

"INTO HIS MARVELLOUS LIGHT"

**A STORY OF
50 YEARS
SERVICE IN
CENTRAL AFRICA**



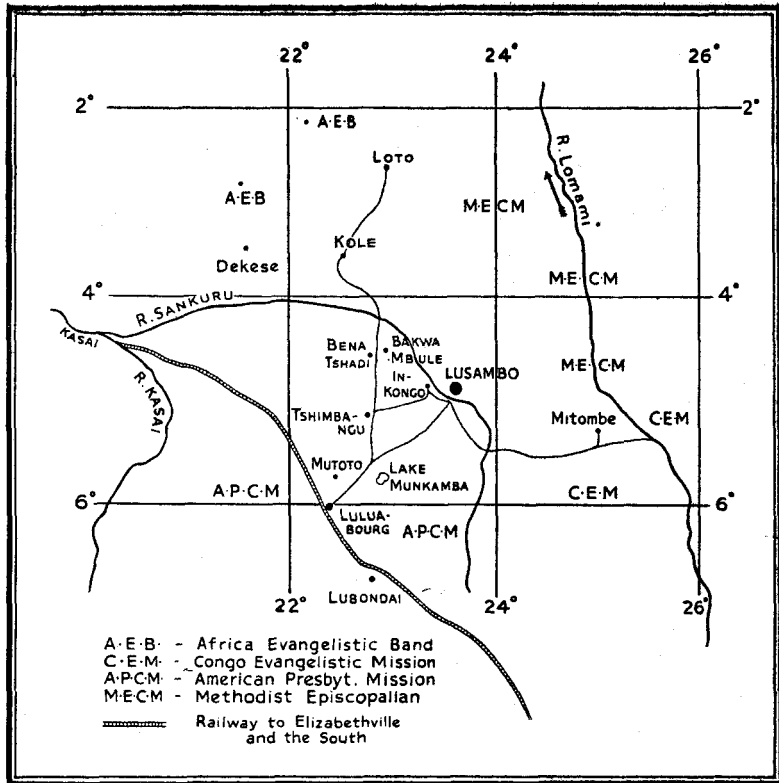
Introduction

AMONGST the many favours from God, granted to me, I esteem it a great one that I have had some acquaintance with the work recorded in these pages, and with those who have laboured therein, from a very early date. My first clear recollection of it is that of meeting Mr. and Mrs. W. H. Westcott and Selenge at a house in North London in 1900. Half a century has now passed since the brothers Westcott first set foot on the soil of the Belgian Congo at the mouth of the Congo River.

These fifty years have seen a miraculous transformation. The miracles that affect the spirit of man are more remarkable than those which only affect his body, and they have taken place by the thousand in the territory covered by this booklet, as all who read will discover. I commend the reading of it, especially to younger Christians, who may not know how and when the work began and the great difficulties that beset the pioneers. Their labours have now produced an abundant harvest.

May the reading of it stir us all to more zeal, more devotedness to the Lord and His Gospel, and to fervent prayer. And may our prayers be mingled with equally fervent praise to GOD for all that HE has wrought.

F. B. HOLE.



Outline of area occupied by the Westcott Mission, indicating also other surrounding Missions.

Early History of Central Africa

THE West Coast of Africa was explored by the Portuguese and the Congo entered in 1484, but the 200 miles of rapids above Matadi kept the interior closed to the outside world. Livingstone, after exploring Lake Tanganyika, found a large river called the Lualaba, and as it flowed northwards he thought it might be the Nile. After his death Stanley, in 1877, travelled down it in canoes and found that it was the Congo. Great Britain did not want to add to her colonies, so the vast tract of 910,000 square miles in Central Africa was taken over by Belgium and called "The Congo Free State," and still later, "The Belgian Congo."

The whole country was in a deplorable condition. Although trading in slaves had been declared illegal by European nations, and the sending of slave-ships from the Congo checked, there was continuous warfare going on between the many tribes, and captives were sold as slaves to Arab dealers and others coming from the East Coast. There is a man living at Inkongo

who was one of a thousand sold in one day at a large market. A village would go raiding and take, let us say, ten captives ; these would be exchanged for an elephant tusk, and this used to buy flint-lock guns, by the help of which other defenceless people would be captured and sold. Food was so scarce in some districts that a man could be exchanged for a fowl. Cannibalism was common, and probably owed its origin to the scarcity of food.

The Belgian pioneers had truly a gigantic task before them. They took steamers in sections past the 200 miles of rapids and put them on the river, using them to penetrate far into the interior, where they established camps and trading posts, and a railway was soon commenced to pass the long stretch of unnavigable river. One military camp was established at LUSAMBO, on the river Sankuru, nearly 1,000 miles from the coast, and a little band of Belgians with enlisted troops did their best to stop the raiding for slaves and the battles between the various tribes ; Basonge to the east, Batetela to the north, Baluba to the south, and Bakuba to the west along the river. The latter were seldom raided, as they took refuge on the river and in the forests at the approach of danger, but they bought many slaves from others.

Many people have described the Central Africans as " degraded people," and think of them as scarcely human. One writer said long ago : " Cannibalism can surely only be practised by peoples of the most degraded level of human

morality, without any general experience of spiritual refinement or progress."

Let us hear what a more recent writer has to say: "On my travels in 1904-06, I considered some Basonge, a people inhabiting the districts of the upper Sankuru and Lomami, as amongst the best men in the expedition. They were clever and intelligent fellows, but they can give the Batetela points in the subtlest refinements of cannibalism. Others only occasionally eat the flesh of those who happen to be killed in war; the Basonge institute man-hunts and fatten their captives for the sole purpose of eating them."

After describing their methods of doing this he continues: "But . . . these cannibal Basonge were one of those rare nations of the African interior which can be classed with the most aesthetic and skilled, most discreet and intelligent of all those generally known to us as the so-called natural races. Before the Arabic invasion they did not dwell in 'hamlets,' but in towns with twenty or thirty thousand inhabitants; in towns whose highways were shaded by avenues of splendid palms at regular intervals and laid out with symmetry of colonnades. Their pottery would be fertile in suggestion to every art-craftsman in Europe. Their weapons of iron were so perfectly fashioned that no industrial art from abroad could improve upon their workmanship. The iron blades were cunningly ornamented with damascened copper, and the hilts artistically inlaid with the same metal. Moreover they were most

industrious and capable husbandmen, whose careful tillage of the suburbs made them able competitors of any gardener in Europe. Their sexual and parental relations evidenced an amount of tact and delicacy of feeling unsurpassed among ourselves, either in the simplicity of the country or in the refinements of the town. Originally their political and municipal system was organised on the lines of a representative republic . . . Is it not obvious that such skill in the arts, such great commercial expansion, such town-planning and such municipal construction must be the product of prolonged historical civilization?"*

The above refers to the Basonge, but other tribes in the Sankuru district are also highly skilled in metal work, basket and pottery making, etc. We believe that the deplorable state of things existing when the Belgians took over the country was caused to a large extent by the greed of those so-called Christian nations who bought and sold slaves to such an extent that at one time 30,000 per year were shipped from the Congo. Surely it is our duty to help these people, after all the wrongs we have done them, and above all to take to them a knowledge of the true God, who has been revealed in His Son, our Lord Jesus Christ, without whom neither we nor they can

* From "The Voice of Africa," by Professor Frobenius. He visited Inkongo in 1906 when on the journey referred to.

be truly satisfied. Contrast the above conditions with those prevailing today, when one can get from coast to coast without having to walk on foot for a single day's journey. On the 19,000 miles of navigable rivers fleets of steamers are plying, carrying down palm oil, cotton, timber, copper, etc., and going upstream with cars, trucks, saw-mill equipment and almost every article of trade one can mention. Gold, diamonds and tin are exported ; it is safe to travel anywhere, and a white lady can travel alone for hundreds of miles and be perfectly safe. Natives wishing to take a train can travel to the station by " bus." The Belgian Government is certainly to be congratulated on having accomplished so much, especially when one considers the enormous task and the great difficulties which faced them in the early days.

