

CONGO
MISSIONARY CONFERENCE.
1909.

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CONGO
MISSIONARY
CONFERENCE
1909.

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

Held at
KINCHASSA, STANLEY POOL, CONGO STATE
SEPTEMBER 14-19, 1909.

1909

PRINTED AND PUBLISHED
AT THE
CONGO BALOLO MISSION PRESS,
BONGANDANGA,
UPPER CONGO, CONGO STATE.



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PREFACE.

Another United Conference of the Protestant Missions working in Congoland has passed. Undoubtedly these Conferences grow in practical and spiritual helpfulness, and all who are able to attend feel that it is good to be there.

This report has been prepared and printed in the midst of sickness and other unforeseen difficulties. The papers are printed in full, as read, with two exceptions, where permission was granted by the writers of very long papers, to omit parts. The writers alone are responsible for the views expressed in their papers. In reporting the discussions we have endeavoured faithfully to give the thoughts brought forward by the members, but as no shorthand notes were taken it is possible that we may have misrepresented in some cases their views.

It has been arranged to hold the next Conference at Bolenge, Upper Congo, about the first week in October 1911.

H. S. Gamman.

Jas. Moon.

Secretaries.

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Tuesday Evening, September 14th.

OPENING MEETING OF CONFERENCE.

BUSINESS AND DEVOTIONAL.

The first portion of the opening meeting of the Conference was presided over by the retiring Chairman. After a short season of Praise and Prayer we proceeded to business.

ELECTION OF OFFICERS.

Rev. H. D. Campbell, (C. & M. A.) President of the Conference. Rev. T. Hope Morgan, (C.B.M.) Convener of next Conference. Revs. H. S. Gamman & Jas. Moon, (C.B.M.) Minute Secretaries of Conference.

Revs. Jas. Clark, (B.M.S.), C. W. Lembke, (S.M.S.), Dr. Catherine Mabie, (A.B.M.U.), Rev. W. Morrison D. D. (A.P.C.M.) formed a business Committee.

Rev. T. Hope Morgan then presented his report, the financial section of which showed a balance of £4-3-9½. He also read letters from Revs. W. R. Kirby (Yalemba); Kendred Smith (Bopoto); R. H. Kirkland (Mabaya); P. A. Westlind (Nganda); regretting for various reasons their inability to be present with us.

It gave us much pleasure to heartily welcome Mons. Emile Vandervelde, and Mr. and Mrs. Ian Mackenzie, amongst us and to extend to them an invitation to our Sessions.

CONGO MISSIONARIES' PRAYER UNION.

Rev. J. Whitehead (B.M.S.) asked that another secretary should be chosen in his place, in view of his approaching furlough. Upon the proposal of Mr. J. Whitehead, seconded by Rev. George Thomas, Mrs. Gamman (C.B.M.) Bongandanga, consented to accept this office.

DEVOTIONAL MEETING.

The remainder of the evening was spent in a devotional service, under the leadership of the President, Rev. H. D. Campbell.

Wednesday, September 15th, 1909.

At 6.45 a. m. a PRAYER MEETING was held conducted by the REV. J. WHITEHEAD.

From 8.45. to 10. a. m., a DEVOTIONAL SERVICE was conducted by the REV. A. BILLINGTON, A.B.M.U., who also preached the SERMON.

FIRST SESSION, 10.0. a. m.

REV. H. D. CAMPBELL, *President, in the Chair.*

1. HOW BEST TO MEET THE METHODS EMPLOYED BY THE ROMAN CATHOLICS.

DR. WIDDOWSON, F.C.M.S., was to have written the paper on this subject, but owing to illness was unable to do so; he had therefore asked MISS BLACKBURN, F.C.M.S., to write the paper, which she now read.

HOW BEST TO MEET THE METHODS EMPLOYED BY THE ROMAN CATHOLICS.

TRUTH from the very beginning has had its struggle. Neither the ringing of bells, the shouts of voices, nor the display of rich apparel foretold its coming. "Can any good thing come out of Nazareth?" The very fact of its unassuming origin has caused a world of conflict. It was the lowly Jesus of Nazareth, in Him was the truth.

In all ages men have pictured their gods; but these gods have failed to stand the test of time, which only truth can stand. Christ has stood the test, and in the face of the most atrocious crime against truth He cried, "Father forgive them, for they know not what they do."

"Behold I will send my messenger." Malachi 3: 1. We are His messengers, and as He stood the conflict, so must we. "But we will fear no evil;" "For the Lord of Hosts hath purposed and His hand is stretched out, and who shall turn it back?" Isaiah 14: 27.

1. Educate the natives.

Throw around the natives of Africa educational influences. To educate has been the secret of every race. Ignorance is to be abhorred. The ignorant man is lost to all that is truly ennobling. The richest legacy that may be left to any race of people is the educational environment through which they are permitted to pass. The child begins his life ignorant of himself and his world; and the child that finds his own life in the midst of educational environment has the secret of a race's life. How dark have been the lives of these people to whom God has called us. God alone can understand why, nor dare we look backward. But our march is forward and our weapon is to educate. Educate hand, heart and mind. Each individual is essential to the well-being of the race. Let us teach them to labour which is the health of a race; teach them to love as Christ loves us; train their minds that they may be able to differentiate between what is right and what is wrong. Keep from the natives educational influences and we shall have lost our strongest weapon.

Catholicism without a standard of morality, with simply a formality of words, appeals to the primitive nature of this people by allowing liberty of desire. Again I would say educate the natives that they may know what is pure and what is impure; what is lovely and what is altogether unlovely.

2. Get hold of the children.

The children of to-day will be the men and women of to-morrow. Since Christ as a babe lay in a manger, there has been a price on child life. When the command

was issued, "Kill all the children," the king was getting at the root of what he thought to be an evil. The Catholics are doing the same to-day. They are slaying the children by bringing them under the influence of their poisonous doctrines. How shall we get the children? Go out to the homes far and near and entreat the little ones to come; lead and carry them to the school room. Let us make the kindergarden department one of the most important in all the school. One Lord's Day after noon, as I was walking through the village, I took a seat in a native christian home. The woman called a little boy and commanded him to sing to me. To my surprise he sang every verse of the song:

"There's not a friend like the lowly Jesus."

Since then this little boy has gone home to Jesus. After tracing up the history of this boy, I found that his parents had cast him aside because of disease, and that these christians had adopted him and given him the benefit of christian training at the Mission. Get hold of the children and give them the benefit of christian training, that day by day they may open up their little lives, that God may breathe His Holy Spirit into them, that they may know their only Lord and Master, Christ Jesus.

3. Do not neglect the women.

Of all the problems of native life, to me there is not one sadder than that of womanhood. As we see the little ones about the homes, and hear them crying "Mother", we fain would ask the question, "Does the mother yet realize what her duty is to her children and her home?" "No", we must answer, "she is far from knowing her duty or opportunity." Is there a missionary not in sympathy with women's work? If so, why? Would you be less charitable than Christ, when He said, "Neither do I condemn thee, go and sin no more." We must have christian homes. If we are content with anything

less than this we are not true to our trust, and are not arming ourselves against the foe. What is a home without a mother? What is a woman without the Spirit of God shed abroad in her life? Help lift the women whose tender love and care make the life of home.

4. Confession by Faith.

How long, looking from our human standpoint upon the natives must we say wait, before they are acknowledged to be children of God. God hasten the day when our faith shall be increased, so that we may just take Him at His word, and trust all the rest to Him.

"If I may but touch His garment I shall be whole."

Matt. 9: 21.

"She only touched the hem of His garment as to His side she stole;
Amid the crowd that gathered around Him; and straightway she was whole."

He turned with "Daughter be of good comfort, thy faith hath made thee whole."

When the natives are educated, they will realize what is their duty and responsibility to their homes and their fellowmen. Until then we must hesitate to launch out with the natives in the higher training of the Gospel Evangelization.

5. The christian natives must become the defenders of christianity.

It is of greatest importance that the christian natives stand firm and immovable on the side of truth. Their lives must count for so much in trust and uprightness, wherever they are or go. They must have an intelligent knowledge of God's Word, and their intellects must be used in the defence of christianity, as God, in Christ, shall give them wisdom from above. Non-christians have been known to present some creditable arguments on the side of Christ. Knowing this to be true, how great will be their influence, when their faith looks wholly up to God. With an intelligent knowledge of God's Word

they can convert the very words presented by the Catholics to a weapon in defence of christianity.

When the Catholics learned of how our evangelist was winning the people at Bonyeka, they were determined to try to make trouble and drive him out. Our evangelist learned of their plans, and the morning they came to the beach, he called up his followers also, and met every argument that they presented by the Word of God; and finally they left discomfited. We can only put around them christian influences, they must educate themselves into the ways of truth and uprightness and become intelligent of God's methods for soul-winning through His Word. The truth once brought to light before a people shall ever live. We His servants shall pass away; His Word shall not pass away; but it shall abide for ever and bring forth its fruit in due season.

6. Unity among the missionaries.

We cannot over-estimate the value of our unity. We come from different countries, we are under various missionary organizations. But as servants of God, it matters not what our humble task may be here, or anywhere, if we have one common interest; that is to glorify God and to be used by Him in bringing His kingdom here below. "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling and what the riches of His inheritance in the saints. And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power." Ephesians 2: 18, 19.

We are to make it clearly known that we fight no man; but only his deeds when contrary to christianity. Christ's teaching, not ourselves, must be pre-eminent. Only as we, God's people, hold together shall we become strong against the foe.

Finally, fellow-workers, let us unceasingly seek wisdom from our Divine Leader. The life of the missionary in

Africa is a busy life: in spite of all, let us take time for our sacred communion alone, and in fellowship together in Him. The language of the prophet Micah is fitting here, "The breaker is come up before them." Just so. Then what have we to do but march on bravely. God has taken away in the person of Christ all the power that anything can have to hurt us.

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

We must engage in combat; but our fight is against a vanquished foe. He will attempt to injure, but his strength shall not be sufficient for his malicious design.

"All power is given unto Me in heaven and in earth, Go ye therefore, and teach all nations, and lo I am with you alway, even unto the end of the world."

THE DISCUSSION.

Rev. A. L. Bain, A. B. M. U., in opening the discussion emphasized the necessity of the native knowing his own ground. He then went on to show that in order that the native might be able to do this we must educate him. Mere parrot knowledge is of no value: too much knowledge, such as he can understand and apply for himself, cannot be given. The core of our religious teaching is a change of heart—a change wrought not through the virtue of an ordinance but by the power of the Holy Spirit. This is a very essential difference between ourselves and the Roman Catholics and must be plainly understood by the native. When he understands this and has experienced regeneration of heart he will be better prepared to stand his ground.

The Roman Catholics are very skilful and cunning in their methods. This is very manifest in the districts

where large numbers of children have been gathered. The natives say the priests never leave a village without taking someone with them. In speaking of this they often apply their proverb: "The intestines of a rat are not lifted out of the fire without coals adhering." The eagerness of the Roman Catholics for young children lies in the fact that they have great faith in the abiding influence of early Training. This is strongly expressed in their saying, "Give us a child till he is seven years of age and after that you may do with him what you like."

It is not enough for the native to have a "Confession of Faith." He must have the power of God in his heart and be able to get strength out of God's Word for himself if he is to stand the test.

It is the duty of the natives to be defenders of the faith, but in order to be defenders they must be able to give a reason for the hope that is in them. Defenders will be fulfillers of the Commission as well, and so they will become soul-winners, for their own sake as well as for the sake of their fellows. The methods of the Roman Catholics are very unlike those of the One Whom they profess to serve. Some as you are aware claim that the end justifies the means. They need salvation as much as the heathen. Roman heathenism needs to be as strenuously met as Congo heathenism.

It has been said that the progress of priestcraft is due to the co-operation of the State. Be this as it may, what is decidedly in their favour is *the similarity of Roman Catholic practices and superstitions to fetichism*. There is little sacrifice in adopting Roman Catholicism. Little change of living is required. The native lays aside his own charms and receives others; leaves one "Nganga" (priest) and goes to another. Akin to the heathen idol sacrifices are the mysteries of the Altar with its Latinism.

How can we meet these difficulties? We cannot look to the arm of man. We are driven to God Himself for power

and wisdom to lead the native into an experimental knowledge of Salvation, and then we must help him to get a firm grip of the essentials of Christianity.

One of the greatest barriers against the truth as it is in Jesus, lies in the fact that the Roman Catholic System of worship is professedly built upon the teachings of Jesus Christ. Consequently it becomes necessary to carefully explain the difference between Christianity in its purity and Roman Catholicism, not by going into minute detail of the various heresies but by teaching the Scriptures which will reveal to him the unsullied truth. This will show him his true relationship to God, and how it is unnecessary and an intrusion for any one on earth to intervene between Christ and the soul. He will see that Christ permits every man to deal directly with Him and that by His Holy Spirit He thus deals with each soul.

When the native will be able to answer the enemy with "Thus saith the Lord" or "It is written" the problem of meeting the methods of the Catholics will be solved.

Rev. T. Hope Morgan, C. B. M., thought the teaching of French to be a necessity. He told how some lads wanted to go to Kisantu (the head quarters of the Jesuits) in order to gain a sufficient knowledge of French to enable them to obtain positions under government or on the railway. The natives have now realized that learning means money.

He then went on to make a few remarks relative to priestcraft. He showed how the Rosary was taking the place of Fetichism and how the crucifix had come to be regarded as an ever present guardian and protector.

He gave a touching incident of the death of a little child who had been hurriedly baptized by the priest against the wish of the mother. When the little one died the priest dared the mother ever again to attend the Protestant Mission, as if she did her child would

suffer eternal torment.

Some telling incidents were related illustrative of the power of the written Word in the hands of the native. And therefore we see the great importance of teaching the native to read and study the Word of God.

Rev. Jas. Clark, B. M. S., spoke of a recent visit he had made to Lake Leopold. He mentions specially the gross ignorance of the Romanist Catechists who are working in that district. The only hold they have upon the people is by a system of terrorism. Educate the people, give them the Word of God, circulate a booklet exposing the errors of Romanism, and clearly setting forth the Doctrines of Grace through Jesus Christ.

Rev. J. Whitehead, B.M.S., said he differed from Mr. Morgan in regard to the teaching of French. He rather urged concentration upon the Word of God in the vernacular. We must exercise care lest we assist our natives to situations involving great moral danger.

There is no weapon in the armoury of the Roman Catholics that we can use, and therefore we may not borrow from them. Let us plod along with our weapons, teaching the Word of God in terms clearly understood by the people.

Rev. H. D. Campbell, C. & M. A., spoke of the Roman Catholic methods as quite unfair. They gather pupils in the same way as rubber is gathered. He told of how the priests send out their "kapitas" to the villages to demand children—8 males and 8 females or as many as they may want.

Rev. A. L. Bain, A. B. M. U., gave an instance of a prolonged suit which he had urged against the priests in order to regain possession of a little girl who had been taken away without her mother's consent.

Rev. Geo. Thomas, B.M.S., told how a certain priest endeavoured to overthrow the work at a Wathen village. Dr. W. H. Bentley thought that the natives should receive

education on points of Church history. Instances were quoted where the priests had been teaching that the English King had been put out of the Church. (He failed to say when!) And that "King" Luther had been similarly dealt with.

Dr. Morrison, A. P. C. M., called the question under discussion the most serious with which we have to deal. It underlies the questions of Sites and Concessions.

The Word of God is the true sword. We must deal wisely and tactfully in dealing with this mountain of opposition brought about by the Catholics. The next 2 years will tell what the situation will be; for the last 10 years Protestant Missions have been hampered, and the priests have been permitted to go ahead without let or hindrance; and now we are told there is to be no crowding of missions. We must look to God. But are there no means we can use, what can we do, practical, pointed?

Rev. T. Hope Morgan, C.B.M., mentioned that the Colonial Minister had said that for the future the Roman Missions and the Protestant Missions would not be allowed to settle in the same locality. Have we no more freedom in the Berlin Treaty?

Dr. Morrison again rose to remind us that although sites had been promised, there had been no fulfilment of these promises. He then suggested that an expression of the opinion of the Conference on the matter be drawn up, and given to the world.

The proposal met with the unanimous assent of the Conference, and a Committee representing the various Societies was elected to deal with the matter.

At a later Session the two following resolutions were unanimously passed:—

1. SITES FOR MISSION STATIONS.

Whereas, under treaties, religious and philanthropic Societies of every creed are guaranteed that no hindrance shall be put in the way of the prosecution of their work for the benefit of the native peoples, and

Whereas, Protestant Missions have been for several years, and are still, denied the full enjoyment of these guaranteed Rights, especially in the matter of permission to purchase new Sites needed for the extension of their work, and

Whereas, it has been brought to our attention that the Belgian Government has stated that concessions of land for Missionary purposes have been granted to some of our Missionary Societies, thereby implying that such concessions are grants of new lands; whereas with the possible exception of a conditional grant in one case, they are no more than minor additions to old Stations, or exchanges of land, and therefore not such sites, situated in new areas, as those for which we have been applying for several years.

RESOLVED,

That we, as individual missionaries of the various Protestant Missionary Societies, of several nationalities, working in Congo, in Conference assembled at Kinchassa, September 14-19, 1909, again protest against this continued denial of these Rights, and request that they be granted.

Signed on behalf of the Conference by the President, Convener and Secretary.

(Signed) H. D. Campbell.
T. Hope Morgan.
H. S. Gamman.

2. FORCED LABOUR ON THE CONGO.

We, as individual missionaries of the various Protestant Missionary Societies, of several nationalities, working in Congo, in Conference assembled at Kinchassa, September 14-19, 1909, do express our deep regret and disappointment that although there may have been, in certain localities, a slight amelioration of the condition of the native peoples, we are compelled, once more, to record our protest against the continuance of the system of Forced Labour and Excessive Taxation which still prevails, in various forms, throughout large areas of the Congo.

On behalf of these suffering natives, we thank those who have used their influence in endeavouring to secure for them their guaranteed Treaty Rights. And we again appeal to all lovers of humanity in every land, to do everything in their power to bring about, as speedily as possible, the deliverance of these peoples from their state of practical slavery.

Signed on behalf of the Conference by the President, Convener and Secretary,

(Signed) H. D. Campbell.
T. Hope Morgan.
H. S. Gamman.

WEDNESDAY AFTERNOON.

LECTURE ON PERU.

On Wednesday afternoon a most interesting and instructive Lecture on Peru was given by MRS. IAN MACKENZIE, which was greatly appreciated by all. At the close a most hearty Vote of Thanks was enthusiastically passed.

SECOND SESSION, 7. 0. p. m.

REV. H. D. CAMPBELL, *President in the Chair.*

2. THE DEVELOPMENT OF THE NATIVE CHRISTIAN.

After singing and prayer, the Rev. A. L. Bain, A.B.M.U., read the following paper:—

THE DEVELOPMENT
OF THE NATIVE CHRISTIAN.

IN the opening up of a new mission field all the efforts of the missionary must of necessity be exerted to bring about the conversion of the native. When, however, the seed sowing has been faithfully done, and God by means of His preached Word, has graciously opened the native's heart and breathed into his soul a new spirit of hope and possibilities, the work of the missionary becomes largely that of developing him into a strong, symmetrically developed character which shall be able to withstand all the fiery darts of the evil one.

The work of developing the native Christian character is of very great importance, and ought by no means to be neglected. The development of the native of Congo is no less important or interesting than the development of any other Christian, be he a native of Europe, America, China or Japan. We need to be possessed of great patience and grace in this our work, remembering that he has not the foundation that we have on which to build.

We have means of quickening our minds and consciences and of ascertaining considerable pertinent knowledge about ourselves in relation to God, still the development of our Christian character is none too rapid, and there is much of which God cannot approve left hidden in the inner recesses of that complex seat of affections, the heart.

Then when we consider that for centuries the mind of the native has been beclouded by illiteracy, and his moral sensibilities benumbed by superstition and vice, it is necessary to allow him considerable time to realize that inner sense of relationship to God which is experienced by the keener mind in the apprehension of truth and its action upon the motives.

Little, however, can be done on our part to lead out the native till we know him, his motives, his experiences, his relationships. In order to know him we must come intimately in touch with him, creating a bond apart from the white man's possessions, or supposed pecuniary advantages to be gained by contact with the mission—a bond of confidence and sympathy between native and missionary. We are all sadly aware that some white people have subjected him to exploitation, hence it is necessary to instil confidence.

Apart from our different status, a bond of hearty sympathy with the native which leads to an appreciation of his wants must exist if it is to beget mutual respect and confidence. Simply living on the station affords little contact. We need to be closely associated with the native. Our tastes differ so greatly, our minds run in such different channels, and our manner of living is so much ahead of his, that no matter how simple it may seem to us, to him, no doubt, it seems lavishly luxurious. Thus realising how little there is in common, and how great is the gulf between us, we can see how difficult it is to show all the sympathy we would like. To help human beings we must be human, and shew human traits. If we wish to help develop the native of the Congo, we will have to shew these traits in the simple forms which he can understand. Hence it is necessary that in all our relations with him we are natural, simple and as homelike as possible.

News with him, work with him, and even play with

him where we can: for while he has been degraded, there are such human experiences in common as love, joy, sorrow, and certain convictions. We can enter into his joys and sorrows and sympathize with him in these, and thus gain his confidence. But in order to enter sympathetically into his life, familiarity with his language is necessary. We may know it sufficiently well to be understood within a given radius of the mission station; but when we go afield, how often we note a vacant gaze in the face of a stranger when he is addressed. And even though with our limited vocabulary we may be understood, perhaps many of us find it difficult to follow the native when conversing in a natural way with his fellows. Until we can do so, we are unable to appreciate his standpoint and are scarcely competent to judge the working of his mind or discern his moral judgments.

As we come into contact with the native in his various relationships in life, and study his characteristics, we find that in many respects he is childlike, loves to trifle, takes short-sighted views of the future or no views at all. The existing conditions of his social life afford little to upbuild his ethical nature; consequently he thinks little of the welfare of others, is immoral, and the slave of his own desires. The demands of his nature are antagonistic to the demands of Christianity. His helplessness and degraded condition is an appeal to us to help raise him to a higher plane of living.

