

1924.

CONGO
MISSIONARY
CONFERENCE

*A REPORT OF THE NINTH "CONFERENCE
GENERALE DES MISSIONNAIRES
PROTESTANTS DU CONGO"*

Held at LEOPOLDVILLE-EST
CONGO BELGE
SEPTEMBER 25—OCTOBER 2, 1924.

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Conference Generale des Missionnaires Protestants du Congo, 1924.

—o—o—o—
"All One in Christ Jesus".
—o—o—o—

Introductory Meeting, Thursday September 25.

President H. Ross-Phillips, B.M.S., took the chair at 8 p.m.. The Hymn "All hail the power of Jesu's Name" was sung after which the Rev. J. S. Bowskill, B.M.S., read Psalm 115 and led in prayer.

The President expressed his joy at the arrival of missionaries returning to the Field by the S.S. "Elizabethville": he also read a letter from the Customs official at Matadi, promising every facility to enable the missionaries to pass straight through. The Conference authorised the Secretary to send a letter of thanks.

The President nominated the Rev. H. Erickson, A.B.F.M.S., and the Rev. A. A. Lambourne B.M.S., as Minute Secretaries, and they were duly called to act.

Secretary A. R. Stonelake B.M.S., made various announcements and read greetings from various societies

and missionaries. He mentioned that as the Conference was starting a day late, there would be necessary alterations in the programme.

The members of the Conference were requested to obtain copies of the proposed "Constitution of the Congo Christian Council."

Special mention was made of the efforts put forth by the Rev. A. W. Banfield B. & F.B.S., to reach the Conference from Lagos: and regret was expressed at his unavoidable absence. Mr. Banfield was to have preached the Conference Sermon, President H. Ross-Phillips kindly consented to take his place. In consequence the Presidents address scheduled for this meeting, was deferred.

The Rev. A. W. Hillard B.M.S., Secretary of the Local Arrangements Committee made various announcements.

The President announced that, according to rule, the Congo Continuation Committee during the Conference ceases to function and the following were nominated by the President and accepted by the Conference as a Findings Committee:—

Dr. W. H. Leslie	A.B.F.M.S.
Mr. Plumer Smith	A.P.C.M.
Dr. R. R. King.	A.P.C.M.
Mr. A. B. Palmer	B.M.S.
Mr. S. W. Kimber	C.B.M.
Miss A. E. Doering	C.I.M.
Mr. A. E. Johnston	D.C.C.M.
Dr. G. Palmaer	S.M.
Mr. O. Anderson	S.B.M.
Mr. Joseph Clark	A.B.F.M.S. (Ex. Pres.)

The President read the names of missionaries who have died since the last Conference, the Conference standing. The Hymn "For all Thy saints who from their labours rest" was sung, and Mr. J. Clark (A.B.F.M.S.) led in prayer.

The President expressed his gratification at being called to office, and remarked that he was the second B.M.S. missionary to occupy that position, Mr. G. Grenfell being the first. He also remarked upon the coincidence that the next day was the 38th anniversary of his landing in Congo. He warmly welcomed the Conference to Kinshasa.

The meeting closed by several prayers, the hymn "Nearer my God to Thee"; and the Benediction by the President.

Friday, September 26.

- 6:15 a.m. Prayer Meeting conducted by A. A. Lambourne B.M.S.
 8:30 a.m. Devotional Service conducted by Mr. Titus Johnson M.S.A.

9: a.m. Literature Session.

The President in the chair.

After the Secretary, A. R. Stonelake B.M.S., had announced that the original Friday programme would be followed, the President called on Mr. J. S. Bowskill B.M.S. to give the Literature Report, and expressed the thanks of the Conference for his willingness to make this report at such short notice, Mr. Herbert Smith D.C.C.M. being on furlough.

Mr. Bowskill then presented his Report.

Report of Literature Committee. Sept. 1924.

With his letter to me asking me to undertake this task, Bro. Stonelake sent a big package of Secretarial correspondence, also certain books. He felt sure that if I thoroughly absorbed these, I would be able to produce an interesting, and instructive report. Of course you all know that he is a confirmed optimist.

Now it "is an ill wind that blows nobody good", and herein may be a wise providence. It is quite possible there are many other brethren almost as ignorant as I was of the functions of this Committee. Here was a way of showing them my practical sympathy; I would work for their enlightenment, and my own. So I waded through those piles of letters, read through those books, and here is the result.

Now this Literary Committee was appointed at the Bolenge Conference in 1921. Its Secretary is the Rev. H. Smith, now on furlough,—which of course explains my appearance here. Its duties are to encourage the writing of books for the uplift of the Congo peoples; to find out what books are suitable for translation, and to undertake the printing and distribution of them.

Mr. Herbert Smith, on taking up this secretarial work, went at it with a will. I see he has collected together a library of books which have been published by the various Societies connected with this Conference. I do not know where this library is kept, I have only seen the list of the books, and really it is surprisingly large. I will not attempt to give you the titles of the books, but you may be interested in hearing the totals.

B.M.S.	49.	C.B.M.	15.	S.M.	23.
D.C.C.M.	18.	Livingstone.	5.	S.P.C.K.	3.
A.L.C.	1.	L.M.S.	3.	R.T.S.	1.
N.B.S.	2.	B. & F.B.S.	1.	A.I.M.	1.
Congo Book Concern.	10.	Inkongo (Sankuru)	3.	G.E.M.	1.
H.A.M.	2.	Giving a total as you see of	138.		

Now many of these books have passed through several editions. I know that some editions have run into many thousands of copies. I don't think this is a bad record for Congo, when one remembers that less than fifty years ago the country was utterly unknown to the outside world, and its people hopelessly ignorant. For every language had to be reduced to writing, and some of you can testify what a long, weary, heart-breaking task that was.

But the library is not complete by any means. I can only speak for the B.M.S. on the Lower River, and I see at least a dozen books not on the list

which we have published. And I have no doubt that the same would be discovered in other lists. I would suggest that these lists be posted in a prominent place, and if any of you see any books of yours not included, you register a vow at once, that you will send them along at the first opportunity. For it is most necessary that this list be as complete as possible.

In looking through the Literature Secretary's correspondence I see that he has tried to get into touch with all the Missions in Congo, as well as with the African Christian Literature Committee in London. From the latter he has had suggestions as to certain books, used in other fields, that might be useful if translated into Congo dialects. I hope to refer to these books later on.

In his correspondence with Congo Mission representatives he has sought information as to what books are in process of translation, and he has passed on the information to the members of his Committee. MSS of certain books have been passed around for criticism and comment. If he were here, I presume he would indicate to you the results of these criticisms.

Among these MSS there is one by Dr. Mabie, entitled "Physiology and Hygiene." I have only seen an outline of its chapters and contents, but these show clearly enough the wide scope of the book, and anyone who has the pleasure of Dr. Mabie's acquaintance would be perfectly sure that whatever she did on these lines, would be really first-class. Indeed my fear is that it may be rather too much "first-class", save for our most educated teachers. Perhaps however it was for them that she wrote it.

Mr. Millman's "Tropical Hygiene" has been put through the press and is on active service now. It is bi-lingual, French and Native language. It has been put into Ki-kongo, and this is being printed at Bolobo. Another edition, Portuguese-Kikongo is being printed in Lisbon for use in Portuguese Congo. Several other translations have been made, and are being made in other parts of the field.

Mr. Armstrong, of the C.B.M. has written a short Church History. The MSS of this has been sent around for comment. I have not had the pleasure of seeing this, but I have seen that favorable reports have been received about it.

Another MSS by Mrs. Palmer, of Valemba, on General History has been presented. I see the Committee have asked for certain revisions, and when these are made it will be circulated in the usual way for the advice of the various Societies.

Then there are several other books that have been received for consideration. Some of these have been published in English by the Sub-Committee of the African Christian Literature Committee. Two of these are to do

with Agriculture. One by Mr. Millman is "A Primer of Agriculture"; the other by Mr. Fell of N. Rhodesia, is entitled "The Soil and Plant Life."

I have gone through both of these and find them most excellent. I would advise all of you to procure copies, for they are full of useful information. Indeed I have visions now of being able to grow decent cabbages in my kitchen garden, and other things.

Of the two books, I think Mr. Millman's is the more useful for translation. It would make quite a good school-reader, and would give the scholars fine practical advice too.

In the Theological realm there are also two books. Both by Mr. Charter of Ceylon. Their titles are,—“A Manual for Preachers”, and “An Introduction to the New Testament.” They are both good, but I hardly think suitable for our Congo teachers. They may be of great service in India; they certainly would be in the Homeland, but I have my doubts as to Congo.

I have long wondered whether we are doing right in introducing the white man's style of preaching in Congo. Have you ever watched the faces of the people when a native has been speaking in a palaver? And then contrasted the faces of those who have listened to you when preaching? Here is a test for you. Take a well educated native who has been taught to preach on white man's lines. Let him preach, and then when he has finished, ask some of the women in the congregation to tell you what he has said. Then do this. At the close of a native palaver, ask any woman to tell you what any individual speaker has said. I think that in the first case you will find they have remembered very little, but in the second they have absorbed it all. Brethren, there is a reason.

The other book, "Introduction to the New Testament" is far too elaborate. Parts of it could be translated, and be of great use to our teachers, but surely we don't want to worry our Christians with questions of Authenticity, Higher Criticism and the like! Our people do need a handbook to guide them in their Scripture studies, but to be useful it must be simple.

There is yet another Theological book on the list. "24 Bible Stories for Mass Movement Workers". As its title suggests it comes from India. To my mind this is the very thing for Congo. I intend getting a copy for myself and using it in our Native Teachers classes.

Of an entirely different kind are two books by Edith How, of the Universities Mission to Central Africa. These have been sent to your Secretary, and he has circulated them. They are entitled "People of Africa" and "People of Other Lands".

They are small, but contain beautiful illustrations in colour, and I understand that if translated, these pictures can be procured for insertion in the books at a very cheap rate. Naturally, on reading the first book, I at once turned to the section on Congo, and I was sorely disappointed. Some of it was utterly wrong, and much of the rest was far from being right. And of course this has made me wonder concerning the accuracy of the other sections.

Take this opening sentence as an illustration. "None of the Congo people have made a kingdom of their own like the Baganda." Has the lady author never heard of the great Kongo Empire, which stretched from the Pool to the Coast, and from the North bank nearly to Loanda? Four or five hundred years ago, when the Portuguese first visited these coasts, it was a very ancient kingdom, and only during recent years has its greatness departed.

I believe these books are already being translated into certain Congo languages, if so, I sincerely hope the Congo section is being entirely re-written.

There are other books that your Committee have had under review but as they are published solely for the benefit of missionaries, and time is valuable, I will pass them over.

Now in conclusion I wish to add a brief word. How many of you have really realised that you have the machinery of this Literature Committee at your disposal? And again, How many of you have a desire to use it? You know well enough that what the native needs most of all is mental and spiritual food. If he doesn't get this he cannot grow; and if he doesn't grow, our labour is in vain.

What books then can we produce to feed him? I would suggest—Biography. There is a mighty value in Hero Worship. The African certainly lacks in constructive ability, but he can follow a beaten track, and he has a wonderful memory. Would it not be wise to try and arouse in him a spirit of holy emulation? To awaken in him a desire for the beautiful? And what is more beautiful than a noble life lived for the benefit of others? A little History would do him good. But let it be of peoples, rather than kingdoms.

And then there is Geography. You know how sadly he lacks in this. To him there are only two countries,—his own and Mputu; and his ideas of Mputu are very funny.

Then again, how about a little Fiction? I would strongly urge this, for there is great value in it. Original stories of native life, portraying earnest endeavours after moral, mental and spiritual advancement. Don't leave out the love element, it is needed badly enough. What a chance is here for those of you who possess experience and imagination!

Above all, more and more *Helps to Scripture study*. I wonder whether a Bible Commentary is possible.

Now to sum up everything.—*Who is to produce these books?* "Everybody's business is nobody's business." You must set apart certain persons for the work, in the same way that you set apart your Builders, Printers, Doctors and Schoolmasters. Select those who have the ability, and tell them,—*"Your job is to write, so get a move on."*

In one of his letters, Mr. Herbert Smith,—your Secretary, says that he is keen to make the Literature Committee a success. But he cannot do it by himself; there are two parties in this business. ARE WE KEEN TOO?

If we are, then with the blessing of God, success is an absolute certainty.

The President thanked Mr. Bowskill for his paper. He announced that readers of papers would be allowed 20 minutes, openers of discussions 10 minutes, and other speakers 5 minutes. But readers of reports are to be allowed 30 minutes: The Conference signified their acceptance of this after the motion had been duly proposed and seconded.

Mr. MacDiarmid, A.B.F.M.S. opened the discussion. He remarked on the value of the Literature Committee, and said how much indebted the A.B.F.M.S. is to the Committee. The Committee has started right—and we ought to keep it going right. There is great similiarity in customs, folk-lore etc. amongst all the native tribes, and so a standardised literature is quite practicable. Authors therefore need to be familiar with the native life. Further the Government under which the Missions work must be borne in mind, and nothing printed that would be offensive. Illustrations too, drawn from purely native life are desirable. And a spirit of compromise is necessary to carry out the work of building up a more common literature.

Secretary A. R. Stonelake B.M.S. said how indebted the Conference should be to Mr. Bowskill's willingness to make the report. He reported that a good assortment of books would be on view in the Exhibition Building. Mr. Herbert Smith also is to be warmly commended for his keenness and the efficient service he has rendered. He emphasized the need of having certain individuals set aside for the work of bettering our literature requirements. He referred to the existence of a Congo Literature fund to carry on such work, and advocated a closer connection with the Committee on African Literature in London, of which Canon Rawlings is paid Secretary. Really a much larger list of books exists than that reported by the Committee.

Mr. P. A. Westland, S.M. asked that inquiry be made concerning work already taken in hand, perhaps unofficially, and suggested that this work be examined by the Committee.

Dr. W. H. Leslie, A.B.F.M.S. remarked that the fundamental aim is to get down to the level of the people's intelligence with whom we are working. It is greatly to be desired to have authors or compilers who have had considerable experience, and this will ensure that the literature produced will meet with the needs of the people.

Dr. G. N. Palmaer, S.M. emphasized the need for simple books, many produced are far too advanced. They should be so simple that every woman could understand them. It is sometimes difficult to follow the standards set by the Home Committee.

President H. Ross-Phillips emphasized the need and usefulness of bi-lingual literature.

Mr. S. W. Kimber, C.B.M. discussed the advisability of co-operation with the London Committee, inasmuch as the members of it were largely ex-missionaries.

Secretary Stonelake B.M.S. asked for definite instructions to the Literature Committee for future guidance, as for instance; when a book specially written for the Committee and sent to London for approval was there turned down.

Mr. J. Clark, A.B.F.M.S. said that if we find anywhere books suitable for local work, then we should be free to use them.

Miss Musgrave, D.C.C.M. advised that the Home Committee should be asked for information before anyone is asked to write a book on any proposed subject.

Mrs. A. B. Palmer B.M.S. suggested that arrangements should be made for a Committee from the field to co-operate with the Home Committee.

President Ross-Phillips read a letter from Canon Rawlings relative to the relations between the Home and Field Committee.

Secretary Stonelake read the minutes of the Literature Committee held in London.

Mr. S.E. Moon, K.E.T.I. was opposed to the "simple" view, and suggested it was advisable to "challenge the difficult," by having some books more difficult than others in school work. Some of our schools in Lower Congo are more advanced than in other districts, and hence need books of a higher standard. Also these more advanced books will be useful in the near future. Many natives—for instance those trained at Kimpese—were now learning to present subjects in a more logical way.

Mr. J. Clark, A.B.F.M.S. remarked upon the difference

manifested in Congo in speaking to an audience in the open-air, and in a building.

President Ross-Phillips requested each Mission to give the Secretary a list of all those who have been set aside or instructed to prepare books.

Mr. Bowskill, B.M.S. summed up the discussion. He asked, "How are we to secure necessary information covering any subject?" He warned the Conference against introducing too much of white man's style in thinking. We need to follow the native methods more, such as the "dialogue" custom, and the "question and answer" methods.

On the suggestion of the President, *Mr. MacDarmid*, A.B.F.M.S. proposed that the whole matter be referred to the Findings Committee. This was seconded by *Mr. J. Clark*, A.B.F.M.S. and accepted by the Conference.

President Ross-Phillips presented his resignation as Chairman of that Literature Committee, which was accepted.

The President called a meeting of the Findings Committee to follow the present session.

The Hymn "Jesus shall reign where'er the sun" was sung and *Mr. E. A. Sommer* C.T.M. pronounced the Benediction.

The D.C.C.M. were in charge of the musical arrangements for this day.

10: 50 a.m. The session closed.

1:15 p.m. to 6:30 p.m.

Excursion to Brazzaville. The party travelled on the "Oregon". Refreshments were provided at the

Swedish Mission. Afterwards the party travelled by train to the Falls, and visited the new site of the Swedish Mission. The excursion was thoroughly enjoyed by all who attended.

7:30 p.m.

Evening Session.

The President in the chair, supported by Secretary A. R. Stonelake and the Vice-President, Mr. P. A. Westlind S.M.

Hymn "Come Thou Almighty King" was sung, and Mr. H. Erickson A.B.F.M.S. led in prayer. Miss Mitchell D.C.C.M. sang a solo "I know that my Redeemer liveth."

After the President had made a few announcements Mr. A. B. Palmer, B.M.S. read a paper on "Survey".

Survey of Congo Mission Field, Years 1921-1924.

I regret that this survey must be far from adequate or complete. The statistics for our Congo Mission field as far as I have been able to gather them are as follows:—

There are 130 Mission Stations, from 42 of which I have no figures, so that to the numbers I give will have to be added the returns of 42 stations before the totals are complete.

(1) As regards Church and Church Work:—

Men missionaries number 215, Women missionaries 248, making a total of 463.

Ordained Native Men 200. Evangelists and Teachers who preach 4070. Organised churches 414. Regular places of worship 8,089. Church members 60,000, and Sunday School Scholars 49,356.

(2) As regards Education. Training Schools for Teachers number 38. and the men in training 1152, and the women 377. Station Schools number 127 with 2900 boarders, and 4,031 day pupils. Village Schools number 3205 with 84,867 pupils.

- (3) As regards Medicine. The figures are 15 Hospitals, and 19 Doctors, and 34 Nurses. There are 69 dispensaries and 132 native assistants. 4310 in-patients are treated yearly with 112,269 out-patients, and 437,798 Treatments.
- (4) The Literature Report you have already heard.
- (5) The Industrial and Agricultural Statistics are 675 lads in industrial training, while 553 are being instructed in the Agricultural branch of Mission training.

As already stated, to these figures have to be added the returns of 42 other stations before the totals are complete. Fortunately however the data is sufficient to give us a fairly secure basis for our deductions.

Of all Congo History the three years through which we have just passed are those which have witnessed the most rapid progress. For a number of years we have felt that the rush of civilisation would be coming shortly, now in these three years we have realised that it has actually started. To prove that this is true here in the West we have only to look around Leopoldville with its 1125 whites, and 27,000 native, its 160 autos, 70 lorries, 100 motorcycles and 1,000 cycles, its fine modern buildings and bustling commerce. A similar tale—only more so—comes from Elisabethville in the South-East: the diamond mines in the Kasai employ 400 whites: Albertville as we passed it shortly after the war was practically only a military camp and railhead; now it is a flourishing town. Stanleyville and many of the towns in the interior can tell the same story of material progress and development.

With regard to roads many of you will be able to give instances from your own districts, for the present purpose perhaps it will be enough to cite the Eastern province, where under the statemanship of the Governor Colonel De Meulemeester, 1,800 miles of motor roads have been made with permanent brick bridges and macadamised surface. On these roads beside the motor wagons, sixty elephants are drawing their three ton trucks fifteen to twenty miles a day, and some 10,000 daily native porters have been relieved of their arduous task; an annual saving of over 3,000,000 one day porters. Distance measured by time is being decimated, and though this is a fact that affects the missionary as well as the trader, it has meant that a material civilisation has reached large sections of our Congo natives, and whereas there was a time when the main stream of civilization passed through the missions to the natives, now the missions have only a share—and not even a main share—in the transformation of the natives to become citizens.

These years have witnessed the commencement of the change in the big centres; the process will spread quickly to the districts, more especially

because of the "voluntary" recruitment, which brings the village men to work for three months at a time for some of the big companies. We are not exactly cheered to see many of the things that go on at these centres despite the undoubted forethought and pains of the companies, and to think of these things becoming general throughout the district compels the prayer "God forbid."

Well, to sum up briefly:—The Congo of to-day is decidedly not the Congo of our last Conference. And while we are glancing over the results that the mission has achieved during the past three years, it is essential that we should bear this in mind.

It is also only fair to remember that the period of the past three years has had difficulties peculiar to itself. Owing to the situation left by the war some of the older missionary Societies have found themselves in serious difficulty as regards finance and recruits, and consequently the hoped-for development has been considerably retarded. Proposed new stations have had to remain in abeyance, and in some cases the work on even the old stations has been checked by smallness of staff and lack of funds. Had the funds been available the smallness of staff might not have been so serious, because most older mission stations have had capable good native men who could have helped, but whose services were unable to be retained, because they could not be offered what to them with their developed tastes was a living wage. The whole-hearted loyalty and service of these men—leaders of native thought—would have been an asset of inestimable value in any case and more especially during the period of insufficiency of white leadership and supervision. Their loss has been a serious handicap to many of our stations.

Again some parts of the field have had their own problems. The Lower River missionaries have had to spend much of their efforts in combating the Prophet Movement, and while in some of the areas affected they have been able to recover much lost ground and even to make progress, still the Movement gives rise to much anxiety, and may yet do considerable harm. In any case the missionaries state that the retardation of the work may be reckoned as a matter of years.

The "Libele" ("ancestor worship") outbreak in the Yakusu district has practically decimated the work in some of the Lokele towns between Isangi and the Falls, and though the tide has turned, and many of the people are desirous of returning to the fellowship of the church, it has been a very serious blow to one of the most successful of older stations.

Our brethren working in Portuguese Congo have been and are faced with a serious obstacle owing to the attitude of the Government there with regard to language and literature. We feel confident that some way and somehow

they will win through, but we can understand how trying and how hampering such conditions must be. They have our sincerest sympathy and best wishes for their efforts to secure justice.

Our Swedish brethren in French Congo too have had their restrictions and hour of uncertainty. Fortunately it would seem in recent months as if their loyalty and good will to the French Government, and their service and devotion to the native have won the victory for them and that they will be able to take up again their interrupted work. One can only be amazed at the progress their mission work has made. Their church membership for all Congo has risen in the three years from 5,000 odd to 14,000, and we trust that now with settled conditions they may be able to realise all their plans.

Seeing that we have been speaking of the other Governments, those of us who work in Belgian Congo would like to acknowledge the kind consideration and courtesy of the Belgian Government and their officials to us and to our work.

It has been rather serious that many of the older societies have been restricted one way or another. It is certainly most heartening to see the splendid number of new stations that have been founded. The mission stations in Congo in 1921 numbered 70, to-day we have on our list 130, a very promising increase, but unfortunately the increase has been of necessity quantitative rather than qualitative. A new station can hardly produce a developed character, and in many of the older societies the staff has been sufficient to keep its established institutions going, and there has been little opportunity for reaching higher standards. Perhaps some of us have been more or less content to follow the policy that was set for us some twenty years ago, and we have been obtaining much the same results. These results were excellent for their time, but are they sufficient for to-day? In many cases I know circumstances have forced us to accept them, but in some cases perhaps we have not got beyond them because we ourselves have not been daring enough. As we look over the statistics of mission work, we will see we have achieved very largely what we have attempted. I am not saying that we have all the success we have tried for, but that in proportion to our efforts there has been a very considerable and reasonable realisation. Where we have fallen short has not been in numbers but in quality.

Had the general development of the Colony been at the rate of the previous twenty years we could have considered that the splendid advance of our mission work during the period would have been adequate to ensure a victory for Christ's Church in Congo in the years to come. I say "splendid advance" advisedly for the opening up of sixty new stations,

many of them very successful, and a steady—and in some cases a phenomenal—increase in the work of older stations, despite all sets back do represent a “splendid advance.” But judged in the light of the on-rush of commercialism can we feel satisfied that the past three years have made the future of missions more secure? Have they bettered the chances of the ultimate achievement of our aim?

The position is the more seriously endangered because the commencement has been made of depriving us of one of our most potent agencies, I mean the villange schools. The State is not satisfied with the instruction given by the Catholic and Protestant schools. Personally I am inclined to believe that the State is justified in this. In any case the State has started its educational development. May I draw an illustration again from the Eastern Province? In Stanleyville there are evening schools attended by hundreds of men and boys. There is a school where 500 lads are learning carpentry in all its departments, even the intricate tasks of wheel and wagon making, while some of the furniture made is equal to European manufacture and to the fine productions of Mr. Petersson, of the Brazzaville Mission.

There is a school for teachers where the sons of chiefs are sent so that they can return as teachers to their own towns, and already such teachers have some three thousand pupils in their schools around Stanleyville. With the authority of the chief and of the State behind the teachers there is not the least difficulty in obtaining regular attendance, and with the regular attendance there is of course a marked improvement in the progress of the scholars, they learn quickly, and as a result they feel that the State teacher is much in advance of the Mission teacher. This is certainly not fair to the Mission teacher, but the position seems inevitable.

This has a very marked bearing on any survey of our Mission Field. Our mission village schools are the seed beds of our native church. If we can do the work efficiently and well—and it ought to be well within our power—we shall be able to rely upon the sympathetic consideration and even assistance of the Government, and we shall have an immense lever in our task of bringing the people of this land to Christ: if we are inert, or lose ourselves in daily trivialities, we may easily let slip one of our big opportunities. The question rises spontaneously, would it be wise to have large numbers of qualified teachers ready to take Government appointments as soon as the Government wants them. When we are training our lads would it not be well to have an eye on the probable State requirements?

Some of our mission stations have been making big preparations for industrial work, and a large amount of machinery has been acquired to forward this branch of mission enterprise. Unfortunately owing to the inadequacy of returns I cannot tell you the number of steamboats, motor

boats, sawmills, printing presses, electric lighting and power plants, cinema sets, etc, at present in use on our stations. Many stations are teaching carpentry, wicker-work, basket-making, pottery etc. Our exhibition alone shews that, even though not by any means representing all the work done at all the stations. We should allow the industrial education to have a much larger share in our policy for the future.

A fair amount of progress has been made in the agricultural department of our missions, and the fact that over five hundred are being taught a scientific form of agriculture is quite significant, but when we realise that the future of the people depends very largely on the agricultural foundation, we shall turn our energies more and more to teaching the village folk the best crops and the best methods of growing them.

Of Women's Work I shall not dare to say much. You will hear more fully of that in the women's sessions to be held later. However I may briefly state that on practically all our mission stations our girls and women are receiving a fuller share of mission energy, and one more approximating to their due. Here again much time and thought and effort need to be expended before we can place the women's work in its right place.

Mr. Emory Ross, D.C.C.M. opened the discussion with the following paper.

Discussion on “Survey”

By the Rev. Emory Ross, F. R. G. S., D.C.C.M.

In hearing Mr. Palmer's paper on the Survey we have had passed in review the impressive and cheering fact of Protestant missionary growth. None can gainsay the progress made. Neither can one who has been attempting to keep informed on it fail to be impressed as Mr. Palmer has shown the commercial and economic development of this rich Colony: it had been all but marvellous. In a sketchy attempt to outline it still further upon the same board with the missionary expansion, we supplement Mr. Palmer's paper with this. Ten minutes is not over-long in which to do this, but if you will charitably gloss over the stark unadornment of the facts presented we may in those ten minutes be able to set up a graph of Congo's secular development that will help us somewhat in judging whether our own spiritual, moral and social efforts have kept pace or not with the commercial and administrative exertions.

Congo Belge is about 910,000 sq. miles in extent. In China or India that area holds some 250 million souls; in Congo less than one-twentieth of that number, some 12 million. There are about 12,000 whites, of which well above half are Belgians, and 14 or 15 hundred are missionaries, Catholic and Protestant. There are about 15,000 kilometers of navigable waterways, more than half of which are traversed by more or less regular lines of steamer service. One-fourth of all the potential waterpower in the world is found here. 1,200,000 cu. ft. of water per second flows into the Atlantic at the mouth of the Congo river after falling some 800 feet in the last 200 odd miles of its journey. It is estimated that some 50,000,000 h.p. of electric current could be generated there alone.

The Colony is divided into 4 provinces, 21 districts and 179 territories, the latter averaging about 5,000 sq. miles. Its estimated ordinary expenditure for 1924 is 166 million francs, and its extraordinary 101 million. It has the choice of several cable lines to Europe, can communicate directly with Belgium by means of the great French wireless plant at Brazzaville, has numerous land lines of telegraphs and telephones in the Colony, and is dotted with 17 5-kw. wireless plants which last year transmitted 177,000 messages containing 5,300,000 words. A 20-kw. post has just been completed at Ilebo, and two large plants are about to be finished at Stanleyville and Elisabethville.

There are more than 2,500 trading centers in the Colony, from which the exports last year amounted to nearly 700 million francs. The Huileries du Congo Belge, largest producer of palm oil, extracted more than 9,000 tons of that commodity alone. There are more than 100 units in the river fleets of the Congo, including 33 barges, and the total tonnage is nearly 10,000. A very important combination has just been made of the two largest river transportation companies, Sonatra and Citas, into the Union Nationale des Transports, called for short "Unatra."

Motor roads are being cut thru many sections. Especially in the Uele and the Kasai is this notable. The latter already has more than 2,000 kms. of passable roads. In the Uele the Royal Congo-Nile Route links up those two great rivers. From Bumba on the Congo one goes by boat 2 or 3 days up the Itimbiri to Aketi, terminus of the motor road, thence by motor to Buta, Bambili, Niangara, Faradje, Aba and Redjaf on the Nile. The length is 1114 kms., the time 7 days by motor and 2 to Bumba, and the cost of first-class passage about Frs. 1,500.00. Feeding this main line are branch roads from Dungu to Gombari, Moto, Kilo and Kaseny, the Belgian port on Lake Albert. It is now quite possible to cross Africa from Banana to Mombasa without setting foot to ground except to change conveyances! And that in about 26 days. Some adventurous souls are even organizing a

motor party from Dakar via the Niger valley and Ft. Lamy to Bangui then across the Ubangi and the Uele, down thru Rhodesia to the Cape and thence back up thru East Africa the Sudan and Egypt to Constantinople.

An important and well-equipped air service is to be established early next year by the Sabena between Kinshasa and Bukama, in the Katanga, with stops at Bandundu, Ilebo and Kanda-Kanda and the half-way post at Luebo, where one of the terminal depots will be established. It will take one day from Kinshasa to Luebo, and another from Luebo, to Bukama. The line will doubtless later be extended to Elisabethville and Matadi at its two ends. It will be equipped with Handley-Page planes of the latest type, each with one Rolls-Royce engine of 360 hp. and two Siddle engines of 230 hp. each. The first of these planes is now in trail service between Brussels and Zurich, carrying two pilots and 12 passengers or a ton of cargo, together with four hours' fuel. Mails, diamonds and passengers are counted on to provide revenue to sustain the line, which is also subsidized.

The Lower Congo railway is being remodelled, widened from 2' 6" to 3' 6" shortened from 400 km. to 370 km. flattened, straightened and given a capacity, without electrification, of ten times its present one. This work should be completed by Oct. 1, 1926. At least a short stretch out of Matadi where the grades are the worst, will be electrified at the same time, the falls of the Inkissi river at Zongo Matanda being utilized for this. Here, at a distance of 58 km. from the railway is a fall of 62 m. over a width of 30 m., where 75,000 litres of water are available each second in the dry, and 600,000 litres in the rainy seasons. A commission is now studying the problem of electrification of the whole line; it will report in December next. More than half the stock of this line is owned by the Government; the cost of the work exclusive of electrification is about 30 million francs. The present unfortunate congestion on the line is gradually being remedied, and it would seem as if by the end of the present year things would again be about normal. At Matadi quays 700 m. long are being built with a handling capacity of a million tons a year. At Kinshasa port works are being carried out to the extent of some 8 million francs. 310 m. of quays with cranes up to 25 tons capable of handling 170,000 tons per year are to be completed by the middle of 1926.