Entrance of Missionaries into Belgian Congo

Two missionaries, Grenfell and Comber, arrived in 1878, and others followed. A small steamer was carried in sections past the rapids and put together on Stanley Pool, near what is now called Leopoldville, and the Gospel was carried up the Congo. Many of the early pioneers died of malaria, some after a short time in the country. Later on, the American Presbyterians went along the river Kasai, a branch of the Congo, and commenced work there.

In 1889 Mr. W. H. Westcott gave up his secular occupation with the Congo in view, and after five years of ministry in Great Britain and two in South Africa, he travelled thence to the mouth of the River Congo. His brother, Upton, arrived from England on December 30th, 1896. He arrived from South Africa three weeks later.

By that time a railway had been commenced from Matadi to Leopoldville, but the brothers had 100 miles to walk, and both suffered severely from fever. They received much kindness from the missionaries at both places, and then boarded a small steamer which took them up the Congo for two

days, then into the Kasai, and then along the Sankuru river until they arrived at Lusambo. They were given permission to settle about 12 miles below Lusambo, at a place called INKONGO, among a branch of the great Bakuba tribe called BENA INKONGO. They reached that place on May 18th, 1897, and began to learn the language, which had never been put in writing, and as the natives knew no language but their own, one can imagine the difficulty of acquiring it. The rules of grammar were gradually puzzled out by Mr. W. H. Westcott, so that now it would be possible to learn the language before going to Africa. The translation of the Bible was commenced, blank spaces being left for words which in some cases were not discovered until long afterwards, and a few simple hymns written, while the boys and young men working on the place were given lessons in reading and writing, a thing altogether new to them.

In 1900 Mr. W. H. Westcott visited England, married Miss A. Pudney, of Port Elisabeth, South Africa, and returned with her to Inkongo. His brother then came home and married Miss Edith Anning, of Leeds, in 1902, but they had to return home next year as Mr. Upton Westcott was seriously ill and his life was only saved by an operation.

The outlook early in 1904 was not a bright one. It was doubtful if Mr. Upton Westcott would be able to return, and Mr. and Mrs. W. H. Westcott

at Inkongo suffered severely from malaria. No natives had been baptized, though a few were undoubtedly converted, had given up their fetishes, and were seeking to follow the Lord. Among these was a young man named Selenge, who was brought to England in 1900 by Mr. W. H. Westcott and who returned with him after his marriage. Although brought up in the midst of superstition and fetishism, Selenge, Mixi (pronounced *Mee-she*) and a few others spoke of having had yearnings for the truth and for a knowledge of God, and, as in the case of Cornelius, God led to them those who could explain the way of salvation to them, and they found in the Lord Jesus Christ One who could save them, take away their fears, and satisfy their longings. All the Central Africans had a name for God, whom they acknowledged as Creator, but they thought of Him as a Being far away and as having no interest in His creatures except to send death and misfortune. The dread disease of sleep-sickness was sweeping through the country, killing people by thousands, and they called it *Kusama kwa diulu* (the disease from Heaven). Selenge died of it not long after his return from England, and Mixi, Kimpanga and many others later on.

Arrival of a Fifth Worker and Expansion of the Work, but the First Death

ON the 1st April, 1904, Mr. H. Wilson, of Stratford-on-Avon, left England and arrived at Inkongo nine weeks later. Mr. and Mrs. Upton Westcott followed later in the year, and Mr. W. H. Westcott was able to give more time to language work and translation. As the new worker was an expert typist, he was able to save Mr. Westcott much time by copying for him two dictionaries of more than 500 pages each, most of the Bible as it was translated, and a hymn book. Numbers increased in school, and all the five missionaries helped in the teaching. An extract from a diary dated 4th January, 1905, reads as follows: "Mrs. Upton Westcott had a few girls to school. We hope it will be the beginning of a girls' school and much besides." A few of those girls are still alive, and many of their children, while their grandchildren are now at school at Inkongo.

In March of that year the first baptism took place, and a great crowd

assembled at the river as two young men, Kimpanga and Kandolo confessed their faith in Christ and their desire to be identified with Him. In July Mr. and Mrs. W. H. Westcott left for a furlough, and both badly needed it after all the fevers and hardships they had suffered. Mrs. Westcott was indeed brave to go to Inkongo as things were in those days. No ladies had been in that district before, and conditions were such as can hardly be realized in these days. The three who remained suffered from much fever, and it seems strange now to read such entries as these: "Temperature 104, but went to school." "No salt for a long time; boiled some dirty old sacks and managed to get a little for cooking."

Mr. H. Wilson began to take journeys to villages 20 or 30 miles away where the Inkongo language was understood, and wrote his first hymn. The others also wrote a few, but most of the 145 in the present hymn book were written by Mr. W. H. Westcott.

In 1906 others were baptized, and after a very solemn meeting at the river, a young man named MWAKU, who was working as a boy to Mr. and Mrs. Upton Westcott, came to the latter in deep conviction of guilt and asked how he could be saved. He had been an uncouth and difficult boy, and several times Mr. Westcott spoke of dismissing him. Mrs. Westcott would plead for him, saying, "Give him another chance; he may get converted." Mwaku

was one of the first to go out as a preacher and teacher without any guaranteed support, and he has now gone to his rest after nearly forty years of service. He was a man of prayer, loved his Bible, was consistent in his home life, and was used for the conversion of many, of whom quite a number are now helping in the spread of the Gospel.

Mr. and Mrs. W. H. Westcott returned in November, and in 1907 Mr. Upton Westcott and Mr. H. Wilson visited the Bakwa Mbule district for the first time. The following extract will show what travelling was like: "Wretched road and filthy mud; both slept badly at night on account of thousands of fleas." "To Lushikwa, where the people were very wild and frightened." "To Bakwa Mpaka, crossing many streams. Arrived half dead; Mr. Westcott's clothes were torn and he staggered like a drunken man."

Many well-populated towns were visited where the Gospel had never been heard, and later in the year another visit was planned. As Mr. H. Wilson was getting bad fevers, Mrs. Upton Westcott decided to go with her husband. She returned very tired with the hard journey, had a bad attack of malaria and then Blackwater fever or Hæmaturia, and passed away on 6th August, to the sorrow of all. She was a devoted worker, a splendid teacher and organiser, and was loved by everyone who knew her.

Arrival of Reinforcements

THREE days after the death of Mrs. Westcott, Mr. H. Wilson left for a furlough, and in June, 1908, married Miss E. Knight, of Stratford-on-Avon. A week later they left for the Congo accompanied by Miss C. Visick, arriving at Inkongo early in August. Conditions were still very primitive: beds were hard, mosquitoes innumerable, and food often unsuitable. One of the early workers was asked what food they had, and the answer was, "Beans and rice one day and rice and beans the next." Such things as butter, milk, flour, sugar, etc., could only be obtained from England, and supplies often failed. There were no shops at Lusambo and it was necessary to send 800 miles for stamps for letters. An interesting item in the diaries of this period speaks of the excitement when a "household box" arrived. The late Mr. Walter Westcott, to whom all the workers were greatly indebted for his work, sent all the provisions out, and kept one large case into which were put individual parcels from the relatives of the different workers. All are grateful, too, to Mrs. Westcott for allowing a room in her house to be used for a packing room. As it took from nine months to a year and a half for cases to arrive,

it will be understood that there was great excitement when the cargo contained a "household box."

