valuable information contained in this Report, must not be considered as having presented official statements from their Societies. Neither are the Societies to be bound by the statements submitted.

Having made this proviso let us follow the route traversed in the discussion of Question 2, reserving any comments until the close of the various reports.

C. and M.A. "The S.M. have made the boundary between Moyen Congo and Gaboon their western boundary, so that leaves to us all of Gaboon until we reach the work of the French Mission on the Ogowe River. We hope to be able to occupy this land and are ready to open the first station as soon as the men are ready. They are now on the field but need first some experience before going into new country. We now occupy the Cabinda district to the southern boundary of French Territory."

S.M. "Our borders in Congo Belge are settled and at present we have no need of any alteration. In Congo Français we have no other Protestant Missionary Society in the neighbourhood, and therefore we have no need of any decided border at present. But, primarily, we are willing to become responsible for the whole Moyen-Congo in Congo Français, and the part of Gaboon that is situated North of our already occupied field." (Carl Palmkvist.)

A.B.F.M.S. Mr. P. A. MacDiamid writing concerning the A.B.F.M.S. district says, "I think I can safely say that it is the consensus of opinion in our Mission that we should hold ourselves responsible for the territory lying between Sona Bata and Vanga. In 1913 we sent a Committee to investigate a portion of that territory, and this Committee located a site for a new station at Moanza. A native evangelist and his wife, under the oversight of Dr. Leslie, have been doing courageous and very successful work at that place; but our Conference of this year has urged our Society to place missionaries there as soon as possible.

"One more station between Moanza and Sona Bata would probably complete the chain of stations from West to East in that territory which lies between Vanga and Sona Bata.

"Some prospecting has been done in the region back of Ikoko, and it has been thought by a number in our Society that there ought to be another station, at least, in that unoccupied territory, linked up with Ntondo."

A.P.C.M. "Having already reached to the Sankuru on the north, and as far as Kabinda and Kanda Kanda on the east and south-east, and as far to the south as the 7th. parallel we feel that we are in a position to occupy within a reasonably short time the territory to the South of the Sankuru River (except that agreed on with the "Westcott Brothers" at Inkongo) extending as far east as Pania, the head of navigation, with some additional territory north of the river in the neighbourhood of Lusambo, where we have a station, but not going into the Batetela tribe which is reserved for the M.E.C.M. (South). Then from Pania along the Sankuru toward Kabinda and from there as far south and south-east as the Baluba and cognate tribes extend, say somewhere about Mutombo Mukulu or east of that. From there in a general north-west direction to the Kasai River, including the Bena Kanioko and Bakete and Basilampampi and Luluas—all of whom are regarded in this region as roughly belonging to the Baluba. But we have arrangements with the "Congo Inland Mission" not to cross west of the Luebo River, except near Luebo—they working west of that stream, and we Eastward. In other words we are willing to resume responsibility for the following tribes and clans: Bakete of the north and of the south, Bakuba of the west (not those within the territory of the Westcott Brothers Mission, who are known as the Bakuba of Lusambo), certain Basongo in the region of Lusambo, the Bena Koshi, the Basonge and Baluba of various clans extending in a general south and south-easterly direction from the Sankuru, together with the Luluas (save those in the territory of the C.I.M.) With the exception of the Bakuba of the west we can in all this territory use what we call the Baluba language. It would therefore seem natural that we should take over these peoples, since we have literature, etc. in that dialect.

"I might mention that we have also evangelists at some points along the Kasai River, beginning at Dima, but it is not our intention to do any extensive evangelization in those regions—our teachers there are intended

for the most part for Baluba people who have gone there to work for white people." (W. M. Morrison).

W.B.M. We have agreed with the A.P.C.M. that the tribes around us speaking the Bakuba tongue, which is spoken by the Inkongo people, should be left to us, while (generally speaking) the tribes which speak the Baluba or Bena Lulua tongue should be left to the A.P.C.M. There are one or two exceptions where we had occupied a village long ago, but things work out harmoniously and we have no trouble as to territory. Several villages of the Baka Mputu tribe have been lately occupied by our young men along the Luluabourg road, and in the district of the Babintchi where Mr. Upton Westcott is stationed. We are only few in numbers but we are seeking to carry the Good News to the tribes which speak the dialect of the Bakuba tongue called Luna Inkongo. They are (1) The Inkongo people themselves; (2) The Baka Mputu in the direction of Luluabourg, a difficult forest-loving, hunting race almost like the Pigmies; (3) And the tribes called Babintchi which stretch to the north-west.

C.I.M. No report has reached us from the C.I.M.

M.E.C.M. (South) Dr. D. L. Mumpower, on behalf of this Society says, "We have from the beginning set ourselves to the duty of bringing the Gospel to the tribe known as the Batetela. We have not yet determined the exact limits of this tribe, but from present knowledge I should say that it extends 100 miles to the south, 200 miles to the east, 350 miles to the north, and 200 or 250 miles to the west of our station at Wembo Niama. But there is considerable mixing with other tribes at the periphery, I am told."

M.E.C.M. (North) Rev. John M. Springer, in submitting a report on behalf of the M.E.C.M. was also kind enough to send copies of two maps which he has copyrighted, which considerably help us in locating the territory occupied by that Mission. He says "We are ready to assume responsibility for the territory bordered on the enclosed maps. This, as you will see, has the Kasai as its western border, the frontier between the Belgian Congo and Rhodesia on its southern border, as far east as Sakanja, and then the railroad line is the approximate border as far as Bukama, though in places we will take care of the work to the east of the railroad stations, as agreed between the Societies working near us and ourselves. From Bukama the line runs northerly and a little east to Kabalo, leaving a bend in the River to the Plymouth Brethren and to the Pentecostal Brethren, both of whom have recently taken up work on that section. From Kabalo our frontier will run in a south-westerly direction to the Kasai, a little north of Mwata Yamvo, and the exact border there will depend upon the occupation of the field by ourselves and by other missionaries, and will be fixed according to some natural boundary with these various Societies."

"I might say that in the year 1919 our Church is observing a Centenary, in connection with which we hope to make a decided advance in our missionary work, and we have marked out this entire area of 400 miles in

each direction, approximately, though with an eastern frontier longer than that, and we regard it as a unit and have plans for the occupation of the entire field, placing main stations here and there, and then occupying the surrounding country with native agents whom we are training, and expect to train."

No direct information has been received from the Garanganze Mission and the Pentecostal League, but from the above statement we are able to see at least part of the plans of these two Societies. Of course, in the case of the Arnot Mission, we know they have for some time had stations at Luanza on Lake Mweru, at Mulongo on Lake Kabambe, at Bunkeya and at Koni Hill. So perhaps we are safe in placing their sphere within that triangle.

A.I.M. As its name indicates is bent on getting into the interior. With work also in British East Africa and what was formerly German East Africa, its appetite for territory seems voracious. It is the sort of appetite we rejoice to see, providing they are equal to the task which they have set themselves. They already stretch, in Belgian Congo, from Mahagi to Bafuka, besides hoping to work the district to the south of the H.A.M.

H.A.M. Mr. C. T. Studd very succinctly makes his statement thus:—"North of Kibali and Welle Rivers as far as Niangara, the A.I.M.; also Duruma and Bafuka. Remainder of Welle provinces and the north-west corner of the Ituri province, the H.A.M." Mr. Studd also assures us that Mr. Haas has joined this Mission. But in mentioning the names of stations in answer to Question 2, Mr. Studd mentioned the station of Bili but not of Rafai, which we believe Mr. Haas sets most store by.

B.M.S. The B.M.S. policy has not been to occupy a given province or district but to form a chain of stations stretching right across the Continent. Some of these stations have their boundaries fixed, being contiguous to other Societies, as in the Lower Congo and at Bolobo. Other stations in the Upper Congo and in the Oriental province have so far only been governed by their ability to reach out. The only bit of forward work now contemplated by the B.M.S. is the opening of a station at Mabondo.

C.B.M. Mr. Bond on behalf of the C.B.M. says, "We hold ourselves to be responsible for the High Juapa and trust it may not be long ere we can go forward there."

"We are also tackling the problem of the peoples lying to the south and south-east of the Mongala River stretching to the present frontier of the Ubangi District. We think it possible that one or two stations will be needed in that Field, but until several extensive journeys have been made it is impossible to say definitely what is best. However, you may reckon that we shall occupy this sphere."

The F.C.M.S. considers as its logical field all the peoples most easily reached from the whole of the Juapa and Momboyo river systems, also the Lower Ngiri, the Ngömbes on the South bank of the Ikelemba, part of the territoire of Lusanganya, and the Ubangi up as far as Yakoma, including

French Congo as far south as the Sanga River. In the District of Lake Léopold II the territoires of Kiri, Ila, Lokalama and Bokilwango.

Boundaries are being arranged with the C.B.M. and the A.B.F.M.S. where we touch those Missions.

Recently the Christian Women's Board of Missions, with an income nearly as large as that of the F.C.M.S., has united with us, making certain that men and money will be forthcoming for immediate advance. Three C.W.B.M. missionaries are on the way out and two new stations have been applied for.

So far, all has been plain sailing, but if this report is to have any practical value, we ought to be prepared to offer suggestions. Here we are liable to be steering uncomfortably close to shoals and quicksands, sandbanks and rocks. One good Brother sent the warning that the subject must be placed in the hands of a man with much wisdom, as it was a very delicate matter! Unfortunately the returns were not to hand in time for that very desirable person to deal with them. We therefore cast ourselves upon your forbearance, satisfied if only our disinterestedness be accepted, and if any lack of judgment is remedied in the discussion which is to follow.

In considering the ground which a Society is willing to be responsible for, one sees several possibilities:—

(1). A Society may be strangled as far as future progress is concerned, being unable to make any advance without overstepping into the district of another Mission. A mere glance at the map is sufficient to cause such a fear to arise in the mind concerning the Lower Congo. The question for us is: Has the time arrived for a reconsideration of the congested condition of Missions in that district. Of course, we all know perfectly well that we have no power to legislate, but we have reason to believe that suggestions emanating from this Conference would receive careful consideration.

(2). A station may be so situated as to interfere with the natural development of another Society's work.

One fears that this is the tendency in the Katanga District. It would be a great pity if similar congestion occurred there as in the Bas-Congo District whilst so much land yet remains to be possessed. Is this really happening? If so, would any good result if a suggestion were sent from this Conference to the Societies concerned?

(3). Two contiguous Societies may be equally zealous and anxious to extend into the same territory.

Should such a contingency arise, these Societies would of course try to fix the boundary by mutual agreement. Should this plan prove unavailing, and both Societies desired other assistance, the Continuation Committee would gladly give such help as lay within its power.

(4). A Society may be willing to be responsible for more territory than there is reasonable prospect of satisfactorily occupying.

This does not become an embarrassment until another Society appears on the scene. Still, it would be well if the delimitations of all Societies and

stations could be accurately fixed, as it would give any who may be prospecting for stations a clear indication of what is really "untouched," and whether it suits their purposes or not.

(5). A new Society entering the field should have due regard to the interests of existing Societies.

Here we cannot help expressing our deep sympathy with the Protestants of Belgium that the war should so long have kept them from entering the field selected by them at the time of the last Conference. It is in a double sense their own possession, and nothing would rejoice the Conference more than to see the Belgian Protestants at work in Belgian Congo. But a rather peculiar situation now arises.

Mr. Wilson of the Westcott Bros. Mission has been doing a little work in that district, in preparation for the coming of our Belgian friends. On the other hand, this is what the M.E.C.M. through Dr. Springer says, "I believe that the Protestants from Belgium are considering work at Chofa, which would be just about half-way between our work at Kabongo, and the work of our brethren of the Church, South. I am hoping that we can get in touch with these Belgians, and arrange with them to take a field elsewhere, and leave open territory between our Church and the Church, South, as it is certain that we will become one Church in the very near future, and it will be very much better to have a continuous territory rather than to have another Society occupying territory between us." One cannot help feeling sympathy with both Societies concerned. In the consideration of this subject, would not some guidance be expected from us?

We have now before us the programme of the 14 Societies at present working in Congo, quite apart from the Protestants of Belgium and the Swedish Baptist Society which hope to work in the region of the Kasai. By the aid of the map for which we are indebted to Miss Wilson, B.M.S., Bolobo (who got her idea from Mr. Marsh's map) we are able to see what proportion of Congo may be said to be occupied. Are we of the opinion that these 16 Societies ought to suffice for the evangelization of Congo? If so, shall we appeal to our Societies to enlarge their borders? In that case, are we in a position to give facts and figures for their guidance and inspiration? Or, can we make it our business to seek the necessary information?

If, on the other hand, we conclude, from knowledge, that our Societies could not be expected to send sufficient messengers for the great work yet to be attempted in this great land, should we appeal to the Continuation Committee of the Edinburgh Conference for further assistance?

I venture to say that the consideration of these questions is quite sufficient to justify the existence of this present Conference. It may well be that we are making history. May God help us first of all to be in line with His will and then to follow eagerly whither He doth lead. And may the time quickly come when the whole of Congo shall hear the joyful sound, "Jesus Saves!" and the Saviour "see of the travail of His soul and be satisfied."

IV. The Irresistible Plea for Advance.

Paper by Rev. A. F. Hensey.

The topic assigned to me follows naturally and logically the three topics you have already heard discussed this morning. It has been my privilege to have read these papers before they were presented here, and I doubt not but that they have made upon your hearts the same stirring impression they did on mine. From these papers some things seem very evident:

1. The task entrusted to us is still unfinished. The mighty task yet before us is even larger than many of us had thought. I am sure we all are grateful to Mr. Marsh for his illuminating paper, and hope it may be printed in full in the Report.

2. Yet since last we met in general Conference something very creditable has been accomplished. The evangelical societies in Congo have no reason to be ashamed of the progress of the years, for of the present 78 stations, 30 have been opened since last Conference. Does not that record stir all our hearts with joy and confidence?

3. Even more has been planned. Some of the Missions here represented have planned out in careful fashion their endeavors for the next five and ten years, and others will be doing the same.

These three facts make this call to advance very natural and most logical, and every great hour ought to call to decision. It is far from sufficient that our emotions be stirred by these facts and figures. Decision, followed by action, is the real crown of a great hour.

But when we talk of advance it may not be amiss in the very beginning to talk about the manner of that advance. For we must not forget that, unfortunately, we are not one army. Then the only way for us to go forward is for all the Missions to advance simultaneously. For we are not an autocracy—we are only allies in a common cause. Then this call is to each Mission to cast its eyes forward into the region of its natural field for expansion, and then for all together, with the enthusiasm of a common task, to advance and occupy all the unoccupied fields.

And one very important item seems to me to have been neglected in the discussion of the unoccupied fields, and that is the cities of Congo Belge. It is a tragic fact that the Protestant Missions have never more than touched the great centers in this land. I know that this is not a pleasant fact, and I should not feel like saying it, if my own Mission was not among those included in this statement. The station where I have spent my missionary life has never made a serious effort to evangelize Coquilhatville, though more is being done at present, and our plans for the future include something

worth while, I hope. The Government plans for the Colony are for the General Government at Boma, with Vice-General Governments for the four provinces at Léopoldville, Coquilhatville, Stanleyville and Elizabethville. Three of these vice-governments are already in operation. These five centers, with Matadi, Thysville, Kinshasa, and the others which commerce is forming, cannot be left out of any survey of our unfinished task, for they are to be to the life of this land; what the heart is to the body. And surely I make no reflection upon the devoted missionaries, or the work at these centers, when I say that nothing really adequate has been attempted at these places.

A friend, writing from the West Coast on his journey home, says that it is sad to see along that Coast how little is being done by Protestant Missions in the cities. Very frequently the Mission is away at one side, out of touch with the life of the city. And the time has passed there, as it will soon pass in our cities, when we can sit down in our quiet suburban station, and wait for the people to come to us for salvation.

No doubt this phase of the question will be considered more fully in the discussion regarding the Y.M.C.A.

Now in addition to the reasons for advance which have been presented to you this morning—and every unoccupied village or city, every foot of ground gained, every vision of every Mission for fuller occupation of the land—all these are clarion calls to advance—I want to add a few reasons which seem to me to make the present hour one which justifies the title of this paper—an hour which calls us with insistent and resistless force for a forward movement all along the line. For my task to-day is not figures, but to strive to interpret those given so strikingly by these three papers.

1. God's hour is striking the world around. Awakened nations await the sound of the footfalls of God's messengers, and our brethren in all lands have sounded a general advance. Surely we do not wish to lag behind that glorious company!

But you say at once;—This is war-time. Is this the time when one may think of men and money? Yes, it is war-time, and every Mission is having its difficulties. Yet do not the signs point to the fact that it is the very hour for us to gird up our loins for a forward move? For there is no time which makes to flow more widely and deeply the stream of gifts for every humanitarian cause than in the dark and dread days of war. Universal suffering stirs the common heart and makes the offerings to flow into the Lord's Treasury in new and larger streams. This has been so completely proven by the experience of the British societies that no other evidence need be given. The difficulty is men. But war awakens the latent heroism of men. The courage of the battle-field and the trenches is contagious and cannot but affect the young men who ought to be serving here.

But over and beyond all this—this is God's hour for advance because war sets up new barriers against the entrance of the life-giving Word into

nations and souls. Its horror breeds contempt for Christian nations and we must strike quickly lest they have contempt for the religion of those nations. The best defence is a magnificent offensive—this the present type of warfare has taught us. So now we may well think that the best way to counteract the evil influences of such a war is to carry on an enthusiastic campaign, never giving Satan and his forces time to put us on the defensive. Yes, war-time and the days immediately following are the days for us to go forward, and to hasten the lagging footsteps of a half-awakened church, for now, as never before, the King's business requireth haste!

2. Then it is evident that Protestant Missions are coming into growing favor with the Government. In the years which I have spent in this service it has not been difficult to trace the passing of the old attitude and the dawning of a new one. When I first came that attitude was one of hostility on both sides. Gradually it is changing to one of increasing sympathy and appreciation on both sides. No doubt irritating things do and will happen, but the trend is in the direction of a better understanding and finer appreciation of our work on the part of the Government.

This means that the question of school grants is sure to be raised. It is reported that two high government officers have recommended in their annual reports for 1917 that subsidies be granted for the support of Protestant schools, and that one of these reports will be sent to the Colonial Minister. With school grants will come government supervision, and some day we may have to decide whether or not we can accept such grants. But I do not mention this to provoke discussion on that point but simply as an indication of a more sympathetic attitude on the part of the Government to which we are so loyal.

In this connection we must not forget that there is being developed a new type of government officer and administrator. The passing of the old rubber-fighter is only a question of time. And there is coming in his place a type which is at once efficient and what the French call "serious." He takes his occupation seriously, often has fine ideals, and, what is more, in some instances recognizes that drink and vicious habits destroy his usefulness, as they also hinder his promotion. The development of this type of officer, (and a number of them have had training in English schools) and the fact that a number of brilliant officers are leaving the military service for the civil, speak very plainly of the new type of administration which is being evolved. This type of government officer may demand a more careful obedience to the law, and he may resent the interference of the man of religion in native politics, but he is a type which may be made to see the very real contribution which Missions are making to the very civilization which the Government craves. One such man, reputed to be hostile to Missions, has recently urged that they be established in his territory.

3. One very sure call for this movement in advance is the fact that for years native agents have been in preparation for such a time as this, and

that in the Providence of God even some real leaders are being developed among them.

You yourselves know so well the men with whom you have been associated during the years that it does not seem necessary to give evidence of their fitness, nor of their readiness for service.

And not only are the men prepared for such a forward move, but it will mean the salvation of many of them as Christian workers, because so many of the best of them are going into other employ. They do not seem to find their places in our work as we often manage it. But if a forward move of sufficient magnitude be inaugurated, will not such men be more likely to feel its thrill and be content to stay? No doubt some of them are leaving their work in connection with Missions because they feel that they are not paid enough, and in a number of cases they feel this because their hearts have grown cold. But in other and numerous cases I am very frank to say that I too think they have not been adequately paid. The average native evangelist is underpaid, and it is only the real consecration of some of them which has enabled us who work near large centers to keep them this long. I see no other way than that if we are to hold the fine young men whom we are training for the Lord's work we must pay them a "living wage"—a salary which will enable them to live in accordance with the ideals which under God we have implanted in their hearts. Otherwise those very ideals will drive them out to other service.

This raises a very important question—Will the so-called "Self-support" plan provide the needed funds for the native agents who will be required for such an advance, especially if they be any more adequately paid? Are we to lay upon the shoulders of the infant native church the whole burden of the support of evangelists and school teachers; the building of churches and schools, and expect to go forward by leaps and bounds for the complete occupation of the field? If so, it seems to me that we are talking of a real forward movement all in vain. The Church cannot do it. It simply means in many districts the doing of the work at a snail's pace, while Rome captures the people by hundreds.

This question has been agitating more than one Mission. I understand that the B.M.S. Field Committee, at its last meeting, recommended to its Home Committee that one-fourth of the pay of all evangelists be from Mission funds, because they are school teachers as well as preachers.

After many months of thought and discussion, the following program has been sent to the executive Committee of our Mission (F.C.M.S.):

1. That all school teachers be paid out of Mission funds.
2. That all advance work, by which we mean the opening of entirely new fields, be financed by the Mission.
3. That each out-station church, as soon as it has a membership of twenty-five contributing families, support itself.

And the church at Bolenge has responded to this program. For 1917 they gave 4,941 francs, as against 2,518 in 1916. Of that amount, 2,585 francs or more than half, came from the out-stations and teachers.

4. This leads me to say that the native church is ready to be led. These later years have led me to believe that Africa is far more interested in her own salvation than we have dared to think. I wonder if the native church does not need to be taken more completely into our confidence? Is the time never to come when a Conference of representatives of our native brethren shall sit at the same time as this Conference? Shall we never have even a Lower House in our deliberations?

Very likely Dan Crawford has put into his widely read book some things which incline one to smile, but in the title he has put a store of rich comprehension. "Thinking Black"—what a message to all of us missionaries all over this land! To approach every question as those we are to lead would approach it; to formulate every burning message so that it finds approach to black hearts; to enter into sympathy with every trial which leads a black spirit into its Gethsemane; what could be more wonderful for a leader of a native church to accomplish than this? He would be "Thinking Black" with a mind cultured and purified with the white things of progress; he would be preaching "Black" with a white-hot message which blazes its way into the hidden chambers of men's souls; Aye—he would be doing the real work of an evangelist—he would be a true Shepherd of the Sheep.

When I say that the native church waits to be led there can be no better proof than the statistical report which has just been published, and which, by the way, reflects a great deal of credit upon our Conference Secretaries, as well as upon the Congo churches. It would have been a mere visionary who would have dared to suggest ten years ago that in the good year of our Lord, 1918 there should be nearly 23,000 converts and over 42,000 francs given for the work's sake (since Sunday night's report I should be inclined to put the number of native converts as nearer 35,000). Now it is manifest that the larger part of those converts have not been won by the missionaries unless in the most indirect way, but by the African Christians themselves. More than one missionary has testified to that fact during these days. Does that not give us the assurance that in a general advance the native church will go with us, rejoicing like a young man about to run a race?

5. Very likely in any program for advance there will be a good deal of difficulty with the Home committees. There is a certain inertia about those committees which requires much power to overcome. Probably it is because they are so near to and so dependant upon the home church. And the first and chief reason why there are yet unoccupied fields is that the conscience of the church at large has never measured up to the need of the world and its call for salvation. But if two clocks differ, the only question is as to which is striking the high twelve of God's Hour. If the home church is not ready, then it ought to be made ready; if the Home committee seems to be trying to turn back the hands of God's clock, then some new spiritual force ought to come into its deliberations.

May I tear out a page of God's dealings with our own Committee? Early in 1916 it was borne heavily upon some of our hearts that the moment

had come for a forward movement, particularly in the Juapa region. The thought spread from heart to heart and gained power through united prayer. So strong flowed the tide that at our Conference that year a Commission was appointed to study the field. Four men spent four months in a real, serious study of our unoccupied ground, and wrote a comprehensive report of that study. But they were not ready to make any recommendations, though their hearts burned within them because of the hundreds of villages they had seen, all without a word of the Christ. So their report went to our Home committee without a single recommendation. In the meantime another Society, the Christian Women's Board of Missions, had united with the F.C.M.S., nearly doubling our resources in men and money.

Then came our 1917 Conference. Entirely unknown to each other, three men had each prepared a paper, proposing a magnificent advance during the next few years. And all three papers were essentially alike. The things they proposed dazed the Conference for a time, but the writers had maps ready, and facts and figures to back up all their proposals, and the idea went to our heads like wine. The result was that the larger part of the Conference was spent in preparing a Ten Year's Program for Advance Work, which was sent at once to our Home committee, with an urgent request for an early reply. But the Spirit of God had been working in ways of which we little dreamed. Before our program had time to reach home a very insistent letter came from our Committee, asking that we proceed at once to prepare just such a program! Just recently their reply to our program has been received and they are now committed to the program of 45 new missionaries in the next five years. New stations have been asked for on the Juapa River at places deemed best for the evangelization of that region, and the Government assures us that we may count on their being granted at an early date. A station on the Ubangi River is also among the plans for the next few years.

No doubt our Kasai brethren can give us even more remarkable instances of God's dealings with Home committees.

As I close this paper, it seems to me that all other reasons, weighty though they may be, sink into insignificance beside the one great reason that it is God's will and God's hour. Calvary ought not longer to be an unknown word in so many villages; suffering has ruled so long that the dawning of the day of gladness should no longer be delayed; when all the crowns are cast at Jesus's feet the one from Africa's land ought not to fall behind in splendor.

And has not the time come when the motto of the Student Volunteer Movement may cease to be a mere rallying cry? Dare we not hope that in this very generation Congo may be evangelized? Is it too much to believe that some who gather here to-day shall not taste of death until the Gospel shall have been proclaimed in every village of forest and plain?

No doubt difficulties are in the way. And they are many. There will be those who will have no sympathy; the world, the flesh and the devil will resist, but if this call to a larger forward movement is the expression of the will of our Lord, "whose we are, and whom we serve" all so gladly, surely He will open our eyes to see the vision splendid, and assure our hearts that we are going on to victory. And if our forward going be in the power and with the impact of united prayer, we may well have the faith of the poet:

"On the far reef the breakers
Recoil, in shattered foam,
Yet still the sea behind them
Urges its forces home
Its chant of triumph surges
Through all the thunderous din—
The waves may break in failure
But the tide is sure to win!"

O mighty sea, thy message
In clinging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The waves may break in failure
But the tide is sure to win!"

It was voted that the four papers on the Complete Occupation of the Field be printed in full in the Report of the Conference; and also that they be published in pamphlet form.

In connection with the four papers Dr. Morrison read a letter from Rev. C. H. Patton, D.D., and an accompanying report of a Conference on Africa held in New York City, November 20--22, 1917. It was requested that the portion of this report which directly bore upon our Congo work be embodied in the Report of this Conference. It is herewith appended.

Findings of Conference on Africa. New York, Nov. 20--22, 1917.

"THE MOMENT OF OPPORTUNITY.

1. This Conference would impress upon the Christian world and especially upon the Protestant churches of America, the remarkable significance of the present moment in the history of African Missions and the responsibility resting upon the Christian church to provide *now* the resources of men and money, the strategy in the disposal of the Christian forces and the out-pouring of prayer that shall make it possible to use to the full the God-given opportunity to take Africa *now* for Christ; and the Conference points to the following facts as indicating the importance of immediate action:

(a.) The far-reaching psychological and spiritual effects of the war which is changing profoundly the mental horizon of every race and tribe in the African continent.

(b.) The political readjustments that must follow the war which will affect the destinies of Africa's peoples more profoundly than any political event since the Berlin Conference of 1883.

(c.) The Mohammedan menace, which threatens to become more serious as a religious propaganda as Mohammedan political power wanes.

(d.) The sudden impinging upon the native in many parts of the Continent of a European civilization before whose moral temptations and economic pressure he must go down to racial ruin unless that civilization be interpreted to him in terms of its highest sanctions which are found only in the religion of Jesus Christ.

ROMAN CATHOLIC PROPAGANDA.

While recognizing the fine devotion of the individual representatives of the Roman Catholic Church, we call the attention of the Protestant churches of America to the urgency of making certain, not by unchristian hostility to the Roman Church, but by a vigorous prosecution of their own spiritual task, that the Christianity of Africa shall be dominantly evangelical.

EVANGELISM.

The physical, geographical, ethnological and economic conditions of Africa make it pre-eminently a field where the largest emphasis should be placed on native evangelism. That the fullest advantage may be had of this profoundly important resource in the evangelization of Africa the Conference recommends:

1. That the duty and privilege of winning others to Christ be urged upon all converts.

2. That the greatest care be exercised in the selection of native evangelists and especially of the class of men upon whom are to rest the sacred responsibilities of the ordained native minister.

3. That in view of the supreme importance of the Bible as the central feature of such training, Bible teaching in lower and higher schools receive the special scientific, yet devout, study of African educators and this Conference commends to the Conferences in the three great areas of Bantu Africa, the Soudan, and Northern Africa, the suggestion that representative committees for those areas be formed to make a scientific study of the best methods of Bible instruction and to prepare Bible courses based on such study.

4. That in view of the low position of woman in pagan African society and of her important position in the African church, Mission Societies be urged to give earnest attention to the problems of uplifting womanhood in this connection to the possibilities in the use of trained Bible women.

5. The primitive stage of the African in social evolution, the necessity of providing an economic foundation for the religious life and character-building forces available in the training of the hand all emphasize the importance of industrial training for the African; and inasmuch as industrial training must be an integral part of religion, the Conference recommends that not only in primary and secondary schools, but in schools for the training of the native ministry provision be made for industrial training.

6. That with a view to kindling in other fields the evangelistic fervor which has wrought such pentecostal results in the Kameruns, the Nile Valley, Uganda, Nyassaland and the Lower Congo, a small book be prepared by competent representatives from these fields which shall be translated and circulated in the chief languages of Africa.

CO-OPERATION.

1. This Conference is convinced that for the stemming of the Mohammedan tide, the presentation of a truly evangelical Christianity to the African, the occupation of unoccupied territories, and rearing of an indigenous, self-supporting, self-controlling and self-propagating native church the fullest co-operation on the part of the several branches of the Church is essential.

2. The Conference recommends that the greatest efforts be made to secure that within the respective geographical or linguistic areas the training of the native ministry shall be carried on in union schools. The Conference believes that only so can the training institutions be adequately staffed and equipped to give the broad and deep training necessary.

LANGUAGES AND LITERATURE.

1. The Conference urges upon all African Missions the importance of the production of religious literature in the vernacular and of text-books in the government languages adopted to native needs.

2. That, whereas it appears that Mission Boards are in some instances making provision for missionary candidates or missionaries on furlough to study government languages in the several mother countries, the Conference commends this practice to all the societies having work in such colonial African possessions and suggests that provision be made for such study on a co-operative basis.

MEDICAL.

1. In view of the great need for and effectiveness of medical missionary work among both Mohammedan and animistic Africans, we are of the opinion that the medical force and equipment should be greatly increased and especially utilized in stemming the Mohammedan drive.

2. In view of the unfavorable health conditions prevailing in many sections of equatorial Africa, we would recommend the suggestions made in Dr. Mabie's paper, especially that regarding the examination of missionaries soon after their return from the field and of a general medical supervision during the furlough period. Also that they acquaint their candidates with such facts as were brought out in the paper in so far as they apply to their various districts.

3. We would also recommend that the Rockefeller Foundation be approached in an endeavor to secure its co-operation in combating sleeping sickness and hookworm in Central Africa.

MESSAGE TO MISSIONARIES.

That this Conference express to the missionaries in Africa through their several Boards and Societies its personal loving interest in each individual worker and his task; its cordial sympathy in any special problems that may be pressing upon them owing to the war, or to the other special conditions affecting Africa at this time which have been engaging the attention of the Conference, and its strong faith in God and in His Church which leads the Conference to feel confident in encouraging the missionaries to believe that the present strategic opportunity for saving Africa will not be lost, in which connection the Conference has recommended a large increase in the missionary force at the earliest possible date, and finally the joy we share with them in the marvellous evidences in many parts of the continent that the Kingdom of Christ is especially coming in Africa.

That these greetings be sent especially to the Conference soon to be held in the Congo and to the General Missionary Conference of South Africa."

II. THE NATIVE CHURCH AT WORK.

I. Principles and Methods of Organization.

Paper by Dr. W. M. Morrison.

It would be useless for me to dwell on the importance of this theme, for as we all know a large part of the success or failure of our task in Congo-land, as well as elsewhere, depends upon the efficiency of the organization of our Christian forces. God is a God of order and system and not of confusion, and this is just as true in the spiritual realm as in the material. It goes without saying that we all have some system of organization for our work, but perhaps none of us can claim to have reached the last word of efficiency in this matter.

We are met at the outset with some peculiar difficulties in adopting as well as in personally carrying on a definite system. Missionaries unfortunately are constantly changing, and with them the methods to a certain extent. The same may be said of the teachers and evangelists and even of the private members of the native Church. Also, the native mind is, as no doubt we have all found out to our sorrow, singularly defective in the idea of organization, method and system, with a constant tendency—a tendency, however, not confined alone to our native Christians—to allow church work and church life to fall down. It is a race that imitates rather than originates, which prefers ruts and routine to newer paths that might lead to higher and better planes of service and efficiency.

But the recognition of these difficulties should cause us to set our faces all the more sternly toward overcoming them. While place should always be left for the exercise of individuality both in the missionaries and in the native Christians, under the guidance of the Holy Spirit, yet some general system of organization, governed by existing conditions, should be worked out and all required as far as possible to conform to it. Those qualities which are strong in the native mind should be still further strengthened and be made to overcome the weaknesses. In this way their remarkable devotion to a person whom they regard as a superior may be converted into an intense loyalty to Christ and the Church; their love of rut and routine may be made of use not only in conserving a system of organization when once effected, but also in maintaining fidelity and constancy in Christian life and doctrine; and may we not hope that by the working of the Spirit the tendency to imitate rather than originate may be in some Divine way turned into an independence of thought which will at the same time be an imitation of the mind of Christ.

