

1907

CONGO  
MISSIONARY  
CONFERENCE

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

Held at LEOPOLDVILLE  
STANLEY POOL  
CONGO INDEPENDENT STATE  
SEPTEMBER 17-22, 1907

F 196

PRINTED AND PUBLISHED  
 AT THE  
 BAPTIST MISSION PRESS,  
 BOLOBO,  
 HAUT CONGO, CONGO STATE.



134411

KOL 135742

## CONTENTS.

	PAGE
I.—PREFACE.....	5
II.—MESSAGES TO THE CONFERENCE.....	9
III.—DEVOTIONAL MEETINGS AND PAPERS.....	23
“Rivers of Living Waters.”	
“By my Spirit, saith the Lord.”	
“Power in Service.”	
“I Am, hath sent me.”	
IV.—CONGO MISSIONARIES' PRAYER UNION.....	36
V.—OPEN CONFERENCE MEETINGS.....	37
(1) Should a Christian marry an unconverted person?	37
(2) Should a Church member be allowed to purchase a wife with slaves, or accept from his family one he knows to have been thus obtained?	46
(3) Division of the Field into districts so as to save overlapping.	56
(4) Institution of Native Conferences.	62
(5) Can Modern Sunday School Methods be applied on the Upper Congo?	66
(6) The Subsidy System versus Self-Support of Native Churches.	70
(7) The Independence of the Native Church.	87
(8) Under what circumstances are we justified in making public the accounts of atrocities and other forms of injustice done to the natives?	93
(9) Native Dress.	104
(10) The Native Christian and Dress.	107
(11) How frequent should furloughs be taken by Congo Missionaries and what should be the length of their stay at home?	116
(12) Work among Congo women.	125
(13) Is it desirable that single ladies should be appointed to Mission work on the Congo.	132
(14) Is it desirable that unmarried Ladies should be appointed to Mission work on the Congo?	134

	PAGE
(15) Back to the land.	138
(16) In what departments of work can the Protestant Missions of the Congo co-operate with each other?	145
(17) Would it be right to leave towns unevangelized merely because they are accounted as in the district of another Mission?	164
(18) Should Students in the Training Schools be expected to contribute towards their own expenses while in the School? What should be the standard of accommodation aimed at as regards board and lodging?	171
(19) Our attitude towards Romish Missions.	180
VI.—RESOLUTIONS.....	189
VII.—BUSINESS MEETINGS.....	191
APPENDIX.	
(a) Programme of the 1907 Conference	193
(b) Particulars concerning the Protestant Missionary Societies working in Congoland	196
(c) Names and Addresses of the Secretaries of the Protestant Missionary Societies working in Congoland.	
(d) Stations of the Congo Protestant Missionary Societies	197
(e) Societies represented at the Conference.	

## PREFACE.

The fourth General Conference of Congo Protestant Missionaries is over. The Conference was inspiring and exceedingly helpful. Missionaries went away heartened for service, thankful to God for the privilege of attending, for fellowship with other Missionaries, for the opportunity of discussing problems connected with the work of Christ in Congoland, and for the manifest tokens of the Divine blessing which attended the Meetings.

The Conference was marked by a spirit of prayerfulness, no less than by a spirit of unity and brotherly love. Gathered from various nationalities, and representing seven different Societies, the Missionaries, as at previous Conferences, realised that they were "all one in Christ Jesus."

One practical outcome of the unity existing between the various Protestant Missionary Societies in Congoland is the United Training School for Native Preachers and Teachers to be established at Kimpese, Lower Congo.

The United Training School is one of the fruits of a previous Conference, and although some results may not be so tangible and apparent, surely none who have attended these gatherings can question their value in the work of extending the Kingdom of God in Africa. Seeds sown at the Conference bear fruit at lonely Mission Stations, and the full harvest is not yet.

The profound impression made in England and America by the resolution re Congo affairs, passed by the Conference in 1906, and its formative influence on public opinion in those countries, was a practical result of the 1906 Conference, which cannot be gainsaid or underrated. It is to be hoped that the resolutions passed unanimously by the Conference of 1907 will also stimulate public opinion in Europe and America, and that lovers of liberty, and friends of humanity, will not rest satisfied until the Congo natives are completely delivered from the cruel and iniquitous system under which they groan.

The success of the Conference of 1907 was due, in no small measure, to the untiring devotion and energy of the Rev. T. Hope Morgan, Convenor of Arrangements, and to the splendid work of his wife, who, together with the Rev. E. F. Guyton, gave themselves unsparingly for its success, and whose unselfish and generous service we gladly acknowledge.

The next Conference is fixed for September, 1909, at Kinchassa, and arrangements are already being made to ensure its success.

KENRED SMITH,  
*Secretary.*

*B.M.S.,  
Bolobo.*

CONGO  
MISSIONARY CONFERENCE,  
1907.



# Congo Missionary Conference,

1907.

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"All One in Christ Jesus."

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## MESSAGES TO THE CONFERENCE.

The following friends sent messages to the Conference :

REV. A. MCLEAN, *President of the Foreign Christian Missionary Society, U.S.A.*

H. GRATTON GUINNESS, ESQ., M.D., *Acting Director of the Regions Beyond Missionary Union.*

REV. C. E. WILSON, B.A., *General Secretary of the Baptist Missionary Society.*

REV. THOS. S. BARBOUR, *Foreign Secretary of the American Baptist Missionary Union.*

REV. W. MILLMAN, *Baptist Missionary Society.*

DR. CATHERINE MABIE, *American Baptist Missionary Union.*

REV. P. WALDENSTRÖM, *Chairman of the Swedish Missionary Society.*

*The Messages were read on different occasions and in the order printed.*

## MESSAGE No 1.

*To the United Protestant Missions in Conference assembled.*

Dear Brethren in Christ,

I congratulate you with all my heart, and soul, and mind, and strength on the name of your organisation—"The United Protestant Missions." Every word here is significant. You are not soldiers engaged in conquest, nor merchants engaged in trade. You are not enslaving the people, or gathering ivory or rubber, or selling firearms and fire-water. You are *Missionaries*; you have gone to Africa under the command of our Lord, and you are giving the people of Africa a knowledge of salvation through Jesus the Crucified One. You are working in harmony with the revealed will of God. You have devoted your lives and your all to the best interests of the people among whom you dwell. You are Evangelists, and Pastors, and Teachers, and Physicians. You are making it your aim to enlighten and to redeem the Dark Continent. You are giving a knowledge of the one true and living God to fetish-worshippers, and to cannibals, and to raw savages. You are doing for Africa what Paul, and his associates and successors did for Europe and for our own ancestors many centuries ago. You are engaged in the greatest work in the world, and you are in the neediest field in the world. As one of our great Missionaries in Africa said, you are "where Satan is supreme, where bloodshed abounds, where the darkness is darkest." You are doing the most heroic work that is being done in our time. Lord Lawrence gave it as his opinion that much as England had done for India, the Missionaries had done more real and lasting good than all other agencies combined. I believe that the same may be said of the Missionaries in Africa. They are the ones that are doing most for the redemption of the African people.

You are not only missionaries, but you are *Protestant* missionaries. You believe in a free church in a free state. You believe in the separation of the two. You believe too with Chillingworth, that the Bible, and the Bible alone, is the religion of Protestants. As a rule of faith and practice you believe that the word of God is all-sufficient and alone sufficient. It is able to make us wise unto salvation, and to completely furnish us for every good work. You believe in translating the Bible and giving it to the people, so that they can read in their own tongues the wonderful works of God. You want believers and unbelievers to read it for themselves and to follow its teachings. History has shown that a Bible-reading and Bible-loving people are more intelligent, and more enterprising, and more efficient than others. Protestant nations are more progressive and more prosperous than non-Protestant nations. They have more freedom; they are more democratic; they have more of the world's goods; they hold the world's future in their hands. In giving the people of Africa the Scriptures you are putting it into their power to know all that relates to life and godliness and to become all and more than all that the foremost nations of the world are at the present time.

You are not only Protestants, but *United* Protestants. You represent different nations and different missionary organizations, but you work

together; you constitute one body. There are some differences in teaching and polity; this is unfortunate. It would be far better if all were of one mind and of one soul; if all spoke the same thing and in the same way; and if all observed the ordinances of Divine appointment alike; that would be ideal. But things are as they are and cannot be changed all at once. Meanwhile, we must do the best we can in the circumstances. You are face to face with heathenism, and Mohammedanism, and diabolism in its Protean forms, and you realize more than the friends at home do the need of standing together and of presenting a solid front to the enemies of the faith. You are all seeking to make the same God and Father, and the same Divine Saviour; and the same Holy Spirit known. You all read and preach from the same Book, and you all pray that you may understand its meaning and give the truth as it is in Jesus to the people. On the field you understand that the points of difference are fewer in number and of less consequence than the points of agreement. You pray day by day for the time to come when our Lord's prayer will be answered, and you will all be one, even as He and the Father are one, that the world may believe that the Father sent him. While we thus pray it is for us to endeavour to keep the unity of the Spirit in the bond of peace.

In the great work in which you are engaged you need all the graces of the Spirit. You can rejoice that your sufficiency is of God. His grace is sufficient for you, and his strength will be made perfect in your weakness. You should give good heed to those words of Holy Writ, "Have faith in God." The work is His and He is carrying it on. He needs our help, but the enterprise is His, and He is pledged to see it accomplished. All the treasures of the universe are in his hands, and they are all at our disposal, if we do our part with all fidelity and trust Him for his cooperation and for the result. We need not borrow trouble or take counsel of our fears. The battle is the Lord's, and defeat is impossible if we do our duty. The King of Belgium may oppress and slay the people; he may hinder your efforts; he may plan to keep Protestantism out of the Congo Free State; He that sits in the heavens shall laugh; the Lord shall have Leopold in derision. Leopold is an old man and cannot live much longer. If he lived for a century, that circumstance would not matter. Seven years ago the Empress-Dowager of China gave orders that the foreigners should be exterminated. She would put the shadow back a hundred years on the sun-dial. China is open to the Gospel to-day as never before. No foreigner has been driven out. The Boxer uprising gave the cause of Missions such an advertisement as a century of missionary propaganda could not have given it. The Empress is leading the Reform forces in China. God made bare his arm in the sight of all the nations and did far greater and far more memorable things in China than he did in Egypt in the days of Moses. What He did in China he can do in Africa. He will grind all opposition to powder, and with the breath of his nostrils he will blow it away like a rolling thing before the whirlwind.

You need to have faith in the people. They are among the most degraded people of the earth. But they are not what Kingsley thought, "Poor brute beasts." They are not what some of the Dutch settlers in Cape Colony thought, "Dogs." They are God's children and are made

in his image, and because they are, they are capable of being redeemed, and ennobled, and made meet to be partakers of the inheritance of the saints in light. You have seen marvellous transformations in Congoland. You have seen polygamists and fetich-worshippers abandoning their evil practices and living clean and consistent and Christlike lives. They have been washed, they have been sanctified, they have been justified by the Lord Jesus and by the Spirit of our God.

You need faith in the gospel. It is God's power unto salvation to every one that believes. It will win its way. The good and honest heart will hear the message and will accept Jesus as the Christ, as Saviour and Lord, and as the One that can satisfy every spiritual need. If you will plant and water, God will give the increase. The word that has gone forth out of his mouth will not return unto him void; it will accomplish that which he pleases, and it will prosper in the thing where unto he sent it.

In this great work you have need of patience. There are many things to try you. The climate is debilitating and exhausting. Your associates fall at your side or are invalided home. You are working among ignorant and superstitious and demonized people. You may not have as many converts to report as you could wish. Those who do confess their faith in the Christ do not always live lives such as you desire and such as you think they ought. There are times when your hearts are made sick by hope deferred or by apparent failure. At such times you may feel that the game is not worth the candle; you may be tempted to give up the struggle. I ask you to remember that God has not vacated His throne; He has not given a free hand to the powers of darkness; the gospel has lost none of its original power; human nature is very much what it has ever been. When you are tempted to think that your efforts avail nought please remember the words of Livingstone and refresh yourselves in God and go forward. Like Milton, when old, and blind, and poor, "do not bate a jot of heart or hope, but still bear up and press right onward." Recall the course pursued by our Lord, who endured the contradiction of sinners against himself. This will keep you from becoming weary and from fainting in your minds. I commend to your consideration those great words of the Prince of Missionaries, "In nothing be anxious; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

You need love, the love that believes, and hopes, and endures all things, the love that never fails. Every missionary should learn to love every other missionary. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." In the absence of love all other gifts and attainments and sacrifices and performances will amount to nothing. Without love a missionary is a sounding brass and a clanging cymbal. It is not enough that the missionaries and persons of European and American extraction are loved; the people of Africa must be loved. Race prejudices and caste feeling have no place on a mission field. The natives may be filthy in person; they may be beastly in their morals; they may be depraved and devilish; if they are

to be redeemed they must be loved. They must be loved out of their superstitions and their uncleanness and their savagery, or they will never be brought out of them. Christ loved the Caucasian race when it was little better than the African.

Once more: you need holiness. There must be no lowering of the moral standards. In Africa you must not do as Africa does. If you do, your labour will be in vain. One of the great African missionaries was as careful in dress, and speech, and temper, and conduct as in the most refined and exacting circles at home. You need to live in constant and conscious fellowship with God. You need to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfil the lusts thereof. You need to be filled with the Spirit. The language of your hearts every day should be, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there by any wicked way in me, and lead me in the way everlasting." Every missionary needs to pray to be cleansed from secret faults, and to be kept back from presumptuous sins. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock, and my Redeemer."

I pray that the Spirit of Jehovah may rest upon you all in your Conference, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah, to guide you in all your deliberations and in all your conclusions. May His name be honoured and may your own souls be richly blessed in your Conference. May new workers be sent out in answer to your and our prayers, and may the boundaries of Christ's Kingdom be greatly enlarged through our united and earnest efforts.

I cannot conclude without asking, "Who am I, that I should give advice to such a company of workers as you are?" I do not feel worthy to untie your shoe latchet. Why then should I give you any words of greeting or counsel? I do so because your worthy Secretary asked me, otherwise I should not have dared to presume to do anything of the kind. I do it because I am your brother in Christ and interested in all that interests you. I know that missionaries are men of like passions with other human beings, and that they are refreshed and helped by words from their brethren at home. May God be merciful unto you, and bless you, and cause His face to shine upon you; that His way may be known upon the earth, His salvation among all nations.

A. McLEAN.

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"Lord send us light to do Thy work,  
More light, more wisdom give;  
Then shall we work Thy work indeed,  
While on Thine earth we live."

## MESSAGE No 2.

BONGINDA,  
SHERINGHAM,

AUG. 19th, 1907.

*To the Brethren and Sisters assembled in Conference at Stanley Pool,  
Greeting.*

Beloved Friends,

After prolonged absence from England I am once more in the Old Country, and together with my family enjoying the summer rest at Sheringham. It was my privilege to visit Peru during the earlier months of this year, and my daughter Geraldine is still there engaged in writing a book on that beautiful and needy Republic, which, almost as much as the Congo, is in need of the Gospel. The darkness and ignorance of a decadent Romanism covers the land like a pall, and the antagonism of Rome to the Truth is abundantly displayed by persistent refusal to grant Religious Liberty.

On my return to England I was rejoiced to find that interest in Congo affairs had in no wise lessened. I desire to convey to you the deepest sympathy of the Lord's people throughout the country, in the terrible circumstances which hinder the advance of the Gospel on the Upper Congo.

Amidst these difficulties it is a profound comfort to remember that the problems involved are not ours alone, but in the deepest sense are those of our Lord Christ. He who is "the same, yesterday, and to-day, and for ever," sympathises with the afflicted and oppressed as we never can. The words of Exodus 3 are true to-day: "*I have surely seen the affliction ..... I have heard their cry, by reason of their task-masters ..... I know their sorrows .....*" culminating in the blessed declaration, "*I am come down to deliver.*" I wonder whether some disappointment may not have entered the heart of Moses when the Angel of the Lord added, "*Come now therefore, and I will send thee.*" But, after all, is it not God's way to work out His deliverances by human instrumentality. The deliverance may be long in coming, but it will come. Before the fall of the year it is likely that the world will be informed concerning the suggestions of the Belgian Government for the future administration of Congoland. And should the guarantees afforded be inadequate to satisfy the anxious friends of the natives, renewed and serious pressure will be brought to bear upon the British and American Governments in the hope of securing immediate European intervention.

When at the close of last year, in the city of Washington, I had the privilege of an interesting interview with Secretary Root. I was immensely impressed by his evident determination that the United States should in every way co-operate with Great Britain in the suppression of the terrible Congo evil. One can hope that the present visit of King Edward to the German Kaiser may be productive of a policy of European intervention.

In any case, the many prayers of the Lord's people are had in remembrance, and the sufferings of those vast multitudes for whom He died must be to Him a source of infinite pain.

Surely He has seen . . . He is coming down . . . and He is sending us to do his bidding, in a strength wholly beyond the unaided power of man.

The absolute weakness of the individual, or of any mere Society in the present crisis, ought to drive us to find in God our solace and our hope. Let us expect great things *from Him*, and go forward in this our might. Let us believe that His arm is still mighty, and that His quick ear detects the cry of misery more readily than our own.

Yes, our relief is in God. But He is a mighty Rock. Let us anew gird up the loins of our faith. Let us betake ourselves to Him in the fervour of a simpler prayer. He is involved in this conflict, and "*the battle is the Lord's.*"

If we can only see with clear vision these great facts we shall surely embark in a new campaign of intercession and believe, not alone for the liberation of the miserable inhabitants of the Upper Congo from the thralldom of cruelty, but for the speedy triumph in their midst of the Cross of the Redeemer of men.

Let us prepare for a forward movement of Congo Missions. Let us pray for Open Doors, and for the chosen labourers of the Lord of the Harvest to enter them. The crisis is upon us, and we can only meet it aright upon our knees.

Brethren, as never before . . . "let us pray."

Yours in the bonds of His blessed service,

H. GRATTON GUINNESS, M.D.

## MESSAGE No 3.

*To the Secretary of the Committee of the United Protestant Missions,  
meeting at Leopoldville, Congo State, 1907.*

Dear Brethren,

I very gladly greet you in the name of our Lord Jesus Christ, as messengers of Christ's Church to proclaim salvation to the people of darkest Africa.

I pray that on your gathering for mutual conference and prayer there may rest the blessing of God, that you may all receive anew the baptism of the Holy Spirit, and find in your fellowship a great stimulus for the service to which you have been called.

In the many practical details upon which you will doubtless be conferring, you will need the clear guidance of God, and I pray that you may be conscious that it is given to you.

As representatives of Protestant Missionary Societies working in the Congo State, you may be assured that you are very specially remembered by God's people at home. Your position is one of great difficulty and trial, not only by reason of the great darkness that rests upon the Country, and the people for whose sake you have gone out as Christian Missionaries, but also by reason of the political and social conditions in which you have to live and labour. You are greatly honoured for the faithful and unselfish manner in which you have striven to act as friends and protectors to those who are oppressed, and in this we realise your position is one requiring much practical wisdom because of the necessity that the Christian Missionary should conduct all negotiations with care and courtesy towards all.

The Spiritual results that have followed your labours in many parts of Congoland have led Christian Churches at home to great thanksgiving, and have been a rebuke to our faithlessness and slackness in service. May you all be increasingly fruitful in winning souls for the Redeemer.

Yours in Christ's service,

CHAS. EDWD. WILSON,

MESSAGE No 4.

*To the Conference of the United Protestant Missions, Congo State, South West Africa.*

Dear Brethren,

I take pleasure in complying with the request of your Committee, received through Mr. Morgan, that I shall share in your Conference by sending a few words of greeting. Though many of you are not connected directly with the missionary organization which it is my privilege to represent, I am not therefore the less conscious of close fellowship with you. That divine force resident in Christianity, by which the life of all the world is to be unified, does not fail to produce in the truly Christian heart a sense of unity with all disciples of Christ, and particularly with all who are seeking to fulfil His great commandment. My heart claims the privilege of thinking of all your number as our own. There is one flock with one shepherd, and there is one missionary force with one leader.

In writing thus to a missionary Conference, I could not easily bring myself to write in other words than those of congratulation. Whatever there may be in your circumstances appealing to sympathy — and I know well that such conditions are never wanting — all this becomes transfigured as one thinks of the relation in which you stand to Him whose work you are seeking to do. I rejoice with you that God is with you as you come together, and will be with each member of your company as you return to your places of service. I congratulate you that you have taken up Christ's purpose and work as your own. I refer not only to the expression of His thought as made in His great commission, but to the larger disclosure of His desire and purpose as made through many ages.

It is, as you know, the thought of this abiding purpose which underlies the magnificent delineation of strong, heroic achievement presented in the eleventh chapter of the Epistle to the Hebrews. These faithful men in many ages, and in very divers environments believed that God had a plan in the life of the world, and with this plan they sought to link their lives.

I congratulate you that you may count with absolute certainty upon complete success as the end of your labours. Many plans cherished by you, indeed, may be disappointed, but if faithful, you will fulfil God's plans. God will succeed in and through your life and work. Greater than all obstacles, greater than all power of human selfishness or malice is God. At the harvest home you shall come with rejoicing bringing your sheaves with you.

This day in which we live is adding marvelously to revelations of God's purpose and God's power. The East is aglow with these revelations. Great world movements attest the omnipotence of the world's Ruler and His alliance with the work of Christian missions. Your own mission field, though apart from the section now so strongly attracting the world's attention, is not separated from this one divine world movement. We may be certain that all faithful servants of God are working together in the upbuilding of a kingdom which in the end will be found perfect in all its parts. God, as the New Creator, will be able to say, when his work is finished, what he said of his first creation, that all is "very good." I am persuaded that we cannot judge with confidence as to where the most influential service shall be wrought. We may be assured that every servant of God who has come to his place of service in a trustful response to the divine leading is offered in that service the highest possible achievement to which his life could attain. It has been a joy to me — and in this I have recognized a single attestation of our Lord's continuing supervision of his work — that notwithstanding all the appeal of the East, devoted and trained young men are moved by the need of Africa. The spirit of love incarnated in Christian missions proves its divine source in that like mother love, it is moved most powerfully by need and weakness. But need and weakness in God's world are transitory terms. I rejoice with you in that revelation of the recreative power of the living Lord certain to be revealed among the people for whom you labour. The inherent capabilities of man, plus the power of God, is the measure of the possibilities of their future in their relation to the world's life as it now is, and in their participation in the glorious activities of the unending life that is to come. That you have had part in securing the realization of these possibilities, I know will be recognized by you as an honour greater than which God could not confer upon you.

I thank you for the privilege of sending this word of greeting. May the blessing of God rest upon you in your Conference and large good come to the work through your fellowship in thought and prayer.

Very sincerely yours,

THOMAS S. BARBOUR.

## MESSAGE No 5.

*To the Missionary Conference gathered at Stanley Pool.*

Dear Brethren,

I am now on my way home and Mr. Morgan has asked for a brief statement of the Yakusu work. I should have liked rather to have been present at the Conference and learned from men of greater experience, as I was privileged to do at the first united Conference in 1902. It was at that conference I obtained my first real Missionary education and if any account of the subsequent blessing at Yakusu may serve any brother or sister as other men's words served me then I shall be glad.

It is not upon Yakusu alone that the blessing has fallen—for on my journey down the river I found no single cause for anxiety, but every where, without exception, signs of the working of the Spirit of God.

The prospects at Upoto seemed to me overwhelming; the growth and blessing in the work at Bolengi are known everywhere. Indeed at every place I visited the Missionaries were reporting successes and advances, which those of you who remember the first Conference will recollect was not the case in 1902. And now as we look around at the fields ripe unto the harvest it is scarcely with the old feeling of thankfulness that one or two have repented, but rather a rejoicing with fear as we must turn and intimate to one another the awe inspiring conviction that the Kingdom of God has come. Salvation has come to this people, Christ is drawing all men unto Him. How has this come about? This thing is of God not by flesh and blood, but men are born again of the Spirit. Still, although this is an article of the common faith of us all we yet feel that there must be proper methods of preparation for the work of the Spirit. It may be so, and it would seem that the way to discover it would be by examining the methods in vogue wherever success has been notified, and gathering out those that are common to all.

As far as I have been able, from personal observation, and from the perusal of the reports of a dozen other societies, I have come to the conclusion that the one thing requisite is that the servant of God shall faithfully, and incessantly, without flagging, continue always to *present the claims of Christ*, using every means he may to the very fullest extent by preaching, teaching, and healing, and most of all by personal example. Many other aims and institutions may be useful, this is essential and sufficient. Districts vary, the circumstances of native life are not the same everywhere, nor the relations with the government alike in all the provinces, and these facts only accentuate the difficulties that arise from the natural, physical, and mental differences of the various tribes. For instance, at a Communion service at Yakusu persons have been known to sit down covered with camwood powder, a dress which is so intimately connected with heathen practices in some districts as to be absolutely forbidden by the Church, while at Yakusu, on the occasion mentioned, it was sincerely comparable to the "Sunday clothes" of a European. And again, the long wrapping cloth so much affected by the native women on some stations is among the Lokeles so closely associated with the women

following soldiers, and bad-living white men, that no self-respecting girl or woman would of her own accord be seen in it, let alone think of worshipping God in it.

Palm wine drinking is the curse of some districts but in the neighbourhood of Yakusu the practice is comparatively speaking very rare as yet. On the other hand hemp-smoking has a strong and growing hold upon our people.

For this reason our Church, while recognising and rejoicing in the freedom that is in Christ Jesus, has pledged itself to avoid all use of hemp, and to require consent to this pledge from all seeking membership with us, in order that the chains or bonds of their lives shall at least not be those of selfish indulgence, and that others may be helped by their example to stand up and fight with the self life.

There are, doubtless, several other local differences, rules about which, however, as in the cases just mentioned are obviously not universal essentials. Our Church has enumerated certain dances from which the members refrain, but dancing as dancing is not condemned. Mixed dances are discountenanced. As with the rules of the Church so with methods of work, they vary according to districts. A patient, faithful, continuous promulgation of the Gospel is, I take it, to be the great guiding principle.

In some districts the Holy Spirit has taken the Medical work done and so used it as to draw thousands to consider Christ, and the Doctor Missionary has had manifold joys.

At other stations linguistic talents of itinerant missionaries have been taken by the Spiritual Guide of men and used to awaken sleeping souls, and to discover lost sheep, to startle old sinners, and bring deliverance to thousands in prison and darkness.

At Yakusu the native teacher has been the vessel of honour.

Yet lest any should attach undue value to this fact I would say that our Lokele teacher is by no means a highly educated individual. He is simply a boy who can read and write and who can tell the meaning of what he reads and writes. The people of a village desire a teacher and build a school house, promise to provide the teacher board and lodging and a yearly subscription, and then take the first name upon our list of volunteers.

The Society provides the first primers for the school; all other books are sold at half a franc each without distinction. The teachers' books are given him by the Society. The annual subscriptions are pooled and from the fund the teachers are paid at the rate of 3 to 5 francs per month, according to their ability and length service. So far this fund has sufficed, but very probably it will not do so always for we find that the new schools which are growing up in the distant rubber collecting villages are unable to subscribe anything like the amount of money necessary to pay the teacher. If they house him, and feed him, and attend school, we shall have to help in the matter of wages, and I hardly think any can be so mean as to object. Again, I must warn against expecting every district to contribute as our riverine districts have done, or even to attend school with similar persistence and regularity. Our experience in our new and distant schools



shows us how sadly our brethren in some other districts must be handicapped. Children go out with their elders for the fortnight's collecting each month because they dread to be left in the village along with predatory captives, the rest of the time each month is taken up in making the necessary baskets and in helping to carry the rubber to the post. Under the circumstances some teachers have gone with the collectors, regularly holding service each day in the temporary camps, but invariably coming into conflict with the Government agents. As these teachers are the sole bearers of the Gospel into these dark regions it goes without saying that some plan should be adopted for shewing them more fully the hidden treasures of the Word of God and for making them familiar with the applications of its truths. It has been suggested that the Chiefs of the villages benefitting should contribute towards the expenses of such a training, but, sad to say, we do not number a single chief among our Church members, though most chiefs guarantee the proper maintenance of their teacher's house. There are now no villages between Yakusu and Yalembe that have not their teacher, and school, and Christian Endeavour Society.

A C.E. member of six months good standing may apply for baptism. After four months he attends the Bible instruction at Yakusu for a week and then returns to his town. At the first visit of a missionary to the town he is questioned in open meeting, and after four months more may come up for his verbal examination in the Catechism, by missionaries and deacons. This takes up a lot of time but it is our main business and every thing else must go for this. The applicant is thus reported on by his townfolk, his teacher, his missionary, and the examiners, before his name is presented to the Church, which last, give the final decision.

And now as I write there are in our district 100 teachers paid by native subscriptions and 400 baptized Church members.

The work of the immediate future is the training of teachers mentioned above, and the waiting upon God for native itinerant evangelists to be maintained by Church funds and to go preaching in those villages unable from any cause to maintain a school, such villages to be encouraged to send a boy or two to attend school in some more favoured village.

I have said nothing about industrial work. I am not so enamoured of it as I was once. There are so few native industries that could be advantageously encouraged, and so much that we train natives to do for our own benefit, and yet of no use to them when they leave us, that considered alone, and for its own sake, I do not value it much. Yet for all that, it has been, and is still, an invaluable help to us in that it brings black and white more intimately together, puts us on our mettle and gives them a simple object lesson on the application of the Christian teaching to our daily lives. But the days are short, Brethren, and the work is great. Our duty is obvious, and the Gospel of Jesus Christ is sufficient, and the Father is waiting to welcome His returning sons, and it behoves us to get that Gospel out among the nations by any and every means, so that His Spirit may apply it to their hearts and bring us all Home. It was this one aim that animated every endeavour of our lamented Brother Stapleton, who by the power and blessing of God was enabled to plan and achieve so

much at Yakusu in such a way that to all his colleagues he was more than brother; to us, God knows, he was father and leader in the holy enterprise in which we were called to be co-workers. May God grant us more such.

WM. MILLMAN.

MESSAGE No 6.

*The Message from Dr. Catherine Mabie took the form of a long and interesting account of a journey to the "Morrison" Missionary Conference, at Shanghai, China, and incidents connected with her tour. Owing to its great length the Paper has been omitted from the Report.*

MESSAGE No 7.

*To the Missionary Conference gathered at Stanley Pool.*

Dear Co-workers in the Lord,

By the Secretary of the Organization Committee we have been informed that a Conference, as formerly held in the Congo, is to gather at Leopoldville in September. With great interest and sympathy we have followed the deliberations of the previous Conferences, and we understand that they have been of great importance towards the evangelization of the Congo.

It is with much pleasure we see that the various Protestant Missionary Societies in that manner are drawing closer together in brotherly co-understanding to a united, effective work for the mission which we are appointed to carry out in that dark land.

When you now meet again, deliberating on matters of importance which are connected with the work, we desire, through this, to convey to you a brotherly and hearty salutation. Our prayer to the Lord of missions is, that He above all may richly bless you personally, that you may be filled with the Spirit of grace and truth and thereby be made skilful as chosen instruments in His service. And further, we wish you great and abundant success in your high calling to make the Lord Jesus Christ known among the people that have so long been sitting in darkness and the shadow of death. May He crown your work with an abundant harvest.

In closing, we remind you that you are not alone in your labour. Thousands and still thousands of warm, zealous, and liberal, missionary friends follow you in earnest prayer and deep interest; you are daily borne on the strong arms of prayer. You are highly esteemed and loved, and so you are laid upon our hearts as a daily subject of prayer.

Sincerely yours the Lord,

Swedish Missionary Society,

P. WALDENSTRÖM,

*Chairman.*

per WITH. SJOBOHM,

*Secretary.*



"All power is given unto Me  
In Heaven and on Earth."

"Go ye therefore,  
And teach all Nations, baptising them  
In the Name of the Father,  
And of the Son,  
And of the Holy Ghost."

□ □ □

"And they went forth and preached everywhere,  
The Lord working with them."

□ □ □

"After this I beheld, and lo,  
A great multitude,  
Which no man could number,  
Of all nations,  
And kindreds,  
And people,  
And tongues,  
Stood before the throne, and before the Lamb....  
And cried with a loud voice, saying,  
Salvation to our God, which sitteth upon the throne,  
And unto the Lamb."

□ □ □

"He that sitteth upon the throne shall  
dwell among them."



## DEVOTIONAL MEETINGS.

Meetings for PRAYER AND PRAISE were  
held daily during the Conference.

The early morning Prayer Meetings were conducted by:-

REV. G. H. STAHLBRAND, (A.B.M.U.),  
REV. L. A. DE YAMPERT, (A.P.C.M.),  
REV. A. R. WILLIAMS, (C. and M.A.),  
REV. J. MOON, (C.B.M.),  
REV. G. THOMAS, (B.M.S.).

*At the Morning Devotional Meetings the following Devotional Papers  
were read. The Outline only of the Paper of the  
Rev. C. H. Harvey is given.*

*DEVOTIONAL MEETING, Wednesday, Sept. 18th.*

REV. C. H. HARVEY (A.B.M.U.).

"RIVERS OF LIVING WATER." (*John 7: 37-39*).

*Outline of the Address.*

The words in these three verses are some of the great words of Jesus. They are words of power because *He* had drunk of the Spirit. The "Rivers of Water" mentioned represent the Spirit. The words were spoken at the Feast of Tabernacles—the Feast of Ingathering. It

was the great day of the Feast. All the people carried branches; a great multitude of people and Jesus in the midst of the throng, the unrecognized Great High Priest. Yet He was an object of curiosity. Possibly the incident mentioned in these verses occurred just after the pouring out of the libation by the Priest. The giving of the Spirit means the full giving of the Son of God to the world. Christ was given, but the gift was not complete. When Christ was given in the Spirit the world had the full gift. Christ was no longer localized, all nations were "blessed in Him." The Spirit was to come, and in abundant measure. We have here the Spirit's reception—the filling of the Spirit, and the overflow.

### (1) The Promised Gift.

#### (a) Was Conditional.

If any man "thirst." Some gifts unconditional. Best gifts to be sought earnestly. Must be desire. Man made with desire. People had desire, thirst for God. Jewish Ceremonies could not quench. Are we thirsty? If we thirst are we looking for satisfaction in wrong direction?

#### (b) Was dependent upon the Soul's Endeavour.

If any man "Come to Me." Man makes choice, will is called into play.

#### (c) Was dependent upon the appropriation of Christ by the Soul.

Christ the object of the Soul's quest. "Come to Me." "Drink." "Love Me." Faith appropriates.

### (2) The Outflow.

#### (a) Superabundance "Rivers of Living Waters."

Outflow the outcome of inflow. Stanley Pool constant inflow and constant outflow. Block inflow, outflow ceases. On Godward side keep channels clear and a continuous supply results. Outflow not only depends on the inflow, but is proportionate to the inflow.

#### (b) Continuous Cleansing.

Spirit must be constant.

#### (c) Success in relation to God's ideal.

River equals Work! Freight! Service! We, too, must work and serve. *Be* and do. If we *are* we shall *do*. "Forth from Him shall flow rivers of living waters."

#### (d) Fruitfulness.

Outflow of Spirit means the fruits of the Spirit. Let the fruits of the Spirit be manifest. No impediments! No blocking of channels! No hindrances to our usefulness!

## DEVOTIONAL MEETING, Thursday, Sept. 19th.

REV. A. STONELAKE (B.M.S.).

"BY MY SPIRIT SAITH THE LORD."—Zech. 4: 6.

The circumstances under which Zechariah received this message give a wonderful interest and force to these words whilst they help us to understand more clearly the application of the message to ourselves.

These Jews, cured of their idolatry during the Babylonian captivity, set themselves upon their return to build another Temple to the glory of God. They are so bitterly persecuted and hindered by the Samaritans, whose help they refused, that after seventeen years the work is in a state of incompleteness and the workers discouraged.

This vision is one of a series intended to encourage the workers.

A candlestick or lampstand is shown having seven pipes with lamps thereon, three on either side and one in the centre at the top. Immediately above is a bowl, whilst on either side of these are two olive trees whose branches overhang the bowl. The oil from the two trees falls constantly into the bowl which supplies the seven lamps and thus the lamps are kept continually burning. What is the meaning?

Just as the Shekinah above the Temple symbolized God's personal presence with Israel, so the candlestick *inside* signified His communicated presence in the spiritual life of the people. That life was nearly crushed out, but was now to revive, no longer to be dependent on priestly service nor maintained by power or might, but by the never failing supply of the Spirit's grace. What could be more comforting to a people whose hearts were crushed because their might and power had failed to accomplish their hearts desire. May the words prove an inspiration in our service also.

It is one of the proofs of the Divine origin of the Holy Scriptures that it meets man's every need at every point, and is at all times a "lamp unto our feet and a light unto our path." Apply the text to ourselves in proof.

Perhaps some here have likewise had personal experience of these Samaritans. They too, know a religious sect which seems more intent on preventing them building their Temple, than in raising their own Temples to Jehovah's praise. What is the remedy? Shall an appeal be made for help and justice to a power which claims to give freedom and assistance to all religious and philanthropic workers? That is not the *best* way.

Fifty years ago Mr. Spurgeon declared that our English Missionaries in India had their powers of usefulness weakened by being in an English colony. The fact of their being English would cause them to be regarded by the Hindoos in the light of Captors, Masters, and it would prove an

hindrance. We may or may not be able to accept that statement, but history and personal experience as well as our text teaches us to eschew political influences for spiritual ends." Not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Others experience grave concern because some of the native workers are desirous of making this second Temple like the first, accomodating it to what they find congenial in the service of God, whilst pandering to the lusts of the flesh. Some have the dread of an Ethiopian Church before their eyes. What more appropriate than the dying counsel of David Brainerd to his brother? "Strive to obtain much of the grace of God's Spirit in the heart." When ministers feel the special gracious influences of the Holy Spirit in their hearts it wonderfully assists them to come at the consciences of men, and as it were to handle them; whereas, without these, whatever reason or oratory we may employ we do but make use of stumps instead of hands. It is the gripping faculty that is needed at such a time and that comes "not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Others again seem to have things all their own way. Of course all have to contend against the wiles of the Evil One, but they have no peculiar outstanding opposition. They know nothing of such experiences already referred to. The natives around them are filled with wonder at their whiteman's belongings, and habits, and general cleverness. His tales of what is done in Mputu cause never ending astonishment. If imitation is the sincerest form of flattery he may well feel flattered—if he likes it! Moreover, his mental gifts are so superior to the untutored natives, that they cannot stand against the power of his logic and arguments. Granted that in all these things he excels, shall this be the line along which he shall win his hearers? Bishop Colenso once tried some such experiment.