Under the difficult conditions the two new workers suffered a good deal, and Miss Visick had some bad fevers. About nine months after her arrival it was found that she had the dreaded sleep-sickness. It was known by this time that the disease was conveyed by the bite of the tse-tse fly, and a preparation of arsenic had been found useful in cases not far advanced. As a weekly journey to Lusambo would have been impossible, the doctor gave Mr. H. Wilson a lesson in giving intramuscular injections, and Miss Visick was successfully treated, but it was thought well for her to go home towards the close of 1909. As some of the Christians and many others in the district had sleep-sickness, the doctor sent a supply of medicine and permission was given to treat them. A better and less dangerous remedy has since been found involving intravenous injections, and thousands of lives have been saved at Inkongo, and the disease is now under control.

Mr. T. NIXON, senr., of Carlisle, joined the little band of workers in 1909, and Mr. Upton Westcott, accompanied by a few native Christians, went to reside permanently at Bakwa Mbule. Journeys were made in other directions by Mr. Nixon and Mr. H. Wilson, and the latter, beside doing much copying, was able to help in the translation of the Scriptures.

Issue of the New Testament in Luna Inkongo and arrival of New Workers

IN 1910 Mr. W. H. Westcott, with Mrs. Westcott and two children, went home, and the following year the New Testament was printed. The workers are greatly indebted to the British and Foreign Bible Society for the first and subsequent issues which they published. No praise could be too high for Mr. Westcott's skill as a translator. Mr. H. Wilson visited a number of Baluba towns south of Lusambo and saw Lake Munkamba for the first time.

In 1912 Miss C. Hutchinson arrived, and Mr. and Mrs. W. H. Westcott went out again, leaving their two children at home. Mr. Charles Althorp arrived and went to Bakwa Mbule to help Mr. Upton Westcott. When the war started in 1914 Mr. and Mrs. H. Wilson were on furlough, but they returned to the Congo in 1915 with their little son. In 1916 Mr. and Mrs. W. H. Westcott returned to England with Miss Hutchinson. Mr. Westcott

stayed at home to complete the Old Testament, and neither he nor Mrs. Westcott went to the Congo again.

By this time others had been baptised at Inkongo, and some of these belonged to a town of Basonge called Bekalebwe, who had been sent to Inkongo by the Government to cut firewood for the river steamers. These Basonge Christians pressed Mr. Wilson to visit their parent towns, which he did, making a journey on foot of 350 miles and going as far as the river Lomami. In 1917, when visiting villages between Inkongo and Bakwa Mbule, Mr. Wilson was charged by a buffalo he had wounded, and sustained a compound fracture of the arm and a broken wrist.

In 1918 Miss Hutchinson went out again to the Congo accompanied by Miss C. Shorey. The latter never reached Inkongo, as she was taken ill with a virulent type of fever and died at Leopoldville. Two years later Miss Hutchinson left Inkongo and married Mr. Willett, of H.C.B. (Huileries du Congo Belge), but for years she did a good work among the Baluba women who had gone to live in the industrial districts of Leopoldville and Kinshasa. Miss Visick went out again to Inkongo and was married to Mr. Upton Westcott, who by this time had become totally blind.

Important additions to the Congo Band, and Extension of the Work in spite of losses

IN 1921 Mr. and Mrs. H. Wilson returned from a furlough accompanied by Mr. and Mrs. Althorp, formerly Miss E. Purdie, of Glasgow. With them were Miss E. Dunn, Miss D. Isaac, Miss Mercy McCandless, of Philadelphia, and Mr. Alec McTavish. In 1922 Mr. Amies, of U.S.A., arrived, and Mr. and Mrs. Upton Westcott left for a furlough.

In 1923 Mr. Westcott returned to Bakwa Mbule, leaving Mrs. Westcott at home unwell, and that year Mr. H. Moyes arrived, and also Miss M. Chalmers and Miss G. Desborough. The latter went to help at Bakwa Mbule, where Mr. and Mrs. Althorp, Miss M. McCandless and Mr. Amies were already working.

In 1924 Mr. Nixon, senr., and Mr. H. Moyes took a number of journeys among a tribe allied to the Bena Inkongo called Bakwa Mputu. They also visited Tshimbangu, where the Baluba language is spoken, and where there

were some teachers working who had gone out from Inkongo. The two made long treks over bad roads and often suffered from fever. Indeed, during the year most of the workers had bad attacks of malaria. Mr. and Mrs. Althorp left Bakwa Mbule for a furlough, and towards the end of the year Miss Mercy McCandless, who had been having frequent attacks of malaria, developed the dread Blackwater fever, and in spite of every care given by Miss Desborough and others, passed away. She was a splendid worker, loved by all, and her death was a great shock to all. She is still remembered with much affection by the natives, and a little orphan she saved from being buried alive when a baby, because its mother died, is now a fine Christian woman and is married to a teacher. Miss Chalmers took Mercy's place at Bakwa Mbule.

In 1925 Mr. and Mrs. Althorp returned from a furlough ; also Mr. Alec. McTavish and others, Miss Dunn now being Mrs. McTavish. Miss Thomas, who is a trained nurse, arrived for the first time. Early in the year Mr. H. Wilson made another journey into the Basonge country, and an important chief named Piani Kyungu invited him to establish a station in his district, at a place called Mitombe.

In 1926 Mr. Upton Westcott, who had suffered a great deal, had to go to England for an operation, Mr. H. Moyes travelling with him. Miss Desborough also had suffered much from malaria and returned home. She had

a good knowledge of the native language and was a great help in the work at Bakwa Mbule.

In August of this year Mr. and Mrs. McTavish went to live at Mitombe, taking with them two of the Christians from the Bekalebwe village at Inkongo, Disashi and Kamanyi. Mitombe is more than 150 miles from Inkongo, so the two pioneers were much isolated from the other workers, for there were no motor roads in those days. The language is quite different from that spoken at Inkongo, but Mr. H. Wilson had commenced a grammar, and with the help of the native Basonge Christians living at Inkongo had translated the Gospel of Luke. Mr. and Mrs. McTavish soon acquired the new language, perfected the grammar, and were before long able to revise the early translation and do more parts of the Scriptures, besides a few school books and a hymn book.

*The events of 1927 and 1928, both adverse
and favourable*

THESE two years were filled with incidents. A crocodile appeared which killed or maimed a great number of people. Before this a man-killer had caused havoc among the natives from time to time, but this one took people from canoes, or upset the canoe and took a native when swimming or struggling in the water. The missionaries at Inkongo had some terrible wounds to dress of the few who managed to escape. One man was so badly torn that he had to be treated for seven months before being able to return home. The crocodile was eventually shot by Mr. Wilson, and in the stomach were found 27 bracelets of iron and copper, most of which had belonged to Inkongo schoolgirls.

A wounded leopard which was being tracked by Mr. Wilson and a native Christian hunter suddenly sprang on the latter, and man and leopard fell to the ground with the man's lower jaw locked in the leopard's mouth.

Fortunately a bullet through the beast's heart was in time to save the man's life, and his broken jaw healed after two or three weeks.