The Ilebo-Bukama railway, 3' 6" guage, 1100 km. long and costing from 250 to 300 millions is being actively built. At Ilebo wharves are being built, steam shovels, sawmills, cranes and other heavy material are working steadily. At the Bukama end a 250 meter bridge is thrown across the Lualaba. 110 whites and 7000 natives are engaged. It is to be finished in 4 or 5 years, and in 1930 the present contract of the Union Minière with the South African railways expires and all the copper tonnage is expected to

be carried on this new Belgian line via Kinshasa and Matadi. It would require 14 steamers of 700 tons each making monthly voyages between Kinshasa and Ilebo to transport the copper now being produced.

In the Uele a narrow gauge road is being built by the Communière with a capital of 10 millions. It will run from Aketi on the Itimbiri to Djamba, thence to Bondo on the Uele and to Buta on the Rubi. They count on carrying an increasing tonnage of cotton.

The Katanga railway in 1923 had 770 km. of track, carried $\frac{1}{4}$ million tons, 60,000 passengers, took in 47 million francs and made a profit of 16 $\frac{1}{2}$ million on a capitalization of 225 millions. The total mileage in existence at present is about 2200 km., and there are about 2500 more being built.

The gold mines at Moto and Kilo, in the Ueke produced 3,146 kgs. of gold in 1923, worth frs. 14,000 per kilo. There are 54 whites and 10,000 natives working gold. The mines are owned by the State.

The Kasai in 1923 produced 420,000 carats of diamonds, mostly small, suitable for industrial uses. Since 1907 the Kasai has yielded 1 $\frac{1}{3}$ million carats; it is the second largest diamond producer in the world. The Forminière, with considerable American capital, is the largest concern working there: it and its associated companies employ 20,000 natives. 53 $\frac{1}{2}$ per cent. of its capital is owned by the Government.

In the Katanga lie the wonderful mineral deposits first really discovered in 1891 by Jules Cornet. Last year the Union Minière produced 58,000 tons of copper, 1/20 of the world's production. Its gross profits for 1923 were 79 million francs. 72 million tons of ore has been discovered, containing 5 million tons of copper valued at £250,000,000. Its estimated production for this year is 80,000 tons, making it the third largest copper-producing country in the world. It is to be able to carry all that great tonnage on Belgian rails and Belgian boats that the Ilebo—Bukama railway is being built. Not only does the Union Minière have all this copper within its concession but it last year produced nearly 13 grams of radium worth £175,000 at £14,000 per gram. That was 2-3 of the world's radium production. 700 tons of tin were produced, and 57,000 tons of coal out of proven deposits amounting to more than 10 million tons.

In 1916 12 tons of cotton were produced; in 1923 3,000 tons. This year 4,000 tons are expected. 26 gins are in operation producing a cotton that sells as good middling American.

The State maintains 6 schools for medical assistants. It has 83 doctors in its service now, but its current budget provides for 128. It has 29 hospitals all told, with a capacity of 81 whites and 1925 blacks. The white death rate has been reduced from 2.90 per cent. in 1914 to 1.63 per cent. in 1922.

There are in all 7 large State schools for the training of artisans, clerks and others, located at Boma, Leopoldville, Buta, Stanleyville, Elisabethville, Lusambo and Kabinda. There are also several rural schools, military schools for teaching handwork to the 16,000 enlisted soldiers, night schools and subsidized Catholic Mission schools. There are three schools for white children: Stanleyville, Elisabethville and Panda-Likasi, the big mining center. 90 teachers, men and women, are paid by the State.

The growth of urban centers has been exceedingly rapid since the war. Especially is this so of Kinshasa. Mrs. Joseph Clark told me to-day that when she first saw Kinshasa, years ago, there were but two buildings in the place: the Dutch house and the B. M. S. Now the city proper, with its own city government, has 775 buildings, cover 4,712 hectares, houses 1125 whites, more than half of them Belgians, 27,000 natives, and has between 4 and 5 hundred white transients passing thru it each month. It has 160 licensed autos, 70 trucks, 100 motorcycles, and 1000 bicycles running on its 167 kms. of streets. It has central water supply and within 9 months will have an electrical plant that two years later is guaranteed to produce at least 500,000 kilowatts. Elisabethville, because of its surrounding mineralized areas is some three times as large as Kinshasa.

This, friends, in barest outline is the Congo we live in to-day. This, in all human probability, is the Congo that in the next decade will double or treble or quadruple its material investment in mines, railways, air routes, soil products, hydro-electric plants and what not. This, in short, is the Congo that beyond peradventure of a doubt is one of the very richest spots on the face of this round earth. Nothing short of a world chaos can prevent millions of francs and thousands of whites from hurling themselves pell-mell into this bulging treasure trove. And, because of circumstances which we all know very well and need not dwell on here, Missions, in spite of the greedy influx of profit-seeking capital and commercially-minded whites, are to be left largely alone in the cultivation of the country's greatest treasure of all: our beloved Congolese. Are we ready? God grant we many be!

Mr. P. A. Westlind, Vice-President, called attention to the fact that the Roman Catholics have made more progress than Protestants during the last three years. They have about 800 missionaries and about nine times as many Church members and school pupils as we have. They compete with us, build near our new sites, take in

our expelled members and teach French. How then can we keep this country from becoming Catholic?

Secretary A. R. Stonelake observed that the late Mr. Mather was to have made the survey. We need to get practical results from such a session as this, and fuller co-operation from all the societies is necessary to obtain a more correct and comprehensive Protestant Mission survey than now exists. Progress has been hindered since last Conference for want of more definite information. God is preparing the way for a rapid dissemination of the Gospel and we could make better use of our opportunities if fuller and more reliable information were available.

Mr. Johnstone D.C.C.M. stated that the needed statistics are not always available, and he suggested that the Conference ask all Societies to use the same forms and to use the same date for filling them in.

Mr. D. C. Davies, B.M.S. asked if the number given by Mr. Palmer of the number of ordained native ministers is reliable.

Mr. A. B. Palmer B.M.S. in summing up the discussion admitted the figures were not altogether reliable, as there was no standard for ordained ministers and some misunderstanding resulted. The problem concerning the Catholic aggression is very serious. Some of their methods are reprehensible, but are effective as reaching and holding the natives. We must develop leaders and not allow them to go to traders. The greatest need is a real strong and growing devotion to Christ.

The President proposed to offer to the Conference a Conference Bible to be signed by past, present and future Presidents.

Hymn "Saviour! Thy dying love" was sung, and Mr. MacDiarmid pronounced the benediction.

Saturday September 27th.

- 6: 15 a.m. Prayer meeting, conducted by Dr. Palmaer, S.M.
 8: 30 a.m. Devotions led by Rev. Plumer Smith, A.P.C.M.
 9: a.m. Session:—Women's Work.

Hymn. "How firm a foundation" was sung.

Mrs. Stonelake in the chair: supported by the President, Mrs. A. B. Palmer, B.M.S. and Secretary A. R. Stonelake.

Mrs. Stonelake, as acting President, gave the following address:—

I would like to speak to you younger women. You will find much of drudgery and slow results and many discouragements in work amongst women and girls. You will often be tempted, especially those engaged in school work to give more time to the boys, who, as a rule are more responsive and eager to learn, and easier to manage; their very desire to learn makes them so.

I have fallen into those pitfalls myself, it is so easy to convince oneself that a native teacher cannot manage the top classes. But had I my time to go over again, the girls and the women should certainly have the lion's share of it. And though the results may be slower they will be greater, for the old adage is true in Congo, "The hand that rocks the cradle rules the world." Though the cradle is missing, the baby is here.

Should we not more and more cultivate the spirit of sisterhood with these women? "God hath made of one blood all the nations of the earth," and if we are in any way superior to them, it is only because we have had greater privileges. The Bible woman Ekila here at Kinshasa with her willingness to help any and every one, even in much bodily weakness, has shamed me more than once with her loving unselfishness for Christ's sake.

If we could only more and more enter into these women's daily life, how much more we might help them. During one of the long itinerations I had

to take on foot (there being no chair available), the utter weariness made me determined that ever after when the women came into Communion, carrying their babies and their provisions from that district, I would show them more sympathy and helpfulness.

Another illustration—I have gently chided a woman for not being at the Christian Women's meeting on a Thursday. Her reply was "Well, Mama, I went to the market this morning," and I knew she must have been up at 4 a. m. paddled down river an hour, walked inland an hour, brought her manioc an hour's walk back with her heavy basket, then two hours' paddling up stream; and I have seen them climbing the hill at 2.30 p.m. weighted down with their baskets and dripping wet, as the weather had been rough. No wonder they are too dead tired to want to go another step.

What a cause of anxiety their precarious food supply must be to these women. I have seen poor old women returning from the forest bemoaning that elephants had destroyed all their manioc. The poor old dears ought not to have to toil in their gardens at all. What a contrast to the care taken of our old folk at home! In another place women will paddle a day to the mainland and exchange their fish for manioc and then paddle back a day, and how carefully that manioc has to be eked out for the family needs. Itineration will teach us more than anything else to sympathise with these women. We need more and more to cultivate the spirit of putting ourselves in their place.

And friends, has not the time come for putting the responsibility of preaching the Gospel on these native christian women? Ought not our ministry to be more that of inspiring and urging them to win their own folk? Many of them have the gift of speech, certainly if filled with the love of Christ they can teach their own people far better than we can ever hope to do.

May I tell you how the women responded at Lukolela. During our five months stay there in 1922, we found the men enquirers well instructed, but the women woefully ignorant, but eager to be baptized. When Mrs. A. came up on a visit she also interviewed them. She, too, was appalled at their ignorance. When we left for Kinshasa, we put the responsibility of those women enquirers on the Christian women, suggesting their learning hymns with the heart of the Gospel in them. They were given a simple catechism, and the five women who could read were asked to take it in turns to teach, a non-reading Christian woman being asked to help them by prayer. That was in June. About October Mrs. Clark wrote me "I am amazed at what you have done with those enquirers; we were able to baptize quite a few of them." It was not I, but those Christian women, who had risen to their responsibility. So, should not our work be more and more to suggest

ways of service to them, especially getting the young Christians something to do as soon as they enter the Church?

Then, too, ought not we to be constantly encouraging christian mothers in the training of their children. We are grateful to report that the women of Bolobo are showing a steadily growing sense of responsibility for the physical growth of their children. It has been encouraging to see that not only are they concerned for the salvation of their own children but they try to mother and pray for orphans of their christian friends.

Mrs. Davies, B.M.S. spoke on the subject "Work among Women in Large Centres." In Kinshasa there is one woman to every three men. Kinshasa is really a miniature London or New York. It must be remembered that the native inhabitants come from all parts of the Congo. The language problem is not impossible of solution for Lingala or Ki-Kongo can suffice. Besides the native work there is work to be considered amongst the 200 white women in Kinshasa; also work amongst West-Coast Women. But the main thing is to get in touch with the thousands of native women, to enable them to earn an honest livelihood. There is much work to be done, but preventive work is better than rescue work.

The Bible woman, Ekila wields a tremendous influence. There is a great need for more trained women.

Lady workers can greatly help in this Kinshasa work by informing the lady missionaries at Kinshasa whenever women leave the other stations for this place. Every effort will then be made to get into touch with them. By informing the Kinshasa missionaries of new arrivals, great power is put into their hands for reaching and holding these women.

A telegram from Miss Wilson, B.M.S. Bolobo, Secretary of the Women's Committee, was read, conveying greetings.

Mrs. Mosher, D.C.C.M. opened the discussion. A great work indeed lies in the surrounding districts, from whence come women to live in a large centre like Kinshasa. If these women could only be effectively trained before their arrival here, there would be a different result. They should be organized and trained for various household duties. If these village women were better organized they would as a matter of course inform their white teachers when they leave for these large centres.

Dr. Mabie, A.B.F.M.S. remarked that no subject appealed to women more than Hygiene: they are always ready to talk and listen on this subject.

Mrs. Palmer, B.M.S. suggested that women might help materially in translation, especially in a "general Lingala."

Mrs. Stonelake, B.M.S. suggested that the different missions send their own books for use among the natives here in Kinshasa. She herself is getting a supply of books from Bolobo. Missionaries visiting the U.M.H. will be reminded of their duty to natives, coming from districts, now living in Kin.

The President read an extract from his proposed address to the Governor-General in which he quoted a statement from a Belgium magazine "Congo" relative to the importance of women's work.

Miss Doering C.I.M. testified from a personal experience to the extreme importance of teaching women.

Mrs. Hillard, B.M.S. corroborated all that *Mrs. Davies* had said. She remarked that the sewing classes need not prevent teaching along other lines. She has organized with good success a class in "Infant care." Brief reference was also made to the work of *Mrs. Jennings* and *Mrs. Thomas* amongst the women of Thysville.

10: a.m. *Mrs. Bowskill* B.M.S. read papers on "Work among Women in Outlying Villages" that had been sent by *Mrs. Grimshaw* A.I.M. and *Miss McCord* A.I.M.

Work among Women in Outlying Districts (Logo Tribe).

By *Miss Lucy W. McCord*, A.I.M.

In seeking to win the women living in villages some distance from the Mission Station, one is up against a closed iron gate, which can only be opened by the almighty power of God, through patient and persistent sowing of the Word, accompanied by believing prayer.

In going forth in the Master's Name with the Gospel to the poor darkened women of these pagan tribes one gets glimpses of the darkness of their minds. With minds altogether undeveloped except for the thought they give to the things which concern their daily life—food, planting and harvesting, buying and selling—they do not seem to use their thinking powers at all, and we find the first difficulty confronting us in the work is to get their interest diverted from these material things.

With very few exceptions we have not found grown-up women with any desire to be enlightened. It is with difficulty they can be induced to leave their work, grinding, weaving, etc., to listen to what we have to say. Were it not for their curiosity it would be impossible, humanly speaking, to get them to gather around us.

In the villages some distance off, we have found women so afraid of us, that they would run off into the grass and hide. They regard us pretty much as they do spirits, and think the less they have to do with us the better. They associate us with spiritual things and are satisfied to leave us as such—a mystery. They are not seeking light about the future. Probably this is the reason why we do not find many women influenced by Roman Catholicism.

Generally speaking we find the women very much under bondage to native custom, superstition and fear of evil spirits, all of which are insurmountable barriers to a simple faith in Christ Jesus as Saviour. But we have also found that they are very susceptible to human love and sympathy with them in their work, and are very proud of their children.

Not having had a very large experience in this branch of the work,

having only been on the Field four years, and not being able to follow up the work as systematically as is necessary, we have not seen the change wrought in the women which we had hoped, and believed to see, but as a result of giving the simple story of a Saviour's love for sinners again and again we have seen the indifferent changed into real earnest listeners, and we trust the time is not far off when they shall be brought into the glorious liberty of the children of God.

The girls in the villages seem to have a real yearning after spiritual things, and a number of those who have come to live on the Station come with an honest desire to know more about Christ Jesus on Whom they had believed after having heard of Him in their villages.

It is so encouraging to see these renouncing their old beliefs and customs and taking a bold stand for the Lord amongst their people.

We are believing to see this change wrought in the older women too for there is nothing too hard for the Lord.

By Mrs Grimshaw A.I.M.

The women in these parts are far more backward than the men, and what is most distressing, many of them are so contented and satisfied with their old heathen ways, and seem to have no desire whatever for eternal things. It is not an easy thing to give out the message week after week when seemingly no impression is made on their hearts. No doubt we have all had some experience along this line, and how our hearts rejoice to know that the work has not been in vain after all, as we see some coming out of their darkness and sin and accepting Jesus Christ as their Saviour.

Much love and patience is needed in visiting them in their homes (?), taking a real interest in their children, and helping to clothe them. They respond to a little love more than we imagine, and if they see one interested enough to call on them and play with their children, they will soon show an interest in us and in what we have to offer them.

For many years the women had no desire whatever to be clothed, and we were quite discouraged about it: even those who had made a profession had no inclination to cover up their nakedness. However, during the past year, a number of the women have accepted Christ, and five of those women who had been professing Christians for several years were baptized, and these are now ashamed to go naked. We are so thankful for this change.

The five women who were baptized are showing that a real work of grace has been done in their hearts, for they are doing a real missionary work

amongst the other women. So often they bring a "poor wandering soul" to me, saying she wants to "believe" and walk in the Path of God. There is a steady increase in attendance at the womens daily school, the Sunday Gospel service and Prayer Meeting, for these women invite the others, nay, urge them to attend the services. I have never before realized how valuable it is to have a company of earnest Christian women who are really anxious and concerned about the others. They can do far more than we, in visiting the women, speaking to them, and showing by the change in their own lives, what God can do for them.

The important essential in dealing with women, is love, more Christ-like love, that will bear with them and pray for them, until they know the Lord, and then,—more love and more prayer.

Mrs. Carpenter in opening the discussion said:—

The difficulties of work among women are great everywhere, and particularly in outlying districts. They are seldom visited by white people; at most only two or three times a year, and then the lady missionary often is not with her husband. In many districts women enquirers and church members predominate, but they are very ignorant and cannot read. It is therefore necessary to get the native women in the Station Church to be ready to do something. The wives of evangelists are perhaps not always used as much as they should be. These should be definitely trained and taught to report on their work as carefully as the men. If, while on the station they do systematic visiting and give reports of what they do, they will be more ready to do this while helping their husbands in the outlying districts.

Also it should be possible for some of the Christian women to help the white Mama on iterations. At least one deaconess of the Station Church should accompany her. It might even be possible for the white lady to make a short itinerary without her husband, but accompanied by some of the Christian women.

On the Stations where there is a Girls' boarding school, the thought of preparing themselves for such work should be continually presented to the girls and definite training for future work should be given, especially in nursing and midwifery.

Miss Doering, C.I.M. White women can work effectively in villages. She and her colleague go with a tent and stay in a town 3 or 4 days. This has resulted in a great increase in women's work on the main station.

Mrs. Leslie, A.B.F.M.S. At Vanga they require that only girls engaged to be married to Christian boys are received as boarders on the station. They must take part in the station meetings, and help in reaching the village women.

Mr. A. B. Palmer, B.M.S. remarked that it was a good plan for the missionary's wife to take station girls while itinerating. He suggested that women should be used to do the fault finding.

Mrs. Palmer, B.M.S. outlined the methods used at Yalamba. 1. There is consistent scripture teaching by means of Bible stories, and alternately a girl from the 1st class and a beginner must repeat it on following days; thus they may get trained in this way. 2. There are weekly young people's meetings with prepared programmes; boys and girls conduct the meeting alternately. 3. Enquirers classes 4. Women's meetings with outlined programmes. 5. Village meetings conducted by women. 6. Village visitors are appointed for specified districts. Pictures are a great help in village work. Station girls are used as deaconesses; trained native women can do a very effective work.

Mrs. Wakeman, A.B.F.M.S. emphasised the importance of women's meetings in the villages while itinerating. The work of the wives of native evangelists is comparable with the work of missionaries' wives.

Mr. MacDiarmid, A.B.F.M.S. remarked upon the importance of having deaconesses to deal with enquirers and back-sliders. They are voluntary workers, not paid. And that counts.

Mrs. Bowskill, B.M.S. testified to the value of deacon-

esses in San Salvador district, and hopes to arrange the same thing at Wathen.

10:45 Miss Oden A.B.F.M.S. read a paper on "Work among girls."

Girl's Work.

By Miss Edna Oden, A.B.F.M.S.

Over thirty years ago Mrs. Joseph Clark began the girls' work at Ikoko. She had previous experience at Palabala, Lower Congo, and from there came the one who is my principal native helper. As there were no Christians at that time and the majority of the girls were orphans, it seemed wise for them to remain constantly on the station until they married. Conditions now are different and as we have many Christian homes this rule was changed last year. During the vacation of six weeks the girls go home to their relatives.

We had thirty-seven girls with us during the year. We prefer the ages from eight to fourteen. Many came from Christian homes, others were orphans who had no one to care for them and who were brought here by relatives, and the remainder came from heathen homes. There were three young girls who had polygamous husbands, but we do not think that they should be housed with the other girls but in a place by themselves. Their lives have been so different that they are apt to become discontented under restraint, and their influence over the younger girls may be bad.

Our equipment consists of brick houses with corrugated iron roofs having three sleeping rooms, study and play room, dining room, kitchen and storeroom. My helper is the trustworthy native woman mentioned above. Her house of two rooms is in the girls' compound.

Meal times are regular, two hearty meals a day are served at the table. At noon they have only a light lunch. These meals consists of fish, palm-nuts, manioc leaves, native greens, native "bread" made from the cassava, fruit, and occasionally green corn, rice and flesh of goats or wild animals.

The tasks of their home training, cooking, laying of the table, dish-washing, scrubbing, ironing, care of their own rooms and sweeping of the yard are assigned to different girls every two weeks. The washing of the clothes is done by the older girls every Monday morning. I find that this saves soap and time and is better in every way than for each girl to wash her own clothes. All are sent for wood after breakfast one morning a week

with a responsible chaperon. We have a large garden and those who are not assigned to any special housework work in the garden, raising part of their own food.

During the year some basketry, sewing, mending, cutting and making of all their own and boy's clothing, also a little fancy work, has been taught. Pottery and mat-making were also on the schedule but only pottery has been commenced.

Not much time has been given to recreation. They have few idle moments as the busier they are kept the better. "Satan finds some mischief still for idle hands to do." They have a lawn and a place large enough for play, but as we have a beautiful lake they prefer to spend much of their recreation time in the water at a reserved section of the beach. Either the caretaker or myself goes with them. Our evenings are spent in various ways, indoor games and story telling. Sometimes they sit on our porches and listen to the Victrola, and on moonlight evenings they play outdoors in their own playground. One of the big treats is to go fishing on Saturday afternoons.

The girls attend the station school. One of the older girls has a class in the morning school and two teach in the afternoon. They receive a little pay for this by way of encouragement.

If for any reason a girl refuses to obey the rules and persists in doing so she is sent home.

The time has not yet arrived when we feel it is safe to leave our doors unlocked at night.

The girls attend the services of the church. The worship at the beginning of each day in their compound is conducted by different girls taking charge each morning. Often on Sunday afternoons they go to the village or to the sick folk and sing hymns. They also assist in the primary department of the Sunday School.

In all their work and play we seek to keep the highest ideals before them and of course our chief aim is to bring them to Christ. During the year four girls were baptized and united with the church, fourteen are in the class for enquirers. One now married is teaching in Sunday School here, and at Ikoko and other places some such are helpers in the Lord's work. One of the Ikoko trained girls assists me. Two of her children are in my "family," one a church member and the other an enquirer and her oldest daughter is helping her husband in one of our outposts. Mrs. Clark has a station-trained girl helping in the dispensary, and another acts as housekeeper for Mrs. Clark as much of her time is spent at the dispensary.

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Mrs. Westlind, (S.M.F.) in opening the discussion said.

In our work among girls and women it must be remembered that our chief mission is to teach them to know the Lord and to lead them to a living faith in Him. This should be the aim of all our mission work.

All problems and work in connection with the girls at the Stations should be dealt with so as to meet the educational, ethical and spiritual requirements.

The theoretical training should include as much as possible the Gospel, which is the message of sonship, brotherhood, equality and liberty to the fatherless and the oppressed.

As it is the pagan policy to keep women on a lower social level than men, our work among women has always encountered greater difficulties than it has among men. Pagan chiefs and men in common are very often opposed to the emancipation of girls and women.

At our Stations we have not been able to get girls during the first years. It has been possible to get them only since a certain number of boys and men have been taught. We have always had the teaching of girls and women in view, and as soon as possible we have begun schools for them. We have schools for boys and girls to be taught together, but in practical work they are separated according as the nature of their work differs.

At our Stations the forenoon is devoted to school work, and the afternoon to practical activities, when the girls are divided into different groups for various kinds of work.

In this land, where the woman's social position is so much lower than that of the man's we believe that a mixed school is a powerful factor in lifting the woman to be man's equal. The girls being in the same class as the boys have in the daily competition an opportunity of showing an equal aptitude for learning as the boys. Thus we hope the old idea of woman's inferiority to man will be done away with.

The common opinion in our Mission is that the practical work for the girl should be such as will fit her in the future to be an efficient wife, a capable housekeeper, a good mother, and a worthy example of a Christian woman.

As it is important that the girls should not be withdrawn from the work for which they are fitted in a native woman's sphere, our programme includes agricultural work, such as planting native food.

We also strive to teach them other work which will be useful to them in their home and village life. We have introduced classes for teaching needlework,—beginning with hemming loin-cloths by hand, and mending and sewing their own clothes.

In the advanced classes they are taught to cut out their own clothes,

knitting and embroidery. We have seen that in this line of work the Congo girls show possibilities of development. Even though the greater part of the women have no practical use for all this work, yet it helps to broaden their vision and interest for more than the narrow world in which they previously moved. New impulses are awakened in them and they begin to understand that they are capable of something more than merely tilling the ground.

To help them in acquiring habits of order and cleanliness in their future homes the girls are used as maids in the missionaries' houses; it is preferable that they be in one household where they would serve in turn and be under the supervision of a lady missionary.

We have found it inadvisable to grant long vacations for the girls to visit their native villages, so that they may not come under the baneful influence of village life, but be as long as possible guarded on the mission station while in training.

It is encouraging to note the awakened interest in things which before they did not take any notice of. Their questions now show that they observe and think. In civilised countries the training of the hand and eye is of great importance; it is more so in the education of the people of this country where spiritual and material culture are so primitive.

Dr. Leslie A.B.F.M.S. emphasised the value of mixed schools in stimulating the children and also of habituating them to what should be normal life.

Mrs. Boyer D.C.C.M. stated that it was formerly difficult to get girls to come to station at Bolenge, but now they come willingly. They are now using girls as teachers in mixed classes, also as members of a choir.

Mrs. Metzger A.B.F.M.S. told of work in the girls' boarding school at Tchumbiri, which is on lines to that at Ntongo, but no vacations during their school term are granted.

Mrs. Carpenter C.B.M. remarked that at one station of their Mission they take girls as workers just as at other stations boys or workmen are taken and they are taught between working hours. But it is a new station and without a girls' boarding school. With regard to accept-

ing girls as boarders, there is the danger of taking them too far out of their native environment.

Mrs. Wakeman A.B.F.M.S. stated that they give their girls vacations each dry season. She explained the method by which discipline is maintained.

Mrs. Metzger A.B.F.M.S. asked what arrangements were made for the girls meeting boys socially

Miss Lambourne B.M.S. showed that separate schools allow the girls being taught subjects not suitable in a mixed school. With regard to the children meeting socially, sometimes mixed feasts and games are arranged.

President Phillips remarked on the necessity of considering local conditions before deciding the question of mixed schools.

Mrs. A. B. Palmer B.M.S. discussed the period of training for girls. Trained girls sometimes become failures because they are no longer amenable to the native moral regulations. At their station they now favour the policy of taking older girls and keeping them until they marry.

Mrs. Metzger also favoured keeping girls until married.

Hymn "The Church's one Foundation" was sung and *Mrs. J. C. King* A.B.F.M.S. closed the session in prayer.

Women's Private Session.

Held during Kinshasa Conference, Tuesday afternoon, Sept. 30th. from 2-3pm.

Mrs. Stonelake presided. There were 29 women present. After the opening hymn, Miss Allen led in prayer. One or two matters of business were dealt with, and then Nurse Williams read the following paper:—

HOW TO HELP CONGO GIRLS AND MOTHERS.

"An ounce of prevention is worth a pound of cure," and we need it by the ton if Congo's womanhood is to be taught to be real helpmates, efficient mothers, and competent home-makers.

Polygamy and its abominable traffic in wives, tribal marriage, child marriage, and heathenish and superstitious practices of every description are some of the mountains to be cast into the sea before we can free our black sisters.

Our boarding schools for girls are making a good start in giving the little girls a chance to have a happy girlhood. But these are only a few; what about the girls in all our villages? What are we going to give them to take the place of their heathen dances? With what are we going to occupy their hands and minds and hearts? We are talking about introducing the Boy Scout Movement for the good of our boys; why not the Camp Fire for our girls? What better ideal could be put before these girls than the seven points of the Camp Fire Law; what better foundation could we have them build upon?

1. Seek beauty.
2. Give Service.
3. Pursue knowledge.
4. Glorify work.
5. Hold on to health.
6. Be trustworthy.
7. Be happy.

In the Monieka School there are at least forty girls between the ages of eight and sixteen coming from the heathen village. We must keep in touch with these girls; the question is,—How? I think something along the lines of the Camp Fire, and directed and supervised playground work might help to solve the problem here. I cannot speak from very much experience with Congo girls, but two years as guardian of a Camp Fire at home shewed me that girls this age learn more thoroughly and with more pleasure about a Camp Fire than in a class room. These girls are the future mothers of Congo.

How are we going to help the mothers? We should stress the following points:—

1. Prenatal instruction. This is probably best done individually. We need to teach the husbands as well as the expectant mothers.
2. Cleanliness.
3. No carrying of heavy loads.
4. Attention to feeding during period of morning sickness.
5. Constant care and oversight. I try to keep in touch with them by visiting them in their homes, and they come to the dispensary about every two weeks. I have seven such cases at the present time.

The discussion was opened by Nurse Hagquist, who emphasised the difficulty of training girls as nurses and midwives on stations where there is no hospital. She urged that at every dispensary to which women come for treatment there be at least one female attendant (native girl or woman), and spoke of their custom of opening the dispensary for women patients at eleven a.m., by which time they had returned from work in their gardens. She also suggested that whenever possible we use materials and methods that can be copied by the natives themselves; in this connection she related how when called to a midwifery case right in the bush she had arranged layers of plantain leaves as a bed, sterilising them by passing them one by one backwards and forwards over a fire.

So as to enlist the sympathy and practical assistance of the native women in the extermination of mosquitoes by decreasing their opportunities of breeding, she had kept a bottle of mosquito-infested water in the dispensary, shewing the women day by day the growth from apparently nothing into larvae and then into mosquitoes.

During the discussion which followed, Miss Lambourne spoke of San Salvador where at present there are four girl-midwives; every girl on the station learns simple midwifery before leaving. Mrs. Clark told of six girls being trained at Tondo, and Mrs. Metzger of three native midwives at Tshumbiri. Mrs. Bowskill spoke appreciatively of the many girls trained by Mrs. Graham at Wathen, who are now married to native leaders and are a great help in medical work in the villages.

Dr. Catherine Mabie closed the discussion by stressing the fact that native girls *can* be trained to do midwifery

work, and urged the women missionaries on all stations to pay especial attention to the training of teachers' wives in simple midwifery and the care of babies. At Kimpese after such training the students' wives went with their husbands into their villages, and on their return to Kimpese for the next session were able to give to Dr. Mabie most interesting reports of the cases they had attended and successfully treated.

Mrs. Stonelake then called on Mrs. Davies to make a statement regarding the "Union des Femmes Coloniales." Mrs. Davies spoke of the splendid aims and activities of this society, and asked that all women missionaries become members.

The meeting closed with prayer.

2.0 p.m.) Official reception and formal opening of
to) Exhibition by Governor of the District.
5.0)

Reception et Exhibition.

Parmi les nombreuses personnalités officielles et privées, invitées à l'occasion de la Conférence Générale Triennale, les Missionnaires ont eu le plaisir et l'honneur de recevoir la visite de M. M. Engels, Gouverneur de la Province, partant; le Colonel Olsen, Gouverneur de la Province intérimaire; Duchesne, Gouverneur de la Province Equatoriale, le Major Ruwet, Commissaire du District Urbain.

Après un thé à l'Union Missionnaire Hospitalière, tous les invités se rendirent au Temple pour l'ouverture de la cérémonie, et le célèbre Hymn: "Plus près de toi, mon Dieu,"—chanté par tous les Missionnaires, précéda les discours dont nous citons quelques extraits.

Discours de M. Engels, Gouverneur de la Province du Congo Kasai

Monsieur le Révérend.

Je vous prie de ne pas voir dans le fait de ma présence à cette réunion, le simple accomplissement d'un devoir de ma charge ni une marque de pure courtoisie.