The avenue through which we work is the church. The Church recognizes the need and furnishes the means by which it is supplied. Truth reveals man to himself and thus shows his need, which is supplied through the Gospel. Recognizing the competency of the soul to know God, it behoves us to introduce it to Him. The soul only becomes acquainted with God in and through Jesus Christ. Then to become intimate with Him,

knowing His will and pleasure, the native must know the Word. Hence the Church is driven to teach the native to read, one of the rudimentary means by which God conveys to man His will.

If the native is to become a well developed and useful man, he has to be led out of the narrow affairs of self, his own friends and village, and be made acquainted with the larger world so as to widen his horizon and thus reveal to him the content of human experience, and show him the possible content of his own living.

The native should be active not passive. Every effort ought to be bent to arouse his interest; in other words, to awaken his soul by helping him to get a glimpse of the things worth striving after; in short, help him to get a vision. The mere mechanical process of reading develops but little, but when the soul has been awakened reading becomes an inestimable means of conveyance of truth.

In all our work we must be enthusiastic. Intensity of desire is seen by our enthusiasm. We are to propagate enthusiasm that is free from asperity and has become sympathetic. Our zeal, however, ought not to run away with our wisdom by trying to have every one under our care become a teacher or preacher; and yet we must not forget to foster every indication of interest in that direction. But if the native Christian has no drawing to teaching or preaching, how useless is it to thrust it upon him, and expect him to enter heartily into the work! The ministry ought always to be reckoned a holy calling. School teaching or station working ought not to be established stepping stones into the ministry. If there is no evidence that a man has had a Divine call to preach, we had better not interfere with God's affairs. Persistence on our part will certainly cause us regret. Let us watch closely every index of the soul's interests and powers that are latent in the breast of the native.

He may have a taste for carpentering, tailoring,

clerking, railroad work or something else. Find out of what good tastes he is capable and develop these. Make as much of these as we can, so that the evil tastes within him have no room to grow. Such development will be one of the best preparations for the art of living. The day will come when the native will appreciate our efforts, and be glad to send his children to the mission station for instruction. Then much may be accomplished. To-day the difference is very noticeable in the native who has grown up under discipline and sees a future of usefulness which also affords remuneration.

The missionary's responsibility does not end by only preaching the Gospel. This is of the first and greatest importance, and should by no means be sacrificed for anything else. By means of it the soul and mind are aroused; but unless the native is aided in giving expression to his mental activities in acts of love and usefulness, he becomes an imbecile—a burden to himself and others. His training ought to be suited to his mentality and appropriate to his requirements which would not denationalize but leave him a useful industrious native in his village. There is nothing more evident than that he needs something to do. Hence it is our bounden duty to give such industrial training as will create a desire for work. The evil spirit having been cast out, new interests and activities must be inspired or else the seven other spirits will appear with the first and take possession and the latter state of that man become worse than the first.

The chief aim in all our work of development ought always to be kept in mind; viz—that of leading out the native into ways of truth and holiness. The young native Christian is truly childlike. Being possessed of but few ideas about God, he finds Bible teaching creates new thoughts which are at first very puzzling. These puzzling thoughts in his mind are but his attempts to

explain new ideas by means of data already within his knowledge. In his notions we find him materialistic. Therefore the conception of the Tri-Unity of the Godhead and God's many attributes are to him mysteries which he is unwilling to take for granted. An explanation then is needed. But here we find our difficulty, as the Tri-Unity of the Godhead is so incomprehensible even to ourselves that it is difficult to get an illustration at all adequate. In all our teaching let us attempt to use whatever there is in the mind of the native that may be of value. For instance, as a heathen he has certain moral convictions which are tersely expressed in various proverbs. We ought to respect his convictions and admit that he is sincere. Taking what is known to him we may the more easily lead him on to what is higher in Christ Jesus. We find that Christ Himself repeatedly took the proverbs of the day to enforce the truth. Even after His ascension when He appeared to Paul he used a popular proverb to bring conviction. At Athens Paul found people with certain convictions, and on Mars' Hill he took advantage of the same.

As Biblical truths and thoughts are entirely new to the native he needs time to apprehend and appropriate the same. He is not easily convinced that God Who punishes sin is a just God, and that underneath all the expressions of His character is the fundamental principle of love. His conception of love is not Biblical; he thinks a person who punishes sin is without love and of course punishes out of revenge. In the home life there is no thought of restraint. How often you will hear the parent say, "Let him have it; he wants it:" and so it goes on until manhood is reached. When there is anything like discipline, it is often most unwise. Knowing so little of God, and having nothing in the home to suggest just discipline he needs help to grasp the thought of the discipline of a just God.

The native's conception of God and sin is quite in accord with modern thought. Many a native when asking for forgiveness of sin expects to get it; for God is love, or good-natured. He reckons sin a mere fault common to all and which can be easily overlooked. Sin has to be explained, and how it affects God. He must be made to realize that before God could forgive, it required the death of His Son. He often speaks lightly of sin and its forgiveness. The natives as well as we, need to know the loathsomeness of sin, that it is an abomination and an affront to a Holy God. A new sense of the awfulness of sin is gained by continually considering the ground of forgiveness. Increased knowledge of sin and its heinousness in God's sight is necessary if a desire for a holy life is to be created. His former anxiety was how to keep away calamity caused by evil spirits.

Benefits supposed to come from fetishes were only physical. Nothing took hold of the inner man. He knows enough now to repent, because of what God may do to him; so far good; but with more knowledge and with more intimate fellowship with God, this repentance will be followed by deeper and keener feelings which will lead on to such repentance as shall cause him to consider what he has done to God. This will increase the soul's holy relations to God and develop a sensitive conscience. He does not possess, and is slow to develop a sensitive conscience, such a one as longs to be freed from ethical wrong-doing for example, deception is justified on the ground of expediency. We hear little of overcoming that in self which lives and is strong.

Once the work of reconstruction has begun, it is necessary to see that there be continuity. The Christian life must be progressive or it will be retrogressive. Too soon as with many of us, the inner development of the native christian is checked and spasmodic. Often an outward righteousness is only too patent, such as helps him to

pass the demands of those who watch the external life. Public praying and preaching costs many a native but little; acts the outcome of consideration of the needy outside his own tribe or family cost him more, and are none too evident. What we long to see is a life so developed that there is goodness within and is manifest in acts coming forth as rivers of water. His righteousness is often simply negative abstinence from wrong doing which is trivial compared with the reconstruction of the inner man. The passions are to be brought under Divine control, and doctrines transmuted into deeds so as to become inseparable from the issues of practical life. The Koreans express believing as doing the Jesus doctrine. It is what a man is, and what his passions are that concern us. We want all that was in him before replaced by good—converted to God—making him a possessor of religion that will bind him back to God, with a desire to share the life and character of God—God intoxicated. When the native can be led to appreciate more the fulness of the Gospel it will help him to rejoice in salvation from sin and its power. The mercenary mind of the native grasps tenaciously the thought of conversion as assurance against penalty. We are here to show him how to live. This was Christ's absorbing theme. It is life—abundance of life—that the Congo native needs—a present salvation from sin.

With interest we watch and wonder what phase of the Gospel the Chinese or Japanese may emphasise. Their social, political and philosophical tendencies will certainly colour their religious life. The question, however, which especially concerns us is what will the African emphasise? Being largely an imitator, he will very likely emphasise what we emphasise in our teaching and living. Hence the importance on our part of emphasising the fundamentals of salvation and Christian living. So that the native when trained to take a more independent stand

for Christ and a more active part in the propagation of Christianity he will lay the emphasis where it rightly belongs. The day will come when he may give expression to the fundamentals apart from the norm of Western ways and etiquette. There is no need of occidentalism or orientalism. True, the setting of Christianity is Judaistic; but its application is Catholic. Are we introducing into the Congo Church anything occidental or foreign, thus laying upon the native an unnecessary burden? We should avoid the alteration of his customs which are not at variance with morality. All the changes we require of the native must be consequent upon the teaching of our Lord. We who are claiming to stand on the New Testament pure and simple recognizing only obedience to Jesus need to teach and demonstrate both by words and deeds the truth in its simplicity. In the teaching of the Word of God we must be always true to the native and loyal to our Redeemer.

Some of us may not hold just the same views as our forefathers but we will doubtless admit that these may change even before life's end. How unwise and even unjust therefore to imbue the infantile native with any doubtful questions. Let us be conservative rather than radical. How can we expect the simple native to decide questions upon which the learned disagree?

The Bible speaks for itself. It is its own best interpreter. Prayerful study of the Bible will work in the soul an experience of its saving and sanctifying power. This will cause the native to recognise its Divine origin. The native who is acquainted with God through implicit faith in Jesus has been a great means of grace in the salvation of many souls. Many of you at this time may call to mind such persons in your respective fields. Some present remember Paul of Banza Manteke. The ring of assurance and authority in his preaching, to us at any rate, was refreshing in this age of captious

criticism.

As before stated fundamental truths are to be strongly emphasised and so taught that they will bring conviction. Remembering to avoid anything like rhapsody over any one phase of truth at the expense of other phases.

The end of all our work of development is character-training for service in the extension of the Kingdom. The future independence of the work is ever to be kept in mind. Training continually men for the ministry who have a passion for souls and who shall be capable of shouldering responsibilities. The idea of self-support is ever to be kept before the native.

He must be taught not only to teach, preach and work; but to *give* toward the support of the Gospel. Where a man's treasure is, there will his heart be also. The denying of self for the sake of others does not seem to be a characteristic of the Congo. Hence the idea of self-denial is difficult to convey. Self-denial is necessary if there is to be true development. We grow by giving, not by gaining. The greater the sacrifice the greater will be the growth in grace. We may at times become impatient with the native, expecting him to attain to our standard too rapidly; the adult race demanding too much of the child race. Israel was none too rapid in its development.

Dr. John MacLaren in speaking of the Telegues said that for many years he had grave doubts whether many of the professors in Telegu land had any experience of saving grace, knowing how far they fell into gross sin. But during the recent revival he was much cheered to see that there was still left the root of the matter. He then realised how that through all these years of Bible teaching the truth had been laying hold of the people and was at last yielding glorious results. The apparent indifference and returning to heathenism of many in this land makes us long for a manifestation of Divine Power. A revival

resulting in a seriousness of mind which prepares the heart for a more ready response to Spiritual teaching. Such an awakening would quicken his consciousness of moral responsibility and cause him to forget self in joyful service. With a clearer vision of the cross he will have greater abhorrence of sin and a more fervent yearning for a true and holy life and the salvation of his fellows.

While we have considered the shortcomings of the native and pointed out the characteristics which we long to see more fully wrought out in his life, we are not disparaging the work already wrought by the Gospel. When we consider the districts where the Gospel has been longest known, there are marked changes for the better. The native has so applied the truth that it is manifest in cleanliness and clothing of the body, and a recognition of the value of hygienic laws. Here and there we find him the possessor of a brick or a frame house with an iron roof—evidences of industry. That there has been mental and moral development is also evident from the fact that the native occupies positions of trust and responsibility in both the Government and the Railway Company.

All these signs of advancement are encouraging, and are prophetic of a brighter future. Sir H. H. Johnson says, "The negro is going to play a great part in the World's History yet, and we shall be well advised in dealing fairly with him."

Having been exploited for centuries, he has become servile by nature. To him as yet a master seems a necessity. The native shrinks from responsibility and will continue to do so till better trained, so as to assume responsibility intelligently and from a conviction of duty. Until he has been better trained and his endowments have been endued with much greater power than is as yet manifested, we need to work ardently and prayerfully

for the poor suffering Congoes toiling in slavery, superstition and wickedness.

Rev. S. Gilchrist, C.B.M., emphasized the leading lines of the paper. We deal with the raw native and we are to lead him towards a goal of new desires, new aspirations, new motives. We aim at so helping him that he may become a perfect man in Christ Jesus, a man who will act as Christ acted towards God and towards his fellow. There are repellant features in his nature which are apt to make us get out of touch with him, but we must remember that at the bottom of all his carelessness is his need. We notice perhaps a gradual decrease in earnestness and we lose heart in consequence. We must know the man and his thoughts and he must be made to realize that we are taking an interest in him and so lead him back.

It is essential that our knowledge of the language comes largely from the natives themselves. We must find out what his words mean to him, not what they mean to us.

His innate lack of desire for industry must be combated, he must be taught the meaning of duty instead of being entirely dependent upon his wife. Aim at making the native christian a serviceable man, he must be taught to occupy himself with those things which will most tend to the development of his character.

Develop his mind, encourage intelligent reading, take his mind along other lines as well as Scriptural.

It must well be impressed upon him that he must not only know mentally the Word of God, but that the true knowledge of God and His Truth is that which comes alone from obedience to The Word, and that a man does not really know God till he obeys. "He that willeth to do His will shall know".

Rev. J. Whitehead, B.M.S., said a native christian's

first idea of work is talking to his fellows. He soon arranges his own formulae, and these eventually become almost unchangeable. The problem before us is how to get them out of these grooves. Christian Endeavour methods have been tried and proved inadequate. Christian work is needful to draw out the best and ensure development of character. But they want new life startled into them by varied forms of christian service. Can anyone say what should be done?

Rev. A. L. Bain, A.B.M.U., rose to say that at the training college at Kimpese the old formulae may be driven out in favour of new ones! He spoke very highly of the value of the work of the college, from cases with which he was fully familiar.

Miss Moulton, C.B.M., said that at Bongandanga the class held for evangelists had proved beneficial, a real change was noticeable in the tone of their prayers and their preaching.

Thursday, September 16th, 1909.

At 6.45 a. m. a PRAYER MEETING was held conducted by the REV. H. H. RUDLAND.

From 8.30. to 9.30. a. m., a DEVOTIONAL SERVICE was conducted by the REV. W. SHEPPARD, D.D., A.P.C.M. who also preached the SERMON.

THIRD SESSION, 9.30. a. m.

REV. H. D. CAMPBELL, *President, in the Chair.*

3. METHODS OF TRAINING NATIVE EVANGELISTS.
4. HOW TO DEAL WITH NATIVE EMPLOYEES.
5. THE CHURCH'S ATTITUDE TOWARDS MEMBERS WITH POLYGAMOUS HUSBANDS.

The first paper of this Session was written by DR. ROYAL DYE, F.C.M.S., and read by MISS COPPIN.

THE BEST METHODS OF TRAINING EVANGELISTS WHERE NO TRAINING COLLEGE IS AVAILABLE.

THE work of preparing the evangelists is one of the most important of our works. On them lies a large part of the success of our work. They must be inspired with a realization of their responsibility for the evangelization of their fellows as were we for theirs. The undeniable compelling vision of this duty will make much of our other work of preparation easier.

The present methods we have at our command (I mean Schools) are, as far as we are concerned, altogether inadequate for the needs of the work. It is the purpose of our Society to build and establish a more formal School for the better preparation of these fore-runners of the Gospel Propaganda. We want to make this School as practical as we can, for we realize that not only must these Evangelists be prepared to preach the Gospel, but also to teach the young congregations where they work, the better forms of christian living. They should be made, as far as possible, able to reproduce the methods and work of the Home Station from which they are sent. Industrial training is to form a large part of the curriculum of this school. It is intended also to give them a course of hygiene and the simpler methods of treating the sick, (together with instruction in the use of the commoner remedies, which will be supplied them.) First aid to the injured will also be included. We feel, that the fact that the Native Church at Bolenge has lost its confidence in the old methods and medicines, and consequently the Witch Doctor and Medicine Woman, makes it a stronger Church, and we wish to supplant the frightfully cruel methods and atrocious treatment, as

well as the superstitions of the old village life and its consequent enthraldom to heathenism.

Our past methods have been something after this system:—

The convert after his baptism is rather encouraged to preach. Regular reports of such meetings held and difficulties met, are given at the regular Saturday evening meetings. Suggestions are offered, advice is given as to better methods of approach and criticisms made of the address or methods. This is largely in public.

The brighter of these men are set aside in regular classes and are given a regular course in the life of Christ. This is our greatest theme and we cannot preach too much of it. A schedule of the harmony of the Gospels is taught so that the Evangelist may have a consecutive idea of the life of Christ, and so also that he may have a good supply of sermons in his barrel. Then the parables are specifically explained to them and those which are alike in any points differentiated. The miracles are likewise given with a point of differentiation between those which are very much alike. Specific lessons are given for each.

These men are sent out two by two, to live the Gospel they are bringing, to teach Christ and to teach school. After three months, for near by places, and six months for far distant points, they return, bringing with them those who have been enough interested to want to come and who have wished to know more of this strange new "Yesu", the Saviour. These stay the two weeks that the Evangelists stay, and if they have been enrolled on the list of Enquirers they go back with their own Evangelists to their own villages, there to fight it out with their old life and if satisfactory reports come from the heathen as well as the Evangelists, at the end of nine months or a year, (and some have waited longer) they are baptised.

I have diverged a trifle from the preparation of the Evangelists to that of the Christian, but I think you will understand why, for it is from this material that we get our Evangelists. The Evangelists while they are in at the home station are given advance School work, are taught methods of Church work for their little Communities of believers where they go; Sunday School methods and C. E. as well as new ideas are suggested for their regular work and a further course of lectures and lessons are given for fresh material for their next terms work.

These are but brief notes, but I hope they will be provocative of discussion and produce for us many helpful suggestions from the wealth of your experience.

The discussion was opened by the Rev. A. Billington, A.B.M.U., he said that he wished to speak a word about the men themselves. We are tempted to choose them on account of their intelligence and smartness. Evangelists should have a direct call from God. They should have been engaged in some definite work before further preparation. To keep them on the Station for 2 or 3 months is a good test of character, and enables the missionary to measure his men and assess their worth.

Regularity and punctuality should be taught by calling them up at 6. a.m. Early morning quiet meditation should be encouraged. They should read some chapter for themselves, afterwards to be explained by the missionary. A sewing class for them would be helpful. Simple carpentry should be taught. It would also be of service to teach them the use of simple drugs, and "First aid".

Rev. J. Clark, B.M.S., referring to Dr. Dye's paper thought that criticism of their work should be rather in private than in public. He also doubted the value of receiving "satisfactory reports from the heathen", there might

be prejudice. In sending forth evangelists it is advisable to send married people, even rather than 2 men. There should be an intimate knowledge of the men sent forth if possible.

Rev. H. Campbell, C. & M. A., spoke of the methods adopted in their Mission. Native evangelists come in each month, and receive further instruction in the fundamentals of the Word of God, e.g. Sin and Salvation. They remain from 2 days to a week; the longer they remain the greater blessing there is in the work on their return. One of the missionaries gives his whole time to the evangelists, he teaches them to pray, whole days are spent in prayer. The native evangelists pray with the sick, and the natives come to them when they are sick.

Rev. G. Thomas, B.M.S., spoke of the Wathen plan. All the teachers possible come to the Station for a week in April and October. They receive 4 hours lectures per day, including the Scriptures, Church history, and Homiletics. Outlines of addresses submitted by the evangelists are criticised by the missionaries.

Several others took part in the discussion; the great difficulty seems to be to get the native to think for himself, hence the need of educating him to think out his own subjects. Some missionaries had found it a very good thing to get them to read a paragraph and then to express in their own words what they have read.

The next paper was written and read by the REV. J. HOWELL, B.M.S., as follows:—

HOW BEST TO DEAL WITH NATIVE EMPLOYEES.

Evidently the one who sent in this subject believed it to be capable of comparative treatment, and doubtless there is a best way of dealing with those who come to us to do our work. Being servants of God we are in

quest of the best, and I am sure nothing less will satisfy us. There are differences of opinion no doubt as to what is the best way, and our business now is to gain from each other all helpful hints leading to the "How best".

This question has always been more or less a trouble to me, has given me anxious thoughts. I believe the most difficult task out here is to fill well the dual position of *employer of labour, and spiritual guide*, to those employed. I am attempting to treat the subject under these two aspects, Employer of labour, and teacher of spiritual truths.

Employer.

How bad I felt once when my boys in the brickyard said they would call me Pharaoh. It is a difficult position, and like many present I have had to deal with a goodly number of workmen, and as a result have some opinions as to how best to do it.

We have to remember our duty to those who supply the money to pay these men.

First, I would say study the men, try to understand their idea of work,—I do not say accept it—try to look at it from their standpoint as well as from your own, try to see how their ideas have come to them, and remember the view they hold is the only one they have had presented to them, until you appear on the scene. Bear in mind their inherited ideas of work, coming down to them through many generations, and inherited ideas stick. They have been taught until it has become a kind of instinct to pass on the work to the women folk and that instinct has the devil at the back of it, and will not be rooted out as soon as we would wish.

Now these folk have another difficulty to deal with, which we are apt to forget, which we will call the climatic difficulty, they feel as we do the blazing sun, the enervating humidity. To send men out in the fierce sun

to work and to expect them to do what we would call a hard day's work is a sin of which we I fancy are not guilty. There may be times when this is absolutely necessary, but this is a question to be remembered in dealing with men.

Then they have their ideas of the morality of a contract and until we can get a better into their hearts and heads it is well to consider theirs, to some extent at least.

I had a man once and a christian to boot, who gave me a great deal of trouble, he was always late coming to work, but never in leaving it, and he had always what he thought to be good reasons for this line of action. He did not wake, "could I be early if I did not wake"? We arranged that he should wake. His wife did not have his breakfast ready, "Did the white man come to work without having had breakfast"? We hurried up his wife, who had however another story to tell. I tried argument but failed. I spoke of paying only for work done, that was positively wicked, and had never been done, and if I did I would get no men to work.

I heard a very wordy war going on in the neighbourhood of this man's house one day so went to see what was the matter, and found that some men employed by him to bring in grass for thatching purposes, were late coming to work and did not earn, and so would not get, the wages promised.

This was my opportunity and I made the best of it. They have queer ideas about their duty to an employer. How they can lie down and sleep alongside their work knowing they must be found out next day passes my comprehension, but they do it hoping for the best. The number of deaths in a man's family while working for you is appalling, the number of relatives who are overtaken by illness are beyond count, how often they themselves are stricken by disease! That cough! That

rheumatism that needs the help of a stick to the dispensary to be thrown on one side when you are out of sight, all these are well known to you and have to be dealt with. "How best" can it be done.

One thing I am sure about you must get the best of the shirker, and if you can do it with the laugh from the spectators so much the better.

I would also say study your men individually, a little time spent thus may save a lot of worry. Note a man's weaknesses, and do not put him where he will be tempted in that direction, but help him to avoid the sin that doth so easily beset him by keeping him as far away from it as possible.