Several people in the district went mad and attacked others with knives. A fight took place between the Bena Inkongo and the Bekalebwe. An epidemic of influenza caused many deaths, and Kumwamba, the medalled chief of the Bena Inkongo died. The worst thunderstorm known was experienced, 20 terrific explosions occurring in rapid succession. Among the happier events were: the return of Mr. Upton Westcott and Mr. Moyes, the latter having married Miss McTavish of Edinburgh, who accompanied them; the return of Mr. Amies, also with a wife; the entry of Miss Jean Flett, of Findochty, and Mr. T. Nixon, junr., into the work; the birth of Eunice McTavish; and the baptism of 80 people at Tshimbangu. This district, which was worked from Inkongo, was left to the native Christians a great deal, but Mr. Nixon, senr., spent much time there and in the neighbouring towns. When "Tshimbangu" is spoken of, a district is referred to, not merely one town, just as there is a town of Inkongo and a district of Inkongo.

Occupation of the Lusambo Station and commencement of the North Sankuru Mission

THE American Presbyterian Mission had opened a station at Lusambo in 1912 to care for the Baluba population there. Eventually they decided to concentrate further south and nearer to their base on the Kasai, and opened a station at Mutoto. They offered to hand over the temporary buildings at Lusambo, and in January, 1928, Mr. and Mrs. Moyes went there to live.

By this time Lusambo had become an important centre, having a post office, a bank, a good hospital, and numerous shops or stores (usually spoken of as "magazines"). It has a large native population, chiefly Baluba, though many of other tribes go there to work. Having a station there fills up a gap and completes a line of stations from Bakwa Mbule and Inkongo on the west to Mitombe on the east. Roads have been improved, and a bus runs twice every week to the railway station (Lulua-gare) at Luluabourg, 135 miles away.

REGISTRATION OF "THE WESTCOTT MISSION"

The Government requires each mission to choose a definite name, and it was decided to register as "The Westcott Mission." One member of each mission had to be named as legal representative, so that any enquiries from the Government for statistics, etc., might be sent to one person. Every new missionary had thereafter to be attached to a definite body, who would be responsible for his or her conduct, and a person wishing to enter Belgian Congo as a free-lance or unattached would be refused admittance. This does not restrict the liberty of the missionaries in any way, nor does it imply that they view themselves simply as members of "a mission." All the workers recognise that they are members of Christ, and wish to work in harmony with others who love the Lord, and not to compete with them because they bear a different name. This leads to the mention of

"THE NORTH SANKURU MISSION"

It has been shown how the work at Inkongo extended first to Bakwa Mbule. After paying each individual missionary a certain sum for living expenses from gifts received at home and sent out each quarter by the Home Treasurer, the remainder was divided, Inkongo and Bakwa Mbule getting equal shares.

When Mitombe was opened the balance was divided into three parts, and on taking over Lusambo, into four. The work at Bakwa Mbule had extended to the north of the Sankuru as far as Loto, and the way was opening up for a new station in that district. In that case it would have been one of five, sharing equally with the other four stations. Mr. Althorp, however, in 1928, decided to withdraw from the Westcott Mission and start work under a new name, "The North Sankuru Mission." There is, however, full fellowship between the two bodies, and the native Christians do not attach any importance to the different names.

Brick-making and Building

ANOTHER item at this time was the making of bricks and brick houses. Hitherto the buildings had been made with a framework of poles sunk into the ground, with small sticks tied across inside and out and the spaces filled with clay. The wood was, however, soon attacked by white ants, which also climbed up into the thatch, making frequent repairs necessary. Mrs. H. Wilson learned all she could about brick-making and building, found a bed of good clay near the river, taught the natives to make bricks, and superintended the building of the whole station of Inkongo in brick. The houses are now safer than before, more sanitary and more comfortable, do not require repairs so often, and were completed just as a law was passed restricting the cutting down of trees. Miss Isaac, too, was a very capable helper in this constructive work.

DEATH OF MR. UPTON WESTCOTT

Mr. Westcott had been ill for some time, and in 1929 was carried through the forest by hammock to Ibaka, attended by Miss Chalmers. From there he was taken up river by canoe by Mr. H. Wilson and put under the care of the doctor at Lusambo. He passed away a week or so later and was buried at Inkongo, near his first wife. He was greatly loved by all who knew him, and in spite of his blindness worked hard and uncomplainingly for years. He made contact with the natives in a way few others have done and was always ready to hear and help them, even if it involved the loss of rest or of food for himself.

Miss C. Curtis arrived this year, and in 1930 Mr. and Mrs. James Wilson and their son, Harry, who took Mr. Westcott's place at Bakwa Mbule and the work has now spread over a wide district. Mr. and Mrs. Amies left for U.S.A. with their two children and did not return.

*Publication of the complete Bible, and the arrival
of a Doctor, etc.*

IN 1931 Mr. W. Simpson arrived for the first time, and in 1934 married Miss C. Curtis at Lusambo. Mr. F. J. Birss arrived in 1932, and it was in that year that the complete Bible, recently revised by Mr. W. H. Westcott, was published with the very gracious assistance of the British and Foreign Bible Society, who have always been most helpful in the publication work.

The workers had for a long time prayed for a doctor, and Mrs. Wilson had prepared a brick hospital in readiness. In 1934 they had the joy of welcoming Dr. G. J. Allan, of Aberdeen, to Inkongo. He settled down to work at once and to the study of the language, and not only did good service as a doctor, but took an interest in the school work and was zealous in the spread of the Gospel.

DEATH OF MR. ALEC MCTAVISH

Mr. and Mrs. McTavish had worked hard at Mitombe, acquired the language and translated most of the New Testament. Early in 1934 Mr. McTavish had a difficult journey to the railway station and back and arrived home exhausted. He was not able to resist an attack of Blackwater fever, and passed away on February 22nd. He was a quiet, unassuming, but efficient worker, and his death was a real loss to the work at Mitombe.

In 1935 Miss Gladys Hodgkinson, of Carlisle, arrived, was married to Mr. T. Nixon, junr., and went to live at Mitombe, but she seemed unable to stand the climate and died in 1936. Mr. J. Birss, who had taken a furlough and married Miss D. Coutts, of Aberdeen, returned this year with Mrs. Birss.

*Death of Mr. W. H. Westcott, with other losses
and some gains*

MR. W. H. WESTCOTT, who had left the Congo in 1916, died in 1936 at Grimsby. Some of the old people at Inkongo remember his arrival with his brother in 1897, and the Luna Inkongo Bible is a lasting monument to his memory and to his efficiency as a translator. Those of us who heard him preach or lecture in Luna Inkongo will always admire his gift and be grateful for his help, both in ministry and in the study of the language. His translation of hymns such as "Hail to the Lord's Anointed," etc., reaches a very high standard of excellence.

LOSSES AND GAINS

Dr. Allan left for a furlough in 1937 and has not returned, much to our sorrow. Mr. T. Nixon retired in 1938 at the age of 75. The year 1939 brought three

new additions: Miss B. Wade, Miss F. Birss and Mr. S. N. Downs, all energetic and capable workers. In 1940 Miss Chalmers was married to Mr. T. Nixon, junr., and went to live at Mitombe.

A "NEAR" LOSS

In March, 1937, Mr. H. Wilson was bitten by a poisonous snake when laying water pipes. He collapsed and was carried home and nearly lost his life. Dr. Allan, who was in Lusambo that morning, returned and gave injections of anti-venom, and after several days of extreme weakness the patient recovered. We have heard of several natives who were bitten by that particular species of snake and not one recovered. Since that accident, no one in the district, black or white, has been known to pick up a live snake.

ARRIVAL OF MISS ISABEL FAWCETT AND VISIT OF MR. AND MRS. A. F. POLLOCK

Miss Fawcett, who had been working in the Irumu district, came to Lusambo and Inkongo in 1941, and next year Mr. and Mrs. Pollock paid the mission stations a visit that was greatly appreciated. Mr. Pollock has written an account of this visit, which we give on the following pages.