I note further that this organization of the Church must from the nature of the case be a gradual process, developing with the growth of the Church in numbers and spiritual power, ever adapting itself to changing conditions. In any case, we should never lose sight of the process. It should definitely begin the moment the first convert has taken his stand for Christ. Then and there you have the nucleus of the future Church, whether that Church be regarded as a local organization, or as an integral part of the work of the individual Mission Society, or as a part of that larger one-ness of our common brotherhood in Christ.

Upon us missionaries is laid the solemn responsibility of founding, directing, and developing the infant Church in the Congo. May we not forget that we are building for all future generations, and the very imitativeness of the race should make us all the more cautious as to how we build! Again, it is self-evident that in the process of organization of the Church there are two thoughts which should be paramount, and should run parallel with each other. One is the internal or spiritual, looking to the growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ;" the other is the external or propagandistic, looking to the fulfilment of the Great Commission, "Go ye into all the world and preach the gospel to every creature." The one will furnish the fire and the power, the other will furnish the means by which the fire and the power are to touch and transform other men. The one will fill the native Christian with a holy "faith, hope, and love, these three," and the other will show him how to realize the accomplishment of this task in that part of "all the world" which has fallen to him. The internal holiness and consecration is all important, but the tendency of these alone, like faith without works, is toward the monastery and the religious recluse and perhaps even the Pharisee, while organization without the holiness leads to cold formalism—a splendid machine perhaps, but without power to thresh out the grain. If, therefore, we can only keep these two thoughts uppermost and moving *pari passu* in all our Church work and life, we shall much sooner see the consummation of our appointed task.

I venture also to lay it down as another fundamental principle that we should begin at the earliest possible moment, consistent with spiritual attainments and power, to lay on the infant Church the responsibility which naturally grows out of an active participation in Christian experience and activity, and along with this ever-increasing responsibility there should grow a corresponding increase in power and authority. This principle makes for the quicker development of the native Church and individual character, it will the sooner set missionaries loose to go into the regions still further beyond, and it will make our native brethren more keenly conscious of the fact that upon them must ultimately devolve the responsibility for the evangelization of their race. I must say that I very much fear that we as missionaries and leaders have failed just here. We have assumed that the native Christians are too ignorant and too weak to be trusted with much authority and responsibility. The result is that we have

kept them in swaddling clothes, retarding their development and at the same time losing for the cause of Christ the service which they could have rendered sometimes perhaps much better than we ourselves. And we have also limited the transforming and energizing power of the Holy Spirit, for He no doubt wants to do through them greater works than we have ever done or even imagined. Now I would not for an instant be understood as arguing for the giving of this power and responsibility too early or too promiscuously, for here have sometimes followed sad results, but the contention is that it is better to make some mistakes than to lose the larger benefits which I have mentioned above. In other words, it is better to have failed in some points than never to have tried. Our constant ideal, then, should be to give to the native Church gradually, but just as soon as possible, all the functions and authority and responsibility of a complete church organization. For this we find such abundant authority in the New Testament that I shall not take time to make quotations.

I shall note in the next place the form of organization. This brings us to the core of the question. Knowing that we are all after something practical rather than merely theoretical, I have decided to outline here some of the more important features in the organization of the Church in the Mission with which I am connected, simply because I know this better, because I am painfully aware of many of its defects, and also because I am thankful to say, under this system, with God's blessing, some little degree of success has been obtained.

Occupying as we do an isolated part of the Congo, we have unfortunately come very little into contact with older Missions, and hence have not had the advantage of their counsel and help.

We are met at the threshold of this discussion with the widely different forms of Church government and organization represented by our various societies and Churches in the lands from which we have come. It is also a remarkable fact that if we attempt to find in the Bible specific directions prepared for us, we can trace only the faintest outlines, for the Spirit of God has in this matter wisely left the question very much to conditions of the age, the race, the temperament, and the environment, knowing that the Spirit would surely guide into His will all who earnestly sought His presence. Consequently we are not surprised to find in the Bible some grounds for all the more common and prevailing forms of Church government from binding Prelacy to loose Independency. This leads us to observe at the very beginning, that in laying the foundation of the Church here in the Congo, we should not insist on making simple replicas of our respective Churches in America or Europe. The Spirit of God, as we have seen, gives us a wide range at this point, and it should be our prayerful aim to seek to know the best methods for the government and the work of the Church in the Congo rather than blindly follow what we may think to be the best methods in Great Britain, or in Belgium, or in Scandinavia, or in America.

I shall not attempt to go into the details of the process of our Church organization, for it is only yet a process. It will doubtless not be the same in detail a year hence—at least we hope it will not.

Certain men have been chosen by the Church members themselves as elders and deacons. These men at present, for the most part, live at or near the Mission Stations, so that they can be the better trained. They have been formally ordained and set apart for this work. Naturally they are the most intelligent and consecrated of our people. The elders have charge, under the general supervision of one or two missionaries, of the whole spiritual welfare of the Church as well as its evangelistic efforts. They have power to comfort, to counsel, to warn, to admonish, to discipline, and to restore to fellowship those temporarily cut off. They are also charged with the superintendence of instruction given to catechumens, and they are now largely responsible for the examination of those seeking Church membership. We find that they are generally more exacting and are better acquainted with the facts than are the missionaries. These elders, sitting as a body, arrange many questions and disputes arising between members. They also superintend the practical work of the younger teachers and evangelists while under training at the central stations. They also visit at intervals the out-stations, not only for the sake of correcting many troubles and abuses, but also for the sake of encouraging and helping in every way possible the local evangelists, and teachers, and Church members.

We find that the Church members are coming to form a growing respect and confidence in these men, and they themselves are growing in grace and are feeling a deeper sense of the responsibility laid upon them. They are in session at certain hours each day for the consideration of any questions that may be brought before them and once a week they meet with two or three missionaries for the sake of reviewing the more important matters. Not only have we as missionaries rarely to change their decisions, but we find that these men, by their closer contact with and keener insight into native character, get much nearer to the heart of many questions than we as foreigners can ever expect to do.

The deacons, as we call them, have charge of the more material side of the work. They superintend the collections, take charge of the funds, and under the general superintendence of a missionary, distribute these funds wherever needed. Naturally they have special charge of the sick and the poor. Now that the Church as a whole is coming to understand the functions of the elder and deacon, as above outlined, we propose appointing in each village where there is a group of Christians, what we propose to call "Pupil-elders" and "Pupil-deacons," with the idea that those who prove faithful will afterwards be elected by the local native Church to the full functions of these respective offices. Thus each local church, with its teacher or evangelist, will have its own governing body, but as we shall see later, this will have its limitations.

Next may be mentioned the evangelists. These are selected in the first place from the more promising of the village teachers, and are given special training at the Mission Stations. They are sent for a three years' course at the Bible Training School at Luebo, where they are given practical as well as theoretical knowledge in the usual forms of Christian life and service, manual work being by no means neglected. After graduation they are sent, first on probation, wherever the elders may decide, in order to teach in village day-schools, to shepherd the local flocks, to bring in the unsaved, and generally to superintend the work in the respective vicinities to which they have been assigned. It is interesting to note two things with reference to these evangelists. First of all each one is sent, not to a village, but to a vicinity or section. At the beginning of the work there, he may naturally give the greater part of his time to the village where he makes his home, but as soon as likely men are sufficiently trained these are sent out to the neighboring villages as teachers, with the evangelist having general superintendence of the whole. The second point is that at present while these teachers, who constitute a very large percentage of our entire force of native workers, receive no remuneration from Mission funds, being supported entirely by the villages in which they work or from which they have gone out, yet the regular evangelists receive remuneration from the Mission.

This raises the important question of self-support. We yield the palm to no one in our earnest contention that this is the ideal to be aimed at, and we must confess that in most parts of our field we have not yet anything like reached this goal, but we have felt for the present there are one or two very strong reasons why we are justified in supporting these special workers from Mission funds. First of all, you will notice that they are not assigned to any village, but act as general under-shepherds in the sections to which they are assigned, often in regions where there are very few professing Christians. Also, these men are under the direction of the missionaries and elders, and are liable to be changed from one place to another on a day's notice as necessity demands. Again, we have felt that the supreme need of the hour in this region at any rate, is propaganda, PROPAGANDA, PROPAGANDA.

The field is white unto the harvest, the population of the region assigned to our Mission is enormous, the enemy in various forms is straining every nerve, the general unrest and break-up of native communities and customs—I say all these things seem to point to the fact that haste is demanded. At the same time the development of self-support is not being neglected, and we are finding, especially at Lusambo, an encouraging response. The grace of giving is a virtue which we find grows and develops along with the other Christian graces, and perhaps should not be pushed too rapidly at the beginning.

At any rate we have found this system of managing our evangelistic force to be very effective in reaching our widely scattered work. Moreover, we endeavor to have each one of these evangelistic centers a sort of replica of what is found on each mission station—schools both for local and boarding

pupils entirely at native expense, catechumen classes, women's and childrens work, regular reports from teachers in adjacent villages, etc.

In addition to the evangelists who are assigned to sections or groups of villages, these are what we call Superintendents, who in turn have charge of a group of evangelists with their respective sections. These men live at some point in the region assigned to them, and travel almost constantly from section to section, overlooking and aiding and instructing evangelists and teachers, keeping them in touch with the missionaries and elders at the Mission Stations.

Also, we have recently set apart and ordained several of our very best men as ministers or pastors, who in consultation with an elder and a local evangelist, can constitute a court capable of performing every function now done by the missionary, including baptizing, disciplining, administering the Lord's Supper, and arranging all Church questions. These men can be sent into inaccessible and unfrequented places where a missionary seldom or never goes, and as they are now becoming so widely respected, they are more and more taking the place of missionaries in itinerating work. This does not mean that we are neglecting missionary itineration, but we are doing all that is possible to encourage the people to look more and more to their own spiritual leaders.

Moreover, all the local evangelists and teachers and elders and Bible students, etc., at each Mission Station, choose annually a President and a Secretary, and have semi-weekly meetings, conducted somewhat on Christian Endeavor lines. This group, under general supervision of the elders and the missionary at the head of the Bible Training School, has charge of all local station evangelistic work, and to it are presented and discussed the many problems naturally arising in the work, thus giving a fine clinic for the students, especially at a center like Luebo with its upwards of 20,000 people. The President of this local group is elected annually, and is regarded as the official head of all evangelists attached to the Station, whether local, or at out-stations. All communications from the latter are sent to him first; he attends to all matters of pay, and in consultation with the Secretary manages all minor questions of routine. This leaves only larger and more important questions to be referred to the elders. It thus comes about that only a very few matters of the greatest importance trickle through to the missionaries.

The elders, as I mentioned above, have almost daily meetings for the arrangement of various questions that come before them, but in addition to this a weekly meeting is held which is attended by two or three missionaries who simply sit in an advisory capacity. May I say that we regard this matter of trusting the native elders and other Church officers of supreme importance. Thus far our confidence has not only not been betrayed, but we find that, having the Spirit of God in them, they can often come nearer to the heart of things than can we missionaries. Our policy is to uphold their hands, and it is very rare that we have occasion to give advice contrary

to action which they have taken. This all teaches the whole Church the principle of obedience to constituted authority as contained in the Scriptures, whether that authority reside in the missionary or in the native church officer.

At each Mission Station are gathered annually, and sometimes oftener, all the evangelists and teachers, together with some of the chiefs and prominent men who are believers, for a Conference of several days, where problems are discussed, mistakes corrected, and a renewed inspiration given. So far as we can see now, there remains only one more step to take, and that is the calling of an annual meeting of all the pastors and elders from their widely scattered sections of the entire field which the Mission is at present occupying, the constituting of these into a court for the consideration of the larger questions affecting the entire field, thus bringing about a unity of action and harmony of purpose in all the parts.

I find the time forbids to go more into the details of the organization such as the dividing of village Christians into groups with one of their number over them to keep track of church attendance, of giving of substance, of the sick, and the poor, of the fallen, of the unbelievers, with all to be reported at intervals to the evangelist in charge. Mention can only be made of the various organizations for women and children, boys and girls, which we regard as of no small importance. But these details easily adjust themselves according to conditions and circumstances.

In conclusion, may I repeat only what has been said above,—that if any small degree of success has attended our efforts under the Spirit's blessing, we must attribute it to three main facts. First, we have tried to put into operation an organization, yet far from complete, which we hope is at once Biblical and suited to a certain extent to the conditions here, thus furnishing a machine for doing the work. Second, we have tried, though with many short-comings to teach the supreme truths of Christianity in such a way as to furnish for this machine, the Divine power without which it would be a hopeless and helpless mass of mere forms. Third, we have as missionaries, tried to trust as far as we thought wise, the native Christians, and have imposed on them as fast as we dared, the duties as well as the responsibilities of the infant native Church.

Discussion: Rev. C. Palmkvist opened the discussion by calling attention to the organization of the early Church. The first officers mentioned in that Church are the seven deacons. Later elders, evangelists and bishops are mentioned. The first essential to the native church is the Holy Spirit, Who should be the Governor and Director of all the activities of the church. It is not be a European or American church but a church that is

truly suited to the needs of the Congolese. In Congo there ought to be one native Christian church, and it is of utmost importance that we give to this native church such an organization that she can, in time, dispense with the missionary. This is the time to give to the Congo church such an organization since she has already passed the first stage, or infant period of her life, into that of adolescence.

Mr. McDiarmid: What is the method in the Luebo Church regarding the natives handling the contributions collected on the field?

Dr. Morrison: The deacons collect the funds which are disbursed by a council of elders and deacons, the missionary giving general supervision and examining the books whenever he so desires.

Mr. Beale: When is the best time to begin organization?

Dr. Morrison: As soon as the first convert is made. That is to say, the missionary should have plans in mind at that time for the organization of a church. Give to the native church authority as soon as possible.

Mr. Hensey stated that at Bolenge they have a district evangelist for each chefferie. These are the conserving factors, the shepherds of the chefferies in which they are placed. These native overseers relieve the missionary of much responsibility, and of many of the palavers which would otherwise fall to his lot.

To a question regarding the difference between deacons and elders Dr. Morrison stated that the deacons attend to the business matters of the church and the elders to the spiritual. Those elders are paid who give all of their time to church work.

Mr. Bedinger said that at Lusambo the native elder or pastor has the authority to baptize, to conduct the communion service, or to administer discipline when necessary.

Mr. Stonelake said that at Bolobo they are not able to put implicit confidence in the native christians as at Luebo. In regard to receiving people into the church we have confidence in the deacons finding out the moral status of the candidates for baptism, but as to their examination of these, regarding their Christian experience, knowledge of the Scriptures, and of God, we find them not always so reliable.

Mr. Bond said that the condition at Lolanga was rather discouraging, for they had money but no teachers. The men can earn from 15—20 francs a month and will not go out for five francs.

Mr. Bedinger told of a man at Lusambo who gave up a position in which he received thirty francs a month in order to preach the Gospel, receiving only three francs a month. The average salary of the evangelists in this region is four francs a month and yet there is no trouble whatsoever in getting teachers.

Mr. Crist said that in their Mission the voluntary workers expect finally to receive payment, which consists of merely enough to live on.

Dr. Morrison pointed out that it was the rule of the Luebo church not to baptize a man until he had started a field or plantation. A man must work with his own hands. In a recent trip in the Luebo district 250 inquirers were refused baptism because they had not prepared fields.

II. The Selection, Training and Equipment of native Evangelists.

Paper by Rev. W. Millman.

In the work of Evangelisation of the world one of the most important problems to be solved concerns the part to be taken by the converts, and it is in connection with this problem that we are all obliged, sooner or later, to consider the qualifications to be expected from and the training to be imparted to the native evangelists.

In the ordinary walks of life selection of a man for any particular work generally depends upon the qualifications he already possesses. But on the Mission field we issue our appeals for workers, conscious all the time that there have been few or no opportunities for them to acquire any special qualifications. We must generally begin with men of few qualifications. Indeed it sometimes happens that a convert's chief qualification is his willingness to offer for the work. A voluntary offer is no mean recommendation if it comes from a man who could serve elsewhere and thereby gain as many francs as the Church can offer him.

Whenever I have to appoint an evangelist, I find that a recognized minimum standard is a very useful thing. My standard is somewhat as follows:

1. Is the man a sincere Christian? i.e. Is there any evidence that he is trying to bring his nature into subjection to the Law of Christ?
2. Is the man an evangelist at heart? i.e. has he won any of his relations or neighbours for Christ?
3. What motive is moving him to take up this work?
4. Does he read the Scriptures intelligently, can he draw help from them.
5. Is he a man of private prayer? How do his public prayers impress you?
6. Is his manner towards others considerate? Is there any overbearing or other fault in his general behaviour that a course of training would accentuate instead of eradicate.
7. Is he married? If so would his wife be a help or a hindrance? If unmarried can he be trusted to conduct himself as a Christian?

TRAINING.

The training to be given to native evangelists will depend upon two things:—

1. The qualifications which decided his selection, and.

2. The acquirements deemed necessary for a full-fledged evangelist.

- The method of bridging the gap between these two conditions may be
- (a) Haphazard or leaving the evangelist to improve himself as best he can.
 - (b.) Student-pastor fashion, or taking the evangelists from their village work from time to time and giving them a period of instruction, and then sending them back to work again.
 - (c). Student fashion simply, or segregating the evangelists for one lengthened period and complete course of instruction.

For the training of these commencers of village schools and village Bethels I think there can be nothing so effective as the student-pastor, or pupil-teacher method by which men are trained while they teach, built up themselves while they are building up their schools and worshipping communities, provided with needful recreation by periodical change of occupation and surroundings, making them feel as responsible for their own growth as for that of the people in their charge and ensuring for them, at more or less regular intervals, close and friendly contact with their missionaries and with other native evangelists.

In pursuance of this method the evangelists may if too numerous for one class, be divided into two or more groups and one class at a time called up for instruction at the central school or institute. Every class will be called up in turn; each will receive full attention and training suited to its need and ability; the term will end before the students become wearied or homesick, and the work will not require more than one man over and above the ordinary staff say of two or three men to a station.

It is my earnest conviction that *every society should establish a training school in each of its language areas* leaving comity in this matter until a later stage.

It is better I think that the training of the evangelists should be carried on by the missionaries who are familiar with the work they do in the villages and who know well the people under their care. I feel so sure that before long the need of the training centre in each language area will be patent to every missionary that I would suggest that the Conference should record its opinion upon the matter for the guidance and forewarning of our Home Committees.

The routine work will proceed by classes which should not be long in duration. I find from half to three quarters of an hour the limit of useful work on one line. The curriculum must be arranged so as to play off one kind of mental strain against another. It is good to make a place in the time-table for a general knowledge class at least once a week. They have to be fitted for their task of applying the blessings of the Gospel to the human needs around them when they themselves are but children in the Christian life, and must still have much of their spiritual food prepared for them. We have to do our best to open up the whole Gospel to these men and we must press into our service apostles, prophets, historians, and modern science if we can, and every other means at our disposal.

The study of history, for example, is good for cultivating the memory. There is enough history in the Bible, and its value is increased tenfold if it is used to show how the present is rooted in the past, and the future in the present by some such study as the history of sacrifice, the results of polygamy, or the Divine discipline of nations.

Again geography opens the mind to the fact that there are many other peoples, cities, manners and labours upon the earth, and the journeyings of the Israelites, of the Apostle Paul and of Christ can all be made to serve for the breaking down of tribal conceit. Arithmetic too has a very important place in the training of the reasoning powers. It tends to produce an exact mind, to weaken the tendency to take things on trust and stimulates the desire to prove things. It also promotes an orderly manner of thinking with a right perception of the relation between antecedent and consequent, which is a very necessary part of an evangelist's training, if one may judge from the native addresses one sometimes hears from beginners.

A little elementary science will help him on the way. It can be made to show him that providence is not fickle and uncertain but that all life around him is ordered and in God's hands.

A microscope which shows that there is much more in a drop of water than the unaided eye can see, teaches a very valuable lesson, for nothing is so lacking among our native preachers as the spiritual insight that finds new treasures in every line of the Bible. To some of them nothing less than the whole story from Adam to the second advent is big enough to be seen.

I have found the committing to memory of selected psalms and a few other choice portions of the Scriptures a great help to natives providing them with acceptable forms of supplication and reverent devotional ideas.

Besides classes, use can be made of conferences, say one at the close of each session upon the practical part of their work. The evangelists will learn much from one another and from the missionaries present, and the missionaries may learn something too.

At Yakusu we include elementary hygiene in relation to native life, singing from tonic-sol-fa, physical exercises and French. When we had fewer men to be instructed and more time to do it in, we had also a course of manual instruction, but in spite of its many advantages, mental, moral and physical, we have had to forego it. When you have over two hundred men to attend to in the course of the year you must confine your training to the barest essentials. There must be a lot of time when the evangelists lack occupation unless they have some hobby or industrial ability. We should encourage them to talk to us about the way they fill their spare time and if we can train them to do something that obviates for them the necessity of leaving their villages to join in trading or hunting expeditions so much the better.

An important item in the training course is private study. Few natives can study for themselves. They will copy lecture notes from the blackboard as long as one will allow them, they will often even learn them by heart, but not really study.

Interspersed among the lectures should be arranged half hours for private study, when the tutor remains in the room, marking papers perhaps, or preparing for lectures to come. Silence should be the rule. If a subject for an essay is set one half hour should be given to preparing for it. If the subject is, say "The Sabbath", or "Church Government" the students should be given a start and set to find out all the scripture passages they can relating to the matter, and have them ready for the day of the essay. Last but not least come the addresses to the children in the day-school at the Mission station, a whiteman being present but not the other students, the preaching trips in company with other students and a missionary who makes notes for subsequent reference and criticism when back again at the station.

AND WHAT ABOUT THE EXPENSE?

We find on our station that it takes a shilling a week per man, at least, to provide sufficient food.

The material used in the classes, together with the cleaning, lighting, disinfecting etc. of the rooms and including the various transport charges on all imported materials costs on an average quite another shilling per week per man; during these war days it costs a little more than that.

Training the men necessitates some provision being made for their wives. If suitable housing accommodation can be provided they should be encouraged to accompany their husbands when they attend the institution. For a good many reasons it is not easy to arrange beforehand for their training in any set fashion, in a paper like this, but the establishment of helpful relations with the white women of the station is invaluable to these women who are endeavouring to back up a man whose life is spent for others and at the same time bring up his children as members of a Christian family amidst very unfavourable circumstances.

The third division of this subject is.

EQUIPMENT.

It is not quite distinct from the other divisions of selection and training, in which we have aimed at producing a man equipped thoroughly unto all good works. There remains but to consider what materials are requisite for the successful pursuit of his calling. With regard to his day-school, it cannot be expected that he should be provided with all the material helps used in the Station school, but a spirit of inventiveness should be encouraged by which modes of using the things he has at hand may be discovered and made to serve his purpose. For instance he can teach concrete arithmetic by means of the bundles of small sticks commonly used in village calculations. By their means he can visibly work out say a simple addition table. When the table is committed to memory he can proceed to mental arithmetic, after which he can teach the symbols by scratching on the ground and so proceed to abstract arithmetic. Or he can use small shingle boards whitewashed repeatedly and written upon with charcoal.

I have seen the alphabet laid out in pebbles outside a village school house, and I have also seen the vowels formed from bent cane hung up before a class of infants who had similar pieces of cane with which to imitate the forms of the letters. Occasionally some of the best work is done by men with little or no material equipment, but it is exceptional. It makes for efficiency to supply him with a few things. He will need a school register of course, a table, a small blackboard which can be made from old packing cases, such alphabet cards and other reading cards and primers as the Society can afford to let him have gratis or at reduced rates. Sometimes friends at home can be persuaded to buy a hand-bell for the native school they are interested in, and so friction about the too liberal use of the town drum can be avoided.

In connection with the Church work the evangelist should be supplied with a note book to serve as a rough diary to be handed in for inspection at each visit of the white missionary. He should also keep a record of the Church members and enquirers in his district and a register of the names of those attending special classes. Pictures are of immense value. For the Sunday School lesson pictures in sets we have had great reason to be thankful, but I think a little comity in this matter would be a great benefit, for some sets are not to be compared with others in serviceableness. Twenty pictures illustrating scenes of Old Testament narratives and thirty two of New Testament narratives chosen from the numerous pictures now on sale would provide one a week for a year.

Discussion: In opening the discussion, Rev. C. L. Crane, who has charge of the Luebo Bible Training School, said that he would put training before the selection of evangelists. No evangelist is sent out from Luebo until he has first had a course of special instruction. In the selection of an evangelist his physical condition should be considered as a large factor. We try to select only married men, but in the event of sending out single men we send them out two by two. In his training three things must be considered:

1. The purpose he has to fill. He is a teacher as well as a preacher, therefore must be trained along normal lines in connection with his study of the Bible.
2. The sphere he has to fill. Whether he is to become a pastor, superintendent of a district, or a teacher in such a school as the Bible school at Luebo.
3. The circumstances under which he enters the

Training School; whether he is to take the regular or a special course.

The school should be central enabling the pupils to do clinical work. Around Luebo there are forty villages affording an opportunity to these men to do practical work. We should make spirituality and acquaintance with the Scriptures of primary importance. It is necessary to teach the outlines of Church history because of the propaganda of those inimical to our work. We instruct in the erection of sanitary homes for our evangelists, for which we have a standard pattern, and also in the building of chapels. The attendance of the evangelists' wives is made compulsory at Luebo.

Mr. Palmkvist said that in their school at Kinkenge pupils are taken from the highest class of the day school to be help-teachers. If they do well they are sent to the training school, which is called the seminary, for one year. After passing his examination he must teach for a year and if he does good work he is allowed to enter the seminary for the second year course. He again teaches for a year and if he stands the test, he enters the training school for the final year of the course. He then becomes a fully qualified teacher. The salaries paid are as follows:—help-teachers 4—7 francs a month; after the first year's examination 11 francs; after the second year 13 francs; after the third 15 francs, with an addition of one franc and a half per month when they have completed five years of service.

Mr. Stonelake suggested that we combine as a Conference and buy Scripture pictures to be used in the schools.

The information was given that the gospels printed in any of the European languages could be procured free of charge from the Scripture Gift Mission, Strand, London,

England; also picture charts and small cards from the World's Surplus Sunday School Supply Association, New York City, U.S.A.

SHEPHERDING THE FLOCK.

From a paper by Rev. C. H. Harvey.

What a beautiful figure underlies this title! A shepherd, an eastern shepherd, leading forth his own sheep from the fold where they have been in safety during the long night. Calling them each by their name he conducts them to the green pastures; causes them to lie down to rest at noon beside the waters of quietness; deals with cases of trouble or distress in the spirit of true sympathy; unwilling to chastise or discipline, but loving too truly to withhold the rod when the need calls for it; carefully tending the weak and sickly of the flock until full restoration takes place; gently, oh so gently! leading those who are with young; keeping the lambs nearest of all to Himself.

The sheep which Jesus had when on earth belonged to the Jewish fold, for it was to the "lost sheep of the House of Israel" that He came; and to whom His disciples were sent at the first. But our Lord did not lose sight of His other lost ones. Speaking of them He said: "them also I must bring." That indeed is the great task which He now has in hand. He plans and works for the glorious time yet to come when there shall be one flock, one fold and one Shepherd. Lord hasten that glorious time!

The work of shepherding the flock is two fold, viz:—Ministering to the needs of the sheep as regards leading, feeding, guarding etc., and seeking the lost and wandering until they are found and restored.

I foresee that I shall not have time to deal with both of these divisions of the subject; I propose therefore to take up the second part only, and thus I shall follow the example of the Good Shepherd Himself, who left the ninety and nine that safely lay in the shelter of the fold, that He might seek the one that was lost.

"For none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Ere He found the sheep that was lost."

It has been stated that there are no less than 70 million souls in Africa quite unreached, and for whom up to the present, no efforts are being put

forth for their salvation. Some 20 millions of these, it is claimed, are to be found in this Belgian Colony in which our Societies are operating. Now regarding these, I claim that they are within the sphere of our responsibility, either to mission them ourselves, or to make known the need that others may realize it and undertake the work. Or at the very least, (and indeed in any case) to "pray the Lord of the Harvest to thrust forth laborers" into this part of His harvest field.

Let me then raise the question distinctly and definitely,—Are we who are providentially in this Congo field really doing all we can to help to bring in these "other sheep" of the Good Shepherd whose need is so great?

Are we guiding the native churches in the direction of sympathy and prayer for the tribes and peoples still unevangelized, and encouraging them to make serious self-sacrificing effort on their behalf? Probably nothing would be so likely to save native Christians from "looking each man on his own things" exclusively as to get the churches to undertake and maintain (to the extent of real self-sacrifice) some effort outside the ordinary sphere of their obligations, which would correspond to foreign mission work. I am aware that this is being done already in certain districts, but I fear that such cases, as yet, are not very numerous.

Would we enjoy special fellowship with the Master? Would we realize His special presence? Would we raise our mission work into the region of His own ideals? All this we may have if we will but seek Him, as missions or as churches, or as individuals, "by the footsteps of the flock" of His other sheep, concerning whom He still says, "Them also I must bring." His heart is there, and there we shall be sure to find Him. And there too is to be sought and found the beginning of that great, rich, over-mastering spiritual revival, which many of us have watched and waited for so long.

And thus too our "Shepherding the Flock" will include all His sheep, leaving none for which He may regard us as responsible, unsought, and uncared for.

Discussion: Dr. Morrison said: Around this theme is the greatest burden I have. I feel utterly helpless over these 17,000 sheep that have to be fed and guided. Bear us up in prayer that we may be more efficiently guided in this sacred task.

Mr. Wood: The flock is composed of the christians. What are we to give the young christians to do that they may develop? What about questionable practices on the border line between heathen and Christian customs? How shall we deal with those who have been disciplined by the church?

Mr. Haigh: When a person who has been excluded or otherwise disciplined repents, is he to be received at once, and if not, how are we to be guided as to the time that should elapse?

Mr. McDiarmid: We do not have a set time but we watch their lives and permit them to return to fellowship when they show they are really in earnest.

Mr. Bond: Each case should be decided on its own merits. We should not forbid disciplined christians teaching since it may do more harm than good.

Mr. Stonelake: I fear we have been too severe in our disciplining in the past. We must remember that the christians are merely children. Some of our christians are disciplined and never do return to the church. At Bolobo, for certain offences, we say the disciplined ones must stay out of the church for one year, and during that time some do those things which are evil, but towards the end of the disciplinary period they shake themselves up and seem to become anxious about their spiritual lives. Young christians are required to come regularly to the inquirers' meeting but there was nothing latterly for them after entering the church except the regular meetings. At Bolobo we now have a class for young church members, teaching them the art of open-air preaching.

Dr. Morrison: The best way to teach inquirers is by the question and answer method. The teaching must have system and order. Practical questions, such as marriage, should be discussed.

The general opinion expressed was that when disciplined there should be no definite time limit set but that each case be decided separately; that in some cases where acknowledgement of repentance was made by the native we might want to wait so as to see the fruits of repentance, but that in most instances where full public

confession of repentance was made, restitution to fellowship should follow as soon as possible.

Mr. Wood: I beg that this question "Shepherding the Flock" be fully discussed in the Congo Mission News.

III. CIVIL LAW AND SOCIAL UPLIFT.

I. Slavery.

Rev. A. F. Hensey led in the discussion of this subject by stating: The present position of slavery is essentially a social question. The slave trade is rigidly prohibited in Congo Belge, but domestic slavery is tolerated. There are a few laws regarding slavery. To seize persons for the purpose of selling them is punished by a fine of from 50 to 2000 francs or from one to five years imprisonment, or both. That, for one regularly engaged in slave trading, is from 2000 to 5000 francs, 5 to 10 years imprisonment, or both. Slave trading, as such, is unknown in Congo Belge, but is strongly suspected on the Portuguese border.

The law does not recognize domestic slavery, but it is tolerated. The difficulty we have to face is that, although it is forbidden to sell or buy a slave, inherit slaves, or to pass a slave in payment for a wife, yet it is not a crime to do so, since there is no penalty against such transactions.

Domestic slavery is interwoven with polygamy. Wives are seized as prizes of war, tributes to chiefs, or in payment of debts, but these wives are really slaves. The right to hold wives in this way is recognized in circular, No. 7878, sent out by the Governor-General.

When wives run away from their owners, the owners have no right to an idemnity but some officials demand that a small sum be paid them, which they call a present and not a payment.

The State officials say that all slaves may have their freedom but when this is granted no certificate is given by the State saying that they are free. Owing to fear of the State, few ask for this freedom.

In conclusion, we should urge the Government to grant slaves certificates of freedom, and make it a felony to buy or sell a slave; even for a man to sell himself, or to pass a slave for a wife. We should also spread the knowledge that all may be free.

Speaking of slavery, Mr. Crist said that he knew nothing of slavery in Congo Belge but that he knew it existed in Portuguese Congo. During a period of some months 100 slaves were taken from the French Congo to Kabinda in the Portuguese Congo. He notified the Portuguese officials but was told that he must see the officials of French Congo.

Mr. Stonelake: Two slaves were brought from the French Congo to Lukolela and were sold in the interior, one for 7100 rods and the other for 7000 rods. One of these women became sick but her former owners refused to pay back the money, saying that they would exchange a healthy woman for her. The matter was laid before the Administrateur at Bolobo, who sent the case to the judge, but nothing came of it.

Mr. Ceder proposed that the French Government be notified that slaves are brought from French Congo into Belgian and Portuguese territories.

Mr. Haigh: Slaves are passing constantly from the vicinity of our two stations to Portuguese Congo. Four or five slave boys who came to our station at Djoka Punda have been liberated.

Dr. Morrison: The way things are going now we shall have slave trade for ever. We must have the gradual, not sudden abolition of slavery, or else the whole social system will be upset. There should be a law that after five or ten years, all domestic slavery be finished. Slaves should have the privilege of redeeming themselves before that time, by the payment of a certain price. Children born after the law goes into effect should be free, and slaves ill-used should be automatically free, and a certificate of freedom granted to them.