J'ai accepté avec empressement votre invitation parce que je savais que je pourrais entendre et observer ici des choses intéressantes, et ensuite vous dire avec quel intérêt le Gouvernement suit vos travaux et avec quelle sympathie il note les résultats que vous obtenez.

J'ai accepté aussi, Messieurs parce que cette circonstance me permettait d'affirmer publiquement la haute estime en laquelle je tiens Monsieur le Révérend Ross-Philipps, Président de la IX Conférence, mon collègue à la Commission de protection de Indigènes,

Partout où des missionnaires existent, nous trouvons une aide précieuse dans leur exemple d'abord, dans leur grande expérience ensuite.

En évangélisant, vous coopérez activement à l'œuvre civilisatrice que la Belgique a assumé en Afrique.

Nous vous félicitons de vos succès et nous vous réitérons l'assurance, bien des fois donnée déjà, que tout ce qui peut faciliter votre œuvre, nous vous l'accorderons.

Vous savez, Messieurs, l'intérêt que porte le Gouvernement à la question de l'enseignement. Ne l'appréciez pas seulement aux nombres des écoles officielles qu'il a créées, mais plutôt au soin avec lequel il a entrepris l'étude de l'organisation de l'enseignement.

Vous savez sans doute, Messieurs, que le système auquel le Gouvernement s'est raillié fait un large appel à la collaboration des Missions.

C'est aux Missions que le Gouvernement demandera d'instruire car il a acquis cette conviction que le Missionnaire sera le meilleur instituteur.

Pendant de longues années, à l'Equateur et à la Lulonga, je n'ai connu comme artisan convenable que d'anciens élèves de vos missions.

A côté de l'enseignement industriel, il y a aussi l'enseignement agricole qui mérite de retenir toute notre attention.

Ce que nous pouvons affirmer, c'est que l'homme bien nourri est plus résistant à la maladie, aux effroyables maladies qui déciment ces contrées, et qui exigent que votre travail d'évangélisation et d'enseignement se complète par un travail d'assistance médicale.

Dans ce domaine également, les missions protestantes ont réalisé des œuvres dignes de notre admiration.

Je ne veux pas citer de noms, malgré la grande envie que j'ai, de peur de ne pas les citer tous, mais je les retiens dans un sentiment de vive sympathie et je puis vous assurer que, pour aider vos médecins et assistants médicaux, le Gouvernement ne reculera devant aucun sacrifice.

Grands, en effet, sont les services rendus à l'Etat, comme au Commerce et l'Industrie par les Missions; c'est à juste titre que vous revendiquez l'honneur d'avoir formé de bons artisans et de bons clercs.

Quel immense service n'aurez-vous pas rendu aux intérêts commerciaux lorsque vous aurez propagé la notion que le travail est noble et salubre, quand vous aurez réhabilité le travail agricole souvent méprisé, et qui n'est alors que le lot de la femme et de l'esclave.

Votre assistance dans le domaine médical a déjà sauvé des milliers d'hommes. Vous voulez intensifier vos efforts. Vous avez le droit de demander l'assistance de tous ceux qui profitent des résultats que vous obtenez. Dans la faible mesure de mes moyens, je vous aiderai.

Il me reste, Monsieur le Révérend, à vous marquer ma satisfaction de la décision prise par les Missions protestantes de faire passer vos Missionnaires par la Belgique afin d'y étudier la langue française et de se familiariser avec le tempérament belge.

Pour affermir notre foi dans l'Avenir, votre exposition offre à nos yeux des documents singulièrement réconfortants; à ce titre vous avez fait une œuvre de plus utiles. Je vous en félicite et je forme des vœux sincères pour le développement constant de vos œuvres dont l'ensemble consitue une force imposante mise au service de la Civilisation.

Le Gouvernement n'ignore pas, Monsieur le Révérend, que le but primordial que poursuivent les Missionnaires, c'est l'Évangélisation des populations et que rien ne les autorise à négliger pour d'autres œuvres cette noble fin. Et il considère qu'il faille lui-même à un devoir essentiel, s'ils cherchaient à détourner les Missions de la réalisation de ce but, ou s'il leur créait des entraves.

Le peuple belge par la voix de son Législateur a voulu marquer sa volonté de favoriser l'Évangélisation, en insérant dans la loi de reprise de l'Etat Indépendant du Congo, dans ce que nous appelons la Charte Coloniale, un article, l'article 5 qui définit les devoirs éminents du Gouverneur Général, que je vous demande l'autorisation de citer:

«Gouverneur Général veille à la conservation des populations indigènes, et à l'amélioration de leurs conditions morales et matérielles d'existences. Il favorise l'extension de la liberté individuelle, l'abandon progressif de la polygamie et le développement de la propriété. Il protège et favorise sans distinctions de nationalités ni de cultes, toutes les institutions et entreprises religieuses, scientifiques ou charitables, créées ou organisées à

ces fins ou tendant à instruire les indigènes et à leur faire comprendre et apprécier les avantages de la civilisation. Les Missionnaires Chrétiens, les savants, les explorateurs leurs escortes, avoirs et collections sont l'objet d'une protection spéciale.»

Discours de M. Recourdon Président de la Chambre de Commerce du Stanley Pool.

Je remercie l'honorable Président de la Conférence Générale des Missionnaires au Congo, pour la délicate attention qu'il a eue d'inviter, à cette réunion, les Membres de notre Chambre de Commerce du Stanley Pool.

Ce geste a pour nous une signification dont nous apprécions la haute valeur.

Nous sommes tous, dans ce pays neuf, peut on dire, placés dans un même vaste champ d'action. L'activité que nous y déployons sous les formes les plus diverses, nous rapproche car elle tend vers un même but: celui de répandre autour de nous les bienfaits de la civilisation.

Le Missionnaire armé de son zèle, de son dévouement, dans la plus parfaite abnégation, va à l'assaut des populations barbares, et retives pour les attirer vers un même idéal. Cet Idéal qui doit devenir le but de leur vie, de leurs mouvements, de leurs désirs.—Le Missionnaire ne s'en tiendra pas là; il instruira ces êtres arrachés aux ténèbres, il leur inculquera aussi le principe et le goût du travail. Plus tard, il les remettra à la Société ou ces indigènes deviendront des gens utiles à mêmes de rendre d'appréciables services.

Je m'incline profondément devant une aussi noble tâche.

Votre présence à la Colonie nous donne et continuer à nous donner des hommes avec l'aide desquels nous pourrions faire grandir prospérité de cette terre et de ses habitants. Elle nous procurera des auxiliaires précieux qui seront nous adjoints dans la grande œuvre de la Colonisation.

Soyez convaincus de notre sincère collaboration; nous nous sommes donnés la main et avec les Missionnaires et avec le Gouvernement, pour mener à bien et d'une façon pacifique la tâche de la civilisation des races au cœur de l'Afrique.

Nous désirons rester à vos côtés, pour voir grandir ces générations transformées par le bon exemple et les principes salutaires de la religion. Nous voulons, ne un mot, assister au succès de votre œuvre sublime de Missionnaire.

En votre réitérant l'assurance de notre collaboration je termine ces quelques paroles, très brèves peut être, mais empreintes de toute notre sincérité, en vous souhaitant courage et persévérance.

Puisse notre faible appui notre admiration compenser quelque peu la hauteur votre sacrifice et de votre héroïsme.

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Après la réunion, eut lieu la visite de l'Exposition des Missions. Elle est réellement intéressante; nous y voyons le résultat de l'enseignement scolaire et professionnel. Les missions n'ont épargné aucun effort pour arriver à obtenir des travaux qui ont retenu l'attention méritée du public.

L'originalité, le fini des objets exposés, mérite une visite de la part de la population.

Saturday Evening.

7:30 Evening Session:

President H. Ross Phillips in Chair supported by Secretaries A. R. Stonelake and Emory Ross. Hymn "Look ye Saints, the sight is glorious" was sung.

Mr. C. H. Wooster (B.M.S.) led in prayer.

Mr. P. A. Westlind (S.M.) read a paper on "Missions and the General Conference"



Missions and the General Conference.

By the Rev. P. A. Westlind, S.M.F.

Policy plays a great part in this subject, and is very important. A good and wise policy is necessary to the sound development and stability of a country; a bad and dishonest policy leads to chaos and ruin. A good policy is of equal importance in church and missionary affairs as in governmental interests.

There are two great missionary bodies working in the Congo, Catholics and Protestants, and there is very much rivalry between them. The Catholics are strongly organized, well united and work unanimously under the same direction for the same end: the extension of the Catholic doctrine and the establishment of the Pontificate. For this end their policy is very suitable.

We Protestants work for a nobler end, the extension of the Kingdom of

Christ, but we are not so united and, consequently, we make but little progress. Our bad policy consists in our many divisions. There is no ground for union between Protestants and Catholics, but the Protestants should learn from the Catholics to keep together and not weaken themselves by divisions and by fighting against each other.

A short comparison between Catholic and Protestant missions in Belgian Congo will demonstrate the results of unity on the one side and the division on the other.

The Catholic priests, brothers and sisters from Europe are 880, the native catechists 8,000, their church-members about 700,000 and their catecumens 436,000.

The Protestant missionaries are nearly 600, their catechists will number about 7,000, their church-members about 90,000 as against 700,000 Catholics and their catecumens about 57,000 as against 436,000 Catholics.

In missionaries and catechists we are comparatively not far behind the Catholics but in church-members and catecumens the Catholics are about eight times stronger than the Protestants.

I admit that the task is much easier for them who are building up a national church than for us who strive to build up the Church of Christ. But even apart from that they seem to be stronger than we are. Think of the difference in the position of native Catholics and native Protestants in Congo, and you cannot help wondering if the Catholics are not better educated than the Protestant. Nearly all the functionaries of any importance in the postal system, in all administrative and government offices as well as in commerce are Catholics, and it is evident that this is a very great advantage in their missionary policy.

If the development of missionary achievements continues in the same direction for twenty-five years the Congo will become a Catholic country in spite of the efforts of Protestant missionary societies of all creeds and colours.

Why is it that the Catholics have such an advantage over us in missionary policy? We might point out two reasons:

1. The native language of the priests is the official language of the country, and I admit that this is a great advantage for them in their educational work.

2. The Government though making every effort to be impartial is dominantly Catholic.

But the chief reason for the comparatively slow progress of our missionary efforts and the bad state of our missionary policy is first and foremost the great division of our missionary forces. The language question and educational matters would have been much more easily solved if we had

been united. We must also confess that the Belgian Colonial Government has granted us great liberty in our work.

There are twenty-three protestant missionary societies in the Belgian Congo. Up to date there has been but very little co-operation between them. We gladly admit that there has been little antagonism between them in Congo, but we must confess that in the home-lands it is very different. How should societies, animated by antagonism against fellow-Christians be fit for building up a kingdom of love and compassion? The thing is impossible. We all know the Master's word: "Every kingdom divided against itself is brought to desolation."

In the great company of Congo missionaries there are some who have been conscious of the lack of fellowship and co-operation between the Societies and who have made great efforts to draw them near to one another. The General Conference the Council of Protestant Missions and its sub-committees, and the Congo Mission News are the first visible results of their work. I wish to express our heartiest thanks to Rev. Alfred Stonelake and others, whom we all know and appreciate, for the great service they have rendered in the way of drawing the Societies together.

The increasing fellowship between missionaries and Societies of different shades, brought forth by these agencies, is a very good thing. But after 20 years of approaching one another and developing our friendly feelings we ought to obtain some practical results some effective co-operation. The above mentioned institutions are supposed to work together for the reaching of that goal. But in order to obtain any success it is important that the conditions be settled between them and the societies.

First we need to know what the General Conference is and how much authority it has. In all its official documents it is said to be the Congo General Conference of Protestant Missionaries. But missionaries from Societies and groups who are against every kind of co-operation prefer to call it the "General Conference of Protestant Missions."

Such a name is ambiguous, because it gives to it an authority which it, as a Conference of Missionaries, never had. Thus it is rendered suspicious as an interference with the independance of the individual Societies.

A General Conference of Missionaries has no executive power and can only be of conciliatory, edifying and consultative character. There has been a feeling that the Conference needs more authority. The Conference at Bolenge 1921 passed a resolution that the C.C.C. should continue the investigation for legal status in order to establish "personnalité civile" and that the name should be "The Congo General Conference of Protestant Missions."

This was done and the document intended to secure such a constitution

was sent around to the representatives to be signed. But our representative who also communicated in the matter with our field-committee, found it advisable not to sign. No further signature was obtained and the whole matter was postponed to this Conference.

The more I have studied the subject the more definite my opinion has become that the Conference must remain a Conference of Missionaries. When there is so much division in the home-lands and rivalry between Protestant denominations, it would be impossible for the various Societies in the Congo to unite under such a collective authority, as a General Conference of Missions with "personnalité civile" should be. I do not mean that it would be injurious to the independance of the individual Societies, merely because of its own ability to govern, but chiefly because of the attitude the Belgian Government would take. It would certainly be welcome to the Government to be able to deal with one representative or one organization instead of dealing with 23 or more as it now does. But I am sure that most of the societies are not ready to give up their power of self-determination.

Thus a Conference of Missionaries is, at the present time, the only form of General Conference that would be acceptable, serviceable and useful for the generation of Christian love, co-operation, fellowship and for the unification of our divided forces.

Should the Conference require to vote on a matter concerning one or more individual Societies, or concerning an expenditure, it would have to transfer such a matter to the C.C.C., which will be the executive body.

Thus the authority of the Conference is limited to the influence it is able to work on its members and through them on their Societies. But since the Conference being unequally composed and having sessions only every third year, is an unsuitable body for the representation of the Societies in the constant regulation of missionary matters, it is evident that there should be an organization with some authority to fill that need. Two previous Conferences have stated that the Continuation Committee has no authority except such as it draws from the Conference. When the Conference never had any authority none will be surprised to know that the C.C.C. never got any. The authority is to be gotten from the Societies, and not from the Conference.

The C.C.C. or the Council of Protestant Missions in Congo, being composed of the representatives from various missions according to the number of their missionaries, should be fit to represent the Societies to a certain extent. The members, appointed by the missionaries of their own Societies, ought to be entrusted with authority as well as with responsibility in order to give executive power to the Council.

These twenty minutes do not permit me to go into any details concerning the constitution of the Council. I think we should not seek any "personalité civile" for it, but I feel we need a better organization than we have. By laws have been suggested and a rough draft has been made. You will already have received copies from the secretaries. Therein the constitution and the authority of the Council are submitted to you for approval. But there are a few requirements, to which I would invite your careful consideration.

The conditions for a society wishing to join the Council should only be that it is known to claim Christian faith and Christian life from its members. The missionaries of a Society which is represented in the Council are to be regarded as members of the Conference.

As to the scope of activity of the Council and of the Conference it embraces every kind of missionary enterprise, method, policy, church organization, leadership, as well as literature, educational, medical and industrial work, in so far as they are organized to promote Christian faith, Christian life and Christian policy.

In regard to the religious requirements of the Council and of the Conference I would like to say a few words because there has been a great fuss from some missionaries about liberalism and modernism in regard to joining the Conference. I wish to express my opinion that there should be no conservative or liberal, no ancient or modern, no reactionary or critical doctrines as ground for these institutions. We had better leave all that kind of thing to doctrine makers and let them fight against each other for their home-made terminology. Let us take no other doctrine than the Holy Word of God alone as the only basis on which the Council and the Conference are to be founded. On this foundation we will never need to fight against each other, for there we are bound together by the ties of sonship with God and of love and brotherhood with each other.

The chief purpose of the Council should be to carry out such work as the Missions relegate to it and to put into effect the expressed will of the previous Conference and to prepare for the next Conference. In case the Council has to carry out resolutions of vital importance, or if the resolutions are subjected to expenses surpassing the capacity of the contributions from the societies, it will have to confer with the local committees of the engaged Societies and, if needed, with the home-boards.

When a vote is to be taken on any matter, submitted to the Council, to which a minority of it dissents, the objection should be noted and embodied in the Minutes, so that the objectors and their societies may be free from responsibility for the vote and for the carrying out of it.

The Council shall every year carefully prepare its budget for the coming

year and divide the amount to be paid equitably between the Member Missions. The connection of a Mission with the Council shall not be compromised through inability to pay its equal proportion. When the Council needs to ask the Member Missions for increased contributions such request should be submitted to the Societies for approval.

The function of the Council and of the Conference is to communicate with each other concerning our varying experiences, to assist one another by giving of what we have found and learned in the fellowship with Christ, to confer with each other as to how we best can carry out the Gospel of salvation, and to bring about unity in the work for the extension of the Kingdom of Christ.

In order to make these institutions successful their functionaries and other members must always bear in mind that they be absolutely loyal to the Word of God, always seek the guidance of the Holy Ghost and be ready to follow His guidance. Love to Christ and love to the brethren will never fail to effect success and blessing.

Secretary A. R. Stonelake opened the discussion.

He expressed our gratitude to Mr. Westlind, and commended the Swedish Mission for all the splendid educational work that it had done.

The need for greater use and study of Lingala was emphasized and the Conference warned that a great opportunity was being lost.

The Constitution of the Congo General Conference is different to other such Conferences, and there is a feeling in some influential quarters outside Congo that it would be more effective if made a Conference of Missions instead of Missionaries. To this view he was gradually coming.

The Conference elects its own Officers, creates its own Committees and arranges their election, runs its own Newspaper, makes representations to Governments, is a medium for keeping in touch with Mission Councils, and draws missionaries together in fellowship and service.

The objects of the Congo General Conference, as set forth in a document intended to secure a *personalite civile*, are as follows:—

- (1). For the unification of Protestant Missionary effort, and for mutual assistance and encouragement.
- (2). To assist in arranging the distribution of future Protestant Missionary Societies in Congo.
- (3). To conserve effort in the production of a literature in native and French languages.
- (4). To have a central common Bureau through which contact may be readily established between the Government of Congo, and the Protestant Missions unitedly, without interference with the right at present enjoyed by the individual Societies of independent approach to the Government.
- (5). The establishment of a central Bureau for the distribution of official and reliable missionary information to missionaries and their supporters. For this purpose the Conference publishes quarterly as its Official organ "The Congo Mission News."

A matter left over from the Luebo and Bolenge Conferences was the advisability or otherwise of obtaining a *personalite civile*. Without it the Conference is considerably handicapped. But objection was raised in certain quarters and so the matter was dropped. In any case, a *personalite civile* for a "Conference of Missionaries" is impossible since there would be no one responsible.

Mr. D. C. Davies, (B.M.S.) questioned the right of Societies to form a Council of Missions without permission from the home boards.

Dr. Leslie, (A.B.F.M.S.) one of the original members who started the General Conference, said that in the beginning none felt they had power to do otherwise than make it simply a Conference of Missionaries, and each be responsible for his actions.

Mr. Hillard, (B.M.S.) asked what exactly is the "Findings Committee."

President Ross-Phillips explained that the Congo Continuation Committee ceases to function upon the opening of the Conference, and a Findings Committee must frame resolutions for the approval of Conference during its Sessions, and then, following the Conference, the Congo Continuation Committee commences to function again.

Mr. J. Clark, (A.B.F.M.S.) remarked that missionaries in the past in many cases were ahead of their Societies, and we could not make it a Conference of Missions.

President Ross-Phillips, remarked that it would be practically impossible for the Continuation Committee to secure a *Personalite Civile*.

Mr. J. S. Bowskill, (B.M.S.) asked if the Legal Representatives could not cast their votes to secure a legal Representative for the Conference.

Secretary A. R. Stonelake, said they had been legally advised that the Government would probably recognise a majority of the effective Societies in such a request.

Secretary Emory Ross, told of his conferences in Brussels with the Colonial Ministry. The idea there was that the Societies constituted as one body would facilitate matters: but also other officials expressed their objection to such legal representation. He really believed it would be impossible to secure this *Personalite civile*. The

U.M.H. have secured it, but they have a definite personal membership. It would be impossible to continue the General Conference, and also have a definite Committee which would have continuity.

Vice-President Westlind, in summing up the discussion, said he favoured co-operation in our work—for that assists us to realise the great aim of reaching the people. But he did not favour a Conference of Missions at the present moment. It seemed to him that under existing arrangements there is not a fair or equal representation, and he would favour the idea of selected representation serving as a Council.

The Hymn "Jesus calls us o'er the tumult" was sung, and the President closed the Session with prayer.

The C.B.M. was responsible for the musical arrangements for the day.

Sunday Sept. 28.

- 8.0 a.m. West Coastmen's Service in Native Town.
Preacher: Rev. S. E. Moon, of Kimpese.
- 9.0 a.m. Combined Ki-Kongo and Lingala service in B.M.S. Church.
Rev. A. Sward (S.B.M.) was the Lingala preacher, and Rev. J. S. Bowskill (B.M.S.) preached in Ki-Kongo.
- 11.0 a.m. English Service, Preacher: Rev. J. E. Geil (A.B.F.M.S.)
- 3.30 p.m. Conference sermon, preached by President H. Ross-Phillips, followed by Communion Service.
- 7.0 p.m. Session for Missionary Reports.

Dr. Leslie (A.B.F.M.S.) read Psalm 47 and engaged in prayer.

Reports from the various Societies were then made.

A. B. F. M. S: Speaker: *Mr. P. A. MacDiarmid*. He referred to the fact that the A.B.F.M.S. had the largest representation in the Conference. Further, the missionary with the longest record was here: Mr J. Clark with 44 years, to his credit, and the lady missionary with the longest service—Mrs Clark. It would be well to secure a history of the early days from the pioneers before it is too late.

Gratifying was the number of new recruits. Tshumbiri has been an instance of co-operation, for the B.M.S. at Bolobo have been looking after the station during the furlough of the resident missionaries.

At *Vanga*, there has been a great revival, with crowded services.

A new station has been opened at Moanza.

Throughout Banza Manteka and Sona Bata districts there have been many new additions. In 1921, 1000 new members: in 1922: 3,500: in 1923: 1000 and in 1924: 1200. During the past year racial antipathy has shown itself. Some 3,000 of the former members have withdrawn and formed independent Churches. In future other Missions up-river will have to face these problems. More Missionaries are needed to fully occupy the present Stations. Stronger native leaders are needed: it is the untrained men who have been leaders in the separatist movement.

A. P. C. M: *Mr. Plumer Smith:*

He showed why they had lost 11,000 converts in the last eighteen months. They have not been able to follow

up their work: a new Church roll has been made, the result being that many could no longer be counted as Church members. Many have gone away to different parts of Congo. Presbyterians do not fall from grace—they back-slide. Death has carried off many, chiefly through epidemics. Now they have a Progressive Programme.

The Church is about one-third self-supporting.

Requirements for Church-membership have been raised.

An old-fashioned Methodist revival followed special efforts at Mutoto. They have now twelve native pastors. They have thirteen new missionaries working at five Stations, and one new Station.

"Speak to the people that they go forward."

B. M. S. *Mr. A. B. Palmer:*

At Wayika after twelve years, there are only two members. There is a hard problem there, due mainly to the spirit of commercialism.

At Yakusu there is a fine work: the hospital is going up. One disturbing element there is the revival of ancestor worship: 1,500 have been erased from the Church list, but they have not necessarily been lost to the Church. At all places our great need is for strong native leaders.

Lower River seems to be recovering: Wathen is now on a stronger, firmer foundation: Kibokolo is now building its own Church, the natives carrying the stones for a distance of eight miles.

The work shows great promise.

Finally, congratulations were offered to President Ross-Phillips on his completion of thirty-eight years of missionary service.

The President referred to the great change at Kibokolo, between his first visit twenty-six years ago, and at the time of the visit of the B.M.S. deputation.

C. I. M. *Mr. E. A. Sommer:*

Dr. Shephard of the A.P.C.M. directed their steps to the Upper Kassai. They are responsible for three tribes.

They are in the very heart of the diamond district with its many problems. Teachers leave their work to get more pay: and even young boys are taken.

Twenty-six missionaries are now working, of whom only three are on furlough. There are four Stations. They hope soon to get into another tribe.

There are 350 members: 35 permanent out-posts, 70 sub-posts: 40 girls in Girls' School and 22 teachers in training.

One tribe is constantly at war with the State, and the people are cannibals.

But two other tribes are very open-hearted towards Mission work, and there have been some encouraging instances of self-sacrifice on the part of the teachers.

Hymn: We've a story to tell to the nations" was sung.

D. C. C. M. *Miss Mitchell:*

Reported a steady increase in Church giving, attendance and interest. Much interest was created by an offering for the work in India. There are 366 evangelists and teachers, and emphasis is placed upon their efficiency. Four new Churches have been built this year.

They hope to place a white couple at Coquilhatville shortly. Medical work has greatly increased, although only two Doctors are on the Field: many have broken

away from heathen doctors. The printing press has been kept busy. There are many plans for developing work, which include the opening of a new Station.

S. B. M. *Mr. Oscar Anderson:*

The Mission is still young—it being only five years old, although their first missionary came out in 1892.

Already they have some brick buildings, two boarding schools with an average of 200 pupils, and there are teachers in twenty villages.

R. Cs have come into the district and are working hard.

There are about 125 Church members: and as yet there has been no time for any of them to back-slide! They have the confidence of the people, the response of women and girls being especially cheering.

S. M. F. *Mr. C. W. Grahn:*

Progress is to be reported on all sides. Statistical lies are the worst lies, but God's statistics are correct. They have one new station in French Congo and one in Congo Belge. In 1921 they had 8,864 Church members: in 1924 they have 13,036. More French instruction is to be given in the Schools: its development has been shown in the Exhibition. In French territory school work has suffered because of the law which forbade the use of any but French subjects as teachers. They have had to deal with the Prophet Movement: but God's hand has been leading them. At Musana there has been trouble, but it is abating.

Danish Baptist Mission: *Miss Rasmussen:*

This is not quite the first beginning: Mr. Broholm worked in the Lower Congo for three years and then

died. His life and death have kept interest alive in Denmark. They have more money than workers. But they have now three missionaries working with the S.B.M. and hope to open their own work next term.

The Meeting closed with the Doxology and Benediction by the President.

The B.M.S. arranged the music for the day.

Monday Sept. 29th.

- 6.15 a.m. Prayer Meeting: conducted by Mr. A. Svard, S.B.M.
 8.30 a.m. Devotional service, led by Mr. P. A. MacDiarmid (A.B.F.M.S.)
 9.0 a.m. SESSION: Subject: Missions and the Native Church.

Organization of the Native Church.

By J. E. Geil A.B.F.M.S.

Church organization has to do with the life, growth and extension of the church. We are aware of the importance and necessity of it and are concerned to know the best methods and form of organization which we can possibly have for our Congo churches. These will have to be in keeping with the spirit and teachings of Christ and His disciples. We are immediately impressed with the magnitude and difficulty of our task when we find that the New Testament itself and the practices of the early churches under apostolic direction leave us without any definite form of church organization. Our difficulties are enlarged and enhanced in that we are obliged to concern ourselves with churches in various stages of development whose members for the most part are but babes without mature Christian judgment, and unaccustomed to the exercise of those faculties which are essential to self-government.

Jesus did not propose any plan of church organization. He invited men and women to believe in Him, to strive earnestly and constantly to be like Him and to help others to be like Him until all men everywhere should live Christlike lives. When He ascended on high leading captivity captive he

left no formal church organization but only a closely-welded little company of followers who were set upon being and doing what He taught and lived. Out of that spiritual bond and colossal task, and the necessity which grew out of it of repelling a common foe, the organizational features of the church evolved themselves. The Holy Spirit gave them wisdom to add such officers and regulations to their societies as the needs of the times demanded. To the extent that the Christian church is enabled through the guidance and help of the Holy Spirit to adjust and adapt itself to the needs and conditions of the times and peoples, to that extent will it be successful and effective in its working. The fundamental principles of Jesus are applicable to all mankind and the church of Christ with its form of government was so ordained and established that it could be planted in all countries and among all peoples.

We need to beware of ready-made and complicated forms of church organization. We will do well to conserve as far as possible the simplicity, beauty and democracy of the early organization of the church. The church can never function properly as a big machine, but only as a living organism. A living organism assumes its form by the law of its own growth. The polity of the church will and must be the expression of its own life and not something imposed from without. The development of the church being thus innate and organic the development and perpetuation of the outward form will and must keep pace with the inner life. It is permissible and legitimate for the church to adopt any rules which are in accord with the mind of Christ and spirit of the Gospel which will enable it to accomplish its purpose and mission. The church is subject only to Christ and is supreme in its own jurisdiction, in its worship, admission of members, choice of officers, exercise of discipline and general management of its affairs. The liberty of making a constitution for the church of the living God has not been given to men or angels. Christ alone as the one, true and eternal Head of the Church has the right, authority and power to ordain rites and ceremonies and make laws which shall bind the consciences of His subjects. In and through the church His subjects as individual Christians are made kings and priests unto God. Rev. 1:6. They are called a holy and royal priesthood. 1 Pet. 2:5,9. Being sovereign they have an absolute right under Christ to determine ways and means of fulfilling their God-given task.

In the organization and operation of the Christian church there is and must be the working together of the divine and human. Christians as members of His body, the Church, are visibly united with Him in feelings, desires, aims, objects and interests. When one member suffers all the members suffer with it. 1 Cor. 12:26. It is the ideal of the Church and of Christianity that there should be a perfect blending of the two so that the

action of the one shall be the action of the other.

A Christian church has been well defined as "A body of professed believers in Christ who have been baptized on a credible confession of faith in Him and are associated for worship, work and discipline." Acts 14:23; 16:5. Matt. 18:17. 1 Cor. 4:17. Rev. 2 and 3. It is not required that the members of a church should meet in one place of worship. In a sparsely settled country like Congo it is convenient and often necessary that there should be different congregations constituting one church. In the New Testament we read of the churches of a district or province, and of the church in a city or town.

Paul formed newly-converted people into full-fledged churches and "Commended them to the Lord on whom they believed." Acts 14:23. We will do well to follow his example beginning with a single church on the station. As the work develops and the Christians grow in number, grace and the knowledge of the truth as it is in Christ Jesus, local churches may be recognized and set apart in Christian communities which are not within easy reach of the station. These churches should be on the order of New Testament churches, duly officered and entrusted with their own support, discipline and the administration of the ordinances.

While these churches are in their infancy the mission may from choice, or even from necessity, direct, dictate and even dominate their work and management, but it will have to realize sooner or later that its help can be best appreciated and appropriated when given in an advisory capacity. There is no royal road to make the church truly indigenous except to give it a free hand in the management of its own affairs and an opportunity to learn to do work by actually doing it. Someone has well said that he who does the work is not so productively engaged as he who multiplies the doers. The cry of the times in all mission fields and work is for freedom of development. During the transition period which must come sooner or later the missionary will have to be endowed with a double portion of the spirit of patience and of sympathy, as mistakes will be made and false steps taken. He will need to be divinely guided and aided in order that he may estimate correctly the spiritual powers and attainments of the native Christians and know just what help they actually need, and be content to give them just that needed help, leaving freedom for initiative and original thinking as he makes them responsible for deciding and doing things. If we missionaries are to attain unto the highest success in our work we will make ourselves unnecessary at the earliest possible moment. We will at all times and under all circumstances and in every possible way seek to develop our Christians in knowledge and grace and unite them in effective service which is essential for Christian growth and development.

Every Congo church should have a pastor, a spiritual leader and guide who

is trained and capable and called of God to such work. He should go before his flock like a shepherd and exercise a pastoral relation to the village, villages or community which he serves. He must not be tied to the central station or village as the people will not continue to come to him there. He must spend sufficient time in each town to keep in close and vital touch with the people and work. In brief it shall be the duty of this ministering servant to preach the Gospel by word and deed, to nourish and build up the flock into the unity of the faith and the knowledge of the Son of God until they are filled with the knowledge of His will in all wisdom and spiritual understanding. Col. 1:9. He shall administer the ordinances, and go before the church in its unpleasant and difficult task of dealing with the unruly and the unworthy, seeking and striving at all times for the glory of God, the honor of the church and the good of the offender.