Note his temperament, the best way to touch him to advantage. His ability, and as far as possible let him work in this direction.

If we follow this line of action we ought to know something about our employees, and have an idea how to deal with them.

Would it not be well to consider some of these traits of character which are valuable assets to the employer. *Patience*, abounding patience, without which no man should be an employer of labour in this country. I told you how to do that yesterday, last week, last month, oh dozens of times. "Perhaps I forgot." Good humour, the oil which makes the wheels go round, saves friction, fretting, and temper, or should I say righteous indignation. Do cultivate humour for your health's sake, your colleagues' sake, and if you are married for your wife's sake. Sarcasm is a much better tool than temper.

Then a subtle something for which I cannot find a name, that compels obedience and respect, I think this is inherited rather than acquired. Gordon and Livingstone possessed this in large measure.

It is well to remember that while insisting on these men doing fair work for fair pay you are helping them

to character.

The gospel of work is not popular, and when you tell a shirker he is a sinner you are not popular, and herein we may find a temptation, a lazy man makes but a poor christian, he is the one the devil finds ready for temptation, and who often falls; how best can we help such an one to industry.

Now comes the question as to how best we can enforce obedience, respect, and industry. When tired of talking, stopping rations and wages you say—oh, let him go! Is this the best thing to do? either for the person or community? I think not. My father did not hold this doctrine, as a last resort he played the band to our dancing, for this salutary and common sense treatment I thank him to day. I have been told by people that their father never did anything of the kind, I have not been alone in wishing he had.

Extreme measures were in vogue until recently in England. I know there has been abuse, I am speaking of use, not abuse.

We are after the souls of these men and boys, how best in this direction can we set to work? Much that I have said on the other aspect can be equally well applied to this. You cannot know too much about your men, their past and present. Some spiritual teaching should be attempted every day at the most convenient and impressionable time, teaching suitable for the needs and capacity of the men.

Can we cultivate the habit of personal dealing? I have known missionaries adepts at this, who have not been heard to advantage in their public utterances. We shall know more about some men and their work when we get across the border.

Education, night school, and friend missionary, when you take the A.B.C. class in a men's night school don't leave your patience at home, it is here a little, and there a

little and oft repeated. We had one man who slaved at the alphabet for fifteen years and did not at the end know as many letters, but some have learned to read, to think, to speak, and are to day honoured workers.

I claim that this is missionary work, the doing of which successfully requires all the grace that preaching and teaching does, but in a double measure. Every day's work may be a sermon preached and finely illustrated, and effective. You may have the supreme joy of knowing at the end of the day that you have had the opportunity of serving God to great advantage. It may be unbearable unfruitful drudgery, whether it be a song or a dirge will depend upon our idea and measure of God's way of working for the salvation of these men. Everywhere is God's temple, all men may be God's priests and His time of service is an opportunity.

The chief question in the discussion which followed was, how to deal with the 'shirker.'

Rev. J. Whitehead, B. M. S., thought sarcasm to be a very dangerous weapon, it smarts and leaves sore places which are difficult to heal. The native takes wrong notions of sarcasm. He then gave some examples of difficulties. How is one to deal with a printer who alters the measure because the type will not fit? Another man, supposed to be working on the top of a house was asleep there; after being watched 15 minutes, was awakened with a few pebbles. The best way is to be good humoured over it.

Rev. A. L. Bain, A. B. M. U., felt that very often there was a lack of appreciation of the native. No native was used to working the length of time we demand. He strongly urged 'piece' work.

Rev. J. Clark, B. M. S., also thought that sarcasm should be avoided, it was not a good weapon. Possibly Mr. Howell meant good humoured banter. He wondered

if the natives ever discussed this, "The value of good humour in dealing with white people."

Rev. E. Guyton, C. B. M., spoke about fining the 'shirker', and asked how far it was permissible, and how far effectual. But the native is not altogether an idler, for we all know how wonderfully he responds in times of emergency.

Rev. J. Howell in reply, said that he found piece work most effectual. Sarcasm may not be an ideal weapon, but it is better than temper. Fines were not always effectual, the State regulation for fines is one tenth off. Different characters require different treatment, and therefore must be dealt with individually.

The following paper written by the REV. W. B. FRAME was read by the REV. J. WHITEHEAD:—

WHAT ATTITUDE SHOULD THE CHURCH
TAKE TOWARDS A MEMBER WHO REMAINS
WITH HER HUSBAND WHEN HE HAS TAKEN
A SECOND OR MORE WIVES?

THIS question has been before us at Wathen for over three years and I suggested it for discussion in the hope that in the expression of opinion we might either find approval of our attitude or be shown a more excellent way. The need for raising it may not be apparent to all and it may interest you to hear that time and again some of our people almost demand that a woman who fails to leave her husband under such circumstances be expelled. The question is a very living one with us and from remarks in papers read at former Conferences such as "When a member returns to drinking, marrying another wife etc. we expel such an one," we feel we are not alone. Our Swedish brethren will be able to tell us what happens to the wife of the member expelled for taking another. Sooner or later it will present itself to all and it is full enough of interest, difficulty and

importance to justify its presentation now.

At the outset let me state that *the attitude taken by the church at Wathen is to leave the woman to follow the leading of her own heart in this matter.* If she leaves, we *approve* and give her all the support we possibly can, but if she remain with her sinning husband, her standing in the church is not affected by it. It is some comfort to me that some time before his death our beloved leader and colleague Dr. H. Bentley approved of this attitude and in defence of it I beg to advance the following:—

(1) That we have no Scriptural warrant for any other.

The apostle Paul is the only writer who helps us when in 1 Cor. 10 & 11 he writes "And unto the married command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart let her remain unmarried, or be reconciled to her husband".

And again in the 13th. verse,—“And the woman who hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him, for the unbelieving husband is sanctified by the wife”. This last verse he prefaces with the words “To the rest speak I, not the Lord”, but a glance at the passages reveals the Lord and his apostles as well agreed, that the wife *should not leave her husband.*

Do these passages help us in our discussion? I have quoted them but readily admit their inapplicability. In the majority of cases, the husbands of such members as we have under consideration, were professing christians but have gone back: they are *back-goers* not *backsliders*. They may be “Unbelieving husbands” but they are more. They are unfaithful and in the language of the Old Book “Adulterers”.

Personally I have helped one or two women who object to living with such, but I earnestly contend that we have no authority to discipline or expel a woman from the

church simply because she cleaves to her husband, however sinful he may be. She is sinned against, not sinning. Suffering from the wrong doing of her husband shall her brothers and sisters in Christ drive her forth from prayer and fellowship; shut out perhaps the only bit of blue left in her sky and help to crush her in the mud? *We have not so learned Christ.*

The nearer the woman is to God, the more keenly she feels her wrong, the more bitter her grief. Surely, if any of our flock need our prayers it is she, as she sighs out hers for a sinning husband and humbly bears the disappointment and sorrow of a lost love and a broken faith. If there be any value, any consolation, any support in sympathy and fellowship, let us bestow them liberally upon her: they will cheer her when neglected, strengthen her when tempted, and every loving word and every kind deed will help to brighten her but with the Christ-light. She will feel she is not alone and, if "Sick and in prison" we visit her, He who knoweth our works will approve and bless; "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

(2) I submit that the difficulties which confront a woman who seeks to leave her husband are almost insurmountable.

We have sometimes marvelled at the ease with which women candidates have freed themselves from their polygamist husbands. Married in native fashion, the woman had only to show she meant it and her relatives would arrange for the man to have his money back and let her go. Poor fellow he could not help himself for she was in no way bound to him and to refuse his money was almost claiming her as his slave which would only stiffen the backs of her supporters.

In the cases before us things are different. The marriage is Legal or Religious. The many side issues that might bring her people to her aid such as a childless

marriage, family quarrels etc., must not be allowed to influence in the matter: the woman takes her stand and makes her appeal on this one thing viz. that the husband has taken another woman into his house. If they have been living happily and have children the wife whose conscience leads her to strive for freedom, brings upon herself ridicule and abuse.

Let us remember brethren, that Polygamy is still the rule in the land and the man is a fool who contents himself with one wife when he has the chance or the means to have two. Even when many of the Christians, especially since they have been reading in the Old Test. fail to see that a man has done very wrong when he has added an extra woman to his household and we have to candidly confess that could they retain their membership and do likewise they would gladly avail themselves of such a commodity. Under these circumstances, the woman who makes a fuss about it and would clear out, finds herself very much alone. Public opinion is against her; she is blamed and forsaken by her people and in her struggle for a pure life she finds but few to sympathize and few or none to help. She may have to find the "Marriage money" to return to her husband; fight hard for the custody of her children; face the fact that a future marriage will be almost impossible so long as her husband liveth and even were the Religious marriage disannulled & divorce given she is exposed to unbearable persecution and annoyance. When the woman lives near to the Mission Station and has the influence and support of the missionary her battle may not be so strenuous, but God help the poor woman who engages in the fight without such aid.

Let me remind you, further, of the *Exceeding Difficulty* the woman experiences when she seeks Legal divorce.

Mr. J. Clark, Bolobo, in his paper before this Conference 1906, calls it an "Impossibility" and so far as our exper-

ience goes this is no misnomer. On this subject I commend the reading of that paper. It was not my privilege to be present when it was read but in the Report, Page 95, I find the following resolution:—"That the matter should again be brought before the Governor General: that legal marriage and legal divorce, without the exceeding difficulties now existing, should be possible at near centres." I should like to know Mr. Chairman, whether that proposal got any further than into the report.

In the month of March I lodged an appeal for divorce with the Director of Justice, on behalf of a church member whose husband had taken a second woman. In a prompt reply he informed me that the case would be considered at Matadi and he would advise me of the decision. The member in question is one of our best, has four children and has always been an exemplary wife and mother. I still await the Director's promised letter, but in the month of June the woman was called to Matadi, questioned, then told to sit down for a bit, they would call her husband. She sat there for a month with her youngest child and thinking, with good reason too, that they did not mean to do anything quickly, she accepted her return ticket and started for home. Now it happens that she has a sister at Tumba and hearing, just as she left Matadi, that her husband had been called, she sat down with her, so as to be within call should they desire to summon her again. No summons came either to her or for her; what follows is the husband's story. When he was called they asked him where his wife was: *they* had supplied her with her ticket! he told them "At Tumba". Had he taken another wife? Yes. Did he want to let his true wife go? No. Later he was made to appear before a State dignitary on board a steamer. The same questions were put and the same answers given. This

officer then told him he would leave instructions with the judge at Matadi and he would hear the result in the morning. Morning came. He was asked whether he still wished to retain his lawful wife. He replied in the affirmative. Then he was told it was all right they would wait and see whether she appealed again. The husband seeing trouble ahead asked, "But if she refuses to come back to me, what then? To this they answered "That is her palaver." So the matter remains as it was before, only the man has the backing of the State in bringing pressure to bear upon the woman to force her to return to him. In this case the woman will probably stand firm, thanks to her proximity to the Mission station, but you can readily imagine what her lot would be if far removed from us. To me it is unspeakably sad that a matter so serious, affecting deeply the interests of its citizens and the whole prestige of legal marriage, should be so lightly dismissed by the State.

The difficulties are very real and the woman who boldly faces them for Conscience sake is very worthy, but without a "Thus saith the Lord", we have felt it beyond us to compel a woman to choose between them and expulsion from church-membership. If, to quote Mr. Graham on "Polygamy and Church-membership" (see Report 1906) "The wives of polygamists living true to their Joint-husband are no more dishonourable than are the wives and mothers of our more favoured land" then there cannot be much morally wrong with the true wife if she abides with her sinning husband. Some of us may not agree with Mr. Graham, but I have not yet heard of any Church seeking to discipline such an one.

While contending for this attitude we have to admit that there are dangerous possibilities and serious difficulties attending it. Indeed, these are of such importance that one sometimes hesitates and wonders, whether in seeking a higher estimate of the value of woman, the

development of christian character and the purity of the Church we do not in our attitude, lower the standard and open the door to grave abuses. For example, there is always the danger of *Connivance* on the part of the woman. We know full well that an additional woman in the house often means the lessening of the other's burden. We are even cognizant of cases in which, when the husbands have displeased or exasperated the wife she has thrown it at him to take another. Now the fact that no punishment falls on the woman makes this all the more possible.

There is another side; we have known husbands use this as an argument when appealing to the lawful wife to acquiesce to their taking others. She can still be a christian, still a church member. *He alone* sins, for did the white men consider such women sinning others would have been dealt with; she will still be his love, the head-woman in his house and can remain in the church.

Brethren, this is fact not fancy and something we have to warn and guard against. Ananias and Sapphira both perished because they "Agreed together to tempt the Spirit of the Lord" and my own conviction is, that where it is found that the wife has uttered no protest but quietly submitted, or worse still, suggested and agreed to such a departure from right, her punishment should be equal to the man's.

Now let me set before you a case that is likely to present itself. It has not yet done so but the anticipation of it has given me more than one hour's thought. I am hopeful that in the discussion some brother with greyer hairs than my own will be able to say "This is the way" and we shall walk in it;— if we agree with him!

Gradually the church at Wathen has reached the stage when only Religious or Legal marriage is recognised. Thus the door is shut both to polygamists as such and to all the wives of the ordinary polygamist. I say *ordinary*

for it is just here that our difficulty may arise. Most of you know of a case where a man has professed faith in Christ and we have put it to him that he must marry properly before we receive him into fellow-ship. His wife then was perhaps a heathen, an attendant at services, or an enquirer. They married; you baptized him. Unhappily, he has gone back and taken a second wife. Should the first wife present herself as a believer and candidate what are we to do? Demand that she leave him or be logical and baptise her? If the former, we demand more of her than of the church member; if the latter, we open the door to bargaining between would-be members and their partners to submit to the formal ceremony of marriage it being understood by both parties that its obligations need not be observed.

If it appears to some that we take an exaggerated view of the possible abuses to which our attitude of leniency is open, let me remind them that intelligent native christians regard them as already existing, and though one often feels that the cry to punish the women is sometimes the outcome of the desire to punish the men and *make them feel it* we cannot lightly dismiss their opinions. Had they a higher estimate of women themselves, less of the spirit that would call down fire from heaven and more of the grace and love of Jesus Christ, one could trust more to their judgment but, as things are, we must be cautious in accepting it; we must "Prove the spirits, whether they are of God". As seekers after truth and righteousness let us give ear, but as leaders let us lead, and as shepherds let us see to it, that we detect the "Yelps" of the wolf even when clothed as a sheep, that no lamb of the flock be rent and torn.

In conclusion then I submit that if after faithful enquiry it be found that the husband has taken another woman without the consent and contrary to the wishes of his lawful wife, the attitude of the church towards

such a wife should be one of toleration and protection. So may we help her to bear her burden and manifest the spirit of the Master of whom it is written, "A bruised reed shall He not break, and smoking flax shall He not quench."

Rev. A. L. Bain, A. B. M. U., said he believed that Mr. Frame's paper covered the ground completely. Circumstances must govern in individual cases. According to the official bulletin, the State are prepared to discourage polygamy, but in practice do not seem anxious to touch the question. We must not forget the probable abuses of divorce, the State's stringent laws may be beneficial in future years. According to M. Renkin, a woman leaving a polygamous husband may obtain from the government a certificate of freedom.

Rev. T. Hope Morgan, C. B. M., in referring to the Certificate of Freedom, said that the woman may remain on the Mission Station for protection until the certificate is received.

There seemed to be practical agreement with Mr. Frame's paper, and one or two others who took part in the discussion simply emphasized the same points.

THURSDAY AFTERNOON.

On Thursday afternoon we were favoured with an Address from M. EMILE VANDERVELDE, dealing with the Rev. Paul Rovedieu's Memorial, and the present situation on Congo affairs. A hearty rising Vote of Thanks was passed at the close.

FOURTH SESSION. 7.0. p.m.

6. CHURCH ORGANIZATION.
7. CHURCH DISCIPLINE.

After singing and prayer, DR. MORRISON read the following paper which had been sent by the REV. H. RICHARDS.

WHAT CONSTITUTES A CHRISTIAN CHURCH? AND WHEN SHOULD SUCH A CHURCH OR CHURCHES BE ADVISED TO ORGANIZE THEMSELVES INTO CHURCHES WITH THEIR OWN PASTORS?

This is quite a large order, one qualified for such a work could doubtless fill a volume and then leave something for someone else to write. In this subject there are two questions to be answered, but the second I have been rather puzzled as to its real meaning. I will however deal with these questions in their proper order.

As to the first question, What constitutes a Christian church? different definitions would be given by members of different denominations. The Roman Catholic conception of a Christian Church is very different from that of the Plymouth Brethren. I do not, however, suppose that it was expected that I should throw down the gauntlet or take up the clubs in order to fight for or defend any particular denominational definition. It seems to me that questioners should be more explicit when asking for papers.

I suppose then as our Conference is composed of missionaries holding evangelical doctrine that the question may be put thus, What constitutes a Gospel or New Testament Church? leaving traditional views.

The Biblical word translated church is ekklesia, and is used 110 times in the New Testament both in the singular and plural forms. The plural is used about 32 times and refers to the local or country churches. The singular is also used to denote the city or individual church, and also the whole body of believers in Christ, as in Ephesians and elsewhere. It is the ekklesia of

God, the ekklesia of Christ. The word is used 3 times in the Gospels and in Matthew only.

Liddell and Scott define ekklesia as "an assembly of citizens summoned by a crier." In the New Testament it denotes neither buildings nor places of meeting, neither popes nor clergy. These were churches in private houses.

The New Testament church is an assembly of persons who have repented, accepted the Lord Jesus Christ as their Saviour and have been baptized in the Name of the Father, Son and Holy Spirit.

At first the Apostles were the only officers of the Church. After a time seven deacons were chosen. After the church at Jerusalem had been organized for many years, we read that Paul and Barnabas were welcomed by the church and the apostles and elders. In verse 22 at seemed good to the Apostles and the elders with the whole church. Here we have a picture of an early church doing business. The Apostle Paul ordained elders in all the churches he organized. Acts 14. 23. Though the term deacon is only used about 6 times in the New Testament yet it is quite clear that there were such officers in the churches. Philipians 1. 1. To all the saints who are at Philippi with the bishops and deacons. See also 1. Timothy 3. 10-13. It is also evident that the elders and bishops (overseers) held the same office. Compare Titus 1. 5 & 7. In Acts 20. 17. the Apostles called the elders of the church, and in verse 28 call the same persons bishops. Years later, doubtless there grew up a distinction between the two terms, but we are now dealing with New Testament times only.

I conclude the first part of my subject by quoting Dr. Brown's definition of a christian church. "We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel; observing the ordinances

of Christ; governed by His laws and exercising the gifts, rights and privileges invested in them by His Word; that its only Scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications are defined in the Epistles to Timothy and Titus."

We may say with Ignatious that "Wherever Christ is, there is a Catholic Church."

I now come to the second question to be answered, which is somewhat puzzling, namely, "When should such a Church or Churches be advised to organize themselves into churches with their own Pastors?" The meaning seems to be a double organizing. I do not understand how such a church or churches can organize themselves into churches. If they are what we have described as christian churches they are already organized. I suppose what is meant by the question is, When should converts or groups of professing christians be organized into regular Congo Catholic Churches with pastors and deacons?

I question if any Congo missionary would be very dogmatic in answering a question of this sort. We really have not had sufficient experience to speak with authority on this subject. It is a very important matter and one that must be grappled with. It must be the goal of all missionary effort, not only to gain converts, but to teach and organize them into strong, self-sustaining and propagating churches.

There are difficulties to be met. The first is to find suitable men with sufficient education, Spiritual stamina and experience to lead the churches in the way of holy living. The second difficulty is to get the churches to support their own pastors regularly. The third difficulty is that the members are in small and scattered villages, and many of the strong members are continually leaving their homes for years to work on the railway, Matadi and other places. The fourth difficulty is the tendency after

great ingatherings to drift back, not into heathenism, but into carelessness and indifference. We see the same thing at home after revivals, but there is a difference. In the Home churches, before and after the revivals there are the pillars and stays that support and hold the churches together. Before we can expect to organize strong Congo churches we must have strong Congo Pastors. When we have trained pastors then we can advise the people to organize themselves into churches. The first, the most important, most urgent thing wanted for the Lower Congo work is trained pastors. I expect great help from the Union Training School. The next thing of importance is to train the churches to support their pastors.

In conclusion, providing you have a suitable pastor and a christian congregation willing to support their own pastor, you may organize a church with fair prospects. Some 4 years ago we advised a group of strong christians to call a pastor and pay him. This church did very well until about a year ago, when the church began to neglect their pastor's monthly salary, and he became discouraged and at last behaved so indiscreetly that the church sent us a letter asking for advice. The result is we have sent another teacher and one of the strong pastors of the Banza Manteke Church will take the oversight. I mention this case to illustrate the need of trained pastors, and trained churches who will support their pastors.

We must organize churches, but as to when they should be organized as independant churches must after all be left to the judgment of the missionary. Each case will have to be considered separately. New converts, no matter how earnest, are babes and will have to be fed, nursed, and taught until they are strong enough to run well. But when they can run, let them run. The Galatians ran well at first, but they stumbled and Paul

the apostle had to teach them again the pure Gospel. There is no doubt the guiding hand of the missionary will be needful for many years to come in the Congo churches. See Matthew 28. 19, 20.

Rev. C. Palmkvist, S.M.S., in opening the discussion said, wherever and whenever converted people who continually seek their salvation in Jesus Christ come together, there we have a Christian Church. Consequently an assembly that consists of unconverted people can never be a Church, even if men take the liberty to give it that name, for it is the gift of the Spirit that constitutes a Christian Church.

The second question is very important, and must be grappled with. Self-supporting churches must be our hope and aim. Perhaps in some places it is possible to make the Church a self-supporting one from the beginning. Under any circumstances every local Church must support its own pastor by and by. It seemed to him that the proper way to obtain this goal is to do it by the pastors themselves. Consequently it all depends how we educate our pastors. When we have got well-educated pastors, who know their duty, we shall have self-supporting churches.

Dr. Morrison, A.P.C.M., said that these questions are at the heart of all propagating work. We should establish, as soon as possible, individual churches, and put responsibility into their hands. He sometimes felt that we are waiting too long, and need more faith in God and in His saved ones. On the other hand, before we dare do that, for the sake of Truth and the purity of the church, we must be sure that the pastors have been sufficiently trained and observed. There is the possibility of some falling away like the Galatians; but we should give the Spirit of God a wider opportunity. The answer to these questions is "*as soon as possible.*"

Rev. J. Whitehead, B.M.S., thought that even if individual churches support their own pastors, we must beware of decentralization for some time to come.