Mr. Hensey: We must take into consideration the fact that the people do not ask for their freedom because they are made to return to the villages in which they were born. This they often do not wish to do.

2. "Polygamy, the Present Position and Suggested Remedies."

Paper by Rev. Kenred Smith.

The evils of polygamy as practised in Congo Belge, are notorious and patent. However much may be said in palliation or in support of some aspects of the subject as practised, say in China, in Congo at least, the institution is bad. Polygamy in Congo is usually but another way of spelling slavery. In Congo its practice must be considered at variance with the Christian law upon the subject of marriage, as it is abhorrent to our "instinctive feelings of natural morality."

The social status of the wives of polygamists, the lack of unity and family life, the scandals, intrigues, jealousies, degradation, the absence of conjugal affection and devotion, the hindrance to Christian and social progress, which is evidenced where the practice prevails, marks polygamy out as "one of the gross evils of heathen society," as an evil incubus upon the people, a concomitant of barbarism, anti-Christian, and contrary to the Divine mind and will.

The evils of polygamy as practised in Congo are recognized in the Colonial Charter, (Article 5.) which puts amongst the duties imposed upon the

Administration "the obligation to watch over the preservation of the native populations, and to favour the progressive abandonment of polygamy."

The members of the "Commission instituted for the Protection of the Natives" who met at Leopoldville in June 1911, express themselves as "profoundly convinced that the development of native society is bound up with the question of monogamous marriage, and that the progressive abandonment of polygamy will mark the stages of the moral and material advancement of the savage populations of Africa."

As proving the wide-spread recognition of the evils of polygamy as practised in Africa, it is a significant fact that in the evidence received by Commission II of the World Missionary Conference held at Edinburgh in 1910, every Mission in Africa which came under review, refuses admission to the Church in Africa to any man who is "actually living with more than one wife." And this in face of the fact that "the Christian law upon the subject may be said to be the greatest obstacle to the acceptance of our faith."

Taking for granted that there is unanimity amongst Congo missionaries as to the evils attending the institution of polygamy as practised in Congo, our duty surely is to combat the evil, and as wisely as we may, to take part in the struggle against this iniquitous social system, which degrades womanhood, hinders social progress, and retards true Christian liberty and purity.

The evil is however too deeply entrenched to be overcome at a blow. Its roots have penetrated so deeply down into the social life of the people that they are difficult to remove. However anxious we may be to hasten forward the purer ideal of marriage as enforced in Christian countries, or even strictly monogamous marriages, the struggle against polygamy in Congo will not be easy. Hoary customs and usages conflict with the purer monogamistic ideal. Powerful interests, long established ideas as to the status of women, are ranged against us. Wives, like slaves, are objects of worth in Congo. Wealth is usually reckoned by the number of wives and slaves a man possesses, and the power of the chief or the free man is often in accordance with his possessions in slaves and wives. To destroy these two institutions it is necessary, as has been said "to persuade those who profit and who ought to combat them, to accept a state of voluntary poverty."

Add to all this the fact that "the moral level of the peoples makes them incapable of actually comprehending the superiority of monogamy," and we begin to realize that the path of progress in this matter is strewn with difficulties.

We must remember however that any attempt at a brusque and sudden uprooting of the institution by radical measures may be fraught with grave perils. The sudden liberation of the wives of polygamists not only takes away their position in native society, but creates a class an easy prey to the dissolute and debased. A direct conflict with the natives in regard to their ancient usages and customs in this matter will engender uneasiness, possibly defiance and hostility. Seeing however that the moral and social progress

of the native races in Congo is indissolubly bound up with the uprooting of the institution it behoves us to go forward. A progressive policy of suppression and abandonment is probably preferable, in existing circumstances, to its abrupt and sudden termination. This at any rate is the view held both by the Administration and by the members of the Commission instituted for the protection of the natives.

What then are the means to be adopted in order to remove this incubus from the social life of the Congo peoples, the measures to be taken to uproot this upas tree spreading physical and moral death?

It will be helpful to consider the attitude of those in authority who are more or less responsible for the well being of the natives.

It is recognized that the Government is not only fully alive to the disastrous affects of the institution of polygamy as it bears upon the social life and moral improvement of the people, but that the administration is attempting definite positive progressive measures for its gradual and pacific overthrow.

One notes with satisfaction that in the Circular sent out by the Vice-Governor in 1914 a "wise distinction is made between the woman married in virtue of a contract of 'dot' concluded with the fiancé by the father of the young woman, or his legitimate substitute, and those acquired by way of purchase, exchange, abduction, war, in payment of debt, by tribute to the chief, etc." Also that recognition and absolute protection of the wife, obtained by "dot" is to be given.

It is also a matter for satisfaction that while for a time recognition is given to wives obtained by inheritance, the principle is admitted that the custom of transmitting wives by heritage is contrary to morality because it violates the fundamental rights of human beings, and it is definitely determined that this custom must disappear.

Again the non-recognition as wives of women obtained by purchase, exchange, war, in payment of debt, as tribute to chiefs, etc, etc, is a step in the right direction, while the fact that the Administration rigorously interdicts polygamy amongst soldiers, workmen of the State, new "chefferies," and expects all registered natives of the Colony to practice monogamy, is a forward policy with which we shall entirely agree.

There are other points, such as the temporary loan of the marriage "dot" by the Government to the monogamist husband in case of necessity; the undesirability of indiscriminately freeing women acquired by purchase, exchange, war, abduction etc, unless they are reasonably near a monogamous marriage.

Other deterrent measures may possibly be found along some such lines as the following:—

(a) The gradual displacement by Government of all "Medal" chiefs living in polygamous relations, and the recognition by Government of only those chiefs who practice monogamy.

(b) After a reasonable definite time limit has been fixed for the purpose of

repayment of money or its value to be possible for women obtained by purchase, or exchange, or abduction, or war, or in payment of debt, or as tribute to chiefs, etc. Such women to be free to return to their families or to contract monogamous marriages with husbands of their own choice.

(c) Perfect freedom to be given to women obtained by inheritance to return to their families, or to contract monogamous marriages with husbands of their own choice, without payment to the relatives or family of the deceased husband.

(d) No redress in courts of law for the possessor of any woman obtained by purchase, exchange, abduction, war, payment for debt, etc in any matter pertaining to such women.

(e) The punishment for those natives who having contracted a civil or religious monogamous marriage, afterwards enter into polygamous marriages.

(g) Direct instructions and counsels by Government Officials to the chiefs of villages and others in the matter of polygamy.

Other methods of combatting the evil may suggest themselves to the members of the Conference. In any case Missionaries will naturally teach persistently and perseveringly the highest moral and social conceptions, continually holding up to the natives the purer ideal of the Christian law of marriage, and so far as their influence extends they will naturally endeavour to persuade the natives to contract only monogamous marriages, and thus help to realize in the social life of the people the highest ideal of family life.

So far, in this paper no reference has been made to the problems connected with the baptism and admittance into Church membership of those polygamists who entered into polygamous relations before conversion.

At the present time, every Mission in Congo (so far as the writer is aware), as also the Church Missionary Society in Uganda, proclaims as a principle, that there can be no baptism for polygamists, and refuses admission to the Christian Church to any man who is actually living with more than one wife.

The abolition of polygamy will tend to the elevation and well-being and happiness of women in Congo, and we may well look forward to the day when the system will no longer be condoned or tolerated, not alone by Government, or Missionary Societies, but by the enlightened public opinion of the natives of Congo, whose ideals, we may hope, will change with the growing recognition of the claims of Christ, and the spread of the Kingdom of God.

(This paper was prepared by Mr. Smith for the Conference proposed for 1914. Some of the material, in the shape of appended reports and official circulars, and parts of the paper bearing on these, are omitted from the Report. Mr. Smith, being in England, did not have an opportunity to revise his paper as he might have wished to do.)

Discussion opened by Rev. Herbert Smith.

Polygamy is almost as old as the human family, so we are attacking a custom hoary with age. The base of this institution is founded on human passions and desires, and is shrouded in prejudice and the might of the strong over the weak. Its power is great and those who believe in it and practise it are very numerous.

Polygamy in Congo, according to the status of most of the inhabitants, is the normal state of existence. If an African lives with only one wife it is usually from force of circumstance and not from choice. He will usually take as many wives as his pocket-book allows, for he fully believes this is a right he inherits from being born a male.

But in Africa we seldom find the African defending polygamy by means of religion. To him it is a matter of custom. "Our fathers and grandfathers had many wives," he says, "and why should not we follow the same custom?" The untried and the unknown are among his most dreaded experiences.

We know custom is very strong everywhere, and in no place is it stronger than in Congo, yet every one in this Conference must know scores of men who have defied custom and are now living according to the marriage principles of Christianity.

Some women of Congo remain in polygamy for the same reason as the men, which is, that they prefer that kind of life. They consider it an honor to be associated with some prominent man of the village. I say this even when I think of the many methods which the woman's family used to bind her to her lord and master. They constantly demand presents, and the husband in turn, expects that the women shall be urged in every way to stay in his servitude.

The charges against this ancient custom are long and many; but what can we do to curb its power and reduce its influence? There are two ways. First: Government legislation; and second, Christian Missions. Both of these means have been mentioned and both of them have been working at the problem for some time. There is need however of a greater co-operation.

I think it can be said that the Government is sympathetic towards the great social questions of the day. They have never gone so far as to suggest the prohibition of polygamy even if they have that ideal in view. But could they carry out a policy of prohibition of polygamy? My own opinion is that they could not until they insist that all chiefs and sub-chiefs shall live with one wife. But most men in the office of chief use their position to increase the number of their wives. The chiefs are usually the bulwark of the custom in the villages. It would be a great gain if the chiefs were expected to use their influence for the betterment of the social customs.

But the local white officer can be a great factor in breaking up polygamy. The State has given these men enough authority to work mighty changes if they so desire. Some of these officers attempt to follow out the ideal, but others give way to the pleadings either of the husband, or the woman's family. The latter course is the path of least resistance. If it becomes known that the officer will assist women out of polygamy very many women attempt to break away, but if he refuses to assist the first two or three cases the other women soon hear about it and make no attempt to free themselves. If it is a matter of just changing husbands, one cannot blame the officer, but if it is an honest attempt to begin a new life the woman is entitled to all the help she can get from the hands of the State.

Such a course will require much patience on the part of the officer. The husband will try to get him to name the time when he is to receive either the wife or the dowry. If the officer should name the time the case is hopeless, as the family will by no means return a dowry, when another husband is not in sight. In fact they usually have no dowry to return. They have spent the original one long ago. The girl cannot return the money herself and it is a doubtful policy if the missionary should begin to practise that custom.

The contribution of Christian Missions to this question is to furnish the ideal, the principle, the new life, in the Christian family. Some whitemen, not missionaries, have frequently said that we are trying to civilize too fast. To this I think we can say that we are only nominally interested in civilization as such. Without religion civilization has not much depth. Let a native grasp the great principle of Jesus and his civilization will take care of itself.

Let me urge that the missions continue in every way to break into the power of polygamy. That by teaching and advice and the example of native Christians they keep this question ever before the eyes of the people. That they also seek to co-operate with the Government in a sympathetic manner against this social evil, and that the Government be urged to do still more along this line. Perhaps the greatest help they could give is to forbid that a girl of tender years be placed in the household of any man with the view that she shall grow to be one of his wives, or the wife of one of his family.

Mr. Palmkvist raised the question as to the status of polygamous wives who wish to enter the church. He wished to have an expression from the Conference on this subject as there were a number of women at his station who have been enquirers for many months but who have not been baptized because they are polygamous wives.

Dr. Morrison replied that it was their custom to inquire first if the woman entered this union of her own will; then whether she regarded such a union as unscriptural.

and would like to break from it if the way were open. All the men received into the church must be monogamous but the same rule cannot apply to women who often are forced to marry against their will and are persecuted if they attempt to break the tie.

The majority seemed to favor the reception of wives of polygamous unions if they entered the marriage state before they became inquirers, and where it seemed unwise to advise them to break the marriage tie.

III. Marriage.

Paper by Rev. E. F. Guyton.

That this Conference does well to take into its consideration all questions concerned with the social progress of the natives of the Colony no one here present will be inclined to deny; yet there are some among the officials and other residents who may be tempted to urge that in discussing a question of Law we are going outside our proper sphere of activity, and interfering unduly with the duties of the Government. But the question before us is intimately related to the religious problems which admittedly fall within the scope of our mission to the country. However we may view the scope of that mission, whether we place emphasis on the personal salvation of the souls of the individuals who are connected with our churches and schools, or whether we consider the wider, though not more vital questions which concern the purification of public morals, the fostering of good citizenship, and the amelioration of social conditions in general, it will be at once admitted by all that the matter of Marriage falls well within our scope, being as it is, a question which profoundly affects both the conduct of the individual convert, and the moral tone of the community. Since this must be granted, it may also be granted that the Laws which rule the conditions of marriage are suitable subjects of our scrutiny and discussion.

The importance of Laws to govern the relationship of marriage needs but little statement here. In the primitive period, before the coming of Commerce, and the measure of civilisation which accompanies it, this important matter was subject only to the government of Local Customs. These Customs had the force of Law in the district in which they were accepted, and to a certain degree they safe-guarded the marriage relationships entered

into under their sanctions. Local Custom decreed the conditions under which the marriage contract was made; by the same means also penalties for unfaithfulness to that contract were imposed; and public opinion was more or less effective in attaching shame to those who seriously offended against the standards of the tribe. While the standard of morality was often distressingly low, the influence of public opinion induced a certain amount of conformity to those standards. But with the entry of the European these conditions were greatly modified. The demands of the Government and of Commerce for workmen of various types resulted in the breaking down of the supremacy of the local codes of behavior; large masses of men, formed of varying tribes, found themselves in new surroundings, untrammelled by even such feeble restraints as had hitherto operated in their native villages. The result was a regrettable degree of license, and large numbers entered into temporary unions of a somewhat illicit nature. This is a condition of things which is to be found in well nigh every centre of employment at the present day. The result of this break-down in the authority of local custom, was not, and is not confined to the trading centres; the returning workmen brought back with them to their native village some of the results of this, a defiance of local authority.

Obviously the marriage relationship was in need of some further support; some more widely recognised authority than Local Custom.

To meet this need efforts have been made along two lines.

The various Missions have introduced a Christian ceremony of Marriage in which they have striven to retain something of the sacred character which attaches itself to that ceremony in Christian lands and communities. They have striven to impress the candidates for marriage with a sense of the responsible nature of the tie which they desire to form; that the choice they are about to make is one which implies a permanent relationship; that it involves mutual esteem, and probably will entail self-sacrifice for each other's sake. They have appealed to the higher sentiments of loyalty and obedience to the Divine will rather than to fears of penalties to be imposed in case of unfaithfulness. As a factor in Social Uplift it is obvious that the religious ceremony, duly respected and conscientiously fulfilled, is a far more potent force than any purely civil contract could possibly be.

But unfortunately the Christian ceremony suffers from something of the same disability that is attached to the merely native mode of marriage, namely, that it is binding on those who are willing to recognise its authority, but binding on no one else. Hence it is possible (and cases are by no means uncommon) for those who have been joined in marriage with all the sanctions of a Christian ceremony to ignore the pledges which they have made, and to separate. In such cases as this the deserted party has no means of redress: the missionary can only influence the offender by an appeal to his heart and conscience, he can wield no authority to compel obedience, while the Government official finds himself unable to recognise the validity of the ceremony as a legal bond.

2. The other effort which has been made to meet the need for more stable marriage conditions is that of the introduction by the State of the Civil Marriage, contracts for which are issued by either the Government official resident in the district, or by specially appointed officers. The Civil Marriage is presumed to have behind it the authority and permanence of the Government itself. It must be admitted that the framing of satisfactory Marriage Laws is a matter of extreme difficulty. They must approximate to the spirit and temper of the laws in force in Europe, otherwise they will not be acceptable to the Europeans who have to administer them. They must also approximate to the spirit of the native laws which they are designed to supersede, otherwise they will be resisted by the natives, or, where accepted, will give rise to not a little trouble and litigation. Fortunately it is not our task to formulate a body of laws to deal with this difficult question, but rather to confer as to the actual working of those at present in force, and to suggest, with all due respect, such alterations as may seem to us to be called for. What then are the defects of the present Code as we see them?

I think we may put first the lack of *Idealism*. There seems to be no appeal in the Civil Marriage to any higher instincts than the normal desire of the natural man for a wife, there is nothing which is calculated to produce a higher view of this relationship. The Civil Marriage is a bond, rather than an uplifting force. Many missionaries will agree that it is so regarded by the natives themselves; it is a fetter to evade which, while seeming to comply with the regulations, is a legitimate thing. Where Churches have adopted the bye-law that all members must be married by the State this trouble has frequently arisen. The candidates have been content to obtain only what they term the "first book." By doing so they imagine that they have sufficiently complied with the regulations of the Church, and have also evaded the fetter of the legal ceremony. That this is entirely wrong-headed reasoning goes without saying, but it is not uncommon, or was not in the earlier days. To supply the idealistic element is no doubt difficult. Some combination seems to be called for, some means whereby the religious appeal of the Christian marriage may be retained, enforced by the authority of the Civil Code.

It may be that if the State were to recognise the validity of the marriages solemnised in our churches this need might be met to some degree. Or again it is of course possible for missionaries to become appointed by the State as officers of the Civil State, and thus become authorised to perform marriages under both religious and civil codes. This course is not always practicable, nor is it without objections.

2. The second defect which we note in the present code is the cumbrous nature of the contract. It is no doubt unavoidable to a certain degree. It is necessary to have satisfactory evidence of the identity of the parties concerned, and it is probably advisable to allow a certain period to elapse between the registration of the parties, and the issuing of the certificate

which completes the contract. But the interrogation of the numerous witnesses, and the filling in of the somewhat intricate forms constitute a lengthy task, and with the best intentions the Government official finds himself unable to cope with it without considerable delay; candidates for marriage find themselves obliged to wait long periods, and to pay numerous visits to the Government Office before their affairs can be dealt with. The formidable nature of the documents probably deters missionaries from applying for appointment as Officers of the Civil State.

Perhaps the most important defect, in its immediate effects, is the trivial nature of the punishment which can be meted out to offenders against the Civil Marriage. At its commencement it was hoped that Civil Marriage would form some check upon polygamy, and I believe that those married by the State are required to be monogamists; yet for infraction of this rule, which seems to be the chief reason for introducing State Marriage, only the trivial penalty of one day's imprisonment can be inflicted. That is to say that one day of dilatory service under the supervision of the police enables the 'monogamous' State-married native to add to the number of his wives, and to set the whole Civil Marriage code at defiance. Moreover, in cases of desertion the authorities are equally powerless; a man may desert his legal wife, forcing her to contract a second and therefore illegal marriage; he may return to her after an indefinite time, and armed with his State Marriage contract may persuade, or even compel the second husband to abandon his claim, and compel the wife to return to him. This is an obvious hardship. There seems to be no redress for the abandoned party, no means of compelling restitution of conjugal rights, and even in case of flagrant desertion accompanied by infidelity divorce is so extremely difficult to obtain that it may be said to be unobtainable.

Now, holding the views we do concerning the sacred nature of marriage, we are by no means anxious that divorce should be made easy; but it is surely subversive of moral rectitude, and derogatory to the dignity of the State that it should be possible for the native to so flout the institution of Marriage. At a recent Conference of the C.B.M. we felt this to be a serious bar to social progress, and we decided that the attention of the Protestant Missions as a whole should be drawn to it through the Continuation Committee. We did so, and the result of our communication is the place which this subject holds on the Agenda of the present session.

We are hopeful that after discussion the Conference will find it possible to recommend to the Government that such modifications as are necessary to meet this situation should be made in the Civil Code. We appeal for adequate safeguards of the permanence of the marriage relation, and for suitable punishment for offenders.

In the discussion of this subject, Rev. A. V. Marsh said that civil marriage is required of the church members at Ntondo, but it is attended with difficulties. It takes

three months and a half to secure all the necessary papers before marriage can be completed. Through delays made by State officials it was ten months before one couple were finally married.

Mr. March suggested that we ask the Government to shorten the time required in the securing of the necessary papers and to urge the recognition of marriages performed by missionaries.

Parties seeking divorce must deposit 50 francs with the State, which sum is returned to them later. When the marriage bond is broken the one who takes the initiative in breaking the tie is excluded from the church.

It was pointed out that the law varied, or was variously interpreted by State officers, in different districts. In some districts only fifteen days were required between the first notification and the time set for the civil marriage, but the difficulty was that in many cases the date was postponed again and again by the officials until the people were weary of travelling to the State Post for this purpose. For this reason the civil marriage is not made compulsory at most of the mission stations.

Mr. Stonelake pointed out that the difficulties in securing divorce were very great, and that the existing laws regarding marriage and divorce tended to discredit church marriages.

A letter from Mr. Wilson of the Westcott Mission stated that there was really no recognition of native marriage by the civil authorities.

IV. EDUCATION.

I. GENERAL.

a. School Administration and Curricula.

Paper by Rev. Thomas Powell, B.A.

The statement has frequently been made, with what truth more experienced missionaries will be able to judge, that the station school is usually handed over to the newest member of the staff. If this is true some explanation is needed. The plea that the more experienced missionaries have no time for school work does not carry much weight for there is usually no lack of volunteers to engage in medical work when necessity arises. And again, the argument that it is good for newcomers to be left in charge of the school for the sake of getting the language, is not convincing. The school is by no means the least important branch of our work and a great responsibility rests upon the person or persons in charge.

The best work is not usually accomplished with inferior tools, and our station schools should not be made to suffer on account of lack of equipment. Pictures, charts and especially interesting reading books are as much needed in Congo as in Europe or America.

Many of our missionaries who have not had the privilege of teaching experience before coming to Congo have to engage in educational work. It is essential that they make a careful study of some first-class book on school method. In the days when mission doctors were less numerous than at the present time, medical work was done and with good success, by those who are known as lay brethren to the medical profession. But from what one can gather, the missionaries who accomplished so much read the best medical books at their disposal. Now is it unfair to ask how many missionaries, apart from our trained teachers, have given time to the study of school method? In the course of a conversation on this subject a well known Congo missionary once told the writer of this paper that he was taught to read from a homeopathic medicine book; but he admitted the force of the retort that he might have something to say to the people responsible for the education of his children if they made use of the same method. If we are going to take education work seriously we ought to know what the best teachers have to say on the art of teaching and adapt the best methods to Congo conditions.

Inasmuch as we engage in educational work, not solely for the purpose of educating the children who attend our schools, but also in the hope that some, at least, will go back to their villages to teach, as many as

possible who have passed through the senior classes should be given practice in teaching. In many places this is being done. There are some trained teachers who advocate classes in school method for these but it is doubtful whether such classes would be very beneficial. In all probability the budding teachers are most effectively helped by kindly suggestion on the part of the missionary in charge of the school, while teaching is actually in progress.

There is probably considerable difference of opinion regarding the subjects which should be taught. For the purpose of this paper we will consider that the curriculum should include Scripture, Arithmetic, Reading, Composition and Writing, Geography, History, Singing, Physical Drill, with Needlework for girls and Manual Instruction for boys. As there appear to be all varieties of opinion as to the value of teaching a foreign language it has been omitted from this list but doubtless many would wish to include either French or Portuguese according to the colony in which their work lies. Leaving until the close the teaching of Scripture it will perhaps be useful for the purpose of discussion to say something about the other subjects. Needlework however will not be dealt with, for obvious reasons, and manual instruction does not properly fall within the scope of this paper.

1. Arithmetic.

From the earliest stages children should be taught to count "things." The writer once had occasion to enter one of our schools while the arithmetic lesson was in progress. On the blackboard the figures from 1 to 9 were written. The teacher, a white man, was pointing to the figures and the children in unison were telling him what numbers the figures represented. Surely a little ingenuity would have discovered a better method! No, let the little children count eggs, or oranges, or peanuts, or francs—anything—and be shown that the figure on the board represents the number counted: and let the teacher remember that chalk is cheap and children like drawings, however crude they may be.

Then again, as soon as possible children should be introduced to the metric system. As soon as they can begin to add numbers together it will be found that they can as easily add together 3 francs, and 2 francs and 4 francs, as $3 + 2 + 4$ with reference to nothing in particular. The next stage is to show how to write francs and centimes and as little difficulty should be experienced in adding together say fr. 3.65 and fr. 4.24 as 365 and 424.

All sorts of interesting problems can be devised if the pupils are conversant with the French money system and their system of measuring and the arithmetic lesson will become more interesting and useful and less mechanical. In any case it is a waste of time and energy to trouble with Vulgar Fractions.

2. Reading.

The teaching of reading in Congo does not present the difficulties which the teacher in an English school has to overcome and it will be sufficient here to say that the Phonetic method should be strictly followed.

Our greatest need in this respect is for a series of really interesting reading books and perhaps it is not too much to hope that our trained teachers will soon supply what is lacking.

3. Composition and Writing.

Our experience at Kimpese is that very few men, even of those who have had the advantage of a station school education, are able to write their own language correctly. This fault, which seems to be general, can only be remedied by careful composition exercises. A beginning should be made with simple sentence construction and the pupil ought not to be allowed to proceed to more elaborate work until he can write the simplest sentences correctly.

From conversation with other missionaries one gathers that in our Congo schools there are three methods of teaching writing. Some teachers make general use of copy books. Others again, with their own hands, write copies on slates or papers prior to the writing lesson. Both of these methods are open to serious criticism, the former because the children, generally speaking, do not closely observe the copy and after a line or two copy their own mistake, and the latter because, in addition to the fault just mentioned, so much valuable time is spent in making the copies. The third method is certainly the best. Ordinary exercise books are given to the children and the blackboard is ruled to correspond with the ruling of the books. The teacher should begin by making simple strokes and curves and go no further until the children can correctly hold the pencil and form these strokes and curves. The formation of letters is the next step and then simple words. Each process should be demonstrated to the class. When the writing of simple words has been mastered the writing lesson should consist of the copying of a piece of simple prose or a verse of a hymn which the teacher must write upon the blackboard in the presence of his class.

4. Geography.

Geography is apparently a much neglected subject as far as our Congo schools as concerned and yet it ought to be of great interest and utility. The trouble is to know where to begin and how to proceed. To begin by attempting to prove that the earth is round, or that the earth moves round the sun is surely a mistake. In teaching this subject the maxim, 'begin with the known and proceed from that to the unknown,' is of the utmost importance. In English schools the subject is usually introduced by allowing the children to make models of the school and playground. From these models plans are made.

If this method is adapted to meet the needs of Congo children a scheme might be worked out as follows. A clay model of the station should be made. If there is a hill on or near the station property let it be shown and likewise any streams. From this model a plan of the station can be drawn. Following this a map of the district which is known to the children might be explained, the map showing towns, hills, rivers, roads, forests and what not.

The next step would be to study a map of Congo: the map prepared by Mr. Longland is most suitable and useful. From the map of Congo the pupil should be taken to the map of Africa and lastly to the other countries of the world. But let it be remembered that the relation of Congo to Africa, and Africa to the rest of the world cannot be in any measure understood until the plan of the station and map of the district have been fully explained.

5. History.

We are now on more debatable ground, at any rate as regards the present and immediate future, and there are not wanting those who think that the time has not yet arrived for the introduction of history into the school curriculum. On the other hand if we believe that man has preserved the record of his laws and institutions and attempts at civilization, and the accounts of the great ones in order that future generations might be helped and inspired, and warned, then something might be said for teaching this subject in our Congo schools. Some of us, if not all, believe that God is surely speaking to us through the records of the past. Is it not important to lead our Congo boys to a realization of the fact that righteousness has exalted nations, and that civilizations which took no account of spiritual values have been brought to naught? Let us not forget that we expect our station trained children to play a leading part in moulding the future of their country.

If the teaching of history is attempted it will have to be done in bold outline at first. What the writer has in mind is something like this: An account of the growth of the Roman Empire and the causes which led to its downfall; the Reformation in Europe not only as a religious movement but also in its other aspects: the destruction of the Spanish Armada and what it meant for England and possibly the world in general: William of Orange and the great fight he made against tyranny: the sailing of the Mayflower: the brilliant exploits of Gustavus Adolphus: Napoleon—and his end on St. Helena. It may be of interest to state that the teaching of Church History has been carried on at Kimpese with a fair measure of success.

(6.) Singing.

There is probably no second opinion as to the value of teaching singing. Music is to most people an expression of the soul's deepest feelings and aspirations and we owe it to the Congo people to help them to appreciate its beauty. Consequently it is difficult to understand why in some schools the singing lesson is given on Friday and usually the last school half hour of Friday. Far better results would be obtained by setting apart 10 or 15 minutes of each day for this purpose. The first few minutes of each lesson should be devoted to exercises in voice production and the tendency to shout will be quickly overcome if the children are taught to sing such exercises to the syllable "coo." Part of the

of tune has been obtained. Perhaps we may be permitted to ask when our musicians will give us the simple school songs we so badly need.

7. Physical Drill.

Physical Drill is being taught in some of our schools with good results. Any missionaries who feel that it is worth while are advised to purchase a good book on the subject. "The Syllabus for Physical Drill" published by the board of Education (London) 1909 contains much that should prove useful.

8. Teaching of Scripture.

This subject has been left to the close because of its supreme importance. It is reported of one of our oldest and most honored missionaries that many years ago he expressed the opinion that Christians only should be allowed to enter our schools. The majority of us nowadays would probably not agree with the opinion as thus stated but rather do we regard the school as an opportunity for giving Christians instruction. And let us never forget that our schools are "Mission" schools and whatever is left undone, or only imperfectly done, the teaching of Scripture should be regarded as the most important subject of the curriculum. Our purpose as missionary teachers is to build up up Christian character and we fail, and fail culpably, if boys leave our station schools with a fuller knowledge of Arithmetic or French or Portuguese than of Scripture. In most British Government Schools half an hour of each day is devoted to Scripture and moral instruction, and plans have been drawn up by the authorities of different areas for the guidance of teachers. The suggestion is here made that the subject is too important to be left to the likes or dislikes of any one man or woman and a scheme of study should be carefully considered by the station staff as a whole. Would it be too daring to ask if the subject is not sufficiently important to be considered by our Field Conferences or committees? Indeed we might ask if the most experienced brethren of all our missionaries should not confer and draw up a scheme which could be used by us all. In any case the subject is of prime importance and calls for our serious and prayerful consideration.

In his recent book "The Jesus of History" Dr. T. R. Glover in a suggestive chapter entitled "The Teacher and the Disciple" says of Jesus, "He lets them have everything they can take. He becomes theirs in a great intimacy. Why? Because he believes, as he puts it, in seed. Socrates saw that a teacher's real work, his only work, is to implant the idea like a seed; an idea, like a seed, will look after itself." Do we who have been called to the responsible task of educating the Congo people realize the importance of what he calls 'seed'? Let us see to it that what we plant is the best, that it is planted under the best conditions, and with all the skill at our command. The rest we can leave to the Great Teacher.

Discussion on "School Curricula and Administration."

Opened by Rev. J. Petersson.

May I on opening this discussion give a brief account of our school work.

I will divide it into three classes: (1) the village schools, conducted by natives; (2) the station schools, conducted by natives and missionaries; (3) the training school, conducted by missionaries only.

The aim of the village schools is to instruct the pupils to read and write, to teach them selected scripture stories and the rudiments of arithmetic, and thus prepare them for admission to the station schools. Most of our village teachers have not been at our training school. They are selected from among those who have gone through the station school, and have had an extra course of a month in which they have had practical instruction in teaching.

In these courses we have a class of 10 to 12 pupils, sometimes divided into classes according to what we are going to teach them. After each lesson we generally take 10 to 15 minutes to correct faults and give practical hints. I do not find it advisable to do this when teaching is actually in progress and in the presence of the pupils, as the prestige of the teachers may thus be lowered in the mind of his pupils. For several years I have held such courses every year with all the teachers at Kibunzi, who have not been in the training school.

For these courses I have recently prepared a little book of 24 pages concerning school methods. It contains just the rules and methods, which modern literature and long experience have shown to be most necessary and valuable

for elementary teaching in Congo. Of course this is written primarily for the native teachers because I do not find it a good plan to use a white man's time for this elementary teaching, when we possess native teachers, even if we have to teach this in our station schools. Then it may even be valuable for missionaries who have to conduct such classes to have an outline of methods.

Now let us pass on to the second class: *Our station school*. Here we have 4 classes and expect the pupils to stay 4 years: these schools continue 8 months a year, and the number of pupils is limited to 50 boys, and girls up to total number of 75. Here I will give a brief account of the curriculum.

Scripture Teaching.

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|---|--------|-------------------------------|
| 1 | class. | Bible history, New Testament. |
| 2 | " | " " " Old " |
| 3 | " | Review of Old and New Test. |
| 4 | " | Lessons from the Bible |

Arithmetic.

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|---|--------|---|
| 1 | class. | Addition, subtraction, multiplication from 1—99; long measure of the metric system; |
| 2 | " | Addition, subtraction, multiplication and division 1—999; measures of weight; |
| 3 | " | Review of second class course, time and measures of quantity; |
| 4 | " | Monetary system. |

Writing.

- | | | |
|-----|--------|---------------------------------------|
| 1 | class. | Words and sentences on slates. |
| 2 | " | " " " " in copybook; |
| | | beginning to write at dictation. |
| 3&4 | " | Writing at dictation and composition. |

Reading. In all classes.
Geography.
 3 class. Congo and Africa.
 4 " Review of Congo and Africa; the other parts of the earth.

Natural History.
 3 class. Physiology.
 4 " Zoology and Botany.
The Grammar of the Mother Tongue.
 3 class. Subst. adj. verb; subj. pred. object.
 4 " Review of 3rd class course and completion.

French.
 Classes 3 & 4. 2 or 3 hours a week.