Every Congo church should choose from its own membership a group of its wisest and best members who have both ability and experience to co-operate with the pastor in promoting the spiritual welfare of the church, in settling difficulties, in strengthening and encouraging the weak and timid, in restoring those who have wandered away from the fold and in building up all in the most holy faith. These might and in most cases should also look after the temporal welfare of the church or congregation, such as the care of the poor and needy, the serving of tables, the financial support of the church and such other temporal affairs as the church may put into their hands. They should be chosen and elected by the church for a stated period and be subject to re-election and dismissal as the good of the cause might require. They should be carefully instructed in the things of their office and have such positive and negative qualifications as are to be found in 1 Tim. 8: 10, 12, 13.

The Congo church must make provision for the training of its members in the fundamentals of Christianity and for efficient service for Christ. In order to do this successfully it must employ and support village teachers. The pastor like his Master whom he represents will do teaching work but he cannot do all that needs to be done. There must be in addition to the pastor specially prepared men and women who will give themselves largely, if not entirely, to the work of teaching and will take unwilling boys and girls through the three R's and at the same time cooperate with the pastor and his group of special helpers in shepherding the Christians in the village or locality, in preparing catechumens for baptism in teaching confirmation lessons to the baptized, and in building up the Christian life of both young and old. If the church is to be good for something and accomplish its supreme task of disciplining all nations it must have a consecrated and trained church membership. The village teacher should be the center of light and of learning, the leader of religion and piety in the village where he is

employed. If he is worthy and capable he will be called upon to advise and assist the whole village in all that touches the community welfare. He should therefore be an example of right forms of Christian living and be able to apply Christianity to all phases and departments of native life. These men and women should have a deep understanding of Christianity and as broad and as thorough training as possible because in their village work they will for most part be destitute of the means of providing for their mental and spiritual growth.

There may not be a place and need in Congo churches for professional evangelists and sawdust trails but there is need that the churches should employ and use those who seem to be gifted and called of God to do the work of an evangelist, that is to preach the word, be instant in season and out of season; reproving, rebuking, exhorting with all long suffering and doctrine. 2. Tim. 4:2. In other words to proclaim the glad tidings of light and salvation to the people, especially to those who have never heard and turn them from darkness to light and from the power of Satan unto God. In this way they would be planting new congregations which would result in the establishing of new churches and the enlarging of the borders of Zion.

I am aware that this presentation calls for a trained, enlightened and consecrated church-membership. It suggests, I hope, that our one big job to-day is to find, enlist, train and energize Christian workers who will organize the church and administer effectively its varied activities. No society can hold together and realize great objects without thoroughly qualified leaders and the Church of Christ is no exception. The Congo church is ready and willing to be led and is only waiting for thoroughly furnished men and women of God to lead it. Many a victory in church achievement has been lost because we have been compelled to work constantly and continuously with untrained and incompetent workmen who lack vision and the prophetic spirit. John R. Mott has well said that the failure to raise up a competent ministry would be a far greater failure than not to win converts to the Christian faith. The strengthening, developing and enlarging of the Church and kingdom ever waits for leaders of power. "Therefore, my beloved brethren, in these confused and confusing days, days of unrest and uncertainty, be ye steadfast, unmovable, always building your life into the Church of Christ, forasmuch as ye know that your labor is not in vain in the Lord."

Mr. P. A. Westlind (S.M.) remarked that the Congo Intermediate was suggested as a possible means for

holding the children and non-Christians who really desire Protestant teaching.

This Intermediate Church would resemble the Christian Endeavour Societies in Europe and America.

Mr. A. B. Palmer (B.M.S.) said they had been seriously considering such an organisation in order to hold the young through 'teen age: but many problems arise.

Dr. Palmaer (S.M.) said they had received children of 9 or 10 years into the Church.

Mr. Johnstone (D.C.C.M.) said they have no set age for membership, but insist that it is a matter of intelligent faith.

Mr. J. Clark (A.B.F.M.S.) remarked that they have no age limit, but they expect the younger members to be able to read. His idea was that the loss would be less by accepting them than by not accepting the very young.

Mr. Palmer (B.M.S.) asked if these children have a vote as Church Members?

Mr. J. S. Bowskill (B.M.S.): At Wathen they have members of 10 to 11 years of age, and have no definite ruling on the age limit: but they must be able to read.

Dr. Leslie (A.B.F.M.S.) remarked that he is more and more convinced that the Church is a spiritual organism: and in each member there must be desire to "follow after." We must plant living seed.

The President said that at San Salvador they had a C. E. organisation, but after a time the natives themselves commenced a similar organisation. But he does not favour the use of badges in connection with Church membership.

Mr. Johnstone (D.C.C.M.) emphasised the need of getting hold of the people at an early age.

Mr. S. E. Moon (Kimpese) remarked upon the largeness of the problem of training young people. We should accept into the Church all true believers, but we must train them.

Mrs. D. C. Davies (B.M.S.) said we want to do all we can to instruct, but the time of waiting is often a trial to the candidate. We need to get some sort of grip on them, something to encourage them until they are fit for membership.

Mr. E. J. Geil (A.B.M.F.S.) in summing up said the real problem in their field is with the old people rather than with the young. He believed we need to be very careful in not lowering the standards of the Church. Those most anxious to enter the Church quickly are often the least fitted for membership.

Mrs. Hillard (B.M.S.) asked for some form of intermediate organisation, without baptism, but with definite membership.

The President closed the discussion by observing that this could be secured by use of the Christian Endeavour and similar organisations.

10.0 a.m. *Dr. R. R. King* (A.P.C.M.) read a paper written by *Mr. J. W. Allen* (A.P.C.M.)

The Oversight and Leadership of the Native Church.

By *J. W. Allen* (A.P.C.M.)

OVERSIGHT.

This takes for granted a Native Church—that is, the Gospel has been preached, people have been baptised, teachers have been sent out into expanding fields, and a native leadership has been developed to a certain point. As members multiply it will be impossible for the missionary to

reach each individual, however ideal that would be, he must work through the natives. Then I conceive of our present conference as one on the oversight of the church through developed leaders;—"Committing the things that we have heard unto faithful men, who will also be able to teach others."

I. Instruction. Above all things the missionary is a teacher. This is our real and final relation to the native. It is the basis of all our work, so basic that it hardly seems necessary to mention it. But I do mention it because it is in this initial requirement that we so often fail. I feel that in at least one instance in the A.P.C.M. the lack of instruction has led to grave circumstances which may be even yet hindering the progress of native leadership. It never pays to place responsibility and then have to restrict it.

Instruction should be careful and complete in every detail and we should know as far as possible that the native understands what we expect of him. Instruction should be repeated and should be increasingly given as need requires. They cannot digest everything at once and it is best that they put one idea into practice before we add others. This is a long tedious route but must be travelled if we would make progress.

The spirit of instruction is also a serious matter. Often we take things for granted or even attribute to the native the power of mind-reading and then criticise him for failure. This is unjust. Sometimes we reprove him openly. This is embarrassing. It also breaks his spirit and makes him sullen, especially if the failure has been ours. The native is anxious to please and will follow almost blindly, but how often we leave him floundering about, knowing that he must do something but not knowing just what or how. This requires sympathy and, I would emphasize, privacy, for these people appreciate even rebuke if given in love and to them alone.

There will be those who are insubordinate of course and some who are headstrong. Let us remember that this is common to man. A clause in Scripture that well expresses the minister's work is in 2 Tim. 2: 25, "In meekness instructing those that oppose themselves." Here we have the Method—instruction; and the Manner—in meekness. A proper conception of each is necessary if we would meet this first requirement in the matter of oversight.

II. Organization. The trained leaders should be brought into some organized relation in order to be most efficient. Organization cannot do everything but usually little is accomplished without it. It is necessary to the missionary, for the shepherding of the sheep, if for no other reason.

Ultimately, I suppose, each Society is looking forward consciously or unconsciously, to that system of government which is common to their own denomination. This is most natural and may be most effective. There are

those, perhaps, who would disregard all known forms, if necessary, in order to have an organization more adaptable to the native peoples.

To have something more tangible before us I will give an outline of the A.P.C.M. plan. The classes of leaders are as follows: 1. Teachers and evangelists. These are unordained men with no power except to instruct and report the result of their work. 2. Superintendents who are placed over from ten to twenty teachers or evangelists and who also have little authority for they are really inspectors unless they are also elders. 3. Elders. The elder is an ordained man and aids in the governing of the church but cannot baptise or administer the sacraments. He is usually placed over several superintendents and can hear palavers which are reported back to the missionaries, pastors and his fellow-elders, and he is responsible for the examination of the catechumens whom he places in probationer's classes. 4. Pastors. One pastor with two elders can examine probationers, baptize and administer communion in the sections of the elders, under certain restrictions laid down by the Mission. Besides these we have deacons who do not really affect the organization except from the money standpoint. Some of these are ordained men and act in the diaconate, others are merely district deacons and are used only to gather in and check up the out-station gifts.

The court, or session of pastors and elders with the missionaries in charge, forms the real governing body. These eventually decide. To this extent we are Presbyterian. We now have a conference of pastors and elders which has the right to consider, discuss and suggest, through which we plan to develop our next higher court.

III. Direction. As all know even a perfect organization will not run itself. We are more likely to fail in direction than in organization. Certainly there is such a thing as a self-directing organization, but the fact that we discuss this subject to-day proves that we have not reached that stage.

To what extent will it be necessary to direct? This will be determined by the growth and development of the native leaders. We pray that it will be to a constantly diminishing extent. How shall we direct? This is somewhat similar to the point stressed under the head of instruction except that the former should precede and the latter should follow the induction of the various members of the organization into their offices. Evangelists must be instructed how to teach but must not be permitted to compel by force. Deacons must be taught how to solicit funds but not allowed to do it as tax collectors. Elders must be shown how to rule but must be prevented from domineering. Pastors must not only be instructed in their sacred office but must also be so directed that they lay hands suddenly upon no man. Here

we begin to grapple with the real problem. It means a far vision for the missionary and a close touch with the native; It means sound judgement with loving sympathy and tact. Through the direction of the organized church we will best learn how to adapt it to the native mind and how to adjust it to his increasing responsibility.

IV. Inspection. After the natives are instructed, organized and directed they must still be inspected. Their movements must not only be directed but followed. We can easily let our organization go to pieces and our leaders become shiftless by failing to check up. This does not necessarily mean to censure, for our inspection should result in commendation when deserved as well as condemnation. The problem of the Congo is in keeping things going after they are started. The native is quick to follow and enthusiastic for a time but routine soon tires him and he lags. Who has not seen good organizations go to pieces in a very short time where oversight was neglected? In some way we must inspect. Putting responsibility on them, never means letting them do as they please, when they please, or, not at all.

How this can be done is readily answered. It can be partially accomplished by a system of regular reports from the evangelists, superintendents, elders, pastors and even missionaries. Statistics have an important place in the checking up of the work.

Another method is missionary visitation. Even though our visits are short, I am sure that most of us have been surprised at the number of things that we can discover in the course of our stay in a village. The itinerary is not merely to baptise, it also furnishes the facts which enable us to perfect our system, and to give due direction and instruction concerning its working.

V. Inspiration. A fifth duty involving upon us in the oversight of the native church is the matter of inspiration. Naturally the native has not the moral stamina of the foreigner. It is hard for him to stand alone; it is difficult for him to stick to his post when attendance is low or falls off entirely. Also his out-look is so confined. He does not have papers and devotional books and commentaries such as the missionary uses. He becomes stale and the congregation loses interest and temptation comes. How prevent this?

Sometime a mere change of village or field will help. If it does not help the evangelist the village may benefit by it, for we must consider the whole church. Or, perhaps just a rest will put new life into the teacher and, in turn, his people. Especially is this true if it sends him back with fresh thought for himself and a new diet for the flock under his care. Being careful about our own furloughs we often forget our native helper who needs it just as badly or worse than we, since he is weaker. Besides the rest of mind

and body his soul will be refreshed by the fact that his needs are not overlooked by his missionary. If assured of our loyalty and love he will be steeled against many a discouragement.

Contact with others will help. The visitation of superintendents, elders and pastors throughout their territories will enable the natives to help one another. Men who can inspire should be chosen for these positions as far as possible, or depression may only be deepened. Conferences are a great aid as all of us readily agree—that is, if well planned and prayed over to that end.

Missionary visits always encourage and when not visiting letters can be written. A native paper can be developed. Here is a field of unlimited possibilities. Devotional and instructive books can be multiplied. What if we had no paper, no world news, no helpful book, not even a correspondence worthy of the name? What effect would it have upon us?

I understand that at least one society represented here calls every evangelist in to a central station each year for a month to study the Bible. Here is inspiration drawn from the only source of true inspiration. Out of that Old Book has come the enthusiasm for World Wide Missions and if it is truly expounded and does not inspire something is wrong either with the teacher or those taught. Bible Study with real consecration and prayer will produce that old time Holy Ghost revival that will inspire any church, home or foreign. The man who delights in God's law and meditates therein day and night shall be like a tree planted by the rivers of water which bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper. Ps. 1: 2-3.

VI. Cooperation. I have placed this sub-division under Oversight last because the extent to which we can cooperate with the native church indicates the state of its development. This word is used advisedly, for as soon as the native begins to help in any way, even the slightest, he has, to that extent, begun to cooperate whether we think so or not; and as long as the missionary is on the field he will continue to cooperate even though it be only by counsel. It is a question then of how far we do cooperate, how far we can cooperate, and how far we intend to cooperate with the native in the oversight of the church.

Surely two extremes are to be avoided. The native should not be given such complete control before he is really capable of responsibility that he will be able to disregard the missionary and consequently ruin the work. We are all more or less familiar with cases in which this policy has proved fatal to African missions. On the other hand the native should not be so disregarded that he considers the whole matter of Christianity as foreign and dependent upon the foreigner. This would form a barrier between the missionary and the one to whom he ministers and create a condition under which a healthy church could not grow.

A certain amount of unrest on the part of a growing native church is normal and great care should be taken that it continue normal by finding a natural outlet through an opportunity for responsibility and service.

We may argue that the mission must control because it furnishes most of the funds for we are inclined to consider self-support and self-government as more or less synonymous terms. But I would like to question this because it is not a mere matter of money. The testimony does not bear out the fact that self-supporting churches are always self-propagating and if they are not self-propagating are they ready to be self-governing? At the Twentieth Annual Session of the Foreign Mission Conference of North America, Dr. James Endicott says, "The church in Japan is a self-governing and approximately self-supporting church" (this is a Methodist Church). Then he testifies that "such a complete transfer of responsibility, has created a new type of difficulty" because the church is not, apparently, adequately conscious of its responsibility as an indigenous church for the Christianization of Japan." On the other hand at the same Conference, Mrs. George P. Pierson states, that "the Presbyterian church in Korea, which has been from the start largely self-supporting and self-propagating is only beginning to be self-governing. These quotations do not fit every case and do not settle every question but they explain my point that we must not wait for self-support before we begin to give responsibility and that it is not necessary to give full responsibility when that church becomes self-supporting. It seems to me that it is better to give them part of the responsibility while we supply most of the funds and still claim a part when they themselves supply the larger portion. This will take the matter away from a money basis and put it on a foundation of true principle. For this reason we should be very careful not to base our right to control upon the fact that we furnish the money for the day may come when they can make a like demand for that reason and no other. The matter of cooperation should rest upon more solid and spiritual principles which are taught and inwrought into the native church.

But how can we cooperate? How give the native a share? First, we can consult with him. His cooperation can begin as ours ends—in counsel and advice. Think how far he excels us in the understanding of his own fellow-tribesmen. If that great advantage can just be contributed and utilized we have taken a long step. Second, we can give them a definite share of the responsibility. For many years our Mission has been a strong advocate of shifting the responsibility as fast as possible, and personally, I believe that we have suffered every time that we have departed far from this policy. We cannot be too much afraid of mistakes for they teach. However trite the saying, "Experience is a great teacher" even in mission work. If the

mistake has involved a principle it still seems wise to go slowly that they may have an opportunity to change their own decision, and we are gratified indeed to find that they usually initiate such a change.

Third, we can encourage them to initiate. They should have some opportunity to discuss their affairs alone. With how much greater enthusiasm we carry out our own projects. Anything initiated by the natives themselves will bind them with ten-fold strength. It is no longer foreign. The whole native church will have a new dignity, aim and ambition. As long as their leadership means nothing more than enforcing the will of the foreign dictator the native leader will never consider himself a man and the church will never look upon him as such. In fact they are often called upon to enforce things about which they have not been consulted and with which they do not even agree; and the whole thing becomes a farce built upon deception and falsehood. This state is not healthy; cannot be healthy. Let us work with them as Christian brethren, always and increasingly.

Still we cannot be radical, nor allow the natives to be. As cooperation becomes fuller how can we retain any influence and control? This is a subject for much consideration and prayer. Each one may have a solution and all may be wise if wisely followed. I will mention only one other in addition to what I have already said. I say once more that we are teachers. Therein rests our present opportunity and final authority. We are teachers above all else of the Word of God. Therein rests our confidence. This, as all agree, is our infallible rule for life and doctrine.

LEADERSHIP.

I interpret this as missionary rather than native leadership and have only a few words to say on this division of the subject.

When I first came to the Congo some of us asked an older missionary what the people would do on Christmas day. He replied that if we sit quietly at home, they will sit quietly at home; if we climb palm trees, they will climb palm trees. This truth is constantly impressed upon us. What we are and do as individuals after all has perhaps the most powerful effect upon the native church. In this day when we speak so much of organization and world principles and efficiency we are likely to forget this fundamental truth.

The Bible is largely a history of men and their achievements, not as men merely, but as men sent of God. God has chosen to work through men for His own purpose and to His own glory and in doing so He has not obliterated personality. It is the story of Adam and Seth, Noah and Shem, Abraham and Jacob, Samuel and David, Elijah and Elisha, James and John,

Peter and Paul. So Missions have been chiefly that history of men—Carey and Judson, Moffat and Livingstone, Grenfell and Bentley, Lapsley and Morrison, and the many others you have loved and honored. Whatever our theories, this is ever so; it is the story of a man sent of God.

Paul rings it out so sharply and clearly that we tremble at the truth. In 1 Corinthians 11: 1 he says to his mission field, "Be ye followers of me, even as I also am of Christ." Let us analyze to see what it means.

1. This verse puts a tremendous emphasis upon the human element in world evangelism. Paul says "me," follow me.
2. It puts a tremendous emphasis upon human leadership. "Be ye followers," he says, "of me." He leads, they follow him. Where he leads, they follow.
3. It puts a tremendous emphasis upon the human character. How does Paul want them to follow him? "Even as I also follow Christ." We are to be so close to Him that when they follow us they are really in His footsteps. We must so reflect Him that they may see Him in us. Some would never see Him elsewhere. This means that His will must be ours. It means such complete submission to His will that He may reveal Himself to us; it means such a clear apprehension of His will that we may reveal it to others; it means such implicit obedience to His will that he may reveal Himself through us. If we loose sight of Christ we shall go astray and so will they.
4. Finally, this verse puts a tremendous emphasis upon the human link between Man and His Saviour. Paul was not seeking to attach the Corinthians to himself as he had so plainly taught them in the first part of this epistle. He was not seeking followers; the one in front was Christ, the Great Head of the Church. When they caught step with Paul they would be in step with Christ and Paul could fall behind, and leave them attached to Christ alone. When they were linked to Christ he had "no more room in those parts" and could safely go. Are we seeking to attach the people to ourselves? Are we doing it without seeking to? Our leadership must lead to Him. What we are seeking to develop in the native Church is not a self-consciousness, nor a national-consciousness but a Christ-consciousness. It is only as Christ is lifted up that all men are drawn.

Up in the Kasai the people have a strange custom of putting a twig or leaf at the the place where they stumble. For some reason each one who passes by adds another until the place becomes a heap of rubbish. So it is in mission life; each mis-step of the missionary is the beginning of a long line of stumbles, and only eternity will reveal the heap of rubbish.

When we stand face to face with a native Church awaking to self-consciousness, just becoming aware of its power to walk alone, we have reached the most critical period in any mission field of whatever race. If we have reached that time we have come to-day to an hour of most serious consideration.

And it is for this reason that I wish to bring us so squarely before our own responsibility that we cannot escape the most solemn fact that, exceedingly far beyond any other consideration, as goes the foreign missionary so goes the Native Church.

Mr. E. A. Sommer (C.I.M. in opening the discussion said.

"Whether we wish it or not we are developing habits in this people, habits of dependance or habits of initiative.

To permit them time after time to rely upon us is only to create the habit of dependance. No matter what we tell them, it's what their activities are, what they do, that is going to determine their growth in initiative.

I fear too often we try and develop in a few years a leadership in this people after the western elaborate technique, and ever forgetting that all the western paraphernalia of efficiency did not spring up in one night as a mushroom.

The instructor should have the mind of Christ willing to be a servant and helper and not a ruler.

ORGANIZATION.

I think we too often come to this people with a feeling that we have a great organization behind us, and great experience in organizing, and thus we endeavor to lead them out far in advance of the raw minds just brought into a new world as to the principles, ideals, and standards of work, which they have never considered before; and thus it too often brings disappointment because they are not able to conceive the task and carry it out.

I shall give a few points which I think are absolutely necessary in developing native leadership.

1. We should give the advantage of travel and observation to our most matured and experienced leaders.
2. Place in their possession to read the biography of some great leaders especially of their own race, such as Samuel Crowther, Booker T. Washington, and others.
3. That we have a native conference following these conferences with a delegation of the best leaders of each society.
4. Give them a larger opportunity in our plans for promotion, and give them more opportunity to tell us what they think.

Secretary A. R. Stonelake: asked if we use our native leaders as much as we should? They only preach at the main stations when the white man for some reason cannot. He suggested the advisability of having the chief native leaders together into a Conference.

The President referred to the fact that the Prophet Movement and consequent Government regulations made it difficult during the last three years to allow natives to preach in the Station Church.

Mr. D. C. Davies (B.M.S.) remarked that in the Lingala services in the native village, natives take nearly the whole service.

Dr. Leslie (A.B.F.M.S.) said that in their daily services natives and whites conduct alternately. The Sunday services are practically always shared by the native teachers.

Mr. P. A. MacDiarmid (A.B.F.M.S.) raised the question of ordination of native leaders: (a) when men have been serving faithfully for many years, they might be

ordained; (b) very few men can serve faithfully during their entire life. Who is to choose or decide concerning ordination?—the missionaries, native leaders, or the Church as a whole?

Mr. J. S. Bowskill outlined the methods of Church work at Wathen. The native leaders hold monthly business meetings in their sections; matters are then sent to the deacons' meeting; and only then can matters come before the Church. It is necessary to impress upon the natives the seriousness of entering into Church leadership, and valedictory services are held for students going to Kimpese.

Mr. P. A. Westlind (S.M.F.) asked if native leaders in Church matters are capable and reliable? He would favour a Conference of Native leaders apart from our own.

Mr. S. E. Moon (Kimpese), asked for guidance concerning giving Kimpese trained men diplomas or certificates. At Kimpese they are planning to have a Conference for graduates and others, and would be glad to invite natives from S.M.F. Stations.

Secretary Emory Ross (D.C.C.M.) remarked that the Field Manual of the D.C.C.M. decided that divorce could only be granted after reference to the Board of Elders. The Board of Elders have entire control of benevolences, baptisms, discipline, paying salaries, etc. Deaconesses are members of this Board of Elders. They have one ordained man—who had been in U.S.A: but it was only after much discussion and thought that he was finally ordained four years ago.

Mr. D. C. Davies (B.M.S.) asked concerning the possibility of co-ordinating Church rules. There is

danger of members regarding baptism as a fetish. There is a need of keeping Church Members actively engaged—perhaps with special meetings. In some fields in Africa—Uganda—there are three fully ordained native priests to every European Missionary.

Mr. J. E. Geil (A.B.F.M.S.) favours a greater uniformity of Church rules, The idea might be worked out of a native Conference, and an institute.

Mr. J. Clark (A.B.F.M.S.). Natives take entire charge of a number of meetings at their Station. Deacons are responsible for candidates for baptism, subject to approval of missionaries. The same is true of discipline.

Mr. P. C. Metzger (A.B.F.M.S.) remarked that at Tshumbiri a native has carried on for 11 months, during furlough of the missionaries. Should he not have a higher status than that of a teacher? He would favour ordination in spite of the dangers.

Mr. E. A. Johnstone (D.C.C.M.) said it was necessary to allow leaders to come for instruction for very limited periods.

The President mentioned that the C. & M. A., also the Swedish Mission have their annual native conference. *Mr. P. A. Westlind* had referred the matter of a United Conference for Native Leaders to the Findings Committee.

Dr. R. R. King (A.P.C.M.) summed up the discussion and explained that the twelve ordained A.P.C.M. men had been in the main selected by the missionaries. He favoured regional conferences for the natives.

The Session closed with singing the Doxology and Benediction by the President.

3.0 p.m.)
to) Excursion to Leopoldville.
5.0)
5.0 p.m.) Conference photograph
7.30. Evening Session:—

Constitution of the "Conseil Protestant du Congo" (Congo Protestant Council.)

- NAME 1. The name of this organization shall be Conseil Protestant du Congo (Congo Protestant Council).
- OBJECT 2. Its object shall be:
(A) To carry out the interim work of the Conférence Générale des Missionnaires Protestants du Congo;
(B) The development of unity and co-operation in the work of Protestant evangelical Missions in the conventional basin of the Congo.
- MEMBER-SHIP 3. It shall be composed of Member Missions as follows:
(A) Those Protestant evangelical Missions named below which were working in the Congo basin on January 1, 1914.
- | | |
|-------------------|-------------|
| A. B. F. M. S. | A. I. M. |
| A. P. C. M. | B. M. S. |
| C. B. M. | C. & M. A. |
| C. I. M. | D. C. C. M. |
| C. M. C. M. E. C. | H. A. M. |
| G. E. M. | S. B. M. P. |
| M. E. C. M. S. | S. M. F. |
| | W. M. |

- (B) Those other Protestant evangelical Missions working in the Congo basin which may after the adoption of this Constitution be elected to membership in the Council as hereinafter provided.
- VOTING 4. (A) Each Member Mission having 25 or more missionaries on its active staff shall be entitled to two votes in the Council; and each Member Mission having less than 25 shall be entitled to one vote.
(B) The voting strength of any Mission shall be revised by

the Council as often as is necessary to conform to the foregoing Sec. (A).

(C) Votes in the Council shall be cast only by the representatives, called Councillors, of the Member Missions, elected as hereinafter provided; and by the officers of the Standing Committees as provided in Art. 8, Sec. (C).

(D) In case it is so requested by a dissenting minority in any vote, such dissent shall be recorded in the minutes and the Mission or Missions so dissenting shall be free from all responsibility, financial and otherwise, in connection with the matter in question.

**COUNCIL-
LORS** 5. (A) Each Member Mission shall elect as many representatives, called Councillors, on the Council, as it is entitled to votes, and in addition it shall elect at least one Alternate Councillor.

(B) A Certificate of Election, on a form provided by the Council, shall be supplied to the Council by the electing body of the Member Mission for each Councillor and Alternate Councillor elected. The period for which each Councillor and Alternate Councillor is elected shall be stated in the Certificate, failing which any Councillor or Alternate Councillor shall be considered as having power until the certification of his successor.

(C) It shall be the duty of Councillors to attend meetings of the Council; to cast votes on behalf of their Missions; to give their careful thought to and advice on all matters coming before the Council; to keep their Missions and their Societies fully informed on all such matters; and to seek in every way to promote the Object of the Council.

**ALTERNATE
COUNCIL-
LORS,
SUBSTI-
TUTES, &
PROXIES.** 6. (A) A member Mission may, in absence or disability of a Councillor, be represented on the Council by its Alternate Councillor; or by a Substitute who must be a member of its Staff duly appointed temporarily for the purpose; or by a Proxy who must be a Councillor of one of the other Member Missions, duly appointed as such Proxy for a specified period.

(B) The appointment of a Substitute or of a Proxy must be notified in writing to the Council, together with a statement of the period for which the appointment holds good, by a Councillor of the Mission concerned or by a competent officer of that Mission.

OFFICERS 7. (A) The officers of the Council shall be the President, the

Vice-President and the two Secretaries who shall be elected by the Congo General Conference and who shall hold office until their successors are elected.

(B) A Treasurer shall be elected by the Council; he shall have charge of all funds, accounts and financial affairs of the Council, and of its Standing or other Committees, and of the Congo General Conference, and of the CONGO MISSION NEWS. The Treasurer shall give a surety bond, approved by and at the expense of the Council, in the sum of frs. 100,000.00 or \$5,000.00, or £1000.

COUNCIL 8. The Council shall be composed of:

MEMBERS

(A) Councillors.

(B) Officers of the Council, who shall vote only if they are the elected Councillors of their respective Missions.

(C) Officers of the Standing Committees, who shall have the privilege of the floor on all questions, but shall only vote on questions relating to the work of their respective committees.

(D) Advisors, to the number of not more than five at any one time, who may be co-opted by the Council for a specified period and who shall have the privilege of the floor but no vote.

**NOMINA-
TION AND
ELECTIONS**

9. (A) The Council shall appoint a Nominating Committee whose duty shall be, both in the case of regular elections and in case of vacancies, to nominate candidates for Treasurer of the Council and for members and officers of Standing Committees of the Council and for Editor of the CONGO MISSION NEWS.

(B) Any three or more members of the Council may together make in writing additional nominations.

(C) Every nominee must be a missionary on the active staff of a Member Mission; he need not be a Councillor.

(D) A list of all nominations shall if possible be sent to all Councillors in advance of the election.

(E) Elections shall preferably be held during a meeting of the Council, but may be held by means of a mail vote.

(F) In case of a mail vote, a majority of all Councillors shall be necessary to elect.

(G) In the case of elections held during a Council meeting a majority of all Councillors present and voting shall be necessary to elect.

**NEW
MEMBER
MISSIONS**

10. (A) Any Protestant evangelical Mission working in the Congo basin and claiming Christian life and faith of its members and wishing to become a Member of the Council, shall file with

the Council an Application for Membership and a Certificate of Adherence to the Constitution of the Council, on forms supplied by the Council.

(B) A copy of such an Application shall be supplied to each Councillor and to others as may be deemed advisable.

(C) The applying Mission shall, following its application, select and send to a Council Meeting a member or members of its staff for personal discussion with the Councillors of all matters involved.

(D) Thereafter the Council may by majority vote of all Councillors elect such applicant as a Member Mission.

EXPULSIONS WITHDRAWALS AND DISQUALIFICATIONS (A) A Member Mission may be expelled from membership in the Council by a three-fourths majority vote of all Councillors other than those of the Mission in question, provided that such vote shall not be taken within six months after the date of mailing by the Secretaries to the Councillors of a statement setting forth the grounds for the proposed expulsion.

(B) A Member Mission may withdraw from Membership in the Council (1) by giving written notice to the Council, at least one year in advance, of its intention to withdraw and its reason for doing so, and (2) by fulfilling all its financial obligations to the Council up to the end of the fiscal year in which the withdrawal takes place.

(C) Any Councillor or Alternate Councillor of a given Member Mission shall automatically cease to be such when and if his connection with said Mission is severed or if he leaves the field permanently or for an indefinite period.

(D) The Council may by a three-fourths majority vote of all Councillors other than those of the Mission concerned, require a Member Mission to recall and elect some one else in place of one or more of its Councillors or Alternate Councillors.

(E) The officers of the Council, and the officers and members of Standing Committees, and the officers and members of other committees not composed wholly of Councillors or Alternate Councillors, shall not be disqualified from continuing to act as such because of any change on their part from one Member Mission to another.

(F) Any officers and committee members mentioned in Sec. (E) next above shall be disqualified from continuing to act as such (1) if his connection with a Member Mission is severed and he does not join the staff of any other Member

Mission, or (2) if he leaves the field permanently or for an indefinite period.

STANDING 12. (A) The Standing Committees of the Council shall be:

COMMITTEES	Standing Committee on	Comity, of five members
"	"	Education
"	"	Literature
"	"	Medical Work
"	"	Women's Work

(B) The Standing Committees shall be nominated and elected and all vacancies in them filled as provided in Article 9, from among the missionaries on the active list of Member Missions.

(C) Advisory Members of Standing Committees may be co-opted by the Council for a stated period from among missionaries of Missions not members of the Council. Such Advisory Members shall have the privilege of discussion in the Committee but no vote.