The discussion then drifted into the question of "Subsidy."

WHAT IS THE BEST POLICY IN DEALING
WITH CHURCH MEMBERS WHO DRINK
PALM WINE, TA MBELE, QUARREL OR FIGHT
WITH EACH OTHER?

The paper written by REV. L. JENNINGS, was read by DR. MABIE.

THE subject resolves itself into this:—What should be the form of discipline administered to those who drink Palm wine, *Ta mbele*, or quarrel or fight; or, to use the wording of the subject as stated above, what is the best form of discipline?

It would be a grand day for the work of God in Congo if, in connection with all the Protestant Churches there was a uniform method of Church discipline, and that discipline, the best.

When will that happy day dawn? However far off it may be, still, we are working towards it, and by brotherly conference and intercourse, endeavouring to hasten it. Let us hope and pray that this Conference may bring us nearer together on the subject.

I think I am correct, when I say that there is already in all the Churches on the Lower Congo a Rule against Palm-wine drinking. It has been found expedient to make such a rule, and the initiative came from the Native Christians themselves. We may not like it. It is certainly not the ideal to which we look forward; but in the present tutelary condition of Congo Christian life, we think it the best, wisest, and kindest thing for them.

There are certain advocates of Christian freedom, who while they triumphantly quote to us the Apostle's advice to Timothy when he said, "Take a little wine for thy stomach's sake," overlook the same Apostle's exhortation against the violation of Christian love, when he says, "It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth."

It is chiefly upon the exhortation of this and kindred texts that we should lay the strongest emphasis for our attitude towards Palm-wine drinking; as it is really from this standpoint (viz consideration for others) that we feel free to make and enforce the Rule we have against intoxicants.

We are sorry it has been found necessary to introduce the Rule, but now it exists, it must be strictly enforced, otherwise it becomes a dead letter and its violation is apt to bring into contempt any other beneficent rule which the Church may have.

It is generally admitted that the African cannot drink in moderation. There are of course exceptions, but these only prove the rule. Drink then is recognised to be a great stumbling-block to the African, and he is the first to admit it, and so on the principle, one might say, of the greatest good for the greatest number, Total-abstinence has been made a rule of Church-membership.

While we, or the Church, make its rules, it must always be kept in mind that it is not the Rules which can make the members spiritually-minded, or better able to combat sin, but the knowledge of Christ and the possession of the Holy Spirit.

It is written of Thomas Chalmers that he had been a long time in the ministry before his conversion, and that, at that period, he used to preach law and morality until there was hardly a moral person left in his parish, but after his conversion, when he began to preach the Gospel, then morality grew and flourished on every hand.

Let our Congo Christians then, have the clearest possible apprehension of the Gospel, and then they will see in our Church Rule against Drink, simply a guide to the path of peace, soberness and safety.

Now the question is:—What is the best form of discipline to adopt towards those who drink, but not necessarily get drunk?

Each case has to be taken on its merits. For instance, let us take as an illustration, the case of a christian lad who had got very sick in his town, and who, on being strongly urged by his people to take a little palm-wine, yielded. He thought probably it would be helpful for him in his weakness, that is, he took it *medicinally*. He was not put under discipline for it, and I think the missionaries, who thus dealt with him, were perfectly justified in their attitude under such circumstances.

Another case, may be such, that the person who has drunk it, has done so under peculiar temptation, and real regret and sorrow for the act, has immediately followed. I should say let him be admonished and warned before the Church, or personally, by missionary or native deacon. *But if it is a case of wilful drinking, then let him be suspended; and if he continues in his drinking, let him be expelled.*

Then besides the question of palm-wine drinking, the game of "*Ta Mbele*" is also mentioned in our subject for discussion; but on this subject there is not, I think, such general agreement as on the former.

It is well as far as possible to avoid the multiplication of Rules in a Church, for the reason aforementioned, lest the Christians feel they are more under the law than the Gospel, but at the same time, rules or no rules, we must be careful not to open the door for looseness of conduct. Many games are, and most games can be, abused by the character, or want of it, of those who join in them, and the game of *Mbele* too is one of those

that can be so abused; but unless we have other healthy forms of recreation to replace them, it is a thousand pities to do away with such games as the Congos have except the games are necessarily evil in themselves.

Our church rule at Wathen with regard to *mbele* is that men and women play it separately, and that there be no drum-beating with it for it was the drum-beating that excited the emotions and thus led to abuses.

We have rarely had cause to discipline any, for a breach of these rules, but there have been some put under suspension for it before now.

When the spiritual life of some has slackened, they have thrown out sometimes suggestions that the drum be allowed to return again, but the Rule has been rigidly adhered to, and very little trouble have we experienced in consequence, with this question.

I believe some of our brethren taboo the game altogether. If so, it may be because their experience in connection with it has not been the same as that of other brethren in other parts. Games are abused, and so are good talents diverted to an improper use, and gifts of position and property also abused, but this is no argument for speaking evil of talent, or for the destruction of things which in themselves are good and may be profitable when rightly used.

I have the seen the game of *Mbele* abused, and I have seen it played in the most harmless manner when nothing objectionable could be said against it. But if in some parts of the country the game is always and altogether associated with evil, then I respect and sympathise with those who prohibit and denounce its practice. But in our eagerness to reform—and who among us is not eager to raise the spiritual life of our Congo Christians?—I think we should be careful not to go to extremes.

Dr. Green, the church historian, has said, 'that in

every system, civil and ecclesiastical, there will be found the over-eager reformer, keenly alive to practical defects, and looking to constitutional change as the means of reaching the true ideal.' The aim in the first instance is good and pure; but the methods are apt to be violent; human nature reacts against the strain and so the end one had in view is defeated.

We need in Church work, beside zeal and eagerness for the reformation of the people, a good proportion of what has been aptly called 'sanctified common sense'—to know how much to expect from our Congo Christians, and not to expect too much.

If there be any irregularity of life among our Wathen Christians whether it be in connection with a game of Mbele, or whether it be a quarrel, or a quarrel that ends in a fight, of which last I have only known one in 9 years experience in Congo; then each case is dealt with on its merits.

We employ various methods of discipline and the following are the most important:—

1. Personal exhortation by a missionary or native deacon.
2. Admonition before the assembled Church.
3. Suspension from Church privileges until there are signs of repentance.
4. Expulsion.

I understand that the third rule is not followed in some Missions, the only alternative being expulsion, but its advantage is obvious. Take for instance a case of drunkenness. It may be such that we should suspend him, and therefore his name is kept on the Church-roll and so he is not forgotten but watched and enquired about; but if, at the end of 12 months he has expressed no desire to return to church-fellowship then his name is erased, which is tantamount to his being expelled as no further hope, humanly speaking, is held out for him.

Let expulsion be the last thing used. Expulsion is not discipline for the back-slider, but despair. Do not let us readily write despair upon their foreheads. "Enter not into judgment with thy servant: for in thy sight shall no man living be justified." (Psalm 143. 2.)

Rev. C. W. Lembke, S. M. S., then opened the Discussion. "To make distinct and exact rules in the church may be a comparatively easy task, but it is very difficult, if not impossible, to indicate any definite line of action that will help us in dealing with those who have broken our rules. We are therefore, I am sure, all very grateful for the advice given by the writer whose paper we have just heard. He has given to us some good points which should be a guide to us in general.

"The more we look into the matter of discipline, the more we find how difficult it is to carry it out in such a way that it will bring good fruit, and secure just what we have been aiming for. These difficulties are the same in the family, in the school, and in the church.

"Let us remember and have it clear in our mind and heart, that the fallen person is to be disciplined, not only because a certain rule requires it, but because the person in question needs to be led out from his sinful way and back to his Saviour. In one word—he needs to be saved. Then we will always be careful in dealing with the fallen ones, and be anxious to receive light and wisdom from above to aid us in controlling the affairs of our churches."

Rev. J. Clark, B. M. S., said he thought we should be careful in manufacturing church laws. He objects to woman members smoking, but does not think it is a church matter. Of course a church has a right to make its own laws, and there must be discipline if rules are made. He had never seen mixed '*Ta mbele*' so cannot see any objection to it. With regard to suspension, he

thought it should be until there was good evidence of repentance, and a change of heart.

Rev. G. Thomas, B.M.S., said that "*Ta mbele*" was frequently played, men on one side, women on the other, in heathen towns. And they soon forget all proprieties.

Rev. A. Stonelake, B.M.S., said his knowledge of village life was small. He knew a man who would not drink wine at a funeral feast, but he bought wine for others to drink. We should make laws as strict as the Gospel will allow, so that we may have a higher type of christian life.

Rev. E. Guyton, C.B.M., told of "*Ta mbele*" at Leopoldville. The men and lads at the Mission used to play amongst themselves on Saturday evenings. All went well for a time, and then changes came in and it had to be stopped. In the matter of church discipline, the methods should be according to New Testament teaching. First, Personal conversation. If this is of no avail, the elder members of the church should see the offender. If still obstinate, church censure, suspension or expulsion.

The REV. C. H. HARVEY, A.B.M.U., sent a paper on this subject, but it did not arrive in time for the Conference. We here give the greater part of his paper.

Whatever one's opinion may be respecting playing mbele, or drinking palm wine, there can be no question that there are offences against Christian conduct which, though not grave enough to be classed with such sins, as murder and adultery, yet they cannot be overlooked by the church without serious danger of a lowering of the standard of piety. Such I suggest are cases of brawling, fighting, unseemly conduct, etc.

Now in such of the Congo churches as deal with these cases (and as far as I know, all of them do in some way or other) there are two methods of discipline in vogue;

viz:— Expulsion, and Suspension.

Expulsion as the only mode of discipline is open I contend to some serious objections. But it will help in the consideration of the subject I think if we call to mind the object which a church has, or should have in disciplining its members. They are it seems to me threefold:—

1st. To testify against evil.

"Ye are the light of the world," said our Lord to His disciples; and indeed one of the most important functions of the church is to help the community to discriminate in regard to moral questions. Even when this office is not recognized by the church itself the world nevertheless looks to it as being a body of specialists, as it were, on moral subjects and expects enlightenment from it upon such matters. Usually a lapse into sin on the part of a church member is well known to his fellow townsmen, and others who live in the same district. When such a case occurs it is a subject of discussion among them and the mode in which the church ultimately deals with the case is watched with great interest. There is a special opportunity therefore at such times of giving an object lesson to the people generally which may be of great value to them from a moral point of view. But when there is but one way of treating all classes of offences; when the murderer and the mere brawler receive the same measure of condemnation (from the native church) the tendency must be, not to enlighten but to confuse moral issues, and the result in some cases is that the church is no longer after a time, followed in such matters, but a separate code of ethics is held by the community generally which differs from that taught by the church in important particulars. In this way the church loses its position of Mentor and Guide in the highest matters and the loss is incalculable.

2nd. The church is bound to consider itself, and to

separate itself from every evil way. Any other course would be suicidal, which eventually would be sure to render it ineffective and a failure. When a member therefore transgresses it *must* make a pronouncement in regard to the case; and such pronouncement should be in harmony with the teaching of the Scriptures, and the consciences of the most enlightened.

3rd. The individual must not be lost sight of, indeed the church will best secure its own interests by seeing to it that those of each individual member are at all times conserved. Life—the Christian life—is often spoken of as a warfare, such indeed we know it is. But if a warfare there must of necessity be *ambulance work*. The wounded in battle must by no means be deserted and cast off, but rather should they have even greater care and consideration than the strong and unharmed warriors. The ninety and nine in a sense may almost be suffered to take care of themselves, (not neglected of course), but the wanderers must be sought diligently. Or, to revert to our figure, those who have fallen in the fight and have been wounded by the Enemy, must be the subjects of special and unwearied care, until convalescence; or until they are once more able to take their place in the ranks.

To follow up the figure a little further. There are some lapses which may be regarded as accidental to the war; but there are others that cannot be so regarded, but are rather of the nature of desertion and treachery. It is the proper distinguishment between these that I am contending for. We should not hold a drumhead court-martial, and having tried in one batch those who were overcome in the fight, and those who ran away from it, and condemn all alike to be shot.

The conclusion then that we arrive at is, that while exclusion is necessary for the apostate sinner; for the weak and erring, suspension from church fellowship is preferable, inasmuch as whilst testifying against wrong doing and separating from it, the church keeps under its wing the offender, and aims definitely at his reformation and restoration.

Friday, September 17th, 1909.

At 6.45 a. m. a PRAYER MEETING was held conducted by the REV. DR. MORRISON.

From 8. 30. to 9. 30. a. m., a DEVOTIONAL SERVICE was conducted by the REV. V. RAY, A.B.M.U, who also preached the SERMON.

FIFTH SESSION, 9. 30. a. m.

REV. H. D. CAMPBELL, *President, in the Chair.*

8. THE VALUE OF INDUSTRIAL EDUCATION.
9. INDUSTRIAL EDUCATION AT KIMPESE.
10. IS A UNITED INDUSTRIAL SCHOOL PRACTICABLE?

Three papers dealing with Industrial Education were given this morning. On the recommendation of the Business Committee, it was decided to alter the usual routine. The opener of the discussion only should follow each paper, the general discussion to proceed at the close of the last paper.

The first was read by REV. V. RAY.

THE VALUE OF INDUSTRIAL EDUCATION AS AN AID IN THE DEVELOPMENT OF CHRISTIAN CHARACTER.

INDUSTRIAL education is a means to an end, it is not an end in itself. The end is the development of an all-round Christian man. What we wish to consider, is the part played in this development by the training and use of certain faculties and powers; the value of the process of bringing to bear upon life-work and character-building, some of the forces that lie within and about the human family.

To-day, in educational circles, one frequently hears the terms, "Technical Education"; "Manual Training"; and "Industrial Education". In some countries the term Technical Education covers all of these, but the tendency to distinguish between them is becoming more and more apparent. Technical Education—strictly limited—has one thing in mind, viz. the making of a specialist; what we are considering to-day has to do with the making of a man. Technical Education is a prime factor in the construction of a rail-road, the building of a battleship, the dredging of a canal; where it touches individual interests it has to do with the making of a living; our subject has to do with the making of a life.

In the records of the people of Israel we have some apt illustrations of religion and industry working hand in hand. Listen to these words spoken amid the ruins of their capital City.

"and I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me, And they said 'Let us rise and build'. 'So they strengthened their hands for the good work'... So all the wall was joined together unto half the length thereof, for the people had a mind to work."

No finer example of faith and industry exists in the pages of either sacred or secular history. Truly they could worship God the better because of this effort of sacrifice and service. Even unto this day the chosen people are an industrious people. They have learned well the lesson that idleness and righteousness cannot dwell together. Religion and Industry are forces that produce sterling character.

Again, Jesus of Nazareth was the reputed son of a carpenter and Himself has been called a carpenter. Did He work only to keep the wolf from the door, or rather that He might know the full meaning of the name by which He loved to call Himself;—"the Son of Man". He entered into all our experiences, He knew what was in

man also the agencies that mould human character. Among the disciples whom He called were men who knew the meaning of toil. Peter, Andrew, James, and John were well chosen, and all of them men who had borne the burden of industry.

In the "Life and Epistles of St. Paul" Dr. Howson says

"It was a custom among the Jews that all boys should learn a trade. 'What is commanded of a father towards his son?' asks a Talmudic Writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judas saith 'He that teacheth not his son a trade doth the same as if he taught him to be a thief', and Rabban Gamaliel saith 'He that hath a trade in his hand to what is he like? he is like a vineyard that is fenced'."

The Apostle to the Gentiles was a tent-maker, and his own hands ministered to his necessities. The Jewish people have for centuries understood and appreciated the educational value of industry. There was a true system of industrial education, though not bearing that name.

And now I turn to the consideration of what application has been made in our own time, of the principles of industrialism in the development of character and in particular in relation to Christian institutions. In England one of the first to perceive its value as a factor in the building of Christian character was General Booth of the Salvation Army. He used Industrial methods in dealing with the criminal and the fallen; laundries for women and wood-yards for men. In this day it is the fashion to say a word of praise for the Salvation Army and its work, years ago it was otherwise. A common remark was, "Do you think a thief will ever ask to be allowed to blister his hands in a wood-yard?" The number of thieves that have asked for that very privilege, have been granted it, and have accepted it is very large; and the number of women who have forsaken a life of idleness and sin will only be known when the roll is

made up in the kingdom of God. General Booth found that industrial effort was a valuable factor in removing temptation, so he aimed to keep men busy. Idleness was regarded as a curse. The farm-colonies were organized to remove men from the scenes of former temptations, and former failures, and to give them a chance to begin over again. Moreover it gives them an opportunity to get into touch with nature and with nature's God.

[*Mr. Ray then gave a long description of industrial work amongst the coloured people of America, especially dealing with Brooker Washington's ideas and ideals.*]

To sum up; Industrial Education is an aid in the moulding of Christian character in eliminating idleness, thus removing a source of temptation. Those who work with the criminal and fallen classes find it absolutely necessary to meet the problem of idleness. Idleness fosters vice and sin in whatever strata of society it is allowed a place; but it is especially dangerous to those lives which have been blasted by sin, whose minds have been occupied largely with evil things and who are exposed to temptation at a score of points, that one whose life has been carefully nurtured, knows nothing of. Just at this point industrial education steps in with some labor for the hands; labor that also occupies the mind; and the opportunity is lost to the tempter.

And not only to those who have known the bitterness of sin is such training a boon. Prevention is better than cure. Eliminate idleness and an untold blessing has been given to the youth of a country.

Again such training in industry not only assists in removing temptation and in preventing crime, it also improves that despicable heresy that to labor with the hands is not in keeping with either dignity or self-respect; and that heresy is deep-seated in the human race. It is to be found among the African peoples in both Africa

and America. When the slaves were liberated in America many of them thought it meant freedom from all labor. The leaders in industrial education have fought this unflinchingly even when the reproach was hurled at them that they were the enemies of their race in thus advocating labor. "Freedom", Mr. Washington has declared thousands of times, in private and in public, through good report and evil; "freedom does not mean release from all labor; it means the end of being worked and the beginning of an opportunity to work." There is all the difference in the world between working and being worked; working freely and gladly is ennobling and uplifting, being worked is demoralising and degrading.

There are those who think that a similar tendency to despise honest toil exists in this country and even among the members of the churches connected with the various Missions. Just how widespread this feeling is I do not know, but if it has obtained a foothold, then in all seriousness we must give it our earnest consideration. Is this a type of Christianity, think you, that would win the approval of our Master? or what would the Apostle Paul, who urged the Thessalonians "to work with their hands", have to say about it?

Again, industrial education is an aid in the making of Christian character in teaching the things that are true. "Whatsoever things are true," cries the great Apostle, "think on these things". Many a student has hated the old forty-seventh proposition of the 1st. Book of Euclid, and in later years has been surprised to learn that it is the necessary principle in the foundation of the house in which he lives, the church in which he worships and, in fact, of every rectangular building that ever was built or ever will be built. The people among whom we labor are the victims of a stupendous lie. For countless generations they have believed it. Its ramifications

penetrate every phase of their life. It has made them what we find to-day. It is a lie about God and about human existence. They need the truth and the love of truth. Industrial Education helps men to grasp the things that are true; the truth about material things, the truth about man and the truth about God. It helps to an understanding of the universe in which we live; that which is below us, that which is about us; that which is above us: and we know "that the heavens declare the glory of God and the firmament showeth His handiwork".

Once more I say, as I conclude, that the supreme end to which all activity should tend is the building of character and the aim of this paper has been to bring once more to our minds the value of a certain agency in the work of bringing about this desired result; and also its value in helping humanity the better to understand the true greatness of the One who took upon Himself the form of a servant, that He in turn might lead men to the footstool of the eternal Being, who from the beginning saw the end and planned all the courses of human progress, who is Himself the inspiration of that progress, and in whom all true qualities find their source and their culmination;

"That God which ever lives and loves,
One God, one law, one element;
And one far-off Divine event;
To which the whole creation moves."

Rev. H. M. Whiteside, C. B. M., strongly emphasized the facts that Industrial Education is a great factor in eliminating idleness, removing temptation, and making the individual independent. Thinking of the native, can we apply Brooker Washington's ideas to the Congo. There is a vast difference between the coloured people of America and Congo. *They are born under different stars, both in the heavens and on the flag under which they live.*

Industrial Education is being undertaken on the Steamers, Buildings, and Printing presses. At present more applications are to hand than there are places to fill. There is very limited scope for these trades, we require something far more reaching.

If a suitable man were available for *agricultural training*, it might be good to have an industrial colony in connection with our stations, to help the peoples surrounding us. But so far this has been impossible owing to the political situation. If some thing could be done in this way, we should accomplish a good deal in moulding christian character.

The second paper was written by the REV. S. MOON, and read by the REV. H. H. RUDLAND.

THE RELATION OF INDUSTRIAL TRAINING TO THE GENERAL COURSE OF THEOLOGY IN THE TRAINING SCHOOL.

THE subject under discussion is one of relation between two things. The merit of either one of these two things is outside the point of view of this paper. The paper takes for granted that both these things are each good things to teach these people of CONGO. And further, the discussion is concerning Industrial training and Theological study at the Training School at *Kimpese*.

As we are to consider it, Industrial training for students at Kimpese does not contemplate an elaborate equipment and an extensive plant, nor does it propose to develop expert skill in the making of fine furniture or other objects of trade. It proposes simply to teach men and women to make useful articles for a better, cleaner, Congo home. These articles include tables, chairs, beds and cupboards. It proposes to insist upon better and more extensive cultivation of the soil. In carpentry the emphasis is to be on things being well made: in black-

smithing on things useful: in agriculture, on daily toil; the constant purpose being to inculcate a habit of industry; if possible, in days to come, to create a love for labour which is a supreme need of these Congo peoples if they are ever to rise up out of heathenism and to stay out.