Singing.
 All classes 1 hour every week.

Needle Work and Carpentry.
 Classes 3 and 4 two or three afternoons every week.

I cannot leave this subject without some words about manual training, because I do not regard it as outside the limits of this discussion. And if it is, we have to introduce it. Manual training ought to have its place in the curriculum. But the question arises: What work should be taken up? The answer is: That which is of most use for the natives. I propose needlework and carpentry. Needlework I believe is as useful for the boys as for the girls, and carpentry instruction ought to be given to all boys in the higher classes. Even for this work we must prepare native teachers. Last year we had for this purpose an 8 months course in carpentry at Kibunzi with a surprisingly good result.

In all our station schools we have 4 hours teaching every day except Saturday 7—8 and 9—12, and then

the pupils have 3 hours outdoor work every day including Saturday.

I fear that our limited time will not allow us to deal so much with the Training schools, but a few words may be permitted. There, of course, the scripture teaching must be as complete as possible. The curriculum must also include History, both general and church history. Pedagogy, practical instruction in Teaching and Preaching, Composition and more complete courses in the subjects taught in the station schools.

In our training schools at Kingoyi we have the curriculum drawn up for 3 years, but after each year the pupils have to work for 2 or 3 years before they enter the next class. This arrangement is of course not the very best, and probably it may be re-arranged. I do not think it unfair to let them work 2 years after they have passed through the first class, but the third class should follow immediately after the second.

It seems to me (1) That the most essential in our school administration is to prepare good native teachers and to give them the most needed handbooks, whatever the curriculum may include.

(2) That a general outline of curriculum and especially of the scripture teaching in all our station schools in Congo must be of a great value.

Dr. Morrison: It is along these lines in education that Protestantism differs from Catholicism. We can teach the truth, the whole truth, and we have nothing to hide. In connection with our Society a man is under appointment to take charge of all the educational work, co-ordinating the work of the central stations and also the out-stations.

Mr. Crane: At Luebo we have an educational committee that has oversight of our school work. There are six grades in our school. I find it a good plan to have the natives write their folk-lore stories.

Mr. Beale: There is great need for suitable reading books, with a larger number of illustrations. A reading book ought to be prepared containing native fables, stories and some of Aesop's fables.

(b) Our educational work in relation to the Christian home and the Christian Community.

Paper by Rev. P. A. MacDiarmid.

While the reception of Christianity is individual its expression is largely social. Our educational system must take into account, not only the individual, but groups of individuals known as the family, and groups of families forming the community. The criterion of our educational work in Congo might well be: How far have we succeeded in establishing the Christian home and the Christian community?

(1) OBSTACLES.

Let us think first of what the home and community is where no Christian influence has come. Home is a misnomer in such case! While real affection for the children is manifested by both father and mother, yet polygamy and the bartering for wives as chattels has made the union between husband and wife largely selfish and sensual: a union devoid of true love. Women are treated by the men as inferiors, and the long centuries of such treatment has made them inferior in intellectual development.

When Christian teaching breaks in upon these ancient customs the effects are revolutionary and not evolutionary. Sometimes the people are bewildered by the changes. Somewhat of a parallel is seen in the change from the old autocratic Russia to the present democracy. On the part of some there is the clinging to the old customs, while many are apt to construe liberty as license for various excesses. Even our Christians in Congo often misinterpret liberty, and sometimes there is a separation between husband and wife on very slight pretexts, where in the old days the punishment to the woman would be severe—feet in the stocks, slavery, or perhaps death.

On the Lower Congo the greatest obstacle seems to be the power of the girls' relatives on the mother's side of the house. In very few cases does a girl, or her parents, choose her husband, and the greed for the dowry money often leads these relatives to make a disastrous choice. Because a man is a clerk, a chef de halte, a trader with some means, or the owner of a sewing machine, may be sufficient inducement for them to strike the bargain, no matter what the man is morally. Only occasionally has the girl the will-power to stand out against the schemes of money-seeking relatives.

(2) WHAT HAS BEEN ACCOMPLISHED.

It is hard to tabulate the results of Christian education because some of the strongest forces at work are silent and unseen. Boys and girls have been gathered into village schools in large numbers. At almost every mission station boys have been taught, and on quite a large number girls also.

And right here let it be said that it is most necessary to educate the girls of Congo as well as the boys if we are going to build up the Christian home and community. Education of boys and men, with a neglect of the women, is all right for Mohammedanism but never for Christianity! We must lift men and women together to higher levels or we do little better than prepare the way for a Mohammedan conquest of this land.

We are glad to record that much has been done in the training of women, and that the majority of our missionaries are awake to this great need. There may be discouragements at some stations over the training of girls: some may give little evidence after returning to their villages of having been in touch with higher ideals, but thank God there are enough instances of improvement to show the fallacy in the statement that to try and educate the girls of Congo is labor spent in vain.

What would have been the result if the Christian churches at home had neglected the education of women? We can have some idea of the result after viewing some of the Latin countries of Southern Europe and of South America dominated by a church that is afraid to educate its people, especially the women.

As far as the subjects taught in our mission schools are concerned, in general we seem to be on right lines, though perhaps at times the emphasis is not placed correctly. There is a sincere attempt to train the heart, head and hand so that the whole life will be developed.

In the first mission school I visited in Africa we found one class busy with the intricacies of algebra, and another repeating Latin. This was in a school that did not pretend to be a college either. I am glad to say it was not in Congo. When there are so many things having a direct bearing on their everyday life that we must leave untaught it seems a waste of time and energy to be teaching Latin and algebra to peoples as undeveloped as these.

We can well pride ourselves that the Bible, or at least the Bible stories and the teachings of the Gospels, have been emphasized in our mission schools in Congo. Following the submission of heart and life to the lordship of Jesus should come this training that is going to make them good husbands and wives; good citizens of both an earthly and a Heavenly Kingdom.

Valuable as learning to read and write are these are but a small part of the education. To be really Christian it must deal first with the vital things of life, and for this reason the personality of the teacher is of much more value than the subjects taught.

As the girls come into actual touch with the lady missionary they find that her service of Christ not only leads her to put stress upon those things we

usually call spiritual, but also upon such matters as neatness, cleanliness, beautifying the home, helping others, and especially those who are sick or in need. I know of one instance in particular where a girl had been taught on the mission station to help the sick women and children, and now that she is married and settled in a native village she often is called to other villages to assist those who cannot come to the station.

Some of the girls too begin to see for the first time that where there is a true home there is affection between husband and wife. Catching this vision they want to have some part in the choice of husband, and are not prepared to leave everything to relatives who are so often guided by mercenary motives. Occasionally relatives object to girls being in the mission schools because of the instances where girls taught in these schools have refused to accept blindly the husband selected for her, and they fear that their power, entrenched by the custom of the ages, is liable to be broken.

Boys coming in daily conduct with the men missionaries learn not only to accept Christ as Saviour, but also that true manliness means honesty, truthfulness, industry, helpfulness to others etc.

Now what has all this to do with the Christian home and community? Everything! While some boys and girls will go from such influences as those mentioned and yet show little or no advancement, there are many who do manifest a change for the better in the care of their bodies; in the building and arranging of their homes; and in their desire to make their community life better.

They are taught something of the cause, prevention and cure of disease. This enlightened girl knows, for instance, that the baby is crying because its little stomach is stuffed with heavy *kwanga* or green plantain, and not because some evil spirit is attacking it.

In our community of small and scattered villages we would not expect much trade, but a trader here tells us that he sells a case of soap every week to the natives. And soap-selling may be a moral enterprise as well as a commercial one.

I have still to mention the greatest influence in building up the Christian home in Congo. This stands apart from the regular subjects on our curricula but as an educative force we must not overlook it. The greatest influence is the missionary home planted in their midst.

These people live in the concrete and their eyes are wonderfully quick. A very small part of abstract teaching and preaching finds permanent lodging in their minds but there is hardly a detail of our every-day life that is unnoticed by them. And to be taught at a mission station—to see the husband treat his wife with affection; see them sit down together to their meals; read the Book and pray together—see in hundreds of ways that they truly love one another; this is what makes many a boy and many a girl decide that when they marry and have a home of their own it will be patterned in some measure after the missionary home they have seen.

We would not disparage, for an instant, the work of our single mission-

aries. Their share in this common task is a very great one indeed, but what we wish to emphasize is that the educative influence of the missionary home holds a unique position. Monasteries and convents would have very little influence in building up the Christian home in Congo in comparison with what can be done by one truly Christian home established in their midst.

As an example of what we are doing, or attempting to do, let me instance the Training Institution at Kimpese on the Lower Congo. This is an attempt to realize in the lives of some who are to be future leaders of their people the ideal of a Christian home and a Christian community. At Kimpese are the homes of the missionary teachers, and close by is a little village of native teachers or preachers, with their wives and families.

Men, women and children are taught in school at Kimpese, but more important still is the actual living as seen in this little community. To see father, mother and children seated together for the evening meal, or for prayers, makes one very grateful after having visited hundreds of villages without having seen the husband and wife eating together, or having hardly anything else in common.

Kimpese, as an example of our higher schools in Congo, is proof that, whatever may be our failures, we are in the main on the right track, for our endeavor from the village schools up is so to train the boys and girls, and men and women, to go out and establish homes and communities that truly can be called Christian,—a part of that larger family spoken of in John 1:12: "As many as received Him to them gave He the right to be called children of God."

(3) WHAT CHANGES IN THE SUBJECTS OF OUR CURRICULA, or in Emphasis, are needed for the best Development of the Christian Home and the Christian Community?

(a) There ought to be much more emphasis placed on Industrial Work. Where the great majority of the people must work with their hands for their daily bread our training ought better to fit them for these tasks. If we simply train their minds we will have on our hands a grand company of "big heads": boys all seeking clerkships and positions not involving manual labor; and girls eager to marry where they will not have the drudgery of their gardens. If we can get them to see that toiling with the hands is honorable; that the everyday tasks can be done in the spirit of service rendered to our Master, then it will not be great shame for a man to work with a hoe or carry a load. In the words of George Herbert:

"Who sweeps a room as for Thy laws
Makes that, and the action fine."

Or as a Hampton Institute Report wisely says: "In all men education is conditioned not alone on an enlightened head and changed heart, but very largely on a routine of industrious habits."

We will need to have more men specially trained to instruct in agriculture and industrial work, and better equipment at their disposal, if we are to do what we ought to develop right living conditions in this country.

(b) We need an increased emphasis on the training of girls and women.

Even if there are not single women who have come out to undertake the training of girls yet in the majority of cases where there is a missionary home there ought to be an opportunity to train at least a few girls. Not that we want them to adopt our customs in dress and cooking, but that they may learn the ordinary lessons in cleanliness, order, regularity, etc., and also the more significant lessons that emanate from a truly Christian home.

(c) We need to emphasize continually the development of character.

As we visit our out-schools is there not too often the tendency to know what has been accomplished by the pupils in the Three R's? But these are often learned easy enough in parrot fashion while the deeper lessons make little or no impression. We must get the moral and spiritual lessons into their blood if their lives are going to be worth while.

The teaching of respect and obedience to the teacher, and to parents, paves the way for respect to our Heavenly Father and obedience to His will. The teaching of truthfulness—Ah, but you say: Why try to remove mountains? Yet we must even tackle this mountain in faith, and what has been bred into the bone by ages of superstition and fetichism will gradually be replaced by the building up of new moral tissue.

Each school day ought to have time for the devotional—hymns, scripture and prayer. And when a Christian marriage is consummated and a new home begun we should try to get husband and wife to set up the family altar. Many of our Christians do not develop mentally or spiritually after leaving school and marrying because they do not daily read their Bibles or New Testaments.

Let us bend our energies so to teach by word and life that in the days to come we shall see the truly Christian marriage, the Christian home, and the Christian community become a realization in Congo, and not an unattained ideal, or simply a dream.

Mr. Barkman: We must teach these people to appreciate beauty. They call roses weeds. The women are not only neglected but are beasts of burden. When I told a chief that the men should work in the fields instead of the women he considered it an insult.

Dr. Morrison: In speaking on this subject said that he knew of no one in their Mission who had done more for the home and the community than the Rev. Motte Martin. He had laid out 35 miles of streets in Luebo and had spent much time in discussing with the natives their problems, and how their homes and villages might be improved.

One of our missionaries, while itinerating, entered an out-post that was very seldom visited by missionaries. At the time for the evening meeting he found that all the people had disappeared and was at a loss to know why. He discovered later that the teacher had made it a custom that all should go aside in secret places, such as in the grass, or forest, for a season of prayer before the services. This evangelist required every Christian to have a secret place of prayer. We have adopted that custom here as well as in many other parts of our field. Many of the homes have a little room on the verandah or in some other part of the house, which is only used for prayer.

Mr. Jennings: The women of the Congo are harder to reach than the men but without the women there cannot be a flourishing church. We find at times that when the men go back into old heathen customs the women remain faithful.

2. THE DEVELOPMENT OF AGRICULTURAL RESOURCES.

Introductory paragraphs of Rev. P. A. Westlind's paper. The recipes which followed will appear in the "Congo Mission News."

I have been asked to write on this subject, and in a letter to Mr. Hede Mr. Stonelake says: "We want this to be a very helpful paper to show us the different ways in which we can save ordering from Europe what could well be grown in Congo, and of course to tell us how to grow and produce this food ready to eat."

I am afraid I could not tell you anything new, but as I have the task I will try to tell how we use native products at our station. What I have to tell about preparation of native foods is all from the experiences of my wife.

We Europeans and Americans are born and educated on the earth: a northern countries which have the most glorious climate on the earth: a wholesome variation of warmth and cold, summer and winter. We have

been surrounded by the highest civilization that ever existed. From those advantages we have come to a tropical land with a burning sun and a permanent warmth, and to a people without education and without morality.

The country, the circumstances, the people, the animals, the vegetable world, are all to a great extent different from what we have been accustomed. At home we have so many things that we do not have in Congo, but here we can also have a great many things not to be seen at home.

It has always been said that the Congo climate is very bad, and that is unfortunately true, but it is not as bad as it is reported to be. It is necessary in all parts of the world to adapt one's self to the conditions of the country in which we live and that is very necessary in Congo. We have to be careful about how to dress, where to dwell, and how to build the dwelling-houses; we should take precautions against mosquitoes, the sun's rays, and chills, and many other things. Last but not least it is necessary to eat, and to be careful in the selection and preparation of food. From economic and practical points of view, and sometimes even from the health point of view, it is wise to use as much as possible of the products of the country.

We have generally ordered too much food from Europe and America. It may be understood why we have bought white flour, sugar, milk, butter, and salt from abroad, but we have surely ordered more than we have needed even of these things. We could have made them last much longer by mixing them with products of the country. But I do not know why we have ordered meat, fish, fruit, and vegetables, from abroad. All these can be had in the country. We have undermined our health by eating preserves, and made ourselves susceptible to tropical diseases.

But the war has come and now it is difficult and too expensive to get much from abroad. We have begun to prepare and use native food, and we know that it agrees with us.

DEVELOPMENT OF AGRICULTURAL RESOURCES IN THE CONGO.

Paper by Rev. A. H. Edmiston.

To my mind no other feature of industrial work could be more interesting, more useful or more beneficial to the natives of the Congo than that of AGRICULTURE. It is a subject in which I have been interested ever since I have been in the Congo.

The most important thing to be taken in consideration of this industry is the method of improving and fertilizing the soil. One of the best methods is that of rotating the crops. If the soil, for instance, is lacking in nitrogen peas may be planted and turned under just before they mature. Another method is that of letting the land rest for two or three years, then have the

growths cut down and burned which is the natives' method of improving the soil.

In the case of small gardens the method of rotating crops is also good but another useful method is that of fertilizing from a compost heap, also the use of ashes, leaf mould and rich earth from the forest, black muck from the swamps, sweepings from fowl and goat houses, also the seed of castor plants. The goat sweepings and castor plant seeds must be ground in a mill or beaten in a mortar before using them.

By the use of these various methods mentioned above all ordinary vegetables and plants may be grown successfully here in the Congo. We have succeeded in raising most excellent cabbage, beets, onions, beans, celery, tomatoes, lettuce, turnips, asparagus, etc., also first class sweet and Irish potatoes. The method of raising Irish potatoes might be of special interest to some. In selecting seed for planting one must be sure to choose the potatoes that are free from scabs and other defects, then plant them in a hot bed or a rich black soil in a box and let them remain there until the sprouts get one or two inches above the ground then take up and plant in rows, having the plants about twelve inches apart and the rows from three to five feet apart. Be sure not to cover the sprouts when transplanting them. If the potatoes have many sprouts break off all but one or two if large potatoes are desired, in which case however, there will be fewer potatoes in the hill. In cultivating the potatoes loosen up the dirt well between the rows. After the potatoes are about a week old begin to pull the dirt up around them and work them at least twice a week. Potatoes grown thus will produce seed indefinitely.

There are many native plants that may be improved by modern cultivation, thereby making them more useful to both the natives and foreigners. Among these are four or five different kinds of manioc. The root of one of these can be used as potatoes. There is still another kind that is most useful for greens. There are also many kinds of yams. Some of these are of the finest quality for food. Again there are four or five different kinds of corn, among which is an early sweet corn. There are also five or ten kinds of peas or beans. We should seek and study these various plants and try to improve them by cultivation. There are also several kinds of peanuts and we should encourage the raising of these in great abundance for they are most useful for food and the making of oil. The method of making this oil is as follows: Take thoroughly dried peanuts, beat into meal, sift several times, put in hot sun for two or three hours, then beat in a mortar until it forms a stiff paste, work with heavy stick constantly, putting a *little* hot water occasionally on the paste. When the oil begins to ooze out take it away with a spoon. Keep working and pressing with stick until all the oil is exhausted from the paste, then strain and put on fire to boil for five or ten minutes until oil becomes clear, strain again and put up in bottles. However, to get the best results each Mission should own a small peanut oil press. Another plant which should be given careful consideration is the sugar cane. There are several kinds here in the Congo, and it is most useful in

the making of syrup vinegar and brown sugar. The method of making syrup, in the absence of a syrup mill, is as follows: Scrape cane, chop up with a big knife beat in a mortar, then put it into a "twister" made of rattan or very strong cord, attach one end of the twister to a post and attach a strong small stick to the other end, twist over a pail until all the juice is extracted, strain and put on to boil until thick, skim off foam while boiling, when it becomes thick strain again through a thin cloth and put up in bottles. The very thick molasses will turn to sugar which should be put into a cheese cloth bag to drip. To make vinegar, use one half pint of molasses to one quart of water, put in a large jar and add a few pieces of the fresh sugar cane, let stand until fermentation is complete, then strain and put up in bottles.

Cotton is another valuable plant that may be successfully raised in the Congo, and its cultivation should be encouraged among the natives, especially if the State will arrange to buy it from them. In addition to its market value the seed would be most useful in making oil, and the meal from the seed could be used as food for stock and to fertilize the soil.

In connection with agricultural pursuits we should also encourage the raising of a better quality of fowls, such as chickens, ducks and pigeons, also the raising of better goats and pigs. The best results in fowl raising especially chickens, may be obtained by cross-breeding the European fowls with the best native fowls. Ducks are more easily raised than chickens and are great layers. Pigeons may be raised in great abundance and with very little trouble. Goats are also easy to raise and are most useful for eating and in obtaining milk. The best Congo goats are found in the Kasai.

The pig is another useful animal if raised properly. Pigs bought from the natives are very impure and unfit for food. However, if they are put up and fed for three or four months before they are killed they make fine food. They should be fed on manioc soaked in water, also native bread, corn made into grits and cooked, also boiled corn either shelled or on the cob, also the plain dry corn, pumpkins, dish water, etc. The method of curing and preserving the meat is as follows: Pulverize salt before putting meat into it; cut all bone meat, such as the hams and shoulders, into slices about two or three inches thick; as soon as the meat has been killed cut up and rub salt on it, place in sun for three days, turn it over from time to time while it is in the sun but keep it always covered with salt; after it has been in sun for three days hang up in small smoke house made of palm fronds or some such material that will permit the smoke to escape from the sides of the house, have a roof to the house so that the meat will not get wet, smoke for a week, after which take down, wash all salt off, then hang up again to dry for a day, then wrap up in paper or large leaves, hang up in kitchen or some other place where it will keep dry; or it may be packed away in pulverized charcoal or ashes.

There are many other things that I would like to say concerning Agricultural Resources of the Congo but time will not permit me to do so

just now. However, I wish to say that we should look upon the matter seriously! Each Society or a group of Societies should have a central school where this industry could be taught. This is an industry which would be most beneficial to the natives, an industry in which the masses would become interested most readily. It is an industry that would not only raise the natives to a higher level and ideal of life but also teach them the dignity of labor and be the means of bringing about self-supporting Churches.

An afternoon was given to the discussion of industrial work.

Dr. Morrison spoke of the service rendered by some of their industrial missionaries. Mr. Hillhouse, for example, had given five years of very valuable service at his own expense; a fine instance of the devotion of a layman to the missionary enterprise.

Mr. Stegall presided and told what they had attempted along industrial lines at Luebo. In the industrial school they now have five departments. The first to be opened was the carpentry department. In this course, which is of three years duration, the pupils do, during the first year, what he termed destructive work—working with materials of little value. In the second year constructive work begins—bench work, the making of doors and windows, and cabinet work.

The second course opened was masonry which is profitable and hopeful.

The other departments are the tailoring, the shoe-making, and the ivory-carving departments. On account of the war it had been very difficult to secure leather and so they had sought a method of tanning the hides which could be procured here. A species of the mangrove tree had been found, the bark of which gave good results in tanning, and now they were using their own leather almost entirely.

The farm is a plant by itself. It produces a large part of the food stuffs that formerly were ordered from Europe and America and so is invaluable in these war times.

Mr. Bond did not think that they had time to let the natives engage in "destructive" work but that they ought from the start to teach constructively. The salvation of this country lies along agricultural lines. Each station ought to teach something about planting, selection of seed, rotation of crops etc. Our strongest native leaders have been trained in the industrial departments.

Mr. Petersson told of the industrial work of the Swedish Mission at Kibunzi. In the third and fourth classes at the station school the boys begin to learn carpentry. Their Society intended to make this a permanent industrial school, sending two or more boys from each station to be taught there. A list of twenty-one models was used in the construction of various pieces of useful furniture etc. Such training would aid very materially towards self support.

Mr. Stonelake spoke of the industrial work at Bolobo, especially of the last department added, that of chair-making and cane-work.

Mr. Ceder suggested the advisability of an exhibition of industrial products for the Conference to be held at Brazzaville. At the last Exhibition in Belgium, at Ghent, Protestant Mission work was not represented in the Congo exhibit. We should not let such an opportunity pass by.

Mr. J. W. Allen emphasized the need of industry to to uplift these people socially and morally. Christ's example and teaching clearly shows the right way.

It was of great interest and helpfulness when, later, an afternoon was spent in visiting the industrial school, printing department, the farm and the saw-mill.

3. THE PROPOSED UNITED COLLEGE FOR UPPER CONGO.

Paper by Rev. D. C. Davies.

In our day it may be taken as axiomatic that Africa will ultimately be evangelised by the African. It behoves us therefore as Foreign Missionaries to bring our work to the test of this standard to discover whether in the main it is subservient to it or whether it is largely independent of it. As pastors of the different churches connected with our Missions no one here needs to be urged to keep the missionary enterprise ever before the mind of his people, to plead with them to offer on the altar of christian service their treasure of men and women, of talents, strength and time, of money and of prayer. But that is not all, upon us devolves the further privilege of equipping and training these "living sacrifices" for our Lord's high and holy service. As fellow-builders with God of His Temple on earth it is ours to instruct our native helpers in the art and principles of building, to afford them some glimpse of the vastness and the glory of the Divine Architect's plan; that they, entering into our labours, may erect their part of the superstructure to the best of their ability and power. Hence the need of Training Institutes and Bible Schools for our native coloured teachers and evangelists, a number of which already exist in connection with the various Missionary Societies represented in this Conference. The subject of my paper proposes an advance on these lines as regards the Upper Congo, i.e., an advance in higher education, and an advance towards an expression of that inward and mystical union we all realise in Christ Jesus our Lord.

1. THE PROPOSED SCHEME IN OUTLINE.

I think it fitting here to sketch briefly the scheme one has had in mind in proposing a United College for Upper Congo, leaving it to others who may be appointed, and to the authorities, to amend, supplement or perfect it, should it be accepted.

(a) What one has thought of is a Training College as distinct from a Local Institute or Bible School. There seems to have been some misconception in the minds of brethren on this point. The proposed College would by no means dispose of the necessity of carrying on the training of teachers and evangelists at the different centres as heretofore. Without such instruction a college proper could not come into existence, for all such training is and would be preparatory, would serve as stepping-stones to the College course. There can be little doubt that the College would have a stimulating effect on present institutions by accentuating the need for more thorough and systematic instruction; it would tend also to increase their number. On the other

hand, the College could not be expected to serve as a training ground for all our teachers, or even for the majority of them. That is out of the question. The services of the men could not be dispensed with *en masse*, nor could sufficient accommodation be provided for them. Even if it were possible to admit most of them it would probably reduce the College to the standard of a secondary school, and that is by no means the idea. Let me repeat then that while it could not serve as a general College for all, neither would it supersede but rather supplement the education now being given. If it came into existence it would come not to destroy but to fulfil. The idea is of a College where the best and choicest of our young men, the most capable, most intelligent and most consecrated might be educated to become efficient teachers and evangelists, pastors, leaders and superintendents of districts. Knowledge is power, and it would give them a higher status, increased respect and greater influence among their fellows. Some of them are conscious of their deficiencies and aspire to higher and greater things; and we are all persuaded of the vast possibilities within the reach of well educated and devoted natives in winning Congo for Christ.

Is it not true that we lose some of our keenest, most promising men simply because we have no positions to offer them that would call forth the exercise of their full powers and bring them a fair remuneration? We do not forget the fact that in serving the State, Trader, Company, Railway or others they are centres of christian influence and may be winning individual souls for Christ; but from the standpoint of the active propaganda of the Church they are practically lost to us for the time being. One is not without hope that the founding of such a College as we advocate might solve this problem in part, and restore at least some of these to full-time and active service for the Gospel.

In the event of a number of Societies agreeing to establish a United College I take it that not more than two or three students could be sent from any given station at a time.

(b) CURRICULUM. I think there would be general accord as to the subjects which should be taught. Of course Old Testament and New Testament Classes, Studies in Church History, Homiletics and Theology should have prominence. French, the official language, ought to be taught as a subject of considerable importance. Other studies would naturally fit in with these.

(c) LENGTH OF COURSE. We should aim at giving the students a three years' course as at Kimpese. At the beginning it might be expedient to have a two years' course or even less, according to the exigencies of the case.

(d) INDUSTRIAL WORK. There can be no doubt that some Industrial and Agricultural Training would be useful and beneficial to the men. Such employment would contribute towards the upkeep of the College, at the same time it would provide a welcome relief and counteraction against the mental strain of the studies. The late Booker Washington believed up to the hilt in the Gospel of Work for the Negro students at the various institutions and

colleges he founded. None of my hearers or readers will need to be converted to this view in respect to the Cougo native.

(e) WOMEN'S TRAINING. As no community is ever higher than the morals and ideals of its women, I judge the College would be incomplete without a special department for their training. Owing to their backward state in Congo the men's wives would not be so advanced as their husbands. Even so some of them are quick and intelligent and desirous of learning. These should be trained according to their capacity. For it is highly desirable not only that our future pastors, teachers and leaders should have sympathetic and intelligent helpmates in the home, but keen and capable fellow-workers in the missionary enterprise. This should be borne in mind in selecting likely men for training at the College.

(f) CHILDREN'S SCHOOL. A school for the children and a primary class for infants may be considered as necessary adjuncts. They would afford scope for instructing the teachers in the art of teaching and managing school.

(g) TUTORS. There is no denying the fact that men and women are none too plentiful as missionaries in Congo. If, however, the scheme were launched I believe it would make its own special and effective appeal in the homelands either to men and women qualified for tutorial work, or to volunteers who would be able to relieve those on the field who might be appointed to the office. It is questionable whether at the beginning new men could serve the College effectively. At any rate it would be expedient that some men of experience in Congo with a grip of the language and a good understanding of the natives should grace the tutorial bench—men who by their presence, judgment, industry and leadership would be able to place the work on a sound basis. That there are such men among us cannot be gainsaid, and union is desirable on this ground, so as to allow for the selection of the most suitable men from each of the affected Missions. It is not to be expected that such men would without a struggle relinquish their present tasks; and their respective Missions and station staffs might naturally demur at the proposal, but the larger interests of the work, the unprecedented opportunity and the confidence of fellow missionaries as to their fitness for the office would surely prevail in the long run. I do not fear for the smooth working of all arrangements in connection with such a scheme, granted we have the right kind of men in charge, and that each tutor has his duties clearly defined and appointed to him at the beginning of each term by a committee of the College staff of which the principal would be chairman. It might be wise or otherwise to appoint alternate principals for definite periods to represent the various associated Societies.

(h) SITE. The essential thing is that the site should be central so as to be easily accessible from various points. This seems to argue in favour of the main Congo river. Such existing stations as Bolenge, Lolanga or Bopoto would be suitable if these Missions would unite for this purpose and supposing things were convenient. I have advocated an entire new site that the College might be unhampered in its special work, also that it might be

wholly responsible for evangelising a definite though limited area. Stress need not be laid on this, however, as I conceive that these matters could be secured to the institution by arrangement on any existing Mission station. It should be clearly understood though that the respective staffs, plants, managements and spheres of operations be absolutely distinct and independent the one from the other. This would save possible confusion and overlapping and would be mutually profitable. This would not prevent mutual intercourse and fellowship, nor even help in cases of emergency. The suitability of the site, just as the appointment of tutors, would depend on the Missions that are prepared to unite in this good cause.

(i) BUILDINGS. A number of buildings would be necessary such as a Church, Central Hall, Lecture Rooms, Dispensary, Tutors' and Students' Houses etc. This would naturally be decided by a responsible Committee, but one might be allowed to plead for buildings not over elaborate but worthy of a united project.

(j) FINANCE. The cost of buildings would be according to size, material and style required. As to an estimate of working expenses in connection with such in Institution Mr. Powell of Kimpese has kindly supplied me with the following particulars. A married student at Kimpese costs about £12 a year, a single man about £7. Their arrangement is that each Mission supports its own students, and is responsible for the allowance of its own missionaries, but such expenses as medicine, stationery, repairs etc. are equally divided. Each Mission also provides the dwellings for its tutors. One advantage of founding the College at some existing Mission station might be that some of the minor buildings such as a dispensary would not be necessary, by agreement with the said Mission.

(k) CONSTITUTION. This could best be decided by a Committee after reference to that of Kimpese and like Institutions elsewhere.

(l) LANGUAGE. The only common language spoken by the natives of the Upper River generally is Lingala or Mangala, the alternative to this would be French. It remains yet to be demonstrated that our teachers could learn French sufficiently well to follow lectures in it intelligently, although by continual instruction in it it might be possible in after years. The advantage of French would be that you have a literature in it that would be of great advantage to the training at the College. There is the further question as to whether any American or British missionaries could successfully deliver lectures in it without long, long practice. Our Belgian and Swedish friends would have no difficulty. For the first few years of such an institution in any case, I see no other language available but Lingala.

3. SOME DIFFICULTIES IN THE WAY OF THE SCHEME.

(a) First and foremost is the language difficulty. One is firmly convinced that if this difficulty could be satisfactorily settled there would be little or no opposition to the idea of a United Training College.

There are large tracts of country in Congo that are singularly blessed in

having one dominant tongue in common use such as in the Kasai, the Lower Congo, and the Lualaba where Luba (or Buluba), Kisi-Kongo and Kingwana prevail respectively. This has proved an enormous facility to the work of Missions. On the Upper River it is not so. There the tribes seem to be the hapless descendents of those over-ambitious presumptuous builders of ancient Babel whose languages the Lord in judgment confused; for the number of dialects is legion, and not infrequently their differences are as wide as the poles. The B.M.S. stations are perhaps an extreme illustration of the restriction imposed upon the work by these unfavourable conditions; inasmuch as Bolobo, Bopoto, Yalumba and Yakusu are each working in its own special language. The distances are great between these stations, but we are cut off from each other much more by the limitations of language than by long distances. This difficulty may be further seen in the fact that at some stations on the Upper River, according to the schedule, the brethren are working in three or four dialects, while two have placed it on record that they preach the Gospel in no less than five different tongues. It may be that there are advantages in this policy, but I suggest that there are serious drawbacks too. Anyhow, the need of a common medium is generally and strongly felt, and it is believed that it would be an inestimable boon.

What I do maintain, and the point I should like to make clear is this, that on the main river roughly from Stanley Pool to Stanley Falls (to be precise, up to Isangi at the mouth of the Lomami River some 60 or 70 miles below Stanley Falls), a distance of a thousand miles with large stretches of territory inland of varying depth on both banks there is a Lingala language in common use which has been adopted by the Government for legal and administrative purposes, and by the traders and companies for all their transactions with the natives. Moreover it has been in vogue for many years, though spoken but indifferently well by some and not subject to the many rules which apply to Bantu tongues. It varies slightly in vocabulary in different districts, more particularly in the hinterland where free intercourse is rare. For this Lingala I do not claim the fulness, richness and fineness of expression we desire. I do not say that it is yet fully adequate for our purpose at a Training College, but I do affirm that it may surely attain the standard of some of the Bantu languages if we honestly set ourselves to the task of improving and perfecting it. Besides it has a wonderful grip on the people; being the only means of communication with the white men (other than missionaries) natives of the same town with a language of their own are often overheard conversing in it. At the State centres, at the intrading postes, on the steamers that ply on the Upper Congo, at big industrial stations like those of the H.C.B. Company at Alberta and Elisabetha where thousands are employed Lingala is the language in every-day use, and is without a rival in the field.