(D) Each Standing Committee shall have one officer, a Secretary.

(E) The Standing Committees shall make full and regular reports to the Council at the time of each meeting of the Council or oftener.

(F) The actions of all Standing Committees are subject to review, revision or revocation by the Council and no commitments, with the exception of those specified in Article 13 below, are to be made by any Standing Committee without the previous approval of the Council.

LITERATURE COMMITTEE 13. The following shall be the procedure of the Standing Committee on Literature:

(A) The Literature Committee shall determine what books are primarily necessary for Congo and shall make inquiries of the Missions as to what books are contemplated or are in course of preparation, and as to their missionaries who may be specially qualified for the preparation of the desired books.

(B) In the case of a MS prepared by a member or members of a Congo Mission, said MS shall be approved in writing by that Mission to the Secretary of the Literature Committee, and only after such approval shall it be circulated to the members of the Literature Committee. A MS thus approved and circulated shall be termed a submitted MS.

(C) A submitted MS shall be deemed approved for publication when it has received the written approval of at least two-thirds of the members of the Literature Committee and when signed advance orders for at least 2000 copies of the publication (or less if the Council so decides) are in hand.

(D) If any member of the Literature Committee files written objections to the subject matter of a MS because he believes it to be contrary to the beliefs and principles of his Mission, such objections shall be circulated to the whole Committee and a new vote taken thereafter as to the advisability of publishing the MS in question. If however this latter vote still shows two-thirds of the members of the Literature Committee to favor publication, the MS may be published but those who filed objections shall be considered free from responsibility, financial or otherwise, for such publication.

(E) When the Literature Committee indicates the desirability of a revision of a submitted MS the Secretary of the Literature Committee and the active Secretary of Council shall submit to a vote of the Council the names of six suggested revisors, and the two or three receiving the highest number of votes shall, with the author or translator if possible, form a Revision Committee of three for said MS. The MS when revised shall be re-submitted to the Literature Committee under exactly the same conditions as a newly submitted MS.

(F) A form, Approval of Submitted MS, shall be used in securing from members of the Literature Committee their approval or otherwise and their advance subscriptions for submitted MSS.

(G) When any MS is finally approved as above for publication, the Secretary of the Literature Committee, and the President and the Treasurer of the Council, together with the author or translator if possible, shall form a Publication Board with full authority on behalf of the Council to proceed with the publication of such MS.

(H) The Treasurer of the Council shall have charge of all technical and financial details in connection with such publication and shall make all arrangements with the publishers and others interested, under the direction of the Publication Board.

(I) The Publication Board shall fix the sale price of books so as to return to the Literature Fund all moneys advanced by it in connection with the publication of such books, except the

administrative expenses of the Literature Committee and the Publication Board, such as stationary, postage, office expenses, cuts (clichés) for publishing books, etc., which, after approval by the Council shall be paid out of the Literature Fund.

(J) All books published upon the authority of the Council shall bear the imprint of the Council, except in the case of those books to which objections have been filed as provided in (D) above in which case the imprint of the Council shall not be used, but a prefatory statement shall be inserted giving the names of those Missions approving the publication of the book.

(K) When a book is thus published and the stock is ready for distribution, the Publication Board shall cease to function in connection with said book and the Council shall become directly responsible for it thereafter.

(L) The Literature Committee shall send copies of all its minutes to those home groups so desiring who are interesting themselves especially in the production of African missionary literature.

(M) Wherever practicable, copies of manuscripts shall be transmitted for examination and possible suggestions to those home groups so desiring who are interesting themselves especially in the production of African missionary literature.

SPECIAL COMMITTEES. 14. Special Committees for specified purposes and periods may be appointed by the Council as required.

OFFICERS. 15. The officers of the Council shall be *ex-officio* members of all committees except the Nominating Committee, without voting power.

AGENDA. 16. The Secretaries shall prepare in advance of any Council meeting a tentative agenda for that meeting and shall if possible send all Councillors copies of this in advance of the meeting.

MINUTES. 17. (A) The Minutes of any Council meeting shall be read and approved by the Council and signed by the President and a Secretary before the adjournment of that meeting.

(B) Copies of the Minutes shall be sent to all Councillors, to the officers of all Standing Committees, to the home office of all Member Missions, to the four national and international missionary organizations in Belgium, America, Great Britain, and Scandanavia, to the International Missionary Council, and to other individuals or organizations that may from time to time be designated by the Council or the Secretaries.

CONGO MISSION NEWS

18. The Council shall elect the Editor of the CONGO MISSION

NEWS, fix the subscription rates, and in general have supervision of that periodical.

BUDGET

19. (A) The Council shall prepare carefully for each year a budget showing the amount of its askings and share of those askings suggested for each Member Mission, and the amount of its estimated expenditures.

(B) The budget shall be submitted to each Member Mission with the request that it approve its suggested share and pay same to the Council at the time indicated.

FINANCIAL

20. (A) A full financial statement showing the state of all funds, goods, and property belonging to the Council, including those available for all Standing or other Committees, for the CONGO MISSION NEWS, for the Congo General Conference, and for any other purpose under the purview of the Council, shall be made by the Treasurer annually, or oftener if required by the Council, and included in the Minutes of the Council

(B) A careful audit of all books, accounts and vouchers of the Treasurer shall be made annually, or oftener if desired, by a Committee of Audit appointed by the Council. Following the audit the Committee shall prepare a signed Certificate of Audit which shall be included in the Minutes of the Council.

AMEND-
MENTS

21. This Constitution may be amended by a two-thirds majority vote of all Councillors, provided that such vote shall not be taken within six months of the date of mailing by the Secretaries to the Councillors of a notice giving the exact wording of the proposed amendment.

Copies of this draft had been circulated at the commencement of the Conference and was before the members for immediate discussion.

It was agreed that the word "Constitntion" be accepted in place of "Bye-laws."

NAME: 1. The Title of the Council caused much discussion: in the end it was agreed to leave the matter over till after consideration of the Draft.

OBJECT: 2. This Clause to be altered as follows:—"Its object shall be (1) the carrying on of the interim business of the Conference and (2) the development of the unity and co-operation in the work of Protestant Evangelical Missions of the conventional basin of the Congo."

MEMBERSHIP: 3. (b) to be altered as following:—after the adoption of this Constitution be elected to
It is noted that the parenthesis of "basin" is deleted: and in every case "Congo Basin" is to be read.

COUNCILLOR: 5. (a) The phrases "for a term of three years"and "also for a term of three years....." are deleted.

OFFICERS: 7. A Long discussion of this clause ensued, and no agreement was reached.

At 10.0 p.m. the consideration of the Constitution was adjourned till next (Tuesday) afternoon.

The Session was closed with the Benediction by the President.

The A.B.F.M.S. were responsible for the musical arrangements for the day.

Tuesday Sept, 30th.

6.15. a.m. Prayer Meeting conducted by Vice-President P. A. Westlind (S.M.F.)

8.30. a.m. Devotions, conducted by Mr. O. Andersson (S.B.M.).

9.0. a.m. Medical Session.

The Vice-President in the Chair.

Dr Catherine Mabie (A.B.F.M.) read a paper on "A plea for increased emphasis on the teaching of Physiology and Hygiene."

A Plea for Increased Emphasis on the Teaching of Physiology and Hygiene.

by Dr. Mabie.

To the Animist every part of the body is saturated with soul stuff. Even the hair and the nails are made potent thereby and so are frequently used in making native medicine. The various reactions of this elusive soul stuff whether entangled in other bodies or set free by death are thought to be the cause of all the ills to which flesh is heir. Therefore the road to health and strength winds through the dark mysterious jungles of enchantments, charms, medicines concocted according to magic formulae and administered with many a potent suggestion and taboo, and in the last resort leads to the exorcist, than whom there is no greater potentate in the Animistic world. From conception until death there is the ever lurking danger of interference from baneful influences which holds the people in bondage to fear. Practically all their precautions against physical ills and most attempts to subdue them are directed against the emanations and antagonisms of soul stuff.

Into this bewitched world we have come with our scientific knowledge of the body and its functions, with our laws of health and therapeutics and have demonstrated that our methods of healing are superior to native ones. The native soon admits our greater skill in subduing morbid conditions but I am confident that it is often only an exchange of white man's magic for his own, so far as he is concerned.

In my early Congo days I frequently listened to prayer in my behalf which ran something like this, "Lord bless our doctor and the medicines which she dispenses for we know that without Thy blessing thereon the medicine is powerless." God's Spirit had evidently been substituted for soul stuff in their thinking. They had reached a higher, cleaner plane of superstition but superstition it still was, it seems to me. One day I inquired of the students in our teacher training class just what they did mean by that form of prayer and learned that they thought that the drugs themselves had little or no intrinsic virtue, but when compounded and administered with God's blessing became effective. I told them of the many highly successful physicians who neither acknowledged God nor invoked His blessing upon their prescriptions, and how the drugs were quite as efficacious in their hands as in mine. A demonstration was arranged concerning which we all agreed to abstain from prayer. Several students agreed to have discoids of atropine dropped into their eyes although warned that they would not be able to read for several days, following the experiment. The result was that with that

group of men that particular form of prayer gave way to a more intelligent one. Prayer is the mightiest force placed at our disposal but it should be intelligent prayer.

Not long ago the native assistant who has been working for a number of years with me in translating physiological and hygienic material for my classroom work had occasion to visit his home town which has been predominately Christian for twenty years and whose inhabitants are above the average in intelligence. As soon as he arrived a relative warned him that a certain individual who had a supposed grievance against him had secured some potent leaves and had powdered and sprinkled them where he thinks you will walk. Should you tread upon them you will fall ill with a certain unmentionable disease. Timotio immediately assured his relative that there was nothing in it. That particular disease is contracted through personal contact with someone who has it. After preaching Sunday morning he announced a Sunday afternoon health talk to which the entire village, Christians and non-Christians, came with much curiosity. He told them what he had heard about the leaves and assured them that he had no fear to walk anywhere about the town, as indeed he had been doing, and would continue to do, for the threatened disease could not "be wished on him" or on any of them either. Then he told them what he knew about it and warned them against letting their daughters and sisters go to the railway or to Matadi or other places where the disease is prevalent, also to be much more concerned to know if the man to whom a girl was to be betrothed had good morals rather than fine clothes. This fearless bringing out into the light of the fetish leaves and confounding them with a knowledge of the threatened disease broke the superstitious fear of the curse much more effectively than a less relevant Bible talk would have done. At the same time it gave an excellent opportunity for preaching the gospel of clean living which is so necessary in these days.

I believe there is no more effective way of freeing the Animist of his fears and superstitions than by teaching him about his own body and how its functions, how interruptions in its functions create morbid conditions, how microbe diseases invade his body and how the police force of the body mobilize, attack and usually disperse and conquer the enemy. It fascinates him. There's nothing like the intelligent use of microbes for dissipating the smoke screen of spiritism. Darkness always disappears with the approach of light. I think we have made far too little use of the scientific knowledge which we possess concerning the body, health and disease, in supplying our Christian people with oil for their lamps both for dispelling the darkness of superstition which still lurks in every corner of their own minds, and that which is still in full possession of the minds of the heathen all around them.

I have heard it said that the Lower Congo has been evangelized. I should like to have such believers "listen in" with honest ears during my morning clinics at Kimpese right in the heart of the Lower Congo territory, for a few weeks. To the great majority of my dispensary applicants I am just an "nganga ngombo." That is I am gifted with psychic power to detect hidden disease and through admixture of that power with my medicines am able to drive out the disease. There has been a recrudescence of fetishism throughout the Lower Congo during recent years which has gained much impetus through the prophet movement. Large numbers of people are eating the earth on which the prophet's feet trod and drinking holy water from the spring whence he drew water for the healing of their diseases.

Now I count it quite as much my duty as a missionary physician to strive continually to correct these false ideas and to educate the people concerning these very vital matters as to heal their bodies. Indeed that is one of the chief reasons for my being on the faculty of the Kongo Evangelical Training Institution devoting the major part of my time to educational work rather than to hospital service. It is imperative that our teachers and their wives should have a fairly thorough knowledge of physiology and hygiene also some knowledge of the more prevalent diseases and their aetiology so that they may be able to combat old-time superstitious beliefs and practices with some intelligence and assurance, as they meet them continually in their ministry. The fluidity of the marriage relationship is the despair of missionary pastors and their church registers, in this land. I think that the dissemination of knowledge concerning health and disease will tend to stabilize the marriage relation. While writing this paper a young couple, members of the Wathen Church came to me requesting an examination. They were neither of them ill. They wanted me to discover which of them was responsible for the death of the five children to whom they had given birth. His people blamed the wife and were urging him either to put her away or else to take a second wife. Her people blamed the husband. Said his children were all weak and did not live to grow up. They were able to tell me about all the illnesses which had issued in death. All the babies save one had walked and talked and had died of childrens' diseases. It was a much easier case to deal with than many which come to me. But I don't know how far I got with it for all that. A crowd of the relatives had come along to hear my decision first hand and I spent a good part of a morning trying to help them to understand that babies contract diseases in the same manner as do adults and that neither father nor mother were in any way responsible for the deaths of their children except for the fact that they had not sought proper medical advice and treatment when the children fell ill, and that the relatives had been quite as much to blame for that as the parents. And by the way it

almost always is those who have had some instruction in these subjects who do come more or less promptly for treatment, another compelling reason for broadcasting such knowledge.

I know of no more effective way of dealing with the problem of child marriage than by giving to our young people and teachers a simple but clear and scientific outline of the development, physiology and hygiene of the reproductive systems, thus demonstrating and giving bona fide reasons for delaying marriage until maturity, instead of using intreaties and commands.

Last session we had quite a group of girls in our student families who were approaching the adolescent age. A couple working about my house became very much interested in an incubator filled with eggs and asked all manner of questions about them. It seemed an excellent opportunity and the incubator an easy point of departure into the mysterious land whence come chicks and kittens and babies. So I gathered the girls about the incubator and told them just what was happening inside the egg shells, how the bodies were being builded out of the food stored up in the eggs by the mother hen. How eggs laid by fine large sturdy hens produced strong sturdy chicks.

Almost without our knowing it the transition was made from the incubator to the mother cat and thence to the human mother which every girl in the group wanted to be some day. I tried to show them how desirable it was that they should first develop strong and sturdy bodies and should not marry until that development had taken place. Little familiar talks on sex hygiene and heredity followed naturally enough.

At the same time similar instruction was given their mothers in the class-room and a fuller course to the men in their classes in physiology. The interest of all was keen and the anatomical and physiological reasons for delaying marriage until maturity is approached appealed as mere appeals or rules never can. At the same time the whole family point of view concerning these exceedingly vital matters was undergoing a change and being purified through a growing knowledge of the truth concerning them.

I am strongly of the opinion that such instruction should be given to all students gathered in teacher training classes, also to the adolescent boys and girls in our Boarding Schools. Of course it should be given in separate and preferably to small groups and by thoroughly prepared instructors conscious of the fact that they are treading upon holy ground which has been fouled by the Enemy and which is to be recovered and emancipated for our Christian youth. Most of the information and instruction which comes to them from native sources is grossly perverted and literally steeped in superstitious brew. I know whereof I speak. It is our privilege and duty to start our young people off in life with a clean and wholesome knowledge concerning the

issues of life. We cannot afford to have water-tight compartments in our gospel message. The cleansing, revivifying water of life, the wholesome knowledge of the truth concerning the body as well as concerning the soul, should penetrate into every dark and hidden recess of the mind and cleanse and recreate the whole man until he shall verily become a new man in Christ Jesus. As a man thinketh so is he, and just so long as his thoughts concerning his body and its functions are entangled in superstition and darkened by ignorance, so long will he be in imminent peril of relapsing into the old spiritism from which the Gospel has begun to emancipate his spirit. But how shall he come to such a knowledge of the truth without a teacher. While serving on the Phelps-Stokes Educational Commission I had an unusual opportunity for observing how very insignificant a place instruction in physiology and hygiene has in our school curricula. Even when listed the subjects seemed to be taught but infrequently and without much enthusiasm. But I am persuaded better things of you all in the future. Mr. Millman's excellent little hand-book is now or very soon will be available in several of our dialects and I trust other literature will soon be forthcoming which may give impetus to these long neglected subjects.

I used to think that an adapted course in hygiene together with a little information concerning disease carrying insects, microbe infections and sanitation was about all that it was necessary to try to teach the native in his present state of ignorance, but since doing some really serious teaching of physiology both to adult students and children I am no longer of that opinion. A knowledge of physiology is basic. It provides one with reasons for observing hygienic laws which the native is not slow to grasp. Moreover it is intensely interesting to the native student. The more he knows about himself the more he wants to know. We are all more or less interested in ourselves, aren't we?

I haven't time to tell you of our excursions into the foot hills of psychology where the shackles of fatalism begin to crumble. Where glimpses are had of the power of suggestion and right thinking to reinforce truth as presented in the Book of books. Where glimpses are had of better methods of child culture than their own "hit and miss" lack of any system. Great possibilities for the reinforcement of our religious instruction lie in judicious use of the psychological material well tested and tried by educators in our homelands.

A whole generation of American children educated in the pathological effects of alcohol on the human mechanism did much more, I think, than economic necessity or war toward the enactment of a prohibition law in the United States. What might not such systematic instruction of the youth of Congo do toward the solution of the drink problem in this land?

In recent years whenever I have itinerated or been present at large group meetings I have planned health talks which have come to be quite popular. If I have a qualified assistant I leave the men and boys to his instruction and take the women and girls myself. I have seldom if ever been able to get women out in the district to discuss or even ask questions on Bible or religious subjects, but in these meetings the questions come faster than I can answer them and everybody is alert and interested and in many a town later on the things of which we talked are re-discussed and thought about.

In conclusion let me urge upon this Conference the necessity of doing much more serious and systematic work in Physiology and Hygiene in all grades of educational work than we have hitherto done. Graded text books should be planned for and prepared for our use. But that is a subject for the Educational Committee to consider.

Dr. J. C. King (A.B.F.M.S.) read a paper on "Medical Education and Disease."

Medical Education Versus Disease.

By *Dr. J. C. King, A.P.C.M.*

In the development of the Colony and in missionary enterprise the conservation and education of its most valuable asset, the native, is of primary importance, demanding therefore our keenest interest, careful study, and intelligent service. As a member of the missionary body working for the betterment of the native, it has been both my duty and privilege to study the prevalent morbidity among the indigenes to determine means for its relief, to theorize, experiment, observe theory crystalize into action and results, it is therefore in the hope that something from this experience may prove helpful to my colleagues that this paper is presented.

In order to better appreciate our problem let us, without going too much into detail, consider existing conditions in our field, first the natural physical features, as related to disease, and secondly the native.

The atmospheric conditions are, for the greater part, equatorial in character, but with a variety of extremes as to temperature, winds, humidity meteorological phenomena and are more or less dependent on relation to coast-line, equator, altitude or season of the year.

The great Congo Basin situated under and on both sides of the equator, traversed by a net-work of rivers, between which lie swamps, forests, rolling grassy plains and hill country, is the habitat of many species of wild animals some of which form the reservoirs for protozoal organisms which organisms are in turn carried and transmitted by the insect life that find ideal conditions for breeding along the water courses, in water holes grass and jungle; all nature tends to multiply the chances against the native.

The native, nearly naked and therefore improperly protected from the insect bite, builds his hut or tills the soil in an environment which causes him to become the prey of the mosquito, the tse-tse fly, falaria, ankylstome, etc. If he build in the valley he is surrounded by pests; if he build on the wind-swept hill-top he contracts pneumonia; ignorance may cause him to blame the spirits, or fate, or he may simply say that it is God's business and let the responsibility rest there; the fittest survive. Child-bearing, may not be considered a trivial matter or of little importance, on the contrary it is a very serious factor in the preservation of the race as well as in the health of both mother and child; the mother, at time of accouchment, ignorant of the liabilities and possessing few of the assets, is often left without the child to whom she has given birth or the child is left without a mother which is by far the more deplorable condition. The child that survives the first period of life becomes the victim of ignorance of unhygienic surroundings and practices, may be passed from breast to breast, from mother to mother who have babies of differing ages, is fed as often as it wishes, is fed infected food from the mouth of the parent, is weaned too early or too late, rolls about in the dirt collecting an assortment of intestinal parasites, etc., etc. Nourishment is an important factor in building up the infant's constitution, but protection from parasite life which undermine and destroy the very vitality of the infant is of equal importance and is, to a very large degree, responsible for the infant death-rate to say nothing of the morbidity and weakened bodies. Venereal diseases, the spread of which has been directly proportional to contact of black with white or the white man's victims, is astounding. The native knowing little about their prevention or danger, becomes a victim, a carrier, disseminator, followed by the resulting train of terrifying symptoms, misery and often sterility. This, added to native mal-practices both before and after puberty, the consequent inability to reproduce, presents another serious factor which directly influences the birth rate and social condition. The increasing number of female pelvic disorders with unfitness to bear or even to do their daily tasks, together with the increasing number of ophthalmic cases, (though they do not perhaps affect the mortality directly) may be considered very important.

In brief, an ignorant, nearly naked population, in the midst of an

environment which subjects it to inoculation by germ carriers and suffering an infant mortality of perhaps 50%, with an increasing morbidity and sterility is a subject which demands our most painstaking effort.

It is evident that native ignorance in the midst of such a dangerous environment, must be displaced by knowledge, that the native must be enabled to understand his relation to disease, its causative agents and the manner in which it is disseminated, if he is to be prepared to realize his need, to recognize the true value of means placed at his disposal and to employ said means; in brief, he must be educated; education is the means for self-protection.

Observation both in my own and other fields reveals the fact that the clinic at the medical units represents a very small percent of the district's entire sick population. Though these units are exceedingly helpful to the natives in the immediate vicinity (who come to believe that they own them) as well as some from distances they after all minister to a marked minority of the total diseased. Naturally we ask ourselves why this is true, we question if it is because of the anamistic taint, or fatalistic spirit, witch-craft, or conviction that it is just God's will, is it because of lack of confidence in prescriber or the drug subsequent to experience, or is the unit too far away, or is it the cost of the drug, or is the native just too lazy to get help for his sick friend or relative or disinterested, it being the other fellow's business? These and other questions present themselves for consideration and might be well worth while discussing had we time, no doubt all have bearing on the subject, however that may be it is my conviction that medical education (as well as general education) is the answer to our problem, the people must know their danger and means of protection and young men must have special training to enable them to go to the villages and reach the people where they are, and are in need.

I have heard it said that education of the native is not practical or possible, but I think that it is hardly necessary for me to show this Conference the fallacy of such a statement. When one first looks upon the blank countenance, open mouth, filed teeth, filthy skin of the black African savage he is not, at first thought impressed by such characteristics as give promise of intellectual ability or perhaps of ordinary intelligence, but after reflection he comes to realize that a half century of missionary effort plus the transforming gospel of Jesus Christ has given absolute proof that patient Christian training with the hand of the Master working in the darkened, deadened soul, marvellously transforms, awakens, sensitizes, brightens and establishes the fact that some are fully capable of receiving an education. Given a native, plus Christian character, plus Christian training, and we have intelligence.

Believing that medical education was the answer to our problem we, at Banza Manteke, developed a medical policy with that end in view.

By medical education is meant, not the preparation of the native to qualify as an M.D., for we shall see yaars grow into decades before we find ourselves associated with qualified doctors from out the ranks of the Congo native, our educational system must first be developed to find and prepare the students, but we can take the more apt boys, a few of the more intelligent young men and give them a course of instruction that will prepare them to do practical medical work at the home station, on itineraries or at sub-dispensaries, making them capable of taking a box of drugs and itinerating from village to village, diagnosing, prescribing, teaching the people personal hygiene, and how to protect themselves from disease. Secondly we can begin the medical education of the general public.

You ask if we trust the native with such responsibility, will he be honest both with the people and with the mission? After an expenditure of time and money necessary to train him will he be content to remain at his post or will he leave and go to the larger centers in the pursuit of the dollar? His failure at one of these points would seriously affect the entire project, however, we undertook the task.

In the training of the boys, a daily schedule included, attendance at chapel each morning, dispensary and hospital service during the forenoon, two or three mornings each week assistance in the operating-room, two hours manual labor each afternoon at whatever task they might be placed, an afternoon period in the dispensary and hospital which was followed by a play period.

In chapel, at the beginning of the day, they were brought in contact with those truths which are the fundamentals of character and inspiration.

In the dispensary the boy learned cleanliness, orderliness, exactness, weights and measures, the preparation of powders and the compounding of prescriptions, examination of patients, gland puncture, symptomatology, diagnosis and therapeutics; from the sick native, the lecture and the picture, he was taught cause and effect with the proof always before him.

In the hospital he studied disease at the bed-side had an opportunity to follow its course over a longer period of time, to study the different periods or stages of a given disease, to see the effect of the drug action, to learn something about nursing, dressings, use of stethoscope and post operative technique.

In the laboratory he became acquainted with a new and wonderful world as he examined the specimens with the aid of the microscope. Here he learned to give injections, he saw that the causative agent of disease was not an evil spirit but a micro-organism; he observed the trypanosome in lymph,

blood, spinal fluid, the plasmodium of malaria, the filaria, the amoeba, the ankylostome, etc., he administered the therapeutic agent and witnessed the result.

Among the natives assets are memory and imitation, he is not strong on the abstract, but if his confidence is gained one can teach him theory and let him see it crystalize into the concrete; then he gains a new confidence plus a greater interest. Interest, confidence, imitation, and memory plus Christian character form a fair basis, a foundation on which to build higher. Lack of initiative, at the beginning, may keep the native from undertaking things beyond his ability and save life. (It may be added that the native develops a splendid sense of judgement.)

In the operating-room he learned to prepare the room and the patient, the value of absolute asepsis, to be honest with himself and his chief. He learned the importance of the little points of technique and came to realize that on him and his exactness hung the life of the patient. He gave the anesthetics, assisted in the operative procedure, studied anatomy, physiology, observed the functioning of internal organs in life, all of which left its stamp on the native character. There is something besides mental exercise in this intensely interesting and practical branch of work, its magnetic force can even draw the native out of his so called indifference. Here he learned technique from lecture, observation, experience. He watched the babe at its birth, was taught, remembered, and then actually and intelligently imitated his chief and brought the babe into the world without the white-man's help; if questioned he had the steps in the technique with reasons for them at his tongue's tip. He learned how to care for the babe after birth and its mother, a very important factor in the reduction of infant mortality and maternal morbidity.

The gospel of work, a force in the development of native character, included digging trenches, holes, cutting or hoeing grass, making soap, repairing shoes, carpentering, and not only proved to be a splendid source of exercise, of character building but of general knowledge and helped to keep under control the native pride which is a very essential factor in the training of the native.

Play time afforded an opportunity to give vent to pent up energy, it freed from restraint of the day; it taught quickness of judgement, accuracy of decision, concentration, developed self-control, self-reliance, consideration of others and gave the white man an opportunity to mix with the boys and be their friend.

Certain evenings in the week were spent teaching the boys arithmetic, some reading and writing supplementing such instruction as they had received at former times and enabling them to do simple problems such as they would meet in their medical work, write, and keep their books.

Throughout the instruction effort was made, in every practical way known to instructor, to enforce upon the native mind, from practical instruction when possible, the great principle of missionary enterprise, sacrificial Christian service for others, and not for gold, and to show the student that therein lies the true source of joy and contentment.

Public education along medical lines has been attempted by the employment of two methods; first by oral lectures, given to large assemblies, to smaller groups and even to the influential individual native, on the diseases which were most prevalent and threatening, which lectures included the subjects of cause, effect, prevention; and secondly, by means of lectures printed in the native dialect, published in the local station paper and sent to the teachers and people of the native villages where they were read by those who could read and by them to others.

Results? After this experiment we look for the result. At the time of my departure from the Congo for my last furlough, there were five young men in service; one had during the last two years been conducting a sub-dispensary (which is located three days journey from the home base) in such a manner that at the time of my last visit to him before going on furlough, the three medal chiefs in that part, thinking that I might take him away on my departure, came to me and requested me to not do so. Two other young men have alternately taken a box of drugs and made itineraries through the district, visiting the villages, diagnosing and prescribing, teaching, relieving and curing much disease. Two other boys in the course of training were given more and more responsibility as they proved themselves capable. The four boys, at the home base, formed, with Mrs. King and myself, the surgical staff; the boys diagnosed most of the operative cases, selected the sutures, instruments etc., for the operations, prepared the operating room and the patients, so that on the arrival of the doctor to operate all was in readiness to start work, the patient on the table and anesthetic begun. With a surgical mortality of only 2½% there is reason to believe that the boys have assimilated a fair part of their instruction and are practicing it intelligently, for here lack of attention to detail, lack of honesty with themselves and their chief must show up in mortality, and vice versa. A large part of the medical work at the station is done by the boys, which gives the doctor more time for travel in the district and for surgical work.

Some of the results, in the attempt to teach the native public, have been evidenced in the consent of the native to isolate contagion and infection and even to demand it of one-another although formerly it was absolutely against their will to isolate patients other than those whom they counted as hopeless and even then only cases of leprosy or small-pox (in not a complete isolation),

thus epidemics of whooping-cough, small-pox, dysentery, etc., have been few in this district in recent years, with a decreased mortality especially among the children.

Several years ago the parents, of a child who had whooping-cough, were asked to isolate their infant, were told of the danger to the other babies and children if the sick baby was not isolated. It was explained to them how that, if they took the child to market-place, where the natives congregate once a week to buy and sell, the disease would be spread to the entire district round about resulting in the death of many babies who would contract the disease and probably bronchial pneumonia in combination. Although the chief men and chief of the town were notified advised and warned it seemed to have no immediate result, the parents replying that it was against native custom, that it would be better to take the risk of losing the child than to isolate it. The child went to the market, mixed with other children, who had come from all parts of the surrounding country, with the result that an epidemic followed with a large mortality among the babies.

In 1920 two cases of the same disease were discovered in the same village in which the first epidemic had originated. Again advice was given to the teacher, the chief, the parents, attention was called to their former experience with the result that the cases were isolated and there was no spread of the disease. This was a case of education through teaching, observation and experience. To-day isolation is practiced more and more freely, the more intelligent demand it, the more ignorant are stubborn but the growing sentiment for isolation is encouraging. We are at present keeping the small-pox from becoming epidemic in our district through isolation, or in other words through public medical education.

Personal Comment: Though the experiment has proven itself practical it is by no means without an expenditure of much time and energy in patient study and persevering, it demands a concentration of all one's powers to develop the different characters into the final product; it is primarily a task for the medical missionary over a period of years.

Some of the boys who have started training have been dishonest, some have followed the lust for gold, some have proven themselves unadapted to medical work or uninterested. It is easy for these boys to find employment at larger centers with higher wages, we lose some.

When in American on furlough, with no doctor to care for the work there is not the interest for the boys and they drop out; however, it may be said that on my return to the field each of my old boys came to me to return, and all but one are with me to-day, even after working at Matadi or along the rail-road.

I believe results justify the conclusion that a fair percent of the population

are interested sufficiently in themselves and their welfare to assist in carrying out the measures advised; that enough of the native youth to form a working nucleus can support a medical training; that a certain few are honest and will remain in service for their fellow men for a minimum salary; that medical education of the young men and the public in general along the lines undertaken, perhaps revised or added to, will reduce the morbidity, infant mortality, increase the population and bring to the native, where he is, a better environment and health.

Dr. G. Palmaer (S.M.) read a paper on "The Congo Native as a Medical Assistant.

The Congo Native as a Medical Assistant.

By Dr. G. Palmaer (S.M.F.)

In all our Mission work we seek the co-operation of the native. We try to enable him to share the burden and responsibility of the work as much as possible, and although the problems of self-support and self-government are not yet fully solved, and perhaps will not be for a very long time, we try to solve them in a limited sense. This is a natural and necessary outcome of our endeavour to develop native Christian character and native leaders and workers in our churches.

We start by letting the native take over part of the work and the responsibility connected therewith, trying also to produce a greater willingness for sacrifice and offerings. Owing to our knowledge of the native mind and the readiness with which the native, when freed from external pressure, falls back into idleness, we leave further development to a slower evolution. We realise that a great amount of patience and love is needed in making a negro a cultivated man and a good leader in the Church.