Theology in a school which proposes to prepare men and women to preach GOD'S message to their fellows is central. All other studies and all training should lead up to that. As we believe GOD'S Book is given men to read, we must *teach* men to read. As we believe it is to be interpreted to men so that they understand the sense thereof, we must give them studies that will give mental discipline such as will enable them to explain and *teach* it to others. Here you have the argument for teaching all the subjects you possibly can of those approved and taught our youth at home. As GOD is a Spirit, and HIS things spiritual must be spiritually apprehended, and we must rely upon GOD'S HOLY SPIRIT to work HIS gracious work, so we must try to teach our men to hold their lives open to this gracious influence. This they can do only in daily devotion to GOD. In prayer, in matters of faith, in study of GOD'S Word, in work for daily bread, laziness must ever be combatted. Our bells must ring regularly for prayer, for study, for recitation, and just as regularly for daily work with their hands. In a word, we insist upon the practical and the disciplinary in industrial training, and we insist equally upon Theology being practical. Some of the more recent theologies are under the title of Applied Theology, or Theology for the Practical Man. We try to be up-to-date at Kimpese, and so our Theology is Applied.

Having defined the terms Industrial Training and Theology we are prepared to discuss the relation between the two.

In the first place, Industrial Training should be subsidiary to the general course of Theology. In the beginning of things at Kimpese we were frequently asked by ragamuffins along the Railway when we were going to open up our French school. The word had reached their ears that we were going to teach French at Kimpese. Well we do try to teach French and Portuguese because it is recognised that soon there may be a very great need of our Protestant teachers knowing some French or Portuguese accordingly as they work in one or other of these official languages. But we do not teach French independently of Theology. And just so we have not an independent course in manual training at Kimpese. This is subordinate to the one purpose of the school; viz:—to train native men and women so that they may know GOD and how to preach HIM and HIS SON JESUS to others.

But we believe that Industrial training is more than this. It is complementary to a study of Theology. These people are too lazy to get the good, not to say the best, out of anything, much less the good out of Theology. A lazy Theological student at home is as useless as he is contemptible. He may succeed some day in getting a little pastorate, but he wont likely be called away from it to a larger one. Laziness is not more desirable in Theological students here in Congo. Theology cannot be brought to these Congo men as their wives bring them their "chop" from their own garden.

Theology has to be dug out by the man himself. Sometimes one wonders if these people are not without a knowledge of GOD just because they were too lazy to keep Him in their thoughts. It is quite certain that these people *can* know GOD and know HIM really well if they will only think. And they can preach GOD'S message of redeeming love exceedingly well when they diligently prepare themselves. And a really enthusiastic

teacher, in spite of wrong method, or for lack of method, can teach boys and girls and get them on. Many of the teachers and preachers whose schools or churches have dwindled away, cannot as often plead ignorance as they should confess that it was their unfaithfulness in teaching what they did know. These people can know if they will. And the greatest thing needed is the genuine habit of industry to be inculcated into these people's lives. And so I believe in Industrial training as a means of encouraging work and a love for work.

Again if industry is necessary for an acquisition of Theology, it is as necessary in the preaching and practise of it. And as he has been taught by example and by practise so he will teach the people to whom he goes.

An industrious teacher or preacher who goes to a town and builds a nice straight grass house, and makes a good table and chair and bed, who directs the people—who begin to get interested in this new manner of man—how to build a good chapel of bricks so that it will stand a long time, and who goes out to help his wife make a good garden, and raise different kinds of food, and who plants some cotton and makes some useful things by and by, is a power for GOD and the social uplift of these poor, lazy benighted people far beyond our poor imagination to estimate. And from not estimating it as we should, we do all too little to make such men possible. Let us try to teach our men Theology along with JESUS, sometimes at the carpenter's bench and sometimes at the weaver's loom.

This paper maintains that Industrial training can and ought to be so correlated to the general course of Theology as to be indispensable to a full rounded equipment for the work of teaching and preaching the Gospel of JESUS to the heathen in Congo.

The Rev. H. D. Campbell, C. & M. A., had no doubt as to

the value of Industrial education. He would despise a lazy missionary, he is contemptible. But he has no contempt for the native, he would be just as lazy as he, were he in his place. Industrial work is of inestimable value to these people. Kimpese could not be successfully carried on without Industrial work.

The third paper was by the REV. J. SKERRITT.

IS IT A GOOD AND PRACTICAL IDEA
FOR PROTESTANT MISSIONS TO JOIN HANDS
IN FORMING, AT SOME CENTRAL SITE,
AN EFFECTUAL INDUSTRIAL SCHOOL, OR A
SECONDARY SCHOOL AT WHICH
GOOD INDUSTRIAL TRAINING IS GIVEN?

THE purpose of this paper is chiefly to give an introduction to the subject which I have just read to you. As far as may be, I refrain from treating it according to personal convictions, though perhaps it is only fair to state that my own, as well as the general feeling, seems to be opposed to the idea. What I have thought it most profitable to attempt is to show as far as I understand the proposal, what it means, what it involves, and what are likely to be some of the difficulties in the way of its successful fulfilment.

As stated, the proposition sets forth the alternative of an industrial centre, pure and simple, or of a secondary school in which industrial training is made a prominent section. As there is already a kind of secondary school inaugurated at Kimpese, and the success of the enterprise is made to hinge on that of the industrial part, we can safely limit ourselves to the main thought before us—that of federation in order to establish a central industrial institution. In such a movement, were it otherwise practicable, federation would be both natural and necessary. The scope of its influence would be the

districts included in the operations of all the societies; the support of them all would be required for its adequate establishment. Where there are intended to be common benefits, there would be necessarily common burdens.

It is apparently superfluous to emphasise that such an institution should be effectual. We demand that it must be so. But just here is the crux of the whole question. To be effectual it must fulfil its purpose without burdening or embarrassing other and more germane portions of our work. It should be self-supporting, and produce a result in harmony with our high service.

It is not for a moment supposed that such a project would be merely industrial. True spirituality would permeate all its doings. But the real scope of this industrial work needs to be in relation to its objects and its outlets. A profitable or even probable market does not seem at all to lie outside the country itself. Certainly there is at present, and possibly will be for some time to come, only a limited demand within the country, owing to lack of a felt need and wealth. The particular objects of labour also need careful consideration. Of crafts which have been introduced, such as carpentering, blacksmithing and engineering are the more easily taught, and productive of greater advantage to the native than others. Some things there are which need no special training, and need not therefore be mentioned in the category. Many of the things in which the natives have already a good elementary skill, are capable of large improvement through judicious direction and advice. But it is a question whether these might not be more wisely influenced and aided in the midst of the people themselves, and through their gradual advance, rather than by an attempt to force them in the hothouse of any such special institution. Thus federation, effectuality, and the decision of suitable industries.

and of their absolute profit are all meant in the enquiry before us.

The carrying out of this idea involves certain other things than those which lie on the surface of its meaning. One of these is the very important one of the large initial expense, not to speak of later liabilities, which almost certainly would be needed for the maintenance of the work. In the constant financial difficulties which press upon all societies, it might reasonably be doubted whether they would be able or willing to undertake a new responsibility of this kind. The additional strain is one which, with so many other claims making their urgent appeal, we should be very chary of inviting them to accept. Then it must not be overlooked that, in a proposal of this kind, we are asked to depart from the main line of our effort—to become civilisers as well as christianisers. A certain amount of industrial work is required for the efficient carrying on of our mission, but it does not follow that we should unduly extend this, and invade a sphere which more properly belongs to those who have the responsibility of the control and improvement of the people, or might be better served by a separate business enterprise supplementing the work of the missionary societies. It is the christianising of the native atmosphere, rather than the Europeanising of his surroundings and conditions of life, which is our main purpose.

There are several difficulties which I think should be mentioned. One of these concerns the bringing of the natives to a district which lies far from their homes, and the absence of a common language by which to communicate with them. Another is the extreme likelihood that those who received training in this way would afterward migrate to other and more lucrative situations, and thus prevent the societies from deriving the just return for their outlay. Yet a further consider-

ation is the comparatively short time during which such industrial training would be likely to prove advantageous to the individual or to those to whom his service might be given. Mr. Millman very truly remarks upon the contented indolence into which the native settles at marriage. If this is to be reasonably expected as the probable limit of the utility of his training, then certainly one might entertain grave doubts as to the goodness or advisability of any such course as that proposed in the topic before us.

Such are the few thoughts which I would bring before you in introducing this subject. I am trusting to the discussion to develop them more fully, and to supply, it may be, other helpful considerations in connection with this none too easy problem.

Mr. Skerritt then read extracts from letters. The first from Rev. T. Lewis, who writes,

"I am very strong on Industrial Training, but to be quite candid I do not think a joint affair will do. It would require a big capital sum of money, and it ought to be self-supporting as far as all working expenses go. Besides I believe no Mission station should be without an industrial side. This should be done at each station, and not a separate joint affair."

The second letter was from Rev. W. Millman.

"I do not, personally, believe that a Missionary Society always spending the utmost of its income and sometimes beyond—can undertake systematic industrial training in a country so backward and so sparsely inhabited as this, with any justifiable idea of making it pay.

"First of all the things one can make to command a sale are few, hut doors, shutters, stools, boxes, chairs, paddles, tables, etc., Secondly, very few of our stations are in centres where the natives require these things, or will pay for them in acceptable payment. Thirdly,

no station is near say 100 Whites demanding goods. Fourthly, The initial expense is beyond the means of a Missionary Society. . .

"But something still should be done if possible—without an eye to direct remuneration—so that the village teachers can, out of school hours, earn something to pay their taxes, without coming on the Society. At the same time I see plainly that the market catered for must be the native market, and that limits the catalogue of things to be made and reduces the whole affair very materially."

(Mr. Millman then mentions tailoring, smithwork, basket making etc., which might be developed.)

"There is another difficulty, it is this, However much we train a boy, yet as long as he is in connection with his own people, he always looks forward to returning to them, especially if they provide, or are going to provide him his wife. Slaves, refugees, derelicts, orphans etc., often stay on stations or attach themselves to the service of whitemen like valets. With us the former class predominate, no Lokele or Turumbu man has been with us over three years, and none at all work for any whiteman after they are married. So that any training we give must be given while bearing in mind the fact that our people are not the sort that become whitemen's servants.

"It is early days yet to say whether the teachers will make a life business of this work, a good few are married, but they have to live on somebody else plus what the native church guarantees them—in no case more than a franc a week. We shall be glad if we can get them to undertake some occupation which they can follow out of school hours without leaving their villages on fishing and hunting expeditions."

Dr. Lynch, A.B.M.U., felt that this was a vision of the future rather than the present. Co-operation in this matter might be difficult. Industrial education

must be a gradual development. There may be, in the future some consideration of the establishment of such a school. Money marks the progress of movements in Africa; a great plant would be needed, and people from Europe to teach. Another difficulty is the location of such a School, and the distances from which the natives would have to come. At present Industrial training can be met on the different stations and at Kimpese. As the horizon widens, we may have at a future Conference some more profitable discussion.

Rev. S. Gilchrist, C.B.M., spoke of a man at Lolanga who has the most influence, and who stands above others in Industry. Others want to be like the whiteman in the dress they wear and the houses they build. This man dresses decently, but is more moderate and on that account gives better than his fellows to the funds of the Church. The Gospel must be practiced as well as preached. "Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need."

Let us help the native to develop his powers, with new ideas and new practices. In agriculture we have a large field. Teach him to supply the raw material for the European market, Coffee, Cocoa, Rubber, Lemon grass etc. The African is an imitator and needs examples, we must make the examples.

Rev. J. Howell, B.M.S., spoke of the difficulty experienced in getting the native to think things out, although he can do good work. Present methods are best for the time being, but we must not lose sight of a Central Institution. Someday the difficulties which now face us will be overcome.

Rev. T. Hope Morgan, C.B.M., spoke of the non-success of agricultural experiments made by some Boers and the Italian Government, in Congoland. A living

cannot be got in this way in such a country as this.

Rev. J. Whitehead, B.M.S., said that Mr. Moon's paper puts the question in its right place, and that is as far as we can go. Technical skill makes for character. Brains and hands go together in this country. He had to confess failure in regard to agriculture.

Mrs. Billington, A.B.M.U., spoke of the success of Cotton at Ikoko and Tchumbiri.

Rev. A. L. Bain, A.B.M.U., thought that cotton should be duly considered. There had been gratifying results at San Salvador. Agriculture pays *the native*, he needs help especially in the matter of the rotation of crops.

In his reply, Mr. Ray spoke of the need of trained men. We must have faith in the future of this country. Gold has been found, copper mines are being worked, and no one yet knows its resources. Boers are no authority on agriculture. Industrial training is the natural education of primitive races.

Mr. Skerritt in his reply said that he believed in industrial work as much as anyone, and realized its benefits on character, and the advisability of using it for the development of the christians. But the present outlook is not such as to encourage us. This work should be done by others. The Government should do something for the benefit of the peoples, we could support the effort, and say "Amen" to any good that the Government do.

The following resolution on this subject was passed at a later Session.

RESOLUTION RE INDUSTRIAL WORK.

Having discussed the value of industrial training, especially in respect to the part it plays in the development of christian character, and having had our conviction of its worth strengthened, we, in conference met, desire to conserve the results of the discussion by recording our

feeling that as much use as possible should be made of this method in connection with all our stations.

As regards a central industrial institution the feeling was equally unanimous that the time had not yet arrived for this, also that it was a question whether we as missionaries should undertake it. It was, however felt that the time might arrive sooner or later, and that in the event of such under altered circumstances, it might then be more definitely and favourably considered.

FRIDAY AFTERNOON.

At 1.0. p.m. a trip was taken to Brazzaville, on the S. S. Livingstone, the C.B.M. steamer. At dinner that evening a most hearty vote of thanks was accorded Mr. McDonald for the most enjoyable time we had spent.

SIXTH SESSION. 7.0. p.m.

REV. H. D. CAMPBELL, *President, in the Chair.*

11. SHOULD NATIVE CHRISTIANS BE ENCOURAGED TO BUILD IN SEPARATE CHRISTIAN COLONIES?
CONSIDERATION OF RESOLUTIONS.

After singing and prayer, the REV. S. GILCHRIST read the following paper.

SHOULD NATIVE CHRISTIANS BE ENCOURAGED TO BUILD IN SEPARATE CHRISTIAN COLONIES?

THERE are two points from which we may view our duty in relation to native christian life as a trust committed to us for our care and guidance; that which concerns the individual christian in the growth and development of the Divine life within him, and that which regards him in his relation to his fellow-man. These two view-points may conceivably constitute the controlling motives for our favouring or disapproving of

the idea of christians grouping themselves into christian villages or colonies.

With respect to the first aspect—the individual endowed with Divine life and to be developed into a christian character. Here is a soul who through our efforts, direct or indirect, has received life from God. If we are true spiritual parents we accept the care of that life as a trust from God. The parent in the natural or physical life feels the responsibility lying upon him of selecting those means and conditions calculated to favour the growth and development of the infant life committed to him. If he is a wise parent he is satisfied with selecting not only suitable food, he is careful too about the atmosphere his child breathes. Slum atmosphere stifles the infant physical life, producing the ill-shapen and stunted child, and the man handicapped for life's race and warfare. If the child has inherited tendencies to disease and consequent weakness, the anxious parent will be all the more solicitous of selecting, where possible, a pure and healthy atmosphere which the little life may breathe. Now what is the condition of this infant life; the care of which lies with us, and what is its position? Generations of inherited evil tendencies colour and mould every fibre of the soul; these tendencies confirmed, woven into, welded upon it by habits of life and thought indulged without restraint from its earliest years; in the heathen villages daily, hourly, must this morally diseased soul breathe in the morally pestilent atmosphere that constitutes its environment; almost every sight and sound a powerfully and subtly seductive appeal to those habituated out-goings of the soul to evil. Such is the state of the soul, and such its atmosphere to whom we would act as a parent. The question is, can we, or should we favour a change of atmosphere, such as he would find in a native christian village or colony, or should we regard the spiritual

life of even the weakest or youngest christian, in spite of the morally miasmatic atmosphere, able not only to survive but to overcome the antagonistic forces that are within and around it?

While on the thought of spiritual atmosphere it might be well to remind ourselves of its bearing on the children of our christians. No one of us can fail to realise what native heathen environment means in its polluting and debasing effects on child life. The native christian with the best intention and most honest endeavour cannot prevent his child or children getting corrupted in the surroundings of native heathen village life. Would not the christian colony be the means of, at least, giving the children a better start on life's journey?

With respect to the second aspect from which we may consider the position of the native christian—that of the social being, or the relation in which he stands to his fellow-man. Christ in his teaching spoke of the child of the Kingdom of God as “a seed sown”—something meant to reproduce itself; and I take it that His thought was upon the child of God when He spoke of the leaven—the influence of God's truth and spirit meant to emanate from him and permeate the mass of his fellows. How can he best fulfil this function? Will he most succeed as an individual living for and by Christ among his heathen neighbours, or by being a unit in a christian community, or colony, in a district of heathen village communities. As an individual by grace living before and mixing amongst his heathen neighbours, he is likely to attract others and win them to Christ, and by his life and testimony in some measure create a new moral and spiritual atmosphere. As a member of a christian colony, he, in the aggregate, is likely to show christianity applied to social life, its effects on the mutual relationship, banishing the more serious form of strife, creating a mutual servicableness, and showing

even in the character of the villages, houses, gardens, hygiene etc. But to create a community whose christianity will show in its houses, hygiene and general government, it seems necessary that its influential or leading members shall have been well trained by contact with the missionaries.

Personally, I think there is a real place and use for the christian colony, but I cannot see that it gives the christian his normal position in the world enabling him to fulfil God's purposes for him.

Rev. J. A. Clark, B.M.S., had thought that the question dealt with something that had actually taken place. The Colony at Bolobo was not distinctly a christian colony. It was originated by Mr. Grenfell. When his personal boys became men and thought of marriage they needed houses in which to live. Mr. Grenfell applied for a site which was granted. Gradually the Colony increased. A committee was formed of the headmen to attend to all bad conduct or irregularities; in case of need the missionary may be appealed to. On the whole the plan has worked well; it is especially good for the children, who are very numerous, there has been scarcely one death amongst them. Some of the native christians do not come to the colony. There are advantages and disadvantages in such a colony.

Rev. A. Billington, A. B. M. U., does not encourage this, but it is sometimes difficult for converts to remain in their villages.

Rev. J. Whitehead, B.M.S., cited a case at Bobangi. Owing to difficulties with older men the converts founded a colony, from the day the colony was started trouble and sorrow began. The effect on the spiritual life is not good. The rubbing together with their fellows is a blessing to others and also themselves.

Rev. G. Thomas, B.M.S., spoke of the difficulty at

Wathen. At first they discouraged it, but lately have agreed in one place to the separation, owing to continual persecution.

Rev. T. Hope Morgan, C.B.M., thought it was much better for the christians to remain in their villages to testify and shine in the darkness. What influence would they have otherwise, they could not very well return to teach the people with whom they could not get on.

Several others took part in the discussion, the almost unanimous opinion was that they should be *discouraged* not *encouraged* in this direction. The case mentioned by Mr. Thomas was an exception.

CONSIDERATION OF RESOLUTIONS.

The remainder of the evening was spent in considering the resolutions brought forward by the committee which had been appointed on Wednesday morning. After considerable discussion they were unanimously passed. These resolutions will be found on pages 12 and 13.

Saturday, September 18th, 1909.

At 6.45 a. m. a PRAYER MEETING was held conducted by the REV. C. W. LEMBKE.

From 8. 30. to 9. 30. a. m., a DEVOTIONAL SERVICE was conducted by the REV. J. SKERRITT, C.B.M., who also preached the SERMON.

SEVENTH SESSION, 9. 30. a. m.

REV. H. D. CAMPBELL, *President, in the Chair.*

12. MARRIAGE DIFFICULTIES ON THE UPPER CONGO.
13. THE POSITION OF STUDENTS RETURNING FROM KIMPESE.
14. CIRCULATION OF LITERATURE AMONGST THE CONVERTS.

The first paper was written by the REV. C. PADFIELD, and read by the REV. J. MOON.

WHAT STEPS SHOULD WE AS A CONFERENCE TAKE TOWARDS THE HIGH PRICE OF WIVES ON THE UPPER RIVER, SEEING THE PRICE SET PREVENTS YOUNG MEN GETTING MARRIED.

SOME time ago I happened to mention this subject to the respected Secretary of this conference and his answer came in the form of a demand to write a paper for discussion at the present conference.

I could have wished such a subject had been committed to other hands than mine; for of necessity my experience is limited to the districts of the Lolongo, Maringa and Lopori Rivers. Still I understand that the evil of which we now speak obtains in most of the Upper River, and therefore hope that as a result of the discussion that may arise, some adequate plan may be

conceived and action taken to deal with the situation.

The first thing is to see if there really exists any reason for Government interference. Is the matter of which we speak serious enough, far-reaching enough, prejudicial enough to the interests of the native community to warrant us in appealing to the Government? If this cannot be answered in the affirmative then no amount of sentiment would warrant us in taking action.

The facts that have called for this discussion are writ large on native life in these upper reaches of the country, affecting the moral outlook of the mass of its present inhabitants as well as generations yet unborn. We find that most of the girls are the property of men who possess more than one wife. In fact it would seem that, in proportion to the number of wives already owned are men able to obtain possession of girls and young women. Fathers or owners rejecting the overtures of young men in favour of old men. And why? simply because the old men are able to pay a higher price than the young man and thereby enable the father or owner to multiply the number of wives he already possesses. But what is the wealth that is passed over? is it currency, is it trade goods? no, but other women, girls, or male slaves. Just recently a man passed for one woman who had been his first wife and whom he desired to live with again, three women one lad and 6000 rods. This price was the price agreed to by the local Official. One of the results of the high prices obtaining is therefore the perpetuation of slavery. Lads and even men being passed from town to town or district to district in this unholy traffic.

Another result of the high prices is that scores of young men are forced into lives of immorality. Do old men add to the number of their wives that these may grow and prepare food merely? or that the fame which a multitude of wives brings may be theirs? I think not.

Another consideration looms large on their horizon,

viz. that each woman will have one or more "Basamba," who if working for a white man will deliver most of his pay to the owner of the woman, or if not working for a whiteman will become the virtual slave of the owner of the woman with whom he is living in sinful relationship. And we must not regard the actual immorality only, but think of the atmosphere it creates and remember that the children are being born into this, and that they grow to regard adultery as the normal condition of life. I know it may be urged that moral suasion is the only weapon to fight this regrettable condition with but the same might be said of evils that in civilized lands are fought by "Legislation" and how much more here may we expect the Government to help by laws it may make and enforce. That this evil is widespread one has ample proof. Often when speaking to young men one has been told that their only way to get food is to live in this sinful relationship and that this fact constitutes the reason why they are not following Christ.