A Visit to the Westcott Mission

As a youth it was my privilege to know the late W. H. Westcott in the early years of his ministry when he visited my native city from time to time, and I still have distinct recollections of his quiet spirit and bearing as he moved around in the work of the Lord, leaving behind the impress of a very sincere piety and devotedness. Later he visited Africa and I remember so well when we received the news that he felt called to carry the Gospel message to the heathen of Central Africa.

His brother Upton shared his exercise, and they arranged to meet at the mouth of the Congo, then together they penetrated to the place named Inkongo, situated nearly in the centre of the Belgian Congo. For some years our brothers Westcott saw little result from their labours, but perseverance brought remarkable success, many souls turning to God and assemblies being formed during their lifetime. Now the work they started is being followed up by a band of earnest workers with much to encourage.

With such memories in mind it was quite a thrill to receive a letter from Mr. H. Wilson in 1941 inviting my wife and myself to visit Inkongo and make first-hand acquaintance with the work there and at the other centres of their activities. My wife and I were staying in Natal at that time,

having been caught by the World War when on a visit to Africa in 1939, but even so a somewhat formidable journey lay before us, entailing day and night travel by railway for six days and two days by car on primitive roads. Our brothers H. Wilson and H. Moyes welcomed us as we left the train at Luluagare, and they took us by car to Lusambo, spending one night on the way. As we drove up to the house the children, who had just been dismissed from school, lined up to give us a cheer and we were warmly welcomed by the friends, who quickly turned out to greet us. From the first we were very happily struck by the diligent spirit manifested by our missionary brethren, who always seemed to be occupied in service to those around, creating a spirit of goodwill and confidence. We spent a week at Lusambo, and it was quite inspiring to see the good numbers attending the meetings, and their reverent attitude as they listened to the message. We saw the triumphs of grace as we sat down and partook of the Lord's Supper with a goodly number of our native brethren, several of whom led the meeting in thanksgiving and praise.

Lusambo being an important centre, numbers of missionaries call there and Mr. and Mrs. Moyes provide accommodation, rendering help in many matters which, with the work of the Station, keeps them very busy in useful and valued service. The school work was in the good hands of Mr. and Mrs. Birss, and the dispensary cared for by Miss Jean Flett.

From Lusambo we went on to Inkongo, about twenty miles further down the Sankuru river, and we felt greatly privileged to find ourselves at the very place where our brothers Westcott began the work, and our hearts were stirred as we tried to visualize what it meant in the way of faith and courage and perseverance for them to go there, settle and live among people in the most primitive conditions, learning their language so that they might tell them of Christ and the love of God. We were certainly much moved, and when we saw the large school house thronged with hundreds of black men and women, we were ready to exclaim "What hath God wrought!" After the meeting, at which I was privileged to give a word by interpretation, the Christians greeted us and cheered us by saying, "You have strengthened us."

In the afternoon a group of elder Christians waited upon me to present a goat as a token of their appreciation that we had made the long journey to see them. This meant much, because for some months leopards had taken serious toll of their goats.

That week our white brethren came together from the various centres for a conference, and we had a time of happy fellowship and cheer together. On the first evening we had prayer together, and as I commended ourselves to the Lord's care I was led to include the request that God would in His mercy deal with the leopards which were causing such havoc among the goats.

The answer came quickly, for within two days a large leopard was found dead in the trap set by Mr. H. Wilson, and another the following morning. What scenes of triumph and gladness did we see as they were carried through the town. The natives exclaimed, "God has heard the prayer of our elder!" and a great impression was made and the name of God glorified.

The following week the native teachers and evangelists linked with Inkongo station came together for their conference. To our surprise they numbered about 80. A great impression was made on us as we beheld the purposeful bearing of these dear men and their clean and tidy appearance when compared with those who still remained in their darkness and degradation. No wonder the Apostle Paul exclaimed, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." I saw them gathered together during the following days, and it was good to note their fervency in prayer and the verve with which they spoke in the meetings, manifesting a keen and enthusiastic attitude of mind and desire.

Mr. Wilson has been in the work at Inkongo for many years, and the affection, esteem and confidence with which he is regarded was very plainly to be seen, and he is backed up by his devoted wife, with Mr. Downs and Miss Isaac in the school work and Miss Birss at the hospital. Indeed the

spirit and harmony among all at Inkongo was very refreshing and we praised God for all we saw.

We made visits to Mitombe and Bakwa Mbule, where we saw the same good order and diligence in the maintenance of school and dispensary work, though the helpers were few. At Mitombe Mr. and Mrs. Nixon, Mr. and Mrs. Simpson, and Mrs. McTavish shared the work, but at Bakwa Mbule Mr. James Wilson was the only white brother. Though ably aided by his active wife and our sisters, Miss Thomas and Miss Wade, we thought there was much need for the help of another white brother, so necessary in case of sickness or absence on furlough, apart from the important work of reaching out to the villages around with the word of life, in which work our brother is keen, but single-handed as he was he could not engage in it as often as he would liked to have done.

And so we visited each centre in turn, receiving a hearty welcome, glad to find all well and happy in their service, and keen to help forward the work with none too many to do it. We thank God for so fine a body of missionary brethren, and wish them God-speed with all our hearts, commending the work to the hearty support of our brethren by prayer, and support of those who have gone forth to this service for the Lord.

ARTHUR F. POLLOCK

Illness of Mr. and Mrs. H. Wilson

IN May, 1943, Mr. H. Wilson visited the villages on the road to Bakwa Mbule and returned home very tired. A visit to the doctor at Lusambo revealed that he needed an operation, and he and Mrs. Wilson were taken to the airport at Luluabourg by Mr. and Mrs. Moyes and Mr. Downs and put on a plane for Elisabethville, Mr. and Mrs. Moyes following by train. After two weeks in hospital there the doctor sent them on by plane to Johannesburg, where a successful operation was performed and the patient recovered. Meanwhile Mrs. Wilson, who had had very little sleep for several weeks through nursing, was taken ill and found to have diabetes. Every one was most kind and considerate. The ladies at the Y.W.C.A. were very good to Mrs. Wilson, and when Mr. Wilson was able to leave the hospital they were both invited to a nice home outside Johannesburg and shown every kindness. Much prayer was made on their behalf by missionaries and natives in Belgian Congo, and Ntumba of Inkongo spent the whole of one night

on his knees. All this, and the loving reception they met on their return, served to accentuate the value of Christian love and fellowship, and of God's tender care for His people.

MARRIAGE OF MR. S. N. DOWNS AND MISS F. BIRSS

In June, 1944, Mr. Downs and Miss Birss were married at Lusambo and went for a short furlough in South Africa. The war had made a furlough in Great Britain impossible and some who were needing a rest and change went for a short stay in or near Cape Town. In 1945, however, it became possible to obtain passages, and the following left for Great Britain: Mr. and Mrs. T. Nixon, Mr. and Mrs. Birss and two children, Miss Fawcett, Miss Flett, Mrs. McTavish and Eunice, and Miss Isaac. All the above except Miss Fawcett returned to the Congo, Mr. and Mrs. H. Wilson left for England early in 1946.

HOME-CALL OF TWO VETERANS

Mrs. Upton Westcott, who went out as Miss Visick in 1908, had left Inkongo in 1923, being unable to stand the climate. Except for a short visit to Inkongo in 1938, she lived and worked in Rhodesia. She suffered a great deal, and

after several operations passed away at Salisbury. She always thought of the welfare of others rather than of herself, and until a day or two before her death she took early morning coffee to the sick people in the hospital where she herself was a patient.