He got a number of Zulu boys bound to him for a certain number of years and patiently and persistently inculcated the advantages of civilization and morality, believing that religion would inevitably be sought after as the result of this preparatory training. When their time was finished he gave them their freedom, at the same time inviting them to stop for the benefits of religious education. They all threw off their civilized dress and ran back to their primitive savagery, and Bishop Colenso admitted the futility of his experiment. It is "not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Or, as a last instance, take the case of natives around us, who from the very lowest depths of sin are now anxious to enter into the Kingdom of God's dear Son. What can power and might do for them? Only say "thou shalt not do any sin." But that will not accomplish the building of the Temple. No, but the Holy Spirit not only conquers the old passions but substitutes new and holy passions. George Matheson beautifully expressed it thus "The terrors of the law would bind my hands but leave my heart at war. I do not want to be made good by being narrowed, but by being enlarged. Might and power would reduce my lower nature to ashes in a moment, but then my heart would be ashes too. Thou alone, O Holy Spirit, canst enlarge my nature and yet destroy its impurities."

So we see, brethren, that under whatever condition of service we labour, or whether we are seekers after the truth, we need to thoroughly grasp the fact that we best raise our Temple when we realize step by step, stone by stone, "Hitherto hath the Lord helped us," "It is the Lord's doings and marvellous in our eyes."

When God has most signally blessed His Church He has most clearly taken to Himself the glory. "For ye see, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." But "God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things that are despised hath God chosen; yea, and things that are not to bring to nought things that are, that no flesh should glory in His presence."

"Not by might, nor by power, but by my Spirit saith the Lord of Hosts." May God give us grace to receive that lesson deep down in our hearts this morning.

Let us very briefly notice the work of the Holy Spirit in relation, first to our own spiritual life, and then in relation to our Christian service.

(I) God has endowed us with special faculties for special purposes. The ear receives sounds, not the eye; flavour is not for the touch; there might be some magnetic influences bringing a ship to its doom, and eye, ear, hand, taste, and smell all unconscious. But for each need God has supplied the requisite faculty. So with the deeper longings of the soul. When the soul goes out in an intense longing after its God, no temporal blessing, no earthly happiness will satisfy the craving. Neither will there come satisfaction till the soul realizes

"Now none but Christ can satisfy,  
None other name for me;  
There's love, and life, and lasting joy  
Lord Jesus found in Thee."

It is the work of the Holy Spirit to give that revelation to the soul. "No man can say that Jesus is Lord but by the Holy Ghost."—1 Cor. 12:13. "Now if any man have not the Spirit of Christ he is none of His. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. 8:9-11. It is not only the quickening of our mortal bodies but our sluggish spirits also which we so long for.

What are the lessons of vision to us? (a) As the candlestick lighted up the dark Chamber, so God's Church should be a light in this dark world. (b) As each lamp contributed its share so each Christian should strive to be a shining light. (c) As the clear burning of the lamps was no longer dependant on priestly service, but would be constantly supplied from the olive trees, so God's people would not have to depend on human aid, which at best could only be intermittent, but they should shine by reason of the constant supply of God's spirit. (d) Moreover, it was the main purpose of the lamps that they should shine. These liberated captives from Babylon readily understood the lesson to themselves, and Jesus impresses the same on us when He says "Ye are the light of the

world, let your light shine." But the angel is careful to explain the main lesson that only the Spirit can feed the sacred flame in heart and life, and make us like the true Light.

And this is as true to-day as when spoken 2,400 years ago. "The same yesterday, to-day, and forever." How wonderful in an age like this, when a discovery of one generation is obsolete the next, that the presence of God's Holy Spirit is still the great need of His people. The flight of years has not exhausted His energies; new thoughts have not destroyed His freshness; nor the change in public taste marred His beauty.

The Spirit of God in the Old Testament means "God at work, engaged in exerting His Power." So in the New Testament, the Holy Spirit is God at work for the creation and maintenance of a holy life. As no one can truly be good without God, or a Christian without Christ, so no one can be holy without the Holy Spirit. He convines us of sin; leads us as Sons of God; "helps our infirmities with groanings which cannot be uttered." "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" are the fruits manifested in the lives of the Spirit filled. The Christian life and character all through are dependant on the Spirit's work, and the presence and power of the Holy Ghost are as vital in Christianity as the atmosphere to our earth, His ministerial influences on the Church, His spiritual influence on the believers heart, and His converting influence on the world.

And we rejoice that it is so for the presence of the Holy Spirit is the constant witness of God's acceptance of Christ's work.—*Acts 2-33*. O that what the natives see and hear of our doings may convince them that God is still mighty "both to will and to do of His good pleasure."

The Father is just longing to give Him to us. "If ye know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" God promises "I will pour out my Spirit abundantly" and we are exhorted to be "filled with the Spirit." Let us not "Quench the Spirit" but from our hearts say

"Take myself, and I will be  
Ever, only, all for Thee."

And lastly, what lessons do we learn in relation to our Christian Service from this vision?

All manner of handicrafts were represented in the building of the Temple, and all classes of artisans needed the encouragement of the promise. "Not by might, nor by power, but by my Spirit saith the Lord." So in our Congo missionary work. I, as an engineer or transport agent, need the Holy Spirit to inspire me in my work no less than the preacher, linguist, schoolmaster, builder, tailor, or doctor. "There are diversities of operations and there are diversities of gifts, but the same Spirit." Let us beware of leaving the Holy Spirit out of account. There is no fear of that when trouble comes; we know where to look then.

It is when things go smoothly and the work looks so simple, that we could almost do it without thinking, that we need to remember. "It is not by might, nor by power, but by my Spirit saith the Lord."

Just look at the eleven Apostles. They had followed Him for nearly three years, seen the most "wonderful" works all done in love, and mercy, and compassion; they had heard Him speak as never man spake, and been eye witnesses of His Resurrection. How they must have longed to tell others what they knew! But Jesus knew best. It would be an easy thing for them to tell of what they had seen with their own eyes, but Jesus said "Behold I send the Promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."—*Luke 24: 49*. O what a blessed season of waiting that was! Day after day "these all continued in prayer and supplication," absolutely sure that the Promise must come. And when He did come what a transformation! Men who had kept in hiding for fear of the Jews; men so despondent that they thought of going back to their former occupations; men lacking education, wealth, and social influence of the Holy Ghost are now able to face those whom they previously so feared, and in an hour can overturn the customs of their people, the prejudice of their race, and the religion of their Fathers, and turn 3000 for salvation to One whom with wicked hands they had crucified and slain. And then they set themselves the task of turning the world upside down! You do not need that I should point the lesson; but we do all need more than anything else to lay that lesson to heart.

We all of us long in the Great Harvest Home to see once again those living temples of the Holy Ghost which were raised under our ministry, and we may rest assured it is not men's gold which makes the Temple prosperous. Herod bestowed many costly gifts upon that second Temple, but its former glory had departed, and so we need to learn the vital lesson that in so far as earthly agencies are relied upon to take His place, just so much does the true force of Christianity decline.

It is a well known fact when Carey was studying the map of the world with a view to its evangelization a Mr. Grant was also deeply impressed with the necessity of sending Missionaries to India. He mentioned the matter to the Archbishop of Canterbury, who in turn consulted Mr. Pitt, who in turn consulted King George. Between them they decided that the idea was too revolutionary and fraught with too much danger to the peace of the country; so it was abandoned. What the Church of England, with all her wealth, and the Government of England were too weak to accomplish, a poor cobbler and a few compatriots full of zeal and the Holy Spirit not only attempted but succeeded in. "It is not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Dear brethren, I am sure you will believe me when I say I have a very heavy burden on my heart. The moment Mr. Morgan asked me to give this address that moment this text was given me so unmistakably that I could not refuse. For one month I have been praying that the Holy Spirit would come with irresistible power and find us all waiting, and longing, and ready for the greatest blessing we ever received in our lives.

A friend said to me yesterday "There is still something missing in the meetings." Ah brethren, it is not something missing, but Somebody Who has not yet filled our hearts completely. "O, Thou Almighty Spirit,

Thou hast made us to see very clearly that it is "not by might or power."  
O leave us not helpless because that is so.

"Mighty Spirit dwell with me,  
I myself would mighty be;  
Mighty, so as to prevail  
Where unaided man must fail."

O send us not away from the Mercy Seat this morning without a full measure of the blessing Thou art ready to bestow, and we are so very, very, very anxious to receive. Send us not away at all Thou Triune God.

"Draw me nearer, nearer blessed Lord  
To the cross where Thou hast died;  
Draw me nearer, nearer blessed Lord  
To Thy precious bleeding side."

DEVOTIONAL MEETING, Friday, Sept. 20th.

DR. W. H. LESLIE (A.B.M.U.).

#### POWER IN SERVICE.

God has chosen this little, sinful, suffering planet as the medium through which He is making known to the illimitable universe His manifold wisdom and grace. For this work, the redemption of this purchased possession, He has delegated all power in heaven and earth to His Son. "All power is given unto me in heaven and in earth." "Go ye into all the world, and preach the gospel to every creature." This is the "service" in which we are engaged, and for which this limitless power has been provided. Could we but keep ever before us the magnitude and the glory of this service, which it is our inestimable privilege to render, it would transform our work from the dreary, depressing routine it not unfrequently becomes, into an ever joyous, inspiring service, a partnership with the world's Redeemer.

"Ye shall receive power after that the Holy Ghost is come upon you." This is the only but eminently sufficient provision God has made for the conquest of this world, the presence and power of the Spirit of the glorified Jesus resting upon His followers. This power is not given to man to possess or utilize as we think of possession or use. We are not told to pray or seek the power, but to "wait" for it. It is invested in, and inseparable from the Holy Spirit, who is in the world for this identical service, and He, as the wise masterbuilder, is abundantly able to complete in every beautiful detail—the church—the temple of the living God. A moment's consideration will convince us of the utter folly of thinking that God could or would delegate to us unlimited power to carry out our plans for

His great work, the every detail of which requires His infinite patience, wisdom, and skill.

"When He—the Spirit—is come, He will convict the world of sin, and of righteousness, and of judgment." He seeks only instruments, clean, keen, and passive, with which to do the work. The Spirit is to possess and use us as the demoniac of Gadara was possessed by demons, so that his voice spoke their message, his feet carried them among the tombs, with his hands they injured himself and others, who because of their strength could not be restrained by guards or fetters: so waits the Spirit of God, eager to possess each believer that with the voice of each He could speak in such tones of thundering conviction that even *these*, dead in trespasses and sins, and buried in their horrible immorality and demon-worship should hear and live. Our hands would perform loving ministry, our feet walk the highway of holiness, the bonds and fetters would no longer restrain us from doing His blessed will. "For the law of the spirit of life in Christ Jesus" would "make us free from the law of sin and death." But is this our every day experience? Are we not more often "baffled, bewildered, confounded" by our utter inability and unfitness to convince the heathen around us of sin, righteousness, and judgment. Do even our converts have any real conception of the sinfulness of sin, or much knowledge or appreciation of righteousness? Is not the sum total of their religious desires to be in the church here, and in heaven hereafter? Is it that we fail to realize our vital need of "the mighty and manifest advent of the Spirit?" Or is it that we are not prepared to meet the only condition on which this possession is possible—the unconditional surrender of *our* will to the will of God? The Spirit of God does indwell each one of us if we are His children, but does He have full, free possession? Is not the old self-will from his unsundered stronghold in our hearts exercising much authority over many of us even in our service? "The flesh lusteth against the spirit and the spirit against the flesh," each seeking to dominate our lives. The tremendous, awful responsibility of choice as to whether he shall live "after the flesh" or "after the spirit" rests with each believer, but the desperate opposition of the self-life at even the serious consideration of such surrender "proves that his stronghold is unmasked." "It is so much easier to bear the cross than to hang upon it" that we are willing to endure privation and suffering, anything, but make that unconditional surrender which God demands. "Dead to self, alive unto God." The way to power is by the way of the Garden, the Cross, and the Tomb; for it is resurrection power: "Except a grain of wheat fall into the ground and die, it abideth alone."

In this matter God is petitioning us, "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice." This is a service which God cannot render for us, nor compel us to render. It must be the free-will offering of a heart brought to full confidence and trust in God through the contemplation of His many mercies. To which will come the attestation of Divine acceptance, fire from heaven, and the glorious manifestation of the Spirit's power in the life thus dedicated to His service. Such was the power that filled Chas. G. Finney. His entrance into a crowded workshop or mill, before he had uttered a word, has brought the operatives to their knees in penitential tears. Such also



the power of the saintly Brainerd, who, after days of fasting and nights of prayer, would go alone into the vast forests of our eastern states, among hostile stolid savages, where whole encampments were moved to cry out to God for mercy. To these can be added the names of many hundreds of those who have had fulfilled in them the promise that "Greater works than these shall ye do." Such is the power being manifested to-day at mission stations in India, China, and Assam. Many missionaries have for years been deploring the lack of a real sense of, and hatred for sin among their converts, but this has been changed where the revival has touched. Its most conspicuous feature has been the deep conviction of sin and the corresponding transformation in character among the members of the native church as well as the converts. Whole communities are being moved by the marvellous manifestations of the Spirit; unbelievers are convicted of sin if they but enter an assembly of these believers, without any special verbal message. A sentence prayer of a child in school brought a haughty, scornful Brahmin teacher to repentance and faith. Should not this be the normal condition of the Church of Christ, instead of the abnormal and extraordinary?

This exhaustless power plant is running twenty four hours each day, we have only need to see that our connection with it is firm and well soldered, and that our *line* is not grounded, and we shall be furnished with abundant light and power for service. Let us therefore, dear fellow workers, lay fresh hold on God by faith and yield our hearts anew to His possession and "if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful."

While denied the privilege of being present with you in the body we shall in spirit be with you. "Wait for the promise of the Father."

*DEVOTIONAL MEETING, Saturday, Sept. 21th.*

Rev. E. F. GUYTON (C.B.M.).

"I AM HATH SENT ME."—*Exodus 3: 14.*

My dear Brethren and Sisters in Christ,

When Mr. Morgan asked me to take one of these Morning addresses I will confess that I consented with some amount of readiness. I realized that I should be unable to take any part in the debates, my inexperience naturally debarred me, but I hoped I might be able to add something, however small, to the general good.

As I have sat in these meetings and have listened to the addresses that have already been given at this time, I have been appalled at my presumption. Will you therefore, in following our subject to-day, pray that yet once again the All-father may use a weak one of His flock, that those

who are of a larger nature and wider experience may even yet receive something of a blessing.

The text I have announced is one which has been familiar to all of us since childhood. I make no apology for giving so old a subject to you. I have already said that I am not able to open the way into new fields of thought. I can only give out what I have had given to me.

Our reading recalls a series of pictures. We see a nation enslaved in bondage to the most absolute despotism of its age. A nation with a traditional belief in a God, who as they seem to think, is bound by certain promises of help that were given to their forefathers.

Beyond those promises, beyond this vague half faith in an unknown God, these people have no ray of hope.

The next picture is that of one who had imagined that in *him* lay the future deliverance of his people.

Full of hot indignation, eager to strike a blow for liberty, he had so compromised his own safety that he had been forced to flee to the desert of Midian. We conceive of him, living the calm pastoral life of Midian, apparently settled for life as a stock-rearing farmer, yet with his heart for ever hot within him because of his peoples plight, his sympathy continually kindled by the stories of each fresh burden. To this man, year worn, and sorrowful hearted, well nigh despairing, comes the vision, the revelation.

Let us concentrate our attention on the few words we have seized on for our text. "I Am hath sent me unto you."

Primarily they are a dictated message, this is what Moses is to say, this is to be at once his authority for approaching them and the burden of his message.

*They are a revelation.* Up to this point the only idea of a Divine Being seems to have been the somewhat vague one of a traditional God, an inherited God, the God of their fathers. So far, the commonality of the people seem to have had very indefinite ideas as to the nature of God.

The distinction which they drew between the Gods of the nations and Him to whom they paid worship seems to have been merely this. "The God of our fathers." We have no evidence that they appreciated the Supreme nature of God at all.

These words are then a revelation of God's Nature, by God Himself.

He seems to teach this, not only are other gods, so called, non-existent, but that He, the Jehovah, is the One great Being upon whom depend, not themselves and their fathers only, but the whole wide race of mankind. So that the whole question of comparative religion becomes for them simplified. Not only are they assured that in a comparison of gods, theirs is the strongest and best God, but they are here taught, perhaps for the first time, that He is God, the Supreme One, and that comparison is impossible. But granting this revelation, if God is, have they not a right to expect that "God acts." Of what comfort is the one without the other.

The statement of God's nature may conceal my theological errors, but that is not the point, I am in bondage, crying sorely to be delivered. If nothing more than a statement of God's existence is intended, where is my hope and comfort? Our comfort is in the fact that we know, we have realized that for God to *Be*, implies, from the Nature of the case, that He is in close relationship with ourselves. The corollary to God's "I Am" is His message. "I Am *hath sent*" unto thee.

But for ourselves, what is the message here? That God sends help is an axiom of our daily life, for us this is no new revelation, we should be alarmed if He did not, but to learn that He does so send is to learn a well known, albeit, a well beloved lesson.

But observe, these words were put into the mouth of Moses as a message for the distressed bondslaves of Pharaoh, to comfort them. But they were also a revelation to Moses himself.

He needed to know the nature of Him whose commands he was to enforce. He needed to know the reality of God's personal existence, and the proof of it lies in this, that God spoke face to face with him.

To the man who does not know God, this message will not mean much. If Moses had not known God and had not appreciated His personal Being, His personal character, there would have been little inspiration here for him.

Brethren, if our message is to be of a vital character, if it is to be a revelation to those who hear, and not merely a theological lesson, we also must know the meaning of the Nature of Him whose message we proclaim.

Again, this is a message specially designed to uplift a degraded and degenerated people. It was to be the first step in the raising of them, as one has put it, "from a horde of slaves to the dignity of the nation of God."

Brethren, I bring this before you with all modesty, I do not presume to say "Teach this" or "Do not teach that," but I would urge the authority of our text, let our first care be to reveal all that we know of the Divine Nature.

Methods vary, so do the colours of the flowers, but each delicate tint is the revelation of the nature of the sun that called it into being.

And now lastly. "Thou shalt say I Am hath sent me unto thee."

The culminating point in God's revelation is the sending of Moses. Jehovah was Moses' authority for approaching the Israelites, was his warrant for assuming the difficult task of leading them. The great name of God would doubtless win for Moses a careful hearing, even an enthusiastic following, but that is not all. Moses was the proof of God's Being. You say that the God of our Fathers is the Supreme One, the Great I Am. How shall we know it is true? How shall we be assured of liberty? How do we know that after all it is possible to overcome our bondage?

The proof for them was this, that Moses was back again, that he to whom they had turned with a faint hope in the past years had come back

to revive that hope. That he had come back, not the raw, hot headed impetuous man they had known before, but tempered and strengthened by the long years, aye and wielding an authority, a power that was not in the man they knew.

Do you see where our meditation has brought us? If it is true that God has called us to much the same duties as that to which He called Moses, if He has put into our mouth this revelation of Himself, it also follows that we are ourselves the proof of the genuineness of our revelation. Just as the sending of Moses was the expression to the Israelites of the Being of God, so if we view our calling rightly, we are the expression, to our own sphere of God's All Being. Is that a high presumptuous boast? Brethren, it is a boast, and yet it is no boast at all. It implies a responsibility so vast and so mighty that, but for the grace of God in which we trust we should be utterly unable to bear.

We have met to gain spiritual strength, shall we not view this last thought as a fresh call to deeper consecration, called to reveal God? Shall we not pray that He will transform us that we may show more of His likeness than ever before?

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The CONFERENCE SERMON was preached by REV. KENRED SMITH (B.M.S.) from the text "Let this mind be in you which was also in Christ Jesus."—*Philippians. 2: 5*; this was followed by a United Communion Service, conducted by the REV. H. S. GAMMAN (C.B.M.).

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"More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep and goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer.  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

# CONGO MISSIONARIES'

## PRAYER UNION.

Inaugurated at the  
Conference held at  
Leopoldville,  
September, 1907.

"All One in Christ Jesus."



At the Session held on Saturday evening, September 21st, after a discussion opened by REV. C. H. HARVEY (A.B.M.U.), it was proposed by REV. H. S. GAMMAN (C.B.M.), seconded by REV. C. H. HARVEY (A.B.M.U.), and carried unanimously that a Congo Missionaries' Prayer Union be formed.

REV. J. WHITEHEAD (B.M.S.), Lukolela, Haut Congo, was elected Secretary, to whom all requests for prayer, calls for praise, and other communications concerning the Prayer Union should be sent.

The following is the *Bond of Fellowship*:

"We will seek to pray daily for one another, and as our common and personal needs are made known to us we will make mention of them in our prayers."

All the Protestant Missionaries attending the Conference enrolled their names as members of the Prayer Union, and the Secretary will be glad of the privilege of enrolling the names of any Congo Missionaries who have not already joined. A full list of the Protestant Missionaries attending the Conference will be found in the Appendix of the Report.

### Suggested Topics for Prayer.

That Congo Reform may be speedily effected.

That guidance may be granted in arranging the boundaries of the various Societies.

That great blessing may be granted to the Training School at Kimpesi.

That prosperity may attend the work of Protestant Missionaries in Roman Catholic districts.

*Other suggestions will be thankfully received by the Secretary.*

*"What things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them."*

## OPEN CONFERENCE MEETINGS.

Rev. H. S. GAMMAN, *President, in the Chair.*

WEDNESDAY MORNING, SEPTEMBER 18TH.

### Should a Christian marry an unconverted person?

REV. ARTHUR BILLINGTON, *American Baptist Missionary Union.*

The question sent to me reads—"Should a Christian marry an unconverted person?"

For myself, I answered this question long, long ago, and so it was easy to say NO. But experience has taught me that it is not so easy to make others see with the same eyes. If the person asking the question is in love with the unconverted one, it is almost impossible to bring him or her over to the right side, I repeat *right* side unhesitatingly. Even if one is asking on behalf of another, wishing to know how to advise and how to act towards others, still it is not easy to convince that my answer *is* the *right* one.

Let us confess at once, that at times, and on account of the difficult circumstances we sometimes find ourselves placed in in this country, we are tempted to do that which seems expedient; and the less definitely our way is marked off for us in the Book, the more we are tempted to expediency, and every man does more or less what seems "right in his own eyes." I do not

propose to deal with this question from the standpoint of expediency, not because I am not tempted as others on some points, but on this subject the Book seems to me so far explicit that its teaching amounts to definite instruction and command.

It remains, therefore, for me only to re-state what you already know, and urge myself as well as you to be zealous for the "law and the testimony," that these early years of Church life may be strong in their scriptural basis, so that we may have as little as possible to undo.

Before going any further, I would like to state definitely that, where native engagements or marriages have existed, before either party had any interest, or perhaps knowledge of God, I have not felt at liberty to interfere, and have allowed things to go on as I have found them, unless the question of separation came from one or other of the parties concerned, and when it could be mutually agreed upon I have approved of it; but should a *Church member* become entangled, and persist in marrying an unconverted person, he or she would be disciplined for so doing.

I must now try to give some reasons from Scripture to support my negative answer to the question under consideration. Under the old dispensation the Jewish people as a whole were the Church, and a type of the Church of the new dispensation, and God's plans and desires for them foreshadowed what are His mind and will for us, in our relationships with the unconverted.

Speaking of the time when the Israelites should occupy Canaan, God commanded by the hand of Moses, Deut. 7: 3, "Neither shalt thou make marriages with them." After their settlement in the land Joshua rehearsed the words of Moses, and with his dying breath besought them to give heed, and why? "For they will turn away thy sons from following Me," "they shall be snares and traps unto you, and scourges in your sides,

and thorns in your eyes."—*Amos 3: 3*. Can two walk together except they be agreed?—*Deut. 22: 9*. "Thou shalt not sow thy vineyard with divers seeds;" why? "lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled." Solomon disregarded the word of the Lord, and so we read, "and his strange wives turned away his heart after other gods, his heart was not perfect with the Lord his God." "Solomon did evil in the sight of the Lord." The reign that opened with such promise, and excelled all in the brightness of its glory, closed in dishonour and disgrace, and bitter, gloomy lamentations.

One of the most touching, pathetic chapters in the Bible is Ezra 9, he had been told of the strange marriages made by the Israelites, and he says, "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." Then follows his wonderful prayer and confession, and the weeping of men, women and children, "the people wept very sore." And nothing short of a clean sweep of the abominable thing would satisfy him. Jehoshaphat's "ships were broken at Ezion-geber" as a warning to all who are tempted to form unholy alliances. So much from the Old Testament, to show that God's will was that His people should be separate from those who served other gods, the ungodly, and the reason is given again and again, they would draw away from God, and so from all that was lovely and good, and would lead to unhappiness, misery, and wretchedness.

In turning to the New Testament for light on this subject, the Apostle Paul perhaps speaks most definitely, although we find in other places suggestions which can be applied to the same subject without wresting scripture. *1 Cor. 7: 39*.—"Only in the Lord" is definite prohibition. *2 Cor. 6: 14*.—"Be not unequally yoked with unbelievers; for what fellowship

have righteousness and iniquity? or what communion hath light with darkness? v. 15—And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? v. 17—Wherefore come ye out from among them, and be ye separate, saith the Lord," I grant you that this passage may not have been written with special reference to marriages, but marriage means a closer relationship than any other we know of, and if we must deprecate and prohibit alliances of less importance, it seems reasonable that the more vital and far reaching should not be thought lightly of.

But I must not weary you with quotations, let three or four others suffice: 1 *Thess.* 5: 22.—"Abstain from all appearance of evil," and 1 *John* 2: 3-6.—"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked."

Are not our bodies temples of the living God? How then can a Christian be joined to one who hates God, and who is in open rebellion against Him? For, "this is His commandment that we believe in the Name of His Son." "But now *God* commandeth all men everywhere to repent." "Can a man take fire in his bosom, and his clothes not be burned?" Who thinks of sojourning even for one night in the house of a leper? "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing." The most highly polished piece of metal may become tarnished by contact with the damp, and are we more secure? Is it less dangerous for us than it was for the Jews, or is our religion of less value than theirs? The desire and the determination to bring over the unconverted one to the right side after marriage we appreciate, but we fear

that the bad fruit is more likely to damage the good. In our own circles we must all have seen sad examples of such unholy alliances. How many beautiful flowers of promise in the Master's garden have been plucked and spoiled by an ungodly hand! And shall we countenance the repetition? God forbid!

Again, how can we ask God's blessing on a course of conduct which He has already cursed, and who would unite two young lives so closely, and send them on a course fraught with so much of possibility, and of danger; *without* the blessing and help of God?

One said to me recently, "But it is evident there were those in the Corinthian Church who had not heeded the Apostle's directions;" I need hardly argue with you the folly and wickedness of following the disobedience of others.

Remarked another, "We should have no members, or very few, if we insisted on this point." I hope I sympathise with this position, and yet I say, better without the membership of such, until they have learned to obey. It will do them no harm to remain outside awhile, and if sincere, they will be all the better when they can come.

Speaking to one, where this law is not insisted on, he remarked, "We shall have trouble in the future, but what can we do? there are no Christian wives for them." "Not under the law," says another; but I submit to you, Is the Gospel without law? Does it give no regulations for our lives? I cannot listen to Christ's piercing expositions of the law without feeling that the Gospel makes demands far more exacting and searching than any law which Moses gave.

Let us remember also that it is not only the *two* who are united in marriage who are influenced. What of the offspring of an unholy alliance? Even in the very early days, long before any oral teaching is possible, it is terrible to think of the impulse which may be given.

And oh! how many homes and hearts have been the habitations of innumerable bickerings and quarrellings. Even when it has been only the difference of persuasion or sect there has been constant trouble, and when it has been the question of God or the world the trouble has been all the keener.

What can we do then? Do what is in accord with the will of God. Do what will be acceptable and well-pleasing in His sight. Wait upon God, and be content to receive what He gives.

Our people need, I think, more teaching along the lines of God's interest in and care for all the affairs of our lives, and to be told again and again that nothing which runs counter to His mind and will can bring us lasting good and happiness.

Dear Brethren, are we ourselves not sometimes apt to forget that the God of the early Church is the same God to-day? And at times we almost forget that He foresaw all our hard questions and difficulties.

Let us take warning from the sad condition of many of our home Churches to-day, and let us not lower the standard of the Bible in order to meet the wishes of worldlings, and thus make it easier for more to come into our Churches. God forbid that we should "break the bruised reed, or quench the smoking flax," and in dealing with souls may He help each one of us to cultivate the tenderness as well as the zeal of Jesus for His house.

On the journey down river I was reading a recently published Sermon of the late Mr. Spurgeon, and came across a paragraph bearing on this subject which I would like to read now. The text is, "Jesus said unto them, they need not depart."—*Mat. 14: 16.*

"We must have friends and acquaintances," says one. You "need not depart" from Christ to get them. We admit that a young woman does well to enter the marriage state; a young man is safer and better for

having a wife; but, my dear young friends, you need not break Christ's law, and depart from Him in order to find a good husband or a good wife. His rule is that you should not be "unequally yoked together with unbelievers;" it is a wise and kind rule, and is an assistance rather than a hindrance to a fit marriage. "But," says one, "I do not intend to depart from Christ, though I am about to marry an uncovered person." Rest assured that you are departing from Jesus by that act. I have never yet met with a single case in which marriages of this kind have been blessed of God. I know that young women say, "Do not be too severe, sir, I shall bring him round." You will certainly fail. You are sinning in marrying under that idea. If you break Christ's law, you cannot expect Christ's blessing. To be happy in future life with a suitable partner, you "need not depart" from Jesus. There is nothing in life you can want that is truly desirable, nothing that can promote your welfare, nothing that is really good for you, that can ever make it necessary for you to depart from the Lord Jesus."

#### Discussion.

REV. J. WHITEHEAD (B.M.S.) questioned Mr. Billington's strong denunciation of mixed marriages. With regard to the Jews, Mr. Whitehead said it was absolutely necessary that they should be guarded in their marriages. The Jews must be politically guarded, they were forming not a Church, but a nation. The Jew who married a heathen woman could no longer be a Jew, neither could a Jewish woman marrying an uncircumcised person do so and still remain a Jewess. As to Solomon, surely it was because he had many wives that his life was shipwrecked, not because he married one. One of the passages quoted by Mr. Billington probably has no connection with marriage at all. But apart from the passage alluded to he had known persons who have been what Mr. Billington would call "unequally yoked," and at last both have become Christians. The man, or the woman, as the case may be, has brought an influence to bear on the other and in the end all has been well. There was the possibility of these marriages going wrong but so there was of other marriages. Many native marriages are consummated on a commercial basis, but sometimes the element of love came in, and when that God given element of love came in the heart the marriage tended to become permanent. With this element the man or woman brings a greater influence to bear on the other, and if one is not a Christian he or she is likely to become one. Anyhow

1709



where love is it is God given, and that "which God has joined together let no man put asunder." Paul's advice was very clear, "If any brother hath a wife that believeth not, and she be pleased to dwell with him let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." No one could wish more strongly than Mr. Whitehead that the conduct of the natives should be regulated by the Book, but pointing out the difficulties of the situation in this matter to the intending husband and wife, and counselling them he would marry them if they wished.

REV. T. HOPE MORGAN (C.B.M.) saw no valid reason why a Christian should not marry an unconverted person provided the unconverted man or woman was of good character. We should, he said, feel here at Leopoldville that we could not put such an one out of the Church for a reason of that kind. If a Church member desired to marry a good girl we should not dismiss that Church member. Our Church here is a young Church, and a small one, and we have only one or two women in it, and these are married. What are we to do with young Christian men who wish to marry? Must they remain outside the Church perhaps for years because no Christian woman can be found? Those of you who know the conditions of life here know how fatal that course would be. In the event of the unconverted girl being a suitable person and of good character I should not hesitate to marry her, but if on enquiry we found the woman notoriously bad, and the Church member insisted on marrying her, then we might have something to say.

REV. A. STONELAKE (B.M.S.) said things were different at Kinshassa, and although he thanked Mr. Billington for his Paper he thought it was impossible to take Mr. Billington's position at the Station where he laboured.

REV. KENRED SMITH (B.M.S.) pointed out that in the early and lower stages of civilization the highest ideals could not always be realized. The day might come, even in Congoland, when Christians would only marry Christians. That seemed an impossible ideal at some of the Mission Stations at present. In new Fields there were often very few Christian women. For months or years work amongst native women was almost impossible in some districts and consequently there was a dearth of suitable women for Christian men to marry. Aiming at the ideal let us do the best we can under the circumstances.

REV. E. EKSTROM (S.M.S.) thought it was a sin to marry the converted and the unconverted. There might be great difficulty in the matter of Church discipline, but he thought that Christians should only marry Christians.

REV. A. R. WILLIAMS (C. and M.A.) said that this same difficulty faced them. Some young men who had been in his Bible Class were converted. They were seventeen or eighteen years old, and wanted to marry. We took a stand that they must marry converted women. There were no converted women, but we believed in prayer and set to work to pray for the conversion of the girls. Some girls were on the Station for nearly two years but manifested no true desire for the things of God. Were our prayers unanswered? At some of our out-schools some girls were converted, then because of persecution were brought to the Mission

Station, and these converted girls married our converted young men.

REV. M. MARTEN (A.P.C.M.) held that although the Scripture upheld Mr. Billington's position, and was clear, yet the ideal of Scripture was almost impossible at present at some of the Up-River Stations. He held to the ideal, but did not, because he could not, carry it out in practice in the present circumstances in his district.

REV. C. H. HARVEY (A.B.M.U.) said that at Mbanza Manteka, in the early days, converted persons married unconverted persons and much trouble resulted. The Church rule now stands that Church members marry Church members. The Church members themselves begged for this rule. At Lukunga there was a serious difficulty on account of the dearth of Christian women, but since the ladies have worked systematically amongst the women that difficulty has disappeared. He thought that it was not wrong in certain cases for a Christian to marry an unconverted person, but such marriages should be discouraged and as soon as the ideal can be reached let it be realized.

REV. RAY ELDRED (F.C.M.S.) stated that of the 340 odd Church members at Bolengi all the Christian women with the exception of 25 were married. They had 125 unmarried men. Were these young men to remain unmarried until sufficient Christian wives could be found? Experience had taught them that there were fewer lapses where Christian men married respectable and decent women (not Christians) than when Christian men were kept without marriage.

REV. A. L. BAIN (A.B.M.U.) pointed out the anomaly that when Christian men married outside the Church and were suspended, after six months or more discipline they were forgiven and were found back in the Church with a heathen woman for a wife. One danger was that women who wanted to marry Christian men might manage to get into the Church for the sake of the marriage.

REV. W. B. FRAME (B.M.S.) said that at Wathen, while they exhorted Christians to marry Christians, and placed that ideal before their young people, there was no law against the marrying of Christians and non Christians. There were many cases in which non Christians were married to Christians and the marital relations seemed happy. It was difficult to make a hard and fast rule. The light dispels the darkness and one day our ideal might be reached.

REV. A. BILLINGTON (A.B.M.U.) in his reply said that he was glad to find all of one mind for it showed that his position was the right one. At Tshumbiri a Church member would be expelled if he married an unconverted person but restored if the wife was converted. The Bible was written before these difficulties connected with our work at some of the Stations and he took his stand on the Bible. Let womens work amongst women be extended, and we might hope for more Christian women as wives for converted men.

**Should a Church member be allowed to purchase a wife with slaves, or accept from his family one he knows to have been thus obtained?**

REV. ALFRED STONELAKE, *Baptist Missionary Society.*

That this is a practical question may be proved by two facts viz (1) Certain Congo Missionaries have recently felt compelled upon this question to reverse the policy of their immediate predecessors (2) at the present moment, at two adjacent Mission Stations, opposite practices prevail.

All present will readily agree that it is not a very *desirable* method of obtaining a wife; but are there any circumstances under which it may possibly be justifiable? The writer thinks not.

Consider first what should be our attitude to the slave question, for upon this hangs the character of our answer.

The status of slavery is now universally prohibited throughout the dominion of civilized nations. Madagascar was for some time the unenviable exception, and unfortunately Protestant Missionaries there not only failed to protest against the curse but actually sustained it by the maintenance of their own slaves. Thank God that dark blot is now removed.

From its very inception the Congo Free State set itself to abolish the slave trade in this country. We rejoice sincerely that the power of the Arabs was broken, even though we are not at all grateful for the regime substituted. But it must be admitted that slavery is still to a lamentable extent a feature of the internal commerce of this country. Governments try to put an end to the slave trade and slavery by suppression; but domestic slavery is not so easily controlled as the more revolting type, and it is

becoming more and more generally realized by Christian Statesmen and Missionaries that domestic slavery can only be abolished by the effect of the Gospel. Yet this assembly is being asked, to all intents and purposes, if we may not wink at our Christians perpetuating the slave trade—or at their friends breaking the law of the land for them—in order that a wife may be obtained!

#### HOW IS SLAVERY PERPETUATED?

Sometimes a younger brother is made security for debts contracted to cover funeral expenses, too often remaining a slave of the money lender for life.

Others prefer to sell themselves and their children to meet ordinary liabilities. Some, with the proceeds, become the owners of other slaves and eventually buy back their freedom much the richer for their bondage. But the majority rarely become redeemed. Where payment is made by labour and the debtor becomes unfit for work a substitute must be procured, who is at the mercy of the lender, and so a state of practical slavery exists. Worse still is the buying and selling of women and girls for concubinage and immoral purposes. Then some are born into a condition of slavery. The Rev. J. H. Weeks writes, referring presumably to the Monseme district. "When a free man marries a slave woman, he may pay nothing for her, but his children by her are the slaves pure and simple of the woman's former master (not the husband's)."

How can a Christian, even to secure himself a wife, ever thus consent to the extinguishing of the natural affections with which God has endowed us, and judge it right to tear away such children, perhaps from a father and mother's love!

These are some of the methods by which slaves are made. Others are known to you, and we would ask "Is there any method of creating slaves which is commendable, or even justifiable in the sight of God,

in whose Image we are made?" If the methods are unjustifiable then surely we ought emphatically to say "We can have nothing to do directly or indirectly with any practice which implies the exclusive right of one man over the person and involuntary service of another." As long as we allow our Christians to use human souls as articles of barter, even to secure a wife, we contravene the law of civilized nations, and belittle the value of human souls for which Christ died. It is a mercy Jesus put a higher value on the human soul than that! Dr. Cust says, "Christians are compelled to tolerate slavery, but the Missionary should cut off his right hand rather than countenance it."

#### WHAT DOES THE NEW TESTAMENT TEACH?

God is our Father and therefore we have a common parentage. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," proving that the parentage embraces all believers without respect of persons. The witness to this Brotherhood is likewise clear. "We know that we have passed from death to life because we love the Brethren. Would the Christian brother have a clean conscience, and a healthy one, who, sitting at the Communion Table of our Lord, says to himself "To-morrow I shall marry a wife and I will sell four of you sitting on the same seat with me, body, soul, and spirit in order to get that wife." "There is neither Jew nor Greek, bond nor free, for all are one in Jesus Christ." "If the Son shall make you free, then ye are free indeed." Evidently, therefore, freedom is of the very essence of the Gospel and the opposite must be opposed to the genius of its teachings.

The New Testament is full of positive exhortations, though not directly, upon this point. "Blessed are the merciful for they shall obtain mercy." "As ye would that men should do to you do ye even so unto them."