Be that as it may, one knows that the high price put on women often places them in the power of men who while called husbands are willing to allow lives of sin for the sake of the gain accruing therefrom, thus placing a premium on immorality; this in itself is injurious to the best interests of the people.

Further the high prices retard or render impossible christian marriages. A Christian only in rare cases can hope to accumulate wealth in any large amount, since he has foresworn the very way in which most wealth is accumulated viz. that of trafficking in women. This renders them undesirable from the father's standpoint for no matter how industrious a man may be he could never at the rate of wages obtaining here, earn sufficient to pay the price demanded in most cases. Here is a case in point.

A young fellow a member of the church here at Ikau

has been for some time anxious to marry a young woman who is an enquirer. The husband was willing to sell her for 21,000 rods, the young man felt this was hopeless and I imagined put the idea of obtaining the girl from him. I had spoken to the local whitemen on the matter and they had said nothing could be done as the woman was the legitimate property of the man who owned her. But the girl did not despair and persuaded the young man to try again and I wrote to the Substitut who said that the price must be 15,000 rods, shielding his action behind the respect that must be accorded to native law. Large as this sum may seem the young fellow set about collecting it from his family but in the meantime a whiteman sees the girl and desires her for his "woman" and the husband for gain forces the girl against her will to enter a life of shame. This man the representative of the law told me was very legitimately married.

Even where christian marriages are not actually retarded, christians are indirectly implicated in this custom of handing over persons. Quite recently a young man had saved the money he had received for several "books" worked for a whiteman, but this in itself was not enough to enable him to procure the choice of his heart, a young christian widow, so his friends undertook to settle the matter for him and this they did by passing two women to the family of the deceased husband's people.

The last evil that I would mention is the retarding or rendering nil of the birth rate. There can be no doubt that the evil of high prices is growing, for quite recently the Commissaire Mons. Borms told me that at Coquilhatville the price was as high as 30,000 rods. Now while unjust treatment and sleeping sickness has had much to do with depopulation, there can be no doubt that the practices concomitant with high prices of women have a great deal to do with the small birthrate. These four

evils viz.,

- 1 The perpetuation of Slavery.
- 2 The adultery that it leads to.
- 3 The retarding or rendering impossible of christian marriages.

4 The retarding or rendering the birthrate nil, as well as others that space forbids us to mention lead me to suggest that some action should be taken. For whether we look at the matter from the standpoint of the Political Economist, or that of an Ethical being, or from the higher and inclusive standpoint of christian men and women, we see an evil sapping the life blood of the people, rendering our work and the progress of the people infinitely more difficult, an evil perpetuating conditions that are absolutely antagonistic to true Civilization.

But what action is to be taken is the question that confronts us?

First I think that the passing of persons male or female should be absolutely prohibited and made a penal offence. This in itself would make the high prices obtaining at present impossible, and place the young industrious man at a distinct advantage to provide himself with the wife of his choice. Red shame has mantled my cheeks as I have seen men or women being handed from one to another like dumb cattle in connection with wife palavers.

Could the Government be induced to take this step one feels that the tap root of this system would be cut. But then the question comes what shall be the highest price that can be asked, call it purchase money or dowry, which ever you will. Some with whom I have talked think that 6000 rods should be the highest possible price, others think this too much, but personally I feel that we might allow a fairly high price at first hoping for modification later on.

Remembering the long established custom that we are

desirous of changing will it not be better to conceive some scheme that would be progressive in its application. If say the price was fixed at 6000 rods now, with some provision for its gradual diminution. The above price would be an incentive to the would be husband to work instead of being of the house and lineage of "Micawber."

Somewhere I remember hearing that in a portion of North Africa for which France is responsible the number of wives a man could possess was limited by law. This had a most beneficial effect in lowering prices and raising the birthrate. Can anything of the kind be done here? Think of some cases near here, where a man is the reputed owner of women varyingly estimated from 80 to 150. Who knowing aught of native life does not feel that such a place must be a moral cesspool sending up its reeking fumes, marring whatever of moral power and perception the people may possess? One feels that all the help the Government can give should be most earnestly sought and that a memorial be drawn up laying the Economic and moral aspects of the question before them urging that in the name of all that is best in humanity courageous steps be taken to right the wrongs of which we speak.

In closing may one suggest what the recommendations of the Conference to the Government should be.

1 The prohibition of the passing men, women, or children as part or whole payment for a wife. And the making of such actions a Penal Offence.

2 The fixing of a price that should be operative at once and progressive in its decrease until the money should be more in the form of a present than purchase money.

3 That the death of the wife should not entail the refunding of the money by the wife's family.

4 The limiting the possible number of wives that a man may possess. This looks like legalizing Polygamy but it may also help to kill it.

Rev. J. Skerritt, C.B.M., emphasised the gravity of the situation, and illustrated the different difficulties and dangers dealt with in the paper.

In the discussion, several taking part, the fact was brought to light that the existing law went a long way towards meeting the difficulties.

Rev. J. Howell, B.M.S., "It is illegal to pass over any human being as payment for any purpose, and so there is no need to ask that it be made a penal offence, but we should insist on the law being put into operation where and whenever we find it inoperative.

"Secondly, I object personally to speaking about a price for a woman, and certainly do not think it right to associate ourselves with the Powers that be in doing so. It is our duty, and doubtless we all do our duty to persistently teach that such treatment of women is directly in opposition to the Spirit of the Gospel, and whatever may be said or done by heathen natives, we must stick to this line of duty. At the same time we may personally advise where advice only is possible, ever protesting against a price, I always use the word present, I will not admit the word price.

"Thirdly, I cannot see how the refunding of payment for a wife can be lawful seeing the State does not recognise slavery, and the high prices cannot but be looked upon as a price not a present. In the meanwhile native customs hold the field, and we must be the creatures of circumstances, but we have tongues and should use them.

"The law recognises *one* wife, so cannot regulate the number, here as in most places there is no law prohibiting a man having concubines. I question if the State will undertake to make such a law, but any concubine can apply for and obtain Matriculation papers, and marry, no matter what the previous man paid for her. We have recently won such a case in the court at

Bangala."

Rev. T. Hope Morgan, C.B.M., said that M. Renkin had pointed out the impossibility of stopping polygamy. But any second woman can on application obtain a Certificate of Identity, which leaves her free to marry. If she comes to the mission for protection, no one can take her away.

Rev. J. Whitehead, B.M.S., declined to be drawn into bartering for the price of a human creature either by the natives or by the Conference. The State law is clear, the difficulty is in rousing the State agents in this matter.

Rev. A. Billington, A.B.M.U., summed up the general feeling with the following resolution.

The Conference sympathises with the young men who find it difficult to obtain wives, but at the same time feels that to uphold any system of buying or of dowry would not only be a breaking of the State law, but would also prolong a condition which is so undesirable, which borders on slavery and must be abolished.

It seems to be the general feeling that, as far as we can, we should use the power the State puts into our hands by registration, and Certificates of Identity, thus procuring the freedom of the woman to marry: and that we should remind ourselves and our young christians to use the weapon of prayer more than we have done.

The next paper was by the REV. G. THOMAS.

**SHOULD THOSE WHO ARE TRAINING AT THE
UNITED TRAINING INSTITUTE, KIMPESE,
RECEIVE ADVANCED POSITIONS AS TEACHERS?**

THE opening of the United Training Institute is an event of the first importance in the missionary work on the Lower Congo. It is, I understand, the direct outcome

of a paper which was read at a previous conference of the Protestant Missionaries. Let us hope that the principle of co-operation secured in this scheme will be followed whenever possible in other parts of the great field which is here represented to-day.

It is an event of the first importance in the education of the native; the first advance in the building up of a system of higher education for our Christian teachers by which they shall be prepared for the larger privileges and greater responsibilities of independence; when they shall be able to walk without the constant presence of their white teachers, and do more and more towards the working out of their own salvation. That day is as yet afar off, discerned by the eye of faith alone. But faith is the substance of things hoped for, the evidence of things not seen; so we see in this venture not what is, but what will be; the school of the prophets where the teachers and their wives shall be taught to see visions and dream dreams, where they shall receive no encouragement to lose their heads in the clouds, but be trained for practical service.

We rejoice, then, to-day in so practical a result from these periodic conferences. If nothing else had been achieved, you could point to this school as a substantial fruit of your gatherings. We all deeply regret that it is not so comprehensive as, at the last conference we were hoping it would be. Is it too late to hope that our Swedish brethren may still have a share in this united work?

Having such an institution in our midst will raise many new problems, which will call for patient and wise judgment.

One of the first to be raised is the question which has been given me as the subject of this paper. Should teachers from the Kimpese Training Institute be given advanced positions as teachers?

What is meant by advanced positions? does it mean an increase of pay merely, or does it mean the creation of a new kind of teachership? If the latter, of what kind?

While the training which will be given to the students will the better fit them for the work of teaching, it will at the same time enable them to command a much higher return for their services on the labour market. It is not our intention to enter into competition with employers of labour for such services; but that the temptation will be an ever-present one, must be considered in its bearings upon the question.

Again, is it fair to ask a man to give two or three years to the discipline and, to him, drudgery of the training institute, receiving just sufficient for his immediate needs, and then expect him to return to an ordinary teachership? Surely his extra equipment is worth something more to the church and work than the services of one whose education has not passed beyond that which is given at present at our ordinary mission schools.

If by "advanced position" is meant a teachership of a different kind from those which we have now, in what respect would it differ? At present,—I speak of our own B.M.S. work—a teacher is placed in a town and is expected to teach school daily, and to hold morning or evening prayers for which he receives 700 to 1200 rods per month. Except in few cases, they make no attempt to develop the work of the church in the towns around, but limit themselves almost exclusively to the town in which they are placed; and oftentimes, I fear, to that part of the town in which they happen to have made their home.

Would it be advisable to appoint a trained teacher to work in a group of towns, teaching school in the largest, and holding services in the others in turn? And for those teachers who are specially suited for evangelistic

work, to be set apart for it, so that they may be free to break up new ground, and to visit the Christian towns also, for an extended mission confirming the souls of the disciples and exhorting them to continue in the faith?

We need, however, carefully to avoid, as far as possible, anything that would encourage the teachers to think themselves removed into another sphere from their fellows, by reason of the little extra knowledge they may receive at the Institution, or by any "advanced" position to which they may be appointed. Such a frame of mind would seriously effect their usefulness. They can render effective service only so far as they are amongst their fellows as those that serve.

The answer to the question raised by this paper is however, mainly dependent upon another question. If we give the trained teachers an advanced position which will carry with it increased pay, by whom are they to be paid? By the native Church, or by the Society in whose field they may be?

If we adhere to the policy which has been followed by the B.M.S. from the first—that the native Church support all its own teachers, then the question must be considered in relation to the financial position of the Church. Will the funds of the Church permit such an additional burden? and will the Church be willing to assume it? Many of us believe that to break through this principle and depart from a policy which has yielded such good results in the past, would be fatal to the self-development of the Church. It would undermine all self-reliance, in which we are all agreed, it is necessary for them to be trained; it would destroy that sense of responsibility which needs to be fostered and developed in the hearts of our native Christians; it would deaden the missionary fervour of our people and effectively arrest forward evangelistic work in their midst.

If once we break through this principle of native

support for native workers, and throw that burden—however small it may be at first—upon the home funds we considerably delay the time when the native Church will be able to take over the control of their own affairs. We take away the ground of appeal for the gifts of the Christians. So that whatever may be ultimately decided as to the work, pay and position to be assigned to the trained teachers, I hope that the principle which has worked so well in the past, will be tenaciously held for the sake of the native Church themselves.

Who can measure the possibilities for good which lie in the New Training School? In a few years its students will be scattering in ever increasing numbers throughout the Lower Congo. They themselves must prove themselves worthy to fill an advanced position by their zeal in and consecration to the work, and by holiness of life adorning the Gospel of God our Saviour.

Rev. V. Ray, A.B.M.U., cordially agreed with all that Mr. Thomas had read. It depends upon the man himself, his own natural ability, and whether he can accept increased responsibility, as doubtless he will be able after 3 years at Kimpese. The increased pay should come from the natives.

In answer to Mr. Whitehead, Mr. Thomas said that in the Wathen district the only grading as to pay was according to the price of food in the district.

Rev. A. L. Bain, A.B.M.U., said that this question had been foreseen, and the Board of Management of the School are attempting to regulate it. Mr. Bain spoke very highly of the Faculty, and the good already accomplished. The first stage is to empty the heads of the students, and then lads are desirous of the 3 years course. They will value what they have gained for the glory of Jesus Christ, and consequently will be more eager and willing to take up increased responsi-

bility. Advanced positions will bring temptations. Each lad and station must be considered separately. The native Church must support the natives.

Rev. Palmkvist, S. M. S., explained the system adopted in their society. As the students pass higher examinations they are placed in higher positions and receive higher payment.

The next paper was by the REV. J. A. CLARK.

WHAT LITERATURE IS MOST SUITABLE FOR CIRCULATION AMONG THE CONVERTS?

THE title of this paper as printed is doubtless just as I worded it when sending the subject to our Secretary as one worthy of discussion at this Conference. But in my own mind the subject shaped itself in a more definite and limited way, and might be put more precisely thus:—What books will the Congo missionary find most useful and suitable for translation or adaptation, say for the first 20 years after the beginning of the work in his district? After all, that is only an expansion of the question, but I should like the limitations understood in the consideration of the subject. I may add that I suggest 20 years or thereabouts, as a time limit, as by then one may hope that the work will be well established, converts rapidly increasing, and advances made in literary output as well as in all other directions. The time—20 years—also indicates the length of my own missionary life on the Congo; so that speaking out of my own experience I should like to indicate the books I should choose to place in the hands of our people, and also approximately the order in which they might come.

It is hardly necessary, I think, for me to state that I am dealing *only* with our work *here*, our Congo missions

in this paper, and am taking for granted that there is no literature previous to that which we introduce, and therefore the missionary has to make a beginning in the language of the district where he settles, as well as a beginning in everything else.

There being no literature, there are of course no readers until the missionary starts his school; and that the wise man will do without any loss of time. As soon as he possibly can he will begin to teach all who are willing to come to learn, and he will make the school one of the chief features of his work, not grudging time and labour spent upon it, although possibly teaching may not be very congenial work to him. It certainly requires a good deal of patience and grace to labour day after day at the "beggary elements" as one of my old college professors used to put it. But if the school is neglected or if it takes a very subordinate place in the work of the station, if the boys and girls who are supposed to have learned to read can only make a pitiful exhibition of themselves by stumbling and boggling through the easiest and simplest book translated into their language, of what use is it to spend time and thought and energy in translating Gospels and Epistles or anything else? If you have not at least a fair number of intelligent readers—I mean by that those who can read with some fluency and take in the meaning of what they read—the books that have cost the missionary so much time and thought and study are for all practical purposes so much waste paper.

On some of our stations we make a special feature of our schools, we have hundreds in daily attendance and teach various subjects, but let us never lose sight of the fact that whatever else we teach, or do not teach, the school is a failure unless the scholars learn to read accurately in their own language, or at least in the language spoken at the places where they attend school. Teach

writing, arithmetic, singing, French, by all means, but good reading is the first essential. Whatever method may be employed with the beginners, whether the syllabic or the pictorial system, or whether some of you, like myself, are old fashioned enough to cling to the old system of teaching the alphabet first, (and I have yet to be shown that better results are obtained by the newer systems), make your young people at least really good readers.

After that somewhat lengthy exordium let me come to the main question. It would surely seem the most obvious and natural thing to commence one's literary efforts by preparing a simple primer or first reading book for the scholars. That might well be followed by the translation of some such book as the "Peep of Day", though that particular book should be avoided on account of its mis-statements and its crude and lurid doctrine. Perhaps one of the many stories of the Life of Jesus told for the children in the simplest possible way would be the best. The missionary would now probably wish to put some portion of God's Word into the hands of his readers, and would naturally begin with one of the Gospels. Which one? Well my choice would lie between Mark—the shortest, easiest, and in some ways the most compact, albeit the most graphic of all—and Luke, which the great French critic Renan called "the most beautiful book that has ever been written"; and though we may not agree with him in anything else I do not think that any of us here will quarrel with that description. The Gospel which records the angels' song over the wondrous birth at Bethlehem, the pathetic incidents of the woman who was a sinner, and the dying thief, the prayer of the Saviour for the forgiveness of his murderers, and the priceless parables of the Good Samaritan and the Prodigal Son—how we rejoice in possessing such a treasure, and in having the privilege of translating it for our people!

But on the whole Mark is perhaps the best for a beginning, and it must always be understood that a translation at an early stage of a mission is necessarily a tentative effort, and that as one's knowledge of native words and idioms increases a better translation is demanded, and consequently a greatly revised and amended version will be required in a very few years. After translating Mark it might be advisable to wait awhile before attempting another Gospel, but there is plenty to turn one's attention to. The Commandments and the Lord's Prayer, could be translated, and might very usefully be printed on large sheets or cards and displayed in church or school, and of course learned by the scholars.

Next might come the story of Creation and of our first parents, of Cain and Abel, of Noah's flood, of Abraham's call and wanderings and faith, of Joseph's slavery and exaltation, of Israel's bondage and deliverance, of the wilderness journey, and of Moses the mighty leader and saint. I do not suggest that the books of Genesis and Exodus should be translated at this stage, but the stories should be told in a simple and graphic way so as to arouse and maintain the interest of the reader.

A good catechism might now be translated. The Free Church Catechism is the best I know for the purpose, but no doubt our Scottish brethren would prefer the Westminster Shorter Catechism. There is a useful catechism not generally known, I think, called "Harry's Catechism", the answers all being in the words of Scripture, but there is one great objection to it in that the texts are sometimes treated very unfairly, being wrenched from their context and made to appear to mean something quite different to what they really do.

By this time another Gospel could be attempted, and if Mark were the first selected my choice for the second

would certainly be Luke.

After this, Old Testament narratives might be resumed and a book produced relating with due discrimination the history of the judges, prophets and early kings of the ancient people, from Joshua say to Solomon, either based on such a book as "Line upon Line" or told much in one's own words.

The two remaining Gospels and the Acts of the Apostles might now be translated, and followed by a third book of Old Testament history dealing with the later kings and prophets. Turning again to the New Testament one might work steadily through the Epistles and the Book of Revelation and so complete the New Testament. But some might prefer to bring out a few of the Epistles first in one small volume. If so I would select the letters to the Romans and Galatians, the Epistle of James, and the first Epistle of John; the two first named because they contain the essence of Paul's Gospel and his great argument for justification by faith. Then James is a corrective against the abuse of this doctrine, and very useful—despite Luther's disparaging allusion to it as an "epistle of straw"—because of the tendency to antinomianism, in life if not in doctrine, which is so strong in our converts. And John's first letter sets forth so clearly the great twin-truth—God is Light, God is Love.

The remaining books of the New Testament would follow in due course and almost certainly by that time the earlier books would need thorough revision, and then the whole New Testament might be published in one volume.

Possibly however long before the completion of the New Testament the missionary might be looking round for some other book that would be helpful to the converts. What should he choose? Well the range is large and varied, but I believe that a book of Daily Readings much

on the lines of Spurgeon's "Morning by Morning" and "Evening by Evening", and many similar works by other authors would be of immense service. I am sorry that we have no such book up to the present in our Bobangi language, but we hope ere long to have that remedied as our friend Mr. Whitehead is at work on just such a book. I anticipate much good to result from the daily reading of a page containing a short earnest homily.

Then there is the Pilgrim's Progress which ought to be very useful in spite of many difficulties. I would however cut out with unsparing hand the greater part of the long theological discussions in some of which Christian quite out-talks Talkative himself. And the book should not be translated literally, but very freely. It strikes me too that the second part is likely to be more popular than the first, as it contains more humour and the larger number of pilgrims, some of them children, makes for more human interest for the readers.

(The reader proceeded to give reasons why in his opinion the time was not ripe for the translation of the whole of the Old Testament into the native languages.)

A good Life of Christ is a most valuable and almost necessary supplement to and commentary on the Gospels. This of course is a very different thing from the little elementary book I mentioned earlier. This later work should give information on the country where Jesus lived and died, on the Jewish people, notes on their history and customs, and other matters necessary to a clear understanding of matters that otherwise would remain obscure; indeed, though much briefer it might be modelled on the lines of Farrar's "Life of Christ", or on that beautiful book of Dr. David Smith, "The Days of His Flesh." It should be well illustrated and contain a map of Palestine.

A Life of Paul on similar lines might well follow. I do

not know whether such a book has appeared in connection with any of our Missions, but I am sure it is needed.

A book of Church History is most desirable, the first part giving an outline of the story of the early church; and the second part setting forth the growth, the monstrous pretensions, and the deadly errors of the Romish system, and the rise and progress of Protestantism, with of course some account of the more prominent of the martyrs. I will suggest also a booklet setting forth plainly the distinctive doctrines, and shewing how they are absolutely contrary to the teachings of our Lord, and the beliefs and practices of His apostles. This should help our teachers and converts, especially where they come much in contact with the priests and their catechists.

A book giving short biographies of great and famous men who have given their lives for Africa or other countries, such as Carey, Brainerd, Judson, Moffat, Livingstone, Chalmers and others, would be very useful. Also some account of the native martyrs in Uganda and in China. Stories of any of our own converts, known personally or by name to many of our people, of those who have gone through much for Christ's sake and the Gospel's, come still nearer home. I may say that Mr. Bell's excellent story of *Matula* has been translated into our Bobangi language by Mr. Whitehead, and more recently a booklet on *Bikango*, a convert and evangelist of Lukolela, has been much appreciated.

But I must hasten to a close. It may be that the list of books I have indicated does not appear a very large one, and yet it is probably more than has been accomplished by most of us yet. It may well be too that there are other books which some may think should take precedence of, or even supersede some I have mentioned. Of course I have only attempted to speak of English books. Our Swedish friends will quite understand that. Doubtless

they have very similar ones of which they are making full use.

It is in the expectation of receiving help from others as well as in the hope that some of my suggestions may prove useful, that I have ventured to read this paper.