If we consider medical work as an integral part of the glorious service of our Lord Jesus Christ in the Mission Field, the same principle that governs the whole should govern the part.

In this special branch of Mission work we should try to get helpers among the natives and also seek to let the native share the burdens, although the process must be considerably modified. This modification is necessitated:

1. By the remoter connection between the new work and the native's old life and work,

2. By the greater amount of special knowledge that is required to enable the native to take part in the work.

3. By our letting him partake in work controlled by the State.

There is a considerable difference between getting helpers, even good ones, in a purely spiritual work and obtaining good medical assistants. The former is comparatively easy. The native is a born speaker, and trained by the many palavers in which he takes part. He is anxious to show his ability as a public orator, and he usually chooses his words well. The knowledge required interests him very much and he is capable of assimilating new ideas belonging to the religious world. The native evangelist and teacher is a very grateful product of our Mission work, although we must give the honour not to ourselves but to the Master of Missions.

But the situation is entirely changed when one seeks for medical helpers. Nearly everything in this calling is strange to the native, not to say unnatural. The knowledge is strange, the technique is strange, and above all the ethics are strange. Indeed, very much of the work will be loathsome to him. There is certainly a great difference between the salvation of the soul and the salvation of the body.

Yet the native assistant is a necessity. We must have him, if we want to carry out our work on any large scale: we must have him if we wish to change the utterly primitive hygienic conditions that now prevail amongst this people, or if we want to teach the native self-help so that he will not need in a far-away future to depend on the white man even in trivial matters.

To enable us to successfully train the native to become a good medical assistant it is necessary to know his faults, limitations and possibilities.

Let us consider these from the point of view of medical technique, medical knowledge and medical ethics, and see how best to deal with them.

There is no doubt that we shall reach farthest by teaching the native as much as possible of medical technique. He is most useful in the daily routine work which comes under this heading; although even in this we see some of his most prominent faults and limitations. Perhaps the first drawback we meet is that of his total lack of cleanliness. Naturally enough, however; for to the native who sits on the bare dirty soil, who uses the same knife for taking jiggers out of his feet as for scraping the sweat from his body, or cutting a manioc loaf; who eats with his fingers from a plantain leaf or from a sooty clay-pot, etc, there must be some difficulty in understanding our demands for cleanliness and asepsis?

It must take him some time to appreciate our claims for clean aprons, utensils and instruments, and it is astonishing to me that, comparatively

speaking, he learns so quickly to satisfy our demands on asepsis. Perhaps this is due to the fact that we teach him this by putting down some hard and fast rules and that everything in our medical work is done always in the same way under fixed conditions. Things done in this way will be fairly easily acquired by the native helper. He may even become an expert in such work. We must, however, never forget to watch him constantly with a keen "argus" eye: if not, his nature will possess him again and his untrustfulness and lack of perseverance will play us some rather dangerous tricks.

As to the possibilities for the native helper to obey the laws of asepsis, perhaps they are best shown by the boys working out in the villages as injectors. Last year I had eight such boys with some two hundred sleeping sickness patients under their care. Amongst these eight I found only one who had some cases of phlegmons or abscesses brought on by injections, and as this one showed himself in many respects unfit for the work, he was rapidly dismissed from service.

Another fault which plays a prominent part in many respects is the native's horror of everything that is excreted from a sick person. Perhaps my colleagues who work on the main line of communications have overcome this horror; or perhaps it is not to be found everywhere, but with us it is still a great drawback to the native assistant. How deep-rooted this horror is I had the opportunity of learning from a recent testimony given by one of our best native teachers. I had visited Indo Station, in the French Congo, while there was a very widespread and deadly dysentery epidemic, and I treated a number of cases. In his speech the teacher dealt minutely with the affair, dwelling on the great love, not unlike God's own, that was shown in thus handling people's uncleanness! "None of us," said he, "would have done it, even for the sake of saving life. We would all rather let the patients die." That is typical of the native, and time after time I have overtaken my assistant by seeing him letting a patient suffering from a bad ulcer take off the dressing with her own dirty hands, the patient being a mother, who perhaps immediately after would take out jiggers from the feet of her youngsters: it is no wonder that they in turn become infected with ulcers. The only way of overcoming it I have found is to give the native plenty of disinfectants, this serves the double purpose of disinfecting and making the native assistant overcome his terror.

As I have already mentioned, the native assistant is more useful in what concerns medical technique than in other parts of the work. He has a keen eye and a steady hand, and gets easily used to routine. That shows well the difference between his ability in acquiring skill in the things that are always connected with routine and in those which require reflection and are

carried out under variable conditions is the microscopical work. I think everybody who has tried to teach a native assistant microscopical work has found that he very easily acquires skill in using the objectives and oculaires, and that he easily will learn to tell what he sees, while he very often will disappoint one by repeatedly asking for advice as to handling the illuminating apparatus.

There are such a number of things in which the native can be useful to the doctor in the purely technical part of his work that if we could use him in no other manner he would still be worth a careful training. I refer to reading the thermometer, giving enemas, dressing wounds, tamponing and draining of abscesses, putting on fomentations, giving injections, washing ears, etc., etc. With still further training he can become a good helper in operations and a reliable microscopist. This year, for example, we have examined in villages some 24,000 persons for sleeping-sickness. A work like that carried out, so to speak, in spare time only, would have been nearly impossible, without the aid of the native assistants. They learn easily to palpate for glands and to seek through the microscope for trypanosomes. In the clinique also, the constant examination of the sleeping-sickness patients that come for re-examination is made much easier by the native being able to puncture glands and examine lymph microscopically. This is true as regards centrifugating and examination of large blood-samples.

I have mentioned all these details mostly because I wish to point out that I think we must put the teaching of such small technical details as a most useful part of the medical education of the native. More so, because this part of his work does not require any deep knowledge of anatomy, physiology or any extensive scientific training. Nevertheless, one group of assistants—the injectors,—I reserve for their special work only.

The training of the medical assistant for work that requires more advanced knowledge is not so easy. It is true that the native has a brain with a very good memory centre, but we must take into consideration his absolute lack of primary education in everything that belongs to the medical sphere. Certain inherited notions of human anatomy such as that we have two throats, one for water and one for food, are very easily taken out of his head; so with his notions of pathology, such as, that fever in children naturally arises from bad milk in the mother, or that fever can be caused from a stone in the stomach, etc. A little more annoying are his ideas of therapy, when he insists in using cupping, blood-drawing and laxans; —the great native theurapeutical principles which are unscientific. But all these trifles that we have to deal with in the education of our native assistants are nothing compared with the lack of foundation knowledge. It is true that we receive as native assistants only those who have completed a

course in our regular elementary school, but although we give a certain amount of instruction in mathematics, geography, natural history and such like, the time is too short for going into these subjects in a very satisfactory way. If we compare their circumstances with our ten to twelve years of elementary education as foundation, our six to eight years of special training, and our infinitely better trained mind, we will soon see it is foolish to expect a very quick understanding of what concerns medical work based on a deeper knowledge of medical science.

As, however, no man is born skilful, wise, or experienced we have to make a start if we wish to get anywhere. We can, I think, start on two lines. The most useful in the long run, will be to give the native a better foundation. At our last Swedish Conference there was a great desire for advance in school work. It was decided, amongst other things, that the French language should be studied sufficiently well during the first two or three years of the school life, so as to enable the pupil to receive all instruction in French the two last years or the concluding year of the course. During the past year we started a French school on the Station, and this year we hope to start two French village schools. This is obviously not done only on account of medical assistants, but it will be a great advance, if we can get assistants who understand French. I give all instruction to my assistants in their own language, except for ideas for which they have no words of their own; in such cases, rather than translate Swedish words, I give them in French. Even if we continue the use of their own language it will be very helpful if we can also put French books in the hands of our assistants and they be able to use them.

The other line on which we could proceed is to teach some elementary things so as to enable the native to understand a little of the rudimentary medical ideas and obey instructions. At a course for native assistants that I gave the medical helpers at Kingoyi in 1922 I tried to give them some knowledge of the outlines of human anatomy, a little physiology, the names and symptoms of the most common diseases, and how they are carried to man, and the names of the most common drugs. More especially I dealt with malaria, sleeping-sickness, dysentery, ulcers, yaws, and pneumonia.

I found that when I used very simple terms and repeated often the few facts that I wanted them to grasp, some of them learned a good deal.

For more scientific training, we have here, in Belgian Congo, a very good opportunity of getting it in the State schools. That the negro can be well taught is shown by the results obtained at the medical school at Dakar.

If ever the native needs a keen watch over himself it is when he gets a little knowledge. It is not with him as with us—we are humbled after acquiring knowledge: the native on the contrary is very apt to become puffed up.

As to medical ethics: not without reason have the State Schools of medicine put the subject of Medical Ethics first on their curriculum.

For us, as missionary workers, it is quite as important that the native learns the ethics of our medical work as that he should be our disciple in all Christian ethics. Medical ethics are founded on love to God exhibited in love to our fellow-creatures. But even in this work we fall short: how much more the native! He wants to ask "Who is my neighbour?" Real love is not often found in a native: his sympathy seldom reaches beyond the members of his own tribe. Even with them, his sympathy is mingled very much with fear of the living and the dead. The love he is used to is more a kind of weakness shown towards the wishes of the supposed loved one. We know that in the salvation of Jesus Christ we possess a power stronger than any other for regenerating, but we know also that even this eternal force put into action in our lives brings forth fruit to perfection only in due season. With us perhaps love has borne more glorious fruit through our sympathy shown towards suffering ones than in any other sphere. Here, if anywhere, the unlimited kingdom of love has revealed itself splendidly. But it has been a slow progress, and though we hope the best of our native Christians we realise we must have patience.

But as missionary work in general requires a special love, so medical work needs this special gift of love. We seek however to develop and encourage this in the heart of our native assistants and it is wonderful how quickly a little of this love in the native makes him find joy in his work.

In other respects the native is very poor in attributes which we require in connection with the ethics of our work, such as honesty, punctuality, carefulness, willingness etc. At home we put these things as indispensable in everyone who cares for the sick, from the doctor himself to the novice. To study the native mind from this point of view will however carry me too far, what I wish to point out is that the training ethically of a medical assistant requires that we set him an example and patiently lead him on the new way. The development of a good assistant will go hand in hand with the development of Christian character.

Lastly with regard to the social uplift of our helpers, this is very largely a question of money, if we want to see our helpers better clad, cleaner and more civilised than the rest of their brethren, we have to provide them with the means to be so.

I have tried to show as concisely as possible the nature and possibilities of the male native assistants, having left out the native nurses and midwives, because I have had no experience of female assistants of any kind. We have hitherto in our Mission not been able to get the women to work as nurses, and midwifery has been limited to complicated cases, and instruction has not yet been started.

My hopes of the native are fairly high, and I consider the possibilities of the native are not so small as we may be apt to think, but it is mainly a question of time and perseverance.

Mr. S. E. Moon (Kimpese) queried the statement that the native is not accurate in his thinking in the abstract. It is true that he lacks accuracy in practical and demonstrable matters.

Dr. Leslie (A.B.F.M.S.) emphasised the need of the finest character in medical assistants—strong, Christian character.

The President referred to the fact that *Dr. Rodhain* had asked for men of the highest character for medical work.

Mr. Plumer Smith (A.P.C.M.) said that we deprive the natives of their fetishes—do we give them anything in their place? Have our medical men examined into the efficacy of native medicines.

Dr. R. R. King (A.P.C.M.) replied that medical men in Congo had neither time nor equipment for research work.

Mr. A. A. Lambourne (B.M.S.) emphasised the great need for the training of native medical assistants. It helped to fill a gap when a Station was left without a doctor.

Miss Williams (D.C.C.M.) had a native woman who acted as assistant nurse, but lost her through marriage: but they now have another who promises well.

Mr. Emory Ross (D.C.C.M.) remarked that *Dr. Barger* has a widowed native woman who has proved to be very efficient.

Mr. J. Clark (A.B.F.M.S.) related that at Ntondo they have a good female helper.

Dr. R. R. King (A.P.C.M.) said they had a difficulty in holding their female helpers. Male obstetricians would be impossible in their district.

Dr. J. C. King (A.B.F.M.S.) said they had had no difficulty in having male obstetricians. Help was needed—of any kind—and female help was not specially mentioned. With regard to the difficulty of the abstract in medical subjects, it seems to be necessary to crystalise the abstract into concrete.

President Ross Phillips remarked on the splendid maternity work done at Kinshasa by Ekila—the Bible-woman.

Dr. Mabie (A.B.F.M.S.) said that students' wives trained at K.E.T.I. were much in demand in the district.

Mrs. Stonelake (B.M.S.) also referred to the work of Ekila at Kinshasa, and said her ministrations were sought by all tribes: that she in this way was doing a great deal to draw the tribes together.

Mrs. A. B. Palmer (B.M.S.) read a paper on "Baby Welfare in Congo."

Baby Welfare in Congo.

By *Mrs. Allan Palmer*, B.M.S.

The question of Baby Welfare seems to me one of the most important of all those we are discussing at the Conference. What use is it to try to arrive at the best methods of evangelising and educating and training Congo people unless we first consider the preservation of the race? In Australia neglect to do this years ago has resulted for all practical purposes in the extermination of the Aborigines; and though we carelessly say that probably this was a good thing for the world, yet looked at in all reverence from God's view-point surely we must believe that no whole race can be exterminated

without some material and spiritual loss to the rest of the world: for each race, however primitive, is capable of development along one or more original lines, and has therefore its contribution to make to the ultimate well-being of man-kind.

In any case, our presence here shows that we don't want the Congo race to suffer the same fate as that of the Aborigines: yet the danger exists, not only due to the impact of civilisation on non-civilisation but to the ignorance, uncleanness, superstitions, immoral tendencies and short-sightedness of the Congo people themselves. Lots of us have from our first entrance into this land busied ourselves with helping mothers and babies medically and giving good advice to girls; but surely the time has come when, through organising and unifying our methods we shall be able to do twice as much as before, with the same or even less expenditure of energy.

When I was asked to write this paper I sent a letter to the women missionaries of each of our 130 stations of Congo, asking the following questions:

1. What has your station been doing regarding the care of babies and mothers?
2. Has your Baby Welfare work included village babies as well as mission babies, and to what extent?
3. What are your plans for this work for the immediate future?
4. What suggestions would you make for the carrying on of effective Baby Welfare work in Congo?

I have received altogether nineteen replies, and of these nineteen two are new stations and have not done anything yet in this matter, while many of the others say that so far they "have no organised Baby Welfare work." Practically all the letters acknowledge the importance of systematic attention to this question, and their joy that at last this matter has been deemed important enough to be brought before the Conference. Mrs. Emory Ross's letter says "It is one of the basic things that we seem not to have worked out clearly yet:" and again "As I love and care for our two healthy specimens of babyhood and watch them develop so normally I long for every mother to have the joy of enjoying the health of her children."

NEED FOR BABY WELFARE WORK. I believe that the infant death-rate in Congo is the worst in the world. Some statistics sent by Mrs. Jennings relating to Thysville district are I am afraid indicative of many other districts also: In 1923, 218 married women from the district came to Thysville for help: of these 92 had no children, and the other 126 had borne 357 children (less than three each) of which only 126 were living. So that 218 women who came for help could only claim 126 living children between them (about half a child each). I fear that if we could take a census of women living in

centres such as Matadi, Thysville, Kinshasa, Coquilhatville, Stanleyville, and Ilebo, the average would be even less! From Poko comes the following comment. "It is surprising how few of the people on our stations have children; here we have none at all." Wayika says practically the same thing, and so do other young stations. It is shocking, and non-Christian civilisation is rapidly making worse an already bad state of affairs. Fortunately, many sisters of the Roman Catholic missions are already having their regular "Baby Day" once a week; and in some centres lady residents have begun to do valuable systematic Baby Welfare work (Miss Doering will tell us something of this later), but it is up to us missionaries also to "get a move on."

WORK DONE SO FAR ON OUR STATIONS. As I have already said, on practically all our stations great help has been rendered medically to mothers and babies. Mrs. Frame writes, "There is no doubt that the mortality among infants is greatly reduced when the mothers bring their children for help:" and Dr. Leslie's experience is that "The higher percentage of better babies is both noticeable and gratifying." Many stations cannot do all they would because of the superstitions and lack of confidence of the native mothers. San Salvador has a "Better Baby Society," and in their hospital many women who had not had children have been treated and are now happy mothers; since 1921, 322 maternity cases have been received into their wards. Baringa has had a "Save the Baby," work, and to prevent the child of a woman who dies at child-birth being buried with the mother the Mission has adopted these orphan babies. Bolobo has for years been doing the same thing. Sona Bata began work as outlined by the "Ligue pour la Protection de l'Enfance Noir," and has also adopted three orphan babies. Yakusu and Yalamba each have their "Baby Day" once a week, when babies are weighed and carefully examined. At Mutoto a "Babies' Class" was begun in 1914, and in their Bible School forty married men and their wives are being taught how to feed and care for their babies; belonging to these forty young couples are thirty-six children, "and some are such fine fat babies; there has been only one death among them these past two years." We hope that Mrs. King will tell us more of this work later on. From Elisabethville comes the news that on one of the stations senior girls from the school have been trained as mid-wives, and as several of these girls married native pastors they "were a great blessing in their communities." Ikau has, besides adopting orphan babies, begun a series of lectures on midwifery and baby care in their women's school.

DIFFICULTIES TO BE MET. Immoral tendencies of girls and boys before marriage: With girls this often results in abortiveness or sterility after marriage, with boys in venereal diseases which of course affect their wives and

children. In this connection we have recently in our Yalembe district had some trouble with circumcision palavers.

Superstition of native women: Many letters I have received speak of this. In some districts when mothers die their babies are buried with them. Always the idea that illness is caused by evil spirits causes mothers and fathers to have recourse to native witchcraft and native medicines. We shall never know how many thousands of little Congo lives during the centuries have been sacrificed on this altar.

Ignorance of native mothers: Mrs. Carpenter has told us how few native women know that an apparently still-born baby may often be induced to begin breathing. This ignorance applies to almost every crisis throughout baby's existence: they do not know what to do in the most ordinary baby troubles.

Uncleanliness and lack of sanitation: This scarcely needs any comment, as most of us are only too familiar with the sight of dirty unwashed little babies, hair stuffed with black sticky ointment and body smeared with camwood powder, sitting on the ground stuffing their mouths with dirt on which all sorts of diseased feet have been treading.

Unwise native customs: In our district a mother and her baby are made to stay in their mud huts for many months after baby's birth—only being allowed to go outside at night-time. Probably many other districts have similar customs.

Lack of baby food: This seems to be undoubtedly the pivot of most baby troubles. Because of this lack babies are buried with their mothers: women refuse to have baby number two, until baby number one is three or four years old, and so consequently force abortions, often causing permanent injury or even death to themselves: sick mothers get weary of the struggle to tend their poor ill-nourished babies and let them die: while others try to feed wee mites a few months old with food only fit for strong healthy children and adults.

Veneral diseases: These, due to immoral living, often spread even to good women through polygamy.

HOW TO OVERCOME THESE DIFFICULTIES: We should be instructing girls and boys in our schools. Congo life is so free and open that we can do this quite naturally in physiology classes. Above all let us continually warn them of the dangers of unchastity, and help them to develop a high ideal of purity of thought and speech and conduct. We are going to begin at Yalembe a campaign to popularise circumcision during infancy.

Superstitions will be broken down more and more readily as our Gospel spreads and gains the confidence of the mothers. In this connection, being able to point to fine healthy children of women who have been cared for by

the Mission is very useful. Patience, tact, sympathy and prayer must be our watchwords.

The definite training of native women (especially the wives of our teachers) in simple midwifery would seem to be the most practical solution of this difficulty. Dr. Mabie's suggestion of giving health talks in village meetings could also be extended to include helpful talks regarding babies. Some time ago I began giving, at the conclusion of each of our weekly village meetings, a five minutes' talk on the care of children, and the women were most interested. An immediate outcome was a marked decrease of jiggery feet, and more attendances at the dispensary, fewer cicatrice-cuttings, and a slight improvement regarding cleanliness.

Amongst our tinies, dirty bodies are actually becoming unpopular at Yalembe: for every morning in our kindergarten of 80 to 100 kiddies the classes stand in lines outside the school, and at the conclusion of drill and action songs each teacher inspects her class. The dirty ones are hauled out and made to stand at attention while the clean ones hiss them three times, and call out in unison "Coward, coward, your fear water." Each class which has all its children clean is commended by a mighty clapping of hands. For the babies, each mother who attends our weekly "baby day" is given a small piece of soap to use for baby. Ideals of sanitary cleanliness should grow as civilisation advances, helped by practical talks in our schools.

The discontinuance of unwise native customs must depend almost entirely on the personal influence of us missionaries on the village men, women, and children. Methods of educating and uplifting public opinion should be definitely thought out with due regard to the local prejudices and customs.

The food difficulty can only be overcome by our putting our heads together! On some stations many little lives have been saved by the use of Glaxo and tinned milk, but their price makes them prohibitive for general use. Bolobo has used rice water, and Bolenge has begun to raise poultry and goats on a large scale so as to increase the supply of eggs and milk. In most districts it may be years before the drinking of goats milk will be popular, but we might begin familiarising our station boys and girls with the idea. I strongly urge every missionary to give thought to this question. At Yalembe we have found a corn (or maize) soup most useful for sickly children, even for adults. Baringa has been using quite a good baby's food made of manioc (the cassava root) the recipe for which I am hoping to have inserted in our C.M.N.; may I also suggest that a food made of banana flour, or even plantain flour, should be most nutritious for babies, and even rice-water is not to be despised.

SUGGESTED PROGRAMME.

In concluding may I summaries by suggesting the following programme:—

- a. Physiology and hygiene lessons to boys, girls and women in our schools.
- b. Training of teachers' wives in midwifery.
- c. Weekly or fortnightly class of prospective mothers, informal health talks and sewing class combined.
- d. Medical care of mothers before and after confinement. This should include one or more practical demonstrations of how to wash baby.
- e. Weekly baby day, when mothers bring babies to be weighed and inspected. (It would be nice to have a short prayer, and a very brief talk on the preciousness of babies before the weighing is commenced). Records to be kept of the name and weight of each child, and each mother to be given a small piece of soap. At stated intervals (say 3 months) the baby that shows most normal development to be given a small prize.
- f. Mrs. Ross suggests "Baby Show" occasionally.
- g. A small and energetic "Baby Welfare Committee," to be elected at this Conference, to gather together statistics, recipes for Congo baby foods, to publish information from time to time in the C.M.N., and to keep us up to scratch generally.
- h. The appointment by the Committee of one lady to write in English (to be translated into Franch, and then into the native language of each station) a series of intimate talks to Congo girls and women, to be a practical help and uplifting influence to all present and future Congo mothers. (Recipes for native baby foods to be included in this booklet.)

Miss Alma E. Doering, (C.I.M.), in opening the discussion said:

Mrs. Palmer depicted the dire need of more organized effort in saving the baby. The progress reported was gratifying, though there remains yet so much land to be possessed. A visit to thirty-four Mission stations representing nineteen Mission Societies in East and West Africa, brought us in touch with three organized Baby Welfare centres. A day nursery had been improvised, and as the mothers could not always bring their babies for the day, a larger child was sent as attendant, thus calling for a kindergarten as well as a nursery. This in turn furnished the occasion for a girls' training school for nurses. The Mission furnishes such necessary baby foods as

would meet the requirements of scientific and regular feeding. Nor is there any difficult in replenishing the fund for such supplies. The concensus of opinion among deputation workers is that no appeal meets with such hearty response as the appeal of the baby.

Its importance cannot be overstated. Mrs. Palmer has made statistics proclaim with laudable eloquence the urgency of going forward unitedly and making this a strong department of every station. It remains for me but to give a few very practical examples as to its importance—

- i. To pioneer stations.
- ii. To the child itself.
- iii. To the influence upon the parents and through them to the whole community and eventually to the race.

AS TO PIONEER STATIONS:

Various reports mention the recoil and reserve of savage mothers as great barrier to results. True, until confidence dispels superstition, the mother will remain unapproachable. To break through the old shell of reticence is the problem, and baby will solve that problem for you. The women are fleeing helter skelter as you enter the villages. A few could not make their escape. The frantic protests of the baby is but an expression of the mother's own fears. Even after twelve years of daily contact with missionaries, with her hut but three minutes walk from the chapel, a woman jerked her baby from me in utter despair, when she spied her baby cooing happily in my arms. She so intimidated the baby that it went into spasms of fear every time a white person appeared. But determination to overcome such barriers makes one resourceful.

On an itinerary trip we endeavoured to make friends with the mothers by trying to fondle their babies. But baby had been well instructed beforehand. One, however, accepted our offers of playfulness and received as a reward a little trinket. Safety pins, red ribbons with a five centime coin, little bright bags with a pinch of salt thrown in, were held out to the most placid baby. Result: While very few children responded on our return, we received a hilarious reception by the women, standing in rows holding out their babies to us. There was real disappointment on the face of the mother whose baby offered resistance, and the next step was a visit from a number of the mothers at the station who otherwise never ventured to come.

Among the Agikuyu there is such fear of the demon of disease that patients are taken to the forest or jungle before death sets in. A nursing babe of a sick mother is always supposed to have imbibed the demon of the mother through the milk, and so shares the mother's fate, little Kariuki, about eight months old, was afflicted with a complication of diseases from exposure to rain and cold, when we found the mother a raving maniac. Hers was the

first grave dug in that pioneer district and was ominous of an impending curse to the whole community. The baby could retain no food whatever. A dollar bottle of malted milk was our last hope. The baby's life was saved. The old superstition that we the white people charm their babies to their death, received its first blow. The father ventured to apply for work. He brought his second wife with two sickly children. Then his daughter was liberated from the man to whom she had been sold in payment of a debt: she was the first girl to experience personal salvation and became a drawing card for other girls of the district. Mothers began to bring their babies: calls to the villages became numerous and thus the saving of one life effected an open door to wider areas.

AS TO ITS IMPORTANCE TO THE BABY ITSELF.

Mrs. Palmer has dealt with the physical side and its effect upon the coming generation. There are moral and spiritual issues which do not enter into statistics. The weekly weighing of babies accompanied by a little talk on hygiene, feeding, diet, health etc, the administration of a weekly purge, or quinine syrup, Syrop de codines, sulphur ointment, etc, as practised by the Baby Welfare centre in Kinshasa, cannot but attract mothers. A visit to the Kinshasa baby clinic was both a revelation and an inspiration as to what could be accomplished and as to how little it takes to do it.

Sixty-nine mothers were enrolled after a six weeks' effort, and sixty-one responded to the roll call that Monday forenoon. Each mother was anxious to enter into the competition and receive the best prize given every month to the most normally developed baby. The appeal was irresistible as one baby would coo away while being adjusted to the scales, another would enter a wild protest, another nothing daunted as it slept on, and all bribed with a piece of sugar, which last attraction may be open to criticism.

Then there were the entries of the babies' weight to be made in the big book, upon which the eyes of each mother were riveted and the new little ticket recording the results of the weighing, and the passing on to the nurse for the weekly medicine and the piece of soap. All the babies were as clean as soap could make them, with the exception of but one baby. And these systematic, periodical visits to the station, establish habits, until growing into boyhood and girlhood they are stamped with a confidence in their benefactors which means the breaking down of the old superstitions and which cannot but leave their impress upon their lives.

Miss Hagquist (A.B.F.M.S.) on her first visit to Ikoko was struck with the great number of healthy, happy, babies the result of the work of Mrs. J. Clark. At Ntondo

they still carry on Child Welfare work with good results. She was told "Tell White people at home that we must have their help in bringing up our babies."

Mrs. Stonelake (B.M.S.): at Bolobo they are doing effective Child-Welfare work. The district villages in contrast with the station are heart-breaking.

Dr. Palmer (S.M.F.) has examined about 23,000 people for sleeping sickness. Two main causes of infant mortality (2) infection at child-birth, (2) lack of infant food. Malaria is also a great cause of infant mortality. Many women come to the Station for assistance at child-birth.

Mrs. Palmer (B.M.S.) remarked that the State helps in its regulations for taxes, etc. No girl can be forced to be married.

It was agreed to refer to the Nominating Committee the formation of a Baby Welfare Committee.

A collection was made for the B.M.S. work in the new Town, which realised 1,000.00 frs.

11.30 The Benediction was pronounced by the President.

Tuesday Sept. 30.

2.0 p.m. Women's Private Session

3.0 p.m. Afternoon Session

Resolutions from Findings Committee.

The Conference agreed to the following:—

NEXT CONFERENCE (1). That Minute 6 of July 1924 Minutes be approved, that the Congo General Conference be held in 1928: the place to be left for later consideration of the Congo Continuation Committee.

JUBILEE HISTORY (2). That a Committee of five

Mr. W. J. W. Roome. I second this. The motion was carried.

The President. In how many places along the river are we having services in Lingala?

Rev. H. Smith. Four societies report doing so.

Rev. H. Ross-Phillips. Did Mr. Haas drop the last part of his suggestion in the paper he read, seeing the Government had already started the matter? Could the Government supply us with blank lexicons in French?

Rev. H. Smith. The literature committee recommends that we co-operate with the Government in trying to produce a standardized Lingala, with the request that we approach the Government asking that a blank lexicon, as full as possible, be sent to all the white missionaries in the area affected by the language, asking them to fill out the list of words as used in their section. The Government would afterwards appoint men well versed in the language to compile a standard dictionary. We believe this would help greatly in unifying the dialects of Lingala.

Dr. Mumpower. Why not ask the Government to make one official native language for the whole Congo? When any one is chosen all the other languages and dialects are thrown out.

Rev. H. Ross-Phillips. We are apt to forget that this is a secondary official language. The mother tongues are not to be disturbed at all by this.

Rev. R. D. Bedinger. I do not want to see this resolution passed without A. P. C. M. missionaries and people well versed in Buluba having a say here.

Rev. H. C. Hobgood. A *lingua franca* will displace in the course of a hundred years the tribal tongues, so I

would say there is not much danger in adopting three for the time being

Dr. P. H. J. Lerrigo. The objection of Mr. Hobgood is quite gratuitous. In the Philippines they have had a *lingua franca* for two hundred years. It has been supplanted in twenty years by the English language. But, this has not supplanted the native language there.

Rev. S. E. Moon. I move that the resolution of the literature committee on this matter be accepted as read.

Dr. W. H. Leslie. I second that. Carried.

Rev. R. D. Bedinger. I want to put in a protest that the Luba tongue has not been included.

Dr. Mumpower. I think Mr. Bedinger is speaking about one thing and we are voting on another. If he means Kituba we are with him; if Buluba then we are against him.

Rev. R. D. Bedinger. I move that Kituba be recommended as the secondary language for the Kasai and the adjacent regions.

Rev. H. Ross-Phillips. What about Lower Congo which does not have Kituba or Lingala?

Rev. S. E. Moon. The language of the Lower Congo is not affected. The adjournment then took place at 9.15 p. m.

Two Suggestions for Union Medical work on Congo.

By Dr. E. C. Girling, B.M.S.

An enterprise which will benefit a group of missionary societies, and is too large for any one of these societies to undertake, calls, in a special way, for united action.

The two suggestions which I wish to place before the Conference are of this nature. They are:

fellowshipping with us constantly ex-murderers, ex-cannibals and all sorts of ex-evildoers? Would we not do more wisely to frame policy rather on what Jesus did with sinners and in keeping with His loving and forgiving spirit than on these few indefinite sentences spoken to another people and under entirely different circumstances from ours. Without question "What God hath joined together let not man put asunder." But by what token shall we know the God-joined? In our district we have marriages arranged by parents and families before the 'victims' see the light of day, and in innumerable cases marriages are family affairs in which the boys and girls are given little choice. Whilst we may expect that some native marriages are God-made, we ought also to reasonably agree that some of them are not. Surely under Christ we ought to undertake to help these poor unfortunates to gain the happy state if at all possible. Then in most of the divorces that the writer has seen granted though one party has been judged guilty at the time and the other not, it has later been proved that both parties were guilty of adultery, and that the real cause more often than not for the trouble was just incompatibility, which the parties had had no opportunity of knowing before marriage.