And the glory of Christianity is that its followers are not content to simply mould their own lives after its pattern, but go about turning the world upside down until the prayer is fulfilled. "Thy will be done on earth as it is in heaven." One can scarcely imagine slaves in heaven!

The natural reply to all this is "then why did not Jesus denounce slavery, which was before His eyes, and why did Paul send back Onesimus?" Strange that this Epistle of Philemon should be thus quoted, for by others it is considered to be "the practical manifesto of Christianity against the horrors and iniquities of slavery." Its keynote is in verse 16. "No longer as a bondsman, but above a servant, a brother beloved." We love our brethren and our friends, but hardly speak of servants and slaves as beloved.

Probably the reason why no direct attack was made in New Testament Scripture is that given in the "Life and Epistles of Paul." "Christianity operated upon these relations, not by any violent disruption such as could only have produced another servile war, but by gradually leavening and interpenetrating Society with the spirit of a religion which recognised the equality of all men in the sight of God." It is a matter of history that the spiritual leaders through the Christian era have been actuated by that motive. Godly men as an act of piety have freed their slaves, using a formula beautiful in its very simplicity. "I, in the name of God, thinking of the love of God, do free this slave from the bonds of servitude."

We have no such difficulty as the leaders faced in olden times. We have no fear of a servile war to affront us. Indeed, we should be assisting the law by honouring the spirit of Christian teaching.

But it will be more to the point to enquire into the modern Christian attitude. The following facts are gathered from various sources:

In 1884, the Old Calabar Mission made the declaration that "henceforth slaves should be regarded as servants and not property. They would do their best to secure the making of laws in favour of personal freedom, and then legally set their slaves free; in the meantime treating them with kindness and equity."

Such a step was evidently needed, for the "Lagos Times" of April 9th, 1883, wrote "Christians buy slaves, breed slaves, sell slaves, and sometimes sell baptised fellow Christians to heathens and Mohametans."

A striking contrast to the above is the declaration of forty Uganda chiefs in 1893. "All we, Protestant Chiefs, wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as Chiefs."

A Missionary from Cairo writes "Not a few members have been liberated by fellow members, as it is one of the principles of our Society not to receive slave holders to membership."

In 1879, the C.M.S. laid down a rule that any agents of the Society holding slaves should "*ipso facto*" cease to be such agents, and the law was enforced.

Perhaps the most outstanding feature of the writer's Congo experience was, when at Tshumbiri, in one day, he baptised a man, married him, received him into Church fellowship, administered the Communion to him, and afterwards, as an act of worship, freed the man's two slaves.

Upon relating these facts the writer was actually admonished by a good Brother for daring to receive a man into fellowship *before* the slaves were actually free. Yet, in another part of this Congo, Christians pay four slaves, or their friends do for them, in order to secure a wife, and the Missionaries consoled themselves it was the best which could be done under the circumstances.

Fancy marrying a Teacher or Evangelist who has

just bartered away, let us say, four Christian women, eventually to be handed over to a life of shame or to cannibalism! We have drawn the blackest possible picture intentionally, to show the enormity of the thing; but such picture is not beyond the range of possibility, How much better to be in the van of Christian progress; *leading* one's followers, whilst "pressing on to the mark of the high calling which is in Christ Jesus."

Christians dealing in slaves must necessarily have a distorted view of their responsibilities. In "Twenty years in Khama's country" we read "I find a strange notion has to be combated. If a man has *purchased* slaves with money he believes he has done wrong and must release them; but if he has *inherited* slaves from his father he thinks they occupy the same place as his cattle, and are property which he is entitled to hold in possession and hand to his children." Again, "Well does the day stand out in my memory when in my Bible Class I remonstrated with a prominent member of my Church, who maintained that Masarwa were not people, but dogs without souls." This view is not unknown in Congo, for we have heard it.

But our Congo Missionaries have a great difficulty to face who live where, it is alleged, Christians cannot get a wife other than by the sale of slaves. We sympathise with their difficulty though we think them mistaken in their attitude. We know one district where the Christians admit they buy wives with slaves because it is the cheapest way. No such selfish indulgences should be condoned when they perpetuate such injury to their fellows.

And in the former case surely State influence could be brought to bear upon the chiefs to alter such arbitrary practice. Should that fail, and the Christians were told that they must exhaust all honourable means of obtaining a wife, or lead a life of celibacy, they them-

selves might, in all probability, effect the necessary change of custom. But even if these two courses failed, would the Christian's position be such as to warrant his maintaining the status of slavery?

We cannot think so. Rather, the true Christian will find the joy of sacrifice for "the sake of the name" a most satisfactory compensation. They will add another class to the heroes of the faith worthy of being included in the 11th chapter of Hebrews. "Of whom the world was not worthy." Their reward is foretold by the Master. "There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the life to come, life everlasting." But, "whosoever doth not bear his cross and come after Me cannot be My disciple." It is a very heavy cross to bear admittedly, but "He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Under no circumstances is it any part of Protestant teaching to do evil that good may come.

We have endeavoured to concentrate the whole strength of our argument upon the attitude of Christians to the slave question, for, if slavery cannot be tolerated, the Christian cannot buy a wife with the slaves he possesses, for he *should not* possess them.

The second question falls with it. It is a most pernicious doctrine that a man should have done for him what he may not do for himself. One man steals and puts the stolen goods in a road. An accomplice picks them up and says "I did not steal them, I saw them in the road and took them." So with the man who may not sell slaves himself, but thinks it not wrong to let others do it for him. The case needs but to be stated to be rejected.

This is no question as to buying wives by any other

means. It is immaterial to the question whether a man pays down a sum of money to secure a wife, or whether my father-in-law gives me a handsome present to get his daughter off his hands. What is objected to is, that human beings shall ever be considered articles of commerce.

In conclusion, let us hear what another writer says: "The Christian Missions are awaking at the present time all through the world the echoes of that great conflict with surrounding heathenism. The conditions are wonderfully similar, and substantially the same perils are involved in the issue. Let us not forget the lessons of that conflict. The sad story of Christianity's degeneracy into mediæval corruption and decay is simply the result of an unholy alliance with heathenism with a view to compromise....." Let us not forget that the holy seed planted in heathen soil must bring fruit, *after its kind*, if it is to survive and flourish.

#### Discussion.

REV. A. BILLINGTON (A.B.M.U.) in opening the discussion said that he thought we must all be at one with Mr. Stonelake in denouncing everything pertaining to slavery. Church members on the Congo, as elsewhere, ought to be Christians, and as Christians they could not have anything to do with slavery in any form. Slavery degrades the sacred institution of marriage. We must impress upon our Church members that their wives are helpmeets and not slaves. So many in Congoland think that the women are inferior to the men, and the servants of the men. This idea must be uprooted. Let us impress upon husbands the golden rule and the duty of love to one's neighbour.

REV. KENRED SMITH (B.M.S.) said that in utterly condemning the practice which had prevailed at some Mission Stations of accepting as Church members those whose wives had been purchased with slaves he was condemning good and true missionaries, men anxious for the purity of the Christian Church in Congoland, and men who were only anxious to know and do the Will of God. Personally, he yielded to no one in his detestation of the institution of slavery. He cherished the memory of a sainted father who early taught his boys the horrors of the slave system. That same father had inspired him with accounts of Knibb of Jamaica, and of the freeing of the slaves on that island. Anti-slavery, so to speak, was an instinct with him, and he certainly did not desire the perpetuation of slavery in Congoland. Mr. Stonelake had drawn a terrible picture of the horrors of slavery, but surely the picture he presented was

not altogether true as regards the domestic slavery at Monsembe and Bopoto, two of the Mission Stations in the B.M.S. where Church members had been admitted under circumstances described in the title of the Paper. We must take facts as we find them. According to the long established custom of the districts of Monsembe and Bopoto, wives can only be procured by the passing over of other women to the relatives of the bride. The fathers of the young men generally concluded the bargain and found the women from amongst the clan. The missionaries have not approved the system, and have done, and are doing their best to subvert it. We must remember that the method adopted by the Founder of Christianity, when dealing with social evils, was not to make a forcible attempt to overcome the evil by direct active hostile measures, but to teach the truths of the Kingdom of Righteousness and let the teaching do its regenerative work in the community, knowing that in the fulness of time the evil would be overcome, that the light would dispel the darkness. That the missionaries tried to do at Bopoto. Appeals had also been made to the local State Authorities in this matter, but it has been recognized that old established customs cannot be uprooted in a day, or even a decade.

Two alternatives were therefore before the native Christians, either to remain celibate indefinitely, or to conform to the old established custom of the tribe. Celibacy in Congoland, so far as the native is concerned, is almost impossible. It would mean the downfall of most native Christians. This also should be said. Perhaps brethren on the Lower River scarcely realized the condition of Society in some districts of the Upper Congo. At Bopoto they had surely got to the lowest stratum of civilisation. The women were nude. There was no word for virgin in the language. So far as the women themselves were concerned the passing them over in the marriage contract was not so horrible a thing for them as it seemed on the face of it. Even if they were not passed over in this way they would not remain chaste, and terrible as it seemed the person of the women was not much respected in the district. Still the missionaries were working against all this sin, and by and by he hoped the custom of passing over slaves would utterly cease in the district. So far as he was concerned he was willing to place the ideal of celibacy before the native converts, urge them for Christ's sake, and the sake of their neighbour, to take up a cross of celibacy and if need be to remain unmarried.

Life long celibacy for Christ's sake would however be a hard and difficult thing for the native converts, and they would need the earnest prayers of Christian men and women if they were to remain faithful. The whole matter was being reconsidered by him after his furlough in England; and in thanking Mr. Stonelake for his Paper he promised him that if he was privileged again to work in the district of Bopoto he would bring the whole matter before his colleagues.

REV. C. H. HARVEY (A.B.M.U.) protested against the remark that in condemning a wrong method missionaries were necessarily condemning other missionaries. Whatever could be said in favour of, or to sanction for a time such methods as had been spoken of, undoubtedly, it was against the spirit of Christianity to buy and sell people or to allow women to be purchased. As Mr. Billington had said "It destroys the whole idea of marriage," and emphatically was not Christianity. He recommended

the brethren in these districts, where wives were purchased with people, to commence at once and refuse to admit as members of the Church those whose wives had been procured under such conditions, and he would remind those brethren for their consideration that if this meant that certain people were kept out of the Church for a time, in the long run the Church would be better.

REV. J. WHITEHEAD (B.M.S.) said that there comes a time in the progress of civilisation when things take an acute stage. Affairs at one Mission Station are viewed in a different light at another Mission Station. They are seen from a different point of view and present a different aspect. We must take this into consideration. When he heard of the custom we were discussing first of all he confessed he was astonished. With him it is a settled conviction that Slavery is impossible in the light of 20th century teaching. He is sure it is wrong. Slavery is wrong and all that it brings in its train is wrong. With regard to the purchase of wives with slaves he would stand against it with all his power.

REV. ROSS PHILLIPS (B.M.S.) stated that he was quite one with the principle of Mr. Stonelake's Paper. He took up the position that no Church Member can have anything to do with slavery, or the giving of persons for debt or otherwise. In the Lower Congo money may be passed over before a marriage, but it is not a question of purchase so much as a question of redemption. A man redeems his wife, and his wife and children he can reckon his own. A man can redeem a slave, and it may be right that we should countenance the purchase of a slave woman in order that she may become a free wife. There is a vast difference between redemption, and slavery, and the purchase of a slave wife.

REV. MARTEN (A.P.C.M.) allowed that up the Kassai the same custom and practice prevailed as in the Monsembe and Bopoto districts. Men regarded wives and daughters as property, and when a man wanted one of his sons to marry, women were passed over at times. The conditions were different in different parts of the Congo. We aimed for the ideal, but did the best we could. Slaves were admitted into Church fellowship.

REV. A. STONELAKE (B.M.S.) in his brief reply urged that it would be better to disband a Church than start on such foundations as had been indicated. This was a vital matter, and in the long run the Church would be more flourishing and permanent if a firm stand were taken in this matter.

*"A Christian is a man who furthers the evolution of the world according to the purposes of Jesus Christ."*

□ □ □

*"As Christ's friends, His followers are supposed to know what He wants done, and for the same reason they will try to do it—this is the whole working basis of Christianity."*



WEDNESDAY EVENING, SEPTEMBER 18TH.

The Division of the Field into Districts so as to save overlapping.

REV. W. B. FRAME, *Baptist Missionary Society.*

I note that the brethren responsible for the Report of the last Conference (1906) adopted as the motto of their splendid production the words "All one in Christ Jesus." It is because we realize our unity in Him and in His Service that we can raise and discuss the question before us, seeking how best we can maintain all brotherliness and further the coming of His Kingdom amongst the tribes of Congo. That "overlapping" (to use the word of our text!) does impair the good fellowship of the brethren and indicates a weakness in the distribution of our forces will be granted by all who have had any experience of it. And one may further add that where overlapping has occurred between two missions, or perhaps even between two stations of the same mission, having different rules on the two great questions of Polygamy and Temperance, confusion and trouble have resulted.

To some of us this question comes rather late in the day, but "Better late than never," and the discussion of it, if it does not mend matters as they stand, may help us to avoid in the future what we deplore to-day.

The *wording* of the subject has given me a little trouble. Does "the field" mean the 1,000,000 odd square miles embraced in the Congo State, and are we asked to consider the division of this vast territory into districts? This, I take it, is impracticable. The shameful attitude of the State Authorities in refusing new sites for mission stations makes it so, but even were this difficulty removed, *as it must be*, the task of apportioning the country between the different missions is

so great and difficult that I feel the Committee of Arrangements would never have entrusted this paper to me, unless, indeed, they reckoned me as one of those who "rush in where angels fear to tread."

We content ourselves therefore with a narrower view of "the field" and look at the question as it affects the working of the country in which we have our present centres of work.

Let us glance at things as they are! On the Lower River, including the three B.M.S. Stations in Portuguese territory, we have 5 Missionary Societies at work, with 22 Mission stations, against 17 Stations of the Upper River. Mr. Moody pointed out four years ago that there was not room for another station on the Lower Congo except it be between Manyanga and Brazzaville on the North bank of the River. Some of our existing stations are too close to each other, and one might make bold to say that we might have had results as great and satisfactory with fewer stations.

The lack of clearly defined districts in the planting of these stations has had most unsatisfactory results. Some stations are so hedged in by others that no room for expansion is left; in one case almost every square inch that might legitimately be regarded as its sphere is worked by others. Others are in holy rivalry as to which station can place the greatest number of teachers and outposts in practically the same district. This is not "Economy." Experience has taught us, that with the aid of the native Evangelists, a radius of four or even six days march is not too great a sphere to be evangelised by one Mission station, and in the event of a new work being opened this should lead to the planting of stations say at least eight days apart.

I have hinted at the evils of "overlapping."

- (1) Unpleasantness and friction between brethren.
- (2) Needless loss of energy.

## (3) Rivalry and confusion in the minds of the natives.

Some of us have fallen heirs to unsettled boundaries, and we don't like it, having neither the desire to encroach on another's legitimate sphere of influence nor have him encroach upon ours. Some of us have felt the awkwardness of being invited by the people of a village, in which there was a teacher of another mission, to come over and teach them because their white man never came, or in passing from one of our outposts to another to have to pass through a town in the direct line of our march, in which was the evangelist of another mission as teacher. Need I enlarge on the difficulty of such a situation. If we hold a service, or show interest in the converts, and the matter reach headquarters we may be suspected of sheep stealing. The towns occupied by the two missions may only be an hour apart, yet one feels his hands tied in the immediate neighbourhood lest he hurt the susceptibilities of his brethren.

Some may urge that the mixing up of teachers from different missions should make for unity. But does it? Is it not more often the case that the little matters on which we differ are accentuated, and our converts keep further apart than did those of the Corinthian Church, whom Paul reproved for saying "I am of Paul, and I of Apollos." Sometimes fellowship and good feeling is disturbed by the fact that in some Churches members are allowed to *ta mbele*, in others to drink *mbamvu*, in others to remain with two wives.

Could we but fall into line on these questions this would cease, but as things are, our differences are emphasized, and the heathen are confused.

We are all deeply desirous of winning these poor people to Christ and that speedily, and to me the surest, most effectual, and quickest way is for each Mission or station to have its district well defined into which the

staff can throw its whole energy.

How can this be done? Were we all of the Abrahamic type we might say "Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen, for we are brethren. Separate thyself from me, choose" and questions of boundaries would be settled at once. But even Abraham claimed room, and we can only arrange our little disputes on the "Live and let live" principle.

As fellow workers the "dog in the manger" spirit must be dropped. There must be a frank acknowledgment that others have the salvation and uplifting of the people at heart as much as we, and others must not be kept out of a country, that we cannot work, if they desire to enter, and can be reasonably expected to do so.

Neither will it satisfy brethren desirous of a clear understanding as to their sphere of work if you tell them "You will go where the Spirit leads you." The Spirit may be apt to lead you into fields broken up by the plough that another has held, and, whatever you may say, the weary sower will feel hurt if he finds another reaping the harvest of his prayers and toil. Such a reply may satisfy you, and leave you free to work where you please, but it will never remove the difficulty or soothe the feelings of an injured fellow-worker.

I earnestly urge that when questions of districts are raised they be considered in a brotherly spirit and settled by the parties themselves, or if this cannot be done amicably, by arbitration, due regard being given to the questions of priority, number of staff, etc.

And now may I suggest some things that strike me as helps in settling spheres of influence, whether of missions or stations.

First, there is the question of *different governments*. So far as I know we are only in touch with three at present, the State, the French, and the Portuguese. As Mission stations exist in Portuguese territory, and

near enough to the boundary between it and the State, I think it well that we leave them to develop the work on their side of the line, and *vice versa*.

Again, in settling boundaries between Mission and Mission it should be helpful to avail ourselves of the natural division made by *different languages*.

This will be more applicable to the opening of new work. Where one or more Societies are already at work among tribes speaking a common language it will be good economy, and the most sensible way of winning the whole Congo for Christ, if they be left to develop their work and evangelize such tribes while others devote their energies to people still untouched.

And, finally, I feel that *natural boundaries* such as large rivers and mountain ranges may help us.

When working the N.E. part of our district at Wathen I always felt grateful that the Nzadi-Nkisi river existed. It marked the Eastern side of my district, and while devoting ourselves to the welfare of the people on the West side of the river we know that other missionaries are responsible for those on the East side.

It is quite true that such boundaries do not always exist and in some cases it is extremely difficult to draw a geographical line, but the real root difficulty lies not so much there as in ourselves. We sometimes fail to be quite frank with each other; sometimes are even jealous or afraid of each other. As fellow-workers these things should not be, and I plead for confidence, frank discussion, a fraternal spirit whenever the question of boundaries is raised between us.

#### Discussion.

REV. F. OLDRIEVE (B.M.S.) in opening the discussion said it would be hard for him to criticize the Paper because he so entirely agreed with it. Mr. Frame had dealt largely with principles, he would deal with facts. Instances were then given of cases of overlapping in the Lower Congo, and Mr. Oldrieve appealed to the brethren to save such waste of energy

while there were vast regions in the State still unevangelized. On the Upper Congo, said Mr. Oldrieve, this question of overlapping is not perhaps ripe for discussion but on the Lower Congo the question wanted discussing and settling if we were to conserve our energies and do the most possible work.

REV. T. HOPE MORGAN (C.B.M.) asked of the Swedish brethren if it was true that if they pushed out towards the South they would quickly come into contact with other brethren Protestant or Roman Catholic.

REV. ROSS PHILLIPS (B.M.S.) suggested that all these boundary matters might be settled by arbitration. In the case of two missionaries or the missionaries at any two Mission stations not agreeing as to the boundaries of their respective districts the senior missionaries present at one of the General Conferences might be appointed Arbitrators. Mr. Phillips pointed out that arbitration was very successful in commercial and political spheres, and he did not see why it should not be successfully employed in the sphere of religion.

REV. EMIL EKSTRÖM (S.M.S.) emphasized the fact that a practical division of the Field was essential, at least on the Lower Congo. The Swedish Missionary Society was blocked in a comparatively small field and was trying to push its way through to some larger field of operations. If their Society had stations on the Upper River perhaps the question would not be so acute for them.

REV. T. HILL (A.B.M.U.) pointed out the fact that in the Lower Congo the area of the operations of the A.B.M.U. was to a great extent limited. Lukunga was encircled. Their work so far as expansion was concerned was crippled by the near proximity of other Missions.

REV. EMIL CEDERBLOM (S.M.S.) urged that this was a most important question touching as it did the very life of some of the Societies. Four Societies were involved and the sooner spheres of influence were clearly defined the better for all concerned.

REV. KENRED SMITH (B.M.S.) suggested that the Conference might pass on a recommendation to the various Societies and suggested the following:—"That this Conference of Protestant Missionaries recommends that the various Congo Secretaries, be asked to approach the Secretaries of the Home Societies, with a view to the formation of a Standing Committee of Arbitration, of Missionaries on the Field, for the purpose of amicably settling questions touching the delimitation of the boundaries of the spheres of Mission work."

After some discussion no practical conclusion being arrived at the matter was left open.

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"Baptize the nations: far and nigh,  
The triumphs of the Cross record;  
The Name of Jesus glorify,  
Till every kindred call Him Lord."

### Institution of Native Conferences.

REV. EMIL EKSTRÖM, *Swedish Missionary Society.*

We live in a time of many Conferences. Special Conferences are arranged for different professions, for preachers, missionaries, doctors, etc. There are Conferences held on behalf of various objects such as Peace, Social Work, and so on. The Conference gives to those who participate in it a clear programme of the work to be done. Exchange of thoughts and suggestions bring clearness, and methods become productive, especially when experiences, like pictures, illustrate thought. I need not prove the importance of Conferences before such an audience as this. We know very well how at the General Conferences, and the Conferences of our own Societies, we have been refreshed and strengthened for the struggle. The encouragement gained at the Conferences has brought to the missionaries power and spirit for their work, and consequently they have been more capable of sowing the seed of the Word of Life, and of gathering in the ripe harvest. How far Conferences (which are the result of a high degree of civilization) are of importance to such primitive and partially civilized people as the people of Congoland may be open to question, and possibly there may be two opinions. For myself, I support and will defend Native Conferences. Native teachers, called to the same work as missionaries, called like them to preach the Gospel, to teach in the School; and to build up the Churches, are in many respects less qualified than the missionaries for the work, and need instruction. If Conferences bring light on dark and tenebrous questions, stimulate useful thought, yield fresh ideas concerning the work, and tend to the outpouring of the Holy Spirit because of united supplication, then it must be clear that these natives, who are less gifted than missionaries, most need these gifts and blessings.

In the Swedish Missionary Society a Native Conference is arranged every year, and at Nganda, where I have charge of the Evangelists, we have had a Conference with the natives every month for five years with good results. Now this question may become epoch making. A teacher from the Christian and Missionary Alliance attending the Swedish Missionary Society's Conference, at Nganda, in July, 1906, asked if it was not possible to arrange a Conference for all the Protestant native teachers in Lower Congo. The point was discussed with the greatest interest. All spoke of the advantages with enthusiasm. After discussion a native Christian and I were elected by the Conference to send a request to each Protestant Mission Station in Lower Congo. We should like to hear from this Conference if you would agree with, and help us to arrange for such a Conference. Of course I took no steps in this matter before hearing the opinion of the brethren of our own Mission assembled in Conference at Mukimungu. The missionaries present agreed with the suggestion of the native teachers but did nothing, hearing that other Societies were also acting in this matter and that the whole question would come up for discussion at this General Conference of Protestant missionaries. If this question is a living one in other and different Societies in Lower Congo, then there is need that we should all be clear on the matter. There may be other points than those which I have tried to keep in sight. There may be missionaries present who do not consider native evangelists in Congoland sufficiently developed for these Conferences, and for suggesting and discussing the different matters connected with the work of God. They perhaps would liken it to inexperienced workmen building a palace. They build with rapidity until they reach a certain height when the whole structure tumbles down and the workmen hurt themselves and the precious material is wasted.

Of course we have had other than good experiences from Native Evangelistic Conferences, but this does not frighten us. When an inexperienced man cannot do a thing himself he can do the same thing with assistance. So with the Conferences. By the assistance of missionaries the native will succeed. I think that all of us will agree that the native evangelists are in some respects comparable to children, and that they want guidance although they may be giving assistance to others. But they are not children always, nor are they always at the same stage. If therefore we have prudence and foresight we shall attempt to educate them to become fellow men and fellow workers. A child of five years we do not treat in the same way as a youth of fifteen, neither do they wear clothes of the same size. If they did they would be pretty miserable. If the native knows that he is always to be regarded as a child he will himself find ways of escaping from his guardianship, and may shew his maturity in unexpected and perhaps in serious ways.

The Native Conference ought to be the affair of the native teachers and the native Church. Consequently they should arrange the time and place for the Conference, and they should decide such matters as lodging, food, and travelling expenses. The missionaries where the Conference takes place will naturally give assistance to the natives and help them in the conduct of those matters where for the present they may be imperfect or incompetent.

It is of great importance to the native Churches that Conferences should be arranged in different places. Thus Christians would get to know the teachers and the teachers the Christians. When the teachers offer spiritual, and the members of the Church temporal gifts, they are taught to love one another.

Distances between San Salvador and Kingoyi, between Mukimvika and Leopoldville cannot be real

obstacles if there is a real want and desire. Gathered in love and peace the natives will see what God has wrought amongst the Congo peoples and they will admire and praise Him. By these Conferences the natives will find that they are indeed "all one in Christ Jesus."

#### Discussion.

REV. J. O. GOTASS (A.B.M.U.) said he was glad to know that the Native Conferences held in connection with the Swedish Missionary Society had been so successful, and he agreed that the time was ripe to consider whether something could not be done to arrange a United Conference of Native Preachers and Teachers. Perhaps the Upper Congo could not for the present be included, owing to philological difficulties, but this difficulty did not apply to the Lower Congo. He believed that the present Conference of Missionaries might take such initial steps as would make a United Native Conference possible. Of course the power of the Native Conference should be limited. The Chairman for instance should be a missionary. Missionaries should assist in making out the Programme of the Conference. He thought that such a Conference would prove very helpful to the natives. Arguing from the Conferences of the A.B.M.U. he was sure such Conferences must be helpful. We might be discouraged and depressed. We meet our brethren, have the joy of fellowship with them, and are enriched, and comforted, and helped. How much more does the native Preacher and Evangelist need encouragement and help. At the Native Conferences the duty and privilege of giving to the cause of Christ should be emphasized, and the responsibility resting upon the natives for the salvation of their fellow men. He would welcome a resolution from the Conference on the subject they were discussing.

REV. C. H. HARVEY (A.B.M.U.) agreed that a Native Conference would be an excellent thing if properly looked after. Then, too, the question of expense must not be forgotten. Because of the financial difficulty such a Conference would be almost impossible unless held at some central place. When the United Training School became a fact it might not be impossible to arrange a Native Conference there. The Conferences would need controlling at first and it surely would be wise for Missionaries to choose the subjects to be considered by the Conference, and then for the Chairman to insist that the selected subjects only be discussed, and that speakers keep to the point.

REV. J. WHITEHEAD (B.M.S.) also agreed that Native Conferences would be a good thing, and personally he thought a Conference could be arranged on the Upper Congo, say in the district where Bobangi was spoken and understood. He agreed that such Conference should be under the control of the whiteman.

REVS. RAY ELDRED (F.C.M.S.), ROSS PHILLIPS (B.M.S.), AND HOPE MORGAN (C.B.M.) also supported the suggestion for a United Conference of native preachers and teachers, and thought that the difficulties connected with expenses and other matters should be faced and could be overcome.

## Can Modern Sunday School Methods be applied on the Upper Congo?

REV. R. RAY ELDRED, *Foreign Christian Missionary Society, U.S.A.*

The statement of this subject is faulty perhaps, in that it gives countenance to a negative side, or to the possibility that success will not crown the faithful efforts to create and carry on, among the Congo natives, a Sunday School according to the methods used in a modern Sunday School in either Europe or America. In the judgement of the writer there is no negative side to the question. However, the number of people who attend, the interest of these in the School as a whole, and especially the interest of the individual in his class, and the lesson, will depend much upon the methods used in the Sunday School. By a modern Sunday School I do not mean the latest fad in class drill, club swinging, or marches, sometimes engaged in in the homeland, but a School divided into well defined classes with competent teachers, as against the School taught by one person as a whole, as is the case on many Mission stations.

Perhaps the best way for me to place the matter before you will be to explain the standards set for the Sunday School in Bolengi, and the measure of success realized in reaching these standards.

### *The Roll Call—*

We find that the marking of the presence or absence of each person in the Sunday School, both teachers and scholars, has the good effect of making the attendance more regular on the part of those who attend, as well as to increase the attendance. Some attend, when they know that if they are not there it will be known by the roll call, who otherwise might stay at home.

### *Class Division—*

Since the nearer the teacher can get to the individual the more personal the application of the lesson can be made, it may reasonably follow that the Sunday School of two hundred or more, divided into ten or more classes, will obtain greater benefit than that which is taught by one teacher as a whole. Also the lesson taught so as to be best adapted to a class of small children will not be that best suited to a class of grown Christian men. As to the best method of class division there may be a diversity of opinion, yet it is evident that those whose age, sex, or other conditions make their need and capacity the same, should be classed together. In Bolengi we have ten classes, five for men and five for women, though we are looking towards the farther division of the school owing to the large number in some of the classes. Unique among these classes is a class for old women, those over forty, which averages twenty five.

### *The Teachers—*

As it is true that Africa must be evangelized by means of the native himself, so it is also true that if the sons and daughters of the "Dark Continent" are to be taught, beyond a very limited number, it must be done by means of native teachers. This applies to the Sunday School as well as to the Day School. There are not enough, neither is there any prospect of there being enough white people on any one station to supply a teacher for each class. The teachers of the Sunday School should by all means be Christians, and these should be chosen and placed where they can do the best work. Special training should be given them on class discipline, the lesson or lessons for the school, etc., and this necessitates what we term a teachers class. This is held at a time other than the Sunday School hour. At Bolengi it is held for three fourths of an hour just previous to the Sunday School. This leaves

the lesson fresh in their minds at a time when it is needed. We have also several supply teachers who, as best they may, span the break caused by the absence of a regular teacher.

*Attendance—*

The Sunday School at Bolengi has an average attendance the last year of three hundred and four. For three weeks at a time, four times during the year (at the time of the incoming of the evangelists, and many of the Christians, and others from the out-posts) the Sunday School has numbered over four hundred, the highest number reached being five hundred and twenty five. For the remaining forty weeks the average has been two hundred and seventy five, making the above general average. We encourage some simple rivalry in the Sunday School which helps to increase the attendance. For example—we use the blackboard for writing the names of each class and the number in the same. The blackboard is divided into two parts, the five classes for men and boys being placed on one side and those for the women and girls on the other. Thus the number of each sex can be added easily and a total of each written down as well as the total of the whole school. The men are more numerous in the Church than the women, yet at times other than the incoming of the evangelists, and others from the out-posts, it is not uncommon for the women to be in the majority. We have a banner and the side having the largest attendance gets the banner and holds it till the next Sunday or till such time as the other side shall be in the majority.

We have learned just recently that a Sunday School using practically these same methods has been organized at Ikoko with good results. We shall be pleased to see the day when every Mission and out-post on both the Upper and Lower Congo shall have a prosperous and wide-awake Sunday School. And let

me say in closing that although the above mentioned methods have been very successful at Bolengi, and at two of our out-stations, we shall be pleased to receive any suggestions that will make the Sunday School more effective. And, if this short paper shall in any way prove helpful to others I shall be glad of the favour conferred on me by Committee.

**Discussion.**

REV. E. F. GUYTON (C.B.M.) in opening the discussion said that the subject had to do with Modern Sunday School Methods. By Modern methods he understood the system and principles advocated by men like Mr. Archibald, men who having studied child psychology had sought to introduce new and better methods into the Sunday Schools of America and England. Ten years ago it was considered enough to give a class in a Sunday School to a young convert, independent of considerations of fitness and ability to teach. To-day, Sunday Schools are claiming the best teachers that can be found. Sunday Schools in past days have many of them been badly managed, and there has been a growing feeling that it is scarcely fair to the children. The graded method was gradually being established in enlightened Sunday Schools. Scholars were graded according to sex, age, and capabilities. With us the question is, shall we give the average untrained convert a class, or shall the most efficient individuals white or black give the lesson to the whole School? If we decide to let individual teachers take separate classes, at least let us train these teachers. In modern methods as applied to Sunday Schools emphasis was laid upon a healthy emulation, and, for the pure glory of holding the School Banner, different classes vied with one another in good things.

REV. L. A. DE YAMBERT (A.P.C.M.) said that at Luebo, and in their Mission up the Kassai, scholars were divided into classes. The schools had grown and now averaged some 700 scholars. The Evangelists were teachers and taught in the Sunday Schools. These Evangelists were gathered in special classes every week and taught by the Missionary. The International Lesson was taken and teachers taught from International Lesson Notes. Bible texts were also taught in the Schools.

MRS. METZGER (A.B.M.U.) described the Sunday School work at Ikoko, and described her deep impressions of a visit to the F.C.M.S. Sunday School at Bolengi. At Ikoko the teachers were gathered on Friday of each week and taught the lesson for the following Sunday. The teachers brought their note books and took notes. The Sunday School, since the adoption of the class system had leapt up from an attendance of 111 to nearly 400.

REV. W. B. FRAME (B.M.S.) described the methods employed at Wathen. Teachers were taught on Saturday evenings, and the lesson taught them was supposed to be taught to the scholars in the Sunday School. A feature in the Sunday School at Wathen was the learning of Scriptural lessons by the scholars, which were repeated weekly.



REV. J. WHITEHEAD (B.M.S.) thought that Mr. Archibald's methods were not applicable on the Congo for the present. We want above all good teachers, but one difficulty is that teachers, even the best of them, do not teach what they themselves have been taught.

REV. ROSS PHILLIPS (B.M.S.) after describing the Sunday School work at San Salvador said that in instructing the teachers they had found it a good plan to ask one of the native teachers to give a blackboard lesson before the other teachers. The outline by this method became more definite, and the teachers were able to make suggestions and criticise one another. One of the greatest difficulties in connection with the class system in Congoland was the difficulty of procuring suitable teachers for the infant classes.

REV. A. STONELAKE (B.M.S.) pointed out the difficulties of Sunday School Work at Kinshassa, owing to the number of different languages spoken by those who attended the Sunday School. He also said that since keeping a register of attendances they found the scholars more regular in their attendance.

MRS. BAIN (A.B.M.U.), AND MRS. BAUR (S.M.S.) described the methods adopted in the Sunday Schools on the stations with which they were connected. It was splendid to listen as a teacher told the story of the lesson he himself had heard from the lips of the missionary, and to hear the different application the teacher gave.

#### THURSDAY MORNING, SEPTEMBER 19TH.

#### The Subsidy System v Self-support of Native Churches.

REV. KENRED SMITH, *Baptist Missionary Society.*

The choice of a subject for this Conference being granted me I suggested the above, persuaded that its immense importance warranted discussion. The subject not only has a bearing upon the character of individual converts or churches, but also touches in a vital manner the future extension of the Kingdom of God here in Congoland, and in many other and distant fields where our Missionary brethren and sisters have gone forth in the name of Christ to win the world for Him.

"The aim of Missions," says Dr. Washburn, "is to

make Jesus Christ known to the world." In pursuit of this great aim a wealth of treasure in men and money is constantly being poured forth, and a splendid spirit of self sacrifice is constantly being manifested, not alone on the Foreign Field but also amongst the poor and needy members of the Home Churches. In the same sacred cause labours abundant and arduous are constantly being undertaken, and men are willingly spending themselves and being spent that the whole wide world may enter into the blessings of the Gospel. How important that all this wealth of treasure, and sacrifice, and effort should be directed into right channels, for as Speer well says, "There may easily be waste or comparatively unprofitable expenditure of life and toil in missionary effort through our failure to discern true principles."

The founders of the Christian Church amongst heathen and pagan peoples need not only to be inspired by high ideals, but also to be guided by right principles; need not alone to be actuated by right motives, but also to adopt right methods. Christianity should so be planted in the foreign soil of heathen nations that it takes root like some native plant. The good seed of the Kingdom should be so scattered that the living seeds bring forth perennial harvests. Christianity ought so to lay hold of native populations that it becomes a part and parcel of the tribal or national life, propagating itself through native converts without the pauperising and baneful effects of perpetual extraneous financial support.

While recognizing that different men, endowed with different gifts and temperaments, will naturally employ different agencies in the work of evangelizing the world, one is glad to note a growing unanimity of opinion with regard to some of the great basic principles which should guide us in our missionary efforts. "Our duty," says Speer, "is to make Jesus Christ known to the world



for the salvation of individual men, and it is also our duty to gather these men into the institutions of the Christian Church." "We are," he says, "to establish and foster native churches self-extending, self-maintaining, self-directing, which shall carry out to their own people whom we do not reach the message that has come to them, and shall carry down into the generations that are to come after them as their own."

It augurs well for the future, that the ideal of independence, of self-sustaining native Churches is gradually, but surely, taking the place of the deeply rooted Subsidy System, which unfortunately for so long, and in so many Mission Fields, has been the great working principle. After a hundred years of Christian Missions we are beginning to learn lessons in the school of experience, and self-support of native Churches is more and more becoming the watchword and aim of the great Missionary Societies.

The term self-support may be interpreted to mean much or little. The interpretation may be limited to the idea of self-supporting missionaries, or self-supporting native pastors. That is not the meaning intended in this Paper. For the purpose of this paper self-support means self-supporting, self-governing, self-propagating native Churches.

The ideal of self-support throws back upon the native Church the support of native pastors, and naturally includes other expenses connected with the pastorate and the worship of God.

The ideal of self-government lifts the native Churches from a state of dependence, encourages self reliance, and places upon the Churches the duty of electing their own pastors and managing their own affairs.

The ideal of self-propagation gives to the natives the responsibility and privilege of evangelizing the surrounding districts and expects the native Church to

meet the necessary expenses.

While in theory there is a prevailing harmony of view as to the principle of self-support of native Churches, in practice, however, many of the Missionary Societies have fallen lamentably short of this ideal, and the subsidy system with its attendant evils is in operation on many fields.

The term Subsidy System which I use in contrast with the System of Self-support I take from Carpenter's Mission Economics. In his Etymological Dictionary Prof. Skeat defines subsidy as "assistance, aid in money" and for the purpose of this paper, by the Subsidy System I mean—the practice of aiding native Christians with money from foreign sources for the support of native pastors, and for such evangelical, educational, or other work as should devolve upon native Christians, and which it is the privilege and duty of native Christians to support.