Mr. T. Nixon, senr., retired from the Congo in 1938, but his heart was there. He travelled about a great deal, always on foot, and several times when the workers at Inkongo insisted on sending men with him with a hammock he returned them after the first day. He despised luxuries and believed that every missionary should suffer hardness. He passed away in his sleep early in 1946 at his home near Carlisle.

A Retrospect

BEFORE speaking of recent developments it is well to take a look back and express the indebtedness of the workers to some who had fellowship with their work from the beginning, especially as some were opposed to "missionary work."

About a century ago early brethren were very missionary-minded. In 1829 Mr. A. N. Groves and his wife went to Bagdad, and a year later a party of six sailed to join them. Most (if not all) of those who took a leading part in the early movement of Brethren were filled with missionary fervour. Then came a change, and it was taught that the true testimony of Brethren was in the midst of a corrupt Christendom, and not for the heathen, whose day for blessing had not yet come. The late Mr. J. A. Trench, Colonel Jacob and others had full fellowship with missionary work, and helped not only financially but with advice and sympathy, which was all the more appreciated as others opposed it. Every possible argument was used to try to prevent one

young man from going to Inkongo, and he received one discouragement after another. After an hour spent in the company of Colonel Jacob and a short time on their knees together, the outlook was entirely changed and he was no longer afraid. The descendants of the above have continued their help and sympathy to the present day. Other names might be given, and if they are not mentioned it is not through lack of gratitude. A few sisters have helped for many years by writing interesting letters to those on the field, and others circulate letters of interest among friends at home and meet regularly for prayer for the work abroad. We would mention especially the late Mrs. Birss, of Glasgow, in this connection, but others still continue the good work.

Mention has already been made of the work undertaken by the late Mr. Walter Westcott in acting as Home Treasurer. This work was afterwards taken over by Mr. R. Turnbull, who served the missionaries faithfully and sympathetically for nearly twenty years, until it was taken over by Mr. F. Davidson, of Gateshead. This work costs the Treasurer a good deal of his valuable time, which is given voluntarily as work for the Master and which we are sure will be well rewarded by Him.

Extent of the area occupied by the Westcott Mission and details of the Languages in use

THE area occupied from Bakwa Mbule in the west to Mitombe in the east is about 20,000 square miles, or 250 x 80 miles. To get an idea of this, draw a line from Llandudno through Chester, Derby and Lincoln to the East Coast, and another line from coast to coast 80 miles south. Bakwa Mbule would be near Rhyl, and Mitombe in Norfolk, with Lusambo near the centre and Inkongo 14 miles west.

The natives in the Bakwa Mbule district are called Babindi, and are a branch of the Bakuba tribe, allied to the Bena Inkongo. The Luna Inkongo literature serves for the above and also for another branch of Bakwa Mputu, of which a number of villages are reached from Inkongo. Christians from Inkongo have also occupied a few villages of the Batetela tribe north of the river. At Lusambo the Baluba language is used, and Inkongo has a number

of places in the Tshimbangu district where this language is spoken.

At Mitombe the people belong to the Basonge tribe. In addition to the Luna Inkongo Bibles already referred to, published by the British and Foreign Bible Society, there are portions of the Scriptures in use in all four of the above languages, provided through the kindness of the Scripture Gift Mission. The S.G.M. prints attractive booklets of Scripture portions, some with a picture on the cover of such subjects as "The Prodigal Son," etc. They are always glad to help with the distribution of the Scriptures. At Lusambo a revised edition of the Baluba Bible is in use, obtained from the American Presbyterian Mission, but production has been curtailed by the war and neither Lusambo nor Inkongo can get enough copies. The latter station needs these books for the Tshimbangu district, and many boys from there, who have worked for Bibles before school, have had to take Luna Inkongo books, which language they only partially understand. A request has just been received from Mr. Moyes for 1,000 copies of the Baluba version, which has been forwarded to the B. & F.B.S.

Mr. T. Nixon, junr., has the manuscripts of the New Testament in the Basonge or Bekalebwe dialect, which may be printed soon. The National Bible Society of Scotland has very generously offered a donation of £100 towards a tentative edition. Some think that the Baluba tongue will spread and that

the Baluba Bibles will eventually serve for the Basonge, but it is thought that the Christians there should have at least the New Testament in their own language.

NAMES OF MISSIONARIES OCCUPYING, OR LIKELY SOON TO
OCCUPY, THE FOUR STATIONS

Bakwa Mbule—Mr. and Mrs. James Wilson, Mr. and Mrs. Simpson, and Miss Wade.

Inkongo—Mr. and Mrs. H. Wilson, Mr. and Mrs. Downs, Miss Isaac, and Miss McIntosh.

Lusambo—Mr. and Mrs. Moyes, Mr. and Mrs. Birss, Miss Thomas and Miss Flett.

Mitombe—Mr. and Mrs. Nixon, and Mrs. McTavish.

How the work is supported

No appeals are made by the Mission for funds. There are many in Great Britain and a few elsewhere who know about the work, pray for it regularly, and send contributions as they are able. A few have done this right from the beginning. Some who helped financially in the early days are not able to do so now, but we love and appreciate them as much as ever, and thank God for their prayerful sympathy which still continues. A few young people help by putting aside a small gift systematically. For years a small sum was sent by an old brother whose only income was the old-age pension. Such gifts are much valued on account of the self-sacrifice entailed. It impresses on the workers the need of being careful to guard against self-indulgence. No important work such as building, laying water-pipes, etc., is begun unless it is known it can be done without getting into debt. Some feel that this shows a lack of faith on the part of those concerned, and say that God would provide. He *has* provided and *will* provide, and what He gives is gratefully

used, and with care, instead of spending first what it is thought He *ought* to provide.

Money given for the work is sent to the Home Treasurer, who, as already stated, is now Mr. F. Davidson, of 22, Denewell Avenue, Low Fell, Gateshead 9. Some send through Miss Jacob, of 71, Highbury Hill, London, N.5, who has for many years faithfully served the missionaries in this connection, and who sends on the donations received to Mr. Davidson. Mr. and Miss Jacob also continue a good work commenced by the late Colonel Jacob of circulating every two months letters received from missionaries. This "Circular" will be sent to anyone who may wish to have it.

How the work spreads

THIS subject may be divided into four heads: (1) School work, (2) Medical work, (3) Personal contact, (4) Preaching. Preaching is placed last because a new worker would be able to help at once in the first three, whereas before preaching it is necessary to learn the language.

(1) SCHOOL WORK

The following has been contributed by Mr. S. N. Downs, of Inkongo

As soon as the two brothers Westcott had a sufficient grasp of the language, they got together their few workmen, and as many others as wished, to teach them to read and write, and school work has continued ever since. Missionaries' wives and single sisters have helped in this work, and almost every worker has taken some part in school-teaching.

Many of our brightest Christians have come in the first place to school,

and have been converted there. Mr. W. H. Westcott recognized that the teaching would have to be progressive, and that each generation would wish to know more than the preceding one. He encouraged the missionaries to get together text-books in arithmetic, French, and so on. It is not desired, however, to give the natives a high standard of learning, but to encourage them to return to their villages as cultivators rather than to seek positions as clerks or mechanics, which leads them away to the large "Centres," with their many temptations. All are encouraged either to buy or to work for a Bible, and to read it, and prayer is made that God will work in their hearts and make the Scriptures real to them. It is to this end that they are encouraged to come to school, and not merely to educate them.