Rev. E. Guyton, C.B.M. We must think of literature with regard to converts who know the value of reading. It is of immense importance to give such men suitable books to read. We have to deal with dull intellects, and new ideas must be inculcated. The attributes of God are only dimly realised, and we keep crowding his mind with new information which is incomprehensible to him. Even in England we are grateful when a capable writer puts Christian truth in terms of present day thinking. We must consider the mind of the native so as not to give him ideas which are distinctly European. In the Pilgrim's Progress there is much that is incomprehensible on that account.

It would be immensely advantageous to have a clear, concise, popular handbook of Christian teaching, written from the point of view of the Congolese for the Congolese.

Rev. A. Billington, A.B.M.U., was disposed to strongly disagree with much that Mr. Clark had said relative to the Old Testament, and gave it as his opinion that it is best for ourselves and for the people that we translate the whole of the Bible.

Rev. C. W. Lembke, S.M.S., said that the Bible, as it is, is the Word of God and as such we must give it to the people. We are responsible. If evil come of anything in its pages, the responsibility is not ours but God's. Our chief difficulty however in the way of the translation of the whole Bible is the finding of men and time for its accomplishment.

He told us of a periodical of the S.M.S. printed in the language of the people which has been found helpful in

the promotion of Spiritual life. The life of Luther is being translated for publication in serial form. Bound volumes are kept for future sales. A paper of this type gives ready opportunity for teaching the natives on particular themes, such as Polygamy, and along this line it has been instrumental in compelling the native to think for himself.

Rev. J. Howell, B.M.S., rose to ask if ever at any future time would Mr. Clark give the natives the Scriptures in their entirety. To which Mr. Clark immediately replied that his paper was to be taken as bearing upon a period of 20 years.

Rev. J. Whitehead, B.M.S., referred to a publication or a book on elementary anatomy and physiology as being helpful in combatting superstition, e.g. the stomach as the abode of evil spirits. He believed that although the Pilgrim's Progress was awkward at present it would be alright later on.

Rev. V. Ray, A.B.M.U., said that in his experience he had found that evangelists were prone to take Old Testament subjects for their addresses but failed to give the gist or the Gospel. Choose meanwhile those portions of Scripture which most appeal to the native, give him the simple portions of the Old Testament first, then the rest later on.

Rev. G. Thomas, B.M.S., said that we must look upon the native in his present condition but as a child. At home we should never dream of reading certain portions of Scripture to children.

In all our translation work we must keep the future in view, the Pilgrim's Progress will become a large factor in the imagination of the natives.

Rev. J. Clark, in closing the debate said that in regard to his experience of the Pilgrim's Progress in the hands of the native he had found that the meaning of the pictorial parts is readily grasped, but that the theological

discussions were altogether beyond their understanding. He again expressed his strong impression that certain portions of the Old Testament be left untranslated until a later period.

EIGHTH SESSION, 2.45. p. m.

REV. H. D. CAMPBELL, *President, in the Chair.*

15. WHAT SHOULD BE INCLUDED IN A CHURCH COVENANT?
16. HOW CAN THE CONSCIOUSNESS OF GUILT BE PROMOTED AMONG THE NATIVES?

After singing and prayer the following paper was read by the REV. J. WHITEHEAD.

WHAT SHOULD BE INCLUDED IN A CHURCH COVENANT?

COVENANTS in some form or other are nearly, if not entirely, as old as the Church herself. Their prevalent form was at first, no doubt, oral, as in *Acts 2. 42.* and as referred to by Paul in his letters to *Timothy* and in *Romans 6. 17; 16. 17.* But whatever their form they were authoritative statements which served as a basis and measure of faith and practice. Sometimes they were compendia of doctrine, as the so-called *Apostles' Creed*, which is about the oldest and the most ambiguous of all such things; a fully developed Romanist and the bluntest radical Baptist could say it in unison and not fear commitment in any point, for it is, except in the resumé of Christ's history a series of empty capsules which anyone can fill for himself with notions of any colour. Sometimes it took the form of a manual of precepts, as in the *Didaché* which was found in the Jerusalem monastery at Constantinople about 1878. Authoritative state-

ments concerning faith and practice, more or less stringent, frequently even violently minatory, poured forth as often as a company of bishops, etc. chose to meet in council. Some were called forth in valiant defence of liberty and truth. Amongst those which are better known are the *Augsburg Confession* of 1530, the *Belgic Confession* of 1561, the *Articles of the Church of England* in their present form of 1685 and the *Westminster Confession* of 1657. In England the independent churches for the most part have covenants varying in form as well as value. Many of these are merely statements of doctrine which, embodied in Trust Deeds at the instigation of the founders of the churches, are kept in safes safe from doing mischief until the heresy hunter from whom no safe is safe smells the mustiness of proof. Other forms of covenant see more light being read when new members are received or at appointed times. A good number of churches composed of members of the "attend the services" sort seem to have none of these organic weapons or are very dubious as to their place of abode and value. A large number of churches now publish Manuals which usually contain some attempt at *Church Rules*. However there is in modern Church Life an inclination to let their atmosphere act as a covenant, and discipline therein is according to atmospheric change and pressure. Generally in such churches a vacuum is preferred.

But it is assumed that it is a *good thing* and promotive of Christian health for a Church to have a covenant, by which is meant some document containing statements relating to faith and practice to which the members of the church give their consent and bind themselves, and which thus becomes to them a basis of discipline and order.

Owing to the native antipathy of mind against the application of ideas new to them and foreign to their

desires and the frequent failure on their part to make even a moderate application of the plain statements of Divine truth to their every day life, it will be pre-eminently necessary in this land to include in any form of covenant adopted many more rules for personal and social living as well as for church work than might be deemed necessary in other more advanced surroundings. *These covenants must be intensely practical*, and shew how the Spirit of Christ stands in relation to the problems of native life. No doubt many hesitate to formulate these things for the magnitude of the composition looms large before their eyes, and indeed it is no easy task. But the necessity increases as the church increases in size, and its categorical imperative rouses effort the swifter the growth of the membership.

A Church Covenant should include a statement of faith. This could be appropriately an adaptation of and additions to the Apostles' Creed, filling up the empty capsules with suitable colouring matter, and by substituting "I believe that" instead of "I believe in." Merely to illustrate what I mean, let it be doctored say on some such lines as the following:

I believe that God is the Almighty Father, the Creator of heaven and earth and all things therein; and that He has revealed His gracious will to men, and that this will is be known through the book commonly known as the book of God.

I believe that Jesus Christ is the Son of God and the Saviour of the world,

that He was born into this world by Mary through the power of the Holy Spirit,

that He lived a sinless life,

that He suffered under Pontius Pilate and was put to death on the cross on behalf of mankind,

that He was buried and visited the abode of the dead,

that He rose again on the third day, was seen of the

disciples, and after some days ascended to heaven,

that He is now at the right hand of God,

whence He will come to judge the living and the dead.

I believe that God gives His Holy Spirit to every one who believes in His Son that He may be their Guide and Comforter,

I believe it to be the duty and privilege of every believer to be baptized in token of his repentance towards God and faith in the Lord Jesus Christ, and having done so to associate himself in church fellowship, engage in Christian work, and from time to time remember the Lord in the communion of the Supper which He Himself inaugurated.

I believe that all who believe in Jesus Christ form His church which is sanctified by His abiding Presence.

I believe that sin is forgiven through Jesus Christ.

I believe that all the dead will be raised.

I believe that the wages of sin are death.

I believe that eternal life is the gift of God through our Lord Jesus Christ.

Then could come statements as to church government and procedure, shewing the mode of choosing officers and their relation to the church generally, the mode of introducing, deciding and carrying through business into execution; duty of members in regard to meetings, inculcating punctual attendance and participation therein as required or as opportunity is afforded; obligation on the part of members in regular contributions to the funds of the church; respect due to the officers and teachers; obligation in the discharge of common planned work; individual duty of each member in the dissemination of the gospel.

Then could follow statements in regard to social and personal matters such as:

Marriage: regulations in regard to payments received or paid as dowries or otherwise, sinfulness of polygamy

and impossibility of perpetuation, the necessity of permanence in the marriage state, the duty of Christian marriage and where possible through the arrangements of the state, of state marriage.

Burial: native practices such as decoration of corpse, dances (so lewd in most places), wailing, fasting, etc. to be condemned as inimical to faith.

Duties to Children: necessity of fostering care and education, the great responsibility of parents and guardians in this matter.

Slavery: attitude of the Christian to a slave acquired before conversion to change from ownership to fatherhood and motherhood in such a way as to leave no doubt of the freedom of the ex-slave; future abstention from the practice.

Observance of the Lord's Day: Its meaning and privileges.

Danger and disability of Debts, sinfulness of unjust profits and usury.

Abstinence from pernicious habits which enslave body and soul; abstinence from intoxicants; abstinence from tobacco, hemp and all manner of smoking, (it is a matter of great thankfulness that the opinion and practice of missionaries is growing against the use of tobacco in this country. In some places no doubt the rule against its use is prevented coming into force through the regrettable habits in regard to tobacco of a few missionaries which are detrimental alike to themselves and their influence); abstinence from gambling (it might be recognised that it is only a step, a very small one too, to the act of gambling in games of chance of any kind, but especially in those which require the use of dice as in the one called Ludo).

Avoidance of bad Companionships in society, in partnership, in marriage.

Sinfulness of Prostitution, Fornication, Adultery; the

claims of chastity.

Detachment from Fetishism, Witchcraft and the Poison Ordeal.

Avoidance of the abuse of Expletives and Oath-taking.
The obligation of Cleanliness.

The duty of abhorrence of obscenity in word and action.

The foolishness of the claim on the part of Christians to privilege, partiality and special treatment in worldly matters.

Teaching on retaliation (very important).

The whole of the covenant should be introduced by a section pointing the spiritual character of the church in clear words, shewing that not by good deeds may one hope to be saved, only by the grace of God through our faith in Jesus Christ; shewing that the life of faith embodying many duties and privileges is the outcome of faith in the heart, and good works can only be looked upon as evidences of our gratitude for that salvation.

I am quite aware of the sneer made by some against such compendia as I have sketched, especially in the practical part. The rock on which any ship of faith has gone to pieces has been a practical point, even although the drifting thereto was a matter of deflection in doctrine. But such rules as I have indicated the need for are often sneered at as "extra-decalogic" and as "tests." Very often however these sneers come from those who interpret freedom in terms of license. We for ourselves interpret the spirit of the New Testament for ourselves in regard to all these and other things, and it is our duty to help these children of nature who do not readily make the connection between abstract principle (the spirit) and concrete practice (the body) except by making abstract principle follow concrete. Even when a covenant is formulated as suggested, there will be failure after failure to put the statements into practice and the excuse of ignorance will be made. It is

just here where the native makes shipwreck of his faith it goes to pieces as often as he fails in wisdom, for faith is essential wisdom—the application of knowledge mediate or immediate to the present outlook.

An abbreviated covenant is useful, but it will need filling out with detail when it is expounded to the native mind. We have such a one in use at Lukolela on the model of the C.E. pledge;

“With the heart leaning towards our Lord Jesus Christ to get strength I make a promise that

I will be diligent to do whatever He wishes me to do,

I will pray every day,

I will read the Book of God, as I am able, every day to know what He desires,

I will look well to my church and its duties,

I will enter its meetings and participate in their business unless I am prevented by something which is satisfactory before the Lord.

If I am held back that I cannot go to the Lord's Supper on the first Sunday of the month I will seek to send a message to answer my name when it is called. (The communion service partakes of the nature of a consecration service of the C.E.)

I will live, as I know how, Christian ways of living all my lifetime.

Rev. W. M. Morrison, A.P.C.M., recognised the vital importance of this question. We have a great responsibility in the spiritual protection of these babes in Christ, that they may become matured. We must lead them in the outworking of faith. Something tangible is required as a guide. A printed covenant is of great value, in sermons we can make but passing reference, whereas, systematic teaching is needed, so that no practical thing may be overlooked, if the people are not to be left in ignorance. A larger compendium is neces-

sary setting forth the general lines of christian belief and practice; also something smaller on the lines of the C.E. pledge. That pledge has bound that organization around the world. Many a man has been held back from wandering by the Spirit of God, by means of that simple vow. So it will be in Africa. It is a binding force to hold them to Christ, a shield to ward off the darts of the enemy. We do not want to bind our people to forms, but we must clearly state the great principles of christianity and we also must give guidance in their outworking in practical life. This is worthy of our most serious consideration.

Rev. J. Howell, B.M.S., “If I went as far as Mr. Whitehead in the question of a church covenant, I would find it necessary to go much further and state all they should do and all they should. I fear such an exhaustive covenant would lead the natives to think they had this to keep only. But I do not believe they could keep such a covenant as indicated in the paper, and the end would be, and pretty soon, no church.

“Have as much as you like printed as a manual, giving assistance with advice and warning, but a covenant so comprehensive to be signed and kept by natives is out of the realm of possibilities. If a covenant must be, let it be as brief and simple as possible, and such an one as the natives may be able to keep.”

Rev. J. Clark, B.M.S., associated himself with Mr. Howell. A lengthy covenant is a great mistake. It is far better to have a brief simple creed and a few rules which the christians must keep. Anything beyond is opposed to the spirit of the Gospel.

Dr. Leslie, A.B.M.U., thought that rules were necessary, rules for guidance, but should not be included in the Covenant. The short pledge is especially good, it gets into the people's heads and cannot get out.

Rev. C. W. Lembke, S.M.S., pointed out the necessity for

rules, because there are evils here about which there is no definite detailed statement in the Word of God. In their society the church had helped to form the rules and had accepted them, there had been no force from the whitemen. You always find some abuse, some may think that if they keep the rules they are the children of God.

Everyone who receives the Saviour should be admitted to the Church, the Word of God being the standard in everything.

Rev. A. L. Bain, A. B. M. U., said that the Congo native is as practical as the whiteman in a great many things, and appreciates a few rules. But the spirit of the Gospel is stronger than the rules themselves. Every case must be judged on its own merits. The Spirit of Jesus Christ must be dominant.

Rev. S. Gilchrist, C. B. M., said that his impression was that such a detailed covenant would largely take the place of the New Testament in the church, illustrating this in different ways.

Rev. H. D. Campbell, C. & M. A., is in full sympathy with everything that will help the natives, but opposed to rules. The New Testament is the standard of life and conduct.

In his reply Mr. Whitehead referred to his definition of a covenant. When a manual is received by a church, signed or not signed, it becomes a covenant. Moral matters are dealt with not trivialities, and we *must* teach these people to apply these things to their daily practice. It is good to tell a child the dangers and uses of a knife. We have to tell our workmen how to apply the foot rule. And these people need definite guidance in moral matters. There is no desire to, or danger of, supplanting the New Testament. A covenant is very helpful in matters where there is no direct light found in the New Testament. The natives say, "you tell us these things but we forget, put it down that we may remember."

REV. W. M. MORRISON then read his paper,

HOW CAN THE CONSCIOUSNESS OF THE NEED OF SALVATION (I. E., THE CONSCIOUSNESS OF GUILT) BE PROMOTED AMONG THE NATIVES?

WHILE I would not be so presumptuous as to claim that the subject which has been assigned to me is of greater importance than many others which have come before this Conference, yet certain it is that the matter of producing the consciousness of guilt and the need of salvation lies at the very centre of all our work. If we fail here, all our labor and sacrifice are in vain. If we cannot succeed in producing in the minds of the people a real conviction of sin, we may have just cause for doubting their real conversion; and if their conversion is not real, then surely we have nothing to show for all our labor, for there is only "wood, hay, stubble." On the other hand, if we can produce conviction of sin and consequent sense of guilt, men will come crying, "What must we do to be saved?" Then the Spirit can take the convicted soul and convert him and breathe into him the new life. Then, and not till then, are we justified in saying that our work has brought forth any real fruitage.

And this leads me to observe, just at this point, that we as the chosen and sent teachers of this people are in a very important sense responsible before God for producing this conviction of sin and consciousness of guilt and need of salvation. Certain it is that we are responsible for a holy yearning for souls, for carefully studying each individual case, and for applying prayerfully the necessary means. If this be true we are face to face with a tremendous responsibility. God has highly honored us by making us laborers together with Himself in the salvation of men, our Savior has said to us, "Go ye into all the world;" and the Holy Spirit is ever ready to hear the cry of the convicted soul, and to convert and to save.

But conversion cannot logically come before conviction, which means that the Holy Spirit cannot do his work until we have done ours. I say this in all reverence. Moreover, there may be conviction without subsequent conversion, but I doubt if there can be conversion without conviction. Not only so, but there are degrees of conviction, and the deeper the conviction, the wider and more glorious will be the salvation, which the Spirit can give to the soul. If we have run the plow of conviction deep, we have prepared well the soil for the sowing of the word of the Spirit and for the subsequent harvest of a fruitful christian life.

If, therefore, the leading of men to conviction, with their subsequent conversion and christian life, is thus so largely dependent upon us, surely it is of the deepest importance to us and to the unsaved about us that we not only clearly know but faithfully put into use the best methods for truly leading these men to feel a consciousness of guilt. Now, we are met at the threshold in the discussion of this question by the fact that there is no fixed method. Many concomitant circumstances must be taken into consideration—the temperament of the individual, the time, the place, the amount of previous knowledge, the character of the life, the sex, the age, the environment of the past and of the present. Each case must be dealt with differently, Nicodemus and the Samaritan woman at the well were very different—almost as different as human environment could possibly make them—and our Savior's methods in dealing with them were almost as different, and yet the two methods led ultimately to the same point, that is, the conviction of sin and the need of salvation. Therefore, we can only lay down general rules, leaving each individual, under the guidance of the Holy Spirit, to work out the best method for each case.

1. First of all, I would suggest the importance of the

personal element in the leading of men to conviction. By this I mean that we are to show sinners our personal, human interest in them as men. By little acts of kindness and words of sympathy, springing out of a heart of love that has itself been set on fire of the Spirit, we disabuse the minds of men of any selfish purpose on our part, we gain their confidence, and prepare them to listen with interest when we come to the point of telling them of their sin and pointing them to the Savior. They thus come to know that we have only their good at heart, and men will listen to those who love them. But these men are sinners, they are lowly and ignorant, often vicious and repulsive. How can we love them? But how did Christ love us? So important is this matter that a daily petition ought to go up from our hearts, "Father, give me more love for men." How hard it is in this land where the people are so far separated from us in so many ways and where they are continually serving us in temporal things to keep on remembering that after all we are not their masters but their servants! We must be ever letting the words of Christ ring in our ears, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I would mention again under this head that it is all important to get all the information possible about the individual. This will be invaluable in subsequent dealings with him. Let us bear in mind that hap-hazard and thoughtless methods here may lose the soul. Let us remember that the soul of every sinner is a strong citadel, held by Satan. This present occupant is strong and wary, he is thoroughly entrenched, and he will not surrender Mansoul without a desperate struggle. We must, therefore, do some reconnoitering and prepare in an intelligent way for the assault.

Here, too, I may mention that we must preserve a

careful walk and conversation before the sinner, so as to show him the better way in which we want him to walk. We must be epistles, open to the light, known and read of them. Our life, moment by moment, before them, must be such as to recommend Christ, such as to permit them to see the Christ life in us. The simple showing to them our personal interest is not enough. Here is the rock on which many make shipwreck of their work in bringing men to Christ. We must not draw men to us and stop there—we must bring them to Christ—that is the ultimate goal.

2. I note another step in the leading of a soul to conviction, viz., we must give the unsaved heathen man a clearer conception of the nature and character of the true God. It is true that God has not left Himself without a witness in the human breast. They say that there is no people so degraded as not to have some faint conception left of a Supreme Being. But this image of God in the mind of the heathen man has grown very dim and is much distorted. Therefore, one of our first lessons must be to bring before him a clear conception of God, and God's relation to the universe, to man, and especially to the individual to whom we are speaking. One may think this a difficult task, but personally I have not found it so. Paul, in the midst of Mars' hill, gave us a model sermon for heathen men. Though we cannot ask the man to behold God with his physical eyes, nor hear His voice, nor touch Him with the hand, yet the native mind quickly comprehends some of the many ways in which God manifests Himself in nature, in His revealed Word, in providence, in transformed lives and in conscience. We may tell the man of God's power in creation and providence, of His omniscience, of His omnipresence, and even of His nobler attributes of justice and truth and love. If we can get him to take in a little of what all this means, remembering with reverence that

even we ourselves do not know God in all the infinite perfections of His glorious nature, then we have set before him a new vision. Now he can see a personal God, who thinks and plans and executes; a God who is not far removed from the things which He has created, but is near to them and His hand is upon every event. Moreover, the man comes to know that God is his Creator, that every thought and word and deed is known to Him.

3. In the next place I note the importance of impressing on the mind of the unconverted the sense of personal responsibility to God. This very naturally follows upon the clearer conception of God. Not only must the man be made to see God as Creator and as a benevolent Preserver, whose eye is in every place, and whose hand is upon all events, but he must be shown God as a just ruler and law-giver, having at once the right to make laws and the right to reward for their obedience and to punish for their disobedience. Here we have reached a crucial point in bringing men to conviction, and unsaved heathen men in Africa are just like unsaved civilized men in so-called christian lands. They may readily grant the existence of a supreme intelligent Being in order to account for the phenomena of the material universe, but they rebel against any personal responsibility to God. Now we have come to the assault of the strongest battlement of Mansoul. What will the issue be? Will the soul yield to God's right to rule or will it continue in rebellion. Here we must patiently and prayerfully, but persistently, lay upon the unconverted man the absolute necessity of yielding to God his rightful place in the heart. Being Creator and Preserver and Provider, He must certainly have some right of proprietorship. The commonest human relations in such matters would only confirm this. The child is subject to the father, the villager to the chief. God, being infinitely greater

than these, surely our obligations to Him must be proportionately greater.

Moreover, we must here show that this proprietorship exists despite human denial of or indifference to the claims of God. The child cannot, from the very nature of the case, say that the father has no claim upon it, the villager cannot say that the chief's right to rule over him may be set aside at will. These necessary and universal human relations are only types of our Father-King and our relation to Him.