Here then in actual existence is a basis for co-operative action, here is a common speech in general use in an extensive area, a speech which four stations on the Upper River profess to find useful, if not necessary, in

reaching the tribes in their districts (it has been used at other stations also which are unrecorded), a speech in which we already have a translation of St. Luke, a Grammar and a Hymn Book in print; and in which the Gospels by Matthew and Mark, the Acts of the Apostles and a Catechism are being done. Further, there are thousands of the present rising generation who know and will know no tongue but this, and to ignore or to shelve the question is to cut ourselves off from the possibility of touching these souls.

I must explain that in writing this paper and advocating the project of a United College I am acting unofficially; i.e. presenting my own personal views and convictions. I wish explicitly to disclaim any right to represent or speak for my brethren or for our Society, the B.M.S.

Some Missions may not unreasonably consider themselves outside the pale of the proposal on account of the language difficulty. For example the Kasai seems to be more or less a stranger to Lingala; Kingwana and not Lingala serves generally in the B.M.S. districts of Yakusu and Wayika; while Bangala, as distinct from Lingala, obtains in the sphere of the H.A.M. in the Uelle. This may seem for the present to restrict the sphere of usefulness of such an institution, but in the Lingala area proper to which reference has been made it would serve no less than four Missions at the outset, if agreement could be found on a common plan of action.

In any constitution that may be drafted it would be advisable to have a clause whereby any Missions who might feel so disposed later would be assured of a welcome as active partners. Let it not be forgotten either how wonderfully quick the Congo natives are at picking up and mastering a native tongue like Lingala to which formerly they were perfect strangers. This fact may well extend the influence of the College beyond the Lingala area proper.

(b) Another difficulty, it may be argued, is the difference between the Missions in doctrine and practice. Though there are differences here one fails to see any insuperable barriers, any impassable gulfs between us. We are virtually one in this fundamental respect, that we accept the Word of God as our Guide and Rule of Faith, and that we administer the two Sacraments delivered by our Lord to His Church, the Sacrament of Believers' Baptism and of the Holy Communion. It may be questionable if there is any wide divergence in point of doctrine, one judges it largely to be a matter of emphasis; but in practice one is conscious of variety. For instance, in the matter of the presentation of children to God for His blessing, our Presbyterian brethren administer the rite of sprinkling to the child, while we Congregationalists, Baptists and others hold a simple dedication service without any formal rite. On the question of baptism of converts, I understand that one Mission at least baptises them simply on profession of faith or soon afterwards, while many Missions stipulate a probation period varying from six to twelve months or even longer if thought necessary. In Church government there are two systems among us if not more, the Presbyterian and Congregational forms; and as to Church

Rules it would be interesting to find out how many separate Churches exactly coincide. These are, we think, the out-standing differences; there may be others.

(c) NATIONALITY. Neither should the question of nationality keep us apart: seeing we are "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." What better credentials could we have for joining hands in our Father's great work?

(d) FINANCE. Always a knotty question, finance is particularly so these days when so much of it is tied up on account of the war. But to those who would postpone the scheme for a United College till after the war, one would reply by reminding them that the prospects cannot be bright in the financial world for many years after the proclamation of peace. We know that economy and retrenchment are the order of the day, but reviewing the years of war through which we have passed, is it not astounding, does it not really amount to a modern miracle, the way in which Missions have been supported financially?

But you say it is not easy to stir the imagination or to evoke the practical sympathy of Finance Committees when applying for grants for extension work. Well, given the earnest and expressed desire of say three or four Missions for a United Training College the expense would not be very great for either of them separately, and it may well be that the idea of a united project would secure more favourable consideration than an ordinary application. Of course, the founding of such a College would mean the expenditure of money, but I think the judgment of our missionary statesmen and financiers at home would be likely to approve of it as a sound and profitable investment.

Such, I consider, are the main difficulties and objections that appear in our contemplation of the feasibility of the proposal.

I will close with a few remarks on

4 SOME ADVANTAGES OF SUCH A SCHEME.

(a) The advantage of union in sharing the financial responsibility and in the scope it would allow for the selection of suitable tutors has been touched upon. The same thing applies to the choice of the most promising students. I do not think it within the bounds of possibility that any single Mission will go in for a College of this standing in the near future. It may be questionable whether the resources and needs of any one Society would warrant such a venture. It would be an entirely different matter though for a number of Missions standing shoulder to shoulder in facing the task. We assume then that without the co-operation of at least two or three Missions the opportunity for higher education resulting in more efficient service will not be within the reach of our men for many long years. If this is met by saying that the different Societies will in due course establish such Colleges independently, would not such a course entail wasteful extravagance in men and money when by unifying our forces and resources we could economise in both?

(b) The establishing of a United College would make for efficiency, both among the staff and the students. To quote from the report on "Co-operation and Unity", "In many Mission Fields the training of christian teachers is the most pressing problem of the present day, and it is very doubtful whether this important work can be carried out with the vigour and efficiency that are required, except as the result of co-operative effort." The pressure for teachers is often such that we are glad to send any christian lad who can read the Scriptures and write a little to start a school and hold services. As the work develops there is a demand for more efficiency, also a need arises for pastors and superintendents to take charge of circuits or districts.

(c) Then think of the wider outlook, the variety of experience and viewpoint, the spirit of friendly emulation, the better understanding of the complexity of life and the many problems of our common work, the larger and richer fellowship, the enduring friendships that co-operation would bring in its train to all.

(d) Further, one cherishes the belief that the better understanding and greater appreciation of each other and our work for God springing from co-operative action would lead to a strengthening of desire to bring about a union of our Missions and Churches. That certainly has been the case in the experience of others, why not in ours? Taking the broad view of the Church in the Mission Field the report to which reference has been made says, "It is facing its tremendous task with scattered forces and divided ranks," and, "the waste of time and energy, the overlapping of effort, and misdirected activity are in some cases not only foolish but criminal." As Congo missionaries are we content to go on with divided ranks, different methods and separate plans? Shall we not rather learn to unite and concentrate on the great living truths that make us all one in mind and heart, the fundamentals of our common faith; meanwhile not ignoring or sinking but respecting the minor differences that now separate us? There is in actual existence a South India United Church consisting of Presbyterian Churches and those of an American and an English Society of Congregational origin with a constitution that combines the main features of both systems and a common confession of faith. Enough has been indicated to show that we in Congo are lagging in the rear while our brethren in other lands are pressing forward unitedly and briskly; enough, I trust, to make us more resolved to pray and plan for a closer fellowship, a more vital union of the Church Militant in Congo. Towards this goal the step we are invited to take is to band ourselves together for the founding of a United Training College for the Upper Congo. Should any one still think the proposal Utopian or impracticable, he would do well to consider what Cobden, one of our great English politicians, once said when told that a certain project was impossible, "Then if that is all we had better set about it at once."

The discussion was opened by Rev. Herbert Smith.

Such schools as the one proposed have been a success in other parts of the world and our society has co-operated with others in establishing them. In China our society had a small college and did its best with the limited equipment. The Presbyterian and Methodist societies did the same. All were working in one great city. Neither one of the three was able to do justice to such a needy cause. They were all limited by the amount of money and men they could obtain. The idea of a united college which might become a university, came before the different societies. There were difficulties to meet, but all saw the force such a union would be for the Kingdom so they buried their difficulties and the school was started.

A Union College on the Upper Congo is one of the greatest needs. No missionary society is strong enough to establish a true representative school of its own. I am very glad this is not possible for I believe co-operation is very helpful to us all.

At our station we try to raise the level of all those who come to us, in many ways, education being one of them. In most cases that means beginning at the bottom. Every mission here is democratic enough to want all its people to at least know the three R's. But how many stations, after they have attended to all the other needs, can raise the standard of education very high? I venture to say not many. If you work to raise the standard of the many you neglect the few, and if you raise the standard of the few you neglect the many. Hence the matter of higher education is a specialized work and a special place and specialized people must look after it.

The one great monotony of Congo, is the sameness of country, climate and people. If the thoughts and ideals

of the people could be put on a higher plane the development of the country would be at a greater rate. This can only be done by higher education and such an education as will make a man unafraid in the presence of the most powerful and subtle superstition. A union training school can furnish the opportunity for such development.

I have thought of Bolenge as being a good place for such a school; an ideal place in many respects, situated as it is about mid-way on the upper Congo, and near to the most active centers of all Congo. Coquilhatville now has a Vice-Governor, and Bolenge is less than seven miles from that center. We have already a beginning of a school of our own. Mr. Hensey is the leader of our school and good work is being done. Bolenge has recently received an additional grant of land so there will be plenty of room for such an institution. Mr. Davies has taken up the question of language. It is an important side. But it is not so important that it could not be overcome. If the will to have such a school is present in this conference there are no difficulties that cannot be overcome. I therefore urge that this Conference put on record that such a school be considered possible and that definite steps be begun at once to establish a Union Training College for Upper Congo.

Mr. Bond: To my mind Upoto is nearer the center than Bolenge. I foresee many difficulties in uniting for such a school but perhaps these can be overcome. In respect to language to be used Lingala would be best.

Mr. Palmkvist: I wish to speak only about the language. Such a language as Lingala is not worthy to be used in higher education. Much time could be spent the first year in drilling the students in French, then they would be ready to grasp teaching in that language.

Dr. Morrison: For the Kasai we may be cut off by language from this project, but cannot we also plan for

something similar in this region? Everywhere we go along the Kasai, and covering a very large area, Chituba, closely allied to the Baluba language, is understood. Chituba on the Kasai seems to bear much the same relation to the various dialects along this river as Lingala does to those on the Upper Congo.

Mr. Petersson: Perhaps as the area is so great in the Upper Congo we ought to plan for three training schools instead of one.

Mr. Stonelake: I would like this Training College to become an accomplished fact. However the B.M.S. committee last year said that such a scheme was premature. Personally it is my opinion that this school will come into existence and I think we ought to be working towards that end.

Mr. Marsh: We at Ntondo have been looking forward to the establishment of this school and hoped that this Conference would do something to help to make this scheme a reality.

The Conference desires to thank Mr. Davies for his very helpful paper on this subject, and also Mr. Smith for the valuable suggestions made by him, and requests the various Societies interested in the project, and the Continuation Committee, not to lose sight of the matter but to keep it prayerfully in mind, trusting that such a scheme for united effort in higher education for the Upper Congo may be realized in the not distant future.

The Conference voted that an Educational Committee be formed to unify and co-ordinate our educational policy in Congo, To facilitate the working of this Committee an Executive Committee, consisting of Rev. J. A. Clark,

Rev. S. E. Moon and Rev. C. Palmkvist, was appointed. Each Society that is not represented on the Executive Committee is asked to appoint a member on the Educational Committee.

The Educational Committee is to be a sub-committee of the Continuation Committee, and its Chairman, (Rev. J. A. Clark), an ex-officio member of that Committee.

V. LANGUAGE.

I. The Progress of Lingala.

Paper by Rev. W. R. Kirby.

I have wondered why my name was proposed as the writer of a paper on the "Progress of Lingala," and have at last come to the conclusion the choice was made under a misconception of the position I take up in relation to the value or otherwise of Lingala as a medium for preaching the Gospel.

I fear the idea has gained credence that Lingala is the chief language of our station and district, but as a matter of fact the policy of our station is and has always been, "that Lingala be used where Heso cannot be understood," and to that policy we as a staff adhere, and it is only because I was asked to speak on the "Progress of Lingala," I acceded to the request of your secretary.

From what standpoint can we start to find out what progress has been made? Is it from the standpoint of literature? If so we find the progress has been disappointing. In 1903 the Rev. Walter Stapleton published his "Suggestions for a Bangala Grammar," and it seemed as if a fair start had been made in settling the fundamentals of a *lingua franca* for the whole of Congo. Other grammars and vocabularies were issued by different men belonging either to Catholic Missions or in State employ, notably by Monsieur de Beck, but it was not until 1908 Mr. Dodds edited the translation of the Gospel of Luke, made by Yoka, a native of Monsembe. This translation for some reason or other was practically a failure so far as distribution was concerned. It is not in my province to judge of its value as a translation, but I believe there are to-day a large number of the edition unsold. In 1911 and 1914 new editions of Stapleton's Grammar were issued, and I understand there is a steady sale of this book, but the criticisms passed on this work show that it does not contain the vocabulary and phrases

necessary to those whose service calls them away from the State Postes and Trading Stations on the banks of the main river.

At the suggestion of one of our B.M.S. men we printed at Valemba in 1913 a little Lingala Hymn-book which was used by our steamer men and others, and which met a felt need.

In 1915 a Bangala Primer was issued from the Bolobo press, and in 1916 the Welle Tutor was published. I have at the Bolobo press a Lingala Catechism which has the merit of having passed through the hands of most of those who may be called "Lingala experts," for lack of a better title, and which I believe is the first attempt made to get some uniformity of language in a Lingala translation. I hear that Mr. Palmer has in hand the Hymn-book he was asked to prepare by the Continuation Committee.

So far as my knowledge goes, apart from translation and other work done by Roman priests, this completes the record of the progress made in the development of a Lingala literature.

The second question we may ask is, What progress has been made in the use of Lingala in our missionary work?

We have to thank most heartily the officers of the Continuation Committee for the summary of statistics lately issued for the year 1916, and I propose to take these carefully compiled details as a basis for the examination of this question. The summary gives us details of 51 stations belonging to ten societies. On examination we find there are eight stations out of these who use Lingala more or less.

	Stations.
The African Inland Mission	2
The Baptist Missionary Society	1
The Congo Balolo Mission	1
The Foreign Christian Missionary Society	2
The Heart of Africa Mission	1
The Swedish Mission	1

A further analysis gives the following results,

1. Moldisa. A.I.M. 1916. Two languages. "We use Bangala at present but hope soon to be able to give this people the Gospel in their own language."
2. Yangarakata. A.I.M. Two languages.
3. Valemba. B.M.S. 1905. Two languages. Lingala used only where Heso is not understood, and the writer of this paper is now asked to translate a Gospel and Catechism into the Topoke language.
4. Lolanga. C.B.M. 1890. One out of four languages. Five stations use the Lomongo.
5. Bolenge F.C.M.S. 1889. One out of five languages. Three stations out of four use Lonkundo and the fourth does not specify a language.
6. Longa. F.C.M.S. 1908. One out of two languages.
7. Nala. H.A.M. 1913. Bangala only.

8. Brazzaville. S.M. 1911. One out of four languages. Seven stations use Kikongo language.

These details show that there is only one station out of fifty-one where Lingala is used solely as the medium for preaching, and at this particular station, Nala, the Lingala used is said to have little in common with the Lingala of the main river.

But the most disappointing item so far as the progress of Lingala is concerned is this. At Kinshassa, where we are told on good authority in 1916 the black ladies and gentlemen did their courting in Lingala, (and surely the language of love is not quite at an end there), and where at least twenty different tribes came in contact with missionaries during the week, here I say, we find Lingala has been displaced as a station language, and I maintain it is one of the most disappointing factors to be noted in our dealing with this question.

Again, when we consider that the utility of Lingala was discussed and practically taken up as a Conference project in 1911, it does not augur well for the comity of Missions that during the ensuing years so little attention has been given to the end in view. There has been a laxity on the part of some of us somewhere. Attention may be directed to a statement made in the Congo News No. 20, that Bangala is intended to be used in several new stations of the C.M.S. in the Sudan, but it is questionable, even if the intention be carried out, whether the Sudan Bangala would have any appreciable relation to the Lingala say of the Congo main river, and to subject our language to such a test would be to court failure.

A further set back was given when the B.M.S. steamers ceased to run. Here we had a constituent force for unifying in a measure the use of the language, but it has gone, and in the passing away of this quickening agency we have lost a valuable asset. In the weighty words of one in authority among us, "Lingala has to be reckoned with," and no one recognises more clearly than the writer of this paper the possibilities of a unified and redeemed Lingala. At the present time it is the *pons asinorum* of Congo language study, or if I may be allowed to change the simile, it is "The Shortest Way with Dissenters."

It was my purpose to give some idea of the past and present use of Lingala among Government officials and traders, but little would be gained by this at the present juncture, and I shall close this paper by making the following remarks and suggestions. I consider the comparative failure in the Progress of Lingala to be due to the following causes:—

1. What has been everybody's business has been nobody's business.
2. The failure to discriminate between the Congo hybrid Bangala. (Plur.)
3. The unreliability of the opinions expressed as to the value or otherwise of and use of Lingala.
4. The lack of a common basis for the study of the language.
5. That Lingala is not only *not* recognised as the *lingua franca* of the whole of Congo, but is repudiated by some of the highest officials as a fit language for use over a very wide area of Congo.

I forbear to give evidence to substantiate these statements though evidence is at hand.

With the end in view of establishing some basis for future progress in the Lingala, with much diffidence I submit the following suggestions to the honourable assembly of the 1918 Conference of the Protestant Missionary Societies working on the Congo.

1. Representation should be made to the Belgian Congo Government that official recognition be given to any grammar or vocabulary issued under the direction of the Con. Committee of the United Conference of Congo Protestant Missions, the same grammar or vocabulary to be submitted to the Government for revision before being published.
2. That the Con. Committee be first approached as to the translation of any book, so as to avoid double translations.
3. That typed copies of all translations either of Scripture or of School books should first be submitted to a chosen band of men, recognised as interested in the advancement of the study of Lingala, for comparison and unification of grammatical forms and vocabulary.
4. That such translations, when revised by the translator according to the value he sets upon the suggestions received, be submitted to the Con. Committee, and if found conforming to suggestion 3 to receive the imprimatur of the Committee.
5. That a missionary should be designated and supported by the United Boards of the Congo Missions at work in Lingala areas, to undertake the unification of the language, all his work to be submitted to the various Boards through the Con. Committee and to those using Lingala.
6. That all suggestions of Lingala being used at the present time as the medium for teaching in a United Upper River Training College be put aside as subservient to the best interests of such a project.

In opening the Discussion Mr. Edwards said that the progress of Lingala had ceased because the language had reached its climax. It is a language primarily for the traders and for the State, it is a stepping stone to better languages, such as French and English. Fifty per cent of the language is widely known and fifty per cent is local, composed of words peculiar to the district in which it is being spoken. It is very useful indeed, especially where a missionary goes to open up a new work, nevertheless, it is at best a substitute for something better.

Mr. McDiarmid suggested that the Gospels be translated into Lingala and that the Scripture Gift Mission be asked to print them for distribution in the large centers.

Mr. Bond spoke earnestly in favor of the usefulness of Lingala, pointing out that there was a considerable literature, partly in print and partly in the process of making.

In this connection a letter from the Foreign Secretary of the B.M.S. was read, containing a Minute of the General Committee of the Society in regard to Lingala. A portion of this Minute is as follows:

"There is a common agreement that the Lingala language has become quite an important factor in the life and administration of the Upper Congo. It is spoken from Stanley Pool to Stanley Falls, in parts of the Kasai and of the Ubangi and the Uele.... Lingala is used by all white traders, officials, and largely by the Roman Catholic priests. Poor as it is in vocabulary and structure it is the only language used by a growing number of people. It is generally employed in the Courts, and even in many of the "palavers" brought to missionaries.

Work done in Lingala, or under way,—

Grammar	by W. M. Stapleton.
„ (Revised edition of above)	by F. Longland.
Luke	by Yoka (by C. J. Dodds.)
Mark	by Mr. Buxton. H. A. M.
Mark	by A. B. Palmer.
Catechism	by W. R. Kirby.
Part of Matthew	by W. R. Kirby.
Part of Mark	by F. Longland.
Part of Acts	by D. C. Davies.
Hymn Book	by J. L. Cook and others.
Ninety Hymns	by A. B. Palmer.

2. Policy Regarding Translation Work.

Paper by Dr. K. E. Laman.

I cannot say whether or not I have treated this subject properly according to the Committee's plan, but it seems to me that the policy regarding translation work, as well as all literary work in foreign (or African) languages, is to be fully aware of the great difficulties to be met with, and know how to surmount them.

Thus the object of a mission is to take up the study of the language as a branch of the mission work at the same time as the mission is established and the different works planned. From the very beginning it should be studied and treated with thoroughness and from a scientific point of view, that the missionaries as soon as possible may get the necessary knowledge of the language for preaching the Gospel in an easily understood, attractive and convincing manner.

The object of the mission is further to commence and to carry on the literary work as effectively as any other work, because it will be for the whole future of the greatest importance. For this work it is necessary to get persons of special talents, educated for the work as other persons for the different branches of the mission work; for instance school-teachers, nurses, medical men, etc.

Many unknown difficulties will appear in the philological researches, but a part of them is easily avoided or surmounted, if the missionary has an elementary knowledge of another language of the same family.

One of the missionaries with the greatest ability for the work should perfect and train himself more and more, that he may be able to begin the translation of the Gospels etc.

Certainly it is then also necessary to have a good knowledge of Greek etc, but it is of far greater importance to have a close familiarity with the native language and with the religious, social and moral life and conception of the people.

In order to get such a satisfactory knowledge the missionary has to try as soon as possible to get all the unwritten folklore, fables, moral stories and proverbs; and afterwards a detailed description of all the life of the people.

This literature should be written as soon as intelligent natives know how to write. At first the missionary, or a clever native from a neighboring mission field, might be obliged to write it down from dictation, though it is very difficult and tedious.

This literature should then be the foundation and basis as much for the written and spoken language as for the preaching and translation. The practice is that the missionary generally takes his own language as a

foundation and model after which he is trying to comprehend the native tongue and to construct a grammar, as he also does in preaching and teaching, when he adopts words, which in one or other respect correspond to our words for the religious, juridical and moral ideas. He thinks that their meaning and reasoning must be the same in the native tongue.

Thus the object of the mission should be to try to get such a copious native literature, that the missionaries might be able to find the people's own manner of speaking and reasoning. This literature ought to be printed and translated, because it will be of the highest value for the coming missionaries in the study of the language and of the people, and then for science, and the coming generations of the people.

As soon as a missionary is prepared in that way for his work, his first object is to write some hymns, a Bible history, and to begin to translate the Gospels and produce a Christian literature. Farther on he ought to compile and prepare a grammar and dictionary, that the younger missionaries may be able quickly to surmount the great difficulties, which always appear in the study of a foreign language.

Regarding the books for the school I need not say much, because it seems to me that the national spirit of the great colonial Powers desires an education of the natives in the official language, thus prohibiting school-books in the native tongue. We are for instance in French Congo not permitted to use our school-books in Kikongo. The best way to learn French is of course to use French school-books. All our native teachers ought to know French and to teach in French in the schools. In the meantime many other books in French will be very useful for the educated natives, but for the multitude we want Christian literature in the native tongue. For the religious teaching we have special hours, classes and books in addition to the regular school.

If more than one missionary society is working among the same tribe it is the duty of each society to try to collaborate with the others in this kind of work as in other works, that there may be a similarity and unity both in the religious linguistic usage and in the translation of the Christian elements of the Bible.

Above all there should be only one definite dialect for the written language, when the same society has stations in several parts of the country. At first it may be a little difficult to find the medium dialect and to use the words known all over the country, because the dialects seem to be very different, but after some years study the missionary will find a lot of words and expressions known everywhere.

I may also point out, that if a society is working among several tribes of the same family, as we among the Bantu people, it would be the easiest and best way to overcome the first and greatest difficulties of the different languages to entrust the foundation work of the languages to the missionary who is master of another (Bantu) language, because he is trained for the work and he will quickly grasp the new language and prepare a grammar and

dictionary in a very short time. I have seen such a work scientifically compiled in some few months only. The missionaries had been working on the field for some years, but they did not feel themselves capable of compiling such a work. If the foundation work of the languages can be entrusted to a missionary of the society in that way there will be a unity and similarity in this work which is of greatest value for the society and the missionaries.

It is not so easy to write a language in proper characters. Many are so afraid of using any new or phonetical characters. But it is easily understood that a phonetical writing is the best in the end both for the people and for the missionaries. We also often find even now-a-days a dictionary without any sign of pronunciation of the word. The quantity may be long or short. The pitch may be high or low, rising or falling etc., but no signs whatever for it, though there are thousands of words which are spelled alike but differ in meaning according to the pitch or quantity. They can be distinguished only through different signs. This has reference also to different tenses and forms of the verb which are spelled alike. In preparing a dictionary it is an essential not only to write the words phonetically but also to indicate the pitch and the quantity. I could give a large number of examples to show how serious this matter is, but I will not tire you with them. May I refer to my work about the pitch in Kikongo, which will be printed when the time comes.

All this we ought to take into consideration regarding translation work, else there would be a lot of mistakes and misunderstanding both for the natives and the missionaries.

For the translation work it is not sufficient to overcome all the grammatical difficulties. Other things appear in the way. Just as greatly as our language differs from Kikongo just so great do our modes of expression and reasoning differ from theirs. European peoples have been in very close connection to each other in regard to geographical-historical relationship. Thus the mode of expression and reasoning are in a certain way the same. But that is not the case with African language. The western civilisation has advanced and thus the distance between us and the Bantu people has been greater and greater. We often find that their notions and expressions are far closer to biblical language with their parables and views. The Old Testament is of special interest for the natives. They often catch the meaning of customs and facts easier than people in Europe.

How far their way of thinking diverges from ours appears in their figurative language. Very seldom a European is able to understand the figure or comprehend the idea, if it is not explained to him. Our figures seldom correspond with theirs. Still more difficult are the proverbs. That is the reason why the missionaries do not take much interest in them, while the natives enjoy them and love them.

Another difficulty in the translation work is that many words, whose sense is well understood and often maintained throughout in our own language

often have a much wider or more restricted meaning in the native tongue. For instance in Kikongo "mpangi" means equal, brother, and "busi", sister, but these words are not always used as brother and sister in a European language, because a girl never says "busi" to her sister but "mpangi" (litt. equal). To her brother she says "nkàzi" (*à* with low pitch and *ì* with high pitch) viz. brother. Herself as married is called "nkàzi" (*à* with high pitch and *ì* with low pitch) of his husband, viz. wife. A boy says "mfumu" to his elder brother and "nleke" to his younger one.

From all this we understand how difficult it is to speak and write according to the native's perception, but how much more difficult must it not be to speak and write one's own thoughts, and preach and teach that which was never thought or spoken by the natives; and still more to translate the Holy Scriptures.

The many particles we have in our languages are lacking in these languages. Adjectives, adverbs, conjunctions and prepositions must be expressed in ways quite strange unto us. The abstract ideas are very difficult to render.

In the preaching and the translation of the Bible we meet nearly unsurmountable obstacles. When the Apostle Paul preached in Greek, then the biblical expressions were already translated and known through the Septuagint. When Luther translated the Bible in German, then the Christian truths had been preached for some hundreds of years in Germany. It was the same when the Bible was translated the first time in Swedish or English or French. What a preparatory work had been done at that time! The case here in Africa is quite another one.

How difficult has it been to find the name of God! In some places the missionaries used the word "nzambi" for satan, because they always heard from the natives, that he was the evil one, who was the cause of death and all other evil things. In translating save and saviour we had three translations in Lower Congo,—viz. as many as the societies. Much more difficult it was to translate devil, hell and similar words. It is also difficult to find the proper words for holy, spirit, sin, righteousness, faith, chaste, honest, etc.

All translation work is very difficult, but the translation of the Bible is specially difficult. It must be thoroughly exact but in the best comprehensible language. If the translator has a very large native literature as mentioned above, he will understand its inestimable value for his work.

Many words must of course be expressed by periphrasis, and several names of foreign things should be rendered as near as possible to the official language of the country. Otherwise all foreign words should be avoided in the translation.

Another stumbling block for the translation is that many words have in different dialects quite another meaning, and are sometimes even obscene.

In revising his work the missionary should never be too conservative in retaining words, as he will find better renderings. He will also find that some words are quite wrong and sometimes only of dialectical nature.

In translating and preparing other books we meet the same obstacles, but according to my opinion we should not translate much more than the Bible. If we want books for expounding the evangelical truths, such as commentaries on the Bible, everything should always be written in a native fashion, and not strictly translated. Very often the figures, parables and expressions should be changed and rendered more intelligible for the native mind. A translator, and every other missionary, should not only try to be able to think and feel as a native but also to express himself as one in writing and speaking. There is scarcely anything a native enjoys and appreciates so much as to read and hear the idioms and beauties of his own language.

Regarding Christian literature we should have the intention to write and compose original treatises, essays, narratives, tracts and other publications. By doing that we shall get better help from the natives and will be able to develop and educate native writers. This is our aim in this branch of the work as well as in the others.

A means of educating the natives in this respect is to start a monthly or weekly paper as soon as possible. Some of them will soon get trained to write about certain subjects and do a good work in that way. I have come to know this very well through my staff of writers for the monograph on the Congo people. The material for it is over ten thousand pages, written by natives.

Need I also to say that an illustrated book, tract or pamphlet should be illustrated as much as possible with pictures etc. from their own country and life, or from other parts of Africa.

Thus the policy regarding translation work and literary work in common is.

- (1). to make a thorough and scientific foundation for the work, which should be done by a missionary specially educated for the work or still better by one who has previously been trained in another language of the same family
- (2). to procure as soon as possible the greatest quantity of material for an ethnographic monograph written by natives;
- (3). to entrust the translation work and other literary work to the best qualified missionary as his special task;
- (4). to avoid translations, but a narrative or book of any kind may be used as a basis and as an aid for the treatment of the subject;
- (5). to encourage all the missionaries to assist in the literary work but the m.s.s. should be revised by a committee, or the missionary in charge of the literary work, that there may be a unity in the writing and usage of the language;
- (6). to educate clever natives, already trained in the official language, to co-operate in the literary work.

Mr. Jennings opened the discussion. Preaching and teaching are the two great functions of missionary

activity. The Bible translated into the language of the people helps to fix the language and overcome dialectic differences. Better than one man set apart for translation work is to have one man at each station appointed to this task. In our Society we have collected in Kikongo over one thousand proverbs which we hope to print soon. Native idioms should be used wherever possible. The work of translating is too important to be committed to novices.

Mr. Petersson: We must not be so eager to translate literally as to translate freely so as to get the real thought. A good plan is to give certain verses and topics to the natives, asking them to write upon them and then when corrected to have them put in print.

Dr. Morrison: The native proverbs are similar to the unwritten law. We consider it very important that the missionaries have a knowledge of these so we have asked one of our missionaries to collect as many proverbs as possible.

The Necessity of Increased Emphasis, Better Equipment and Larger Force of Medical Missionaries and Trained Nurses in the Congo.

By Dr. F. P. Lynch.

Since sickness, disease and suffering are common factors in all human experience, the obvious means of relief prove a natural and direct introduction to good-will and confidence among all alien people. It becomes a sign of significant service long before language has developed its distinct medium of understanding. Medicine and missions have always been in close association, the gift of healing was one of the Master's methods of service and it is all suggestive that in the modern advance of medical altruism, it presents the ideal spirit of the Great Physician. Even in that far day of beginnings He sent them two by two into every city and place, saying unto them: "Heal the sick that are therein and say unto them: 'The kingdom of God is come nigh you.'" So in the continuance of that com-

mission, the missionary has always found that opportunity of practical service. It would seem that in no country the need was more urgently manifest than in the Congo and the record of pioneer service indicates how readily the missionaries responded to the appeal.

Since this Session has been designated for the professional consideration of Medical Missions, it presents the timely and fitting opportunity for special tribute to the invaluable service, which has been rendered by the lay workers in the pioneer years.

In consideration of the peculiar difficulties of confusing conditions in the strange surroundings of the tropical environment with its severe demands on health and fortitude with all the bewildering experiences among the primitive people, that ministry of improvised medical and surgical service presents one of the finest records of devotion to necessity in making the most of exceptional limitations. It gave immeasurable influence in quietly leading the people from deepest superstition to the confident acceptance of medical and surgical relief. Unless the medical missionary has had the intimate experience of initial service in developing a spirit of confidence in accepting treatment; and the difficult aspects of sudden distrust and reversion to the ever haunting sense of superstition, at some critical stage, with all the discouraging loss and reaction, it is almost impossible to fully appreciate the remarkable results so patiently and successfully attained through that pioneer development.

It is the occasion of regret that this paper could not have been presented by Doctor Sims, the Nestor of our service, who was the first Medical Missionary to the Congo and who after the signal record of thirty-six years still maintains his distinguished association in service. The contrast with the past conditions, the present measure of advance and the enlarging outlook would have proved of special interest and illumination through the infinite variety of his experiences.

In the consideration of Medical Missions in the Congo, it is well to candidly accept the situation that, in contrast with other Fields, the service is at a distinct disadvantage. Since the Congolese are so essentially primitive, there is a tendency on the part of Mission Boards to minimise the requirements in equipment and maintenance. There seems to be a curious impression that the standards which prevail in India, China and the Philippines are not essential for the Congo. The more primitive the people the more simple the treatment, as though there was some special modification in the process of inflammation, because it happens that the 'cardinal sign' of 'redness' is epidermically disguised. It is all important that the Medical Missionaries of the Congo should maintain a persistent propaganda for the adequate recognition of the medical and surgical service in relative uniformity with the standards of the Orient. All unfortunately, it is the rarest exception to find a representative of the medical profession upon the Boards of the Missionary Societies. The clergymen, the schoolmen and the businessmen have relative representation; but to quote a trite yet suggestive phrase—the medical men are 'conspicuous by their absence.' There should be urgent

advocacy of the proportionate appointment of physicians to represent the special interests and importance of Medical Missions. There is such a vague idea in reference to practical equipment and the large expense involved in the cost and transport of medical and surgical supplies. Medicines from the remote sources of materials and the high standards of production must necessarily class as the most expensive necessities.

The recent development of the University interests in the establishment of distinct Medical Stations by Yale, Harvard and the University of Pennsylvania in China and the extension of the Rockefeller Foundation for the expansion of medical missionary interests in China and the Philippines are inspiring assurance of a new era in liberal recognition and effective equipment for Medical Missions. Even with the obvious claims of the Congo, we must candidly recognise a certain prevalent prejudice against the Congolese. It is frequently marked in the average American point of view; but is not so evident in England and on the Continent. In presenting the American appeal, there is the greater necessity of the humanitarian emphasis. Disease as a rule does not manifest race leniency, the invasion of pneumonia is as characteristic in the Congo as in China and the same facilities for efficiency are essential in successful treatment. Color is but incidental, physiology is uniform and the palliation of pain is a universal need, while medicine and money should be of common co-ordination.