Before speaking of present-day problems affecting school work in general, it may be well to say a word about work among girls. Here one must speak rather of aspirations than of achievement. Although quite a number of Christian women have been known to learn to read the Bible, and have been much used in the Gospel and in teaching other women, yet the number of girls who learn to read is relatively small, and the whole question requires a sympathetic approach with a view to making school more attractive to girls, and to overcome the apathy and prejudice which mark the usual native attitude to the matter.

At the present time education is among the chief preoccupations of the Belgian Congo Administration. The processes of bringing the African of the backwoods into contact with the modern world have been accelerated by the war. The Government is faced with immense problems affecting the native populations, and recognizes that only the spread of knowledge, and its application to the daily life of the community, can remove the handicaps of malnutrition and disease, ills which are to a great extent attributable to ignorance and superstition. There is also a recognition that missions are eminently suited to the task of education, and tax-exemption is granted by the State to scholars and students for the duration of their studies. Hitherto, however, only the Roman Catholic Missions have received financial aid for their school work, or have been approved for the awarding of diplomas to successful students. Recognition is now to be accorded to the educational work of all missions, and it will be interesting to learn under what conditions the latter will qualify for equality of treatment. Whether or not the mission accepts financial aid for school work, there will be periodical visits from Government inspectors, and it will be desirable that standards should approximate those set forth in the official curriculum. The inspection of Scripture teaching is not contemplated, so that freedom remains in this matter as heretofore.

For many years the mission has in varying degrees been working out in practice programmes which approach more or less closely to the required standard. From now onwards, along with the valuable help which may be expected from contact with the Government inspectors, it should be possible to achieve a large measure of co-operation between the various units of the school system. Developments may be envisaged which will prevent overlapping. Some of the workers might be free to devote the greater part of their time to this work. A training school for teachers would be of outstanding value to the missionary effort at the present time. It is essential to give suitable boys a sound training in the Scriptures, and a reasonable incentive to make teaching their life-work. Belgian pedagogical methods might be studied with profit, and recruits to the work who have a leaning towards this department could very well try to get some training in Belgium before coming to the Congo. It is probable that appropriate Belgian institutions will be open to missionary candidates in view of the more liberal policy of the Government.

While there is much that can be done, it is realised that there can be real progress only where Christ is loved and His word obeyed. The success of any effort is essentially bound up with the work of the Holy Spirit in the hearts of Christians. Many of the best teachers have failed to show themselves as examples of Christian living, have loved this present world, and so become

useless as teachers. Not all our ablest teachers are the most effective for Christ. Those who have a real love for the Lord are doing work which will endure, although some of them might not get very high marks in a scholastic test. Prayer is necessary that in school work there may be a supply of consecrated men, who through their teaching will influence the children and lead many to Christ.

S. N. DOWNS (M.A. CANTAB).

The Government requires that a return be made periodically, showing the development of the work. The following statistics were submitted to the Government for the end of 1945, and from these some idea may be obtained as to how the Word of God has prevailed.

		Villages occupied where there is a school or teacher.	Christians.	Average attendance at station school.	Average attendance at district schools.	Assemblies other than at the 4 stations.
Inkongo	...	75	4,000	350	1,303	17
Bakwa Mbule	...	44	1,500	296	1,178	8
Lusambo	...	29	1,000	320	300	1
Mitombe	...	31	500	175	1,087	3
Total	...	179	7,000	1,141	3,868	29

(2) MEDICAL WORK

Most of the diseases found in Europe are also found in Central Africa, and many others peculiar to the Tropics. Sleep-sickness was at one time only found along the main rivers, but the tse-tse gradually carried the infection along the small tributaries and people "inland" suffered. Thanks to the work done by the State in sending Sanitary Agents and native helpers trained in the use of the microscope, and in giving lumbar punctures and intravenous injections, the disease is under control. Before these aids were available the disease had been treated successfully at Inkongo (as explained on page 15).

Leprosy.—This is a terrible scourge and is spreading. Leper camps have been established by the Government and by various missions, but many lepers still live in their homes with healthy relatives and spread the disease. A few small houses have been built one and a half miles from Inkongo, which a few lepers have occupied, and Mrs. Downs visits them with a native helper to give them injections, but very little can be done without a doctor.

Yaws is spread by contact. Lumps appear in the skin which break down on the surface and ulcerate, when they look like raspberries all over the body. This disease may be cured in a month by injections.

Malaria accounts for most of the deaths of children between the ages of three months and two years. This disease, with its complications, has been responsible for most of the deaths among missionaries. Intestinal parasites are many, but the most dangerous is hookworm, as it causes anæmia and renders the victim susceptible to other complaints. Coughs and colds are common, and when neglected may lead to bronchitis and pneumonia. Scratches and other injuries may lead to tropical ulcers, but with improved modern treatment these seldom get to the terrible condition which was once so common.

Tuberculosis is spreading rapidly, and even though warned, natives will not desist from crowding into a hut where a patient is dying, and some are certain to get the infection. Casualties may need attention at any hour of the day or night ; for instance, a little child with a grain of maize in its ear or nose, a man with a cockroach deep in the ear, a fractured limb, burns, etc.

Each station has a pharmacy or building where most of the above can be treated. Many lives of mothers and their infants have been saved by the devoted work of the sisters at Lusambo, Bakwa Mbule and Mitombe. When visiting distant villages the missionary is besieged by people with diseases of every description, all hoping to get a dose of medicine that will effect a cure. If not watched, a healthy person may get medicine for a sick relative and drink it, hoping to heal by proxy.

We will now speak more about the medical work at Inkongo. The hospital is a long, narrow building with seven rooms, the operating theatre being at the lighter end. Two rooms, each six yards square, are for patients who require operations or who have been operated upon, while others are used for stores and one for a consulting room. In the hospital compound are other small houses where a sick person can have his relatives to look after him, and another is for maternity cases. Small temporary huts are erected for those with yaws and other infectious diseases, and these can be burnt when they become objectionable. Many cases of venereal disease are diagnosed and treated.

All the patients hear the Gospel regularly, and many have been converted through coming in the first place for treatment. More will be said about this under the heading "Personal contact." The following figures refer to the hospital at Inkongo for the year ending December 31st, 1945:

Staff: 1 European nurse ; 1, African "aide-infirmière," trained locally ; several boys being trained in the use of the microscope and in giving intramuscular and intravenous injections.

46 in-patients, under treatment for 155 days.

2,744 out-patients. 6,866 consultations.

38 minor operations, removal of tumours, etc.

38 ante-natal, 145 consultations, 29 births.

Those who say that people go out as missionaries in order to have an "easy" time, may be interested to know that the nurse responsible for the above work also had her own household to care for, classes in school, and for enquirers, and did a good deal of visiting in the neighbouring villages quite apart from medical work.

(3) PERSONAL CONTACT

Whether one is working among the young or among the sick, personal contact is most important, and a study of the Gospels will show how our Lord Jesus Christ drew people to Himself and radiated kindness and sympathy to young and old. Imagine an old man with a repulsive disease such as yaws, carried by relatives several days' journey, refused a shelter for the night in villages they passed through, and perhaps chased out of them. On arrival at the mission they are met with kindness, shown to a lodging by a native who does not abuse them, and if they are hungry and their food is finished, a Christian woman, who once arrived herself very near to death, will cook food for them and be a practical exponent of the message they will hear that "God is love." In school work one gets to know the boys personally

and, although a little sarcasm may sometimes be necessary, or even punishment, the boys do not resent it if it is done justly and calmly and if they know that the teacher is also their friend. One native preacher who travels a good deal makes contact with people travelling on the same road or working in their fields, several Christian women visit the sick in the villages or the hospital buildings, and lady missionaries often go into a village in the evening after a strenuous day and visit the women in their homes. A preacher who waits at home for the people to come and hear him, will not get the numbers he would have if he were to go and visit them and take an interest in their everyday life.