In dealing with these erring folks is it best to bar them from church fellowship? Let us not turn only to the few sentences for our policy but also let us consider Christ's attitude toward the woman found in sin and toward the accusing Pharisees who suggested throwing stones at her, and also let us remember the kindly way that He fellowshiped with the woman at the Sychar well.

Then, can the Divine ideal best be restored by harsh, ironclad church discipline or legislation alone, such as the R. Catholics seem to follow and must we uphold their marriages right or wrong when they persist in absolutely ignoring Protestant marriages, and when they make no move to cooperate with us about any adjustment of wrong or mistaken marriages that undoubtedly exist. It seems that after doing all reasonably possible to reconcile either R. Catholic or Protestant marriages, and it be found that irreconcilable incompatibility exists, then separation within the church ought to be granted and if any sincerely seek to become Protestant Christians we should welcome them after careful examination for sincerity and general fitness.

Regarding the policy requiring young Christians in the back country to marry only baptized believers, the writer, after seeing both policies tried, is of the opinion that although it often means hardship for the young Christians at the outset, the highest and best results come by insisting on the high ideal of Christian marrying Christian, right at the outset. The way is invariably opened up when the young men seek their wives in the Christian way, and it is good for the young Christians to face difficulty at the outset.

Since this Conference can take no action on this matter no recommendations need be made, but it will doubtless help tremendously to have those who have had long years of Congo experience express themselves frankly and freely on the question, so that constructive humane policy in line with Christ's spirit may be laid down without violating His word properly interpreted.

Some time ago our native pastor, in desperation at some heart-rending divorce palavers that came up exclaimed "Why don't we stop giving church marriage altogether until our people know more about what they are really doing, and what they are entering into when they take the vows. They are just ignorantly putting their heads in a noose." The reply was "Then what about God's ideal and how shall we best teach it? Shall we not best learn to do it by attempting to do it and so learn by experience?" He replied, "Yes." As a church we must stagger forward, toward the ideal that we can only hope to gain when all will accept, obey, and know Christ intelligently. Meantime let us frankly recognise that many of these native "Christian" marriages cannot be called God-made but have been entered into ignorantly for a variety of reasons other than what ought to be. Let us not make what we may wrongly interpret to be church marriage and divorce to become burdens impossible to be borne by these poor folks just emerging from heathenism, but rather let us, whilst constantly teaching the highest meaning of Christian marriage, and whilst doing all we reasonably can to insist on intelligent marriage being made, frame, without violating Scripture or sacrifice of principle, a policy, firm and just, but humane and worthy of the Christ we serve and Who will save to the uttermost all that come to Him.

The various church boards might agree to act as courts of careful inquiry for the unfortunate church marriages in their districts and where all reasonable efforts at reconciliation are found to fail, and absolute incompatibility found to exist; then let readjustment be made and the marriages so called be dissolved and remarriage be granted for both parties within the church, not easily or too quickly but reasonably quickly after all efforts have been made to honor the first marriage vow and found to fail to save the erring ones for Christ and His service instead of casting them outside the pale.

That which has usually been called divorce and which has been condemning people to practically lifelong excommunication should only be granted under the most exceptional circumstances that are absolutely proven and where the individuals are absolutely hopeless. The final test should not only be what did Jesus say but also what did He do and what do we feel He would do in dealing with such erring folks in the same circumstances?

The Rev. Plumer Smith (A.P.C.M.) read a paper:—

Marriage and Divorce.

By the Rev. E. K. Alexander C.B.M.

Believing that "The letter of the law killeth but the Spirit maketh alive," Mr. Edwards has endeavored to seek out the mind of the Master in this matter.

We are constantly perplexed as we deal with these questions. The writer has given as the Ideal; Marriage between Christian believers. This should be our aim and ideal. Would this include marriage between seekers, catechumens or probationers or only baptized members of the Church? There will also be divided opinion on the question of marriage of Christian and non-Christian. The question is, are we to fall short of our Ideal? One can well see the difficulty that confronts a young man in the bush who is unable to find a Christian wife. Might we not follow out the suggestion of the Edinburgh Conference; that where equal facilities for education are given, these marriages be arranged. The fact of one party being willing to undergo Christian marriage, constitutes a break away from native custom and superstition. Then one can, if living a truly Christian life, influence the other.

I note that the writer has not mentioned the fact that there are some stations or Societies where Christian marriage is not now a part of their policy. It was: but owing to the difficulties mentioned, namely the problem of the "comebacks" who are refused marriage, the whole question has been dropped. I certainly think that we should strongly advocate and practice Christian marriage.

I do not know whether it is outside the scope of the paper, but the writer has not mentioned the question of civil marriage. This to me must in the very nature of things enter into Mission policy.

It has been said that the Administration recognizes Christian marriage. This may be the case where one has an administrator who is friendly but, after all, Christian marriage is not binding in the eyes of the State. And we have to frame our marriage ceremony in order to avoid any conflict with the State. It has been openly stated that civil marriage is a farce. The question is, Is it a farce in itself or in its administration? We in our C. B. M. Conference, some years ago decided not to advocate civil marriage because of the indifference of the State and the difficulty of obtaining divorce. The civil marriage would be a distinct advantage to both parties. Hence to me the ideal is Christian Marriage—both parties believers, plus civil marriage.

DIVORCE.

The grounds are stated as adultery, continuous and flagrant. This should stand. Not for one act, for I doubt whether there are many in our churches who have not fallen into this very prevalent sin, who have been suspended, afterwards becoming penitent, have been re-admitted after a period of discipline.

Might there not be other grounds for divorce. I throw this out as a suggestion. At home a bill has been before parliament granting divorce in cases of certified insanity and life sentence for murder.

1. Should a man be received into the church who is living with his deceased father's wife.
2. Around Mutoto, the wives are continually running away and going home. The husband must go and pay to get her back. After how many times would the man be allowed a divorce?
3. Are insanity, sleeping sickness, or leprosy, just grounds for divorce?
4. How do you discourage Christian fathers from asking for enormous dowries?

Mr. Plumer Smith (A.P.C.M.) opened the discussion by reading the brief notes left by Mr. E. K. Alexander (C.B.M.)

Dr. R. R. King (A.P.C.M.) remarked that the State recognises either civil, native or religious marriage.

The President verified that this is so.

Mr. P. MacDiarmid (A.B.F.M.S.) also verified this: At Sona Bata they do not urge civil marriage. The State does not urge it, and it also hinders the granting of divorce. They use the same form of Marriage Certificate as the Swedish Mission.

Mr. J. S. Bowskill (B.M.S.) said they use a French legal form at Wathen. State Officials refuse to cut a palaver in cases where there has been religious marriage. They grant religious divorce regardless of civil marriage. He urged need of a law giving parents full rights over their children of a monogamous marriage, and also stopping money.

The President remarked that the law has already given parents control of their children of a monogamous marriage. And recommendations have been made to the State to deal with the whole problem.

Mr. P. Metzger (A.B.F.M.S.) asked for leading concerning polygamist civil marriage. What can be done about it?

Secretary Stonelake asked, "Can we exercise the spirit of charity in cases where leading Church workers repudiate their marriage vows in defiance of repeated warnings?"

The President remarked that the Commission dealing with this matter is asking that adultery be punished by imprisonment.

Mr. A. B. Palmer (B.M.S.) asked if the State makes a difference between those employed with whites and natives in their villages.

The President referred to the problem caused by "bad" whites.

Mr. D. C. Davies (B.M.S.) What about the wife of a polygamist? Should she be granted or considered as divorced if she wants to leave her husband? The old rule at Wathen admitted polygamists to Church membership.

The President said he was convinced that it was not a wise rule, since it weakened the man concerned.

Dr. Leslie (A.B.F.M.S.) remarked that in the early days at Banza Manteke a man could either retain or separate from his plural wives—but this was the practice only for a few years. He believed that a woman who wants to leave a polygamist should be free to do so—especially if she is not the first wife. The State recognises this.

The President: Government rule allows any girl to refuse to marry a polygamist.

Mr. J. S. Bowskill (B.M.S.) A girl can leave her polygamist husband. He does not think it good to have a rule in new territories forbidding polygamists from entering the Church. The women concerned need to be considered.

Secretary Ross: The Government will allow any woman to leave a polygamist, but expect the dot to be returned. At four of the D.C.C.M. Stations they have the right to perform legal marriages, but do not exercise the right. He suggested a common form of marriage certificate for all the Missions.

Mr. Metzger (A.B.F.M.S.) Can anyone force a legally married man to send away his two or three other wives?

Mr. S. E. Moon (K.E.T.I.) What is the practice about the "dot"?

Secretary Emory Ross: Redeemed slave girls on the Station have been married without a dowry, and it has been found very unsatisfactory.

Miss Doering (C.I.M.) stated that she had found one tribe which had no dowry rule, and the morals there were very bad.

Mr. J. S. Bowskill (B.M.S.) said that at Wathen they do not allow Christians to accept any dowry money.

Mr. J. Clark (A.B.F.M.S.) in summing up the discussion said it was almost impossible for the State to interfere with the matter of the "dot."

The advantage of the civil marriage is that it gives all the power over the children to the parents. We must not forget that there is a Heavenly Church as well as an

earthly one: and that while a man may be debarred from entering the earthly one, his name may be enrolled in the heavenly one.

Polygamy is not marriage: and we should not keep a woman out of the Church because her husband is an evil doer. In Belgium even white men have a great difficulty in securing divorce. At Ntondo if a woman separates from her (polygamous) husband, and does not marry again until after a year there is no need for Church discipline.

The President closed the Session with the benediction. The D.C.C.M. were responsible for the musical arrangements for the day.

Wednesday Oct, 1st.

6.15. a.m. Prayer Meeting conducted by Dr. R. R. King.
(A.P.C.M.)

8.30. a.m. Devotional Service conducted by Miss Doering. (C.I.M.)

9.0 a.m. Educational Session.

Mr. S. E. Moon (K.E.T.I.) gave the Report of the Educational Committee (i.e. The Minimum Examinations Report).

Report of the Secretary of the Education Committee.

By the Rev. S. E. Moon, K.E.T.I.

Immediately upon our return from the Bolenge Conference we made plans to send out a set of minimum requirements examination questions to all Missions of our Conference. In January 1922 a set of these questions was set out. They included an examination in Arithmetic abridged from the Cleveland Survey, a copy of which is here presented, a full page of

typewritten suggestions as to how to give the test, and for the giving of a reading test, both oral and silent, a writing test, and a simple composition test.

One school gave the whole battery of tests as sent out and sent in a full report and the results of the tests, two others gave them in part but failed to give a report of results in a form adapted for tabulation. These are all the returns I have received up to date, and it may be fair to say that they were received before I went on furlough in April, 1922. It is only fair to say that the school sending in a complete set of returns is the Banza Manteka Boarding school, the other schools were neighbors, Sona Bata and Wathen?

Upon my return from furlough in September, 1923, I found one packet of the examination papers had been returned as unopened, and so not delivered by the post office. What became of all the other sets is an unwritten tale, perhaps "thereby hangs a tale."

At Kimpese we have given these tests and many others and we have several of our boys and teachers who have finished Kimpese who can take a set of papers and give them in the village schools and bring in a usable report. During our absence on furlough, a Kimpese graduate, who is now one of our native assistant teachers, gave the examinations to the entrance class of students and had the results all nicely tabulated for me when I got back. He has given the set several times since. Our experience shows that it is not at all an impossible thing to give some standard set of examinations and secure native helpers who will greatly assist in tabulating results. If other schools would take up the idea of the Bolenge Conference and do likewise we should, within the coming year, be able to answer the question so oft asked us by our fellow missionaries and friends at home, "What standard do your pupils reach in their school work?"

Since our return we have been trying to get in touch with the members of the Education Committee but unfortunately we have not been able to do so. Many of the members we met at Bolenge are on furlough and the new members of the Committee have not been initiated into all the mysteries of a General Conference Education Committee. And so it is easy to see that your Education Committee is not a very live, active part of the Conference organism.

Christian education is such a vital form of our missionary activity and so essential to the future extension of our work that it is to be hoped that this Conference will make a new resolve to check up on all its educational work, to resolve highly to cooperate with its educational committee in its plans to unify our work and to bring it up to some standard of attainment which will not be ashamed to exhibit not only to one another but to the Government. I am persuaded that many, if not most, of our stations are doing excellent

work but some do not feel that it is quite good enough for exhibition or the submission to a standard test. But just a little extra effort along an agreed uniform line would soon make it possible for us to exhibit our achievements in the class room comparable to the splendid exhibit of our effort along industrial lines as seen in the building opposite us.

In conclusion let me urge upon all who are especially engaged in educational work to allow the Educational Committee to take you into its confidence and to assure you that it is not attempting to put something over on you but is trying solely to be your helper in a way that will make our splendid educational effort a measurable, tangible, and in good time, a standard achievement worthy of the high mission which our home constituency has committed to us and appreciated by the Colony which, up to the present, has been content to leave the whole problem of education largely and solely in our hands, but which will soon be taking over to itself the control of public education. When that comes, and even if it does not soon come about, will we be able to present to the Colony a good account of our stewardships, able to show them that we have trained teachers ready to their hand and a system of education that will readily adapt itself to incorporation in its own plan and so not be taken from us and turned over to another? Shall we not try to have such well-equipped schools that the Government will be glad to ask us to continue as collaborators and thus not lose the great sacrificial effort our pioneers have made in lifting up a non-literate people and placing in their hands the Great Book and training them to read it and explain it to their fellow men?

Mrs. Johnston (D.C.C.M.) read a paper on "Reading."

Explanation of D.C.C.M. Charts.

by Mrs. E. A. Johnston.

Before saying anything about the material in these charts I had better give a brief history of them.

Eleven years ago when Mr. and Mrs. Hedges and some of the rest of us came to Congo for the first time, there were barely a dozen workers in our Mission (D.C.C.M.) on the field. In the press of the work much of the school teaching was left to the native teachers. You are all familiar with the parrot method of native teaching. It is not very satisfactory. A white person can teach out here using almost any method, and get results. Some

used the "word" method; some a combination method similar to the new Educational method used in U.S.A.; some clung, at least partially, to the old ba, be, bi, bo, bu method—this latter the favorite parrot method of the natives.

But it is the native with whom we have to deal, and the native teacher we must teach how to teach. It is what seems to be best for him. Mrs. Hedges, with the aid of some of her fellow-workers, worked out the material used in these charts. Hers is the genius which prepared these charts. Five years ago we began using this material at the station school in Monieka. For five years we have had an organized school there, so that now all of the station teachers and many of the back country teachers have been brought up on this method.

The school is divided into classes, each taught by a native practice teacher—the whole supervised by a white person.

The first class, or beginners, is taught 'o' and 'a,' learning to write the forms from memory with the finger in the sand or dirt, and learning to recognize the forms anywhere in any position on the board. Here, as through all the lessons, the forms are written and erased and the position changed very frequently by the teacher in order to avoid parrot repetition.

Proceed to 'm' and 'mo' and 'ma,' with the words 'mama,' 'moma,' and the sentence 'mama aomama moma.' After a word is seen as a word, or a sentence as a sentence, always teach as such. This should be Class 2. Promote individuals as fast as they know a chart perfectly: all forms and words written from memory and recognized in any position. Continue with 'e' and 'me,' etc.

Class 3 is the "la" class and all words formed with 'o,' 'a,' 'mo,' 'ma,' 'la,' 'lo,' 'le.' Go on to 'ta' and forms. Begin to work in all vowels until 'ba' is reached. Begin print at 'ba' (class 4 or 5) and begin the use of the accompanying book. And so on throughout the syllables. After the more difficult forms, begin to work in stories for sight reading. All material should be written from memory, and some original composition should begin towards the end of the chart material, when simple stories are begun.

The main object of this material is to give to the native a method simple enough for him to understand and handle and, at the same time, to get the desired results. All teachers should learn the material practically by heart by being moved from one class to another in their practice work, and no back-country teachers should be given the charts without first having a fairly good period of instruction and normal training in the use of the charts and its material at the station school, or at the time of the evangelistic institute.

We do not claim to have found the perfect method, nor do we really

claim this to be a "method" at all, and we are open to criticism and change. But for the present it seems to be a very satisfactory course, as has been proved in five years successful use of it in Monieka, with a school of 200 to 250 boys and 50 to 100 girls and women.

Mrs. Geil (A.B.F.M.S.) read a paper on "writing."

Writing.

by Mrs. J. E. Geil.

Methods of teaching are constantly changing and the newer methods are supposed to be superior to the older ones. They may be better suited for use in the homelands but I am not so sure that it is the elaborate methods we need in Congo so much as the very simple ones. The children of Congo who enter our schools have had little or no home training and have practically everything to learn, and so we have no foundation on which to begin our teaching. If some of the elaborate methods are to be attempted here in Congo they will have to be simplified and adapted to the native child mind. I am convinced that one of the great needs is for more careful attention to the little things in our teaching.

I began my teaching as an assistant to a very good teacher in primary work. I have always been thankful for the help which I received from her. When I began my work with her, she was resuming her work after a year's vacation. During this time her place had been filled by a teacher who was inexperienced in graded work. One day she called my attention to the writing in the copy books which had been left in the cupboard. The work was very carelessly done. Evidently the children had been given the copybooks with pen and ink and left to themselves to do the work. The remarks of this teacher as she looked over these books made an impression on me which I shall never forget.

I cannot do anything more than tell you how I teach writing in the boarding school at Banza Manteka, which may not be in accord with some of the modern methods. I do not care for a daily writing lesson in copy books. I prefer one thorough writing lesson a week which is put into practice in all the daily written work. I make my own copy books, using double-ruled exercise books. We begin with the simple formation of letters, starting with the letter 'i.' After the children have traced the letter a few times and we have talked about the formation of it, I have them close their eyes and try to see the letter in their minds. Then the children

letter on practice paper as I name the formations. Three or four write the letter on the blackboard between double-ruled lines, and the rest criticise the work. As soon as they are able to write the letter fairly well they are given permission to write it in their copy books. From the letters on which they have practiced, words are formed, which are afterwards put into sentences, and make up the copies for their books.

The writing lesson should not stop with this work but should continue in all written work. No written work should be accepted except that in which the writer has done his or her best to conform to the things which have been taught. In every way I try to impress upon the children the importance of accuracy and neatness. Last term we received a letter from a State official asking for boys to fill responsible positions. Amongst other things the applicants were asked to write a letter. I explained to my children that from a letter the official would get impressions of the writer and be able to judge as to his fitness for the position. A boy who would be careless in his writing might be expected to be careless in any other work which he might be given to do. By insisting upon the best in daily written work, the children soon form the habit of doing careful work which lightens the work of the teacher in many ways.

Miss Yost (A.B.F.M.S.) read a paper on "Arithmetic."

Methods of Teaching Arithmetic in Congo.

By Miss Helen R. Yost A.B.F.M.S.

Twenty years ago the three 'Rs' were taught with little thought of correlation of one to another. The last few years have seen a great change in this direction. Arithmetic, which was formerly a system of lifeless numbers has now been made a science definitely related to the life and experience of the child. To the child it mattered little how many feet into the ground a pole was sunk, and how many feet above ground that same pole was broken off. What did matter to him was why his father's crop failed, and how the family was to get over the winter on reduced finances: or how he could trade a broken penknife for a mouth organ and not lose thereby.

Modern educators are striving to form a point of contact with the child's own experience. We no longer sell 29 $\frac{3}{7}$ tons of hay at \$ 7 13 $\frac{2}{9}$ per ton, but the actual market price of hay is obtained from the day's quotations in the newspaper. Additions of long columns of figures in order to keep the child busy are now considered a criminal waste of precious time. Speed

drills have accomplished to the teacher's satisfaction and the child's own eagerness what the many figured columns failed to do—namely, speed and accuracy.

If such radical changes have taken place at home, should not we in Congo adapt to our own needs the results of expert research in this direction? If educational experts have found individual oral recitation necessary with children of developed mentality, how much more necessary this is in Congo, where the native mind is only awakening. At home we give our best teachers to the mentally deficient and backward children. Can we then say "Anyone will do for Congo," or "We do not need to bother much with the lower grades, a native can teach those?" We have a very apt proverb, "As the twig is bent, so the tree will grow." The native teacher in his village teaches exactly as he himself was taught. In our boarding school we have the nucleus of our future staff of teachers and evangelists. How are those teachers going to teach? Will it be by the same methods as their grandfathers taught in the early days of our Mission, or will it be with a degree of intelligence and understanding of the child mind gained through modern methods of presentation.

In the first year of school life the child should be made familiar with numbers as entities, as possessing the power of becoming something vitally connected with his life. Counting and the recognition of numbers to 100 should come first in his experience, and then a mastery of the forty-five combinations up to 10. That is,

$$\begin{array}{r} 1+1 \\ 1+2 \end{array} \quad \begin{array}{r} 2+1 \\ 2+2 \end{array} \quad \begin{array}{r} 3+1 \\ 3+2 \end{array} \quad \begin{array}{r} 4+1 \\ 4+2 \end{array} \quad \begin{array}{r} 5+1 \\ 5+2 \end{array} \quad \begin{array}{r} 6+1 \\ 6+2 \end{array} \quad \begin{array}{r} 7+1 \\ 7+2 \end{array} \quad \begin{array}{r} 8+1 \\ 8+2 \end{array} \quad \begin{array}{r} 9+1 \\ 9+2 \end{array}$$

Each example presents a different problem to the child mind. 743 is not the same as 347. This fact should be fully recognized by the teacher, or a certain thinking process will not be complete and weakness at that point will result. Subtraction of the same simple figures should be taught as a close companion of addition. Children will then find little difficulty in mastering this second new process.

In the second year combinations to 100 should be taught with the difficulty of carrying. After this has been thoroughly grasped borrowing in subtraction would be the logical sequence. In the second term, multiplication may be introduced as a quick method of addition, beginning with the 2, 10, and 5 tables. The translation from addition to that of multiplication can in this way be easily made. Division should be taught as the inverse process of multiplication and not as an entirely new process disassociated from anything else.

The third year should see a continuation and advance in thought process

in addition and subtraction. The 4, 6, and 7 tables should now be taught, with a constant review of tables known.

Division should progress along with multiplication. Simple thought problems may now be added. The fourth year should see a complete mastery of the four fundamental operations. One factor which we have largely overlooked in most of our work in arithmetic is of the value of estimating results before the problem is commenced. This will prevent radically wrong processes of solution, for the child will have from the beginning some idea of the result to be expected.

From my own experience, I have found it quite possible to use any good city or State syllabus in arithmetic for the early grades. For my own convenience I have divided the work into ten week periods using the last week of each period for a thorough review. This plan includes not only written work, but a great amount of individual, oral recitation, and frequent speed drills. It has been found that the rapid worker is more frequently the most accurate. Present day economic conditions demand speed as an important factor in efficiency.

The "Courtis Tests in the Four Fundamental Operations," published by the World Book Company, New York, would be found invaluable by anyone using them. They give the much needed opportunity for individual instruction, without the teacher devoting too much time to one pupil. The child sees his own defect and aims to correct his weakness. The problems cover every possible combination and deal with each step in logical order. Another valuable result is the fact that tests are standardized and they put every child in every locality upon the same basis. They make possible every child taking a uniform examination, and results comparable to results in the homeland.

My own Congo experience has not led me into the teaching of fractions and decimals to any great extent, though they are included on our curriculum at Banza Manteka.

The native mind as we find it in the children, grasps without a great deal of difficulty these new processes and expressions when a firm foundation has been laid in the preliminary processes.

If we are to develop a trained native leadership to meet the exigencies of our work, the old finger and toe-counting methods must go.

The most approved methods of teaching used at home are quite possible for Congo, with very slight adaptations. I do not mean by this that one can take a raw native from the bush and expect the same results from him immediately that are possible with children who have been in contact with white people for a time. I am convinced, however, that in a very short time they can be brought up to the same standard set for other children of that tribe.

Mr. S. E. Moon (K.E.T.I.) continued the discussion. He asked if there were any changes desired in the Curriculum adopted at the Bolenge Conference.

The President remarked that various bodies, including the Commission for the Protection of Natives, had remarked upon the excellence of the curriculum.

Secretary A. R. Stonelake read the Curriculum to the Conference as follows:—

SCHOOL CURRICULA.

VILLAGE SCHOOLS

In Local Language

Reading from Charts or Blackboards, also Primers and First Readers.
Writing on Slates.

Arithmetic: Counting, addition, subtraction, simple multiplication, and money.

Memory work in Scripture, Catechism, etc.

School Gardening.

Local and Native Industries.

STATION SCHOOLS.

KINDERGARTEN :

The smallest children play in the school grounds.

Two, three, or four classes with simple graded work in reading, writing and arithmetic.

BOARDING SCHOOLS :

Reading: Advanced reading for those who come from village schools, also in the Scriptures and supplementary work. Other reading in a "Lingua Franca" when the standardized text books become available.

Writing: Use of slates, tablets, copy and exercise books. Use of pencil and pen and ink.

Arithmetic: Continue in addition, subtraction, multiplication, long division, money, weights and measures.

Nature Study: Begin with things near the school and afterwards advance to things more distant.

History: Local people and characters as far as they are known, African people, Belgian heroes, Bible and Church history.

Geography: Beginning with local terrain and branching out to physical features and lands of Africa.

French: Simple conversation, leading to reading and writing of French.

Singing: Tonic Solfa system recommended.

Memory Work: Scripture and other suitable literature.

Drawing: Including measuring in metric system.

Composition: Composition and reports of hand-work, etc, letter-writing and punctuation.

Native Grammar: Especially "Lingua Franca" grammar. }

Biblical Knowledge and teaching.

Hygiene and Sanitation.

Physiology.

Hand-Work: Agriculture, native hand-crafts, carpentry, engineering, masonry, brickmaking, boot and shoe making and repairing, chair making, sewing, house-keeping, cooking and other useful arts and trades. Each child should be given a chance to learn to make something by hand, and some boys bound as apprentices for a period of three years to learn thoroughly carpentry, masonry, engineering and other trades.

UNION HIGHER SCHOOLS.

Curriculum to be worked out in the future.

The (S.M.F.) reported that they have altered the curriculum to allow the teaching of more French.

INDUSTRIAL WORK.

Mr. Westlind (S.M.F.): The apprenticeship in the Industrial shops at Brazzaville is for three years.

Dr. Palmaer (S.M.F.) remarked that the S.M.F. at Matadi takes apprentices and teach them printing.

Mr. Emory Ross (D.C.C.M.) reported that a real work is being done at Bolenge, in which their boys are being given six months' periods of training at various trades during a total period of three years. They are planning for still more effective work: and the difference between manual training and industrial training were stated.

Mr. Rodgers (A.B.F.M.S.) stated that at Ntondo they attempt systematic industrial work, calling for three months' work during four years: this was only for teachers and prospective teachers: and these are expected to teach what they have learnt, in their villages.

Mr. Stonelake (B.M.S.) said that at Bolobo an apprenticeship covering three years for brightest boys with arrangements whereby part of their pay is kept back to allow for them to start in life when they have finished on the Station.

Mrs. Plumer Smith (A.P.C.M.) reported on industrial work and agriculture in the Kasai. All grades are given some sort of hand-work at Luebo: chair-making, boot and shoe making, house-work, etc, are taught.

Miss A. B. Palmer (B.M.S.) stressed the need for teaching pottery to girls.

AGRICULTURAL TRAINING.

Mrs. Johnstone (D.C.C.M.) remarked that they have an agriculturalist who is carrying on this type of work in their Mission, with extension work.

Mr. E. Ross (D.C.C.M.) said their Mission is thoroughly committed to agricultural work, and have asked for an agricultural man for each of their stations, with necessary equipment.

Dr. R. R. King (A.P.C.M.) remarked that all boys in the Bible Training School are all given work on the farm, with theoretical work in agriculture.

Mr. Westlind (S.M.F.): All in French Congo must be farmers and work their concessions and they are striving to occupy all their land by planting their various crops.

Dr. Leslie (A.B.F.M.S.) said that at Vanga they do not have any scientific work, but they raise considerable crops.

Miss Doering (C.I.M.) asked if any work in the way of cultivating medicinal plants had been attempted.

Mr. Clark (A.B.F.M.S.) stated that at Vanga and Ntondo all students must do some gardening.

Mr. A. B. Palmer (B.M.S.) reported that the use of lime hedges for fences was good.

Mr. Geil (A.B.F.M.S.) reported that literature is available from the World Agricultural Society.

Mr. Moon (K.E.T.I.): The agricultural system worked out at Kimpese has been a signal success. Every student raises all the necessary food for himself and family and also earns his necessary spending money.

WORK IN LARGE CENTRES, OR ON NEW RAILWAY LINE.

D.C.C.M. are beginning to occupy Coquilhatville.

B.M.S. are building at Stanleyville.

Mr. Moon (K.E.T.I.) urged the value of reaching men employed in new constructional work, etc.

Miss Mitchell (D.C.C.M.) reports the use and adaptations and translations of a number of children songs etc, Also games and setting-up drills for boys, with various stunts.

BIBLE INFORMATION SCALE.

Mr. Moon (K.E.T.I.) explained this scale at some length.

REPORT ON EDUCATIONAL PROBLEMS IN PORTUGUESE CONGO.

Made by *Mr. A. A. Lambourne* (B.M.S.) who showed how Decree 77 was paralysing all educational work and evangelistic work in Portuguese Territory.

REPORT ON EDUCATIONAL PROBLEMS IN FRENCH CONGO.

Mr. Westlind (S.M.F.) said work was started in French Congo in 1911. Only certificated teachers can teach.

Many restrictions make it difficult to carry on educational work. Several of the S.M.F. missionaries have certificates from the Alliance Francaise (Paris), and so are permitted to teach. He urged the increased teaching of French, and urged the formation of a Committee to work along this line, with possibility of a higher school for teaching French.

BOY SCOUT WORK: PIONEERS.

Mr. Palmer (B.M.S.) said at Yakusu, while satisfactory in some ways, the scheme needs a good many adaptations: but has its uses in forming character.

Mrs. Moon (K.E.T.I.) reported on a system of Boys' Work entitled "Pioneers." It includes systems of attainments, charts and badges, all emphasising the fourfold or well-balanced character. She urged the adoption of this movement to Congo. She presented forms for filling in to secure lists of various activities that might be used in this way. On the motion of *Dr. Mabie*, duly seconded and passed, it was resolved to refer the question to Education Committee to formulate plans for introducing some such movement for Congo.

Mr. S. E. Moon was congratulated on the great success of this Session.

Mr. Rodgers (A.B.F.M.S.) closed the Session with prayer.

Wednesday Oct, 1st.

3.0. p.m. Afternoon Session.

Urban Centres.

A paper on "The work actual and needed among the large mining communities of the Katanga" prepared by *Mr. J. M. Springer* (C.M.C.M.S.) was read by *Mr. Veysey Thompson* (B.M.S.).

The Work Actual and Needed among the large Mining Communities of the Katanga.

By *Rev. John M. Springer*, (C.M.C.M.E.C.)

There can be no question regarding the strategic importance of these Mineral Fields in the evangelization and Christianization of Central Africa. So eminent an authority as *Dr. Thos. Jesse Jones* of the Phelps-Stokes Foundation, says:—

"The possibilities of Mission work in and immediately about Elizabethville surpass those of any other part of Central Africa. It is evident that the coming and going of these many natives furnish an opportunity for a great human service in their behalf. . . ."

"The masses of Natives assembled at Elizabethville, Panda and Kambove by the great mining operations require the best statesmanship and the most liberal support of all Missions that adequate provision may be made for the education, recreation and religious life of the thousands of natives who are subjected to the disturbing influences of these mining centres and then return to their villages widely scattered through Central Africa."

i. The Actual Field:

The Mineral Fields extend from the southern border of the Belgian Congo at Sakania to Bukama, a distance of 316 miles. The present activities cover a distance approximately 150 miles east and west in which are to be found copper, iron, tin, coal, gold, silver, uranium, lime, cobalt and other minerals. This is traversed and served by the Chemin de fer du Katanga, commonly known as the Cape-to-Cairo Railway.