There must be a relative variation in plans and material for the construction of hospitals and dispensaries according to local conditions; but the medical and surgical facilities should conform to a general standard of efficiency. The development of efficient standards for the Congo rests essentially with the emphasis and insistence of the medical missionaries. If they are willing to adapt themselves to narrow limitations, the support of the work will continue on that basis. An over emphasis of heroic devotion may defeat the very purpose of the self-sacrificing service. All unfortunately, the ancient, economic process of 'bricks without straw' did not end with the dynasty of its development, it still prevails and is sometimes sadly evident in the nominal financial provision for the support of medical missions.

There is a fair and increasing insistence on the part of the Mission Boards for the highest standards of efficiency in the selection and appointment of candidates; but there is also a suggestive yet pathetic irony in the comparison with inadequate provision on the field, which often renders efficiency relatively inefficient through the frequent lack of normal facilities for the appointed service. The point is especially pertinent to medical missions. The course in medicine is the most difficult and expensive in the standards of the various professional schools, it is frequently supplemented by one or two years of hospital service. That plan is of particular advantage to the medical missionary, especially, if he is appointed to pioneer location, since he will require the trained readiness in resourcefulness for routine service and the episodes of emergency. He passes from the average hospital with its generous equipment, the corps of able assistants, the ready and efficient

nurses and orderlies, the immaculate and cheerful wards to the crude conditions and limitations of the Wilderness. He is prepared to meet the demands with the bracing spirit of new adventure and to substitute as nurse and orderly in the conditions of initial development. It is all a part of the day's work and he is intensely interested in the unusual surroundings and keenly alert in every phase of new experience and the constant opportunity of relief and helpfulness: primitive conditions are far worse than he anticipated but they extend the greater occasion for improvement. He improvises a shed or a verandah into an operating room and dispensary, since he has available equipment in instruments and supplies, the temporary inconvenience is incidental in the need of the service and the expectation of the required improvements in due season. Like the noble and resourceful Roman—he finds a way or makes it.

His first introduction to severe reality has probably occurred with the information of the limited funds allowed for equipment and the discovery that the Committee or Secretary lacked the adequate understanding of requirements and the cost of a comparatively simple outfit. He will have instinctively felt that a physician should have been on the Board for consultation in comprehensive arrangement.

On the Field the difficulties deepen: the funds fail for available buildings, the appropriations for supplies are uniformly insufficient. He makes the most of resources and improvises to occasion in the hope of better days; but deep in his heart there is the keen disappointment that after having given himself unstintingly to the work the Society has failed in the reasonable equipment for satisfactory service. He recalls that the hospital in which he passed his service was replete for efficiency and yet it was simply under civic administration yet finely sustained in its humanitarian purpose.

The medical missionary service has its objective in Christian altruism presenting the beneficent demonstration of Christian benevolence. The comparison is obvious and the inference sufficiently suggestive and could lead to a searching inquiry, which would terminate in the fair conclusion that by all honorable standards there should be no essential lack of equipment in the lone hospital of the Wilderness.

The pioneer period has been gradually superseded by a distinct advance in some sections of the Congo. The first substantial hospital for the Congolese was located at Mukimvika on simple yet ample lines of construction with a large central room well lighted and airy for general use as a dispensary and for operations and surgical dressings. Two wards are in direct connection each one having the normal capacity of twenty beds, which are made of pitch pine, six feet by three, varnished and provided with a native mat and blankets. San Salvador followed with larger equipment, more buildings and the important addition of a trained nurse to the staff. Bolobo has expanded on larger lines of equipment and efficiency and the report given in the "Congo Mission News" marks the greatest advance in efficiency and diversity of service. The American Baptist Mission, which with the exception of the

hospital at Mukimvika, has been severely lacking in equipment for the medical missionaries at the other stations has suddenly made a signal advance in providing ample funds for four new hospitals. With the completion of the hospitals, the appropriations for the service at each hospital will advance from £40-0-0 a year to £240-0-0—a change, which seems simply magical and all inspiring to the medical missionaries, after the severe limitations of the long and arduous years. A trained nurse with a corps of native assistants will be provided for each hospital. The one criticism of the plan rests in the limited capacity of the two wards, which are arranged for only twelve patients in each ward, which will prove inadequate in proportion to the population of the communities which are to be served.

So the present conditions of the medical missions in the Congo are indicated by the insufficiency of equipment approximating to pioneer limitations in some sections and the inspiring development of the latest, advancing standards, which have been won through prolonged and patient persistency and loyalty to the insistent needs, despite the discouragement of the drastic limitations.

In the enlarging outlook for future expansion of the ever-widening field and its insistent, humanitarian appeal, we are confronted with the practical question of men and means, for quite without sordid emphasis, as in all great and successful enterprises, money marks the margin for the advance of medical missions in the Congo. We must carefully correct the general impression that the Congo is a cheap country and clearly demonstrate that it is one of the most expensive Colonies.

The young physicians, who are conscientiously looking for the opportunities of altruistic service are investigating the Fields for the largest promise of relative satisfaction and success. They have given arduous years in expensive preparation and they are ready to make life investments in the Fields of the most extensive service and which offers the best facilities in substantial equipment and maintenance. The sweeping tide of interest is steadily toward China, since that inviting country has been selected for development along the highest standards of medical service. India and the Philippines are also extending the constant attraction of inviting opportunities. Since the accessible reports indicate the general insufficiency of support extended to medical missions in the Congo, unless there is the influence of some special interest or emphasis, which will lead to a determination for the Congo, despite the obvious limitations, the decision will be made for some other Field of substantial assurance of the largest possibilities for efficient service.

So it is of paramount importance that the standard of equipment and maintenance of Medical Missions in the Congo shall present favorable comparison with other Fields of inviting interest. For the largest beneficence of service there should be a hospital at every important station with a physician, trained nurse and native assistants. There should also be a uniform system for sustained service in the arrangement of substitute nurses

and physicians to provide for the routine of regular furloughs. Every Mission Hospital should be a Memorial of the Master and its keynote of service: "This do in Remembrance of Me," since He has presented its incentive: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the far, fair lands of Christian development, the hospital has become as much a mark of progressive Christianity as college or cathedral; and here in the Congo, it should be maintained in representative standing for the honor of His Service in the Wilderness.

Dr. King in opening the discussion on the paper said that there should be the equipping of every main station with a doctor and nurses, as well as alternates for these. There might be four doctors appointed to three stations, making an alternate available. If the service was for the missionaries alone it would be well worth while. Of course the work does not end there but extends to the natives as well. Amongst the Societies represented in the Conference there are in Congo 53 stations having 21 physicians, 18 nurses and 9 hospitals.

2. Medical Question Parliament.

The medical question parliament was conducted by Dr. Stixrud. Among the questions asked were these:—Should medical missionaries receive pay for attendance on white people not connected with the Mission, and if so what should be done will this money? Ans. When payment is received in this way the money should go into the Medical funds of the Mission.

What has been done along the line of research to discover native medicines that are useful? Ans. I do not know of any work being done along this line at present. I am preparing however to undertake this, especially as now medicines are very expensive, and thousands in this land are dying for the lack of them.

Should not every medical missionary be prepared to do simple dentistry and optical work? Ans. I would not say that every medical missionary should but I think that every station ought to be equipped to do, in at least

a simple way, work along these lines. It is not necessary for this training to be left to the doctors alone, as is evidenced by the valuable service Mr. Ceder has rendered as a dentist.

Is it advisable to have a book on hygiene printed and placed in the hands of the natives? Ans. Such a book has long been contemplated; in fact it is now in the course of preparation.

Is the doctor here primarily for the natives or for the missionaries? In answer to this question a number of those present spoke. One or two emphasized the need and the economic value of having doctors come out if for nothing else than to help the missionaries. The majority were of the opinion that the main reason for having doctors come to Congo is to help the natives and that there would be little response on the part of young medical men at home if the appeal was that they should come out primarily to look after the health of a few missionaries.

Mr. Marsh stated that Dr. Ostrom wished the General Conference to pass a resolution asking the Government to remove the duty on drugs used exclusively for mission work.

Dr. Lynch thought there were many complications in this question and that it would not be possible to secure this favor from the Government.

Mr. Ceder gave a short talk upon the care of the teeth. A vote of thanks was tendered to Mr. Ceder for the service he had rendered to all the Societies, and to the Swedish Mission for permitting him to help so many outside of his own Society.

VII. QUESTIONS RELATING TO MISSION POLICY.

1. The Necessity or Advantage of Systematic Talks giving Definite Instruction to New Missionaries on Language Study and Mission Policy.

Paper by Rev. C. Bond.

This subject easily divides itself into two parts, as it is really two subjects
I LANGUAGE STUDY.

There can be no doubt that the more language study the newly appointed missionary does in his native land the more apt he will be to take up any one of the Bantu tongues on his arrival on the field. Especially should the man looking towards Congo Belge as his field of labour acquire a speaking knowledge of the French tongue ere he sails for this land. And as a part of his preparation for learning African languages he should also take a course in Phonetics, as in no other way will he avoid the many pitfalls in the new vowel sounds he will meet in these new tongues. But I have very grave doubts if anything but harm can come from the study of a Bantu language from any of the grammars I have seen—unless a native be at hand to give the student assistance in pronunciation. I would say without hesitation that Congo languages should be left severely alone until the new missionary reaches his Station.

There can be no question as to the advantage to the new missionary from systematic instruction, always providing that the lecturer be competent. The novice had better struggle on by himself than be drilled daily in every mispronunciation possible. The native is the best teacher of a native tongue if a grammar or book of exercises has been prepared with this kind of instruction in view—and wherever this has not been attempted it would be extremely helpful to produce such a course of lessons. Correct pronunciation is of far more importance than a large vocabulary and the beauty of having instruction from the native is that the lessons need never be interrupted because the teacher has other calls, nor need it be confined to odd half-hours, and the native can be depended upon to give the same tone and value to the vowel every time. After the initial stage of learning a language is passed great care should be given to find out the forms used by the natives in their speech—banish the idea that every root can be passed through all the possible modifications of the language. The study of apparent synonyms is a branch of language work which cannot be overdone and provides a rich field for the student even after the time has passed when he can be called a new

missionary. There should be no attempt to learn a second language until a working knowledge has been obtained in the first, but no missionary should be content with one tongue only, when in his district there are other languages spoken.

Why should we confine these suggested talks on language study to the new Missionaries? There can be no finality in this study and as iron sharpeneth iron so would we improve ourselves in these intricate tongues if we would meet to discuss words and idioms. Some may say that such discussions would only serve to accentuate our differences of opinion, but I venture to think that if our differences were referred to our intelligent natives nothing but good would result for our work.

II. THE ADVANTAGE OF INSTRUCTION ON MISSIONARY POLICY.

A great deal of this instruction should be given ere the missionary leaves the Homeland. All questions respecting the working of the Society at the home base should be carefully searched into at the base. I have for instance met new missionaries who did not know if their allowances had to cover their transport expenses or if their Society paid all these charges over all their journey. Every would be missionary should be informed by his Society as to the customary methods of ordering supplies, and from whence these may be obtained most economically. He should also be instructed by his Society in the system of accounts kept and rendered periodically.

The new missionary will only be too eager to gather information respecting all important branches of work and problems, and this he will obtain more readily from conversation than from set lectures. Not at many stations will there be enough new missionaries at one time to justify the setting aside of special hours for such instruction. Moreover, it would appear necessary to guard against stereotyping any existing methods or policy by stifling all new ideas which come with the new brethren. Youth may agitate for change but change is not always for the worse; young ideas are not necessarily bad nor is the policy of the ancients incapable of improvement.

Mr. J. W. Allen opened the discussion. It is a great help to study language, at least on the way out to Congo, if not for a longer period, in order to have something to begin with when we reach our fields of labor. Phonetics and the rules of grammar as applied to the Bantu dialects should be taught. It is very important to study the customs and ideas of the people we are to work amongst. To do this we must try to put ourselves in the place of these natives.

Mr. Palmkvist: It is important that new missionaries begin the study of the language before they reach the

field. The Swedish Society at first provided in their school at Stockholm for one year's instruction in Kikongo. Now the term has been lengthened to two years and we expect our missionaries to be able to use the language as soon as they arrive on the field.

Dr. Morrison has been asked by his Board to prepare a pamphlet on mission policy. It would be wise to put new missionaries into classes, conducted by older missionaries, where such questions could be discussed as, protection of health, methods of evangelistic and educational work, transport, government relations, native beliefs and superstitions etc.

2. Bringing Children Back to Congo.

Paper by Rev. W. Edwards.

Some months ago in the hearing of a member of the Continuation Committee I expressed a desire to know the now prevailing opinion of Congo missionaries on this important question.

I was promptly put down on the program to introduce it to the General Conference here at Luebo. I think that some medical man ought to have been chosen but I shall endeavor to deal with the subject as briefly as possible, and we shall hear the different opinions later.

This question of bringing children back to Congoland, or not, has been in existence ever since white people came to this country but I have never heard of its having been publicly discussed in any Conference before.

The question is very important, as the work, the missionaries, and the children are all directly affected. To the detriment of the work on the field it happens very often that missionaries have to stay at home on account of their children being kept there because of the prevailing opinion against their coming to Congo. Then, when on the field, separated from the children by thousands of miles, how closely are the parents touched and how many are the anxious times when things go wrong with the little ones so far away.

Not only do the work and the worker suffer by such separation but the children left behind in the Homeland feel that they are nobody's bodies. They never do really know mother or father. Very often too do missionaries' children become bitter because of this almost inhuman separation.

What heart pangs too are caused by the cruel criticisms of many at home who are ignorant of and unsympathetic with missions and missionaries. These critics promptly condemn missionaries as inhuman. I may say that I believe that missionaries of Congo are gladly making the sacrifice and that they are willing to go on doing so if it is absolutely necessary, and in spite of any criticism, but the question is,—Is it necessary?

With the constant influx of white colonists of all kinds this question of bringing back the children is becoming increasingly important. I think I am right in saying that the general opinion of Congo missionaries has been against bringing the children back but it will be very helpful and interesting to know where we stand in these days. In discussing this question the chief things to be considered are first, health, and second, education of the children in Congoland.

Health experts in tropical life and medical research are these days loudly advocating the tropics for white habitation. In late years wonderful things have taken place as a result of aggressive science in countries like Panama and Cuba that were death traps to white people not so long ago. These countries are to-day very habitable not because the climates have changed; but, because of new knowledge given through scientific research, the white is able to adapt himself to his new climate and surroundings.

In this land also we are constantly becoming better adapted to the peculiar climate; and the general health of Congo white residents is, I believe, getting better all the time, and missionaries and others are gradually increasing the length of terms of service.

In other tropical countries, such as South America and of India, the missionaries keep their children with them and educate them themselves. In this land in the last two years, I have seen several families of healthy children living at Company and State Postes, in both Belgian and French Congo, as well as others passing on big steamers up river.

When I hear of the terrible scourges of children's diseases—infantile paralysis, diphtheria, different fevers, etc., that so generally prevail at home I am persuaded that the children's chances of good health are as many in Congoland as at home. Near the large centers of white population where transport is easy, and medical aid quickly available, our children could well be reared at the average station in Congo. Some of our missionaries are returning with children even now, and others are planning, God-willing, to do so when the time comes.

EDUCATION of the children in Congoland would be the next difficulty. Even now around the large Government centers the need for schools for the white children is beginning to press. If there is one such school in the Colony I have yet to hear of it. We need never expect that a Catholic State will give us schools that our children can attend, so it seems to me that any Protestant schools for white children will have to be started by Protestant Missions. Such schools might well be started on a small scale at suitable Mission centers in the various districts. I believe that the question of

education is as easily solved here as in India, China, or any other foreign field.

When it shall be made possible for our children to live with us in Congo-land the missionaries' homelife will be more normal, the native will understand us better and our own children will love us better for it.

Especially will it be profitable to hear the opinion of medical men who have lived here and understand the question. Then there are many who, like myself, are earnestly seeking guidance in the matter, and who may have strong opinions to express. The findings of this Conference should be registered in the Conference Report so that in the future we shall have something definite to quote.

The Discussion was opened by Rev. C. L. Crane.

While it is true that there will be a rather wide difference of opinion on this subject, I believe that the majority of us, at least, will agree that the final decision of such a matter rests with the parents of the child concerned. They may and should seek advice from physicians in Congo and others competent to give advice, but since even the physicians are divided on the question, the final responsibility for leaving a child at home or bringing it back to Congo is thrown on the father and mother.

We should all agree, also, that in either case, whether the parents decide to bring their child or whether they decide to leave it, those of us who may differ from them in their decision of the matter should seriously hesitate before offering any criticism of their action.

We may add several other points to those mentioned by Mr. Edwards that must be seriously weighed in the consideration of the question. In general, we believe that the first question that our Congo Missions should ask themselves is: CAN THE CONDITIONS IN CONGO BE MADE MORE FAVORABLE FOR THE RESIDENCE OF CHILDREN? If they can, then let us not dogmatically state that it is impossible for them to live out here when by a large, exhaustless expenditure of effort such conditions can be remedied. Can the swamps be drained, the undergrowth cut out, the trees be trimmed and filled with concrete in places where mosquitoes are likely to breed? Can the houses be screened so as to exclude whatever mosquitoes cannot be eradicated by other methods such as those mentioned and by spraying with petroleum? If by exercising these precautions the Congo may be made habitable for children, it is our duty to do everything in our power to bring such conditions about. The lesson of the Philippines, of Cuba, and more especially of Panama seems to teach us that what has been done in other sections of the world to remove the terrors of the tropics may be done in the Congo where the conditions are really more favorable in most instances than those that prevailed in those countries before the United States took charge. It is no doubt true that some day we shall laugh at our present fears just as men now ridicule the once very prevalent and deeply rooted notion that

malaria was caused by "miasmatic winds." Should not we missionaries unite in an effort to arouse the State to take some active measures such as have been taken in the countries mentioned? Should we ourselves not make a beginning in that direction by more careful attention to the sanitation and health conditions at our stations? May it not be true that in seeking to make this country more habitable for children we shall find that the vitality and efficiency of the missionary force itself will be increased? Thus in this as well as in the spiritual Kingdom it will be that "A little child shall lead them."

The question of locality is extremely important. In localities where conditions may not be rendered safe for children it is an open question.

A second consideration is the physical condition and the temperament of the child itself. Certainly no one would counsel the bringing of a weak, nervous, or inactive child to a country where such defects are very likely to be aggravated.

The fact that some are now beginning to change their attitude on this question shows the possibility that the matter is capable of further investigation.

In this connection, also, something should be said as to the *age* of a child. The poor facilities for teaching European children in the Congo would make it appear more sensible to leave a child of school age in care of someone who can guide it through those most important first years of school. This problem has been solved in other lands by the establishment of schools for missionaries' children with a foreign force consecrated to this special phase of mission work. It may not be altogether impossible that some future day will see the establishment of just such a school in the Katanga or in South Africa, where the parents will be at least accessible to the children and the children to the parents. We are probably speaking too much in the ideal here but we believe that determination in such matters can accomplish large results.

Then, too, there is the temperament of the father and mother to be considered. There are certain mothers who are given to worrying and fussing over their children to the exclusion of missionary work. If a woman takes the illnesses of her child calmly, if she refuses to allow her child to absorb her attention to the exclusion of the great work to which she has consecrated her life with that of her husband, her child will become the means in the hands of God for reaching thousands of mothers who can be reached through the ties of motherhood because of their admiration for that state. Proper nourishment of children, proper administration of punishment can best be taught by example to those who seem to think that the distention of the stomach is the sole criterion whether a child is properly nourished and who believe that red pepper rubbed into the eyes is a less cruel punishment than an application of the rod.

The last point that we shall mention in the consideration of this question is the moral atmosphere into which the child is to be taken. There is no doubt that this is a problem that not only concerns us Congo missionaries

but it is likewise as vexing in the Orient. The fact of the matter is that, where the native African has not been spoiled by godless white men he is, in most instances that have come under my own observation, more moral than the Oriental. Speaking for the Baluba and better tribes of the Lulua, I would state that the moral conditions are better among them than among certain classes in New York City, in New Orleans, and in many cities both of the United States and Europe.

The people of the Orient and of Africa gain a large amount of worldly-wisdom in their earlier years that the average American or European child does not gain until later, but sad to say, in gaining such wisdom our children in the Homeland gain it from sources that are foul and contaminating. If one is to endeavour to escape from such contamination altogether there is only one safe place in the world and that is in an isolated community where the child has contact with no one save its guardians. After all has been said on this subject, we may point to the children of missionaries in other lands as living examples of how character can be trained amidst the most evil environment. True there have been some that have gone wrong, but one can safely question if they would have stayed right under different conditions.

Dr. Morrisson: I wish I could say that children should return with their parents. I cannot speak with any experience of my own but I can say that parents who have been separated from their children have my sincere sympathy. This is a question which not only affects the children and their parents but also the other missionaries and the work of the station.

Dr. Lynch said that this is essentially a local issue. The children in Banana, Boma and Matadi have never looked well, but here at Luebo, I have never seen children more healthy. Conditions are rapidly changing in Congo—life is better than years ago, and the difficulty in getting supplies is not what it was in the past. I used to say that the prospective mother should leave the Congo before the birth of the child, but healthy locations and the presence of physicians causes me to modify this statement somewhat. We are in an experimental stage, but on the Lower Congo from Banana to Matadi, conditions are not yet favorable for the return of children.

Dr. King: In such locations as we have at Luebo and

Mutoto I see no reason why children should not be allowed to remain until they are ready for school. I have seen less sickness amongst the five children at Mutoto than I am sure they would have had in the Homeland.

Dr. Stixrud speaking of the moral atmosphere of Congo, pointed out that children who are left at home will learn things on the streets which the parents should teach in the home. I do not believe that the work would suffer more by the return of children to the field than if they were left at home. Besides many a dollar is not given to missions because the people at home think the missionary heartless in leaving his children to the care of others.

Dr. Barger of Bolenge favors the bringing back of children to that district.

Mrs. Jennings said that Mr. and Mrs. Frame are the only missionaries in the Lower Congo who have brought back a child. Their little girl has had little sickness and usually is very well. Oftentimes the mother has to be left in the Homeland to care for her children, causing the work on the field to suffer. For my part I should advocate the bringing of children back to Congo for one term, to such a place as Thysville.

Mr. Stonelake: In 1900 it was the unanimous opinion that children should not remain longer in Congo than was absolutely necessary. How heart-breaking it has been for some missionaries to find homes in which to leave their little ones, when they have been unable to secure suitable homes until a few days before sailing. It has been mentioned that the moral atmosphere is no worse here than in the Homeland. It is not only a question of what they hear but what they see. This is indelibly stamped upon their lives. We must also take into account the lack of companionship for the children. You have a sufficient number of children at Luebo (seven) to

have that companionship. In regard to Bolobo I believe we have made the right step in leaving our child in the Homeland.

Mr. Bond: I should be sorry if any of our missionaries brought back children to any of the stations of the C.B.M.

Mr. Cleveland: The bringing of children back depends upon the proper care of them. I'm a crank on two things, the wearing of the helmet and the regular taking of quinine.

The majority seemed to think that it was unwise to bring children back to the Lower Congo, to such places as Banana, Boma and Matadi but a number present thought that children could be brought back to favorable localities such as Thysville and the Kasai. The matter should be left to the decision of the parents.

VIII. ADDITIONAL TOPICS.

1. The relations between the Roman Catholic and Protestant Missions: and contrasts between their methods of work.

Paper by Rev. R. D. Bedinger.

In discussing this question we prefer to approach it from the view-point of knowledge obtained through personal experience rather than through outside sources. We believe that conditions existing in the Kasai and Sankuru Districts are more or less similar to those existing throughout the Congo Colony.

It is a burning and practical question and our attitude towards it should be definite and pronounced. We cannot hope to evade it nor can we afford to await the time when governmental changes shall render it less acute. Moreover, the tremendous advantages Catholicism has over Protestantism make the situation more difficult in the present and even more problematic for the future. There is their numerical superiority, the ratio in the Kasai being as two to one. There is the strong appeal to the naturally animistic mind of the native. Catholicism suits the degraded savage. To him it is the line of least resistance and settles him in his innate tendencies towards

superstition and idolatry. Then, again, there is the inevitable connection between *State* and *Church*. There may be a disposition on the part of some to deny this, but certainly all predilections are towards a *State Church*. Catholic priests parade throughout the country boldly asserting that they and the *Government* are one. Frequently the decisions of Government officials proclaim the boast a fact.

The prevailing antagonistic attitude of the Catholic priests excludes anything like intimate and familiar intercourse with them on the part of Protestant missionaries, such, for example, as sometimes may be sustained towards certain State officials and traders. Nevertheless it has been, and is, the policy of our missionaries to show ourselves friendly and to observe the usual courtesies. Our social relations with them should be frank and open, yet sympathetic and kind. We should be willing to put ourselves to some pains in order to do them a kindness because if they are misled, as we believe they are, in this way we shall be able to show them the spirit of Christ. Such an attitude must remove much prejudice from the minds of at least some of them. Negatively, an offensive attitude on our part can be productive of no good. It is sure to make bad matters worse and is contrary to the Christian principles which we profess. We should sympathetically remember that the priests of the Congo come out under a heavy handicap. They are taught from infancy to believe in the infallibility of the Pope. They are taught from early childhood to hate us with a bitter hatred. They are absolutely subordinate to their superiors. No doubt many of them come out with no individual call but because sent by a superior which makes them more or less inefficient. They "are led along carefully planned ways, and those ways are wholly outside the real world." "Many priests, once they realize their position, would gladly go back and start their life on other lines, but they are fettered by every kind of moral and material ties and dare not shake off their chains." They have had little opportunity to see and understand Protestantism. In view of these facts we can afford to be charitable and longsuffering. We can appreciate the difficulties under which our Protestant brethren in Belgium labor; difficulties all the more trying by reason of the fact that they have no treaty rights nor guarantees such as are in existence for this Colony. We assure them of our sympathetic understanding of their hard situation and of our earnest prayers for the blessing of God upon their labors.

Unfortunately in our attempts to be kindly we have frequently met with most discourteous treatment. For instance, during our five years at Lusambo we have scrupulously observed the Belgian custom of paying our respects to the Fathers and Brothers of the Catholic Orders there. Not once have these calls been returned. Last year we were written that our proposed visit would not be acceptable. When the Methodist Episcopal Congo Mission was organized at Wembo Niama some four years ago Dr. Mumpower sent a note to a near-by Catholic station stating that he would be pleased to pay his respects. At the same time he courteously offered his

medical service as occasion might require. The priest in charge replied thanking Dr. Mumpower for his excellent intentions but declining to receive him on the grounds of pressure of work and the fear of scandalizing their Christians! Dr. Coppedge, of our Mission, received a similar rebuff from the priest at the Catholic station of St. Joseph, near Luluabourg. This, in spite of the fact that Dr. Coppedge through his medical skill had actually saved the life of a priest in this same station some five years ago. Despite such breaches of etiquette on their part we should be careful not to overlook these courtesies. We believe that we should teach our catechists and other converts to maintain the same courteous attitude towards both priests and their followers.

We come now to our attitude towards Catholicism as a religion. We find that the natives throughout our territory regard it as a religion with saving power on a par with Protestantism. Almost invariably the chief will divide his people into sections delivering one group over to the Catholics and the other group to the Protestants. When we remonstrate he shrewdly remarks, "The Protestants teach the affair of God and the Catholics teach of God, why should we reject either?" Here we are face to face with a condition. What course are we to pursue? Shall we accept the heathen chief's division and confine our efforts to a part of his people? We believe that we should tactfully combat such an erroneous theory and insist upon our right to propagate our religion unhampered. Personally I believe that we should regard native Catholics in general as heathen. I would hesitate to affirm that it is impossible for a man to be saved within the Catholic church, but I frankly admit that I cannot see how there is a ray of hope for the saving light of Jesus Christ to shine through the form of Catholicism prevalent in this section. Christ said, "By their fruits ye shall know them." During five years in the Congo I have been unable to see any spiritual good fruits. Catholicism produces no change of life in the native. Necessarily so since it creates no sense of sin. A sense of sin can only be created by the revelation of God in Christ. But He is everywhere lifted up as a dead Christ, while both He and God, His Father, can be found only through the mediation of a sinful priesthood and the mother of Christ who herself was under the curse.

Moreover, Catholicism is destructive to morals, to a free form of government and to education. The last state of the "baptized heathen" is undoubtedly worse than his first. In the light of these facts we feel it to be our duty to proselytise them, just as they do in South America or in any other Catholic ridden country. But this should be done in a tactful, Christ-like spirit. We cannot think of stooping to the low, despicable methods which some of the priests use. We do not believe it wise to talk indiscriminately against them to the natives. That is likely to produce open hostility. It hopelessly confuses the native so that he does not know what to believe. Christ said to preach, not to contend. Let us remember the power of the gospel to save. It is its own witness. Surely it is more profitable to preach

that saving gospel than to argue facts which the native cannot now, many of whom never will, understand. Of course we must stand resolutely for the truth, but this can be done fearlessly and boldly without antagonizing. We can cite many instances illustrating how this policy is constantly winning over Catholics to us. We have two catechists in our Lusambo field, formerly baptized Catholic teachers, who were won through the quiet, consistent, christian example of a Protestant catechist.

Then, of course, we should be faithful in warring against them and for them the greatest single weapon at our disposal, *prayer*. We should be instant in season and out of season with our intercessions for the purification of this great church that for long years has wandered from the fold. Never in the history of the world was there such an opportune time as the present for the removing of the blinding scales from the spiritual eyes of Catholics. We know of several instances out here of foreign Catholics repudiating their religion in favor of Protestantism.

Coming now to the second phase of our subject, the contrasts between the methods of work of the two Missions, we feel that it will be more profitable to discuss certain Catholic methods which we shall do well to imitate, in part or in whole, and other methods which we must resolutely denounce.

We shall mention ten methods which they successfully employ and which we might use with profit.

First. They give their converts some external sign such as prayer beads, medals, Mary's cloth and the like. While we recognize the danger in such signs of appealing to the native's superstition and fetishism nevertheless they indicate his standing and are cherished by him. You can tell a Catholic at a glance. The nearest approach we have is a membership card, which is not always convenient to carry around. Can not this Conference suggest some common sign, say on the order of the State tax medals, that can be used by the various Protestant Societies?

Second. The teaching of French. The native is eager to speak any foreign language, but especially that of the State. Being perfectly familiar with that language the priests have the advantage of many of us. But by all means we should see to it that the official language is taught in our schools.

Third. When baptizing their converts they usually give them a French name. This strongly appeals to the native. Might we not with profit give our converts some Biblical name? We find that many of our people of their own accord choose some Bible designation. However, we cannot say that we always approve of their choice, as, for example, Balaam, or Sennacherib!

Fourth. We find that the priests get hold of large numbers of young boys whom they keep at their mission stations for a short time, baptize them and send them back to their villages with medals and tags. While we would not under any circumstances receive a boy into the church until he had undergone the usual tests, giving evidence of his faith in Christ and sorrow for sin, still we recognize the great possibilities in adopting some

such method. But the choice of these young boys should be based upon some valid reason. We should choose them on the "selective draft" principle, not accepting them simply because of an expressed desire on their part. We notice that the priests make great efforts to secure the prospective heirs to the chieftainships.

Fifth. Itinerating. The priests are continually on the path. They are able to make more frequent journeys than are we and this produces an impression in the minds of the natives. However, they possess three advantages over us. (1) They are more numerous; (2), they live more economically, and (3) their celibacy leaves them free and unattached. In spite of these facts we Protestants should make heroic efforts to keep pace with them in this respect.

Sixth. They teach a great deal of polemics. Their catechists know much, real or false, about Luther, Calvin, Knox, Zwingli and other reformers. They can argue. We believe that the time is ripe to place literature in the hands of our people showing the fundamental differences between the two religions, but we would steer clear of argumentation. We should thoroughly ground our evangelists in the Scriptures so that they may combat with a "Thus saith the Lord" such errors as Mariolatry, saint worship, idolatry, obedience to the Pope, the mass, celibacy and the confessional. We should discourage any tendency on the part of our people to argue with the priests.

Seventh. The Catholics specialize on work among the children, practically to the exclusion of old people. We cannot fail to see the importance of gaining the youth of the land. The boys and girls of to-day are the mature men and women of to-morrow. But while we make a special effort to influence the youth, we should not forget that the old have souls to be saved.

Eighth. Another method is to patronize the medal chiefs, winning them by fair means or foul to at least a nominal adherence. The priests accomplish their purpose in many instances by means of bribes. Of course we cannot yield to any such method but we should exhaust every legitimate means to gain the active co-operation of these chiefs.

Ninth. The rite of extreme unction. The native undoubtedly attaches great importance to the performance of this rite. The very presence of the gowned priest inspires the native with awe. What lessons can we learn from this custom? We can take greater care of our sick. We can teach our evangelists to give the sick and dying every possible material and spiritual comfort. Whenever possible the missionary himself should be present. On some of our stations a missionary attends the funeral services and interments of native christians. The drawing of this distinction makes an indelible impression on the unconverted.

Tenth. Knowing the Belgian law, which is based on the Napoleonic code that a man is guilty until he proves his innocence, the priests report their cases at once. Thus they have the advantage. We should get in our complaint first, if possible!

On the other hand the Catholics employ certain methods which we cannot denounce too strongly.