The payment of native pastors from foreign funds, so far as one can gather from the Acts of the Apostles and the Epistles, is opposed to the practice of the early Church. Sec. Murdoch, of the A.B.M.U., in a Paper entitled "A Study of Apostolic Missions" very ably and clearly sets forth the practice of the inspired Apostles and their immediate followers in conducting Missions in the early Church. He says "The plan of the Apostolic Missions, was simply that of a preaching itinerancy, passing out from the great centres. The people who believed in Christ were gathered into Churches on a profession of their faith in baptism. The new churches were charged with the duty of maintaining their institutions and ordinances and of providing for the support of those who ministered to them in spiritual things, as well as of those who preached as evangelists in heathen provinces. The residence of the Apostles was limited to brief and frequent visits. Whether the modern method of

personal residence and supervision, protracted in many instances through one or more generations, helps the weakness, or guides the waywardness of native Christians more than it stifles the self reliance, so essential to the wholesome development of their spiritual life and power, is a matter of grave doubt. There is such a thing as nursing churches into chronic infancy and inertness, instead of so exercising them into vigorous power and efficiency by leaving them under God to their own resources. So far as pecuniary help was concerned the Gentile Churches and Evangelists received no aid from the Apostles or from the Churches which sent them forth. There is no allusion either in Luke's history or the Apostolic Epistles to the establishment of a single Christian school—not even amongst the densely ignorant and degraded people of Lycaonia, where Barnabas and Paul established churches."

Since Apostolic times departures have been made from Apostolic methods, and in this twentieth century we find on many Mission Fields a host of native agents subsidized from foreign sources employed as preachers, evangelists, or teachers. We see Churches under the subsidy system sadly lacking in self reliance, dependent on, and practically governed and directed by the Missionaries. Rightly or wrongly we see the expenses of much of the educational work in heathen lands met from foreign sources, and thousands of children in Asia and Africa receiving a primary education from funds subscribed for the preaching of the Gospel. Often also, the very schools and places of worship used by the natives have been paid for by money raised in Christian countries.

The evil effects of the subsidy system are apparent. The system affects injuriously the individual Christian and the Church.

The system tends to create a mercenary spirit and

to stop the voluntary work of unpaid agents. It tends to a lack of earnestness in preaching, the hireling spirit taking the place of zeal for God. The Secretaries, of the B.M.S., in a letter to the Baptist Missionaries in Bengal said "There is reason to fear that not a few engaged as preachers labour not from love to the cause but as a matter of pecuniary gain, hence the complaints so common that we get no voluntary service for Christ among the native Christians, that they demand remuneration for every act done, though it be for their own spiritual benefit, and shew unwillingness to contribute towards the ministration of the truth among themselves or its extension among the heathen around. Can we wonder at this if we ask no service on behalf of our Lord without the tempting offer of a pecuniary reward."

Rev. M. T. Yates, D.D., for forty years an able missionary in China, wrote "All our Missions have been prospected by would be native agents to find where men and money are most freely used, and where the highest pay is given. It has taken a generation to develop the true animus of this method, and shew us that the whole membership of our Churches, male and female, except an honourable minority are expectants for some temporal good from their connection with the Churches. I have, he says, come to the conclusion, after patient and prayerful consideration, that the free use of foreign money in connection with mission work in the employment of native agents is the bane, the dry rot of modern missions."

A missionary from India recently told me personally that he considered the subsidy system the curse of the native Church in that land.

The Revs. Lewis and James Smith, writing from India, said, "The stipendary position of native preachers is most injurious in its effect on themselves. It lessens their zeal, creates a mercenary spirit, and destroys

spontaneous exertion both on the part of native agents and of the native Churches. It throws a grave suspicion on the disinterestedness and sincerity of such as are employed in this great work."

Upon the Churches the evil effects of the subsidy system are no less marked than upon individual Christians. By this system the Churches are enervated and stunted. The springs of benevolence are dried up, the spirit of self sacrifice is arrested. Dependent upon foreign bounty there follows a paralysis of native effort. Lacking the stimulus of healthy activity the Churches become dwarfed, fall short of their duty, and fail to enter into their privileges and responsibilities. Guided and directed by others the Churches lack self-reliance and tend to become permanently dependent upon extraneous counsel and help. "Churches founded at the beginning of the last century are no nearer perfection now."

At one time in India, with about 5000 converts connected with the B.M.S., in no instance was a church under the sole and independent pastoral care of a native worker, and not one of the native churches was self sustaining, support in every instance being derived from the Society's funds, or from local contributions of persons not natives."

"When we lift off the shoulders of a new native Church," says Speer, "the burdens that it must bear if it is ever to grow we think we are dealing kindly, while really we are taking its life." "Native Christians," says Dr. Wenger, "are not unlike infants, but if they are treated as infants beyond a certain period they will never learn to act or think for themselves."

Dr. Underhill urges the same point when he speaks of the "constant state of dependence in which native converts are kept under a European, who absorbs, in spite of himself, all the action of the Church. It cannot move without his permission, can have no Officers but

such as he may appoint or approve. "The state of dependence," says Dr. Underhill, "ought not to be long continued. "Protective treatment may mean rapid growth but it entails feebleness and premature decay, and missionary history," says Dr. Underhill, "presents instances of numerous churches which have been thus fostered, but which have vanished away with the departure of or decease of the missionary, and have left no trace of their existence."

The subsidy system touches also the home Churches, for it imposes upon them an ever increasing annual burden. Large and increasing sums of money subscribed for the preaching of the Gospel being absorbed to relieve the burdens which should be borne by the native churches. This continual drain upon the home churches for old Mission Fields cannot go on for ever.

One realizes that there are difficulties connected with self-support which must be faced? Some argue that the subsidy system is unavoidable owing to the poverty of the people.

"We may," says C. H. Carpenter, "lay it down as indisputable that, with very rare exceptions, a body of converts, large or small, in any land, will be able to support all of their number who give credible evidence of a Divine call to the exclusive work of the ministry in comfort equal to their own average of comfort." This, he says, "has been proved in the Bassien Karen Mission since the days when they began in extreme poverty and under severe persecution to carry their own burdens. It has also been proved in the Madura, E. Turkey, and Japan Missions of the American Board, in the Sandwich Islands, and in many of the Moravian, and German Missions."

That the natives are not too poor to undertake the burdens and the responsibilities which should devolve upon them is proved by the successful operation of the

principle of self-support in many Mission Fields.

Rev. Sumner R. Vinton, of the A.B.M.U., in Burmah, says "that from the start their Mission was self-supporting, from the first this principle being enforced. The people pay according to their ability and that the people should have Church buildings and should be supplied with men as they were able to pay. There are now 112 Baptist churches with 6600 members, 25 of the churches with ordained pastors and all the other pastors seminary trained. Nearly every Church has its primary school and all the primary schools are supplied by the people. No cent of American money goes to support pastors or churches, the people give straight out-and-out from self-sacrificing motives proclaimed from the beginning."

From Korea, Rev. H. S. Underwood, Presby. Church, U.S.A., is able to report that, although the people are poor, living in mud huts, there are no pastors or evangelists supported from Foreign funds. Each missionary is allowed one paid helper, but if he has the care of 40 or more Churches two paid helpers may be given by special grant. Of 188 imperfectly organized Churches in the Mission 186 are self-supporting, with an adult membership of 3000. The pay of the evangelists for the work of carrying the Gospel into new districts, the cost of churches, and chapels, and primary schools is borne by the natives. The other Presbyterian Churches and the Baptists have heartily entered into and adopted this plan and only the Roman Catholics and two American Methodist Missionary Societies adhere to the old subsidy system.

In the province of Shantung, China, the Missionaries, almost to a man, believe in self-support and are carrying it out.

Rev. T. Barclay, Presby. Church, Formosa, states that the self-support system is successfully employed. Ministers are supported by the free-will offerings of the

people, and at the end of six months even teachers are often paid for by the native Church.

In Uganda, the Church of England Missionary Society wisely commenced, and have carried on their Mission on the lines of self-support, with the splendid result that the native Christians erect the places of worship, build the schools, and support the great army of evangelists and teachers who are so nobly and efficiently carrying on the work of God in that land.

On the Congo we have also conspicuous and splendid examples of the success of the policy of self-support. Natives at Wathen, Yakusu, Bolengi, and elsewhere are responding magnificently to the calls made upon them, and with a liberality, which sometimes reaches to the point of sacrifice, are giving their wealth or their service for the extension of the Saviour's Kingdom.

It is some times argued that self-support is impossible because native converts lack the necessary energy and initiative.

The energy and initiative of the native Christians is certainly not put to an appropriate test under the *Subsidy* system nor is that system likely to develop those desirable qualities. On the other hand, where the principle of self-support has been adopted the natives and the pastors have often risen under the pressure of responsibility to an activity, a dignity, and an authority as gratifying as unanticipated, and few who have seen with unprejudiced eyes the system of self-support at work would return to the subsidy system.

A fine example of the success of self-support is to be found in the July number of the "Missionary Herald" of the B.M.S. After the withdrawal of the Baptist Missionaries from the Cameroons a thousand of the natives expressed their wish to remain Baptists and withdrew from the German Missionaries to whom the Baptist Mission and its premises had been handed over. This body of a thousand worshippers at first

worshipped in the open air. Then they built themselves brick buildings and extended the work into the interior. They have had two conventions when all came together, but they still remain independent and to the best of their ability support their cause. They call themselves the "Native Baptist Mission Church," and the article in the "Herald" is illustrated by a photograph which shows the baptism of seventy candidates at Dido Town, on Feb. 10th last, by the native pastor.

Some friends of Missions seem to be of the opinion that the native is too ignorant for the duties of the pastorate. This can be remedied to some extent by Training Institutions, but apart from Training Institutions, Dr. Underhill has well pointed out that even now the converted native is constantly employed in communicating religious instruction to his brethren, both in and out of the native Church. "Education is after all comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and companionship, and with the present means at command in all our Mission Fields, there can be but little difficulty in giving a sufficient education to the gifted men whom God may raise up to fill the office of minister and pastors."

Nor must we forget that the Syrian Church in India, the Koptic Church in Egypt, the Armenian, Syrian, Nestorian, and Greek Churches in Western Asia managed on a purely native basis to outlive oppression, notwithstanding ignorance.

After all, in our Missions, the native has the Bible in part or the whole for the conduct of life, and as some one has pointed out, "the Bible is all sufficient." In the Bible is ample teaching. It is a treasury of exhortation, of warning, of reproof, and of encouragement, and by it a soul may be fashioned into the image of God.

Native Christians possess the means of grace. They can meet for prayer and spiritual improvement. The Bible, or such portions of it as they possess can be read and expounded, and he will be but poorly trained as a spiritual leader, and a man sadly lacking in the Christian graces, who, depending upon the help of the Holy Spirit, cannot help his fellows to a purer morality and greater holiness of life and character.

Whatever the objections to the system of self-support the evils of the subsidy system cannot be removed by keeping the native Churches in a state of almost absolute dependence on the missionary.

The advantages of the system of self-support seem sufficiently obvious. Some of the benefits of the system have already been noticed. Self-supporting, self-directing, self-propagating native Churches mean self-denial, self-reliance, and self-sacrifice on the part of the converts, and this means spiritual development and growth into Christ-likeness, and the extension of the Saviour's Kingdom. "The spirit of self-support," says Rev. Walter Lambuth, M.D.D.D., "in its truest, highest expression means more than the desire or ability to be financially self-sustaining. It involves a sense of obligation for the extension of the Kingdom of God which subordinates every desire and brings under contribution every force for the achievement of the supreme and determining aim of Missions."

Self-support stands for Christian manhood. It stands for aggressive and forward work. It means Christians filled with the Spirit of Christ. It means a self-reliant and a self-propagating Church. It means vast sums saved to the Mission exchequer, the expenditure on old fields less, and the ability to enter and occupy new fields. Self-support makes for the spiritual development of individual Christians, the independence and growth of the native churches, and the evangelization of the world. It we would attain to

the ideal of self-support, native Christian communities must be educated and trained in systematic giving. There should be a constant agitation of this subject among the preachers and people. Instruction should be given as to the needs of the regions beyond calling for sacrifice on the part of those who have received Christ. The value of independence in the Church should be taught. If we would attain to the ideal of self-support with all it means we must take care not to repress, or restrain, or absorb, or overshadow the smallest beginnings of ardour, or liberality, or independence on the part of the natives. We must foster the spirit of self-help and self-reliance. We must try to put the burden of propagating the Gospel on the natives, teaching them their privilege in becoming co-workers with God.

Were Mission Churches carefully instructed in their duty and at the earliest possible period of their existence cast on their own resources who can doubt that qualities of character would be developed and a self-reliant spirit brought into play by which this most important object would be secured. Native Christians want teaching to help themselves. They need that, says Dr. Williams of the Theological College, Ramapatana, Telegu, infinitely more than gifts. "They can be taught to do for themselves and must be."

Let us beware lest in Congoland we keep our native Christians in leading strings too long. Many of our converts have contributed nobly for the support of native evangelists and teachers, let us strive more and more to put upon them the responsibilities of the government of the native churches and the propagation of the Gospel in their own districts. Let us train our converts to manage their own Church affairs, not hesitating to put upon them the responsibility of electing and supporting their own pastors. I can conceive that it might be the best possible thing for

Congoland as a whole, and for some of the native Churches in this land, if every missionary withdrew from the direction and government of particular native Churches, leaving upon the members of those Churches all the responsibilities connected with the Church and the work of the Church in the district. Brotherly counsel and advice, if sought, might be given in a spirit of love, occasional visits for the upbuilding of the Christians of the district would surely prove beneficial, but if the spirit of reliance upon the missionary for financial aid and the management and direction of affairs be continued for a long number of years, I ask you, will it not be detrimental alike to the individual Christian and the highest interests of the Churches and the people of the surrounding districts? On the Congo we have attained to a great extent to the ideal of self-support in the sense that some of the work is financially self-sustaining, let us not rest satisfied until our Churches are self-governing and self-propagating.

I am glad to know that the principle of self-support is heartily and enthusiastically adopted by the Home Committee of the B.M.S., who have stated that "chapels and school buildings for the use of Congo Christians should, as far as may be practicable, be provided and paid for by the Christians themselves."

That, "converts should be stimulated to provide their own places of worship, making them of a size and a description such as they will themselves be able to keep in repair, and also support their own pastor, or if unable to do this to make the best arrangements possible for the regular conduct of religious services amongst themselves.

That the missionary should clearly point out and enforce the duty resting on all Christians to sustain and support the institutions of religion; systematic and conscientious giving should also be urged from the very beginning of the Christian life as well as active

aggressive efforts for the evangelisation of the surrounding masses."

That "the Committee are altogether averse to the payment from funds not raised in Congo of native evangelists and teachers. Sympathetic giving by the native Church should be urged and only when funds of the native Church warrant it should an out-station be founded, and as the Church increases its gifts more out-stations should be established."

In this paper I have endeavoured to bring before you, however imperfectly, a few points connected with the two great opposing systems in operation on the Mission Field. If I have emphasized or reiterated particular points it is only because I am anxiously solicitous that here in Congoland we may avoid the evils of a system which experience in many fields has proved to be disastrous.

If in any particular Mission on the Congo, or if at any particular Station in any Mission the subsidy system has been unwittingly adopted or is gradually becoming a part of the Station policy, will it not be well to pause lest the evils which seem inevitably to result from the establishment of the subsidy system are recognized too late? If fortunately our working basis is the great principle of self-support let us keep the ideal well before us and not be content until in all our Missions the native Churches are self-supporting, self-governing, and self-propagating.

In conclusion, let us humbly thank God that notwithstanding manifold instances of weakness and unwisdom, notwithstanding many mistakes, and failures, and shortcomings, our service has been abundantly blessed, and in communion with our Lord let us reconsecrate ourselves to the great work to which we have been called, counting it a glorious privilege to be fellow workers with God.

*"And let the beauty of the Lord our God be upon us:  
And establish Thou the work of our hands upon us;  
Yea, the work of our hands establish Thou it."*

#### Discussion.

REV. ROSS PHILLIPS (B.M.S.) said that he thoroughly appreciated the Paper on this very vital question of self-support of native Churches. We should do away entirely with the subsidy system. The Missionaries who laboured on the East coast of Africa had come to this decision, and believed that the subsidy system utterly failed. He believed this was also the experience of the Swedish Missionary brethren on the West Coast. Brethren on the East Coast have adopted the system of self-support. We are doing the natives a great deal of harm if we introduce the subsidy system. At San Salvador the missionaries started with only four Church members and the first collection ever made there amounted to sixteen shillings, and of that sum the missionaries only contributed ten pence. If the missionaries had put in a large sum the native would have argued that the missionary was rich and that there was no need for him to give much as the missionary could well afford to give. If we fail to inculcate into the native mind the duty of giving we shall fail in our object. Ten francs per annum is the average gift of the San Salvador Church member. The question of self-support was now being considered even by the Roman Catholics who are notoriously lavish in their presents.

REV. W. B. FRAME (B.M.S.) stated that the principle of self-support had not troubled them at Wathen. The Church itself settled the amount to be paid to the native Evangelist. The ordinary native in that district can live on six francs a month and so the Church settled that should be the stipend given to the Evangelists. As a matter of fact, in connection with the Wathen Church there are less supported teachers now than there were four years ago, owing to the fact that then some youths from outlying districts were being trained on the Station. Their training finished, they went back as voluntary agents and released several paid workers. Some towns have wanted to contribute only for their own teacher. We have set our faces steadily against this and have pooled the money of all the districts for the sake of the poorer villages, and for the evangelistic work. If each town supported only its own teacher where would be the fund for itineration work? The smaller outposts are responding well in the matter of giving. He anticipated trouble if the Christians of different districts round Wathen were divided into separate Churches at once, but the United Training School should soon give them efficient Pastors and the solution of the problem of self-government might be found in that Institution. In one of the finest towns the membership of the Church reached about forty. These Christians had votes and in some sense were self-governing.

REV. A. STONELAKE (B.M.S.) stated that their policy at Kinshassa had been on the lines of self-support. They have maintained from the very first that all Christian work must be supported by Christians. They had also come to the conclusion that all out-school work must be maintained on the same basis. The Church members had responded nobly to the demands made upon them. It was customary for every Church member to give at least half a franc per month. Some did much more and gave to the point of sacrifice. There was, however, a serious problem before them. The work in the interior was opening up. Appeals were being made for teachers. Their Church members were a shifting body owing to



the fact that a number of them were steamer workmen whose homes were up river. Were the inland districts to be kept waiting because their Church could not support teachers, or were funds from foreign sources to be employed? It was not that their members did not give. They gave liberally and still the work increased beyond their power to meet the necessary expenses.

REV. J. WHITEHEAD (B.M.S.) spoke against the formation of separate native Churches. Independence, he said, can go mad. God save them from that in Congoland! Let them keep off the decentralization of the Churches in this land as long as they could. Experience had taught some of them the danger of giving the native Church self-government. Let the local communities of Christians be used as much as possible in local work, but keep up the central Church. Thus they would be better able to build up the native Congo Christian Church. As to self-support they had kept the ideal well before them at Lokolela and at the outposts the natives were urged to put up suitable buildings. On the Station they had erected such buildings for Church and School work as the native could copy in his own town, and had not put before them an impossible ideal.

REV. A. BILLINGTON (A.B.M.U.) said that at Tshumbiri they tried to work on the lines of self-support and that he should go from the Conference determined to push the matter further. The average contribution of their Church members was four shillings and sixpence.

REV. C. H. HARVEY (A.B.M.U.) while in favour of self-support, negated the idea of self-government for the Congo Churches at the present time. In their district the Church supported two itinerant native pastors and the scheme works well, and the Churches flourish. He urged, however, the necessity that we should be careful about granting self-government to the native Churches. In a family, infants wanted care and attention, youths wanted advice and counsel, but full grown men managed their own affairs. Our native Christians might be compared to the family. Let us beware of giving them liberty and self-government, if they have only reached the stage where they needed advice and counsel. If Churches are to be self-supporting members must be taught to subscribe at the very beginning of the work, and the necessity of subscribing for the outlying work must be impressed upon them.

REV. G. THOMAS (B.M.S.) said that after fifteen years trial in South Africa self-government of native Churches had proved a costly failure. The Ethiopian Church had been established and its members have refused to work alongside with white people. They refused to exercise proper discipline amongst their Church members. Members suspended from other Christian sects find a welcome in the Ethiopian Church. The Church raises its money from outside sources and by charges for baptism and the privilege of attending the Communion Service. At a large Protestant Missionary Conference held at Johannesburg, in 1904, it was recognised that the native has a right to manage his own affairs, and the ideal of self-support was well to the front.

REV. M. MARTEN (A.P.C.M.) said that they recognized that the principle of subsidizing the native Church is wrong. Nevertheless it has been found necessary in the beginning of the work to pay from funds

raised in other countries. We can hardly expect that a Church will be self-supporting at once. As numbers increase one may look for and expect self-support. If we asked for donations at first our motive might be misunderstood and our request misinterpreted. If Christians were asked to give according as they have received a blessing our motives would not be misinterpreted and we might expect a willing response to the appeal.

### The Independence of the Native Church.

REV. HENRY N. COBB, D.D., *Secretary Reformed Church in America (Taken from Conference Report of Foreign Missions Boards, United States and Canada).*

It may seem to be stating a truism to say that the establishment in every mission field of a native church, possessing full powers of self-government, maintenance and extension is the ultimate aim of foreign mission effort. This is not to ignore the high aim of the salvation of individual souls through the knowledge of Christ and by the power of His Spirit. It is, rather, to seek provision for their salvation in numbers and by influences not possible to efforts or agencies supplied by other and foreign Churches and directed from abroad.

Thus Dr. Rufus Anderson, so long Secretary of the American Board, and for his command of missionary principles and policy as well as his masterful administration, styled a "sanctified Napoleon," wrote in 1870, in his history of the Evangelization of the Sandwich (or Hawaiian) Islands:

"A foreign missionary society may be said to have completed its appropriate work among a (non-Christian) people, when a Christian community has resulted from its labours, that is self-governing, self-sustaining and imbued so with spiritual life as to give promise, not only of living after the society has withdrawn from the field, but of being a leaven that may be expected ultimately to leaven the whole lump. In this view it



will not always be needful that the people of the entire national territory shall have been first Christianized. Indeed experience has shown that native churches must be aggressive as well as self-sustaining, in order to their full development. They must have the benefit of what will be to them a foreign mission . . . If there be no accessible (field) outside the national territory, then the mission should be withdrawn, if that be practicable, before that territory has all come under the power of the Gospel; while there is yet much land to be possessed; while something like a stern necessity exists for acting on the defensive and pressing the war of conquest."

That such a native Church, once established, should be independent of foreign direction and control, seems to follow of necessity. Its claim and right to such independence—to complete autonomy—within its own sphere, cannot be successfully disputed or denied. Probably there is no one conversant with the facts and principles involved, and interested in the life and growth of the Church, who would care to dispute the claim. It should be free, under the guidance of the Holy Spirit, to frame its own statements of Christian faith and doctrine, its own principles and rules of Church order and government, its own methods and agencies for Church extension and gospel propaganda.

Only an independent Church, controlled and directed from within and not from without, can properly perform its functions and discharge its obligations to the as yet unevangelized people in the midst of which it lives and grows. Only such a Church can fully enlist the zeal and devotion and fire the holy ambition of its ministers and members. Only such a Church can find its true and normal development along the lines of national and racial character and circumstance. Interference from without, if that were possible, even to save it from errors and mistakes, would tend not only to retard its growth but also to warp and mar its natural develop-

ment and to prevent it from making, according to the national or racial spirit and genius, its own peculiar and characteristic contribution to the sum total of the Christian doctrine and life of the whole Church of Christ throughout the world. History would rebuke us if we did not recognize the value of such contributions already made by all the churches, true members of the one body of Christ, long existing and flourishing in so-called Christian lands, and faith may well anticipate that similar, perhaps even greater, will be made by those recently established or yet to be planted in lands and among peoples as yet only partially evangelized or not evangelized at all.

In the establishment and independence of every such Church we should rejoice that a new vine has been planted in the Lord's world-vineyard, that shall "grow from its own root," stretch forth its branches and bear fruit "after its kind," to the glory of Christ and the salvation of men. We should respect inviolably its autonomy, and so adjust our methods of operation, if we still continue to work within its bounds and in connection with it, as to show that we respect it as completely and heartily as we desire our own to be respected.

If this were all that is involved in the subject assigned me, I might here conclude, and perhaps ought to apologize for presenting it to you at all.

But there is another view of independence—another definition, if you please—entirely apart from autonomy, complete as that may be. A really independent Church, so far as government is concerned, may yet, through weakness, lack of means or forces, or by reason of peculiar historic conditions and environment, be still dependent on the help of others, even foreign churches and workers, and on the means they are better able to supply, for the ability to carry on its proper and necessary work.

Instances of such Churches abound. It has doubtless been the pleasant experience of most, if not all of us, to come in contact with the able, devoted, eloquent men, who have brought to the prosperous Churches of this country the appeals of their less fortunate Churches and Christian brethren in France, and Italy, and elsewhere. They have been cordially welcomed to our ecclesiastical bodies. Their cause has been commended to the sympathy and benevolence of the Churches and of individuals. Funds have flowed with greater or less freedom, and are still flowing to the aid of the Churches whose needs and struggles have been thus presented. In all this there has been no thought on either side of trespass on the independence of the Church so aided. None of them probably has felt, or has had reason to feel that its autonomy was invaded, or that it was subsidized in any way or for any purpose inconsistent therewith. None of the givers, probably, has felt that his gift entitled him to dictate to the Church or Churches to which his aid was given.

The case is somewhat different, however, and perhaps more complicated as regards Churches established on Mission ground. The work these Churches are now doing, or undertaking to do, in fact the very Churches themselves owe their existence, under God, to the faith, prayers, and means of churches in other lands, and to the labours and sacrifices of men and women sent out by them to preach Christ where He was not known, to bring men to the knowledge of His saving truth and grace, and plant in at first unfriendly soil the seed of His Church with all its enlightening and enlivening institutions.

Slowly the Church takes root. It grows strong and flourishes, becomes vigorous, self-conscious, independent, rightly self-assertive. In other words, it "finds itself." What now is the relation of missions and missionaries still present, to this Church which is the goal of their endeavour as its establishment has been the

object of their prayers and labours, the purpose of their lives? This is the crux of the situation and, if I am not mistaken, the reason why this subject has been presented for consideration.

If such a church is able, financially and otherwise, to bear its own burdens and discharge its own responsibility for further evangelization, there would seem to be little or no room for question, reluctant as we may be to admit it, that the time has come for the Churches abroad to withdraw their missions and missionaries, or transfer them to other fields where their presence is still needed. It has been truly said that it is the peculiar characteristic of the foreign missionary enterprise that it looks to and works for its own effacement.

Where this is not the case, and the time has not come, apparently, for the missions to withdraw, certain practical questions will necessarily arise. Many of these can only be intelligently adjusted by those on the field, with such wisdom, insight, patience, and brotherly love as may be given them of God. But there are certain principles, as to which I hope we may be most of us, if not all, agreed, that should govern such adjustment.

1. In the process of evolution of such a Church as we are considering, the relation of the Missions and missionaries to it and to the whole work of evangelization, undergoes a gradual and at length a complete change. In the beginning they were *principals*, necessarily so. There was no one to do anything in the line of gospel teaching and effort, if they did not do it. In process of time, and by the blessing of God, men raised up from among the people are brought into their service or associated with them—"helpers"—so styled and such in fact. The direction is with the missions and missionaries. As time passes on, such men may arise in sufficient numbers, with sufficient

qualifications of character, ability, training, and spiritual life and power, to associate on equal terms with the members of the missions to which they have been drawn; to become the nucleus, and in time the leaders of the Church in process of establishment. But when such a stage is reached as the erection of a Church, duly organized, with all the attributes of independence, the original relation is precisely reversed. The Church becomes the principal and the missions are the helpers. It may not be easy for human nature to accept the situation and take second place. But such is the fact, and we cannot ignore it without harm and loss to the cause we most desire to advance.

2. The relation of the missions, and the methods they employ, should be distinctly such as shall minister to the further growth of the Church in strength, to the full measure of a real independence of all foreign aid, and so to advance through it the Kingdom of Christ in the land where it is planted and throughout the world.

3. So far as the general direction of work intended for such advancement of the Church is concerned, affecting its own highest interests and within its own domain or sphere of operation, the right of the Church would seem to be incontestable. Its ministers and members are native to the soil, as we are not. They comprehend the national thought and are imbued with the national spirit. They are likely to have a better apprehension of the work and more intimate knowledge of the conditions under which it is to be done, the relative needs of different portions of the field, the character, motives, and qualifications of the agents employed.

This right may be freely yielded by the missions, so far as such yielding is not repugnant to, or subversive of their obligations and responsibilities to the Churches they represent. Yielding often gains more than an

insistence on supposed rights and privileges. The privilege of assisting such a Church to do its full and proper work and of contributing our utmost to its complete equipment and triumphant activity, should be enough to satisfy our desire. Even "the Son of man came not to be ministered unto, but to minister."

4. Above all other things, our relation to such a Church and the *method* of our service should be such as shall not even seem to substitute a mere money power—a financial control—for the ecclesiastical power which it is impossible for us to exercise, and which would be every way undesirable if it were possible. Of all powers in the Church of Christ, the money power is the most offensive and destructive of all that is best and most desirable. Such a church might well say to us, should we attempt to exercise it, as God forbid we should—"Thy money perish with thee."

THURSDAY AFTERNOON, SEPTEMBER 19TH.

Under what circumstances are we justified in making public the accounts of Atrocities and other forms of Injustice done to the Natives?

REV. W. M. MORRISON, *American Presbyterian Congo Mission.*

The unfortunate political situation which has grown up here in the Congo State as a result of the doctrine of absolutism which the Sovereign has arrogated to himself, and which has brought about one of the most iniquitous anomalies in the shape of government which modern times have witnessed, has placed us Protestant

Missionaries in an embarrassing position. All of us—and none more strenuously than the writer of this paper—hold to the general principle of non-interference with political affairs in the carrying on of mission work. This principle can be observed to the letter in most countries to which we, as foreigners, go to do mission work, whether the people be ruled by a native or a foreign government, but here in the Congo State the situation is unique. The Government itself is a curious anomaly, and there is difference of opinion even as to its international status.

We readily admit that no human government is perfect, and even with the best intentions injustice will sometimes be done, particularly so when a superior race undertakes the control of an inferior race; but we think it must also be admitted that the principle of absolutism which has grown up in the Congo State—and it has been a growth—combined with the system of forced labour and military service, must of necessity spell injustice, especially so when the well-known personal character of the Sovereign is taken into consideration. Many of us have been brought face to face with some of these forms of gross wrong done to the native people, either directly or indirectly, with the Government's approval. Sometimes the injustice is done directly by the officials, but most often it is done indirectly as result of the unique system of forced labour, taxation, and military service. In many districts the situation is complicated by the presence of the Concessionaire Companies, which, working in harmony with the State, use various degrees of force in extracting as much as possible from the people and the country.

In view of the fact that the Government is absolute, with the natives having no voice in its affairs; in view of the fact that the Treaties made at the founding of the State guarantee to them certain rights; in view of

the fact there is no one to whom they can successfully appeal for the redress of their wrongs; and in view of the fact that the Government and the Concessionaire Companies are here for purely selfish purposes—in view of all these facts, the Protestant Missionary is left the sole sympathiser of the people, the only one who from a sense of love and interest can be expected to speak and act in their behalf. I purposely say Protestant Missionary, for certainly the well-known sympathy of the Romanists with the Government and in some sections with the Concessionaire Companies renders them unfit, except in sporadic cases, either to sympathize with the native or to protest against his wrongs.

This being the case, what are we to do about it? Under what circumstances and in what way are we to make our appeal and show our protest against the unjust governmental system which we see throttling the millions of natives in the Congo State, stripping their country of its natural products, and making the people practically slaves in their own country.

We shall speak first of the circumstances justifying a public appeal and protest. This is, of course, a very wide question, and one about which there is room for difference of opinion in some cases, but it seems that here, as in most other questions, a conservative middle course is the one to follow. On the one hand we need not be constantly reporting minor offences against justice, nor, on the other hand, are we, in view of our position as sole sympathisers of the people, to let grave and systematic injustices against the inalienable right of the natives to life, liberty, and property go unnoticed. While on the one hand we may admit the abstract right of the Government to tax the native, even without giving them anything in the way of schools or other utilities in return for the taxes, yet, as opportunity presents itself, we must not pass by

unnoticed cases of exorbitant taxation and of unjust methods in collecting the tax. And here I am using the word tax in a general sense to describe the whole system of labour, forced military service, forced making of rubber and other products, together with the regular payment of food supplies, ect. Some of the greatest legal minds affirm that every man has an inalienable right to his life, his liberty, and his property. This is a right which is above all government and all man-made decrees, and it is in defence of these primary rights of natives that we must raise our voice.

I am convinced that owing to the futility of resistance and the dread which the very name *Bula Matadi* inspires, the natives, even under our own eyes, suffer wrongs stoically which we know nothing of. They have come to see that we can only appeal in their behalf—we can exercise no force. And this leads me to say that as a rule we are more liable to err in keeping silent than in protesting, for we may be sure that for every case which comes to our attention there are thousands which we know nothing of. This being the case I believe we should not wait for the occurrence of the grosser and more shocking forms of outrage, such as murder, imprisonment with all its attendant horrors, mutilations, ect., but we should follow up relentlessly the slower and more refined forms of injustice by which the life and spirit are crushed out inch by inch. I believe that as the native becomes more and more convinced of the futility of resistance, the grosser forms of outrage will perhaps become less frequent, but the magnitude of suffering and wrong borne in silence will greatly increase.

Having decided that a certain case or a certain situation demands the righteous interference of the Missionary, since the native appeal for justice goes unheeded, the question arises as to how we are to proceed in making our protest. Here also there may

be divergencies of opinion, but, I believe, as a principle, we should take the following course:

(1). Give the natives wronged a letter to the nearest State official, politely but firmly requesting that justice be done, and the wrong be righted.

(2). Failing in this, a personal visit may be made or a personal letter may be addressed to the official.

(3). If this official has himself done the wrong or permits it to be done by soldiers or others under him, then let formal complaint be made to the superior officer of the district.

(4). Failing here of justice, appeal to Boma, and then to the Sovereign himself.

Now suppose all these protests and appeals to the Government have failed, or have become hopelessly delayed and entangled in the usual mass of official red tape, then what? There remains only one other thing to do, we are shut up to it from necessity, and that is to make as public as possible, and in every way possible, in Europe and America the facts of the case and the real cause of the situation, appealing to the civilized Christian sentiment of the world for relief. And here it must be borne in mind that we cannot expect our Governments to act unless they know the facts and are backed up by public opinion.

This public protest and appeal to the world must be made only upon certain condition.

First, I would note that it must be made after every legitimate effort has been used with the Government itself, only resulting in the particular situation not being remedied and in no one being adequately punished for the wrong done, thus evincing on the part of the Government a criminal complicity in the injustice. This position on our part is right and reasonable. The charge cannot then be made against us that we have made public the account of wrongs which would quickly



have been righted if the Government had only known. We are all fully aware of the hypocritical professions of wanting to right injustices, but let the hypocrisy be fully established and our case becomes all the stronger.

In the second place, I notice that this public protest and appeal should be made when it has become clear that the settled policy of the Government is such that similar wrongs are liable to recur at any time. It not unfrequently happens that some temporary relief may be given, especially along the highways of travel and about Mission stations, and some punishment may be meted out to offenders in sporadic cases, but this may be intended only to ease the mind of the accuser, to nullify the charges he has made, and to make a display of justice where the traveller is likely to pass.

I note in the third place that we are justified in making public at once the facts when we have become convinced that the settled policy and system of government as set into operation are such as to necessitate injustice from the very nature of the case. And just here lies the root of the whole matter. There were many men in Europe and America, who, long before the accounts of actual atrocities began to come in, knew that injustice must be going on. They knew that absolutism in the hands of an avaricious ruler always meant tyranny and injustice. This also plainly suggests to us that there is no use in stopping our campaign, even though a local condition may have been temporarily remedied and a few sporadic cases of offenders inadequately punished. In fact the subordinate officials of the State and the Concessionaire Companies are not primarily to blame. The real cause is higher up. To punish these officials alone, which of course is very rarely adequately done, and then let Leopold, the primal cause of the whole trouble, go untouched, is like cutting off a twig, expecting thereby to kill the poisonous tree.

All of the much-published Commissions, investigations, Special Commissioners, and Reform Decrees must, of necessity, amount to practically nothing so long as the Sovereign arrogates to himself absolute power and is unjust enough to use this power in oppressing his unfortunate subjects and in depriving us foreigners of the rights granted to us under the Treaties. This whole system has been a growth, and unfortunately it has become thoroughly entrenched, and is now boldly defiant. We are perhaps now all agreed that a mistake was made by us when we did not utter a united and vigorous protest against the system in the early 90's when we saw it only beginning to take shape. But in recent years much progress has been made by the forces labouring for reform. Upon us devolves the responsibility of giving publicity to the facts. May we do this our part faithfully and fearlessly!

Having given the above statements as to when and how we are to make public our protest and appeal, I shall close this paper by venturing to offer a few suggestions which may be worthy of consideration.

First of all let us all be more deeply impressed with the fact that upon us alone rests the responsibility of righting this awful wrong. For years we have appealed as individuals and as Societies to the Government of the Congo State, only to be thrust aside and maligned for our trouble. The campaign of lies, cheap insults, and bluffing arrogance displayed toward us in this fight for justice has been a new revelation of the depravity of human nature. But we must face these arrayed and entrenched forms of injustice at whatever cost to us personally. It is not the first time that the defenders of truth and justice have had to suffer.

I also note that the world is again expecting some positive statement from this Conference as to present conditions and as to the outlook. When the last

Conference met I was in America, and I well remember what a splendid effect the fine paper adopted at that Conference had on public opinion. It gave forth no uncertain sound, and the world knew just what it meant. Leopold and his minions had been attempting to create the impression that the agitation against the State was only the distorted and exaggerated statements of a few disgruntled missionaries who had some scores to pay off. But that splendid paper of the Conference came just at the psychological moment, revealing the fact that it was not a few supposedly disgruntled missionaries, who were making the charges, not the English missionaries alone, but the united Protestant forces in the Congo, representing several nationalities.

I note again that we must not grow discouraged. The evil has become entrenched. Leopold is backed by his royal position, by his shrewd and disreputable diplomatic methods, by his great personal wealth and by an indomitable will. He has shrewdly brought to his aid the Vatican and the Belgian Parliament. He has called into his employ unscrupulous men and even women as so-called African travellers and investigators on the spot, he has laid his hands on the press in many places, he has his paid representatives at work trying to influence public opinion and legislation at the Capitals in Europe and America, he has instituted bogus reforms mostly on paper and intended for European consumption. These are some of the forces which we must now contend with, so we must not expect victory in a day. The old over-sea slave trade was fought by Wilberforce and his associates for years, but at last they succeeded. Shall we permit their splendid work to come to nought by allowing a more degrading and hopeless form of slavery to take its place? Our agitation has already done incalculable good. The Governments in Europe and America are watching, the Christian public sentiment of the world is aroused. Leopold is being restrained in his mad

career of crime. No one knows what would have been the result here had the agitation not been made, we only know that it would have been infinitely worse than it is to-day. Any relaxing of our efforts will only mean an outbreak of official crime such as we have never yet witnessed.