(4) PREACHING

As people were converted in the early days, it was pointed out to them that they were responsible to carry the Good News of Salvation to others. Some carried the Gospel to the Bakwa Mbule district and others to the Basonge country, where they went trading or to visit friends. Then some went out with the direct purpose of preaching, and eventually Mwaku and a few others went to live at villages more or less distant and combined preaching with school work. These men are spoken of under various names, such as teachers, evangelists or catechists. About 75 have gone from Inkongo and about 180 from all the four stations. Collections are made wherever there

are assemblies of native Christians, and the money used to pay the yearly taxes of these teachers, who also receive something from their parent stations for their maintenance and that of their families, the whole being a much smaller sum than they could earn if working for traders. In these outlying villages about 3,000 children are receiving regular instruction, and some of the brightest boys come eventually to the parent stations to learn more. In the section on "School Work," the importance has been shown of the work done at the main station school, but it is equally important for missionaries to pay regular visits to the village schools, encouraging the scholars and teachers, preaching the Gospel, and giving help and instruction to enquirers. To supervise the school at Inkongo and visit the 75 village schools for which Inkongo station is responsible, quite three or four men are needed. At the time of writing there is only one, and the other three stations have also their needs.

A preacher should learn to speak the language correctly, should be earnest, prayerful, sympathetic with the natives as to their difficulties, and should ever remember that the Gospel is the power of God unto salvation to those who believe. Two brothers, Ntumba and Ilemba, make regular journeys from Inkongo to the distant villages (some of them 60 or more miles away) and do a good and useful work.

Conclusion

THERE are now about 200 villages under the care of the four stations where the Gospel is being regularly preached and where there are Christians, and among these there are a number of centres where Christians in the district meet to remember the Lord. Some of these are seldom visited by a missionary and the natives themselves are responsible for reception or rejection, as the case may be. An unconverted native has little or no conscience as to stealing, lying, quarrelling, bigamy, getting into debt, etc., but these things are dealt with and judged if found among those who profess to love the Lord and to be separate from evil. Judgment, however, is not carried out in a harsh way, but with prayer, that the one judged may repent, and that those who remain may stand true.

Taking these things into consideration, the question arises, "Is it not time for the missionaries to retire or seek a new field and leave the work to the native Christians?" The answer to this is that there never was a time

when earnest and devoted workers were more needed than now. They are needed in the station schools, to visit the out-schools and the hundreds of villages where very little is known of the meaning of the Gospel. Let not anyone say that the 20,000 square miles have been evangelized and that it is time to go elsewhere. All the Christians need instruction, and a missionary might well spend his time in visiting the various centres, preaching to the unconverted, teaching the enquirers, and helping the older Christians to get a fuller knowledge of the Scriptures and of the ways of God, not only as to the salvation of men, but as to the place of Christians as members of the body of Christ, and His glories as Head. The work is harder than it was when there were only heathen and a few Christians, and it is made harder by the love of pleasure and the desire to throw off restraint, which have spread not only in civilized lands but in Central Africa.

A doctor is needed for Inkongo, but before getting permission to practise he would be required to pass an examination in tropical medicine in Brussels, and for this a knowledge of French would be necessary. The U.S.A. mission doctors nearest to us are very kind and help in every way possible. The microscope which has helped towards the saving of hundreds of lives during the last 25 years was given to Mr. H. Wilson by Dr. E. R. Kellersberger, of the A.P.C.M., who is now travelling all over the world with his devoted wife

in connection with the Mission to Lepers. We are thankful for contacts made with other missionaries, whom we not only admire for their zeal, but love as fellow-Christians. In passing through Leopoldville we are grateful for the kindness and hospitality shown by the missionaries there, and for the good work done by the C.P.C. (Conseil Protestant du Congo), who keep missionaries supplied with the latest information as to ocean travel, rules and regulations affecting missionary work, etc. We would also express our thanks for the patience and consideration shown by the various Government officials with whom we come in contact from time to time.

In view of enquiries being made by would-be missionaries, it is suggested preparing a pamphlet giving details as to outfit required, the need of preparation and training before going out, cost of passages, etc. This may be enquired for from the Home Treasurer. Associated with Mr. Davidson are Mr. E. P. Brown, of Stancroft, Carlisle, and Mr. F. B. Hole, of 23, The Chilterns, Brighton Road, Sutton, Surrey, who would also help with advice.

Goods which have to be sent out from England are ordered and shipped by Messrs. W. J. Allison & Co., of 57, Farringdon Road, London, E.C.1, who have served the missionaries faithfully and efficiently for many years.

A Brief Summary

ARRIVAL

DATE	NAMES	
1897	Mr. W. H. Westcott	Returned 1916, died at Grimsby 1936
„	Mr. L. Upton Westcott	Died at Lusambo 1929
„	(Home Treasurer: Mr. Walter B. Westcott)	Until 1927
1901	Mrs. W. H. Westcott (<i>née</i> Pudney)	Returned 1916, died at Sutton Coldfield, 1947.
1902	Mrs. Upton Westcott (<i>née</i> Anning)	Died at Inkongo 1907
1904	Mr. T. H. Wilson	
1908	Mrs. Wilson (<i>née</i> Knight)	
„	Miss C. Visick (married to Mr. Upton Westcott 1919)	Died at Salisbury, Rhodesia, 1942
1909	Mr. T. Nixon, senr.	Died at Carlisle 1946
1910	Bakwa Mbule station opened	

ARRIVAL

DATE	NAMES	
1911	Miss C. Hutchinson	Returned 1920
1912	Mr. C. Althorp	Returned 1928 and commenced N.S.M.
1918	Miss C. Shorey	Died at Leopoldville on the way to Inkongo
1921	Mrs. Althorp (<i>née</i> Purdie)	See 1912
„	Miss Dunn (married to Mr. Alec McTavish 1925)	
„	Miss D. Isaac	
„	Miss Mercy McCandless	Died at Bakwa Mbule 1924
„	Mr. Alec McTavish	Died at Mitombe 1934
1922	Mr. W. Amies	Returned 1930
1923	Miss M. Chalmers (married to Mr. T. Nixon, junr., 1940)	
„	Miss G. Desborough	Returned 1926
„	Mr. H. Moyes	

ARRIVAL

DATE	NAMES	
1923	Station opened at Mitombe	
1925	Miss A. Thomas	<i>Returned</i>
1927	Mrs. Amies	Returned 1930
„	Mrs. Moyes (<i>née</i> McTavish)	
1928	Miss J. Flett	
„	Mr. T. Nixon, junr.	
„	Lusambo station taken over from the A.P.C.M.	
1929	Miss C. Curtis (married to Mr. Simpson 1934).	
1930	Mr. James E. Wilson	
„	Mrs. Wilson	
1931	Mr. W. Simpson	
1932	Mr. J. F. Birss	
1934	Dr. J. G. Allan	Returned 1937
1935	Miss G. Hodgkinson (married to Mr. Nixon, junr., 1935)	
1936	Mrs. J. F. Birss (<i>née</i> Coutts)	Died at Mitombe 1936

ARRIVAL

DATE	NAMES	
1936	Miss D. Davies	Returned 1939
1939	Miss B. Wade	
„	Miss Flora Birss } (Married at	
„	Mr. S. N. Downs } Lusambo 1944)	

The following are awaiting passages to Africa (March, 1947):— Mr. and Mrs. H. Wilson, Mrs. McTavish, Mr. and Mrs. Goldie (née Fawcett), Nurse E. M. McIntosh (Edinburgh).

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