First. Their false propaganda about Protestants and their deliberate deception of the credulous natives. Personally we do not object to the terms "Baprotestant," "Bena Lutela" (the people of Luther) and which however are used in the sense of offensive epithets. "Bena Diabola." We are proud to be called by the first two designations and no doubt they really consider us the children of the devil. We give them credit for sincerity there. But it is difficult to understand how they can feed the poor, ignorant native on what they must know to be deliberate lies. To illustrate, in sections uninvaded by us the priests have scattered broadcast the news that the land belongs to them, that they have the authority to put down chiefs and to set up others, that the existence of Protestants is a myth, a pure figment of the imagination. Again they tell the people that when we baptize converts we tie heavy rocks to their backs and drown them in the river. If a patient dies in one of our hospitals the priest's version is that we killed the poor fellow, a lie which the raw native is often too ready to believe. However we are glad to note that such malignant and slanderous practices are working out to the furtherance of Protestantism. Though ignorant the native is no fool and he soon learns to discredit anything the priests may say derogatory to us.

Second. A method, really a corollary to the one just mentioned but fraught with graver danger, is their encouragement of the natives to hostile actions against us. Although we cannot indite every priest, yet we have concrete illustrations that such encouragement is given by some of them. During the past year two of our missionaries while passing a Catholic station were pelted with sticks and brickbats by natives wearing the Catholic medals. The same treatment was meted out to two other missionaries who were quietly passing by a Catholic station in another section. And just recently as a group of our missionaries were on their way to this conference they were jeered and insulted by some native Catholics, one of whom threw a large lump of earth which barely grazed the hammock in which lay the infant daughter of one of the missionaries. It is significant that a priest was at that moment in a house near-by. We do not believe that the natives engaged in these disgraceful performances on their own initiative. Such deeds, if continued, will inevitably result in grave consequences.

Third. There is their unprincipled custom, above referred to, of bribing individuals, particularly chiefs, to throw us over, or to forbid us entrance into their villages. We fully appreciate the fact that all gifts in conformity with native customs are not in the nature of bribes. We do not refer to the native custom of presenting gifts and their expectation of return gifts of equal value. We mean gifts in money, salt, cloth, percussion caps, and the like, given with the understanding that Protestantism is to be blackballed. For instance, we have strong evidence to believe that a certain chief has a standing offer of a large sum of money the day he ejects our evangelist. In

one of our strongest out-stations a priest came each two weeks for several months with a sack of salt which he distributed to all those who would attend his class. Hundreds of such instances can be cited.

Fourth. We have already referred to their abandonment of the old people in their efforts to reach the children. So fixed is this custom that we find it difficult to reach the aged. We meet frequently with the argument from parents that the white man's religion is not for grown people. They cite the Catholic practice to clinch their argument.

Fifth. We cannot condemn too strongly their system of counting converts. In 1912 in the "Prefecture du Kasai" the Catholics claimed 8319 baptisms of adults, children of christians and children of pagans; 38,988 catechumens plus 9,820 "Catholiques," a total of 48,808 "convertis." Thus we see that they count catechumens as converts. Our experience has taught us that we can by no means expect all catechumens to become converts. They include as converts all persons baptized *in extremis*. The percentage of such baptisms is often high. Says the Reverend Père Jules Van Houtte of the St. Albert Mission at Inongo, "Each year, hundreds of baptisms in extremis are administered by our simple catechists; these baptisms our balance sheet often ignores. God knows them." In January of the present year an important chief in our district was seized with pneumonia. He of his own accord came to our doctor for treatment. After several days he was persuaded by his people to return to his village. He grew worse. A State official told me that a priest had gone to administer the rite of extreme unction. But the old fellow recovered. Had he died he would have been counted, perhaps is counted, a convert. Visiting him during his convalescence I found him surrounded by idols and his body covered with fetishes. We know that he is nominally as much a Protestant as a Catholic since he has permitted us to erect a chapel in his village.

Sixth. We need merely mention the confessional which only leads to deeper sin. A Catholic woman was one day heard to exclaim to another woman with whom she had a difficulty, "This is Friday, but you just wait till to-morrow"!

Seventh. Another method is to strike us through native chiefs, nominally Catholic. They gain control through bribes or by bulldozing the medal chief. For example, in a section under a sub-chief we have a flourishing work. The priest's aim is to destroy our work and drive us from the village. He first approaches the sub-chief with fair promises. These failing he makes violent threats coupling with them the name of the *State*. Still unsuccessful he incites the medal chief to a course of persecution of his sub-chief and people that sometimes extends over years. It may be that the medal chief has a grudge against his sub-chief. When the State calls for boxmen the medal chief first seeks them in the Protestant section. He even lays violent hands upon the young assistant teachers. He lies against the evangelist. He forces the sub-chief to furnish large numbers of goats, chickens and other things. All these failing he finally complains to the *State* that this sub-

chief is insubordinate and crazy and asks that he be allowed to whip him or throw him in prison. We know of more than one instance of such treatment. At last the sub-chief is forced either to yield and drive us out or to compromise by permitting the Catholic to erect a chapel.

Eighth. The priests are continually making trumped up charges against our teachers and catechists, having them dragged in before the local administrator and then ridiculing them among the people. We might mention here that in such cases, as well as in cases which we report, the method of procedure by the courts is so complicated that our natives often suffer more than the guilty. Even in cases where our people have been guilty of little indiscretions they always have to suffer, whereas the Catholics escape.

Ninth. A last method, really the most effectual, is the strong pressure the priests exert upon the local administrators and perhaps the higher officials as well. We have a deep sympathy for these local men, since their positions depend upon the manner in which they administer the law. The right manner is the Catholic manner. How else can we explain the decisions of some of these officials? We have heard them loudly assert their determination to show no partiality, but to mete out justice to all alike. Yet we have invariably seen those men, sooner or later, rendering decisions favorably seen to the Catholics and prejudicial to us. One illustration will be sufficient. In 1914 we began work in a quite way in a village just across the river from our station in Lusambo. At first the medal chief raised no objection. His brother invited us to begin work there. But when the priest became aware of our work he ordered the medal chief to put an end to it. The latter appeared one day, dispersed our worshippers, placed several of the leaders in prison and sternly forbade the building of a little chapel. We complained to the Commissaire of the District who admonished the medal chief not to interfere with the actual services. Another attempt was made to build the chapel and again the medal chief interfered. Once more we complained to the Government and this time decision came in unequivocal terms. The Governor General at Boma was quoted as saying, "The native chiefs cannot oppose themselves to the circulation of catechists in the villages, unless the public order demands it to prevent, for example, troubles or misdemeanors, but they have incontestably the right, in quality as representatives of the native community, the proprietors of the land, to oppose themselves to the installation of a catechist or to the erection of an edifice destined for a religion, upon the actual land of the village."

Thus the case rested for two years until the arrival of a new Commissaire to whom the case was appealed. He said that he could not set aside the decision of the Governor General, but that he would use his "moral persuasion." This he did in my hearing to such good effect the chief immediately withdrew all opposition to the building of the shed and we have dwelt in peace for the past year and a half.

This incident clearly shows that the fault lies with the Government which

can put a stop in an instant to such outrages against the rights of individuals, as well as of tribes, to the free exercise of their religious preference, which are guaranteed to them by the laws and treaties. The Treaty of Berlin, 1885, Chapter I, Section 6, makes the following unequivocal declaration touching the protection of natives, missionaries and voyagers and religious liberty:

"All powers exercising rights of sovereignty or an influence in the said territories engage themselves to watch after the conservation of native populations and the amelioration of their moral and material conditions of existence and to concur in the suppression of slavery and particularly of the slave-trade; they shall protect and befriend without distinction of nationalities nor of creeds all institutions and religious enterprises, scientific or charitable, created and organized to these ends or aiming to instruct the natives and to make them understand and appreciate the advantages of civilization.

"Christian missionaries, scientists explorers, their escorts, property and collections shall be equally the object of a special protection.

"Liberty of conscience and religious tolerance are expressly guaranteed to the natives as well as to subjects and foreigners. The free and public exercise of all creeds, the right to erect religious edifices and to organize missions belonging to all the creeds shall be submitted to no restriction nor hindrance."

In the Penal Code of the Colony in Book II, Section 26, we find the following law touching the violations of the freedom of creeds:

"Violations of the freedom of creeds shall be punished by a penal servitude of eight days to two years and a fine of fifty-five to five hundred francs or by one of these penalties alone, all persons who, by violences, outrages or menaces, by troubles or disorders, shall have induced violation to the freedom of creeds or to their free, public exercise, and to the freedom of conscience guaranteed by the General Act of the Conference of Berlin."

We assert fearlessly that the *Government* has been guilty of flagrant violations of the very treaty it has pledged itself to observe and the very law it has sworn to uphold. It has treated this declaration and this law as mere "scraps of paper." Our Mission has suffered so much from mal-administration and so confident are we of justice on our side that we have formally requested the Government to send a fair and impartial commission here to investigate our complaints.

We suggest that this Conference take some drastic action looking to the solution of this question in all its ramifications, calling upon the authorities to maintain strict neutrality in all issues arising out of this problem, with favors to none, chiefs included, because favors to one means a right taken away from another. The maintaining of freedom of religion is no more difficult than the maintaining of commercial freedom. Moreover, in maintaining this absolute freedom and the non-intrusion of the religious question into politics, it will be necessary for the Government to have it clearly understood on the part of missionaries of all creeds, of all other foreigners, together with chiefs, catechists and all the native peoples, that

any infraction of this law will be severely punished. If this be done we see no reason why the two religions cannot exist side by side with the people living in harmony and peace, as is illustrated by individual cases.

Mr. Jennings in opening the discussion said, Our Hope in the situation is that the Catholics in pursuing their policy have over-reached themselves. The laws of the Colony in regard to religious liberty are all we need, but what is lacking is the proper administration of those laws. It has been said that our case is not against the high officials but against the local officials. It seems strange that the local officials who are just in their administration of the law are sometimes removed from their districts and transferred elsewhere.

We should not be surprised at the policy pursued by the Roman Catholics in view of the Encyclical issued at the beginning of Congo Missions by the College of Propaganda at Rome, which reads, "The heretics are to be followed up and their efforts harassed and destroyed."

The Conference was stirred as it listened to the indictment against those who have been guilty of crimes committed upon Protestant adherents, in his district. He related how he saw his teachers chicotted by a medal chief without trial; brought from prison and forced to attend mass conducted by a priest and later secretly released from prison. When this matter was brought to the attention of the local official, he remarked "This is a Catholic Government and prisoners are supposed to attend the Catholic service." The matter being taken to the higher officials at Boma, a reply was received that since the guard was a Catholic it was necessary that he should take his prisoners with him to mass lest they escape.

"I know a Protestant village which was plundered and burned down by the Catholics in answer to a threat of a Catholic medal chief. This chief was summoned by a

local Government official but instead of answering the summons he imprisoned the messenger who had brought it to him. No one was punished for the dastardly outrage committed against this village.

Mr. Beale and I were called devils by a priest whom we met while itinerating. We missionaries can stand persecution and insults but are our flocks to be treated like "dumb driven cattle?" Shall we not lift up our voices, protesting against the treatment of Protestant Christians at the hands of the priests and their followers?"

Dr. Morrison: My office is becoming packed with letters protesting against the treatment of Protestant Christians by the priests. Catholics work very cleverly; in some districts the missionaries are given no trouble so that when the time comes they can use a missionary for their own purposes. When this missionary is asked what he has seen and heard in his district, he replies, "Nothing, my relations with the Catholics have been most pleasant." The fight we are putting up in Congo is also for the Protestants in Belgium. They have the same fight there—the fight for religious liberty.

Officials when approached on this subject have said, "This is a very delicate question and hard to settle." But why cannot the Government preserve religious liberty in Congo just as well as they maintain liberty of commerce.

Responsibility is laid upon us to call the attention of the Government to the breaking of treaties and laws which are related to our Mission work. But we at Luebo are completely cut off from communication with America in matters of this nature. Letters that we wrote to our own Board on this question have been returned to us.

Mrs. King: At the beginning of the war King Albert called together the leaders of the different political parties, whether Protestant or Catholic. The Catholics are now

doing all in their power to regain the prestige they have lost.

At this juncture we sang Luther's hymn:

"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing,
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate—
On earth is not his equal.

And though this world with devils filled,
Should threaten to undo us,
We will not fear: for God hath willed
His truth to triumph through us.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His Kingdom is forever."

2. Are Cross-Bearing and Self-Denial in full evidence in our Mission work?

Paper by Rev. H. Stoddard.

If self-denial and cross-bearing are not in evidence in our mission work, then our mission is a failure for the cause of Jesus Christ. We might be successful in civilizing the natives: we might make good artisans and tradesmen; we might make men better husbands and women better wives; but we can never carry out God's plan of salvation for the lost unless we obey Christ's command to deny ourselves and take up our cross and follow Him. But are these evidences of God's working in our midst, or not?

When we walk among the mass of native professing Christians, we find some who are like barren palms. They look like the others but they bear no fruit. However most of the professors are possessors, showing real signs of salvation.

In the first place they have ceased to drink palm wine; young men refuse to give palm wine to the girls they wish to marry, though native custom says they must, and to do anything against native custom means ostracism. Tobacco and snuff too are under the ban.

Another instance of self-denial is seen in the following of the Scripture

concerning marriage. The word of God says plainly that we are not to be unequally yoked together with unbelievers, so none of our native Christians marry outside of the Church. Some must wait a long time, especially in a new district.

Another evidence of cross-bearing and self-denial is to be seen in the giving of their substance to the Lord. This is a sore point with the native, for he loves money. They have lied and deceived to get it, yet our native Christians are denying themselves in this also. One woman I know often spends hours cracking palm-nuts in order to earn a half-franc to give to the Lord at the end of the month.

These are no visionary crosses to the African but real ones that are to be plainly seen by the rank and file of our native Christians.

Now turning to our teachers what do we find? Perhaps these men expect much honor from the people when they first become teachers but the glamour soon wears off. The heathen do not fall at their feet; on the contrary, they do not want the message, for they love sin. But these teachers are pressing on because of God's love in their hearts. It is surprising to see these men, many of whom get no pay from the Mission, go on evangelizing. Sometimes forty or fifty towns are reached by a single teacher in a month.

Because the teachers have more knowledge than the ordinary native, State-men continually try to get them for their work. They offer four or five times as much as they receive from teaching.

Surely it is wonderful to see Congo men, whom the world looks down upon, standing firm and true to the Lord Jesus Christ. Surely it is pleasing to God to see these evidences of self-denial and cross-bearing in Congo. They have taken up their crosses and are following Him, even to the suffering of their bodies to be bruised, and their words to be scorned. I wonder how many missionaries have as many evidences of self-denial in their lives as these native Christians and teachers. Are we setting a higher mark for them to attain to or not?

Rev. H. Gamman in opening the discussion said; What I have to say is more along the lines of the need of self-denial among ourselves as missionaries. Self-denial does not consist in doing fool-hardy things when we ought to use a little forethought and common sense. We are here not so much to die for the Lord Jesus as to live for Him.

When I came to Congo I was given three months to live. Strong men have been taken but I have been spared. Self-denial is not the negative of self-indulgence; it is the dethronement of self and the enthronement of

Jesus Christ. The Lord delights to make us happy, although He sometimes calls us into the path of loneliness and sorrow.

In the early days of our Mission we used to build houses as nearly like the native houses as possible, but we found it to be a very costly procedure. Once I was going on a trip where the roads were good and I decided that I would take neither hammock nor tent. Finding this out the natives said, "White man you are foolish, you will become sick and then who will teach us?"

Mr. Crist: It is the duty of the Christians to give. Before they were Christians they were forced to give largely to the witch doctors. Now they have given their lives to Christ, they are more industrious and have more money than before and thus are able to give for the extension of Christ's Kingdom.

Mr. Wood: The missionary ought not to deny himself anything that is necessary to his efficiency as a worker or to his self-respect as a civilized man. All honor to those who have given their lives for the work, but some other misguided souls have seemed to be courting martyrdom. An hero's death makes a very fitting close to a missionary career, but it makes a very bad beginning.

Mr. Bedinger: It is useless to teach self-denial from a material standpoint. To me the greatest form of self-denial is to go out on an itinerary into dirty villages, shake fifty hands, and lose sleep at night because of drums and goats in the near neighborhood. We must be willing to talk to people when they crowd in upon us at inconvenient hours.

Mr. Longenecker pointed out that self-denial is to take our wills and to put them into our Father's hands—to do what He wants us to do. That is the heart of this great question.

Y.M.C.A. at Stanley Pool.

Paper by Rev. P. Frederickson.

The Y.M.C.A. has been received with favor all over the world. Private persons and churches have been, and are, backing it up. One cannot but come to the conclusion that it is doing a work much needed and of more than ordinary interest and usefulness. The many noble young men whom one meets on every hand, who have belonged to it, one time or another, all are enthusiastic about its benefits. After being away from their home town for a long time they look forward to a visit to the Y.M.C.A. with the same joy that they look forward to seeing their own home. With many of them the Y.M.C.A. is the place where they first learned to know their Saviour.

I am of the opinion that a Y.M.C.A. could be a great blessing and help to the young people at the Pool. Many of the natives working there are Christians, and quite a number of them can read and write. They would be glad, I am sure, to have a place where they could associate with men of like mind, and to which they could bring their friends. These men coming together in a quiet place where a Christian atmosphere prevails could be of great help to one another. It would create in them a sense of self-respect, and stimulate within them a desire for better things, and nobler thoughts.

The work would, of course, meet with many difficulties, but none of these could be considered insurmountable. The many languages, or dialects, would I think be the main obstacle. There are at the Pool at least four or five languages in which it would be necessary to work, i.e. French, Kikongo, Lingala, and the Kasai; besides English and Portuguese. Of course this work would be carried on in connection with missions already established at the Pool. The usefulness and success of the work would much depend on the choice of the location.

As for the white population, they need the Y.M.C.A. as much as the natives. The white men could have their work in the headquarters of the Y.M.C.A., while separate branches could be conducted in the centre of the native and coast populations.

Large buildings might not be what would be needed from the beginning. It would perhaps be better to put up inexpensive buildings in the centres of the camps and peoples among whom it was intended to carry on work. Such buildings might consist of one reading-room and one preaching or lecture-hall, which could be used for a school-room for a night-school. Besides ordinary preaching there could be given, from time to time, lectures on different subjects, such as morals, hygiene, and biographies of noble and good men.

Someone will perhaps ask: what need is there for a Y.M.C.A. at the Pool

when there are Christian Missions there already? By the Pool we all understand Leo and Kinshasa. The Pool has a conglomeration of people from almost all nations and kindred and tongues under the sun. The Pool is destined to become one of the great cities of Congo Belge, if not the greatest. It will be to the Congo people what New York is to the American, and London to the English. At the Pool will be a city of no mean order. Its influence will go out for good or evil to the length and breadth of Congoland. Its doings will be imitated to the utmost borders of the land. Farmers and merchants by the hundreds will bring their merchandise and farm produce to it for sale. Men and women will come from all over the land to seek work, money and pleasure. A large number of these will again go back to their own villages and people carrying with them what they have seen and learned. This has already begun and will increase year by year. We who live nearest, and have easiest access to the Pool, feel its influence most.

Those of us who have come into close touch with her population know that need for help of the right kind is appealing. We need to come into closer touch with the young men at the Pool if we shall be of any real assistance to them. May it not be that the work that the Y.M.C.A. has done to reach men in other cities, and is doing so successfully, is the very help we want?

There is a need for a Y.M.C.A. at the Pool, and also a need for a Y.W.C.A. May they both be begun in no distant future and be a great help and blessing to the Congo people!

Rev. R. L. Jennings opened the discussion saying: It will be a costly undertaking; that however should not be a deterrent, but rather an incentive to undertake the work. What the Y.M.C.A. will be depends upon the man who is put in charge. He must be deeply spiritual, and intensely evangelical. He should have a speaking knowledge of French and Portuguese. There should be a reading room, with literature in the different languages spoken. There should also be tennis courts and possibly a gymnasium. First and foremost there should be preaching services and Bible classes connected with it.

Mr. Stonelake remarked that if the Y.M.C.A. should be found to be workable it should not only be at Kinshasa but at all the large centres.

Mr. McDiarmid felt that we ought to appeal to the International Y.M.C.A. to begin work at Kinshasa, and if

they cannot undertake it the Mission Societies working in Congo should be asked to do so.

Mr. Sjoaker said that the Y.M.C.A. is the home for strangers. Congo needs such a home. It is important that we have good buildings, but more important still that we secure a man who loves others and endeavors to win them. He must also be an organizer.

Mr. Bond pointed out that we must consider the work from the standpoint of the people we wish to reach. White men do not want to rub shoulders with the blacks. He thought that the Y.M.C.A. should be for white people.

Mr. Stonelake suggested that this difficulty could be avoided by having separate buildings for whites and blacks.

Mr. Washburn: I am thinking more especially of the white men of Kinshasa. Many of the strangers are without friends, have no place to go, no magazines to read, and cannot take a decent bath. For us as a Mission force to undertake it would prove a failure. Most of these white men look down upon us as missionaries; they consider that we have come out only for the natives.

Dr. Morrison; Some of the saddest times I have had in Congo were at the Pool. I have seen crowds pouring out of the Catholic Church and merely a handful coming from the Protestant services. Kinshasa is bound to become the biggest and most influential center in Congo. We must begin right there and we ought to begin now.

4. The Continuation Committee Its Functions and Powers.

Paper by Rev. L. F. Wood.

Progress demands that we conserve previous gains and go on to new achievements. God's people go from strength to strength, they move forward from the mount of vision to the promised land, they must bring the glory of the Mount of Transfiguration into their efforts to save the world.

The Edinburgh Conference was a spiritual mountain top, a landmark in modern missionary history. Jesus was there in spirit and in truth, and in that hour He saw more clearly than ever before in our missionary movement the answer to his prayer, "That they all may be one, as Thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

What sacred moment in the history of the Divine-human work of salvation when the vine of which we all are branches sent forth its life in unity, and the branches all recognized one another, and with one accord turned their strength toward the effort to bear much fruit.

The actual meeting of the Conference was soon at an end, but its influence lives and grows. Our unity in Christ once heralded to the world, we could never again go back to the old state of spiritual disorganization. For this reason the Continuation Committee was created to conserve the results of that great spiritual achievement in such a way that the Convention might be not only an historic moment but also a constant power in our work. Let us borrow a military term and say that the duty of the Continuation Committee is to increase the fighting strength at the front by the marshalling of all the forces, at once unified and effective.

Since we are to consider the functions and powers of the Continuation Committee it is fair to ask, "Just what did its originators have in mind when they created such a committee?" To show their intention in the clearest light it will be necessary to quote very freely from the official reports of the Edinburgh meeting.

The request for such a committee was presented by the Commission on Co-operation and Christian Unity, as follows:

"The work of the Conference will, we anticipate, need to be harvested and completed when its last session is over... We recommend that a Continuation Committee be appointed such as can deal effectively with any duties that may be relegated to it... that it be instructed to deal with the same range of subjects as the Conference, and on the same lines, and under the same restrictions. Such a committee would have no authority except such as it draws from the Conference, and its one purpose would be to carry out in

the spirit of the Conference itself such work as the Conference might refer to it."

The motion for the appointment of this committee was carried unanimously and with enthusiasm. Its creation was considered a great achievement.

"No previous Conference had assembled to take in hand a definite task such as was set before the Conference in the Reports of the Eight Commissions, namely, a co-operative study of the common outstanding problems in their common missionary enterprise with the view of helping one another to solve them and achieve together the evangelization of the world... The more fully the task was apprehended by the Conference the more manifest became the need for fuller investigation of the situation in various directions, and for the most careful, as well as diligent, maturing of plans and methods for such further co-operation as was practicable. All that was attained in the Conference was that the societies came into touch with one another, and in so doing realized their underlying unity, and realized also a reciprocal regard, confidence, and love which made it morally and spiritually impossible for them not to be desirous of ascertaining what further measure of co-operation might be agreed upon by them severally." This was the basis of appointment of the Continuation Committee.

In order that it might the more fully carry forward its work, power was given to this Committee to appoint special committees "composed wholly or partially of members outside the Continuation Committee, to secure information and to carry out the other purposes of the Committee."

"The Committee resolved in pursuance of the terms of its appointment, to carry further in certain directions the investigations begun by the Commissions of the Conference, and to undertake certain fresh investigations which the proceedings of the Conference showed to be desirable." For this purpose special committees were appointed.

The power to appoint special committees should be noticed for thereby the range of the Committee's work is greatly increased.

Yet we must remember that the authority of the Continuation Committee can be only such as the Conference could confer. In no way could it claim the right to command the unwilling, nor to dictate to any society. Its spiritual birthright is leadership in service, and the basis of its authority is its value.

Created by a great and representative spiritual body, called into being by the actual needs of missionary work, charged with leadership in the furthering of the cause of missions, this Committee has behind it the authority of the World Missionary Conference.

What can thus be said about the great Committee is also true in the same sense of our Continuation Committee here in the Congo field for ours is a sub-section created to serve the same purpose with reference to our Congo General Conference as the main Continuation Committee serves with reference to the World Conference.

This place of local leadership in the affairs of our common effort in Congo was duly given to the Continuation Committee by our own Conference at Bolenge in 1911. From the report (p. 107) we take this statement.

"It was decided that this committee shall replace the Committee of Arrangements which was formed of the legal representatives of the Missionary Societies, and that all arrangements, such as the time and place of 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."

Thus I may say that the Continuation Committee is the servant of the Conference for the sake of accomplishing the work that is common to us all, and is the accredited representative of the Conference between sessions.

In this connection it is worth our while to notice the manner in which the Congo Continuation Committee has justified its existence and proved the need for its continuance. Already it has been appealed to on the question of a suitable place for a new society seeking to open work in this field. It has been called upon, in its own legitimate field of the relations of missions to governments, to help some of the societies maintain their right, under the Belgian Government to carry on their work without molestation. Then again, in the matter of preparations for this Conference, when the question was raised whether the arrangements that were under way ought to be carried out to their issue, in view of the continuance of the war; what would we have done without the Continuation Committee? We would have been more paralysed than a detachment at the front without orders. Our fellow-workers here at Luebo would not have known whether to prepare or not to prepare for the entertainment of the Conference. It would have been an embarrassment to them, but how much more to the rest of us who would have put them in such a predicament.

Thus far we have been considering the Continuation Committee from the standpoint of its history. But may we not all look into the future for a moment and agree as to some of the lines along which we ought to expect our Committee to lead us, we ourselves, at the same time, being willing to follow.

It ought in every way to promote mutual regard and Christian love by encouraging fellowship, adjusting differences, and securing union in work. It ought to seek out places where any sort of co-operation is possible. Another task will be to assist in the delimitation of fields of different societies, and to point out to the Conference and to the Christian world the really neglected part of our field. And may we not sooner or later expect it to help lead the way to the needed standardization of our schools in curricula, in text books, and in grading of work, looking towards the fixing of a standard for entrance into the coming training college for the Upper Congo, as well as for the present union institution at Kimpese?

In closing let me say that I believe we ought to emphasize the work represented by the Continuation Committee, (1) because it is the only

outstanding and constant witness to our unity in Christ, (2) because our supporting constituency desires that over-lapping and rivalry be eliminated from our work in order that our common enterprise may be carried on in a spirit of comity and our trust administered with the greatest possible efficiency, and (3) because the nature of our field makes co-operation highly desirable.

These are only a few of the things that ought to be said on behalf of this committee. God grant that it may serve His purposes here in Congo, ever working towards the healing of the broken unity of the Church of our Lord, and helping to answer his prayer, "That they all may be one."

Rev. L. B. Haigh, in opening the discussion said: There can be no doubt in our minds as to the usefulness of the Continuation Committee, and this usefulness is yet in its infancy.

This Committee will probably do more to promote harmony among societies working in Congo than any other instrumentality. We have seen from Mr. Hensey's paper the great need in centers of population in Congo. I believe the Continuation Committee can do something in solving this problem. They are also in a position to recommend fields to the Societies that contemplate beginning work in Congo. Much can be done too by the Committee in the delimitation of boundaries between Societies. While not having legislative power in this respect, they can offer favorable suggestions that may be acted upon by the Societies involved.

I know of a certain section of Africa where there are four times as many missionaries as are necessary. Those conditions prevail because there was no such committee to point out the waste in this distribution of mission forces.

The President asked Mr. Hensey, as the first Chairman of the Continuation Committee, to speak of its work and power. Mr. Hensey said that in the matter of powers to be conferred upon this important Committee, he felt that it ought to be made very plain that the Continuation Committee had no power over the Missions.

Then he said that he hoped that one of the fine things the Continuation Committee could do would be to help the different Missions to keep more closely in touch with each other. As an instance of the need of this he spoke of the letter which most of the Missions received from the Colonial Minister in regard to the relations between Protestants and Catholics in Congo. As the Legal Representative of the F.C.M.S. he had replied to this letter to the effect that for two or three years there had been quite good relations between the different religions in that region. At that time he knew nothing of the troubles with the Catholics in the Kasai, or of the gravity of the situation in the Lower Congo. If he were to reply to that letter now he would not write any differently regarding his own region, but would have added that he regretted keenly to learn of the troubles in the Kasai, Lower Congo, and other parts of the Colony, and that he was sure that His Excellency would take every measure necessary to assure religious freedom and toleration throughout the Colony. So he hoped that the Continuation Committee would keep the Missions in such close relations that in all important matters they may act as one.

Mr. Ceder: I should like to request that if any one raised an important question this might be sent to the chairman of the Committee, who in turn could communicate with its various members, so that there may be harmony and unity in our work, and in our relations with the Government.

Mr. Stonelake: It was five years before we were able to get a meeting of the Committee. Even the planning of this Conference was largely placed upon Mr. Wood and myself, and we felt this to be too great a responsibility.

How can we carry the plans of the Conference into

execution if the Continuation Committee has no real powers? We must clearly define the powers and the limitations of the Committee.

We, as a Committee, have never attempted to do anything through the secular press. We ought to show through the press in Belgium, and that of the other countries represented, that the Protestant Societies are doing something in Congo.

Mr. H. Smith: Perhaps the time has not come, but it will come, when it will be necessary to have a paid secretary of the Continuation Committee who will give his whole time to this work.

The Conference requested that the secretaries write to the committees of the various societies working in Congo, and also to their home Boards, asking them to give their encouragement and aid to the Continuation Committee in its work, the importance of which is no doubt recognized by all. The following is being sent by the secretaries:

"In view of the manifest usefulness of this Committee it was decided to commend it to the various societies working in Congo and to the Home Boards of such societies, asking that their representatives on that Committee be encouraged to participate actively in the work of the Continuation Committee, and be assured of their support in attending any meetings which may be deemed necessary.

The bulk of the work is done by correspondence, and meetings will only be arranged when correspondence fails to be sufficiently effective. Only one meeting was held in the six and one-half years between the last two Conferences, one other meeting failing because the members felt unable to attend. Whilst gathered for the Luebo Conference some eight meetings were held, and the importance of its work and its potentialities are now more clearly realized.

Will you kindly give your representatives every encouragement to engage in this work, so that by unity and co-operation among the various societies the work of our common Master may be more effectively accomplished."

The Functions and Powers of the Continuation Committee, as decided by the Conference.

1. The Continuation Committee is the servant of the Conference having no authority except such as it draws from the Conference.
2. Its one purpose is to carry out, in the spirit of the Conference itself, such work as the Conference relegates to it.

(At Edinburgh it was stated that the function of the Committee is to harvest the results of the Conference, to carry forward the work there begun, and to arrange for similar missionary conferences in the future).

Similar powers were conferred upon the Congo Continuation Committee when it was appointed at Bolenge in 1911.

3. The powers of the Continuation Committee in no way contravene the independence of the individual Society.

4. It is understood that the Continuation Committee ought in every way to promote mutual regard and Christian love by encouraging fellowship, and securing union in work. Should differences arise between missions as to the delimitation of fields, or any other subject, the Continuation Committee will always be ready to help adjust these differences, provided both missions are willing to accept such help.

MEMBERS OF CONTINUATION COMMITTEE.

A.B.F.M.S.	Rev. P. Frederickson.
	" L. F. Wood.
A.I.M.	" R. B. Flinn.
A.P.C.M.	*Dr. W. M. Morrison.
B.M.S.	Rev. W. B. Frame.
	" A. R. Stonelake.
C.B.M.	" C. Bond.
	" S. Gilchrist.
C.I.M.	" L. B. Haigh.
C. & M.A.	" E. E. Crist.
F.C.M.S.	" A. F. Hensey.
	" Herbert Smith.
Plymouth Bros.	" J. A. Clarke (suggested)
	" F. M. Zentler "
H.A.M.	" A. B. Buxton.
	" T. A. Ellis.
M.E.C.M.,S.	Dr. Mumpower.
M.E.C.M.,N.	Rev. J. M. Springer (to be replaced by R. S. Gupta after the middle of 1918)
S.M.	Rev. T. Ceder.
	" S. Hede.
S.B.M.	" O. Andersson.

* Since deceased.

5. The Congo Mission News.

Paper by Rev. A. R. Stonelake.

As the sub-title of this newspaper indicates, it is the Organ of this Conference, owing its existence to the meetings at Bolenge in 1911. Judging from the published report of that Conference, it seems to have been a spontaneous suggestion arising out of Dr. Anel's account of his visit to Congo. One may consequently be forgiven for supposing that the discussion could not have been very exhaustive, or the policy of the paper very definitely defined. Advantage is therefore taken of this opportunity to re-consider its purpose and possibilities and what more, if anything, can be contributed to its success and development.

The CONGO MISSION NEWS is evidently meeting a felt need. Adverse criticisms, so far as they have reached us, have been very limited. On the other hand, letters expressing gratitude for the paper are surprisingly many and continuous, and come from almost every Protestant Society working in Congo. The paper is appreciated all the more because the means of fellowship for the majority of workers are so few. If then, we indulge in criticism and offer suggestions it is not that we fail to realise how much the CONGO MISSION NEWS is appreciated, but that we value it so highly and recognise its potentialities so much that any improvement is a matter for rejoicing.