There is another point worthy of noting. In view of the bluffing and arrogant spirit assumed by Government officials toward those who dare to make disclosures of wrongs, we must assume toward these officials not only a respectful but also a firm and unyielding attitude—the attitude of a man who knows he is contending for the right and has no apologies to make for it.

I note also that we have this right of public protest and appeal both to the public and to our Governments at home, because the international status of the Congo State is still an unsettled question, the blatant assumption of Leopold to the contrary notwithstanding. If it be true that the Powers may even yet take Congo matters in hand, the right of appeal to them is clearly ours, and moreover is it not our duty to inform them of the real situation here? We can look with some degree of complacency upon the Armenian atrocities and the Boxer outrages in China, because the government of Turkey and China come into existence without the consent of the modern Powers and because they have made no public and official protestations in treaties or otherwise of justice and humanity toward their subjects; but the position in the Congo State is entirely different. Here the most sacred and formal Treaties were made, the Powers with the millions of people whom they represent have been openly and defiantly deceived. Will we not be responsible and considered as *particeps criminis* if we fail in every way we can to let the Powers know of the real situation here? Are we not under the same obligation to bring these facts to the knowledge of the world as we would

be to disclose the doings of a common thug or thief? The Lord helps those who are willing to help themselves. All the light, and liberty, and civilization which we enjoy to-day have been won at the expense of agitation, battling against sin, and wrong, and tyranny. If a brighter day ever comes to our beloved Congo it must come through God blessing *our efforts*. Therefore, let us one and all, backed by our Boards and the Christian sentiment at home, unite our hands, and our pens, and our voices in a unanimous appeal to the world. Then with God and right on our side, and with ceaseless prayer for His blessing on our efforts, we shall succeed, and the brighter day will dawn in Darkest Africa.

#### Discussion.

REV. C. H. HARVEY (A.B.M.U.) expressed his pleasure at the excellent Paper of the Rev. W.M. Morrison, and dwelt upon the importance of the subject under consideration. It was necessary to make a distinction between the Congo Officials and the system of government. Personally, he had found Officials willing to redress grievances when he had appealed to them. If it was only his own personal experience on the Lower Congo he would see little necessity for an appeal to the public. However, other brethren had seen the iniquitous Congo system at work on the Upper river, and he believed these brethren. We knew that the system was wrong, and it was the system we were fighting. It was the system, with all that followed from it, that the Congo Reform Association was fighting. As regards the Commission of Enquiry, it was expected that they would give as good a report as they could to their masters in Belgium, but the members of the Commission could hardly contain themselves with indignation at the system. He believed that the members of the Commission determined to report the situation exactly as they found it, but he thought others had rendered that impossible. Whenever we spoke of the Commission he believed we all felt that we were speaking of honourable men, and he thought it was not their fault that their report was published to the world in the form it was given. Missionaries gave the Commission a good name. Mr. Morrison had exhorted us to take action; he urged us dare to speak out and not be afraid. Were missionaries then afraid to speak the truth? It is not the first time we have heard such things with regard to missionaries. A very prominent Baptist minister in England spoke of the cowardice of missionaries in keeping silent while these abominable atrocities and this cruel oppression took place before their eyes. He thought that there was not one present who would hesitate to dare anything for the benefit of the Congo natives. The question was, who is going to suffer? Alas, if the missionary took action it was the wretched native who often in the ultimate

result suffered. The Authorities apparently made it very difficult for the natives to tell what they knew. He was sanguine once that he would hear something which would clear away this difficulty. We must consider the natives. They appealed to missionaries for help, and looked for beneficent results to follow the action of the missionaries. Did the results of any action agree with the expectation of the natives? He heartily agreed with Mr. Morrison that missionaries should abstain from politics, but could this question of Congo Reform be considered a political question? It was not merely a political question, it was also a moral question, and as a question of morality missionaries had a right to deal with it. He thought a note of thanksgiving should be offered up when we considered the apathy and indifference of people in England and America some time back, and considered now how many friends and influential people had been raised up on the side of Congo Reform, and how many prominent men in Europe were considering the cause of the Congo native. Surely the Missionary Prayer Union, formed at the last Conference, was largely instrumental in bringing about this changed condition of affairs. He believed the natives were on the verge of a great deliverance. We could all help by prayer, and he would like to see a Prayer Union formed for one object; the deliverance of the Congo natives from their present oppression.

REV. ROSS PHILLIPS (B.M.S.) said that it was not only the truth of certain acts of oppression, or tyranny, or worse, we had to protest against, but the whole iniquitous system which now prevails. Every adult native must pay a labour tax or its equivalent. In his district every adult had to pay a tax of one franc per month or failing that he was liable to imprisonment.

REV. T-HOPE MORGAN (C.B.M.) remarked that at Leopoldville women were taxed and the men held for military and other service. The State made no provision for sickness, with the result that the friends of the sick had often to pay a double tax. He had interceded on behalf of a number of sick folks.

REV. H. S. GAMMAN (C.B.M.) stated that although the state of things in the immediate district round Bongandanga was better now than formerly, no adequate measures of reform had been put into operation.

REV. A. L. BAIN (A.B.M.U.) stated that several of their native Evangelists had to pay a tax of nine francs, and their wives six. Some of the natives had been tied up because their friends were unable to pay the imposition.

REVS. J. WHITEHEAD, W. B. FRAME, AND KENRED SMITH, (B.M.S.), also spoke with considerable warmth and feeling.

A RESOLUTION RE CONGO AFFAIRS was proposed by Rev. R. Ray Eldred (F.C.M.S.), seconded by Rev. J. Whitehead (B.M.S), and after considerable discussion carried unanimously.

The suggestion of Rev. E. Cederblom (S.M.S.) that a copy of the Resolution be sent direct to the Sovereign of the Congo Free State was abandoned. For the full text of the Resolution see Appendix.



THURSDAY EVENING, SEPTEMBER 19TH.

### Native Dress.

MRS. JENNINGS, *Baptist Missionary Society.*

When reading "Pioneer Life and Work" among the once uncivilized people in New Guinea I was struck by expressions such as these "Now he was dressed and his appearance much altered" or "We found several of them neatly dressed."

It seems to cause no little joy and encouragement to the worker on the Mission Field if the inward changes of the heart of the people among whom he is working are shown in their outward appearance in cleanliness and modest apparel.

I think all Congo missionaries agree in this, because the dress of the Congo native taken in general, and especially when they are still untouched by European influences, is quite inadequate.

First, from the physical standpoint it is insufficient. In the hot season it may be all right, but when the cold season arrives many diseases could be avoided if the people had sufficient clothing and knew how to use it.

Take for instance, the mortality among infants. A Congo child is taken outside in the damp chilly morning air, or in the cold evening, quite naked, although their little body may be hot with fever. Thus it is death takes away so many.

The same applies to adults. Many diseases prove fatal among them, because they lack clothing or are too ignorant to know how to use what they possess.

Secondly, from the social point of view it is insufficient. It may be true as a certain author wrote "that the first purpose of clothes was not warmth or decency but ornament, for among the uncivilized we

and tattooing and painting prior to clothes," but says the same writer "clothes give us individuality, distinction, social polity; clothes have made men of us." This is true even among our Congo natives. How we appreciate a teacher, or any man or woman in our service who is cleanly and respectably dressed. What a difference it must make to our Mission boys when they go to seek situations at the Company or elsewhere if they are properly dressed. We can scarcely imagine a station master or a shop assistant being half-clad. "Truly clothes make the man."

Thirdly, dress among the Congo natives is insufficient from the moral point of view. True their dark skin seems to constitute to some extent a natural covering, nevertheless, there is no doubt that their scanty clothing has a morally bad influence both among children and adults. They are conscious of this themselves.

At a certain Mission station a deputation of men came to the Missionary with a petition that their women might be taught to dress more becomingly as their inadequacy of clothing had a degenerating influence among the people.

What is to be done, and how are we to do it? Surely in this as in many other things we cannot revolutionize the customs of the people in a day, all must come gradually as their minds open up, and they get the means to supply themselves with the wherewithal.

The practice which has already been followed by many, seems to me the best, namely to train our boys and girls at our mission stations to dress decently and use suitable clothing according as time and occasion require. Not as the man I saw some time ago, who had a heavy top coat, which would have been very good in the cold season, but being the hot season and having two or three days journey to the station, he had engaged another man to carry it for him, till he approached our place, when he put it on and arrived

hot and perspiring, but still according to his ideas in great state; or the girl for whom I made a dress which her brother presented to her. She wore it properly for three or four days, and then folded it up four double and tied it on according to native fashion.

They need to be taught in time of illness, and especially fever, to cover themselves, and not throw off their clothing as so many of them do.

We want to make them understand how much greater influence they can wield among their own people as Christians if they dress neatly and cleanly. And yet when one sees how easily, especially the young men, will grow up to be "Dandies," whose soul, spirit, purse, and person is consecrated to this one object, the wearing of clothes, who seem to live to dress, while others dress to live, they need to be taught continually that the body is more than raiment and that "God's laws, mighty as they may be in operation, are simple in their principle and simplicity, whether in demeanour or in dress, is a mark of high refinement."

We need specially as much as is in our power to teach our girls modesty in dress. We know that in many heathen districts, both on the Upper and Lower River, the common dress for a woman is a narrow belt of fibre, or a mere fragment of cloth.

With joy we recognise the difference for the better in the evangelized districts, but more can be done. There is great difficulty for the women, and particularly the girls in the towns to supply themselves with cloth, and their fathers and guardians think they will grow lazy if they give them a decent dress to wear. How often we see the men wearing nice cloths and blankets, while their wives and daughters are very scantily dressed, besides the men are fond of keeping their cloths until their burial so as to have a glorious funeral rather than sacrifice a yard or two for the poor women. Still there is no doubt the women can be roused and

made to see that it is possible for them to buy their own garments in case they have no one who will do it for them.

Finally, what plan should be adopted in regard to native dress? Should we introduce European fashions among them?

Whether we like it or not there seems to be a great tendency to use the fashions of the European tailors, and much can be said in its favour. For my part I would rather see the men in their big native garments, or a loin cloth and coat than in European clothes. It is both picturesque and seems to suit the climate. A native, who has had some training in England, and both knows how to dress and can afford to do it, said he preferred the native cloth in the hot season because it was cooler.

I have also heard that an English Commission in South Africa has after careful investigation, come to the conclusion that the natives there ought to be encouraged to continue their custom of wearing blankets, and loin cloths, because when working they throw off the blanket, and so have something to put on when work is over while those who dress in European fashion, though often getting very heated have nothing extra to put on, and so catch bad chills and many die of pneumonia, etc. As far as the women are concerned, I, for many reasons, prefer a simply made European dress.

#### The Native Christian and Dress.

MRS. W. D. ARMSTRONG, *Congo Balolo Missionary Society.*

Dress was originally a symbol of rank, strictly prescribed for the various classes of society. But now-a-days the custom only survives in the uniforms of the

Army and Navy, of policemen, and postmen, of the lawyers wig, and judge's robe, and the university student's cap and gown. The faculty of recognition of those callings has been sufficient reason for the continuance of the dress, and all will, I think, admit that the uniforms adopted add dignity to the professions.

Religion too has its uniform, clergymen and ministers all by one unwritten law agreeing to use the sombre broadcloth as a badge of their holy calling. Why black has been adopted by the leaders of a religion which acknowledge Jesus Christ as its Head is difficult to say. The gloomy and funereal are far removed from religion as we know it, but it may be a survival of the middle ages, when all the cruelties of semi-barbarism seemed to concentrate themselves beneath the garb of the high officials of the Church of God. Certainly the black mantle of the Dominicans was an appropriate dress for their devilish work in the dungeons of the inquisition. But why black still obtains as the proper dress for a servant of God, in whom is no darkness at all, is an enigma, unless it be on the score of economy. Black is the most serviceable cloth that can be used on all occasions, including funerals, and shews less dirt than almost any other kind of material.

As a nation we are very sober in our dress. The greys and blacks are in much favour among us. Unconsciously we have conformed ourselves to our environment and made ourselves least conspicuous in all the too prevailing November fog. We have not snow enough in our benighted isle to persuade us to adopt white as a costume, and not sun enough to stimulate our taste for the brighter hues of the rainbow. So grey it has become, and grey it will probably remain, enlivened only by the ribbons and fancies of the women folk, who alone are responsible for the touch of colour in the average audience at home.

It has not been so from time immemorial however, for we learn that in the eighteenth century the men used to wear the same material as the women, and Pepys records in his diary how he had his wife's gowns cut up into waistcoats for himself!

"The brighter the weather the brighter the clothing" is a rule which applies in most cases. Comparing the sunlessness of the English year with the brightness of France or America, we see a correspondence in colour in the dress of the people. The further you go south, other things being equal, the brighter the colours become.

We must therefore not be surprised to find the inhabitants of the central zone of the world with a strong love of colour. Nothing looks worse on a black man than a black coat. We had a good looking coloured man in our mission at one time, and nobody looked better than he when dressed in white drill. Red would have suited him, but unfortunately he had a black suit, and the effect of this and a black hat against the chocolate of his skin was enough to give anyone the doleful dumps on the sunniest day.

Bright colours become the black man. His skin is of such a hue that the lighter shades shew to better advantage. A gold ring on the hand of a European is an unobtrusive object, but placed on the finger of a coloured man it finds its natural artistic sitting, brown and gold harmonising perfectly. This may be the reason why the orientals are so fond of jewels.

There is no virtue in drab and no sin in scarlet. Our apparel does not make us one whit better or worse. The great thing is to wear something appropriate to the place and season.

In Europe clothing has a double function, the equalising of temperature and decoration. In Africa, however, the heat is so constant that there is comparatively little need of a covering for the former

purpose.

Let us acknowledge it frankly then that clothing is to be used chiefly in Africa to enhance man's beauty. Nature colours us Europeans white. We call it ugly and put on a black coat. Nature colours the African brown to enable him to follow the chase in the forest unseen among the carpet of dead leaves. His colour is a natural advantage in many ways, but as soon as he sees Manchester products, his heart goes out in desire after brighter colours. This is a perfectly natural craving, and we should not discourage it. It is perhaps almost the only inducement which will stimulate him legitimately to do some honest work.

Trade gin is degrading to his body and soul; the slave whip destroys the freedom of the individual, but once clothe the man and you create a new and not injurious taste, which will bring the savage into the salutary and profitable habit of work. Experience proves that once a native has accustomed himself to being clothed he very much dislikes to return once more to his primitive nakedness, and will prefer to work rather than lose the self respect which the wearing of clothes has brought into being.

Once get the native dressed, and you possess a lever which can be used to his and your own advantage.

While Africa is the home of bright colours we cannot expect the native choice, at any rate at first, to be very refined. I have, however, been often surprised at the good taste displayed by men in the selection of cloth. Those who have been longest with us usually shew the best choice, and the gaudy and highly coloured fabrics are passed over in favour of those which are neat and inconspicuous.

I have no fault to find with the way our Christians dress. They exhibit, I consider, a good deal of sense in the way they clothe themselves. I do not know that it is the same elsewhere. I think if anything the nearer

one gets to the coast the greater the exhibition of conspicuous clothing. This may be on account of the greater wages they get, and perhaps a desire to emulate one another in appearance.

Clothing undoubtedly makes a great impression on others. It is so at home. If you go out in a decent suit with clean collar, a silk hat, and shiny boots, everybody is courteous, the reason being of course that they do not know whether you are a Lord or a Duke instead of being only Mister so and so!

And the same applies to some extent in Africa. If we see a well clothed native we naturally expect to find more in him than if he had nothing on. If we take up a tin in our store without a label we are not much disappointed if its contents are valueless, but if we see a well labelled can, we naturally expect to find something worth having inside, and our disappointment is the greater if it is empty.

The same applies to a dressed and undressed man. We do not expect much of the latter as he has no label, but of the former, with his outside display of civilization, we naturally look for something superior in his ability and character.

A fop is a labelled but empty tin, only a mannikin, and in a sense is a hypocrite. Natives should therefore take care that their clothing is not the only thing they possess. They should themselves be equal to their appearance.

I shall never forget my surprise when, some years ago, a black decorated gentleman came up to me, and presented, not only his marriage certificate, but another document, duly signed and dated, to certify that he was "*civilized*"!

I had to have a second look at that man, and speedily introduced him to my colleagues, as we do not get men of such parts up our way. Sometimes one wishes one

could get a certificate like that one's self. Then the trouble would be all over, the degree would be attained, and thence forward there would be nothing to do but enjoy life; appear as you like, collar or no collar tie or no tie, socks or no socks, and if challenged by uncharitable persons, fall back comfortably on the irrefutable written warranty of being a civilized man!

Clothing is the first thing that attracts the savage's attention when he comes in contact with civilized beings, and the desire to wear some covering is the first step in the ladder of change which ultimately leads to civilization and Christianity.

As Christian Missionaries, therefore, it ill befits us to despise a habit which certainly in itself has little value, but which may bring in its train both the temporal and eternal well being of the heathen man.

Clothing may of course become a snare to any man if he thinks too much about it. Even at home the all important question of "wherewithal shall we be clothed" demands more time and thought of many people than it should. Thousands are more willing to bow down before the goddess of fashion than before the God of the Universe. And the same seduction of appearances may appeal to the African. He is but a child, and is as yet hardly able to discern between what glitters and the true gold.

He will learn in time, but meanwhile he has many fancies which some are tempted to look upon with a disdainful smile. But with patience and teaching this infant will one day attain the full stature of a man, and will learn to appreciate the fact that the mind is the true standard, without which mere outward decoration is a sham.

Dress involves no principle, and though in certain people it seems to engender pride, it would be absurd for us, as their teachers, to try and induce the native

Christians to wear any particular kind of habit. In so doing we should come under the stigma of binding upon others a burden which we would not touch with one of our fingers. Their own experience will teach them and we must leave it to time to evolve out of their present crude and somewhat grotesque ideas, a style of dress that will be both suitable to the climate and becoming to themselves.

There is a physical danger in wearing clothes which the native should, I think, be carefully warned against. We from our infancy have had the danger of taking cold instilled into our minds, until it has become second nature to us to change damp clothes as soon as we get an opportunity. Not so the African. He has been accustomed to perspire freely and let the perspiration dry by the heat of his body. A wetting in the river, or by rain, is similarly disregarded, and he has hitherto in his naked condition been able to do this with impunity.

When, however, he takes to dress, he must change his habits, and be far more careful about getting wet, as the dampness of cloth hanging about the body easily brings about a chill, which was almost impossible under his former conditions, and the innocent victim is surprised to find himself ill the next day, perhaps with pneumonia or some other complaint, the real cause of which, though he does not know it, is because he neglected to change his things and allowed them to dry on his skin.

I am convinced that a good many natives suffer frequently in this way, and perhaps die through ignorance, on their part, of the simple precautions which are necessary when the body is covered with a fabric which will absorb and retain moisture, and has no inherent heat by which the cold can be dissipated.

On the other hand if clothing be properly used, and the above danger avoided, it undoubtedly becomes a

prevention of disease, since it guards against the attacks of insects, such as mosquitoes, and ticks, which are well known disseminators of various diseases. For this reason it is advisable for the people to go clothed, not only for their individual comfort and decency, but also for the sake of the health of the community.

#### Discussion.

REV. A. R. WILLIAMS (C. AND M.A.) in opening the discussion said that in connection with the Station where he worked, they found that the people were fond of dress, as was proved by the fact that the Chiefs and others readily bought up second-hand clothes when they had the opportunity. He thought traders encouraged this by importing bales of second-hand clothing from Europe. We should endeavour to control the love of dress amongst Christians. The Christians were inclined to spend so much on dress that they had no money to give to the Lord. Noting this, they had endeavoured to persuade the Christians to adopt a simpler and plainer dress. They found that ordinary townspeople classified the well dressed part of the community as Christians, judging only from the exterior. This constant thought about clothes was a temptation to the Christians and tended to pride. He was glad to say that many of their Christians who formerly thought much of their external appearance were now dressing more simply. He knew that circumstances differed at different places, but as far as possible he thought we should control the love of fine clothes in Christians.

REV. ROSS PHILLIPS (B.M.S.) said that the idea that seemed prevalent in some quarters that the native liked only gaudy colours was absolutely wrong so far as his experience of Portugese Congo was concerned. The San Salvador natives did not like gaudy colours. Indeed these gaudy clothes really cost more than the plain pyjama suit which was preferable. The traditional loin cloth on the lower Congo was sufficient and healthy. When natives commenced to dress in European garments they needed lessons in hygiene.

REV. KENRED SMITH (B.M.S.) asked the brethren if it was essential that Church members should clothe themselves in European cloth? He asked because in one district at least on the upper river Church members came to the Communion Service in native dress and even covered with the decorative camwood powder. Personally he had never seen this but he heard from other missionaries that this was so. Some Christians in England thought the natives should be Christianized, but that they spoil themselves when they affected European clothes. The right attitude seemed to be to encourage some simple and convenient form of dress for the men and women, discouraging unnecessary finery, and the spirit of pride.

REV. A. BILLINGTON (A.B.M.U.) thought that the women's dresses should not be based on the latest fashions from Europe, that was altogether a mistake. They found the simple "yoke" pattern convenient and useful for the native women. He thought the young men spoil themselves when they adopted European methods of dress.

REV. T. HOPE MORGAN (C.B.M.) thought that it was a curse to the native to wear the full European dress. He thought that missionaries were not altogether free from blame in this matter. He would like to see the women wearing a simple "yoke" dress, and the men wearing a simple pyjama suit. The women on the Upper river should be encouraged to wear clothes.

REV. J. WHITEHEAD (B.M.S.) asked if we could acknowledge as Christians those who wore no decent clothes whether women or men? He said that as soon as we demanded of the Christians decency and cleanliness they clean themselves, and clothes are worn. The problem for some districts is, ought the Christians to be taught to wear clothes?

REV. W. B. FRAME (B.M.S.) thought we should begin on right lines. At Wathen they have never adopted the trouser pattern but have been content with the loin cloth. The loin cloth could be manipulated so as not to interfere with agricultural work. They have always demanded that when natives come to speak with them the native shall have some covering for dress.

REV. T. HILL (A.B.M.U.) stated that in his district there had been no serious difficulty with regard to dress.

REV. H. S. GAMMAN (C.B.M.) said that they had found it necessary in his district to make a rule that Christians should wear clothes and leave off the camwood powder.

REV. R. H. C. GRAHAM (B.M.S.) said he had hoped to hear arguments in favour of the natives continuing to dress in their native dress whatever it was. He thought that there must be something serious against the adoption of European clothes by the natives, but he had failed to hear any serious argument against it. So far as he was concerned he was ready to take any share of the blame attached to introducing a European style of clothing amongst the natives. Anyhow, traders brought European clothes into the country and the natives could procure them without the aid or sanction of the missionary. The "yoke" dress was essentially European. With others, he favoured it for the women. As for the men he did not mind what they dressed in so long as it was suitable. The outcry should not be against European dress but against absurd European dress.

**How frequent should furloughs of Congo Missionaries be? What should be the length of their stay at home?**

REV. M. MARTEN, *American Presbyterian Congo Mission.*

The honorary Secretary of our Committee of arrangements has assigned me this paper for two reasons:—First, on the principle that inexperience fosters temerity (as is illustrated by the college freshman, by the dogmatic instruction of the single sister on how to raise children, and by the proverb that fools *do* rush in) so he argues, I who have never had a furlough shall know more about furloughs than you, my betters and seniors, who have experienced many.

But my practical ignorance of the question was by no means his weightiest reason for my selection—that one is that I was *the only one he could find!* Yes, at the very last moment, as his last resort, he perforce seized on me, trusting however, to your abler discussion, which we unitedly and earnestly request, to make the subject a profitable one.

The question as you will notice is two-fold:—

1st. How frequent should furloughs be taken by Congo Missionaries *i.e.* how frequently will *we ourselves permit* the end of our being—the glory of God in the salvation of Congo souls—to be interrupted by “leaves of absence” or, stating it a little differently still, how often does God’s glory *require* us temporarily to overburden our already struggling colleagues, to increase the expenditure of the Churches and thus indirectly to arrest the progress of our cause.

2nd. What should be the length of our stay at home, *i.e.* how long will we ourselves allow a vacation to last; how long does God’s glory demand that we remain away from our work to which *He* has

called us here in Congo?

I make no apology for interpreting the question as I have done in its re-statement—no one of us but would do the same, no one but will ask *not* “How quickly can I get away from here; and having gotten away, how long can I stay away?” but “By not sacrificing my greatest efficiency in God’s Kingdom and to maintain my powers unimpaired for the Master’s use, *how long* can I stay here without returning for recuperation, and having returned what is the *least time* before wisdom will consent to my leaving the exceedingly luxurious home-hospital for the liberty of our life-business?”

The State in relation to its employees has settled this question for them by iron-bound laws and regulations, and for such sordid time-servers as hers are, those rules and edicts are doubtless wise and desirable as spurs to further endeavour, as restrictions against abuse.

But for you, missionaries, you (of whom President Roosevelt has said) “you, who not only *promise* but *do*, who make action follow pledge and performance square with duty, I yield to you the heartiest homage, the heartiest admiration and goodwill. For yours is the life worth living—it is the life of the man who *works* without *shirking*; of the man who *does* without *flinching*; of the man who *strives* without *letting!* Yea, it is the life of *the* man who at the end can look back and say “I know I have faltered, I know I have stumbled, but as the strength was given me I strove to use it—I strove to leave the world better than when I found it!”

For you, I say, of whom such words can be spoken,—I repeat, for *you*, mechanical laws and orders cannot be needed, nor can they accomplish the purpose sought. Better, say we, have high ideals in whose light and inspiration men will lean to the side of freedom,



and courage, and sacrifice, and strive to follow in the footsteps of the heroes who have already made an imperishable impression upon the world, who have endured the cross and despised the shame, for the joy that was set before them.

Yea, better high ideals than dogmatic rules to determine the length and continuity of service, for, in the glow of consecration, rights that none could assault are voluntarily abandoned, and privileges firmly entrenched as quickly surrendered. Let us therefore, animated by the self-abnegating spirit of our Master be foremost in simplifying the Mission Boards' dilemma, for "in no other service known to them," they say, "is so much of life spent away from life's work," and again, pathetically, "the furlough problem is one of ever-growing difficulty as missionaries multiply!"

I. In the light, then, of our high purpose, may not the question concerning the *length of a term of service* be answered more satisfactorily than by the State's rigid three-year rule? Even inferring, that *for general purposes a three year term is wise and discreet*, is there to be no flexibility, no freedom of interpretation? And indeed, is it not manifestly open to criticism?—for you will recall,—

*1st.* That computation was adopted several years ago when deaths were more numerous than now owing to ignorance of medical remedies, the lack of proper food, and the absence of reasonable comforts. To-day, when the Missionary has *medical benefits* of a high order; and improved food—improved not only by the cooking, but by the discovery of native edibles, and by constantly improving gardens and orchards, and when comforts of no mean order abound, (noticeably the Congo railway!) I say, to-day, in the light of all these changes for health, shall the old computation made under unfavorable conditions continue to restrict and unalterably to determine our home-going?

*2nd.* And we must remember too, that that computation was made not only for non-existing conditions, but was also meant to cover at once the coast and the interior, the lowland and the highland, the mosquito infested swamp and the high bracing hills. And this being true, will any missionary of the more favorable location supinely relinquish his soul absorbing tasks merely because another, less fortunately placed, goes, advisedly to prolong his life in service, which he, without such furlough, can yet safely perform?

The answer of us all must surely be the same. Let *three years* remain the *standard average*, if you will; but ideal is greater than law, and so there is no missionary but that will be too honest and loyal to Christ, too thoughtful as to the poverty of the many whose self-denying gifts support him, too tender to the souls to whom he is sent to spend needlessly upon himself for expensive furloughs money that would help to send other laborers into the whitening fields! And therefore, when well and strong he will not readily yield to, but will stay longer than the *average!*

But in closing this phase of the subject, three apparent *difficulties* may appeal to you. (*a*) By less frequent furloughs, the home Church will be made to suffer: for the furlough undoubtedly furnishes an opportunity for the worker in the field to have personal communication with the workers at home; and the more frequently a missionary in person can be encouraged to make known his thoughts and plans, as well as the conditions under which he is labouring, the better it is for him and his Church.

We answer (1) this argument strengthens the *furlough idea* which we all approve—it does not at all affect the *frequency* of furloughs: it presents opportunities of service *during* one's furlough, it does not *i.e.* *should not determine when* those *furloughs* should be.



And again, (2) As for the true service and lasting influence upon the Church, that is founded on the respect and admiration which missionaries as a body by perseverance and sacrifice have so richly deserved: but this probably will not be maintained by those who are at home *every opportunity* afforded, thus showing themselves always ready to leave a work which at its best is chronically crippled by insufficient workers.

And yet again, (3) The backbone of this constant appeal to missionaries for personal knowledge has been broken by the recent formation of the Layman's Movement, one of the objects of which is the formation of living links between the foreign and home work.

(b) But another difficulty still is suggested:—If the furlough of wife and husband do not coincide, or if *his* health is still unthreatened when *hers* demands recuperation, what should he do about it? Return with her merely because it is pleasant and courteous? Or shall he remain, and take up his cross? A heavy cross! Aye, I know of but one cross that seems heavier—that of the mother, that of the father, who having put their hands to the plow, refuse to look back across the sea to the absent "bairns." But we have seen them cheerfully follow the Master. What shall we do then?

Livingstone, of the peerless ideals, of the unflinching adherence to duty, has given us *his* heroic answer, as many of God's most conspicuous servants have also done. But a greater than these has settled the matter once for all, when to the appeal. "Suffer me first to go and bury my father,"—a tender filial duty—He answered. "Let the dead bury their dead, but go *thou* and preach the kingdom of God," for nothing, nothing is more important and urgent than that! Yea, "whosoever he be of you that forsaketh not *all* that he hath, (when I call and where duty demands) he cannot be my disciple."

We often argue that if a native is truly a Christian he

will not hesitate to give up his plural wives and his own children, he will abandon his slaves and forsake his customs—yea, he must be a very prodigy of self abnegation and sacrifice, else we will exclaim "he is no Christian—do not receive him!" But, dear friends, pardon the inference which is also a confession—do *we* always answer our problems and acquiesce in our crosses as should they? God grant that we may be able to take our crosses and follow Him in service always.

(c) But the last difficulty that I promised to suggest is:—Should a missionary endure the tax and strain of this life longer than three years without cessation?

Dr. C. F. Harford Battersby (Principal, Livingstone Medical College, England.) and many others think not, they think that some pause is necessary annually, at least for certain temperaments. But they also suggest this answer, that for the purpose of relaxation, a short annual vacation spent in visiting, camping out, or what not, is a good substitute for the impossibly expensive furlough. We only add that this vacation has been found quite satisfactory by many, and may prove all-sufficient for us when overtaxed in strength, provided of course that during this brief time we religiously, as in the performance of a duty, abstain from all work.

Others suggest a weekly rest also of one day, claiming that thus they need no furlough for years.

Do we observe either or both precautions to ensure for us a long stay?

But I find that I have allowed myself only a brief interval to present the question, "How long should we remain at home on furlough?"

By keeping in view our Master, the urgency of His service as measured by the unfathomable need and the scarcity of volunteers, our answer should be instant,

unhesitating, unanimous. "Just as quickly as we possibly can, consistent with mental, physical, and spiritual recovery from past, and fortification for future labours." Eliminating from our discussion serious illnesses, for of those man can make no reckoning, and taking the case of a man who has returned without chronic or serious illness. Dr. Brodin holds that from a medical standpoint *six months* (in addition to the time spent in going and coming from the field) is ample time for complete recovery from the wear and tear of a tropical term, while Dr. Sims agrees that at most it should not require over one year!

Furthermore, various State men, who in their zeal for gold have returned after only six and seven months in Europe, maintain that their stay at home was fully adequate, and while I know of no missionaries who have attempted a shorter furlough than one year, yet in their zeal for souls are not some to be found who will reduce the time, if possible?

As far as I am personally concerned, well supported medical opinion concerning the *safety* of an early return, settles the question; for the *evils* of a *prolonged absence* from the missions with its ever changing personnel and conditions must be patent to the most thoughtless; one is inevitably put out of touch with the natives, with the evangelists and, indeed, with most aspects of the work.

Of course, I do not speak of God-sent, and therefore unavoidable delays. However, each man must decide for himself what these are, what delays are purely for God's glory and what are not, and what indeed are for one's own self and pleasure, largely. We must remember, too, that Satan will divert us from our duty if he possibly can, and will put us to lecturing or writing, or other endeavours, righteous *per se* and may be of great praiseworthiness in proper times and limits, but which, when our duty is here, are, if not sinful, at

least of negative character. Even language work might better be performed here where by Mission order and abstaining from all work save the one in hand, the missionary leaves his own station for another on the field. Mayhap you will say, even then interruptions will occur more frequently than at home, but the great advantages of personal presence in times of crisis and his uninterrupted work for the Master remain. *Just to be present*, that is the great advantage of working here; for his *life* is looked upon as the exponent of Christianity rather than his *words*; yea, the native judges Christianity and its power far more by what the missionary *is* than by what he *says*.

But again, dear friends, let us say that we do not dogmatise—we would not even press our opinions upon you; but would repeat concerning the suggestion that three years be only a standard *average* term and six to twelve months a standard *average* furlough, that mechanical regulations are unsatisfactory. We must in settling these two questions revert to the thought stated at the beginning and with which we close, that no method can succeed without proper men, men Spirit filled and animated by a consuming desire for God's will and glory. Such men (as Paul, and Peter, and Livingstone, and Makay, and Paton, and Carey, and scores of others proved themselves to be) will not be creatures of any artificial restraints, but will make law, as they make themselves, subserve the end of their being—the glory of God in the salvation of souls.

#### Discussion.

REV. A. STONELAKE (B.M.S.) said that while he admired the high tone of the Paper, the subject was beset with difficulties and could not be settled without due regard to all the circumstances. Rather than let the work suffer by a prolonged absence he would be willing to work to death, but even then there were other things to consider. Districts varied, people varied, the nature of the work varied, circumstances varied, and no settled and definite rule could be made for these varying conditions. Some men elected to stay out even when ill, because there was no one else to take their place and carry on the work. It might not be necessary for husbands

to accompany sick wives home. Some men in the B.M.S. possibly would not have had such serious illnesses in England or been so long absent from the field if they could have been persuaded to have taken earlier furloughs. It was not always the wisest plan, or the best for the work, for a man to stay at his post when incapacitated. The probabilities were he would permanently ruin his health and be less able to render efficient service in the future.

He agreed that four years of service in Congoland was long enough for a profitable second term, and two to three years for a first term. Sometimes men found so many changes in the homeland, that they longed to get back again to the field. Others had plenty of friends and perhaps they liked to extend their stay. What missionary wanted to go home and sit down until it was time to return? On the other hand missionaries should not overwork themselves when on furlough. He knew a missionary, now at home, who seems to have been doing this, and now after eighteen months in England was not physically fit to return to Congoland.

REV. A. BILLINGTON (A.B.M.U.) thought that three years for a first term, and five years for a second term, with nine months at home, was beneficial alike to the missionary, and to the Society with which the missionary was connected.

REV. G. THOMAS (B.M.S.) pointed out that there was a difference between Missionaries and Officers of the State. The officials of the State took more frequent furloughs than missionaries but on the other hand their manner of life was different. Missionaries wisely avoided excesses, this could not be said of all State Officials.

REV. J. WHITEHEAD (B.M.S.) who had spent six years in Congoland without a furlough acknowledged that it was far too long, health and work alike suffering.

REV. L. A. DE YAMPERT (A.P.C.M.) although recommended to leave the work and take his furlough found that the work would suffer and elected to stay. On no account would he leave the field if he felt the work would be seriously imperilled by his absence. Personal considerations must not be considered when the Lord's work was concerned. If the Lord's work demanded our residence in Congoland other things must be put in the background.

REV. R. H. C. GRAHAM (B.M.S.) was surprised that any missionary should be so anxious to get away on furlough. He did not believe that the missionary himself was the man to decide when he should take his furlough. His colleagues knew better than he did when it was essential for him to have a change. It was not the wisest policy to work up to the very last reserve of strength, and men ought not to stay longer than they were able to endure. It is far better to stay a comparatively short time the first time out and extend the time the second term. Two years seemed suitable the first, and four years the second term. Missionaries went to different climates, were exposed to different kinds of weather, some stations were healthier than others, and it was natural that taking these things into consideration some men would be able to stay longer on the field than others.

REV. C. H. HARVEY (A.B.M.U.) pointed out the difference between the Lower and Upper Congo. It was necessary for the missionary to go home for a short time to recuperate physically and spiritually. Especially he emphasized the need for missionaries to renew their spiritual strength by visits to the homeland.

REV. EMIL CEDERBLOM (S.M.S.) stated that in the S.M.S. the usual term of service was three years the first time out and afterwards as long as the health of the missionary permitted his residence in Congoland.

THE SECRETARY was instructed to send greetings from the Conference to Rev. H. Stonelake (B.M.S.), who on account of health has left the Congo Mission Field for China; and to Mrs. Grenfell (B.M.S.), who for family reasons has removed from the Congo Mission to Jamaica.

### Work among Congo women.

MRS. L. RUSKIN, *Congo Balolo Mission.*

The subject of this paper is too large an one to be treated exhaustively in the space and time at my disposal; therefore it seems best to give rather an account of our personal experience in women's work at Bongandanga, and to endeavour to show that such labour has not been in vain.

There are, I take it, at least three branches of work which may be grouped under the heading of this paper:—

1. School training, either given to inmates of an orphanage or boarding school for girls, and including much necessary teaching in regard to the home life, as well as spiritual things, or such education as can be given to the girls who attend the station day schools.

2. Teaching and general help given to women Church members, wives of mission employees, and others, who form a kind of colony in connection with the mission station. Such may be described as semi-civilized, and amongst whom we may find opportunities for maternity work, sewing classes, and such general instruction in home-making and keeping as shall help to raise the morals of family life, and make them an example to others.

3. Direct evangelistic effort among all classes of women, on the station and in the villages, including individual dealing and house to house visitation.

As regards the first branch of work, circumstances have been adverse at Bongandanga. There has been a deep seated objection among the people to allow their girls to live on the Mission station, even when engaged as paid servants in the same way as boys. The root of this objection is without doubt the system of infant betrothal and child marriage which obtains everywhere in the district, and under which two families, and often two towns, have a claim to the child. It is almost an impossibility to get both parties to agree for a girl to remain with us even for a year, and were we to take her with the consent of one party only, trouble would be sure to follow.

There have been a few isolated cases, exceptions to the above rule, but we have never been able to establish either an orphanage or boarding school in the strict sense of the word. On the other hand numbers of town girls have attended our station day school regularly, and have acquitted themselves very creditably, no whit behind the average boys in ability to learn. I can remember some time ago at the annual examination, that no less than three out of six class prizes were carried off by girls, much to the disgust of the boys.