This portion of the Katanga is largely mountainous, ranging from 3500 to 6000 feet in altitude, with comparatively few agricultural advantages, so in 1901 when the mining prospectors first arrived, they found a very small native population. The slave traffic which was still in operation at that time, both from the east and the west coasts, was also a potent cause of the reduced population hereabouts.

ii. Present Industrial Operations.

Several copper mines are being worked and attendant smelting plants operated in connection with them. Prospecting and developing work continues for tin, coal, and other minerals. There is a cement factory, lime-burning, salt-reduction works, wood-cutting and other industries so that there is a total of fully 20,000 male natives regularly employed. And some, 5,000 women have accompanied their husbands and "brothers" to this

section and there are between three and five thousand children to be found in the towns and compounds. The vast majority of these adult natives are from beyond the actual regions of the Katanga or from the remote northern border of the province.

The original village population is being supplemented. Many natives from afar have taken wives in the villages and settled there, earning money by raising garden produce, European vegetables, fowls and other things, and a new village population is growing up everywhere by natives who have been attracted hither by high wages. Many men who have been *capitas*, overseers, clerks in offices, mostly from Nyasaland and Rhodesia have saved money and finally, tiring of working for white men, have started out on their own at farming. They prefer a settled existence, and have no difficulty in selling all their produce at high prices to the Europeans.

But on the whole, it needs to be kept in mind that the 20,000 or more natives working on the Mineral Fields count for far more than their actual number. They are representative natives, the majority of whom are here for from six months to a year and then return to their distant villages each to carry his version of the wonders he has seen and done.

To obtain the needed labor supply for the Mineral Fields, recruiting is carried on under Government control in all the Katanga and in Northern Rhodesia. Large numbers of natives seek work voluntarily, and one finds natives from Capetown and all the intervening parts of S. Africa, from as far east as Zanzibar and as far west and north as Sierra Leone and Liberia. In fact one finds natives here from almost every part of Africa.

The laws of the Belgian Government regarding labor are on the whole good and have the interests of the native in view, specifying in detail such items as housing, food, medical care, knowledge of a native language by employers, safe repatriation of recruited natives, etc.

The native has at least an equal chance in the courts in any case between him and his employer; if anything, in case of doubt the judgment is apt to be in favour of the native.

The scale of wages was very fair until the franc began to depreciate. If the native has suffered hardship from the lower value of the franc, so has everyone else in the country. It has been impossible to increase the wages to meet the increased cost of living and the decrease of buying value of the franc.

In considering the total interests of the natives—economic industrial, intellectual, social and industrial—we find that with rare exceptions they are free to choose their own fields of labor, their own development and, in most cases, to choose their own form of religion. And there is an increasing demand for the services of the best educated natives and those industrially

trained to do work that has been formerly done by Europeans. Natives, most of whom have been educated in Rhodesia, act as clerks in the offices, as typists, telegraphists post-masters, railway agents, engine drivers, chauffeurs, and in a large variety of other occupations requiring skill.

Such opportunities greatly quicken the backward, indolent natives as they come from their kraals where the burden of the work falls on their women-folk. Comparatively few of those who come to the mines, especially as recruited workers, have ever attended school, and thousands of these illiterates buy primers and begin learning to read and write for the first time, very frequently being taught by some friend living in the same compound.

The Government has an industrial school in Elisabethville where six trades are taught. There are some hundred and fifty pupils and the school is in charge of the Silician Society, which makes it in effect a Roman Catholic school. There is another school for the training of medical assistants which is conducted by the doctors and is presumably without religious bias.

At present the medical students are free to live with our Mission or with the Catholics, as they prefer. There is a plan afloat to build a special hostel to accommodate these students and it remains to be seen who will have the charge over it.

But there has been no adequate program on the part of the Catholics, the Protestants and the Government combined to educate or Christianize the hundreds of thousands of natives who have come into these centers since 1901 and gone back to their villages again.

They have not only kept their heathen dances, customs and immorality but contact with the most vicious element of European civilisation has introduced them to new, unspeakable vices. Indeed, the tide of vice is so strong here that many of the native Christians from distant Missions, have been sucked down into the maelstrom of iniquity. We have to face the stupendous fact that only from ten to twenty per cent of all these natives are being reached to-day by all the religious and educational agencies combined. This is about the same proportion as that of the natives reached by Missions in the Colony at large.

iii. Religious Agencies at Work.

The Roman Catholic Church is represented chiefly by two Societies: the Benedictines who have three or four main stations in the region of the Mineral Fields and who are opening village schools as rapidly as possible; also the Silician Fathers who are used principally by the Government to have charge of schools for white and native children. They are in Elisabethville only. There are also several Sisters, who are used as nurses and teachers.

Classes in French for somewhat advanced natives are conducted by priests, but I think these classes are only occasionally held.

The Seventh Day Adventists have recently entered the Mineral Fields. They have purchased a fertile piece of ground near Elisabethville and have started a Training School for Native Workers. But they have not as yet made themselves felt in dealing with the great mass of natives.

The Methodist Episcopal Church is the only other religious agency. Our force on the Mineral Fields varies from one to four married couples, there being three at present. At least three or four times that number are needed to grapple adequately with the task.

We have twenty-five employed native helpers, evangelists and teachers in the towns and villages and we enlist all the voluntary workers we can. Many natives who have formerly been teachers in their home communities earn much larger pay than any Mission can give, but they are willing to give us much gratuitous assistance in evangelistic and colporterage work. Ever since our entrance to the Katanga in 1911, we have pushed the evangelistic work through every possible agency.

We have also held day and evening schools to the full extent of our teaching force with frequently as many as a thousand or more pupils enrolled. Our strongest emphasis has always been on the vernacular. We have also had elementary classes in French. There is still a constant appeal from natives from Rhodesia to learn English, but this we have eliminated. Our Book Store has been one of the most potent of our agencies. We have sold primers and hymn books in a score of different vernaculars by the tens of thousands, not to mention Bibles and other books. We have utilised as colporteurs many natives who had regular employment elsewhere and who sold books in the compounds, camps, and locations in their spare time.

From the beginning of our entrance into this Field to the present time, there has been conducted more or less continuously a Training School, often with only a partial program and nearly always quite elementary in grade, but with Bible Study the dominant feature. From the pupils enrolled we have acquired most of the Native workers of our present staff.

We have also enlisted the services of many of our lay members to carry on the evangelistic work, particularly on Sunday and are utilizing them as class leaders over groups of members, catechumens and beginners in the various compounds and native locations. We firmly believe in laying the burden of the evangelization of the natives increasingly on the native Church membership. And we are emphasizing upon them their responsibility for witnessing to and winning their own people to Christ. This placing of responsibility upon them, we believe to be a most vital principle for the good of the native Christians themselves. While it is true that we have a fairly

open field for work and more opportunities for service than we have the forces to improve, yet there are certain compounds and locations where the Missionary is not allowed to go himself to hold services. But many of our native members live in these places and are free to hold group meetings in their own houses or yards without hindrances.

iv. Needs of the Field.

First of all we need a much larger force of Missionaries and Native Workers. The 20,000 Natives present at any given time in the Mineral Belt, being an ever changing group, need a much larger force to reach and influence them than any similar number in the interior. Every native who comes hither should be confronted by a unified Christianity with an adequate and comprehensive program.

Our own Mission has always wished to cooperate with any and every other truly religious agency, whether Protestant or Catholic. We have always welcomed everyone who would join us in a constructive program for winning the Whites or natives to Christ. And whenever missionaries have come from distant or near stations, we have always given them all the help we could in reaching the natives from their particular sections.

There needs to be a Central Training School located in this Mineral Belt for the special preparation of workers, in which both French and Swahili will be taught, since the latter is the official native language recognized by the Government. So far, our training has been on too limited and elementary a scale to keep pace with the needs. And in connection with such a training school, we would welcome missionaries from other societies who could come and give a series of lectures, at least. Recent conversations with members of other Missionary Societies in contiguous territory has revealed a shortage of staff among them which leaves their own present work insufficiently supplied.

But we repeat that if such Societies cannot assign a man or men to permanent work with us here, we will continue to welcome visits from their missionaries and use them to the full extent of their time and strength in evangelistic and other services while they are with us.

In the meantime we have made out an approximately adequate program and laid it before our own Mission Board and hope for an increased staff and corresponding equipment.

One of the greatest needs of the Mineral Fields is that there should be more Christians among and with the groups of recruited and voluntary natives, who shall act as lay workers among them. And this means that there must be more missionaries in the interior to train these lay workers. Also there should be an adequate Missionary occupation of all the districts

from which these recruits come, so that those who are converted here may not be lost or neglected on their return home, but should have careful nurturing in a local church. The work on the Mineral Fields and in all of the surrounding territory is an indivisible and non-separable one.

We are fully aware of group needs. There are the more educated natives who are clerks, capitas, boss boys, etc., who need to have clubs and social service, advanced classes in French and the Bible, etc. There are the engine drivers most of whom are illiterate but are in very responsible positions and are raised above the unskilled workers. There should be classes for them and also social guidance. There are the women especially who need to have unmarried white women missionaries who can give all their time to this—perhaps the most needy of all the groups of natives. These single women acting as local deaconesses should have classes for the women in home-keeping, care of children, sewing, etc., as well as Bible classes and school.

There are these thousands of little children who are for the most part at present left to attend the schools of crime and of immorality. They need supervised playgrounds and greater school facilities.

One finds in these days of motor cars, the new phrase "Service Stations." So, in conclusion, I would say that the Church of Christ needs to establish Kingdom Service Stations at all of the run ways, to minister in every good way to the physical, moral, social, educational and, above all, to the spiritual needs of every man, woman and child who comes to the Mineral Fields whether as a temporary or a permanent resident.

The work actual and needed at Kinshasa—Leopoldville.

By Mr. D. C. Davies.

The population of Kinshasa—Leopoldville falls into three classes:—White, West Coasters, and Natives.

Of the Whites, perhaps 1,000 dwell in Kinshasa out of the 1,125 Leopoldville total. They are made up as follows:—Belgians 660, English 76, French 99, Italians 47, Portuguese 135, other Nationalities 108.

That means that the white population has trebled in four years, for in 1920 there were less than 400 inhabitants. In view of the decision to make Leopoldville (including Kinshasa) the Capital of Congo, the Governor's Palace will be erected at Kinshasa, and accommodation for the

Ministry of Colony, eighty houses will be provided for Government functionaries,—that will make a considerable addition to the present number in the near future.

One striking feature in these statistics is that of the number of Belgians; already there are no less than 600. Then there are also 99 French people, making a total of over 750 French speaking Europeans. I must say that personally I am impressed with the number as brought up-to-date. It raises the question of the possibility of holding a Protestant Service in French. There must be a number of folk among that number who are not strictly Roman Catholics, and who are not neutral as regards religion. Unfortunately, none of us at Kinshasa, in the B.M.S. is proficient enough in French to start such a Service and carry it on. But the possibility of such a Service is not lost sight of by us, and we really need a Belgian associate here for the purpose of holding French Services, visiting the Belgian people and teaching French to the higher scholars in our schools. When visiting Belgium I was entrusted with the task of trying to find such a man.

Meanwhile we have had one or two Belgian families come to our English Services; they are definitely Protestant. Another Belgian Protestant whom I invited to attend made some excuse, but I think the chief feeling in his mind was that as the Service was conducted in English, he might be suspected by his Belgian friends of being more in sympathy with the English population than with his own countrymen.

There is the need, and in some way we should try and supply it. I do not know if I shall be considered too bold in what I am about to say, but the thought has come to me in preparing for this opening of the debate—Why not make use of our Swedish Brethren in Brazzaville for an attempt along these lines? There is Mr. Westlind, and now Mr. Sodergren who speak and preach in the official tongue of the Colony frequently. I, as one of the Kinshasa, staff would gladly invite them over to begin some French Services in this Church, and perhaps after a little apprenticeship some of us on this side might pluck up courage and take our turn in due course.

As to what we are trying to do to meet the need of the English-speaking whites, most of you know full well. We hold a little Service every Sunday morning at 11 o'clock. The congregation is not large—not nearly as large as we should like to see—but through these Services, and friendship, sport and social hours, we are touching about one-third of the British community of Kinshasa spiritually. You will realise the necessity of doing social work in our homes and having games with these white folk, if we are really to know and influence them. That we consider an essential part of our work. We are happily situated with our homes and Christian atmosphere, but it is terribly hard for young fellows to live a straight and pure life in a country

like this. And we are out to help them all we can. That is a vital part of missionary work in an urban centre, to help every decent man to live a good life in the midst of terrible temptations and a low standard of living, not merely for the man's own sake, but for the unique service he can render the Kingdom of God, by his influence upon and example to the natives.

As regards the West Coasters, except those who are Senegalese, and who are almost to a man Mohammedan, the majority of West Coasters of Kinshasa are British Subjects. Many of these are members of the Church of England and the Wesleyan Methodist Societies, or Churches of the Coast. A few of these are thoroughly trustworthy, able men, and devoted to Christianity, but a large number seem to think that religion is strictly a matter of geography—to be followed closely while under the eye of their minister or clergyman at home, but to be discarded or followed afar off when they are working abroad. Some of the West Coast people also think that the proper way to celebrate a Christian festival such as Easter or New Year is to get drunk though they may go sober all the year besides.

We have a West Coast Brotherhood for these folk, but no church, so we never hold a communion service among them, fearing that their own consciences would not be honest enough or strong enough to keep those away from the Lord's table who should rightly absent themselves. We have good hearty services among them on Sunday mornings at 8 o'clock, and we are sure that we are helping not a few to live the true life. I wish we could form a church organisation for them so as to get full control over them and exercise discipline where and when necessary. Many of them stand in need of it.

With regard to the native work, we have natives coming here from all quarters of the Belgian Congo, as well as from the borders of Portuguese Congo and French Congo, with the exception of the Welle and Lualaba, the Ituri and Upper reaches of the Kasai. I suppose we have natives from every Mission represented in this Conference, if not from every station of these Missions. So that a large part of our work here is the shepherding of your people, your members, and adherents. Some of the Missions concerned have acknowledged this and sent down native teachers to look after their own people. The C.B.M. and the D.C.C.M. have a representative here between them; Luebo has a teacher of its own here; we have a Bangala teacher of the B.M.S. and are trying to get another Bakongo teacher to take the place of our last one. So the work is carried on under our direction, and by means of the help these natives give us, in three languages—Kikongo, Lingala and Kituba. Three schools are held daily, four week-night services down in the native town, and usually eight native services on Sunday in these three tongues. I may say that we white men do not speak

the Kituba language. We are further removed from the native quarters than ever now that the town has developed so quickly. It has meant that the white quarters have extended where the old native town was, and they have been sent further afield right over the plain southwards. That has increased the difficulty of attendance at our Sunday services up here, and makes it imperative that we should put up suitable buildings for church and school in their midst, which we as a Mission intend to do shortly. I want to emphasize that this population of 20,000 natives practically constitutes our district, if we could only work it properly.

When natives come from various Missions here they are apt to be lost to us in that vast conglomeration of heterogeneous peoples, unless they report themselves on arrival; and if unknown to us for a season there is a grave danger of their being lost to the Church of Christ, because they soon become engrossed with the material instead of with the spiritual, the sensual instead of the moral. So whenever you know of any one of your people coming this way, or having come this way, kindly send us word, and we will try to keep in touch with them.

Some Christian natives, excusing their slackness and comparing Kinshassa with their own home towns say "Oyo ajali matauga na Njambe te"—This is not the town of God, implying thereby that it is almost impossible to live the Christian life here.

I think from what has been said you will agree that there is ample scope for work in this urban centre if only we have proper buildings and an adequate staff—European and native—to cope with it. The need is that these should be quickly provided. We should stress the spiritual, educational and social work at Kinshassa as in my judgment the State are making adequate provision for the medical needs of the people. In particular we intend to develop the social work among the natives and West Coast people, as we feel that if we leave them to their own sordid surroundings for the evenings we have little right to expect a permanent high standard of conduct from them. The Roman Catholics are many in this place and have large services and schools and a bigger staff than we have. In my judgment there is nothing gained by attacking the Roman Catholics: but to defend our people and work from their attacks is a different thing. There is scope for both the R, C, s and Protestants at urban centres like Kinshasa. Besides, we must remember however much we differ from them in form of worship in ceremony and ritual and in the teaching of vital doctrines, they do form a part of the Christian Church, and to the extent that they proclaim Jesus Christ as Lord and Saviour, we should rejoice in it, as St. Paul did in his day, as recorded in the first chapter of his Epistle to the Philippians.

The motto for a missionary serving in an urban centre like this with all

its complicated problems and many-sided work is to be all things to all men, if by any means he might win some. Discouragements are many, encouragements few, progress is not seen as on a normal mission station. A large part of the population is a floating one so this adds to our difficulty of securing regular congregations.

I do not know of a single missionary in our Society who would volunteer to come and work at Kinshasa. That speaks volumes. Nevertheless, these urban centres are of strategic importance to the work of the Kingdom of God. Patience and hope. And love to Christ are the only sufficient motives in seeking to win all sorts and conditions of men for the Kingdom of God.

Mr. Hillard (B.M.S.) asked that a regulation be made that natives coming to Kinshasa report the fact to their local Missions. There is a roll-call here in Kin: and the Missionaries could inform the Missions of their adherents returning, and also of their standing in the Church.

Mr. Plumer Smith (A.P.C.M.) said that a number of their folk leave for the diamond mines, and from there float down to Kinshasa, so there is difficulty in giving this information or in keeping track of them.

Secretary A. R. Stonelake stated that the Continuation Committee asked Mr. Davies and himself to interview the heads of the English Commercial houses. They were satisfied with the good-will shown by those firms: the directors seemed to favour the discontinuance of Sunday work, but could not see their way to discontinue the sale of alcoholic drinks. He asked for suggestions to keep Christians busy while in Kin.

Mrs. Stonelake (B.M.S.) asked if it would not be better to transfer the membership to Kin, of those staying here for more than six months.

Mr. Westlind (S.M.F.) gave it as his opinion that it would make for stability and help the work if Church-membership were transferred to the urban church of

those who remain six months or more. They had a French pastor at Brazzaville but it was hard even for him to get white attendants to a French service.

The President testified that at Matadi the late Mr. Lambotte failed to get any interest aroused for a service amongst French speaking folk. He mentioned that Service Books in French can be secured.

Mr. D. C. Davies (B.M.S.) emphasised the need of being informed of arrival of church members from outside places. During the past two years the native population has increased by 2,000 a year. It is estimated that in 1930 the population in Kin, will be 3,000 white folk and 50,000 natives.

Mr. J. E. Geil closed the session in prayer.

Evening Session.

The following matters, recommended by the Findings Committee, were unanimously agreed:—

1. That the cost of hospitality be totalled up and equally divided amongst those attending the Conference.
2. That a collection for the table-boys etc. be taken up, limited to Frs. 6,00 per missionary.
3. That special furniture having been purchased the B.M.S. have undertaken to purchase some of it, the rest is offered for sale to any Society or missionary desiring to purchase.
4. That the cost of the Exhibition be met, if possible, from Conference funds. If these Funds are not sufficient then help shall be sought from different Societies, pro rata.
5. That senior missionaries sending their Station

Statistics to their Home Boards should send an extra copy to the Conference Secretary.

6. Seeing that in the event of new Societies commencing work in Congo the Conference is asked for advice in regard to spheres of work, the Conference recommends that the various Mission Stations in Congo be asked to outline their districts in large scale maps and to supply information about the population in the adjacent district, and that Mr. A. B. Palmer and Mr. Simpson be entrusted with the supervision of this work.

7. That the number of Conference Reports that are printed be the number specially ordered by the different Missions, plus 20% for outside purposes: that paper covers with cloth backs be ordered: that any matters of doubt and difficulty arising concerning matters in the papers, be referred to Mr. H. Ross-Phillips, and Mr. P. A. Westlind: that arrangements for printing be made by Mr. H. Ross-Phillips and Mr. Stonelake.

8. That letters of loyalty be prepared and sent by the Secretaries to (a) The King of the Belgians, (b) the Colonial Minister and (c) the Governor General.

9. That St. Andrews Day, November 30th, be observed as the Day of Universal Prayer.

10. That Mr. S. E. Moon and Mr. A. B. Palmer be appointed to audit the General Conference, the Congo Continuation Committee, and the Congo Mission News accounts from the time of the 1921 General Conference to April 30th 1923. They together with Messrs H. Ross-Phillips, P. A. Westlind and P. A. MacDiarmid shall have full power on behalf of this Conference to complete and approve said audit, and close said accounts as at April 30th 1923. They shall forward to the

Continuation Committee members of those Missions which contributed to the Congo Continuation Committee budget during the period under their audit a report of the decisions taken, for the information of those members.

11. That the Report of the Auditing Committee appointed by the Congo Continuation Committee at its July 1924 Meeting, certifying to the correctness of the General Conference, the Congo Continuation Committee and the Congo Mission News accounts for the period from May 1st 1923 to July 19th 1924 be approved by this Conference.

12. It is noted by this Conference with regret that the time does not yet appear to be quite opportune for the proposed Mid-Africa Conference approved by the 1921 General Conference. This Conference holds itself ready, as before, to share in such a gathering when and if the time seems ripe.

13. That the Conseil Protestant au Congo (Congo Protestant Council) shall hold its first Meeting at the call of the Secretary and shall then complete as far as possible its organisation in accord with the provision of its Constitution, when and if signed certificates of adherence to the Constitution have been received from at least five of the Missions named in Art 3 (a) of the Constitution, and when signed certificates of election of at least ten Councillors have been received from adhering Missions. Upon such organisation, the Council shall take over all finances and functions of the Congo Continuation Committee, and the latter shall thereupon cease to exist.

14. The President and the Secretaries of the General Conference shall be empowered to prepare and have

printed as soon as possible for the use of the Council the three forms mentioned in the Constitution of the Council, called Certificate of Election, Certificate of Adherence to the Constitution, and Application for Membership. Copies of the first two forms shall be sent for the use of those Missions mentioned in Art 3 (a) of the Constitution and copies of the last two forms, together with copies of the Constitution to the Missions which may contemplate applying for membership in the council.

15. That the Congo Continuation Committee be requested to prepare a uniform certificate of Protestant religious marriage and have sample copies printed for distribution to all Congo Protestant Missions, with the earnest recommendation of the Conference that such uniform certificate be adopted and used by all Protestant Missions.

16. That in all printed matter put out under the auspices of the General Conference, the Congo Continuation Committee, the Congo Mission News, Conference Committee, etc, in which the full name of the General Conference and of the Council are used, the French name shall be employed either with or without the English translation following it. When abbreviated forms of those two names are used, however, either the English or the French title may be employed.

17. The Report of the Nominating Committee was accepted as follows:—

President:	Rev. P. A. Westlind (S.M.F.)
Vice-President	Rev. E. E. Crist (C. & M.A.)
Secretaries	Rev. A. R. Stonelake (B.M.S.)
	Rev. Emory Ross. (D.C.C.M.)

Treasurer	Rev. Emory Ross. (D.C.C.M.)
Editor "Congo Mission News,"	Rev. A. R. Stonelake (B.M.S.)

Secretary "Literature Committee:	Rev. Herbert Smith (D.C.C.M.)
	but until his return: J. E. Geil (A.B.F.M.S.)

Secretary Educational Comm.	Rev. S. E. Moon (K.E.T.I.)
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do Medical Committee.	Dr. Stixrud (A.P.C.M.)
do Women's	Miss Wilson (B.M.S.)

	and Mrs. O. Anderson (S.B.M.)
During Miss Wilson's furlough	Mrs. Palmer (B.M.S.)
to act in her place.	

Jubilee History Committee:	Rev. Joseph Clark (A.B.F.M.S.)
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	Rev. H. Ross-Phillips (B.M.S.)
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	Mrs. Hensey (D.C.C.M.)
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	Rev. Motte Martin (A.P.C.M.)
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	Rev. C. Palmquist (S.M.F.)
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18. It was agreed that the Treasurer, Rev. Emory Ross, (D.C.C.M.) be entitled to expend the sum of 250 dollars in office equipment.

19. Votes of thanks to the following were passed for services rendered:

Mr. Herbert Smith (D.C.C.M.)	Secretary Literature Committee.
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The Local Arrangements Committee.

The Minute Secretaries.

The Swedish Missionaries at Brazzaville for arranging everything in connection with the excursion.
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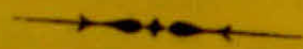
The D.C.C.M. for the use of the "Oregon" in the trip.
President H. Ross Phillips then tendered thanks for

NOMINATING COMMITTEE.

help received during his tenure of office, and inducted Rev. P. A. Westlind (S.B.M.) to the chair, and handed him the President's Bible.

Mr. Westlind thanked the Conference for his election, led in prayer, and gave a devotional address.

Hymn "Lord, speak to me, that I may speak" was sung, and the Rev. H. Ross Phillips closed the Conference with prayer.



Union Mission Hospitalière
LEOPOLDVILLE-EST

Congo Belge,
Afrique.

24 Octobre, 1924.

A Son Excellence

Le Gouverneur Général,
à BOMA.

Excellence,

Nous avons l'honneur de vous prier de vouloir être notre interprète auprès de Sa Majesté le ROI ALBERT, et de Monsieur le Ministre des Colonies, en leur adressant les lettres que nous vous confions, ci-jointes, et dans lesquelles nous exprimons notre fidèle et loyal attachement à la noble cause du relèvement de la race indigène de cette belle Colonie.

Nous sommes heureux de profiter de cette occasion pour exprimer à Votre Excellence notre gratitude d'avoir réhaussé l'éclat de notre réception par la présence de trois Gouverneurs de Provinces du Congo, qui ont ainsi contribué publiquement à manifester le réel intérêt et la sympathie que porte le Gouvernement de la Colonie à l'oeuvre civilisatrice des Missions Protestantes et à leurs infatigables éducateurs.

Nous vous prions, Excellence, de croire à l'assurance de notre très distinguée considération.

Au nom de la Conférence Générale,

Le Président,

H. Ross-Phillips.

Le Secrétaire,

A. R. Stonelake.



Union Mission Hospitalière,
LEOPOLDVILLE-EST
Congo Belge,
Afrique.

24 Octobre, 1924.

A Monsieur le Ministre
des Colonies,
à BRUXELLES.

Monsieur le Ministre,

Réunis à Kinshasa, pour la neuvième Conférence Générale des Missionnaires Protestants au Congo, tous les membres de la Conférence, américains, anglais, suédois et belges se font un devoir de vous exprimer leur désir de collaborer toujours davantage à l'oeuvre civilatrice que la Belgique a assumée.

Les progrès faits dans toutes nos écoles professionnelles, par les fillettes aussi bien que par les garçons, et les résultats obtenus, ont pu être appréciés par tous ceux qui ont pu visiter notre exposition tenue en ce moment.

Les progrès faits par nos élèves nous ont permis déjà de collaborer effectivement avec les industriels et commerçants, et nous espérons augmenter continuellement nos efforts dans cette voie.

Nous regrettons que par raison des affaires de grande importance, lesquelles vous a occupé pendant votre trop bref séjour dans la Colonie, vous ont empêchée à payer une visite à notre exposition. Les expressions d'appréciation que nous avons entendu à toutes cotés nous ont donné la croyance que les objets exposés par raison de leur originalité et fini, vous les auriez trouvé réellement intéressantes.

Les rapports de nos médecins démontrent non seulement ce qu'il reste à faire, mais aussi ce qui a été obtenu déjà dans l'éducation des infirmiers, dans nos hôpitaux et nos dispensaires.

Le plus grand effort est fait par nos Missions, pour procurer aux indigènes, le bénéfice de l'instruction donnée dans toutes les branches, sans excepter l'agriculture, si importante, par les éducateurs les plus qualifiés des contrées civilisées.

Avec l'assurance de notre sincère attachement à la noble cause du relèvement de la population indigène de cette Colonie, nous vous prions de croire, Monsieur le Ministre, à l'expression de nos sentiments de très haute considération.

Le Secrétaire,
A. R. Stonelake.

Le Président,
H. Ross-Phillips.

Union Mission Hospitalière
LEOPOLDVILLE-EST
Congo Belge,
Afrique.

24 Octobre, 1924.

A Majesté
le Roi ALBERT,
à BRUXELLES.

Sire,

Les Missionnaires Protestants au Congo sont réunis pour la neuvième foie en Conférence Générale.

Nous tous, américains, anglais, suédois et belges, désirons renouveler à Votre Majesté l'expression de l'hommage de notre grande admiration et de notre profond respect, et nous prions Votre Majesté de daigner agréer l'assurance de nos efforts toujours plus grands, par une unité plus complète, pour aider au relèvement de la race indigène de cette belle Colonie, par toutes nos ressources évangéliques, éducatives, et médicales.

Il nous a donné beaucoup de satisfaction, d'avoir eu l'honneur de la présence de trois Gouverneurs des Provinces à notre réception, dans ce fait nous sommes heureux de reconnaître l'accueil le Gouvernement de Sa Majesté nous donne dans notre oeuvre évangélique et civilatrice.

Nous sommes heureux de constater à Votre Majesté que depuis notre huitième Conférence a eu lieu à Bolenge, il y a trois ans, dans les départements scolaires, industriels, et médicaux nous avons eu du progrès, qui nous donnera beaucoup d'espérance pour le succès de nos efforts à l'avenir.

En exprimant à Votre Majesté nos assurances de dévouement nous la prions de croire aussi à notre vif désir de collaborer toujours plus complètement avec les fonctionnaires du Gouvernement Colonial, nous prions Votre Majesté de daigner accepter, ainsi que Sa Majesté la Reine, l'hommage de notre plus entier dévouement.

Au nom de la Conférence Général de
Missionnaires Protestants au Congo.

Le Président.

H. Ross-Phillips.

Le Secrétaire.

A. R. Stonelake.

MISSIONARIES PRESENT AT THE CONFERENCE.

A.B.F.M.S.

Miss A. H. Anderson, Rev. B. W. and Mrs. Armstrong, Rev. Joseph and Mrs. Clark, Rev. M. S. Engwall, Rev. J. E. and Mrs. Geil, Miss A. M. Hagquist, Dr. J. C. and Mrs. King, Dr. W. H. and Mrs. Leslie, Rev. P. A. and Mrs. MacDiarmid, Rev. P. C. and Mrs. Metzger, Rev. S. E. and Mrs. Moon, Dr. C. Mabie, Miss E. Oden, Rev. W. E. Rodgers, Miss E. M. Schaffer, Rev. A. V. and Mrs. Wakeman, Miss H. R. Vost.

A.P.C.M.

Miss V. Allen, Dr. R. R. and Mrs. King, Rev. L. and Mrs. De Land, Rev. and Mrs. Plumer Smith, Miss F. Worth.

B.M.S.

Rev. J. S. and Mrs. Bowskill, Rev. D. C. and Mrs. Davies, Rev. F. G. Exell, Rev. A. W. and Mrs. Hillard, Rev. A. A. Lambourne, Miss A. J. Lambourne, Rev. A. B. and Mrs. Palmer, Miss D. Peacop, Rev. H. Ross-Phillips, Rev. A. R. and Mrs. Stonelake, Rev. G. Thomas, Rev. R. V. de C. Thompson, Rev. C. H. Wooster.

C.B.M.

Rev. E. K. Alexander, Rev. F. G. W. Anstice, Rev. J. and Mrs. Carpenter, Rev. H. J. Hall, Rev. Hanson, Miss Jacklin, Rev. S. W. and Mrs. Kimber, Rev. A. Speed.

C.I.M.

Miss Alma E. Doering, Rev. E. A. Sommer.

D.B.M.

Miss O. Rasmussen.

D.C.C.M.

Rev. E. G. and Mrs. Boyer, Rev. E. A. and Mrs. Johnston, Miss H. P. Mitchell, Dr. G. F. and Mosher, Miss R. Musgrave, Rev. Rev. Emory Ross, Miss T. F. Williams.

M.S.A.

Miss M. Hansen, Rev. Titus M. Johnson.

S.B.M.

Rev. Oscar and Mrs. Andersson, Rev. A. Svard.

S.M.F.

Miss S. Bergquist, Rev. C. W. Grahn, Dr. G. N. Palmaer, Rev. J. Petersson, Rev. J. and Mrs. Sodergren, Rev. P. A. and Mrs. Westlind.