This, in the main, represents the policy of the paper. But it may be as well now to ask: Does the purpose for which the paper was started preclude its being circulated outside this mission field? One good brother has refused his support to the paper because he believes it should not be allowed to go to outsiders. If this policy is to be adopted, the circulation will be limited to the 241 missionaries who take the paper; at most it would only reach a circulation of 281. On the other hand, the paper has proved to be very acceptable and helpful to old colleagues who have left the field, to Society representatives and missionary students at home, and to many relatives and friends of Congo missionaries. In this way the circulation has been greatly increased. It is very desirable that this point should be definitely settled.

If this journal is also intended for home perusal then surely, with a constituency embracing all Congo Missions (Protestants) and their friends, we should have a much larger circulation. At present it is but 427, inclusive of 151 copies supplied to friends of missionaries and 35 copies given gratis. If we limit the journal to Congo Missionaries we must more than double the price.

SOURCES OF MATERIAL.

Now we come to the sources from which material for publication is obtained.

The Bolenge resolution on this point reads thus "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 be sent direct to the Editor."

To the above one can only remark that a few of the Continuation Committee have helped splendidly, notably its Chairman Mr. Hensey; but, generally speaking, the pledge yet remains to be fulfilled. It is our confident hope that one benefit resulting from this Conference will be a greater help in this matter from the Continuation Committee. A news-letter once a Quarter from each member of that Committee, with an occasional article written by some member of his Mission, would contribute wonderfully to the success of the paper. With the constant changes in the staffs of our Missions due to furloughs, arrivals, etc, the help of the Continuation Committee is needed and would prove invaluable if faithfully carried out.

We are fortunate in securing help from the local magazines, and especially regret the temporary suspension of the 'Kasai Herald' and the 'C. and M.A. Magazine.' We also desire copies of the Society Magazines published at home and it would be an advantage to have some Inter-denominational magazines. In this way much useful information might be gleaned for the benefit of our readers, and striking experiments or developments in other mission fields noticed which might with advantage, perhaps, be carried out in Congo.

Several efforts have been made to secure from our medical missionaries a medical column as a regular feature of the paper. Who will offer to be responsible for that column? Retired missionaries might also help us from their own experience, and in connection with the missionary world movement as they see it at home.

MATTER.

Now as to the matter itself. Naturally what is primarily sought is up-to-date information of missionary doings in Congo, and especially of Conferences and Committee meetings. No one wishes private matters to be divulged, but when missionaries gather from the various stations of a Society a truer perspective is given to events; and in the interchange of thought and experience there must be much which could wisely and profitably be imparted to a wider circle. The help and unity arising from a knowledge of resolutions passed at such meetings must be patent to all. Perhaps Conference could send a request that it become a regular institution to appoint someone to write a report for the CONGO MISSION NEWS of such information as could wisely be made public.

There might also appear with advantage critiques of articles published in other missionary magazines, or reviews of books bearing on mission questions. If this journal is to fill a worthy place, there should be some recognition of other great mission fields in this great continent. How little we know of the history and workings of the Societies we are *not* connected with, even in Congo; how much less of countries bordering our own, to our loss. The late

Secretary, on relinquishing office told the writer of his longing to have a deputation visit all the Congo stations with a view to co-ordination. It would be a great advantage if information could be collected of the early history of these stations whilst the pioneers are nearly all with us. Thus a worthy volume might be compiled, brought up to date say in time for the Jubilee of mission work in Congo, similar to what was done by Dr. Richter for India—such information to appear serially in the Congo Mission News first.

Another lack should be referred to, which is the absence of a devotional article, surely a great failing in such a paper as this. Why not have a sort of 'Come ye apart' series or something similar to the 'Visions of Bishop Montgomery,' which should be as important a feature as is the daily devotional hour at these Conferences. Who will be responsible for such a column.

The position of the paper with regard to controversial matter ought to be here discussed. This does not refer to the friendly discussions which have formed such a feature of the paper in the past, but to any possible conflict of opinion which might arise. We live in very peaceful days as far as the political situation is concerned, and the clearly expressed policy of the Government leads us to expect its continuance. One wonders what would have happened had the CONGO MISSION NEWS been in existence in the days of the old regime. Still, it may possibly be necessary to make a protest. The Catholic problem too, in some districts is an acute one. Should our pages be used for a fearless denunciation of unfair treatment and an exposure of injustice? If so, who becomes responsible? And what about the Society which permits the paper to be issued through its press? So far we have been completely free from anxieties on this score; nevertheless it might be well to have a board of referees within easy reach, in case appeal should be necessary.

It would be well also to know the feeling of the Conference with regard to articles or letters sent for publication signed by a *nom-de-plume*. Generally such an article is a delicate affair, and a frank acknowledgment of the authorship the more commendable course. My own opinion is that in every case where it has been used in this paper, it would have been better had the writer's name appeared.

FINANCES.

When the suggestion to start the paper was made, the price was provisionally fixed at 1.50 francs per annum. This was not a bad estimate, for after five years' working we have a debt of 41 francs. In this respect at least readers have had full value for their money! The deficit is due to the greatly increased cost of paper owing to the war and to the number of supplements, or extra pages printed. Hitherto the output has only been governed by the material received. If the copy has been excessive there have been extra pages to meet the need.

If some of the suggestions made in this paper are to be carried out there must be an increase of price. Indeed it is difficult to see even now how to keep within the fixed price. Shall we be content with things as they are? If we are prepared for a forward movement, one improvement might well be made. There should, in the writer's opinion, be a cover as in the case of the "Congo Balolo Mission Record" and on the inside cover maps of the Lower and Upper Congo giving the stations of the Protestant Societies working in Congo, defining as clearly as possible the territory worked by the various missions, whilst the outside could be used for an index, or for giving the names of those actually on the field. All this comes under the heading of 'Finances' only in the sense that they cannot be done without increased funds to meet the costs.

Though so many suggestions have been offered, revealing weaknesses in the journal, those who have followed it carefully cannot fail to have noticed a progressive development. At first it was difficult to fill its pages. We feel justified in saying that the experimental stage has passed, and the "Congo Mission News," has come to stay. Special effort has been made to secure news from the more distant spheres, and to call attention to new ventures. It was a great encouragement to notice in one number of the "International Review of Missions" no less than four quotations from the "Congo Mission News," and articles included in the Bibliography of that paper.

We have much to rejoice over, but in view of the vastness of the country, the many Societies working therein, and the many problems which are almost inevitable at the close of this great world war, shall we be content with its present attainments, or prepare the paper to take a worthy place alongside similar magazines published in India and China and elsewhere?

But whatever we decide upon we shall all be grateful for its usefulness in making the plans for the present Conference. For the help it has been in keeping us together since Bolenge, 1911, for strengthening the bonds of unity, and for all the information stored away in its pages which will be invaluable to any future missionary historian of the Congo, we may well rejoice and be grateful to those who set the paper going at Bolenge in 1911. Above all we thank God for the privilege of recording such wonderful blessings on the work of the various Societies, and for the encouragement given to the workers in His most blessed service.

Discussion was opened by Rev. A. F. Hensey.

I am sure that the Congo Mission News needs no added words of commendation. Every victory spoken of in the paper in one part of Congo cheers the hearts of all of us. I would suggest that there be a postcard minder sent to each station before each issue of the paper.

What we want above all in the paper is news. Even if we have a mission paper of our own let us still be just as enthusiastic for the Congo Mission News as for our own paper. On controversial subjects the editor ought to be given the powers of censor.

The paper is worth more than we are paying for it and I beg to move that the subscription price be raised to two francs.

Mr. Crane: Owing to the difficulties of publishing small papers is it not possible to publish a larger periodical which will take the place of the small papers of the different Societies?

Mr. McDiarmid: The continuing of controversial articles such as "Get out of the Light" is of no value to our friends at home, and we are anxious to increase the circulation of the paper among them so as to bring them into closer contact with our Congo work. They are apt to think that we are fighting among ourselves.

Mr. Bond in giving the report of the Auditing Committee on the Congo Mission News accounts said, "There has been a loss of something like 150 francs on the last year's expenses of the paper, but as the editor started the year with 120 francs in hand the actual amount due to him is 30 francs. The statistical forms cost 76 francs, which accounts for much of the deficit. The Continuation Committee were unanimously in favor of having these statistics printed yearly as a supplement of the paper, and therefore, at least for the duration of the war, advised that the price of the paper be two francs per year from the first of January this year.

We also suggest that the editor open a fund to be subscribed to by missionaries for the purpose of buying such magazines and books as will help to make the Congo Mission News more useful to us and also to defray extraordinary expenses that should arise.

But the very best way in which we can help the paper from a financial standpoint is to procure new subscribers or to take extra copies ourselves, 1000 copies would cost but little more than 500 and with a circulation of 1000 it would easily pay its way."

It was voted that the thanks of the Conference were due to the members of the Bolobo staff for their help in editing, printing and mailing the Congo Mission News. The Secretaries were asked to write to the Bolobo staff, and also to the B.M.S. Committee, expressing our appreciation of this assistance.

6. Ladies' Sessions.

The ladies present at Luebo met in two special sessions to discuss the work in which the women are especially interested.

In order to bring the ladies of the different missions into closer relationship, a general secretary, Mrs. McKinnon, was chosen, who shall communicate with the secretaries chosen by the various societies on subjects of general interest which may arise from time to time. She shall also prepare a program, with the help of the local secretaries, for the women's session for the next Conference.

The general secretary together with the local secretaries shall constitute a Continuation Committee of the women's department of the Conference.

Miss Wilson of Bolobo was chosen editor of the women's page of the Congo Mission News.

The following brief reports were given by representatives present from the various societies:

Mrs. P. McDiarmid of Sona Bata told in an informal way of the work among the girls in the boarding school there. Mrs. W. F. McElroy opened the discussion by telling of the need for such homes; and Mrs. A. L.

Edmiston followed with some of the results of such a work.

Mrs. F. Beale spoke very interestingly of the work in Calabar at the station made famous by Mary Slessor, giving some intimate details of Mary Slessor's life not published in her biography.

Mrs. L. F. Wood and Mrs. C. L. Crane told of some of the trials, and some of the encouragements, of the day-school work, which called for expressions of personal experiences from most of the ladies present.

Mrs. L. B. Haigh spoke of women's work at Djoka Punda. There were very few women there, but a few girls were beginning to attend school. They were looking forward to more work among the women as time went on.

Mrs. R. L. Jennings emphasized the need for more medical help for the women of this country. The way they were neglected by their own people was very sad. We need to know them better by itinerating and chatting with them at their own homes, that we may understand their difficulties and trials.

Miss Fair told us of the success of training native nurses in the hospital at Luebo. Fourteen nurses had been trained, six or eight of whom were very efficient. Two were able to do microscopic work and give hypodermic injections under European supervision. She had not found it possible to train girls owing to their marrying so soon and leaving, but she had been very pleased with the married women she had trained.

Mrs. R. R. King told us of the ladies in Belgium who formed a committee with the Congo Governor General's wife as President. Protestants were asked to act upon the committee also, because of their mission work out here. Maternity classes were held and pamphlets were printed and sent to the doctors in Congo, but Protestant missions did not take the matter up.

The aim of the Society is to reduce child mortality by teaching mothers how to care for their babies. The secretary was willing to supply free,—hammocks, mosquito nets, blankets, buckets, towels, charts and weighing scales also milk, not even charging transport, for Roman Catholic or Protestant Missionary Societies. There were 200,000 francs in hand at the beginning of the war, but since then everything has been disorganized.

Mrs. C. Bond gave an encouraging report of the women's work at Lolanga. About 500 Christian women were in the church. In one town the first church members were women. A fine Bible class was held on Sunday and during the week, the attendance averaging between 60 and 70.

Mrs. Stonelake said that the training of girls had gone on at Bolobo for many years so that now the whole moral atmosphere and public opinion had changed. Whereas girls before were forced into unsuitable marriages that their relatives arranged they were now free to choose, with the result that there are happy Christian families in abundance at Bolobo. Eight various meetings, specially for women and girls, are held at Bolobo each week.

It was suggested that each local secretary of the other Societies should try to collect recipes to incorporate with the A.P.C.M. cookery book already published, and a complete volume of Congo recipes be published by the Continuation Committee.

The Conference voted that the General Secretary appointed by the Ladies be an ex officio member of the Continuation Committee, and that the committee appointed by them be a sub-committee of the Continuation Committee.

I. RESOLUTIONS.

Resolution adopted at the 7th General Conference of Protestant Missions in the Congo, held at Luebo, Belgian Congo, February, 1918.

Whereas,—There are present at this Conference, members from nine out of the fourteen Protestant Societies laboring in Belgian Congo, coming from at least six different nationalities of Europe and America, one of them being Belgium, and

Whereas,—The fact has been brought out in this Conference that in widely scattered areas of the Belgian Congo the principles of absolute religious liberty as guaranteed to all natives and foreigners by the Treaties and the Laws have been and are now being persistently and systematically violated in various ways, and

Whereas,—Although for a long time the Representatives of some of our Societies have earnestly sought relief at the Courts and at the hands of various local officials, even also making repeated representation of this distressing situation in person and by correspondence before the highest authorities of the Colony in Africa and in Europe, yet we deeply regret to say that not only has the situation not improved, but in some regions it actually seems to be growing worse and

Whereas,—We have as Societies and as individuals endeavored in all ways to show our utmost loyalty to Belgium and to the highest interests of the Colony, especially during these distressing times of war, and have taught to our adherents among the natives the same loyalty and obedience, always urging them to be patient under unjust persecutions of various forms:

BE IT RESOLVED

1. That we as a Conference do most earnestly protest against this situation, which is in violation of the Treaties and the Laws, is utterly subversive of religious liberty, and is liable at any time to disturb the peace and tranquility of the Colony in certain regions.

2. That we demand a just and faithful application of the laws to natives and whites alike, with favors to none, and justice to all, as guaranteed under the Treaties and the Carte Coloniale.

3. That we most humbly petition those in authority to put a stop to the existing situation in order that the cause of religious liberty may be maintained and that the good name of the Colony, in which we are so deeply interested, may be vindicated.

4. That, though we are so certain that the situation which we have mentioned can be proved by an impartial investigation which we invite; yet, in accordance with the spirit of the letter No 457, 7e Direction, du 7 aout, 1917, of the Colonial Minister, which has been received by the Legal Representatives of some of our Societies (but not by all), we would suggest

that there be no bringing up of the past, except in the case of grave pending cases, provided we can have for the future positive assurances of relief, with a faithful performance of these assurances.

Signed on behalf of all Conference members:

President.	Secretaries.	<i>A. Stonelake.</i>
<i>W. M. Morrison.</i>		<i>L. Foster Wood.</i>

The Conference records its keen interest and deepest concern in reference to the serious situation at Luebo and the adjacent districts. It extends its warmest sympathy and cordial support to the Missions in the reasonable insistence on the maintenance of the peaceable native settlements, which were of voluntary establishment and have continued through prolonged years of considerate administration. The Conference deeply appreciates the anxiety of some of the Kasai Missions in the apprehension concerning the serious unrest among the native communities and would courteously urge the Government that in consideration of the intense conditions of the European War that the Administration considerably allow the native people to continue in normal tranquility.

MEDICAL.

"The Conference records its earnest conviction that special interest and effort should be directed to the extension of the Medical Missionary Service in the Fields represented by the various Societies of the Congo Conference.

It desires to emphasize the urgent necessity of the appointment of physicians and nurses for the uniform and continuous maintenance of the Medical Service at all the important stations of the represented fields.

It also recommends the appointment of physicians to serve upon the various Mission Boards, so that Medical Missionaries may have the important advantage of professional representation.

The Conference also urges that a minimum standard of equipment be established in order that the medical work may have all the important facilities to meet the prevailing demands in the remote fields of service.

INDUSTRIAL.

This Luebo Conference, fully recognizing the importance of Industrial Training in the evangelization of the Congo Natives, urges all Societies to lay greater stress on this department of Christian service, and to secure specially trained missionaries to co-operate in the development of Industrial and Agricultural work.

Also that local exhibitions be arranged at stations, and that a general exhibition be prepared for the next Conference.

Y.M.C.A. AT KINSHASA.

Deeply impressed with the needs at our great centers, and especially at Kinshasa, which is bound to become an important city of Africa, and which even now is thronged with strangers, (both white and black) from many countries, we believe that a Y.M.C.A. established at that place would be of untold value to the cause of Christ in Congo.

This Conference requests the Continuation Committee to enter into Correspondence with the B.M.S., which is responsible for the mission work now being carried on at Kinshasa, with the view of enlisting its support of the project.

If the Continuation Committee, after full investigation, finds that the way is open, it is asked to appeal to the International Committee of the Y.M.C.A. to undertake the establishment of a Y.M.C.A. at Kinshasa. As a Conference we wish to assure them of our heartiest co-operation, believing that the International Y.M.C.A. with its long experience in such matters in many parts of the world, will best be able to cope with the situation at Kinshasa, especially since this kind of work, with its many possibilities and ramifications presents problems which probably none of our missionary Societies would be willing to undertake to solve.

KIKUYU CONFERENCE.

The Seventh General Conference of Congo Protestant Missionaries meeting at Luebo, representing nine out of a possible fourteen evangelical Societies, and a constituency of many denominations, nations and languages, remembering that the "Kikuyu Controversy" was to have been considered at Lambeth Palace this year, desires to place on record its conviction that any decision made on this subject might well affect missionary work in contiguous territories. It therefore earnestly prays that the result will serve to foster the prevailing spirit of unity and comity existing throughout Congo.

TO WRITERS OF PAPERS.

Having appreciated the splendid papers read at the Conference, it was resolved that the hearty thanks of the whole Conference be extended to each writer.

HOSPITALITY.

We, the members of the Conference, have the greatest pleasure in extending and recording our warmest appreciation of the generous hospitality which has been so graciously provided by the members of the American Presbyterian Congo Mission at Luebo. We thank Mr. Vinson and the ladies for the charming completeness of their plans, and Doctor Morrison and the men of the Mission for the unfailing oversight in the details of so many arrangements for the care of the Conference.

We also extend our sincere thanks to the steamer Captains, their wives, and the crews, for the efforts put forth by them in making the voyage one of pleasure and comfort.

The Conference was unanimous in giving heart-felt thanks to its officers who have worked unsparingly to make the gathering a success.

2. LETTERS.

LUEBO,
BELGIAN CONGO,
March 2, 1918.

To His Majesty King Albert,
Belgian Army in Campaign,
Belgium.

Sir:

The General Conference of Missionaries in Congo, assembled at Luebo in its seventh session, this being the first meeting since the beginning of the war; takes this occasion to address to Your Majesty the respectful and sincere homage of its members. The members of this large assembly would also extend to Your Majesty their profound sympathy at this time.

We beg Your Majesty to accept the expression of our respectful loyalty, and the assurance of our great interest in the welfare of the Colony. We entertain the hope that very soon the Almighty may grant unto Belgium, and to her Colony, peace and liberty.

We further beg that Your Majesty will have the goodness to transmit to Her Majesty the Queen the expression of our very great respect, and our profound admiration for her indomitable courage and self-sacrificing and incessant work which she is doing to alleviate the great suffering she finds about her.

In the name of the General Conference of the Protestant Missions of Congo Belge.

President.
W. M. Morrison.

Secretaries. A. Stonelake.
L. Foster Wood.

The General Conference of Protestant Missions
Luebo, Mar. 2, 1918.

To the Colonial Minister:

The Seventh General Conference of Protestant Missions in Congo, met at Luebo, Feb. 21—Mar. 2, 1918, comprising 73 members, of nine societies and six nationalities, one of them being Belgian, has the honor of sending to you the expression of its loyalty and esteem.

Grateful for all the reforms in progress, and hoping that an early peace may strengthen the hands of the Administration in every good work, we desire to express our loyalty to the Colony and our hope for the speedy advancement of the natives in all that concerns their moral and material welfare.

To this end, we venture to offer some suggestions which we believe to be for the good of the natives.

1. SLAVERY.

It has been brought to our attention that slavery is still practised in some measure in the Colony. We believe that the suppression of this evil should

be gradually and progressively carried forward, and to this end we suggest that the buying or selling of even a single slave, or the passing of a slave in payment for a wife be made a penal offence. We also suggest that a certificate of emancipation be given to each freed slave.

2. POLYGAMY.

This Conference wishes to express once more its feeling that a fixed price for the "dot" to be paid for wives would be very beneficial. We also pray that all women desiring to leave polygamous unions be given the fullest liberty to do so, and be granted a written statement of such freedom. We also urge that no person be allowed to inherit women against their will. In some districts decided improvement is noticed, but the practice does not seem to be uniform.

3. MARRIAGE.

We note with appreciation that the Colonial Government has granted to a number of missionaries the right to act as civil officers, as requested by our last Conference. But we desire to request again that formalities for civil marriage be greatly simplified, enabling natives to be married more easily. To encourage respect for civil and religious marriage, we urge that a law against adultery be promulgated with a suitable penalty for violation of the law, and that with it be coupled a law granting reasonable divorce in extreme cases.

4. MEDAL CHIEFS.

We view with apprehension the greatly increased authority which is being given to medal chiefs and sub-chiefs. Believing that too much authority in the hands of unfit chiefs is a great detriment to the progress and harmony of the Colony in which we are so much interested, we earnestly ask the Government to consider the amount of authority to be given to medal chiefs, and especially to consider very carefully the method of the selection of these chiefs.

5. REPRESENTATIVES ON COMMISSION.

The Conference respectfully reminds the Government, as it did also at Bolenge in 1911, that the Protestant Missions on the Upper Congo have no representative on the Commission for the Protection of the Natives, since the Rev. Dr. Dye who was appointed to the position, permanently left the Colony in 1911. Believing that the work of this Commission ought to be emphasized and carried forward with vigor in the interest of the native peoples, and also confident that the humanitarian work done by our missionaries entitles us to adequate representation, we request that Protestant members be appointed from the Upper Congo and also from the Kasai. Our representatives would be supported by a large and powerful constituency, and would be, we believe, valuable members of this Commission.

6. CONCESSIONS.

The Conference views with apprehension the power over the native population and over their lands which seems to be given to the large

concessionaire companies, and would be very grateful if we might be informed as to what freedom missions have under the law to establish stations or give religious instruction either by native Catechists or by Missionaries. Also we should like to be informed as to what rights the natives in these concessionaire regions have in choosing their religion and in freely inviting Catechists or others to instruct them.

Please receive our thanks for your consideration of these questions and accept the expression of our highest consideration.

Signed for the Conference,

President.

W. M. Morrison.

Secretaries.

A. Stonelake.

L. Foster Wood.

Luebo, Mar. 2, 1918.

To his Excellency the Governor General,

Boma.

Sir:

We, the members of the Seventh General Conference of Protestant Missions, assembled at Luebo Feb. 21—Mar. 2, 1918, have the honor of sending our most respectful greetings to your excellency. Seventy-three missionaries are here representing nine societies and six nationalities, one of them being Belgian. Every problem that affects the moral and material welfare of the people of the Colony is to us a matter of deep concern.

We therefore ask you to accept the assurance of our loyalty to the Colony and of our appreciation of all the reforms in progress, and of our hearty support of the Administration in its efforts for the advancement of the welfare of the people of the Colony.

This interest of ours in the welfare of the natives leads us to beg the Colonial Minister to consider certain suggestions which we believe to be for the good of the people of the Colony. We therefore ask you to transmit the accompanying letter to the Colonial Minister.

Assuring you of our sympathy in this time of crisis, and with the hope that peace and prosperity may soon return to the Colony and to all the Belgian people, we beg you to accept, M. le Gov. Gen., the expression of our highest esteem.

We remain obediently yours,

On behalf of the Conference,

President.

W. M. Morrison.

Secretaries.

A. Stonelake.

L. Foster Wood.

Luebo, March 2, 1918.

To the Governor General,

Boma.

Sir:

The education of the natives has always been to us a matter of deep concern, and for that reason we have devoted considerable time to that subject in the present Conference. As a result of our deliberations it seemed good to us to appoint a committee of experts in education to co-ordinate the curricula of our various schools, and to work out what they consider to be the best possible program for our efforts in education. The Chairman of this Committee is the Rev. J. A. Clark of Bolobo.

We inform you of this step because of the fact that the Government has recently manifested its interest in our educational work by sending a letter and questionnaire to some of our Missions regarding education in the Colony.

President.

W. M. Morrison.

Secretaries.

A. Stonelake.

L. Foster Wood.

The Conference voted also to send letters to the following: To Dr. Cornelius Patton in answer to his cordial letter to the Conference enclosing the Findings of the New York Conference of Board Secretaries and Missionaries on Africa.

To Dr. J. R. Mott in response to his letter giving us hope that he may be with us for the Conference of 1921.

To the Mission Societies that have so kindly furnished the steamers making the trip to Luebo possible for many of our missionaries.

To Mr. Bleasby for his generous assistance in carrying some of the passengers part of the journey on his steamer.

To Lingala Translators for the valuable service they have and are rendering in providing literature that can be of use to a number of Societies.

Letters of greeting were also sent to Professor Du Plessis, Bishop Lambuth, Dr. Henri Anet, Rev. J. Howell, Rev. H. D. Campbell, Methodist Episcopal Board, North, (on the occasion of its centenary).

ELECTION OF OFFICERS.

The following officers were elected:

President.....Dr. W. M. Morrison.

Secretaries.....Rev. A. R. Stonelake.

Rev. L. F. Wood.

Editor Congo Mission News.....Rev. A. R. Stonelake.

Conference voted that Rev. E. F. Guyton be asked to act as editor of the Congo Mission News when Mr. Stonelake goes on furlough.

TIME AND PLACE OF NEXT CONFERENCE.

The cordial invitation of the Swedish Mission requesting that the next Conference be held at their Mission at Brazzaville was accepted, and the time proposed was November 1921.

MISSIONARIES PRESENT AT THE CONFERENCE.

A.B.F.M.S.

Dr. F. P. Lynch, Rev. P. A. and Mrs. McDiarmid,
Rev. A. V. Marsh, Rev. L. F. and Mrs. Wood.

A.P.C.M.

Rev. J. W. and Mrs. Allen, Rev. R. D. Bedinger,
Rev. R. F. and Mrs. Cleveland, Rev. C. L. and
Mrs. Crane, Mr. T. J. and Mrs. Daumery, Rev.
A. L. and Mrs. Edmiston, Miss E. M. Fair, Mr.
W. L. Hillhouse, Miss S. Karlsson, Dr. R. R. and
Mrs. King, Miss M. E. Kirkland, Rev. J. H. and
Mrs. Longenecker, Rev. W. F. and Mrs. McElroy,
Rev. A. C. and Mrs. McKinnon, Dr. W. M.
Morrison, Mr. B. M. Schlotter, Rev. P. and Mrs.
Smith, Mr. C. and Mrs. Stegall, Dr. T. T. and Mrs.
Stixrud, Rev. G. O. Tollefsen, Rev. T. C. and Mrs.
Vinson, Rev. H. M. Washburn.

B.M.S.

Rev. F. and Mrs. Beale, Rev. R. L. and Mrs.
Jennings, Rev. A. R. and Mrs. Stonelake.

C.B.M.

Rev. C. and Mrs. Bond, Rev. H. S. Gamman.

C.I.M.

Rev. J. P. Barkman, Rev. L. B. and Mrs. Haigh,
Rev. H. L. Karlsson, Miss E. Lundberg, Miss E.
Meester, Rev. E. A. and Mrs. Sommer.

C. & M.A.

Rev. E. E. and Mrs. Crist.

F.C.M.S.

Rev. W. H. and Mrs. Edwards, Rev. A. F. Hensey,
Rev. H. and Mrs. Smith.

**M.E.C.M., S.
S.M.**

Rev. T. E. Reeve.
Rev. T. Ceder, Rev. A. and Mrs. Jansson, Rev. C.
Palmkvist, Rev. J. and Mrs. Petersson, Rev. J.
Sjoaker.

A.B.F.M.S.

American Baptist Foreign Mission Society.

A.P.C.M.

American Presbyterian Congo Mission.

B.M.S.

Baptist Missionary Society.

C.B.M.

Congo Balolo Mission.

C.I.M.

Congo Inland Mission.

C. & M.A.

Christian and Missionary Alliance.

F.C.M.S.

Foreign Christian Missionary Society.

M.E.C.M., S.

Methodist Episcopal Congo Mission, South.

S.M.

Swedish Mission.

PROGRAMME OF CONFERENCE.

First Day

7:00 p.m.

Introductory Meeting. Rev. A. F. Hensey in the chair.
Introduction of the new President. Dr. W. M. Morrison.
Election of Officers, Continuation Committee, and Minute
Secretaries,
Secretaries' Report.
Devotional Service with Address by the President.

Second Day

6:30 a.m.

Devotional Meeting, Dr. F. P. Lynch.

8:30 "

Sermon, Rev. C. Palmkvist. "The Sufficiency of God."

9:35 "

Subject "**The Native Church at Work.**"

(a) Principles and Methods of Organization.

Paper by Dr. W. M. Morrison.

Discussion opened by Rev. C. Palmkvist.

(b) "Selection, Training and Equipment of Native
Evangelists."

Paper by Rev. W. Millman, read by
Rev. R. L. Jennings.

Discussion opened by Rev. C. L. Crane

(c) "Shepherding the Flock."

Paper by Rev. C. H. Harvey, read by
Rev. L. F. Wood.

Discussion opened by Rev. F. Beale.

3:30 p.m. Subject: "**Civil Law and Social Uplift.**"

(a) "Slavery."

By Rev. A. F. Hensey.

Discussion opened by Rev. E. E. Crist.

(b) "Polygamy"

Paper by Rev. Kenred Smith, read by
Rev. H. S. Gamman.

Discussion opened by Rev. Herbert Smith.

(c) "Marriage"

Paper by Rev. E. F. Guyton, read by Rev. C. Bond.

Discussion opened by Rev. A. V. Marsh.

7:45 p.m. **Reception.**

Third Day.

6:30 a.m. Devotional Meeting. Rev. C. Bond.

- 8:30 „ Sermon by Rev. F. Beale. "Sowing and Reaping."
 9:35 „ "The Relations between the Roman Catholic and Protestant Missions and Contrasts between their Methods."
 Paper by Rev. R. D. Bedinger.
 Discussion opened by Rev. R. L. Jennings.

3:00 p.m. Ladies Session.

Leader Mrs. A. C. McKinnon.

Industrial Session.

Leader Mr. Stegall.

- 7:45 p.m. **Medical Missions.** "The necessity for increased emphasis, better equipment, and larger force of medical missionaries and trained nurses."
 Paper by Dr. F. P. Lynch.
 Discussion opened by Dr. R. R. King.
 A Medical Question Parliament.
 Conducted by Dr. T. T. Stixrud.

Fourth Day

- 6:30 a.m. Devotional Meeting, Rev. A. Janssen.
 8:30 „ Sermon, Rev. H. S. Gamman. "Keeping Fresh the Missionary Vision."
 9:35 „ "The Complete Occupation of the Field."
 (a) "The Untouched Tribes; Their Names and Extent."
 Paper by Rev. A. V. Marsh.
 (b) "What New Ground Has Been Occupied Since Last Conference?"
 Paper read by Rev. L. B. Haigh.
 (c) "The Extent to Which the Various Societies are Willing to Become Responsible."
 Paper read by Rev. A. R. Stonelake.
 (d) "The Irresistible Plea for Advance."
 Paper by Rev. A. F. Hensey.
 3:00 p.m. "Policy Regarding Translation Work?"
 Paper by Dr. K. E. Laman, read by Rev. T. Ceder.
 Discussion opened by Rev. R. L. Jennings.
 "The Progress of Lingala."
 Paper by Rev. W. R. Kirby, read by Rev. J. Petersson.
 Discussion opened by Rev. W. Edwards.

"Necessity, or Advantage, of Systematic Talks giving Definite Instruction to new Missionaries on Language Study and Missionary Policy."

Paper by Rev. C. Bond.

Discussion opened by Rev. J. W. Allen

7:45 p.m.

Education.

- (a) "School Administration and Curricula."

Paper by Rev. T. Powell, read by Rev. F. Beale.

Discussion opened by Rev. J. Petersson.

- (b) "Our Educational Work in Relation to the Christian Home and Christian Community."

Paper by Rev. P. A. McDiarmid.

Discussion opened by Mr. J. P. Barkman.

Fifth Day

- 6:30 a.m. Devotional Meeting, Rev. J. W. Allen.

- 8:30 „ Service of Prayer for War-stricken countries.
 Rev. L. B. Haigh.

- 9:35 „ "Are Self-denial and Cross-bearing in full evidence in our Mission work?"

Paper by Rev. H. Stoddard, read by Rev. E. E. Crist.

Discussion opened by Rev. H. S. Gamman.

"The Foundation of a Y.M.C.A. on Stanley Pool."

Paper by Rev. P. Frederickson, read by Rev. T. Sjoaker.

Discussion opened by Rev. R. L. Jennings.

"Bringing Children back to Congo after Furlough."

Paper by Rev. W. Edwards.

Discussion opened by Rev. C. L. Crane.

3:00 p.m. Tour around Luebo.

7:45 p.m. "Development of Agricultural Resources."

Paper by Rev. P. A. Westlind, read by Rev. C. Palmkvist.

Discussion opened by Rev. A. L. Edmiston.

"Proposed Training College on the Upper Congo."

Paper by Rev. D. C. Davies, read by Rev. A. V. Marsh.

Discussion opened by Rev. Herbert Smith.

Sixth Day

- 6:30 a.m. Devotional Meeting, Rev. R. L. Jennings.
 8:30 „ Sermon, Rev. T. E. Reeve.

9:35 „ Reports and Resolutions.
Financial Statement.
Time and place of next Conference.

"The Continuation Committee : Its Functions and Powers"

Paper by Rev. L. F. Wood.

Discussion opened by Rev. L. B. Haigh.

3:00 p.m. **"The Congo Mission News"**

Paper by Rev. A. R. Stonelake.

Discussion opened by Rev. A. F. Hensey.

Report of Auditing Committee.

Program for Sunday.

8:30 a.m. Conference sermon by Rev. A. F. Hensey.

4:00 p.m. Communion service.