Having gotten the man to acknowledge his natural and necessary responsibility to God, now we are in position to proclaim the Law and strike at his sin. The king and his law are inseparable. Just so the king and his subject. They are complementary. The latter owes to the former submission and obedience in so far as the laws do not conflict with certain inalienable rights of mind and conscience. Here we can easily show God's statutes, as embodied in that divine epitome of law, the Decalogue, as being at once reasonable and right. This appeals to the man's innate sense of justice. He sees that God is not asking of him an unreasonable obedience, nor imposing on him conditions which he ought not to keep. Then the point can be driven home that if the Law is right, and if God is due our obedience anyway, then this law must be obeyed. God being what He is and the unsaved man being what he is, there can be no avoidance of the issue. Thus it is that the man finds himself hemmed in, he cannot escape.

Not only so, but where there is law there must be reward for obedience and punishment for disobedience. A chief without power of rewarding obedience and punishing disobedience would only be a subject of ridicule—even the dumbest native knows this. Just so, if God has a right to rule, he must have a right to reward and punish. This fact should be strongly pressed

home to the unconverted.

And I must hasten to notice here that it is not sufficient merely to repeat to the unsaved man the law of God. My experience has been that it is not so difficult to get men in a general way to admit that they are sinners. In fact there is great danger of stopping just here. I admit to many personal failures at this point in dealing with unsaved heathen people. There is such a thing as intellectual conviction, which does not touch the heart, and which brings forth no deep stirring of the soul. This intellectual conviction is all-important as far as it goes, but it would be fatal to stop there. Now what is to be done? I believe that here we must know the personal life of the man well enough to make a thrust at some personal sin of which he is guilty. Our Savior did this in dealing with men. To the avaricious young man it was, "Go and sell that thou hast and give to the poor;" to the spiritually ignorant Nicodemus it was, "Art thou a master of Israel and knowest not these things?" to the fallen Samaritan woman it was, "Go call thy husband . . . he whom thou now hast is not thy husband." And Peter at Pentecost thrust the dagger into the hearts of his hearers with the words, "Ye men of Israel, hear these words, . . . him ye have taken, and by wicked hands have crucified and slain." Then they came crying, "Men and brethren, what shall we do?" We must, *we must* make men see the exceeding sinfulness of sin, that God cannot look upon sin with any degree of allowance. We must make them see the lightnings of Sinai and hear the thunders. Let the lightnings flash through the unsaved man's heart, and let the thunders of God's voice sound in his ears, and let the earthquake of God's impending wrath shake to the foundation the citadel of his soul's former sense of security. This will do good in the end. In fact, the darker and more stormy the night here, the brighter and calmer and more glorious will be the day

when the dawn comes. The law may be a hard school-master, but it leads ultimately to the Savior. At this point it is all important to convince the man that he is dead in trespasses and in sins, and that no human arm can save him, he must flee to a crucified, but now living, Savior, crying, "God be merciful to me a sinner."

4. I note in the last place one other means of producing conviction of sin, viz., the expression of God's divine love for the hopeless and helpless sinner as especially manifested in a crucified Son. Under the former heading we have shown men the law. This appeals mostly perhaps to the sense of fear in the innate desire for self-preservation, which has been called the first law of nature. Having shown the unconverted man God's law and his unchangeable justice, we must now pass on quickly to show him God's divine mercy and love, exhibited not only in providence but especially in the person of His crucified SON, who has been given to take away the sin of the world. At this point it was that our Savior said to the rich young man, "Come and follow Me," to Nicodemus it was, "God so loved the world that he gave His only begotten SON;" to the woman at the well, when she referred to the Messiah, it was, "I that speak unto thee am He." We leave on the mind of the unsaved man a distorted idea of God if we do not show him God's love and His yearning for the salvation of men, that He is not willing that any should perish but that all should come to repentance. And here we have the divine expression of this love in the person of His own Son. Let us hold up to the man Jesus, the divine Son of God. Let the unconvicted man see his life of sorrow and suffering, let him see Jesus in Gethsemane and before Pilate and on the cross and in the tomb, but now exalted at the right hand of God—a present, living Savior. Moreover, let us live out to the very best of our ability the Christ life which is in us,

that he may have a concrete example of a transformed life, for our lives speak louder than our words. Let the man know that this new life which he sees in us is not a mere foreign custom which we have brought with us and with which we wish to supplant his native customs, but that it is something which we ourselves have gotten only in the same way that we are recommending to him.

Having taken these steps which I have indicated, suiting them to individual cases, as the Spirit may indicate, having prayed with the unsaved man and for him; having patiently led him to the foot of the cross, there we must leave him. We cannot go further with him. We cannot invade the sacred precincts of the human will. We cannot make him accept—here we must leave the soul alone with God. Will he accept the proffered salvation? God and the man alone can answer that. But if we have prayerfully and lovingly led him thus far, we may faithfully trust the Spirit of God to complete our work and put upon him the seal of sonship and enroll him among the redeemed—another one added to that great multitude which no man can number.

Rev. J. Whitehead, B.M.S., said that to him this was the subject of subjects, and he was still in the dark as to what is best to do. The illustrations given from God's Word do not quite help us, except the thrilling words of Peter at Pentecost, when he charged home upon the Jews the death of Jesus, but we cannot bring this to bear upon the native consciousness as he brought it to bear upon them. They confess to sin but at the same time seem void of all sense of personal guilt. It is not sin that troubles them, but the fact of being found out. When church membership is assured there often seems a depreciation of the sense of sin. We have to deal with it. The sufficiency is in God, but how are we

to get it down? These people get hold of your heart, and when one falls you feel that you have fallen. Have tried to bring home this sense of sin, but all attempts are failures. Tried preaching the great sacrifice of Christ as the measure of our sins and theirs, but it does not take hold; it is somebody else's sins, not theirs. Again when disciplining a member, prayer has been asked on his behalf that he might be brought back, when signs of repentance appear tried to get hold of that thread to draw out the consciousness of sin. In C.E. meetings, when the subject deals with sin they fail to bring out the meaning. It must be the work of The Holy Spirit to startle these people out of their lethargy.

Rev. A. L. Bain, A.B.M.U., was in full sympathy with Mr. Whitehead's remarks. His utter helplessness is our utter helplessness. There is one thing left—a manifestation of God in power. We must wait upon God until that power comes into the natives' hearts. We have the co-operation of the Spirit. God is with us, His word is power, and He is not dead.

Mr. Bain then proposed and Mr. Whitehead seconded that the remainder of the afternoon should be spent in prayer, and after a few remarks by Mr. Gilchrist we spent a season in earnest intercession.

NINTH SESSION. 7.0. p.m.

REV. H. D. CAMPBELL, *President, in the Chair.*

17. THE VALUE OF ITINERATION WORK. BUSINESS, VOTES OF THANKS &C.

After singing and prayer the following paper was read by the REV. A. BILLINGTON.

THE VALUE OF ITINERATION WORK.

Mr. Chairman, Brethren and Sisters, the paper I have

been requested to write is on *The value of Itineration Work.*

I suppose it is intended that I should deal with the itineration of Foreign Missionaries. We are not unmindful of the itineration done by Natives, but we do not understand their work to be within the scope of this paper, or only in so far as they accompany us; and as there are conditions in connection with itineration by foreigners, which do not appear in that done by Natives, let it be borne in mind that we are speaking of *Itineration work done by the Foreign Missionary.*

Oh! how often have we wished that the needs of the Foreigner on an itineration could be cut down nearer to those of the Native; and yet, while our many necessities may be burdensome, they *may* also be an advantage to the work we have in hand. I am afraid I shall be telling some of you the things you already know, but to those who are only just beginning work, or to any who have hitherto undervalued itineration work, I trust that this paper, or the discussion which may arise out of it, may be helpful in leading to more consecrated effort along this line of work.

Let us think for a few minutes of *The Value of Itineration Work to the Missionary himself or herself.*

A, In regard to Language. Those of you who receive the Reports of the Conferences of the Foreign Mission Boards of the United States and Canada, will have seen that for two years much time has been devoted to Language Study and much has been said about *method* in study. The findings of the Committee on the subject seem to have been disappointing. 1st, Because the percentage of Missionaries who get the idiom with a correctness indistinguishable from Natives is practically nil, and secondly, Because only 57 per cent of the Missionaries are heard with satisfaction by the Natives.

We are not surprised at the findings in regard to the

first question, for it seems to us to approach the impossible, unless we look for miracles in learning language. As to the second, we think the percentage should be greater, and we recommend Itineration Work as invaluable in this connection. One may learn a language on the Mission Station, and be fairly well understood by those accustomed to his voice, and even by those in villages near by, and yet be greatly chagrined after he has delivered himself and been listened to with open-mouthed wonder in a distant village, by one naively asking his attendant, "What did he say?" I know other reasons may be given for this lack of understanding on the part of the Natives but it may also be due to the want of correct speaking.

B, Itineration is of value again in giving a personal knowledge of the District in which one labours. I do not refer to geographical knowledge principally, although it should be a great advantage to one to know the extent of his sphere of labour, and what is expected of him; but there is nothing like a personal first-hand knowledge of the conditions under which our parishioners live. What we have seen with our eyes has often moved our hearts, what we have heard with our ears has drawn out our sympathies as nothing else could have done, and led us to more earnest effort. The wounds and the putrefying sores can be better bound up and mollified after a close examination; the temptations and the superstitions can be better dealt with when one has been made to feel something of their power; and the difficulties in the way of accepting the Gospel can be better understood when we have mingled with the people in their homes. Who shall estimate the value of such knowledge in our preaching, and in our dealing with anxious souls?

C, Itineration is of Value because it gives us an opportunity of knowing and of observing customs and

habits, which we might wait long years to know, and perhaps never find out, by sitting on the Station; customs and habits which exert a powerful influence over the lives of the people and must be dealt with quietly, kindly, and with discretion, in order that the new state of things may have a clear course for growth and expansion.

The last, but not the least important thing I would mention under this head is that Itineration brings us into fuller sympathy with the Master and His work. He came to seek, and while part of this work lay in the Temple, and in the City, it did not end there. It is when we ourselves feel the heat and weariness of the road in seeking the wanderer, that we enter into fellowship with Him, when "He sat thus by well" and begged for a drink of water. It is when we have wandered over hill and dale, our tired feet stumbling over the roots and vines of the forest path, and then at the end only one, or at most only a few souls to hear our message of love, we have remembered Him, and have comforted our hearts with the thought of how He would willingly leave the ninety and nine and go after that which is lost.

If Jesus was any one thing more than another He was supremely an *Itinerant Preacher*, and so all who itinerate are walking directly in His footsteps, and who shall estimate the value of that kind of work which occupied so great a part of His public life?

Secondly, The Value of Itineration Work in its bearing upon the Natives. A, *Apart from this kind of work many would never have an opportunity of hearing the Gospel.* I am not thinking now of the sick and aged alone, who cannot travel to our preaching stations, but there are many in our villages, especially women and young people, who are threatened with all sorts of things, and so are kept away through fear. It is only when kindly night has thrown her mantle over the village, that they creep near

under the shadow of the houses and the plantain trees to give an attentive hearing to the simple song and speech, which tell of Jesus and His love to hearts that are sad and weary, and often longing after a something, they know not what.

Jesus knew the value of this kind of work when He commanded "Go ye into *all* the world, and preach the Gospel to *every* creature," and we are only fulfilling the purpose and desire of His heart when we go out into the "highways and the hedges and compel them to come in."

B, Itineration Work is of Value again in helping to convince the Natives of our real interest in them; or shall I say rather our disinterestedness? It takes a lot of talk to convince these people that we are not on the look-out for ourselves, or perhaps for the State. They themselves do so little without hope of gain, and do not readily give anyone credit for a higher motive. The Itinerant Preacher is, however, an object lesson for them, albeit he is still an enigma. He walks and wearies himself he pays a number of people to carry his loads, and then, buys nothing but food; he does not ask for ivory or rubber, he only sings and talks, and speaks to an unseen Someone, somewhere, and then goes on, and (strange to say) nothing has been stolen, and no one has fought! The young people sometimes tell how we are contrasted with their elders who stay at home, we know the country better than they do themselves, and they wonder that we traverse it again and again, simply to talk. We have set them thinking, and we believe that this has a value.

C, Itineration is valuable in enlarging the horizon of the Natives, both as to people and things. The day was when the next tribe lived in a foreign country, and to be sent there was to be sent into exile and probably to death. One tribe might come to terms, and be able to

pass through the territory of another peaceably, or a way might have to be forced through, but principally through our Itinerations the barriers between the tribes have been removed; they have discovered that other peoples do exist, and that the dreaded white spirit is a man too; they are beginning to see some of the advantages of knowing and being known, and so are moving about without let or hindrance. Some of the things which we had looked upon as burdens have had a use besides that for which we carried them. The *tent*, for instance, is a never failing source of interest. A house of cloth, which can be carried so easily, can be built so quickly, can be made so comfortable and withal can keep out the rain is one of the seven wonders, and is a topic for conversation many days after we have passed. The *candle* first, and later the *kerosene lantern*, and the *matches* used in lighting them, have often created great wonder, and have given opportunities for instruction, and the forcing home of useful lessons to many who would not otherwise have listened, as well as partly breaking down some of the prejudices and superstitions regarding the white man. The *compass*, the *mitrailleuse needle case*, and many another simple article, has been of value in leading to a wider outlook. To the further inland villages the *monocycle* seems to be the wonder of all the wonders yet to hand. The excitement to see the wheel go round, and the unexplained mystery of one sitting still in a chair and yet moving along so fast, finds outlet in yells and songs and caperings, in front and behind, and all about the poor occupant, for some distance along the road from the village. The little medicine case with its *santonin* and *Livingstone Rousers* has also played its part, and a restored patient, who was almost given up for dead, has changed the manner if not the minds of many towards us.

When we consider how conservative these people are,

how at first they absolutely refuse to learn anything new, we feel that whatever tends to change this state of things must be of value in their uplifting, and we claim that Itineration with its accompaniments is helping to break down superstition, and clearing away mysteries, and thus preparing the way for the Truth.

3rd, and lastly, a few words on the Value of Itineration to the Native Church. Example is better than precept, and certainly members have been stimulated to go further afield when they have seen what their Missionary does. In the early days of our Itineration, Natives would hardly have gone where we went, and certainly not the women. The Missionary's wife accompanied him in these first journeys, and some Native Christian women as well as men. We were never really attacked, although guns were held in readiness and women and children had fled to the bush. We never carried a gun, the presence of women in our party was probably of more value than guns; and I want to say that those women were our best helpers, they found an entrance into houses where even the lady Missionary could not possibly go and see anyone, for the people fled at her approach; their words and their example in the villages were invaluable, and today those women continue to be amongst our most earnest workers. When we are away we find those at home are constantly thinking about us and praying for us, and thus the heart of the Church is enlarged in its sympathy and prayers for others.

The Church at home, which neglects the needs of the lost, becomes stagnant, and stagnation spells death; and Churches out here do not differ materially from those at home in this respect. We all pity the poor Fakir, who stands with arms outstretched so long that at last they refuse to move, and what will become of Faith, and Love, and Benevolence which sit quietly at

home, when there are so many calls for exercise? "Faith without works is dead." Many of those in our Churches first heard the word on our Itinerations.

One word more on the Value of Itineration to those of our members who live in distant villages. Up to the present we have only had one case of violence, when a young man, an inquirer, had to flee from his father's presence and village for safety; but words and threats have been many, and the more one gets to know the temptations of village life and the difficulties of living the new life in such untoward surroundings, one understands the better something of the value of a word of exhortation and advice from the Missionary.

Itineration offers a wide field of usefulness, and the greatness of its Value will only be fully known when the King Himself shall "make up His jewels" and reward His faithful servants.

Rev. J. Clark, B.M.S., thought there could be no difference of opinion as to the value of itineration work. It is a means of grace both to the missionary and to the natives. These journeys are often very fatiguing, but the fatigue is all forgotten in the welcome received. Mr. Clark then described his last journey to Lake Leopold.

Rev. J. Whitehead, B.M.S., said that itinerating work is of permanent value, but he cannot always get at it. It is also good from a language standpoint, both as regards grammar and idiom. But he would caution some, it is not always the Gospel they want to hear, they want you to settle palavers; steer clear of native village palavers, they are often very difficult.

Rev. S. Gilchrist, C.B.M., endorsed all that had been said, and emphasised the value to the natives who accompany you. But there are limitations to such itinerating work, the whiteman cannot do all the evangelizing, therefore the great necessity of placing out

native teachers.

Rev. W. M. Morrison, A.P.C.M., spoke of their work on the Kassai, where a great deal of itinerating work is done.

BUSINESS.

RESOLUTION RE INDUSTRIAL WORK.

Rev. J. Skerritt submitted a resolution re Industrial work. Rev. J. Howell proposed and Dr. Morrison seconded that it be adopted. The Conference was unanimous. This resolution will be found on pages 75 and 76.

Mons. VANDERVELDE.

The following resolution was proposed by the Rev. J. Clark, and seconded by the Rev. T. Hope Morgan, and passed with exceptional enthusiasm.

"This Conference desires to express its deep appreciation of the self-sacrificing zeal of Monsieur Emile Vandervelde in coming to the Congo at this juncture to exert his great talents on behalf of the oppressed natives of the Congo, for whom he has been labouring in his own country so long and faithfully both by voice and pen."

Every member of the Conference signed this resolution which was presented to M. Vandervelde.

VOTES OF THANKS.

Votes of Thanks were heartily and unanimously passed to, Rev. T. Hope Morgan whose work we all so deeply appreciate as the Convenor of these Conferences.

Rev. J. and Mrs. Howell, and Rev. A. and Mrs. Stonelake, "for the loving service through which we have been so graciously and generously blessed in their constant working and bounteous hospitality."

Revs. H. S. Gamman and J. Moon, for their work as Minute Secretaries.

Rev. H. D. Campbell, for the able way in which he has presided over our meetings.

Much sympathy was expressed for the Rev. T. Lewis; and the Rev. C. H. and Mrs. Harvey, in their time of trial and sickness. And the secretaries were requested to write expressing our deepest sympathy and assuring them of our constant prayers.

The members of the Conference also passed a Vote of Sympathy with Drs. Morrison and Sheppard at the time of their persecution and trial.

REPORT.

It was decided that a report of the Conference should be printed in the usual way, and that it should be printed at Bongandanga.

NEXT CONFERENCE.

After some discussion it was decided to accept the invitation of the F. C. M. S. at Bolenge, and arrangements are being made to hold the next Conference at that Station about the first week in October 1911.

PRAYER UNION.

Rev. J. Whitehead read the Bond of Fellowship, and said that Mrs. Gamman would enroll new members, and send a circular to every member of each Mission.

VISIT OF REV. F. B. MEYER.

The desire that the Rev. F. B. Meyer, or failing him some other delegate from England, should visit us next Conference was practically unanimous. All arrangements were left with the Rev. T. Hope Morgan and the Standing Committee.

The meeting closed with Prayer and Praise.

Sunday, September 19th, 1909.

MORNING.

At 6.45 a.m. a PRAYER MEETING was held conducted by the REV. A. STONELAKE.

At 10. a.m. native services were held, for the Lower Congo natives in the chapel, conducted by the Rev. C. Palmkvist; and for the the Upper Congo natives on the beach, conducted by the Rev. J. Skerritt.

AFTERNOON.

At 4.0. p.m. the CONFERENCE SERMON was preached by the Rev. H. S. Gamman (C.B.M.) from the text, "Thou art the Christ, the Son of the Living God." Matthew 16: 16. This was followed by a UNITED COMMUNION SERVICE conducted by the Rev. H. D. Campbell. (C. & M. A.)

EVENING.

At 7.0.p.m. the closing meeting of the Conference was held. A DEVOTIONAL SERVICE was conducted by the Rev. H. D. Campbell. Afterwards several members from both the Upper and Lower Rivers gave short reports of various items of interest at their different Stations.

A collection, amounting to 144 francs, was taken to meet the expenses of the Conference.

Stations of the
Congo Protestant Missionary Societies.

AMERICAN BAPTIST MISSIONARY UNION.

Lower River. (A.B.M.U.)
Mukimvika, Matadi, Palabala, Mbanza Manteka,
Lukunga, Nsona Mbata, Kwilu.

Upper River.
Tshumbiri, Ikoko.

AMERICAN PRESBYTERIAN CONGO MISSION.

Upper River. (A.P.C.M.)
Luebo, Ibanji.

BAPTIST MISSIONARY SOCIETY.

Lower River. (B.M.S.)
Matadi, San Salvador, Wathen, Kibokolo, Mabaya.

Upper River.
Kinchassa, Bolobo, Lukolela, Monsembe, Upoto,
Yalemba, Yakusu.

CHRISTIAN & MISSIONARY ALLIANCE.

Lower River. (C.&M.A.)
Boma, Vungu, Maduda, Lolo, Kinkonzi, Yema, Mboka.

CONGO BALOLO MISSION.

Upper River. (C.B.M.)
Leopoldville, Lolanga, Bonginda, Ikau, Bongandanga,
Baringa, Bompona.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Upper River. Bolenge, Longa. (F.C.M.S.)

SWEDISH MISSIONARY SOCIETY.

Lower River. (S.M.S.)
Londe (Matadi), Kibunzi, Mukimbungu, Nganda,
Kinkenge, Kingoyi.

WESTCOTTS INDEPENDENT MISSION.

Upper River. Ikongo. (W.I.M.)

Missionaries present at the Conference.

AMERICAN BAPTIST MISSIONARY UNION:

A. L. Bain and Mrs. Bain, A. Billington & Mrs. Billington,
Dr. W. H. Leslie and Mrs. Leslie, Dr. F. P. Lynch,
Dr. Catherine L. Mabie, V. A. Ray.

AMERICAN PRESBYTERIAN CONGO MISSION.

Drs. W. M. Morrison and W. H. Sheppard.

BAPTIST MISSIONARY SOCIETY.

J. A. Clark and Mrs. Clark, Miss Coppin, W. B. Frame,
J. Howell and Mrs. Howell, A. Stonelake and Mrs.
Stonelake, G. Thomas, J. Whitehead.

CHRISTIAN & MISSIONARY ALLIANCE.

H. D. Campbell and Mrs. Campbell.

CONGO BALOLO MISSION

H. S. Gamman and Mrs. Gamman, S. Gilchrist, E. J.
Guyton, Misses Lemaire & Moulton, D. K. McDonald,
J. Moon and Mrs. Moon, T. Hope Morgan and Mrs.
Morgan, H. Rudland, J. Skerritt, H. M. Whiteside.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Miss Blackburn.

SWEDISH MISSIONARY SOCIETY.

C. W. Lembke, C. Palmkvist, Mrs. Berthold.