It has been very cheering to notice how the scripture portions memorised and the lessons given in school hours are remembered, and how frequently the stories are told and retold in the villages, and we have good reason to believe that some have been led to Christ while scholars in the Mission school. At any rate, we may be sure that such teaching is never fruitless, even if it is only a preparation for the future, and though there may be many discouragements we may sometimes have the joy of hearing one of these

little ones say from the fulness of her heart "Mama, I do love Jesus."

Coming to the second branch of work for women, we at Bongandanga have had comparatively little opportunity of judging of its results. Up to the present, so far as I am aware, none of our Church members have ever needed obstetric help, except in one case when it was not desired by the heathen husband and family. Most of our station employees have lived in their native villages, so that their families have not formed a separate community, as would otherwise have been the case. The fact that the personnel of the station are frequently changing, together with another, viz:—that we have no orphanage or boarding school for girls, the elder members of which would form a nucleus of such a colony, debars us largely from the social work which might be done amongst this class. It is now almost two years since I left Bongandanga on account of illness and I speak of things as I left them. There has since that time been an awakening there, and new developments of which I am incompetent to speak.

Without doubt the best results we have been permitted to see amongst the women have been the outcome of simple Gospel services. Our custom was to hold a weekly service on the station for women only, and this was well attended by all classes of women of every age. When the project was first brought forward the women took up the idea enthusiastically and were delighted to think that they would have a gathering of their very own, with the right to order any male intruders out. The men did not take it so kindly, they feared it would engender pride among their women folk and give them some of the white women's new fangled notions, while one old chief thought he had settled the "palaver" satisfactorily when he said, "Very good; try it, I give you three weeks, and that will be the end of it; for

whoever heard of a crowd of women sitting together quietly to listen to one woman talk? We need not trouble about it for it will not last."

But it did last, and the number of women attending increased, so that on two occasions we were obliged to remove into a larger building for lack of room. This was the more encouraging, as there could be no thought of any temporal gain to be obtained through attending the service. We had no roll-call, no treats, and no prizes, simply hymn singing, prayer, and an informal address from one of the ladies on the station, not infrequently supplemented by one or two testimonies from the Christian women present. In this way the meeting was a good training ground for the Church members, bringing them out and enabling them to testify in village and open air meetings also.

As a result of these meetings quite a number of women were brought to a saving knowledge of the truth as it is in Jesus; many were received into the enquirers class, and some of them have been baptised and received into Church fellowship. Several of these women have already passed into the immediate presence of their Lord, after having consistently witnessed to His power to save and keep, and the fruit of their testimony remains to the present time.

So much for the meetings held on the station, which attracted many women and brought them under our influence in a way otherwise hardly possible. Then came a time of testing when the Abir Company raised the taxes and oppressed all the natives to such an extent that it was well-nigh impossible for the women who supplied the "kwanga" to spare the time even for a weekly service, and the numbers dwindled until at last it was necessary to discontinue the meeting for a time. However, it was restarted with a nucleus of the members of the enquirers class, and I believe is still held.

Another good way of getting hold of the women is to visit them in their own homes. I found it a good plan to take one village for one day's outing, and in order to get to the place as quickly as possible, generally made use of my bicycle which proved invaluable. Everywhere I had a kind reception, and in going from house to house, visiting the sick and aged, was able to use many opportunities of speaking for the Master. Frequently I would be met in the road by relatives of sick persons begging me to visit them, and teach, or pray for them, and many a time it has been my privilege to speak the last word of comfort or exhortation to dying souls; or if they were so far gone as to be unconscious, to offer on their behalf the last prayer for their salvation.

And while in a village it was a very rare occurrence not to be able to hold a service. The school children would gather and commence to sing, then the women dropped in, and very often some men as well. It was reckoned to be a women's meeting, but if others came they were never turned away from the village services. Sometimes they were held in an open shed, at others in the open air under the shade of the palms, and almost always we could reckon on a congregation of 50 to 100, occasionally more. In this way about 10 villages were visited either weekly or fortnightly, and hundreds were brought under the sound of the Gospel. The services were very simple, singing and prayer, and a Gospel address to which all listened most attentively. It was a treat sometimes to notice strange faces in the audience, visitors from far off villages, who listened to the Good News for the first time. How their faces would light up as they realized that they could actually understand the words of the white woman, and how they would exclaim with surprise as they listened to the story of love! And how delightful it was to be able to point to some of their own people who had believed the Story and could testify to its truth, and to the power of Christ to save!

I can testify for the encouragement of any who have not tried this kind of work that some of the happiest hours of my missionary life have been spent in this way, out in the villages round Bongandanga, and I know that God has set His seal to the work and saved souls through it. There is plenty of this kind of work to be done, and it is such as whole-hearted Christian women with a good working knowledge of the native language are, I think I may say, as well able to do as the men. There were three women on the station at the time of which I write, and had we been double or treble the number I venture to say we might all have found ample employment in the village work. Another item to be noted is that the necessary exercise involved is beneficial to the health of the worker, if ordinary care is taken against overheating and subsequent chills.

As this is a personal testimony it may not be amiss to add that from my observation it seems that the very best place for the development of Christian character in the new converts is their own homes in the villages, and amongst ordinary native surroundings. To set the convert, especially if a girl, on a Mission station and in such surroundings as shield her from temptation and persecution, is to make her a kind of "hot house plant" Christian, who is unable to stand the wind or storm which has to be encountered by others outside; such goodness is negative, and often, when the environment is changed, the convert falls back into the old ways, and we have to weep over another backslider.

Our brightest Christians among the women and those who have lived the most active, strenuous, and consistent lives have been those who lived among their own people, witnessing for Jesus daily in their homes, and in their work, and gardens, teaching their friends and neighbours of Jesus, visiting the sick and dying, and leading other women to the services and to the Saviour of whom they heard there.

Nearly all our younger converts have been led to think first of eternal things through such testimony, borne in their own villages by members of the Church and seekers' classes.

I trust this paper may be of use, as giving a glimpse of our work at one of the outposts, and as a testimony to the power of the Gospel amongst our sisters on the Congo.

#### Discussion.

MRS. HILDA BAIN (A.B.M.U.) said that she felt incompetent to say much on the subject. Owing to a lengthened stay on furlough and evangelistic and printing work which she shared with her husband she lacked to some extent experience amongst the Congo women. She thought that as far as possible it was wise to reach the women and girls in their own towns, and not to found Orphanages or Boarding Schools. On the other hand, it was sometimes necessary to adopt these methods, as for example in the A.B.M.U., on the Lower Congo, they were contemplating starting Orphanages to save the children from the fell influences of the Roman Catholics. The idea was to keep the children under the care of guardian teachers in the villages and bring them to the Mission Station to pass the various standards of the School curriculum, and finish off their education.

MRS. A. BAUR (S.M.S.) spoke of the difficulty they experienced in getting the girls at all. The chiefs and parents of the children were not willing for the girls to remain on the Mission station more than three or four hours at a time. They managed, however, to get some of them to attend the Morning Service. They had tried an Orphanage for girls with some amount of success until sleeping sickness came and decimated their ranks, and the orphanage idea was abandoned. They had renewed their efforts to get hold of the girls and were moderately successful. About a hundred came to the morning school. At Kibunzi they had some four hundred girls but these were only allowed to remain on the station during the early hours of the day. In the evenings they had tried Lectures for the adult women with very encouraging results.

REV. R. H. C. GRAHAM (B.M.S.) referring to work in Portuguese Congo said that work amongst women seemed even more encouraging than the work amongst the men. It was a work dear to the heart of the missionaries. If they could not secure the attendance of the girls and women in schools by all means let them come on the station, and get some training. They hoped the women would be helpmeets for their husbands, and as the young men had the advantage of training on the Mission station why not also the young women? The educated boy was apt to look down upon the bush girl who had received no training. Our future male teachers needed trained wives who could help materially in the villages by teaching the girls and women, while the husbands looked after the boys and men. At Mabaya, their latest Station in Portuguese Congo,

the work amongst the women was going on apace, and they had good women's meetings and schools.

REV. M. MARTEN (A.P.C.M.) said that they had a home boarding school for some sixty girls. Some of these had been redeemed from slavery by Mr. Verner, others handed over by the State, and others again had been given to the Mission by the relatives of the orphans. They had decided not to receive any more children from the State. There was no difficulty about getting girls in his district. The daughters of influential chiefs often came to stay on the Mission for three or four months, and then went back to their parents, and villages, and told the things they had heard and seen at the Mission station.

REV. P. MARCUS (S.M.S.) thought that every missionary should thoroughly learn the language of the people amongst whom he worked, so that when preaching in the villages the women could understand the message.

### Is it desirable that Single Ladies should be appointed to Mission Work on the Congo?

MRS. E. BILLINGTON, *American Baptist Missionary Union.*

Mr. Chairman, and Brethren, and Sisters.

Your Secretary has asked me to write a paper on the above mentioned subject, and, as I have tried both single and married life out here, I suppose I may venture to give my opinion.

I should say yes, certainly single ladies should be appointed to Mission work on the Congo, provided they are suitable for it. (In *my* opinion it might be well for *all* the ladies who come to Congo to begin their work as single women.) They should be physically strong and healthy, and organically sound; they should not have highly strung nerves, and should not be afraid of having black people for their sole companions if necessary. They should be able to speak at least one language besides their own (preferably French), as this goes a long way towards ensuring the ability to acquire a native language. If they have experience of nursing, dispensing, microscope, camera, garden, poultry, so much

the better, but above all they must have a call from God to Mission work.

For such there is work to do, school work, medical and surgical work, visiting in the villages, and branch schools; and it seems to me that single ladies are sometimes able to do this work more regularly and punctually than married ones.

One would suggest that two or more single ladies be located on the same station, and if possible where there are married missionaries. Certainly they should be appointed, as otherwise some most suitable women and some who can stand years of Congo may be kept away; *e.g.* E. B. came to Congo 19 years ago, after waiting 9 years for the way to be opened. When she read in the "Missionary Herald" that no single ladies were to be sent to Congo, she sought an interview with the Indian Zenana Committee; not being accepted at once, she took their advice as to further preparation and waited for the Congo door to open; she would not have risked married life out here without knowing that her health would stand it as a single woman.

At the same time, single ladies must not be disappointed if they do not meet with all the respect, or gain all the influence that a married woman may amongst the natives. A Christian native once told me of a conversation with one or two drunkards who had disturbed our evening service, she went to remonstrate with them and they said something not very complimentary, so she replied, "How is it you do not respect our teachers more? Don't you know that Mama is grown up, and has had two children?" At any rate a Christian home is an object lesson not to be despised in the training and developing of the Congo native; and I would advise the single ladies, no matter how valuable their presence and work may be, not to take a vow of celibacy, for it is just possible they may find a better and more useful mode of life, and thus enter a larger field of service.



Is it desirable that Unmarried Ladies should be appointed to Mission work on the Congo?

REV. J. WHITEHEAD, *Baptist Missionary Society*.

In dealing with this subject I have dismissed from my mind the thought that there is any desirability whatever of the presence of unmarried ladies owing to the failure of the work of our married ladies, who have married the work as well as their husbands. There may be some who have not done so, but I am glad I do not know them, for I do not appreciate their position. The work of our wives is not only not inferior to that which is possible to the unmarried ladies, both in quantity and quality, but in many respects it is vastly superior. Any work which our unmarried sisters can do will be for many years to come merely auxiliary and supplementary to the work of our wives. I know that there are barbaric members of the Home Committees who regret when a missionary marries, or a sister sent out unmarried merges her identity in that of a missionary on the field, but they will repent by-and-by. The position and influence of our unmarried sisters is in most places greatly misunderstood by the native mind, and when our sisters realise this it must be a bitter trouble to them, and they need the tenderest and most perfect sympathy from us all. When she is married the native understands her position much better, and thus her influence is greatly increased and her sphere enlarged.

There is, however, a place for unmarried ladies of the right sort at many of our stations, although sometimes owing to the practice of unrestrained speech and imperfect manner of dress on the part of the wild native the presence of unmarried ladies is sometimes very embarrassing; still, a lady of the right sort would know how to withdraw and relieve the situation. There is a women's work to be done and it is best done by women, even there.

I think we men are willing to give our sisters, who are real women and who are content to be such, the highest place in our counsels, and I hope the day will not be far distant when on those stations were there are several women workers, whether married or unmarried, that a women's department will be recognised and the ladies of the station constitute a Committee with plenary powers to prosecute and manage that department in harmony with the work of the brethren. There is room for couples or larger groups of unmarried women. It is not fair either to the other members of a station staff or to the lady herself if only one be appointed. Ladies of the right sort would agree with themselves and with their married sisters. They should have their own household, their servants being girls and women, and in no case boys or men. If they require the assistance of menfolk then that help should be obtained through the brethren on the station. They would confine themselves to school work and work among the women, not hanker after the men. If one, or both, or all should fall a victim to sweethearting (happy women) with men on the same station, then either the man or woman would be sufficiently sensitive to common sense to move to another station until marriage; not as an act of self-condemnation, but for the sake of the natives and the work.

Unmarried ladies, whether engaged to be married or not, would be under pledge to remain unmarried at least until after their first furloughs. Of course, those engaged to men in other fields would not be sent out. When the lady is engaged to a missionary, and is suited to the work, I think it is good to send her out to another station in the same field, it would be a capital preparation for her future work. These real women would realise that they were not divinely appointed to be directors of the mission. There is room for a Joan d'Arc sometimes, but not every day; but she was a

real woman.

Granted that the morale of the tribe has sufficiently advanced, and that the right sort of women are forthcoming, and such arrangements as I have noted can be made, I see no reason why unmarried ladies should not join us in this glorious work.

#### Discussion.

REV. THOS HILL (A.B.M.U.) said he believed in the Divine call of single ladies as much as in the Divine call of single men. The Lord made no mistakes and if He called a single lady to work for Him in Congoland who were we that we should close the door? The first message after the resurrection was given to a woman, and he had always associated that commission as having been given to a single woman. Doubtless it would be advisable if single ladies were on a station that their work should be apportioned by the married brethren and sisters on the station. It probably would not make for peace or efficiency if single ladies were allowed to take up what work they pleased, and go here and there at their own sweet will. He would be inclined to let single lady workers have a vote at the meetings of the station staff. He was persuaded there was a great work for single ladies to do in Congoland. Who could tell if they might not be instrumental in bringing to God a Congo Spurgeon?

REV. ROSS PHILLIPS (B.M.S.) stated that he had sometimes been placed in a difficult position since the death of his wife. He had gracious and happy memories of his wife's influence upon the women and of her interest in them. Women who had come out to Congoland single, and who had afterwards married, found that they could do better work amongst the Congo women after marriage than before. The Congo native did not altogether understand how single ladies and single men could work on the same station. In new districts he thought it very important that the work amongst the women should be commenced by married ladies. There was a place for unmarried ladies, but their work was not the pioneer work in new districts. Their work came later on at settled and well established Mission stations. He was in favour of a distinct ladies department in our work in Congoland but he would like to emphasize the point that there never ought to be less than two unmarried ladies on a given Mission station. He thought it would be a wise arrangement for single ladies to be under the supervision and guidance of the married ladies on the station.

REV. T. HOPE MORGAN (C.B.M.) urged the Societies not to send single ladies when opening up new districts. Sometimes the accommodation was quite inadequate to meet the needs of single ladies. In itinerating, especially in new districts, if ladies went at all let them be married ladies. The raw native could not understand the position of the single lady. Congo missionaries would understand the inadvisability of sending out single ladies on an itineration away from the Station.

REV. M. MARTEN (A.P.C.M.) thought that it was possible for the native also to misinterpret the attitude of the single man. The native thought every adult man should be married. God had blessed the work of single men and He had also blessed the work of single women. There was work for both, but perhaps a fuller and more blessed work for the married brethren and sisters. Let each be faithful in his or her own sphere.

REV. P. MARCUS (S.M.S.) thought that the question was a difficult one to speak on. Different Societies had different methods. In the S.M.S. the usual plan was to build one home for married couples and single ladies. These had different compartments in the one home. Single ladies therefore were able to live on the station without fear of being misunderstood by the natives. He thought that there was a great work for single ladies. Unencumbered with the cares of husband or children they could devote themselves to medical work, the work amongst the native children, the housekeeping, the school, and other work, and in the S.M.S., at least, the single ladies would be much missed if they were asked to withdraw from the field.

REV. R. H. C. GRAHAM (B.M.S.) thought that the work of women should be amongst the women except when they were teaching or speaking to mixed congregations.

REV. E. EKSTRÖM (S.M.S.) said that experience had taught them that it was wise to have two or more single ladies on the Mission station. So little did he fear single ladies coming to the Congo, and so much did he think that there was a good work for them to do, that he would like his own sisters to come. The women found their sphere in school and other work and as a Society, at their S.M.S. Conference, they had decided that the conditions of the work out here required the services of single ladies and they approved of single ladies coming.

REV. E. CEDERBLOM (S.M.S.) stated that he also thought that the services of single ladies was desirable, in the work in Congoland. It seemed to him that as there was the possibility of misunderstanding amongst the natives concerning single women it was better to have married ladies, although he thought single ladies should not be excluded. In the S.M.S., they had many single ladies and they had no sad experiences connected with them. The work of single ladies was good and their presence added a charm to the station life. He was glad that the missionaries recognized the Divine call of single women to Mission work. In their Society the single ladies sometimes itinerated.

MRS. A. BAUR (S.M.S.) referred to her personal experience as a single lady and as a wife. She thought no single lady should be appointed to a new station. When a married lady went out itinerating the society and companionship of a single lady was very welcome.

MRS. K. METZGAR (A.B.M.U.) thought that all married ladies would agree that there was a work for single ladies on a Station, but there should never be less than two on the station staff.

MRS. E. SJÖBLOM (A.B.M.U.) spoke feelingly concerning her experiences as a single lady, as a wife, and as a widow. She recommended all ladies who come to Congoland to marry before they come if it

was possible. If a lady however received a Divine call and was not engaged to be married to a Congo missionary she should not be hindered. She pleaded for more sympathy for single ladies. Sometimes things were said about them, not alone by the natives, things which hurt and left a sting behind. Let the missionaries extend the hand of sympathy to the single ladies and try and help them in their difficult position. Some of these ladies had received their call to Congo as little children, and they certainly did not come to Congo to look for husbands. Let the spirit of charity prevail. Her personal experiences had at times been very sad. Evil was wrought sometimes by want of thought.

REV. H. S. GAMMAN (C.B.M.) emphasizing the points which had been touched upon, reminded the members of the Conference that there seemed a general agreement that

1. Single ladies should not be sent to new stations.
2. There ought always to be more than one single lady on a station.
3. The work of single ladies should be confined to work amongst children and women.
4. Engaged white couples should live on different Mission stations.
5. There was a good and great work for single ladies to do.

He agreed with most that had been said, and would earnestly urge the necessity of at least two single ladies being the minimum number on a station staff.

DR. M. GAMBLE (B.M.S.) referred to his Medical work in the homeland and the splendid services rendered by single ladies as nurses and district visitors. He thought the presence of unmarried ladies was highly desirable and thought there was a large field of useful service before them.

Some discussion took place as to the advisability of passing a Resolution for the guidance of the Home Committees on the subject of single lady missionaries but after consideration the matter was not carried to a conclusion.

### Back to the Land.

REV. R. H. C. GRAHAM, *Baptist Missionary Society.*

The subject of my paper is well known as the party cry of certain political and social economists, and with that view of the case I have no fault to find, although I take it that those who requested me to write on this matter had only in view those aspects of the subject which seriously affect our own proper work of spreading the Gospel and establishing the Kingdom of Christ in this land; and it is to those aspects that I shall confine myself.

My contention is that the male portion of the community should do the bulk of the work of cultivating the land. This is the law for the race, and its observance is necessary to lasting prosperity everywhere, for we can see that in all really prosperous countries, foodstuffs and other products of the soil are cultivated chiefly by the labour of men; and this is true even of those countries which import the bulk of their food supply: for instance the corn which England imports is grown for the most part by men in America, Hungary, and elsewhere.

We have it constantly forced upon our attention however that the people amongst whom we work have altogether perverted views of the relations between Man and Mother Earth. To them the male portion of humanity is altogether too superior a being to till the soil. He regards such work as beneath his dignity, and in that, if in little else, he is willing to give place to the woman.

Now this view of the subject is not only opposed to true progress, by imposing the harder work on the weaker organism, it is also directly at variance with the Divine plan for the race. We read that when man was yet alone "the Lord God planted a garden Eastward in Eden; and there he put the man whom he had formed...to dress it and to keep it." (*Gen. 2:8, 15*) And when, after the fall, our first parents were driven out of Eden and the ground cursed for their disobedience, it was to the man that the word was spoken: "In toil shalt thou eat of it all the days of thy life...; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken." (*Gen. 3:17, 18, 19*) Believing as we do that God's will for humanity must produce the highest possible good, and seeing that both in Eden and out of it, man, rather than woman, was divinely appointed to be the tiller of the soil, we ought surely to do our utmost to

get the men of the Congo basin back to the land, and so in one matter at least bring them into line with God's good purpose which Satan's wiles and their own pride and laziness have led them to contravene.

All through the Scriptures, man and not woman is regarded as the one naturally fitted for the harder work connected with the winning of bread from the soil; but woman, as man's helpmeet, also assisted in land cultivation, and I should be far from advising Congo women to relinquish their farm work altogether. In this as in so many other matters "the man is not without the woman."

'Tis said that "Satan finds some mischief still for idle hands to do," and in days gone by had the hands of Congo men been filled with the productive labours of hoe and matchet there would have been less chance for Satan to have filled them with spears and war-knives for the work of destruction.

Again, the present topsy-turvydom suits only a polygamous state of society, and renders monogamy exceedingly difficult, which is doubtless Satan's chief reason for desiring its continuance; for when the woman only is the bread-winner, not only will the man want an extra wife to care for him when one is laid aside through childbirth or illness, but she herself will feel the need as much as he if she has no other woman to provide for her at such times, seeing that her husband may not find anyone from whom to beg, and to dig he is ashamed.

We have proved by experience that the remedy for all this is for the men to obey the divine decree and get back to the land, that, by working with their own hands, they may provide for their own houses, strengthen their constitutions, and eat their own honestly earned bread.

The observance of this law is good for the natives generally but it is indispensable for our Church mem-

bers, especially in view of providing funds for native missionary enterprise. Our hope is that a good proportion of our members may be set free for the spread of the Gospel, their support being provided by their fellow-believers. At the same time we have to bear in mind that the Gospel which they have received renders it impossible for them to get wealth by many of the methods received by tradition and example from their fathers.

Of course fishing and hunting are legitimate enough sources of income, but they are at best precarious, and in any case they do not dispense with the need for the products of the soil: and even the raising of live-stock demands the systematic cultivation of food for their support if it is to be really successful. Fowls and animals which are allowed an unlimited range will doubtless pick up a living somehow, but in that case they are liable to be picked up themselves; whereas if they are at all confined without being properly fed, they become rather a nuisance than a benefit. A few natives have come to realize that land-cultivation and stock-rearing may be rendered mutually advantageous by fencing in worn-out farms to be used as stock runs, and enriched thereby, during the time the land lies fallow and they find that the time and strength devoted to providing food for live stock is not wasted, for if well cared for, the stock generally prospers and always find a ready market.

Trades, handicrafts, and industrial training generally are doubtless of incalculable value to the natives, and may become a source of income for the spread of the Gospel, but the main wealth of the country is stored in the soil, and by wise husbandry the native Christians can easily grow not only foodstuffs but also many of those economic products which are necessary to the industries of the world and command a high price in the European markets.

The mere gathering of wild products, when possible, for sale is doubtless good, if it could only be regulated so as to avoid waste (which is the problem before all Tropical African economists) but the cultivation of such products is certainly better, for the native who has made a plantation may be trusted to care for and protect his own property so as to ensure a future as well as an immediate benefit.

In many articles the demand is far in excess of the supply and there is no danger of over-production. The mere collecting, transport, and distributing of the natural supply will not suffice. Railways, automobiles, and the like are continually lessening the demand for carriers, so that that source of income will certainly decay. Capable native traders will doubtless be able for a time to reach distant markets and act as middlemen, but the white trader will soon tap such markets directly and so cut off their supply. There will of course always be occupation for a certain number of transporters and distributors of trade produce, but the present danger is that far too many trained natives are trusting exclusively to this source of income. There is no reason why they should not "make hay while the sun shines" if only at the same time they begin plantations and so lay a foundation for the production of the articles which they at present only convey or distribute. A reasonable proportion of time devoted to cultivating these products now would provide an ever-increasing supply within easy reach in the future.

I know that in many districts the terrible system under which the natives groan makes advance of any kind impossible; but God reigns, and this state of things must come to an end, and be replaced by reasonable conditions and laws. Even under the present evil system, however, I think that in most districts the rights of the natives to the things which they themselves have planted and cultivated might be

secured. But under normal conditions such things as coffee, cocoa, kola nut, various spices, drugs, dyes and fruits, cotton, gums, and especially rubber may be cultivated with the hope of good results and increasing profits for the planter. In Portuguese Congo no one can appropriate a natural rubber forest, but any one may plant one and be assured of its possession, as well as that of any other produce he may cultivate. I believe that the same law obtains nominally all over the Congo Basin, although it is necessarily a dead letter wherever the native is regarded as a mere chattel devoid of the most elementary rights.

The increasing demand for, and the high price of rubber, mark it out especially as a natural source of native wealth and prosperity; but, "that which was ordained unto life" has been "found to be unto death" since so many wretched natives have learned that "Rubber is Death." True, it has been death, but only because of the whiteman's greed and cruelty, and the day may soon dawn when the natives will realize the truth that rubber is life and prosperity, as is also every other plant of economic value which our gracious God has caused to grow in this land.

The problems now before us are two: first, to convince the natives, especially the Christian men, of their duty in this matter and of the advantages which must attend conformity with the Divine plan for humanity; and second, to devote a portion of our time and energy to making ourselves acquainted with at least the elementary laws of tropical agriculture, so as to wisely advise and teach those of the people who are willing to learn how they may most advantageously get "back to the land."

I trust that lectures on these subjects will have some place in our United Training College for Native Teachers, and no doubt the students there will also have abundant opportunity for acquiring practical as

well as theoretical acquaintance with the cultivation of the soil, to their own physical and moral advantage and to the lessening of the cost of the up-keep of that Institution.

#### Discussion.

REV. T. HOPE MORGAN (C.B.M.) called the attention of the members of the Conference to the moral evils resulting from village youths flocking to such centres as Leopoldville and Matadi. Apart from all other evils such youths after a year or so at these centres became insufferably lazy and if one asked them to do honest work they turned their backs on one.

He would like to see the boys in their own villages, working honestly, instead of coming up to these centres which apparently attracted them owing to the large amount of traffic. The people of the villages should be encouraged to rear fowls, to grow plantains, ground-nuts, &c. The country as a whole was almost destitute of fowls, and goats. Let the young people rear domestic animals, and fowls. He also believed the young men might be taught useful trades. He knew that some of the Railway Officials preferred Mission boys, as they were found to be more reliable, could be trusted, and made better workers. He did not refer to the run-aways and off-scourings of the Missions, who sometimes represented themselves as Mission boys to the traders, and others, to the detriment of the Missions.

REV. R. RAY ELDRED (F.C.M.S.) said that the young men who went down to Leopoldville from his district nearly always returned corrupted and spoilt by their residence down river. He urged those present to prevent their converts as much as possible from seeking work at Leopoldville.

REV. A. BILLINGTON (A.B.M.U.) thought it would be interesting to know if the young men at San Salvador had taken the advice of the writer of the Paper and were working on the land. At his station (Tshumbiri) the men made gardens and the produce was sold to the Mission steamers, and others. They found that the trade in ivory had finished, and were turning their attention to agricultural work.

REV. A. STONELAKE (B.M.S.) stated that at one village, during a recent itineration, he asked the people why they did not rear goats. They replied that their taxes for the State absorbed all their time and attention. He promised to sell them some goats if they cared to commence rearing those animals, but stipulated that these stock goats should not be paid as a tax to the State Authorities.

Mrs. K. METZGAR (A.B.M.U.) said that she always found her boys worse after a visit to Leopoldville. On the present occasion some of her boys had come into contact with some Roman Catholics, who had taken her lads to the Priest. The Priests asked her lads to stay with them, but she was glad to say that the lads were returning with her.

REV. E. EKSTRÖM (S.M.S.) said that in the S.M.S. they attempted to teach their young people industrial work, at the same time they endeavoured to care for them spiritually. The spiritual and industrial work were carried on together.

REV. J. WHITEHEAD (B.M.S.) referred to the success he had attained with the young men at Lukolela.

### In what Departments of Work can the Protestant Missions of the Congo co-operate with each other?

REV. CHARLES H. HARVEY, *American Baptist Missionary Union.*

In endeavouring to answer this question it will be as well to call attention to the distinction between *Co-operation* and *Federation*.

To federate, let me remind you, is to work under one head, as one organization; whereas to co-operate, is for certain distinct organizations to work together for the attainment of some definite end. The plan now being developed to secure a Protestant Training School for the Lower Congo, is rather a scheme of federation for that object than of co-operation; and whenever federation is possible it is certainly the most desirable method, as being the highest and completest expression of the "unity of the spirit, in the bond of peace." But federation, although it is the ideal, and should ever be the ultimate aim of those who have "one Lord, one faith, and one baptism," as well as "one God and Father of all, who is above all and in us all," is not always practicable, whereas, co-operation, in some form or other, is both desirable and practicable.

By way of further clearing the ground let me remind you, first, that in working "shoulder to shoulder" we should not expect that all will see "eye to eye," as regards details of working, and minor matters, although the underlying principles of service for our Master we

of course shall always agree upon, while, as for non-essentials, we can afford to be indulgent to the brother who does not see as we do, for we may feel quite satisfied that he will view things differently when he gets more light. But it is because we have the same aim and end in our work—the glory of God and the establishment of His Kingdom on earth; the same gracious Spirit who works in and through us, “to will and to work of His own good pleasure;” the same enemies to fight, that the idea of co-operation becomes feasible. We have not by co-operation to create union, but rather, by reason of the unity there already is among us, we desire to co-operate in our common service for the Master.

We are indeed one, still, not in any mechanical sense. Ours is rather the union of living organisms than of chemical affinity; it is therefore perfectly consistent with an infinite variety of modes of manifestation and operation. It was never intended that we should see alike as regards everything, for we are not made that way. Our minds vary as the leaves of the forest, or as the countenances of our human kind. No two of us are exactly alike. We must be prepared, therefore, to find diversity in our unity, for there is no other unity possible. Still, the form of union in service, which we call co-operation, need be none the less sincere and hearty on that account, but rather should it be the more strong and enduring, inasmuch as it will be in harmony with our being, as regards both the natural and the spiritual man. The Apostle says, “There are diversities of gifts, but the same Spirit; differences of administration, but the same Lord; diversities of operations, but it is the same God who worketh all things in all.”

We should further bear in mind that in banding ourselves together we must always leave plenty of room for the growth and development of each party to

the agreement, in its own way. There should be enough elbow room at all times for all, even for the crank, should he ever in the future find his way out here.

There should be no crowding each other, nor in our excess of zeal should we tread on another's toes, still less on another's corns (alas! few of us are free from them). There should be as few rules and restrictions as possible. In co-operating there should be preserved the maximum of liberty to each party, consistent with the securing of the greatest advantages for all. However, it should not be lost sight of, that joining hands to effect a common purpose invariably means the curtailment of individual freedom to some extent, although, given a wisely arranged plan, such curtailment after all should be small.

It should be remembered, too, that co-operation, to be effective, and lasting, must be *mutual*. There must be *give* as well as *take*; and *take*, as well as *give*. The vessel must not attempt to sail with a list, or, when the inevitable storm comes, there will be disaster.

In the case of Societies co-operating, each of the parties to the agreement should bind themselves loyally to fulfil the conditions, and when the pinching and cramping comes, which is sure to occur in individual cases, no matter how far-seeing or fore-seeing the scheme of mutual help adopted, there must be no evasion of the terms of the contract, but, like the clean-handed and pure-hearted man of the Psalmist, each party should be ready to “swear to its own hurt, and change not.”

Then co-operation, if it means anything, means equalization, so that whatever each party is able to contribute in the way of equipment, or otherwise, in connection with the work undertaken, is placed at the service of all, without distinction. There should therefore be no greater and less; more and less privi-



leged; higher and lower; etc. Nor should one of those entering the compact seek to gain special consideration or advantages for his own Society, nor claim exemption from the obligations which are recognized as commonly imposed by the conditions of the service. Each man "should look not on his own things, but also on the things of others," while all should "bear one another's burdens, and so fulfil the law of Christ."

With these preliminary considerations let us now address ourselves to the question, as to in what departments of mission work co-operation is practicable.

Reference has already been made to the *United Training School*, and it is a cause of thankfulness that this scheme has made as much headway towards realization as it has done. The birth of the movement towards this union may be said to have taken place at this Conference four years ago, when the Rev. K. E. Laman, S.M.S., advocated federation in some such way as is now being agreed upon. An impetus in the same direction was given when the Rev. Jno. Howell, B.M.S., read a paper on Federation. A report of the discussion upon this paper, which revealed the fact that there were not a few members of each mission who were in favour of an attempt to unite forces in connection with Training School work, was sent to Dr. Barbour, the Secretary of the A.B.M.U., who took up the idea readily, as did also the Rev. C. E. Wilson, B.M.S. Sec., while these, in consultation with the Rev. W. Sjöholm, have evolved what may prove to be, we trust, a workable plan of union. I suggest that this little story illustrates clearly the fact that meetings in Conference, as at present, are by no means fruitless of practical results in the general work of our Missions, and that the case of the United Training School is one answer to those who raise the question, as to whether these gatherings are worth while.

But is there no other department of work in which the Protestant Missions might federate? The answer is, yes, in *Orphanage work*.

The policy of establishing orphanages on the Congo, I am well aware, is open to serious debate, for the difficulties in the way are great; still, I submit that if it is judged to be a necessity to found orphanages, then surely it would be best in the interest of efficiency and economy, for the Missions to join together and have one thoroughly good institution.

Some of us may not have heard of the peculiar difficulties in connection with this question, so it may be as well to briefly state the position of affairs.

A certain State law provides that all children without father and mother are to be considered as under the tutelage of the Government, which power of guardianship the authorities delegate only to such as take out a license. The Catholics early took advantage of this law and succeeded in capturing hundreds of orphans, who are legally in their power until they are 21. The Protestant Missions did not join in the scramble, partly because they realize that orphaned children in their districts are by no means destitute; but are usually cared for by an aunt, or some other relative, and are taught in the schools in exactly the same way as the other children of the villages. The truth is, the law was "made in Belgium" and was probably drafted by one who has never been to the Congo, and is quite ignorant therefore of native conditions and needs. However good the intentions of the promoters may have been, the effects of the law have proved to be very mischievous, for it has placed thousands of poor helpless children and youths at the mercy of the whiteman, who, under the guise of a noble philanthropy, has enslaved them body and soul. The priests, or their agents, may enter any village, even where all the people are professed Protestants, and where every child is well

cared for and taught; they ruthlessly break up the home life of the poor little unfortunates, and tearing them from the arms of their sorrowing relatives, transport them to a place sometimes hundreds of miles from their own town, which they are sure they will never see again.

A very obnoxious provision of the orphanage law too, gives these men special power. They are allowed to keep their protegees until they have grown up to manhood and womanhood; and these orphans can be legally compelled to work for their masters without wages until they are 21 years old. As the native knows nothing of the limit that the law puts upon his servitude, nor his own age so as to claim his freedom when it is reached, these institutions are in effect none other than slave establishments, legalized under the guise of orphanages. Was anything in the way of hypocrisy ever more sickening. But the question presses, what, under these peculiar circumstances ought the Protestant Missions to do. If they let the orphanage law work out its own ends it threatens to denude their districts of a very considerable proportion of the juvenile population; on the other hand, if they take out licenses and found orphanages, there are two difficulties in the way, a moral, and a financial difficulty. The moral difficulty is this—By complying with the requirements of the orphanage law would not the missions be countenancing a thinly disguised slavery? Those who advocate taking out licenses say *No*, not if only such children as come to us voluntarily are admitted, and are not detained against their own will or the wishes of their relatives.

But the difficulty of ways and means is a very serious one. The number of what may be called Protestant orphans, on the Lower Congo, is very large, probably not less than a thousand. To house and feed such an army would be a very great undertaking, besides the

securing of the large white and native staff that would be absolutely necessary to efficiently carry on the work. An establishment of this kind ought not to be attempted unless it be well managed. To carry on such a work anyhow would be fatal; far better leave the children where they are, and even let them run the risk of being kidnapped by the priests, than to herd them together under such conditions that they would morally corrupt one another, and the way to the orphanage prove to be the road to ruin, for there is such a thing as a Protestant road to perdition, but I have yet to learn that it has any advantage over the Catholic way thither.

Brethren, I confess to you that I doubt very much, in view of these considerations, whether it is the duty of the missions to allow this law to shunt them upon what it is to be feared will prove to be a side-track. I am aware that not a few good earnest brethren differ from this view but I cannot help the feeling that we have no right to appropriate funds that have been collected upon the representation that they would be expended in the direct evangelization of the heathen, for what belongs to quite another department of Christian enterprise, viz: a work of philanthropy. Besides, there is the consideration that this work does not arise from the real needs of the people when uninterfered with, but is advocated merely as a counterstroke to what no doubt is a Jesuit move. I feel sorry for the poor children who are dragged from their homes and friends, as we all do; but I submit that we shall help them best in the long run by adhering to our received methods of mission work, trusting to the power of the gospel to change mens hearts and lives. In this way the greater number will be reached, besides the fact that it will be more in harmony with the lines of the great Commission. However, the point with which I started I still maintain, viz: that should it be deemed necessary to establish

orphanages, it would for every reason be best to join together and found one really good one.

Another department of mission service that I will now mention in which we may co-operate is that of *Literary Work*.

Much has been done in this way already by means of language conferences that were held some few years ago. But, at best, only a beginning has been made, and that merely in connection with the language itself. At present, on the Lower Congo at least, exactly the same kind of books needed for schools are being published by each mission, such as primers, wall-sheets, easy reading lessons, etc., etc., whereas, by combining together, much needless labour and expense could be saved. This point is so obvious that I refrain from elaborating it.

But besides the publishing of elementary books, I suggest that the time has come when more strenuous endeavours should be put forth than have as yet been made to provide translations for the use of all the Lower River Missions, of books helpful in the edification and instruction of the native Christians and others; also class books, text books, and other useful works.

This, I submit, could be best secured by the establishment of a Literature Bureau, for all the Protestant missions. This Bureau should possess a Book Room in which there could be kept at least one copy of anything that has ever been printed whether Protestant, or Catholic, (as far as can now be secured) in any of the native languages, and not excepting specimens of those fearful and wonderful productions issued at rare intervals by State officials. Second, there should be kept a register of all current work that is being undertaken at any of the stations, so that authors and translators may be able to ascertain what literary efforts are being made and thus be able to guard

against entering a field already occupied, and prevent overlapping. The Bureau also could suggest the undertaking of work in the language which their experience showed was needed to be done.

In the Book Room (which should be at some central place) there should also be kept a stock of school books, school material, educational works in demand, etc., and to it should be sent all works available for sale or general distribution; while the Bureau could arrange for further editions of works when the demand warranted it. This Book Room should be run upon strictly business lines; the sales yielding a reasonable margin of profit, sufficient to cover all expenses of working. The full development of this idea I refrain from working out in detail, but submit the above suggestion as a kind of seed thought.

The *industrial training* of native Christians has several times been advocated before this Conference in past years, and it was felt that some effort in this direction should be made upon a more extended scale than anything as yet attempted. But it is clear that brethren specially qualified for such a work would need to be secured if such a scheme is to be successful; and that some station well adapted by its natural advantages of wood and water supply, etc., should be chosen. There is no need to urge in this paper the importance of giving the native Christians a chance to become skilled workmen in some one trade. We are all agreed as to its desirability. The only question with us is—can it be done, and if so, how?

I would contend then that it is possible to undertake this work, if the Missions co-operate, and establish an industrial station, to which young men and youths from any Mission station could be sent for a period of instruction. As we all know, it is not every Mission station that is well situated for such an enterprise, indeed it is doubtful if any one of those at present

established would be found to be able to fill all the requirements of such a work; probably therefore it would be seen to be necessary to secure a special site for the purpose, in order that all the advantages necessary for success might be obtained. As regards the answer to the question "How it is to be done?" It is not my intention to try and elaborate a detailed plan, which could best be made by brethren expert in such matters. My contention here is just this, that the founding of a good effective industrial school can best be accomplished by uniting our forces to make a worthy and determined effort in that direction.

The next department of work that I would mention as one in which the Protestant Missions might do well to co-operate is in the *Running of the Steamers* on the Upper Congo. But first of all let me say that I have no wish to intrude into things that are "too high" for me, "through being puffed up," nor would I "rush in where angels fear to tread," as the manner of some is. I hope that I am fully aware of what is due to a subject of this kind, and will therefore endeavour to "take it up tenderly, lift it with care" as it were, which I suppose is about the next best thing to leaving it alone altogether. But there are some things, however, which may be discussed even by an unenlightened outsider, one who hardly knows the difference between the propeller shaft and the steering gear, and who can only dimly guess what triple expansion may mean by the feeling he experiences after one of the good Stanley Pool dinners.

Once upon a time it was possible to have federated in the steamer department, but that time, it is to be feared, has gone by. Even a partnership would not be practicable now, for it would be too unequal an affair. Should the steamers be pooled, while the B.M.S., could contribute its "Endeavour" and the C.B.M., its "Livingstone," their less fortunate sister, A.B.M.U.,

would have only the "Henry Reed" as its contribution to the common stock. Not but that the "Henry Reed," was A1 in her time, and still, I believe, can give a long blast of her whistle without afterwards having to stop to get up steam again—as the manner of some is—still, naturally she suffers somewhat in comparison with those "Dreadnoughts" that have of recent years been introduced upon the peaceful waters of the Upper Congo, and could hardly rank upon equal terms in any partnership with them. Moreover, even co-operation, such as would be quite practicable in other branches of service, is confronted by some very serious obstacles when it is a case of Mission steamers. But I venture to raise the question, as a mere Lower River man, who doesn't know but would like to, could there not be some agreement arrived at between the three missions which have steamers on the Upper River, whereby a *common time-table* be arranged and one steamer only be run at any one time, and for that steamer to convey the passengers and cargo of all the missions? The Rev. Jno. Howell, some time ago, gave it as his opinion that this idea is a practicable one (I believe that he himself is the father of it). In these days of large Mission debts, and threatened retrenchment, and even curtailment of the work, if the plan would save anything to the Lord's Treasury such a result is surely well worth the securing, even though it might perchance entail some amount of inconvenience, or even in some cases a little hardship.

Should it then be considered practicable to co-operate in connection with the running of the steamers, I suggest that all the work done in carrying missionaries and freight for other Missions should be paid for by such Missions on a scale sufficient to cover all expenses, including wear and tear. It is hardly necessary to say, on the other hand, that such a scheme would only stand a chance of success provided that all the Missions and missionaries contracting be treated

alike and no preference shown merely on the ground of the steamer being the property of this or that Missionary Society. No doubt it would require both grace and gumption to evolve a plan that would be workable, and which would involve a minimum of friction, but there is some reason to believe that the Upper River brethren are not lacking in these gifts, that is to say, they have gumption enough to devise a satisfactory agreement, and grace enough to keep it after it has been made. I should be glad to know if this view is too sanguine, and if so, in what respect?

Co-operation is greatly to be desired in connection with *Mission Boundaries and Extension*.

It must be confessed that on the Lower Congo, in the past, there have been just a few heart-burnings, which naturally produced a warm discussion or two regarding what in the political world is known as "scientific frontiers," and "spheres of influence."

At home it is not easy to make folk understand how it is, that with such a vast field to labour in, as the practically unoccupied African Continent, there should be such a thing as crowding one another, and elbowing for room; and indeed when one comes to think of it, it is not a little remarkable. Of course, such is not true of the Upper Congo! Far from it, for in those higher regions where 'all is peace, and joy, and love,' there, the A.B.M.U. lies down with the B.M.S., and the C.B.M. and the F.C.M.S. feed together, while the inhabitant never says "I am sick" of the policy of that other mission. But on the Lower Congo, we, I fear, are a good deal lower than the angels as yet, and have long ago seen an end of all perfection. Still, I would not give the impression that even we have ever ceased to love as brethren; on the contrary, I doubt if there is any part of the field where there have been more manifestations of brotherly kindness and helpfulness than among us. No, all that has ever happened is, on occasion we have

withstood one another to the face, and that because the other party was to be blamed, after which every man went to his own house feeling justified rather than the other—that is all. "But that belongs to the past," you will say. True, but questions as to the boundaries of each Mission are likely occasionally to arise, and I submit, therefore, that some provision should be made to prevent possible friction, especially between the native workers of the different Missions. I would suggest then, that a "Boundary Committee" be appointed, to consist of, say, two missionaries of each Mission, to be supplemented by one brother from each station specially affected by the matters to be decided upon. It is not possible for such a large Committee to meet frequently, of course, therefore only such questions as cannot be settled in friendly discussion by the parties concerned should be submitted, and that by correspondence in the first instance. Failing a settlement in this way, the whole matter could be thoroughly gone into at the next periodical meeting of the Committee, and a satisfactory conclusion sought for.

But there is not only the question of *boundaries*, but also of *extension*.

The reason why the Upper River brethren are so free from delimitation discussions, is, after all, not so much on account of their well-known amiability of character, as that they have abundance of room. And on the other hand, why we Lower River missionaries have compared notes sometimes on the boundary question with such fervour is, because there are three or four Missions in a district that could be easily occupied by one. Brethren, I fully believe that the day will come when there will be one united Protestant Church of the Lower Congo; even as we are now to have, I trust, an united Training School, (which I trust may prove to be a stepping stone in that direction), but until we reach that ideal we must look the present state of things squarely in the face, and deal with it to the best

advantage possible. The pity of the crowding on the Lower Congo consists in this, that away to the south and south-east of us, down to and including the John William's Concession Railway, there are several countries and peoples all unreached as yet by Protestant Missions, and yet are quite accessible now to Mission enterprise. There is no possible room for rivalry or jealousy in relation to such tremendous openings for the Gospel. To adequately undertake all the work that now invites would tax the resources of a half a dozen of the strongest Missionary Societies; while there would be abundance of room for all.

The suggestion I would make then, is that the Committee on boundaries should also deal with matters in regard to the extension of spheres of work, and become a Missionary Bureau; whose business it would be (1) To deal with boundary questions as before suggested. (2) To acquire all the information possible concerning spheres of work already occupied in Central and S. Central Africa. (3) To secure in the best way possible, and practicable, reliable information concerning all unoccupied fields, not only in the Congo State but in the countries adjacent, especially to north and south. (4) To take what measures may be deemed necessary, so that doors set wide open in recent years by the Providence of God, and the occupation of unentered fields, be undertaken by the Protestant Societies. To enable the Bureau to accomplish these ends funds would need to be placed at its disposal in order that books, maps, etc., might be purchased, and possibly, to send a delegate when necessary, to particular fields so as to acquire information first hand.

But whether or no this suggestion be acted upon, let me urge you, brethren, to take this thought to heart, viz: That God, in His Providence, has gone marching on before, by setting a number of doors wide open for us, and has left us very far behind. It is true that most of the Congo State is still closed to us, but

can doubt that this condition of things is but temporary? There are some signs that before very long the Protestant Missions will have restored to them the rights stipulated for them at the Berlin Conference, and of which they have been so unjustly deprived, but when that time comes what are we prepared to do? We have complained (by no means too loudly) of our being excluded from a large part of the Free State; well, probably we shall soon once more have free access to it, and it will then be seen if we were really in earnest when we deplored the restrictions we now suffer from. Should there not be some worthy effort (preferably organized and united effort) to take possession in the name of the Lord, we shall have some difficulty in saving ourselves from the appearance of uttering hypocritical out-cries against the policy of exclusion, and what would be still worse—that which has happened before might again come to pass, and neglect to enter the open doors might cause them to be again shut, which God in His mercy forbid! Many of us can remember the time when there was nothing to prevent our going almost anywhere we pleased in this country, when the Lord seemed to say, 'Behold, I have set before you an open door, and no man can shut it.' But at length it was shut, and by whom? Doubtless by the same Hand that first set it open. Why then did He shut it? Was it not because of our (speaking of mission policy) neglect to enter? It seems now that the Master intends to give us another chance, and again I raise the question, "in that day what shall we do?" Meantime, let us not forget that these are grand openings outside the boundaries of the Free State and our responsibilities therefore correspondingly great.

There is just one more branch of service in which we are to operate, which I will briefly mention, viz: *Prayer and supplication.*

As the apostle says, "pray without ceasing," said the old Latin proverb, and

the converse of that is also true, for true prayer (the effectual fervent prayer of the righteous man) accomplisheth much. Our Lord puts no limit to the possibilities in regard to those who ask, and a special promise is given to those who *agree* to ask anything in His name, and assures them that "it shall be done for them of His Father which is in heaven." Allow me to raise the question as to whether we have, as a band of missionaries, adequately availed ourselves of the tremendous power that has been placed within our grasp? We pray for each other frequently I feel sure, but would it not be well for us to definitely agree to meet at the throne of grace a certain time each day or each week, also to agree as to certain special objects of prayer? In short, could we not form an *Inter-Mission Prayer Union*, and band ourselves together to pray for each other, pray for the work placed in our hands, pray for the fields adjacent that are white already to harvest, to the end that more labourers may be thrust forth into them? We could also agree to pray for our Secretaries, Home Committees, and above all for the Home Churches that the Lord may come to His own as regards gifts of men and means, which at present are being yielded to such an inadequate extent. Some years ago the churches at home prayed for doors to be opened so that the gospel might be preached throughout the world, and the Lord heard and has graciously answered those prayers. Now however, it is not so much open doors as *open hearts* that are needed. Shall we not join together to ask for that also? If we do, and ask in faith, depend upon it this too will be granted. "Bring ye the whole tithe into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there be not room to receive it."

#### Discussion.

REV. H. S. GAMMAN (C.B.M.) expressed his pleasure that the United Training School was so nearly an accomplished fact, shewing that co-operation amongst the Missionary Societies working in Congoland was a practical thing. Co-operation in industrial work, orphanages, and other matters might possibly follow. The delimitation of the boundaries of the spheres of work of the different Missionary Societies should not cause serious trouble in the different districts. He however wished to speak more particularly with regard to co-operation in the Printing Presses and in Steamer work. As regards the Printing Presses he thought that a common Printing Press for all the Societies was impossible. Even if all the missionaries present belonged to one Missionary Society the idea of a central Press would be impracticable owing to the immense distances between the different Mission stations, the enormous amount of time which would be taken up in sending backwards and forwards the manuscripts and proofs, etc. If the idea was impracticable supposing all the Societies were merged in one huge Missionary organization how much more impracticable was it for seven or eight different Societies. Of course if all the Societies agreed on a central Press and chose Bongandanga as the place for the United Printing Works, he could have nothing to say personally, but the brethren of the lower river would see the absurdity of such a proposition. Would not any place on the lower river be just as inconvenient for some brethren of the upper river?

With regard to co-operation in Steamer work, we must remember that the Congo river covers hundreds of miles, and has large tributaries. There were Mission stations on the main river, and on the tributaries, at enormous distances one from another. He was sanguine enough to believe that the day was coming when the Societies would be able to procure new sites and found new stations. As the work extended the difficulty of federating in Steamer work would be increased. The different Societies did not cover the same routes with their Steamers even now; with new work, and perhaps fresh tributaries entered, the difficulties would manifestly be increased. Co-operation there might be, and was. The C.B.M. Steamer brought down to the Conference missionaries from four different Societies. The B.M.S. and A.B.M.U. Steamers were always willing to help other Missions when it was in their power to do so. This mutual helpfulness was most profitable and a gain to all the Missions, anything further he thought would mean additional expense for the Societies and an unsatisfactory service of Steamers. The same steamer that served Bongandanga could hardly serve Upoto and Yakusu, and the Kassai friends would hardly be satisfied with the Steamers plying to the Lake. Let them co-operate in Steamer work as much as possible, but to federate he thought would not be to the mutual advantage of the different Societies.

REV. ROSS PHILLIPS (B.M.S.) referring to Mr. Harvey's Paper said that he had made some excellent suggestions, although he thought it would be difficult to put some of them into practice. Much depended upon the spirit in which missionaries entered into united work. They had tried Conferences on the lower river to settle the vexed question of language and the meanings of certain words. There was a growing literature in the lower Congo, and it seemed essential that the Societies should definitely



agree on the meanings to be attached to certain words. The brethren had met, and he had thought come to a mutual agreement, but he fancied some brethren had forgotten the agreement arrived at. This ought not to be. The Paper dealt with the question of boundaries, and a Boundary Bureau was suggested. The Conference had no legal standing with the Societies, and had no power to carry out any rulings of the suggested Bureau. When the Paper on "The Division of the Field into districts" was discussed some informal discussion took place as to the possible formation of a Board of Arbitration to fix boundaries, and adjust difficult problems in that connection. This suggestion of a Boundary Bureau he thought was as serious a matter, and he thought that the Committees of the various Societies at home would wish to be consulted on such an important subject. With regard to co-operation in the matter of Printing, he might say that the Missionary Printer of the B.M.S., Mr. Knight, was asked by the Committee at home if it would be possible to establish a Printing Press in Congoland on business lines, such as the B.M.S. had in India, a Press which should relieve the Society of financial responsibility in the matter of printing. Mr. Knight had gone very carefully into the matter, and in a splendidly clear report had expressed his opinion that a Printing Press could not be worked at a profit in Congoland under present conditions. The Home Committee had accepted his report, and had decided not to establish extensive printing works in this country. That decision was based on the report of a business man, and it might be borne in mind if there was serious thought of uniting the Presses of the different Missions. There had been some talk of federation in the business base at Madadi for Transport and Railway work, etc. He might say that while at times the Societies helped one another under special circumstances, and were mutually glad of such help, he thought that a permanent arrangement of that sort was impossible at Matadi.

REV. A. STONELAKE (B.M.S.) remarked that the Steamer "Endeavour" was not too large for the needs of the B.M.S., and as they hoped new forward work was coming he did not see how she could carry the cargo of other Societies.

REV. T. HOPE MORGAN (C.B.M.) said that at a previous Conference Mr. Howell had suggested putting the Steamers of the different Missions on a business basis, and letting the transport of the Missions be effected on business lines. He asked how many missionaries would come out purely and simply as agents of a suggested Steamer department? If it was purely a business affair, then business men would have to manage it, and the Societies would not get engineers and others to come out to Congoland on the salaries they were giving the present Missionary brethren who had charge of the various Steamers. The Steamer and Transport brethren in Congoland felt now that they were as much missionaries of the Cross as other brethren in the Mission, and they were glad to help in the spiritual side of the work. Make it a purely business matter and the Steamer brethren became simply agents, and would be recognized as such. For this and other reasons he thought the federation in the work of the Steamers was practically impossible. They did co-operate at the present time and helped one another in a spirit of Christian brotherhood and love.

REV. J. WHITEHEAD (B.M.S.) said that while Mr. Harvey was reading his Paper, he himself was seeing visions. Surely if these things could be carried out we were well on the way to the millenium. Alas, in our imperfect state it seemed at present impossible that these ideals could all become realities, but we could attempt some of them, and should do what we could. "It doth not yet appear what we shall be" even in Congoland. He admired the faith and courage of Mr. Harvey. Instead of putting obstacles in the way of carrying out these ideals he urged us to tear down the obstacles and make the ideals possible. The missionaries on the upper river were looking with anxious eyes at the new Training School to be established at Kimpesi, and looked to the missionaries on the lower river to make it a worthy Institution. If the Training School was a success the brethren on the upper river would be able to come to the lower river brethren for guidance and counsel when a similar Institution was started on the upper river. He thought there might be co-operation in other things in future days, and personally he thought there was room for co-operation in the Printing Presses, despite Mr. Gamman's jocular remark about sending all the printing work to Bongandanga.

REV. E. EKSTRÖM (S.M.S.) thought that it was not wise to rush into co-operation in these matters, but on the other hand, we could go too slowly. The question of federation would work itself out gradually on the lower Congo, only let us seize all opportunities. The Societies were uniting in the matter of a Training School, and he thought other things would follow. A common Printing Press for the lower Congo surely was not an impossible ideal. The S.M.S. had decided to found an Orphanage. Was it impossible for the Societies to federate in the matter of Orphanages? He thought this was one of the things in which we could co-operate with advantage to all Societies, especially on the lower Congo.

REV. KENRED SMITH (B.M.S.) referred to the terrible picture drawn by Mr. Harvey with regard to the working out of the Orphanage Law in the Congo State, and the veiled slave establishments, which, according to Mr. Harvey, were the result of that Law, and urged that a small Sub-Committee be appointed to draft a resolution on the subject of Orphans and Orphanages in the Congo State. Missionaries, he said, had raised their protest against the oppression of adults in Congoland, and if the children were being practically enslaved he implored those present, as Christians, as Missionaries, and as a Conference, to make some strong protest in the matter. If the brethren of the A.B.M.U. and S.M.S. had applied for the right to establish Orphanages under the Orphanage Law of the Congo State, was it too late to ask them to reconsider their position?

REV. A. L. BAIN (A.B.M.U.) said that the subject of Orphans and Orphanages was a large one. He was not in favour of the State law as regards Orphanages, and yet the brethren of the A.B.M.U. and of the S.M.S. had thought it wise to apply for authority to establish these Institutions under the control of their Missions. It seemed the least of two evils. Bad as the Orphanage law was, it seemed better to get the Congo orphans into Orphanages under the direction of Protestant missionaries, than to hand them over to the tender mercies of the Roman Catholics. Mr. Bain then gave some thrilling instances of the oppression of the orphans at the instigation of the Roman Catholics or their adherents, and

earnestly raised his voice against such practices. Concluding a soul stirring and moving address, he said that all the brethren present were not living in districts overrun with Jesuits. Would the Church at home, he asked, would the Church of Jesus Christ, wish to see four hundred promising children and young people, some of whom were Church members, put into the hands of the Roman Catholics, and practically handed over to slavery? He did not agree with the present Orphanage law, but to save these young people from the Roman Catholics they were asking for the necessary power to establish an Orphanage.

After discussion a small Sub-Committee was appointed to draft a resolution on the subject of Orphans and Orphanages in the Congo State, the resolution to be submitted to the Conference at another Session.

**Would it be right to leave towns unevangelised merely because they are accounted as in the district of another Mission?**

REV. FREDERICK BEALE, *Congo Balolo Mission.*

"Ke vala ko e nsi zizel'e bubu,  
Mbindi a wantu fwa befwa mu mbi;  
Nani okwenda mwanganis'e nsangu?  
Yisu wizidi kunuvuluza.....

.....  
Nwenda mwanganis'e nsangu zambote."

So runs a familiar and favourite Ki-Kongo hymn:

"Not far away the districts are full of darkness,  
A great number of people in evil-doing die:  
Who will go to spread the news?  
Jesus has come to save you.  
Go, spread the news."

and it is obedience on the part of the native Christians themselves to this exhortation, that has created the difficulty set before us in the above question.

At present the problem chiefly affects the districts of the Lower Congo; and while it is a matter for devout thankfulness to God that the territory is thus, to so great an extent, being worked by the husbandmen of the Lord, the situation calls for much wisdom, grace, and

restraint on the part of the various representatives of the Missions concerned, who are in some cases in such intimate contact.

The wording of the question upon which I have been asked to write seems to take for granted the recognition of a certain view of the comity of Missions, and on the part of Missionaries in their inter-relationship; viz: the assignment or allocation of a given and clearly-defined district or boundary; and it may be well, in order to a profitable and practical consideration and discussion of the question before us if the two chief systems of comity held and followed by Missionary Societies in general be first briefly stated.

No reference will be made to Roman Catholic Missions in the following paper, as no recognition of comity is to be looked for in that direction.

Most Protestant Societies in India have adopted the principle of dividing the land, except that the largest cities are common ground. But this system is held by others to have its imperfections, the Methodists, in particular, urging that if one of their Christians moves to another district they must follow him up and seek to minister to him, and that, in so doing, they cannot refrain from working also among the heathen. The first and by far the most widely accepted theory has been very ably put forward by Bishop Clifford of Lucknow, the champion of the latter view being Bishop Thoborn of A.M. Episcopal Mission.

The following minute as to "Mutual non-interference" appears in the Report of the General Missionary Conference (Allahabad, 1872-3) and emphasises the desirability of the recognition of districts; "The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of Missionary Societies. They are of opinion that, with certain well recognised exceptions, such as the large centres of population, it is expedient

that agents of different Missionary Societies should occupy different fields of labour."

The same conviction obtains in China as appears in the following minutes of a Conference at Shanghai, with respect to the "division of the field."

"1st. Without seeking to interfere with the freedom of individual Missions or the action of any Society, they recommend that the grand oneness of the Christian Church in spirit and in aim should be ever before the minds of all and that nothing should be done which should in any way originate or perpetuate the idea of strife or discussion among us in the minds of the Chinese people."

"2nd. That therefore the Missionaries of different Churches residing in the same region should arrange to carry on their labours, as far as possible, in different localities."

"3rd. That in case of sickness, or absence, or on other occasions calling for assistance, missionaries should supply each other's need, and thus by mutual help seek to vindicate the great truth that they are brethren in Christ Jesus and fellow-workers in the same great undertaking."

The following extract from a paper contributed to the Punjab Missionary Conference, 1862-3, by the Rev. J. Taylor, M.A., (Established Church of Scotland) on "Inter-Mission Relationship," brings us nearer the question before us:—

"The great object of all missionary associations is to 'preach the gospel to every creature'.....Where a Mission has been already established, it would, in general, be unfavourable to the interests of the truth to plant another; but special circumstances might occur to justify such an establishment. The sphere might be a large and important one, and *not sufficiently occupied by one Mission*: but care should be taken that harmonious action be maintained; otherwise a spirit of

party rivalry will take the place of zealous co-operation; and evil instead of good will be the result. When two Missions are located in the same place there must be an understanding between them as to their procedure, lest the people should get the idea that they are opposed to each other."

With these words I venture to think we shall find ourselves in cordial agreement. The question before us takes for granted that the two Missions have come to an "understanding as to their procedure," but supposes the one or the other Mission to be neglecting the district mutually assigned or "accounted" as belonging to it.

Before attempting to answer the question as to the duty of the other Mission in such a case, it will be necessary to define one of our terms and to get clear what is to be understood by "unevangelized."

The writer has heard of an up-river missionary—no longer in the field—who considered a district "evangelized" when he had once passed hurriedly through it!

Another Lower Congo worker held that a certain town was neglected and practically "unevangelized," because a native teacher only visited it once or twice a month; accordingly he approved of a native teacher from his own Mission and district entering the same town and working there.

Thus, our definition of "evangelized" and "occupancy" and like terms may vary considerably. I take it, however, that the meaning here intended and the sense we are to attach to the word is "entirely neglected" as to the proclamation of the gospel.

In such a case what is to be done by the neighbouring Mission? Clearly it is wrong that the towns should remain "unevangelized," someone should "go, salvation's story telling."

It is also clear that the Mission in whose "district" such towns are "accounted" should supply the

evangelists and that it would be wrong of another Society to enter *unnecessarily* the town in question.

First then, I should hold that the Mission responsible should be communicated with in a spirit of true genuine comity regarding the matter, and every influence be brought to bear upon the brethren concerned to meet the needs of the district.

The neglect may arise from an inability to meet the need—a lack of resources. In such circumstances the other Society might and ought to seek to make some amicable arrangement by which the Gospel should be taken to the “unevangelized” towns. But, suppose the sister Mission is unwilling to allocate its responsibility and that every legitimate influence has been used and due time allowed to elapse to enable the brethren to face the difficulty and meet the demand, and the towns *still* remain neglected, and none are sent with the “glad, good news!” Are the people to remain in darkness; is no light-bearer to go among them? Must children be allowed to starve to death because they are not ours and we are not “accounted” their guardians? Did Barnardo—“the father of nobody’s children” so argue, or George Müller, or Quarrier, or Fegan, and the thousands who have aided them in their Christ-like philanthropy, reason thus?

This is to suppose an extreme case, and I do so because I feel that only in such circumstances would it be justifiable for one Mission to enter the “district” of another—such “district” having once been clearly, definitely, and mutually agreed upon and understood.

But, on the other hand I contend with equal emphasis, that, in the circumstances supposed, it would not “be right to leave towns unevangelized merely because they are accounted as in the district of another Mission.”

The question is really one of comity, by the observance of which the problem will in almost every

case be solved and the difficulty vanish.

It is the contempt of comity that causes what the late Dr. A. C. Thompson called “Evangelistic Anarchy. It affects not unbelievers but Christians; it is an utterly needless waste of forces, and it imperils the welfare of the Church as a whole.”

With our limited resources of means, and men, and time, we can neither afford nor can we morally entertain needless over-lapping or waste of energy, thus it behoves us to draw closer the bonds of Christian brotherhood that bind us, and to encourage such opportunities of mutual inter-communication as those afforded by this Conference, by means of which our essential oneness will be intensified and we shall find it impossible to allow undesirable relations to exist as the result of unbrotherly action in such a condition as that suggested by the topic now under discussion.

Permit me to close with the following quotation from the Encyclopedia of Missions relating to the present question:—

“Realization of the meaning and basis of comity carries the mind to a fuller grasp of the fact that in the many-sided missionary enterprises of the various denominations we have before us a movement resembling the march of the different columns of a great army, each independent and differently circumstanced, but all moving under the orders of one chief, upon a single strategic point, with the certainty that at the critical moment all will be there, all ready for action, and all glad harmoniously to apply the whole power to the one object sought by the great Commander. It is the victorious march of the armies of Jesus Christ which we watch as we see this steady development of closer relations between its units even while they are absorbed in the struggle with anti-Christ, or, to adopt the figure of the Rev. Canon Edmonds (of Exeter), “As we look at the work of Missions, we are watching

the coming down out of heaven of the city of God. Let there be no trifling at such a supreme moment of history."

#### Discussion.

REV. E. CEDERBLOM (S.M.S.) emphasized the points raised by Mr. Beale, and supported his recommendations. He said that because the territorial boundaries of the different Societies in the different districts were not yet fixed these questions would come up again and again. The difficulty would become more and more acute. Modern medicine tried to provide a remedy against the cause of the disease, and did not deal merely with the symptoms. In this matter of boundaries we should strive to deal with the cause and not with the symptoms. When there was a dispute about a district and two brethren met and adjusted the matter, however amicably, they were but dealing with the symptoms. The root of the matter was left untouched. It was because the districts were not definitely fixed between the different Societies the friction and trouble came. If the Societies would definitely fix the boundaries of the different districts, that would be dealing with the cause, and not with the symptoms. He should favour some Board of Arbitration, and supported the recommendation made at a previous Session of the Conference, that the Secretaries of the Home Societies be consulted with regard to establishing some definite Board of Arbitration to deal with this vexed question of districts and boundaries. If a resolution was submitted to the Conference asking that the Home Societies appoint a Standing Board for the Delimitation of Boundaries he should give it his enthusiastic support.

REV. E. EKSTRÖM (S.M.S.) pointed out that it would be in vain to fix upon boundaries and delimitate frontiers of districts, and then to carry on work in another district, and yet the title of the Paper just read implied at least that such a condition of things would be possible. He thought that if districts of work were fixed upon, then the missionaries of the different Societies ought not to pass those boundaries.

REV. A. R. WILLIAMS (C. and M.A.) told of an experience in their own Mission in which a teacher had been placed in a certain town, but afterwards withdrawn. The Roman Catholics wanted to plant a teacher in that very town, and the Chief of the town applied to the brethren of the S.M.S. for a Protestant teacher. In conference with the S.M.S. brethren he agreed that the S.M.S. should put their teacher in the village, for that meant saving it from the Roman Catholics. He did not agree with planting down teachers in the district and villages worked by another Society except under special circumstances, and with the full and free consent of the sister Society, but he did believe in, and practised preaching in the villages of a sister Society's district if he happened to be journeying through their territory. Other brethren were welcome to preach the Gospel in his district as they passed through, and he praised God that the seed sown by other brethren might bear fruit, and souls be won for Jesus Christ.

REV. R. RAY ELDRED (F.C.M.S.) asked if this working in someone else's district presupposed that all one's own territory and district was fully worked, with teachers in every good centre, and evangelists covering the whole of the ground? If not, he thought that the brethren would be wise to work their own district first before invading the territory of a sister Society.

REV. J. WHITEHEAD (B.M.S.) remarked that the question under discussion did not very vitally touch the brethren on the Upper river at present, but it would by-and-by. He gave examples from the Mobangi where two Missions had come to a mutual agreement about certain mission work in the villages up that river.

REV. R. H. C. GRAHAM (B.M.S.) quite agreed that towns should not be left unevangelised simply because they were accounted as in the district worked by a sister Missionary Society which Society although accounted responsible could not evangelise those towns. The preaching of the Gospel and evangelising those towns, was however a very different thing to planting down a teacher and making a permanent outpost in someone else's district. That he entirely disagreed with, except by the mutual agreement of the Missionary Societies involved. He gave several examples where differences had been arranged in a friendly and amicable way, and thought there should never be any real difficulty between the different Protestant Missionary Societies.

REV. M. MARTEN (A.P.C.M.) said that the question of overlapping was acute up the Kassai, not between Protestant Missions, but as regards the Protestant Missions and the Roman Catholics.

REV. E. CEDERBLOM (S.M.S.) asked what should be done if some particular town, recognized as being in the district of one Mission, asked definitely for a teacher from some other Mission? He thought that the members of the Mission in whose district the town was, should be consulted before a teacher was sent.

**Should students in the training schools be expected to contribute toward their own expenses while in the school? What should be the standard of accommodation aimed at as regards board and lodging?**

REV. WALTER WOODING, *Baptist Missionary Society.*

Such are the questions before us at the moment, the decision of which though not within the powers of the present Conference, should be matter of deep interest and real concern to all who have at heart the extension

of the Kingdom, and particularly to those who are actively about the Master's business.

The former question is one which must be considered from two points of view, viz:—That of the principle involved, and that of the ability of the student to meet the requirements made by the assertion of the principle.

As to the principle, it is I believe generally agreed that no opportunity should be lost of impressing upon the native Christian mind the privilege, the duty, and the necessity of undertaking the work of their country's enlightenment. Their responsibility in this matter is heavy and growingly so, and I take it we all assent that to the farthest limit of their ability they should be urged to meet it.

The habit of helping them at every turn is a bad one, tending only to produce a race of namby-pamby workers, incapable of self-help should necessity require it, as it most assuredly will, be the day distant or near. Already, in some quarters, sections of the Churches are eager for the reins of self-government. It must be admitted that to a large extent they pay their own way and are so far entitled to it. But they have still very much to learn about financial responsibility and there are few better instructors than financial cares. So much then for the principle.

The question of the ability of the student to defray either in part or altogether the cost of training him is not so easy of disposal. There is room for wide divergence of opinion. Conditions of life prevailing in one district do not obtain in another. That which to a stranger appears to be an advantage, may in reality be a drawback and apparent poverty may conceivably spell the reverse; considerations which deprive us of the keen pleasure of being dogmatic.

It is however a truism that there are no poor, or to be more precise, no *needy* people in the Lower Congo

districts, but it is equally true that there are hardly any rich, and very few with even a comfortable store laid by.

The laughing ground susceptible to the tickling hoe yields them a harvest with a ready liberality and for the rest, the forest, the jungle, and the swamp, provide a house and furnish it free. Fleshy dainties and treats of fish are to be had for the trouble of catching them, nor can the trouble be said to be great, indeed the lazy man is the only one who need go hungry, or for that matter lack aught the native heart desires; and even he (more's the pity) seldom meets the fate he deserves.

But this comfortable well-being and delightful certainty of supply depend upon the farm which needs tending, upon traps which need looking to, and upon personal effort in the chase; be it only a matter of catching rats.

The farm and the chase are to us the main sources of income and hence contributions in kind are all that can be looked for. Since if a man trades, as some do, he neither farms nor hunts, and his gains in trade go to buy what he would otherwise cultivate and catch. Ground nuts, beans, and peas are the only contribution in kind both within the native power to give and our ability to utilize. Of the keeping qualities of fish and meat our olfactory nerves can all testify and we are not likely to encourage experiments in that direction.

It must not however be supposed to follow that since the articles mentioned are capable of being stored, the men we are trying to help have a store of them. As a matter of fact the exact reverse is the case. Our future students be it remembered are at the present moment teachers: some of them at their own charges. The position of teacher involves the exercise of a large and often a distressing exercise of hospitality, and experience goes to shew that in common with many a good worker at home there is a keen struggle to make

the proverbial ends meet. "The smiling ground and the ready harvest" are indeed his good friends, but to suggest that he has only to sow with a view to the future to ensure a sufficient overplus is to beg the question. These good brethren are *teachers*, fully engaged in school and evangelistic work, and have not the time to spend in this way, unless indeed they neglect their teaching and preaching, which of course we do not wish them to do.

We may be reminded that the farm produce referred to is all but the result of women's labour; and that the man bears little of this burden, but although this was true in the earlier stages of our work, the balance of labour is now far more equal, and it is becoming a recognized thing that the man takes his share in providing the household needs, and indeed if he did not do so, he could not possibly meet the calls made upon his larder in these days of one man one wife.

We may not however ignore the fact that there is a lady in the question, and it is no slight to her personal appearance to say that she looms large upon the horizon of this question.

According to arrangement already made, the wife of the brother seeking training will be required, if at all possible, to accompany her husband to the school and par consequence leave her farm in the care of some relation or friend more or less interested, the measure of the care bestowed, being the measure of the profit derived from it. These good sisters will be required to be away from their farms during the early and latter rains, precisely when their presence is most necessary to a good harvest, a circumstance which spells anything but plenty for her and her husband not to mention children, upon their return. For them, brethren, it means that they will have to pay someone and that *well*, to keep the farm going while they are at school in order to provide a bare existence when they return and

were they required to contribute to their support when at school they would ask in wonder and with little likelihood of receiving a satisfactory reply, the simple but pathetic question—Wherewithal?

The possibility of the local Christians of the district from which the student comes being able to defray part at any rate of the cost of their teacher's education, has been suggested, but in many such districts there are no Christians to contribute, and while they do exist they are already under obligation to contribute regularly to the general missionary fund; and many of them find no little difficulty in meeting this call upon their resources. By such a plan too, the student would be placed under direct obligation to the people among whom he labours, which in the present stage of development is in my judgment most undesirable.

In spite however of so many real and very great obstacles to native self-support, there is, I think, a way by which the students—men and women—might help to keep expenditure within bounds and at the same time do much to ensure their health and general fitness. I refer of course to occupation in farm work. Need I say the idea is not mine: nor is it new to collegiate institutions. Whatever we may think of it as applied to colleges at home, it will I venture to think meet our present need, and in adopting it we shall both vindicate our principle, keep our medicine bill within reasonable limits, and by practical experience shew the brethren the great possibilities of regular and systematic labour; and at the same time do much to dignify the much despised labour on the land.

The whole country will be watching this effort to raise the standard of their teachers and if they see the men to whom they already look up, not ashamed to dig, spite of their higher attainments, they must perforce learn this much needed lesson.

The suggestion is that the students, men and women,



(not necessarily working together) be required to spend part of their time, say an hour or so in the morning, and an hour in the afternoon) in properly arranged farm work, preparing the ground, planting cassava, ground nuts, peas, beans, or whatever will best grow on the soil at Kimpesi.

The houses of the students too might be surrounded by kitchen gardens (by order) growing such things as cabbages, onions, peppers, and seasonings, and in these ways provide food for the community—no small item be it noted.

Ground nuts and cassava, which take one or two seasons respectively to mature, would of course not count till the second session but of such things as maize, peas, and beans, two and even three crops are obtainable during the months of the session.

There are doubtless many other phases of this problem, some within my ken and doubtless many without it, but my time will not allow of more thorough treatment, and we have here at least a basis for discussion.

+ "The Standard of Accommodation to be aimed at."

In the matter of accomodation we should do wisely to realize the native ideal so far as that is consistent with their general well-being and within the limits of our means.

X As regards food, the nearer we can approach to the native standard the better. In the San Salvador districts the following is usual:—A hot meal including cassava pudding once a day preferably in the evening. Kwanga or yitoka and ground nuts; or plantains and ground nuts, forming the mid-day meal; a few roasted nuts or cold cassava pudding (*mfiku*) the leavings of the night before, forming a hasty breakfast. This arrangement appears to suit them admirably, but I

should counsel giving our students all the latitude possible in these matters.

The quantity of the food supply is matter for full and thoughtful discussion. The several Missions and individual missionaries in the same Mission hold widely differing opinions on the subject. In my judgment, liberality should be the key-note of all discussion on this point.

X My own suggestion, and I may add, it forms the basis of our practise at San Salvador, is a daily allowance of a 2lb marrowfat tin of cassava flour per person. One milk tin full of beans or peas and one milk tin of ground nuts in the shells for every four persons. If pumpkin pips (*nginga or mbika*) take the place of beans or peas the same measure for four persons. One pound of some kind of fish or meat per person per week. This ration, together with such green meat and seasoning as the kitchen garden supplies forms an ample ration for a strong healthy boy and keeps him strong and healthy.

The style of dwelling house to be erected remains to be discussed, and very much may be said on the matter. A long iron building cut off into cubicles each cubicle for a married pair has been suggested, but inasmuch as a building of this description excludes the possibility of privacy, it does not commend itself very highly, indeed its only good point is its cheapness. Each married couple should I think be allotted a small house—small that is, as is compatible with reasonable comfort. Absolute privacy for married couples should be regarded as of first importance, without any respect whatever to expense. The unmarried men, should there be any, could of course be housed together. Whether the houses be native built grass huts or whether they be iron structured is a point which for lack of information I cannot write upon. If, however, the Kimpesi district affords a plentiful supply of native

building material I should advocate the native grass house as being the more suitable, though possibly in the long run the more expensive.

A bedstead, a small table, and a couple of stools would furnish each house for a married couple, and the like necessary conveniences for single men.

The foregoing remarks are offered merely as suggestions in the hope that they will be freely discussed and as freely criticised for the benefit of the great and important undertaking we have in hand.

May God give us His wisdom in these initial steps of our venture.

#### Discussion.

REV. R. H. C. GRAHAM (B.M.S.) said that he quite agreed with Mr. Wooding in the policy he advocated of not obliging students of Training Institutions in Congoland to pay for their board and training while enjoying the benefits of those Institutions. By asking them to enter the Training Schools we robbed the students of their livelihood, and took from them the opportunity of earning their daily bread and could hardly expect them to contribute much for their support when taking from them the opportunity of acquiring wealth. By all means let the students pay something if they could, but no student ought to be taken into such an Institution on the grounds that he could pay. As to accommodation, and kindred matters, he thought ample provision should be made in the matter of sanitation, and possibly different treatment and accommodation according to the different districts from which the students came. There should be plenty of good healthy food, and as meat was getting cheaper, a meat ration occasionally would tend to keep the students in good health. The matter of house accommodation was a very important one. He thought there should be separate dwellings for every married couple, and the houses should be arranged on the basis of a home. Every two unmarried men should have a separate dwelling, and it would be an advantage to have the houses constructed after one pattern. Although the title of the Paper did not directly mention the suggested United Training School, he thought it would be a good thing to hear the opinion of brethren in regard to that Institution.

REV. A. R. WILLIAMS (C. AND M. A.) stated that at the Training School in connection with the C. and M. A., the pay of the students was stopped while they received the benefits of the instruction given at the School, but on the other hand food was provided for the students. They did not expect their students to engage in agricultural work while at the School, but they did expect them to engage in evangelistic work, and sometimes they went for a short iteration in the villages. Wives accompanied their husbands when the latter came to the Training School.

REV. A. BILLINGTON (A.B.M.U.) said that if some of the native friends were as keen in trade on the Lower River as they were on the Upper River, he thought there would not be much difficulty about their contributing something towards their support while in the Training School. He thought that students should be expected to do some manual labour and so help themselves and the Institution. He suggested that due attention should be paid to the buildings to be erected for native students, in order to render them as much as possible fire proof.

REV. E. EKSTRÖM (S.M.S.) thought that clear lines should be laid down at the beginning, when a Training School was established, in order to avoid frequent changes of policy. He thought our aim should be to help the native to help himself, and when he supported himself without extraneous aid it was a good thing. At Kibunzi the students did not pay for the teaching, nor for the school buildings, but they prepared the fields, and did other things, working four hours a day towards their own support. If the students were not able to support themselves while at the Training Schools, ought not the native Church, or the friends and relatives of the students to help them?

REV. M. MARTEN (A.P.C.M.) referred to the Boarding School at Luebo and the two hundred students there. He said the school was practically self-supporting. They taught the young men, whose ages ranged from seven to seventeen years, to weave mats, make baskets, chairs, stools, to weave the bottom wicker work for chairs to do smithy and carpentry work, and various other things. They had manioc, and maize farms, and all these things helped towards the upkeep of the establishment. They had a number of girls and there was a special sewing department, and the girls made their own garments. The work, and school hours, and play times, were so arranged that the days and evenings were filled with healthy activities and the school was a success.

REV. W. B. FRAME (B.M.S.) spoke of the Boarding School at Wathen, and stated that at that centre a large Boarding School had been carried on for a great number of years. The school had now some three hundred scholars in residence, and they had arranged for the accommodation of the scholars on the dormitory system. For the girls they had one large dormitory, and for the boys two dormitories, containing four compartments. They had some separate dwellings for the older lads. With regard to the training of their native teachers, they asked the teachers to come and live on the station for six months. If the man was married he brought his wife. During his residence on the station, the teacher received the same rations as the ordinary school boys. The pupils had meat twice a week, not much, it only amounted to two ounces. Students were not expected to pay anything while at the School, and they were decently, but not extravagantly clothed.

REV. C. H. HARVEY (A.B.M.U.) referred to the plan adopted in the Training School at Mbanza Manteka, where the teachers and evangelists had a three years training, but at intervals of a year which was spent in the village work. The classes for the teachers and evangelists were held in the mornings, and industrial work occupied some hours in the afternoon. Their best teachers and evangelists were those who completed the full course.

REV. E. F. GUYTON (C.B.M.) asked what subjects were usually taught in these Training Schools?

REV. A. L. BAIN (A.B.M.U.) raised a discussion with regard to the taxation imposed by the State authorities on the Teachers and Evangelists.

REV. KENRED SMITH (B.M.S.), commenting on the suggested United Training School, said he took it for granted that all the students of that Institution would be *bona fide* Christians. He urged that as far as possible the Institution should be made self-supporting. He thought that sometimes with the best intentions we did for the natives what they were able to do for themselves, and he thought we should avoid pauperising them. If the natives could contribute something for their support while in the Training School they certainly should be expected to do so. Referring to the Training Institutions and Colleges in England, he reminded those present, that students, in addition to their studies, were often sent to villages and towns to preach, or they engaged in some other active Christian work. He urged upon the authorities of the new Training School the necessity of giving the students opportunities of engaging in preaching and other Christian work while at the School, so that they might keep alive their evangelical fervour, and not lose the fine tone of their spiritual life. He urged upon them the necessity of making due provision in the matter of sanitation when the various buildings were erected for the students, and further thought that each student should be expected to take part in some manual labour, agricultural or otherwise, as a safeguard against the pride which sometimes withered the spiritual life of the native Christians, and especially those who were placed in positions above their fellows.

### Our Attitude towards Romish Missions.

REV. L. C. VASS, *American Presbyterian Congo Mission.*

We are commanded in God's Word, "Love not the world, neither the things that are in the world," and throughout the Scriptures the commandment is clear to love the brethren, "Behold, if God so loved us, we ought also to love one another." This is the great and fundamental truth of Christian fellowship, and when it is lost sight of, so important and necessary is it that we at once lose our place with God, for He says, "If a man say I love God and hateth his brother, he is a liar," and we know that no liar has a part in the inheritance with Jesus Christ.

As Protestant Missionaries assembled here in Christian fellowship to discuss and prayerfully consider for solution some of the many difficulties that the Devil places in the path of this Gospel of Love, we find as one of these difficulties the presence in our midst, of representatives of a great and powerful body professing faith in Jesus Christ and obedience to His words, but who in all their actions seem sadly lacking in this principle of love and the preaching of the Word in its fulness to the people. What then shall be our attitude in dealing with them, for we are more and more coming into contact with them as the work increases?

All are familiar with Rome's Jesuitica tactics at home, with their uncharitable opposition to all who deny their peculiar tenets, including the infallibility of their human leader, so let us turn to the Congo to see if we find anything that would lead us to treat them differently from the methods that have been forced upon us at home.

This Conference of Protestant Missionaries, believing in the Divine guidance, has taken an unflinching stand concerning the maladministration and atrocious actions of the Congo Free State in their dealings with this people. For this cause we have at times had to submit to scathing criticism, denunciations, and some even to persecution from the accused and their hirelings, but we have lived to see all our charges adequately proven to the world at large. We also find that with few exceptions the Romish Missionaries have, with Jesuitical persistence, defended the State in these abuses, in return for which they have and are now receiving special privileges from the Government. Cardinal Gibbons in America, the head of the Romish power in the United States, has been especially active in denouncing as false all reports of atrocities and maladministration by the present powers.

The privileges thus granted to Rome are denied us,

or made impossible of acceptance in various ways, and so the treaty rights of impartiality are broken. The day is now rapidly drawing near when we shall have to take a decided stand openly, and wage an unflinching campaign against this unjust discrimination.

The past seven or eight years have witnessed the closing to Protestant Missions of the right to secure unhampered, concessions from which to carry on purely mission work. We are refused on the ground that no concessions are now granted. Let us read the following extract from the Houston, Texas, "Chronicle" of April 7th, 1907.

"The convention regarding the Catholic Missions in the Congo drawn up and signed last year by Chev. de Cuvelier and Mgr. Vico, nuncio to Belgium, has been ratified by King Leopold and Pope Pius X in the following terms:

1. The Congo Free State will present to the Catholic Missions parcels of land necessary for mission work on the following conditions.
2. Each established mission will, according to its resources, open a school for the instruction of the natives. The curriculum of such schools will embrace agriculture, forestry, and the manual arts.
3. The progress of studies and of classes will be submitted to the Governor General, and the teaching of the language and customs of the Belgians will form an essential part of the classes.
4. The Superiors of the various Missions will forward to the Governor General periodical reports of the organization and development of the schools, the number of the pupils, their scholastic standing, etc.
5. The Governor General will be notified immediately of the appointment of each superior of a mission.
6. When sufficient funds will have been provided for the purpose, the missionaries will perform special works of a scientific character, according to their ability, along geographical, ethnological, and linguistic lines.
7. To each Mission will be given 200 acres of ground and this amount will be doubled in the case of the more important missions.
8. The Catholic Missionaries will guarantee the exercise of their spiritual offices among the natives, and where a resident Priest is deemed necessary, a residence for the same will be provided by the government.
9. It is understood that the two signatory parties will recommend to their subordinates the necessity of preserving perfect harmony between the missionaries and the officers of the State."

Here then is proof positive of discrimination, it can't be a progressive newspaper get up, for as a matter of fact it conforms exactly to the dealings of the Romanists and the State as I have personally seen it in the Kassai District. The State even agreeing, as shown above, to build the houses or station of the missionaries when it is necessary, thus making it a real State Church, receiving financial aid, for the above refers to *Catholic Missions and missionaries only* and not to Mission work in general, as should be if no favoritism is intended. This then being the case what is the attitude of the Romish missionaries towards the State? In the Kassai District of which we can speak more certainly, we know that the natives look upon these missionaries as the State in another form, and they very seldom, without pressure being brought to bear on them, wish to have them settle in their villages. The Priests have no scruples in oppressing and persecuting those chiefs or villages who stand firm in refusing them, or their teachers, admission to the village.

Only recently we have been urged by the chief and people of a village, 8 days east of Luebo and 3 south of Lusambo, to establish a station in their town. The chief had persistently refused the Priests, and for some time our evangelists had been carrying on work in the village with his approval and assistance. For this action, though he was a chief of considerable prominence, had from the days of Von Wissman and Le Marinell been a loyal supporter of the State, even sticking to them through serious revolts when State officers were killed, and notwithstanding his regularly collected taxes from his various villages, he at once becomes the mark of systematic persecution when he received our evangelists and refused the Romanists. His surrounding villages are by degrees taken from him and his authority impaired, as the Priests had threatened beforehand if he persisted in refusing to receive them and send away the Protestants. Finally

he has now been arrested himself on very doubtful or trumped up charges and is to-day in prison at Lusambo. Our Mission sent two of our Missionaries to his town to investigate the whole affair and we have tried to show the Government the injustice of this present persecution, but his trial is continually postponed and the Chief remains a prisoner at Lusambo with small prospects of restoration to his former chieftainship.

The Priests often collect the taxes. Whether such collected taxes are turned into the State or appropriated to the Mission is a question which might be interesting to know. Their connection with the Kassai Trust in the forced gathering of rubber is without doubt. Only a short time ago a Priest was killed by the Bakuba not far from our station of Ibanje. The affair was quickly hushed up, the Company giving out that it was an unfortunate occurrence caused by the Priest trying to settle a palaver between some natives. The State demanded of the big chief Lukenga the guilty man. A man purporting to be the culprit was sent to the State Officer at Luebo. So the matter was closed, too much investigation would not be healthy for the Mission or Company.

From reliable native evidence we learn the following, which is likely to be the true story. The Priest was in the village, whence he had gone regarding the collection of rubber. The rubber sentry who is under his supervision was in palaver as usual in regard to the indifference of the people to continually cut more rubber. The Priest siding with the sentry went in to settle the palaver in true Buli Matadi style, as he was accustomed to do, and was killed, and this, as the Bakuba themselves testify, at the instigation of Lukenga the Chief. When a show of soldiers was made and the murderer was demanded, realizing his inability to cope with the State he turns over to the

State a slave man not in any way guilty, his own subject going free, and the palaver was finished. It has come to us from good authority that certain of the Priests receive one franc per month as pay from the Mission, the Company providing for all their wants. We know that they do the transport by portage for the Company in certain difficult places, and that they receive hundreds of people turned over to them by the State, and held as slaves. To tell you the plain truth the State, Kassai Company, and Romish Missions in the Kassai District are so intimately connected and are working in such harmony for the subjugation to slavery of a poor helpless people that to a Christian man all alike seem to be helping forward the work of the Evil One.

Many people are recruited in our district for the Kassai Company. They are taken down the Kassai to Dima, the headquarters of the Company, to work there, or for distribution in the Kwangu or other districts where needed. The Romish Mission tries to keep in touch with these people and so places a Priest at Dima and other principal points for this purpose. It is now so arranged that when these people have finished their term and wish to return, they are often returned to Lusambo, where there is a large Romish Mission, to be better enslaved by Rome and Buli Matadi. Many we know beg to be sent to Luebo, and though this is often the nearest point to their towns, and the Company has boats plying regularly between Dima and Luebo, their request is usually refused and they are sent to Lusambo; they must be kept from Protestant influences!

The unprincipled jesuitical opposition to all Protestant preaching of Jesus Christ, the utter indifference to the real elevation of the people in civilization and true religion, and their systematic connivance with, and assistance of the State and



Companies in their cruelties and their ravenous and unsatisfiable greed, bringing to them as it does preferential treatment and financial support from the Government and Company, are the principal reasons why we should be strong in our opposition to them. Let us not be deceived by the kind outward demeanor of some few Priests towards some of us personally. Their system founded on the jesuitical falacy of the right to do evil if they think good may come to their organization is contemptibly wrong and antagonistic to the real preaching of Jesus Christ, while their aim seems to be to enslave to Rome instead of real freedom through Christ. "By their fruits ye shall know them." They refuse fellowship with us, and our attitude must be as unflinching an opposition to them as Christ's was to the Scribes, Pharisees, and hypocrites of His day.

#### Discussion.

REV. W. B. FRAME (B.M.S.) stated that at Wathen they had not as yet come into very acute collision with the Roman Catholics, but from what he had seen of them in the outlying districts, he judged that they were active and unscrupulous in their methods, when wanting to gain access to towns already evangelized by Protestant Missions. One method of keeping out the priest from a village, was to get some of the young people from the village on to the Mission Station. The people in these cases almost invariably acknowledged their allegiance to the Protestants. He did not deny that the priests had a footing in some of the villages. They had planted teachers, and although some of these teachers drank the native intoxicating beverages, and did other things which seemed opposed to the spirit of Christianity, they secured adherents. Sometimes the people would have nothing to do with the Roman Catholics. He instanced a case where a priest was refused entrance into a village, and notwithstanding the gifts and bribes which the priest offered to the Chief of the section, he could not establish himself, or his teachers. Those who had seen towns, or villages, which had been taught by the priests, and knew the condition of those towns or villages, would agree with him that they were worse than in the days of unadulterated heathenism. It would be unpardonable to try and affix territorial boundaries between the work of the Roman Catholics and their work. Protestant missionaries should try and secure as many of the outlying towns and villages in their district as possible, to keep the natives from the power of the priests. Whitemen could withstand the priests where the poor native could not. Missionaries spoke of courtesy. The priests certainly were not courteous to us. They tried their best to get our people to recant. The priests, or their adherents, claimed to be Buli Matadi. In these matters we must not beat

about the bush, but let the people know the true condition of affairs. The people must be told that they were free to do as they liked in the matter of religion, notwithstanding the threats or practices of the Roman Catholics. The priests have not the power the natives think they possess, and we should teach the natives this. A priest took five of their native Christians into his room, and tried to persuade them to recant. The natives however stood firm. One priest took one of their Protestant women as a hostage. They took the case to the Commissaire of the district, and when the woman was brought before him, three times she was asked if she would remain with the Roman Catholics. Three times she replied firmly that she wanted to go back to the Protestant form of worship. By all, and every means, let missionaries try to save the people from a false religion, a religion of darkness and the devil.

REV. M. MARTEN (A.P.C.M) said that up the Kassai the Roman Catholic priests and the State worked together, with the result that the Roman Catholics had a large amount of power. The priests arranged the portorage for the State, and a large rubber plantation, the property of the Kassai Company, was really worked and controlled by the priests. The Kassai Company depended much upon them, and in the Kassai they had virtual control over all. Officials were sometimes removed because they opposed the Roman Catholics, and an instance was given where a priest boarded a State steamer and demanded to celebrate the Mass on the upper deck of the vessel. In spite of the Captain's refusal, the service was held, the priest and his native boys taking possession. A little while after, the Captain was relieved of his command. The Roman Catholics gave the people "chicotte" and the State Officials did not forbid. A member of a Protestant Mission had been chicotted so severely that he died from the effects, and this so far as they could make out, because he refused to become a convert to the Roman Catholic faith. The priests did not abstain from intoxicants and were sometimes the worse for drink, and acts of violence were sometimes perpetrated by them when in this condition. In the Kassai the priests seemed not only to be occupied with their priestly functions but also to be engaged in the rubber business, and their power was almost supreme.

REV. A. L. BAIN (A.B.M.U) in an impassioned speech, said that the natives wanted redress from the oppression of the Roman Catholics. They could not get redress, and even when cases had been taken up by the missionaries, redress was not forthcoming. Some terrible instances of the methods employed by the Roman Catholics to secure children for their orphanages, and to gain adherents were cited. A Protestant lad had received eleven lashes with a chicotte because he refused to bow down and worship an image. This, and other instances were given in detail, and the reverend gentleman concluded by urging upon the Conference, in burning words, the necessity for redress for the natives.

REV. R. H. C. GRAHAM (B.M.S.) spoke of the devilish persecution of Roman Catholics everywhere. They were not exempt in Portugese Congo. Chapels and buildings had been burnt down at the instigation of the Roman Catholics, but they could get redress in Portugese Congo. Christians had been persecuted over and over again. In Portugese Congo there were natives, whitemen, and the priests. The latter were a class

by themselves. He was glad to say that the Resident Governor was absolutely fair; fair to the natives, and just between the Roman Catholics and the Protestants. Indeed the Portuguese Officials had behaved splendidly towards the Protestant missionaries with one or two exceptions. The present Resident Governor had called the native chiefs together, and told them that they were absolutely free to worship in any way they pleased, and that if they wanted to purchase Protestant New Testaments they were free to do so. There were certain villages in Portuguese Congo which were recognised as being under the control of the Roman Catholics, and others as being under the guidance of the Protestant Missionaries. He thought that as Protestants they were better off in Portuguese Congo than in the Congo State. He believed that if the State in reality gave freedom of worship to the Congo natives many adherents of the Roman Catholics would join the Protestant ranks.

REV. A. STONELAKE (B.M.S.) spoke of the methods employed by the priests to gain entrance into villages. The Chief was called and presents were given him, so that he might use his authority to gain his people for the Roman Catholics. In one instance twenty mpata were given so that the priest might take control. He cited another case in which people had been tied up and thrashed by the agent of the Roman Catholics because they would not yield allegiance to the Roman Catholics. His blood boiled at the instances of cruelty and oppression cited by Mr. Bain, but he felt that if the Roman Catholics were powerful in Congoland there was also a greater power, and we must appeal to Him who is Lord over all.

REV. C. H. HARVEY (A.B.M.U.) said he was glad to hear the Paper and the facts which had been quoted, because it shewed what the enemy was like with whom they had to deal. Those present had been deeply moved by the things told by Mr. Bain and others. If there was no redress for the natives in an earthly court, there was still a higher court to which missionaries could appeal—the supreme court of Heaven. The only thing left for them to do was to pray. They believed in a Supreme Being, let the missionaries appeal to Him. Paul on one occasion said “appeal unto Cæsar.” Let those present appeal more earnestly, and plead with God to stem this evil. If the brethren believed in prayer, then, let them pray.

REV. E. CEDERBLOM (S.M.S.) viewed with alarm the action of the State in co-operating with the Romish Church. Mr. Kenred Smith had said that we were fighting against “principalities and powers of darkness and evil,” and it seemed clear that we must take up arms against the Romish Church. There was a great need that they should start a crusade against the Church of Rome.

At the suggestion of the President the Session was lengthened, while several members pleaded with Almighty God on behalf of the natives who were persecuted and oppressed by the Roman Catholics, or their agents.

## RESOLUTIONS.

The following Resolutions were passed unanimously by the Missionaries attending the Conference:

*SESSION, THURSDAY AFTERNOON, SEPTEMBER 19th.*

**Resolution re Congo Independent State.**

We, as individual missionaries of the various Protestant Missionary Societies of several nationalities working in Congoland, now assembled in Conference at Leopoldville, Stanley Pool, Sept. 19th, 1907, while giving credit to the Authorities for some slight improvement in the condition of the people, in a few favoured parts of the Congo, unanimously express our deep regret that up to the present no adequate measures have been enforced to relieve the situation as a whole, the condition of the natives of the Congo Independent State being still unutterably deplorable notwithstanding boasted reforms.

We are profoundly thankful for all the efforts that have been put forth in Europe and America for the amelioration of the unhappy state of these oppressed and despairing peoples.

We would earnestly urge all lovers of liberty and humanity to co-operate, and use every legitimate means to bring about an improved condition of affairs. We trust that soon there may be a complete deliverance from a system which robs the native of the elementary rights of humanity, exposes him to unspeakable cruelties, and condemns him to almost ceaseless toil for the enrichment of others, amounting to practical slavery.

We therefore humbly pray that Almighty God will bless all efforts made on behalf of the Congo millions.

Signed, on behalf of the missionaries, by the Chairman and Secretaries of the Conference.

Proposed by REV. R. RAY ELDRED (F.C.M.S.).

Seconded by REV. J. WHITEHEAD (B.M.S.).

*SESSION, SATURDAY EVENING, SEPTEMBER 21st.*

**Resolution re Condition of Children in the Congo Independent State.**

We, the Missionaries assembled in Conference at Leopoldville, Congo Independent State, Sept. 21st, 1907, unanimously unite in bringing to the notice of your Committee the terrible results arising from the laws regarding the “Colonies d'enfants indigènes” in the Congo State as embodied in “Lois en vigueur dans l'Etat Independent du Congo,” published at Bruxelles, 1905.



The Congo Commission of Inquiry in their Report dated 1905 pointed out some of the grave evils accruing from the institution of the "Colonies d'enfants indigènes" and the methods employed in maintaining them.

Other serious and terrible evils arising from the application of these laws have been submitted to this Conference by several of the missionaries present, thrilling us and stirring our hearts on behalf of the children of both sexes, who by these enactments are brought into the "Colonies d'enfants indigènes" or under the law regarding Religious and Philanthropic Institutions are gathered into the Institutions of the Roman Catholics.

From the facts stated by these brethren we learn that:

(a) The rights of natural guardians as provided for in the Code Civil (Titre XI) have been violated and the children under them seized and placed in the aforesaid Roman Catholic Institutions.

(b) Natives obviously over 12 years of age (the legal limit) are abducted and placed in the "Colonies d'enfants indigènes" and Roman Catholic Institutions against their will and notwithstanding vigorous protests. In some cases Protestant Christians have been so treated.

(c) In cases where the education of the children was provided for under Protestant auspices Roman Catholics have interfered and deported children to their own Institutions.

(d) Flogging, binding of the limbs, and imprisonment have been resorted to in order to secure pupils and adherents in contravention of the laws relating to liberty in religion.

(e) That the authorities in contradiction to the provisions of the Code for admitting children into the State and Religious and Philanthropic Institutions have permitted seizure of children by other agents than those provided by the Code.

(f) That chiefs and others have been grossly persecuted for seeking to prevent the children of their villages or homes being forced to enter these Institutions.

We regard these acts not only as forms of intolerable religious persecution, but also see in them and the provisions relating to the "Colonies d'enfants indigènes" a thinly veiled form of slavery, abhorrent to the noble instincts of humanity. We would refer your Committee to the missionaries of the various Societies for concrete instances and detailed information.

We, as men and women who are devoting our lives to the service of Jesus Christ amongst these people, and whose hearts bleed for these we love, implore you to render all the assistance in your power by taking immediate public action, and in other ways to correct all these pernicious abuses, disastrous alike to religious liberty, the rights of the natives, and the progress of the Kingdom of God in this land.

Signed, on behalf of the missionaries, by the Chairman and Secretaries of the Conference.

Proposed by REV. R. RAY ELDRED (F.C.M.S.).

Seconded by REV. ROSS PHILLIPS (B.M.S.).

*The Minute Secretary was requested to forward a copy of the Resolutions to the proper quarters.*

## BUSINESS MEETINGS.

SESSION, Tuesday Evening, September 17th.

REV. H. GAMMAN (C.B.M.) was elected President of the Conference.

REV. KENRED SMITH (B.M.S.) was elected Secretary of the Conference.

REV. T. HOPE MORGAN (C.B.M.) was elected the Convenor of the next Congo Missionary Conference.

REVS. A. R. WILLIAMS (C. and M.A.), M. MARTEN (A.P.C.M.), R. RAY ELDRED (F.C.M.S.), P. MARCUS (S.M.S.), C. H. HARVEY (A.B.M.U.), A. STONELAKE (B.M.S.), were elected members of the Business Committee of the Conference.

Letters were read from REV. CAMPBELL MORGAN, MR. PERCY WEBB, DR. BRODEN, REVS. W. B. SLOANE, W. L. FORFEIT, H. SUTTON SMITH, and REV. T. MOODY.

REV. T. HOPE MORGAN (C.B.M.) presented the Financial Report, shewing a balance in hand of £2-17-9.

It was determined to take up collections for Conference expenses on the following Thursday and Sunday.

REVS. E. EKSTRÖM (S.M.S.) and H. S. GAMMAN (C.B.M.) were asked to take the Native Congo Service, on Sunday, September 22nd.

It was decided to affix a time limit to Speakers, the Openers of discussions to be allowed ten minutes, the succeeding Speakers five minutes each. Speakers, by special permission of the Chairman, to be allowed to address the Conference twice in one discussion. Readers of papers to be allowed five minutes for reply.

The Convenor of the Conference (REV. T. HOPE MORGAN) announced some necessary alterations in the programme.

The Meeting was closed with prayer.

SESSION, Saturday Evening, September 21st.

Votes of thanks were heartily and unanimously passed to—

REVS. H. S. GAMMAN and G. S. JEFFREY (C.B.M.) for their services as Secretaries of the previous Conference, and their trouble in preparing the very excellent Report of that Conference.

REV. T. HOPE MORGAN (C.B.M.) for his splendid work as Convenor of the Conference.

REV. T. HOPE and MRS. MORGAN (C.B.M.) for their abounding hospitality to the members of the Conference.

The lady Missionaries, and REV. E. F. GUYTON, for their ready and untiring help in connection with the Conference.

Votes of thanks were also passed to the Secretaries of Missionary Societies and others who had sent Messages to the Conference, and to MR. D. G. McMARLANE, for helping the Conference Secretary.

It was decided to found a Congo Missionaries' Prayer Union. REV. J. WHITEHEAD (B.M.S.) was elected Secretary of the new Prayer Union.

A letter was read from the REV. F. B. MEYER relating to the possibility of his visiting the Congo in the autumn of 1908. After discussion it was decided that it would not be advisable to convene a special Conference of Missionaries in 1908, and the Convenor of the next Conference was asked to communicate with the REV. F. B. MEYER, and the Secretary of the Keswick Convention, with a view to procuring a Speaker from Keswick for the 1909 Congo Missionary Conference.

It was decided to accept the offer of the B.M.S. staff at Kinchassa, and make arrangements to hold the next Conference of the Protestant Missionaries at that station.

Suggested subjects for discussion at the next Conference were handed in to the Convenor.

The Convenor of the Conference for 1909 was instructed to procure a large map of the Congo State for the use of members of the Conference.

It was decided to print a Report of the Conference, similar in size to the Report of the Conference of 1906. It was further determined to ask the brethren of the Baptist Mission Press, Bolobo, to print the Report.

A Resolution *re* the condition of children in the Congo State was proposed by the REV. R. RAY ELDRED, seconded by REV. ROSS PHILLIPS, and after stirring speeches by REVS. A. S. BAIN (A.B.M.U.), M. MARTEN (A.P.C.M.), R. H. C. GRAHAM (B.M.S.), C. H. HARVEY (A.B.M.U.), KENKED SMITH (B.M.S.), and others, was carried unanimously.

It was decided to send a copy of the resolution to the Home Secs. of the various Protestant Missionary Societies working in Congoland.

*For full text of the resolution see under "Resolutions" in previous section.*

The Meeting closed with Prayer and Praise.

## PROGRAMME . . .

*Fourth General Conference  
of Missionaries of . . .  
the Protestant Missionary  
Societies working in .  
Congoland . . . . .*

SEPTEMBER 17-22, 1907.

## TUESDAY, September 17th.

7 a.m. BUSINESS MEETING AND PRAYER MEETING.

## WEDNESDAY, September 18th.

6-30 a.m. PRAYER MEETING, conducted by  
REV. G. H. STAHLBRAND.

8-30 a.m. DEVOTIONAL PAPER, by REV. C. H. HARVEY.  
PRAYER AND PRAISE MEETING.

9-35 a.m. PAPER, by REV. A. BILLINGTON.  
"Should a Christian marry an un-converted person?"

PAPER, by REV. A. STONELAKE.  
"Should a Church member be allowed to purchase a  
wife with slaves, or accept from his family one he  
knows to have been thus obtained?"

12 noon MESSAGE, from REV. A. MCLEAN, Secretary F.C.M.S.

1 p.m. TRIP round Stanley Pool in s.s. "Livingstone."

7 p.m. PAPER, by REV. W. B. FRAME.  
"Division of the Field into districts so as to save  
overlapping."

PAPER, by REV. E. EKSTRÖM.  
"Institution of Native Conferences."

PAPER, by REV. R. RAY ELDRED.  
"Can Modern Sunday School Methods be applied  
in Congo?"

## THURSDAY, September 19th.

6-30 a.m. PRAYER MEETING, conducted by  
REV. L. A. DEYAMPERT.

- 8-30 a.m. DEVOTIONAL PAPER, by REV. A. STONELAKE.  
PRAYER AND PRAISE MEETING.
- 9-35 a.m. PAPER, by REV. KENRED SMITH.  
"The Subsidy System v Self-Support of Native Churches."  
PAPER, by DR. COBB.  
"The Independence of the Native Church,"
- 2-30 p.m. MESSAGE, from DR. HARRY GUINNESS.
- 3 p.m. PAPER, by REV. W. M. MORRISON.  
"Under what circumstances are we justified in making public the accounts of atrocities and other forms of injustice done to the natives?"
- RESOLUTION *re* Congo Independent State.
- 7 p.m. PAPER, by MRS. R. L. JENNINGS.  
"Native Dress."  
PAPER, by MRS. W. D. ARMSTRONG.  
"The Native Christian and Dress."  
PAPER, by REV. M. MARTEN.  
"How frequent should furloughs be taken by Congo Missionaries, and what should be the length of their stay at home?"

## FRIDAY, September 20th.

- 6.30 a.m. PRAYER MEETING, conducted by  
REV. A. R. WILLIAMS.
- 8-30 a.m. DEVOTIONAL PAPER, by DR. W. H. LESLIE.  
PRAYER AND PRAISE MEETING.
- 9-35 a.m. PAPER, by MRS. RUSKIN.  
"Work among Congo Women."  
PAPER, by MRS. BILLINGTON.  
"Is it desirable that Single Ladies should be appointed to Mission work on the Congo?"
- PAPER, by REV. J. WHITEHEAD.  
"Is it desirable that Unmarried Ladies should be appointed to Mission work on the Congo?"
- PAPER, by REV. R. H. C. GRAHAM.  
"Back to the land."
- 12 noon MESSAGE, from REV. C. E. WILSON, Gen. Sec. B.M.S.
- 1 p.m. TRIP round Stanley Pool in s.s. "Endeavour."

- 7 p.m. PAPER, by REV. C. H. HARVEY.  
"In what departments of work can the Protestant Missions co-operate with each other?"
- PAPER, by REV. F. BEALE.  
"Would it be right to leave towns unevangelised merely because they are accounted as in the district of another Mission?"

## SATURDAY, September 21st.

- 6-30 a.m. PRAYER MEETING, conducted by REV. J. MOON.
- 8-30 a.m. DEVOTIONAL MEETING, conducted by REV. E. F. GUYTON.  
PRAYER AND PRAISE MEETING.
- 9-35 a.m. PAPER, by REV. W. WOODING.  
"Should students in the Training Schools be expected to contribute towards their own expenses while in the Schools? What should be the standard of accommodation aimed at, as regards board and lodging?"
- PAPER, by REV. L. C. VASS.  
"Our attitude towards Romish Missions."
- 2-30 p.m. MESSAGE, from DR. T. S. BARBOUR, Sec. A.B.M.U.
- 7 p.m. BUSINESS MEETING.  
Votes of Thanks. Prayer League.  
Next Conference. The Report.  
Resolution *re* the condition of children in the Congo Independent State.  
Letter from Rev. F. B. Meyer.  
Conference Map.  
DEVOTIONAL MEETING.

## SUNDAY, September 22nd.

- 6-30 a.m. PRAYER MEETING, conducted by REV. G. THOMAS.
- 10 a.m. CONGO SERVICE. *Speakers*—REVS. E. EKSTRÖM and H. S. GAMMAN.
- 2-30 p.m. MESSAGE from REV. W. MILLMAN.
- 4 p.m. ENGLISH SERVICE. *Preacher*—REV. KENRED SMITH.  
COMMUNION SERVICE.
- 7 p.m. MESSAGE from DR. CATHERINE MABIE.  
MESSAGE from the Sec. S.M.S.  
STATEMENT *re* UNITED TRAINING SCHOOL.  
REPORTS from Representatives of the various Mission Stations.  
DEVOTIONAL MEETING.

Particulars concerning the Protestant Missionary Societies working in Congoland.

Society.	Nationality.	Initials.	Commenced in Congo.
Baptist Missionary Society.	English.	B.M.S.	1878.
American Baptist Missionary Union.	American.	A.B.M.U.	1878.
Swedish Missionary Society.	Swedish.	S.M.S.	1885.
Congo Balolo Mission.	English.	C.B.M.	1889.
Christian and Missionary Alliance.	American.	C. and A.M.	1889.
American Presbyterian Congo Mission.	American.	A.P.C.M.	1890.
Foreign Christian Missionary Society.	American.	F.C.M.S.	1896.
Westcott's Independent Mission.	English.	W.I.M.	

Names and Addresses of the Secretaries of the Protestant Missionary Societies working in Congoland.

<b>Baptist Missionary Society.</b> REV. C. E. WILSON, B.A., Baptist Mission House, 19, Farnival Street, London, England.
<b>American Baptist Missionary Union.</b> DR. BARBOUR, P.O., Box 41, Boston, Massachusetts, U.S.A.
<b>Swedish Missionary Society.</b> HERR WILH. SJÖHOLM, Missions sekretararen, Svenska Missions förbundets exp., Drottninggatan, 77, Stockholm, Suede.
<b>Congo Balolo Mission.</b> MRS. H. GRATTAN GUINNESS, Harley House, Bow, London, England.
<b>Christian and Missionary Alliance.</b> REV. A. C. FUNK, 690, 8th Avenue, New York, U.S.A.
<b>American Presbyterian Congo Mission.</b> DR. S. H. CHESTER, Chamber of Commerce Building, Nashville, Texas, U.S.A.
<b>Foreign Christian Missionary Society.</b> PRES. A. McLEAN, P.O., Box 884, Cincinnati, Ohio, U.S.A.
<b>Westcott's Independent Mission.</b> REV. F. C. WESTCOTT, Ikongo, Kassai River, Haut Congo, Congo State.

Stations of the Congo Protestant Missionary Societies.

<b>B.M.S.</b>	<b>Lower River.</b>	Matadi, San Salvador, Wathen, Kibokolo, Mabaya.
	<b>Upper.</b>	Kinchassa, Bolobo, Lukolela, Monsembe, Upoto, Yalamba, Yakusu.
<b>A.B.M.U.</b>	<b>Lower River.</b>	Mukimvika, Matadi, Mpalambala, Mbanza Manteka, Lukinga, Nsona Mbata, Kwilu.
	<b>Upper River.</b>	Tshumbiri (Bwemba), Ikoko.
<b>S.M.S.</b>	<b>Lower River.</b>	Londe (Matadi), Kibanzi, Mukimbungu, Nganda, Kinkenge, Kingoye.
<b>C.B.M.</b>	<b>Upper River.</b>	Leopoldville, Lolanga, Bonginda, Ikau, Bongandanga, Baringa.
<b>C. and M.A.</b>	<b>Lower River.</b>	Boma, Vungu, Lolo, Maduda, Yema, Kinkonzi, Mboka.
<b>A.P.C.M.</b>	<b>Upper River.</b>	Luebo, Ibanji.
<b>F.C.M.S.</b>	<b>Upper River.</b>	Bolengi.
<b>W.I.M.</b>	<b>Upper River.</b>	Ikongo.

Societies represented at the Conference.

Society.	Names.	Number.
<b>B.M.S.</b>	H. ROSS PHILLIPS, J. WHITEHEAD and MRS. WHITEHEAD, R. H. C. GRAHAM, W. B. FRAME and MRS. FRAME, A. STONELAKE, C. T. WILLIAMS and MRS. WILLIAMS, FRANK OLDRIEVE, KENRED SMITH, GEORGE THOMAS, DR. M. GAMBLE.	13
<b>A.B.M.U.</b>	C. H. HARVEY, A. BILLINGTON, T. HILL, A. L. BAIN and MRS. BAIN, G. H. STAHLBRAND, J. O. GOTASS, MRS. SJOBLUM, MRS. METZGAR.	9
<b>S.M.S.</b>	E. EKSTRÖM, E. CEDERBLOM and MRS. CEDERBLOM, E. KARLMAN, P. MARKUS, MRS. A. BAUR.	6
<b>C.B.M.</b>	T. HOPE MORGAN and MRS. MORGAN, H. S. GAMMAN and MRS. GAMMAN, H. WALLBAUM, E. F. GUYTON, W. R. WELSH, D. G. McFARLANE, JAMES MOON.	9
<b>C. and M.A.</b>	A. R. WILLIAMS.	1
<b>A.P.C.M.</b>	M. MARTEN, L. A. DEYAMPERT.	2
<b>F.C.M.S.</b>	R. RAY ELDRED.	1
	<b>Total</b>	<b>41</b>

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1997

