With the intention of translating it to French, I copied the text of the original book, shown below with the exception that photos are not included, and Congolese names of missionaries are added when known. This book is now out of print, and I obtained permission from the UCMS office to make the translation.

Gene Johnson

Fifty Years in Congo

By Herbert Smith

Dedicated to

The 20 missionaries who followed the gleam, crossed the seas, lived near the unseen Equator, and gave their lives for the great cause of Christian missions.

Administrative Secretaries
Disciples of Christ Congo Mission

1899-1912
A. McLean

1912-1925
Steven J. Corey

1925-1945
Cyrus M. Yocum

1945-
Virgil A. Sly

Forward

This is a story of 50 years; 50 years of Christian endeavor lighted by the lamp of faith held high in darkness by the hands of devoted men and women who consecrated their lives and talents to Belgian Congo.

This is a story of pain and suffering; the pain and suffering of men and women who had seen their dreams shattered, who have kept long watches at the bedsides of loves ones, who have yearned over back sliding converts.

This is a story of work and sweat; the work and sweat of pioneers who wrested from dense jungles and reluctant soil the stuff out of which great mission stations have emerged as monuments to their labor.

This is a story of ingenuity and skill; the ingenuity and skill of builders and doctors and teachers and preachers who must fashion their own tools and write their own textbooks.

This is a story of faith and vision; the faith and vision of countless unnamed Christians whose offerings of substance and prayer and love have sustained their messengers to a far away land.

This is a story of triumph and victory' the triumph and victory of Disciples of Christ as they count the harvest of 50 years in churches in churches and schools and hospitals, in healed bodies and trained minds and consecrated hearts.

The writer of this story is one who lived and loved and worked in this garden of the Lord in Congo for 37 out of the 50 years of its history. His words, therefore, represent more than the results of months of research. They are living words written by a man who saw, heard, felt, and participated in much of the drama of which he has written.

Herbert Smith was born in Kent, England. At the age of 18, under the kindly guidance of one of the strong, early ministers of our faith, he was inspired to give his life in missionary service. In 1903 he came to America and entered Bethany College at Bethany, W.Va. During his college years he preached in churches around Bethany. He met and married another Bethany student, Mary Hopkins. Together they answered the call of Congo, and in 1909 were on their way to their life's work. For some years they pioneered at Lotumbe, but the crown of their service came in 1928 when they established at Bolenge a school for future leaders of Africa and began their teaching service which was to continue throughout the rest of their years in Congo. That school was the Congo Christian Institute.

Mr. & Mrs. Smith retired from active service in 1956 but Mr. Smith continues to contribute to the cause of missions by writing of and for his beloved Congo. Through his translations of books and pamphlets he crosses the ocean again and again to contin8ue his ministry of teaching.

We are proud to have in this anniversary book a photograph of every missionary of the Disciples of Christ who served in Congo in the first 50 years of our history. We have arranged these pictures according to the decade in which the missionaries first went to Congo. We hope that the necessary brief sketches of their service will lead our readers to sources of more information, such as the interesting biographical booklet,
They Went to Africa". The work, devotion, and love of these missionaries deserve not paragraphs but volumes. Indeed, their greatest services have been in the realm of intangibles which are not translatable into type.

To Mr. Smith our author, and to Miss Rose Wright, who has edited the book, planned its organization and layout, and carried it through to publication, the Department of African missions wishes to express its sincere appreciation and thanks.

Indianapolis, Indiana, January 1949 Virgil A. Sly

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Introduction

On February 18, 1877, Henry M. Stanley was at Bolenge. Rather, he was on the island of Mwangangala in the center of the Congo River near Bolenge. He did not dare to debark on the mainland, but he planned to build a camp of bush-thorn sticks on the island and there protect him men. He wrote: "Since the 10th February, 1877, we have been unable to purchase food, or indeed approach a settlement for any amicable purpose. The aborigines have been so hostile, that even fishing canoes have fired at us as though we were harmless game. God alone knows how we shall prosper below. But let come what may, I have proposed to attempt communicating with the natives tomorrow. A violent death will be preferable to death by starvation."

Certainly Stanley was in trouble. Not only had fishermen fired on him as he and his men traveled down the river, but great war canoes had come dashing from villages and little inlets of the river, their paddlers decked in war paint. With every flip of the paddles they splashed water into the air and shouted lustily "nyama, nyama (meat, meat)". Stanley and his crew of a 100 men would provide a sumptuous feast! Many times afterward did Stanley tremble to think how often the natives so nearly accomplished their purpose.

Stanley stood at the edge of the water holding beads with which to attract the natives across the river. They seemed less hostile than others he had encountered. He hoped, of course, to buy food. Some natives finally approached. They accepted the glass beads gladly, but it took most of the day to interest them in a food market. In the meantime Stanley and his men were almost desperate with hunger. Finally the natives from Bolenge agreed to take their presents home and prepare a market so that Stanley's people might buy food. The next day they returned with pigs, goats, bananas, cassava bread, and maize. They even stayed long enough to give information about rivers nearby.

In 1877 no one could foresee that a mission station would be started near this place where Stanley's life was saved, but a station was started and the Disciples of Christ took it over in 1899. Would anyone with Stanley have believed that two young men, second generation Christians, would be representing that very section in a great Christian conference in Leopoldville 69 years later? Leon Eanga and Elie Bolangwa were their names, and they came speaking Lonkundo and French. They were not calling out "Meat, meat" in any language. They were asking for information about better ways of teaching and preaching. They were making suggestions to others out of the background of their own experience. They were representing some 60,000 members of the Disciples of Christ Congo Mission. They were participating as responsible church members in the great forward-looking program of their church around the world.

On Christmas Sunday, 1947, other descendents of Stanley's troublesome cannibals, deliberating about the best division of their Christmas offering of 3,000 francs, divided it into 5 parts:

1/5 to the UCMS for Christian work around the world
1/5 for evangelism among hinterland villages
1/5 for the work of benevolence among the people of the church at Bolenge
1/5 for education in the schools of Bolenge and to the Congo Christian Institute
1/5 for the ministry at the Bolenge church

Up from savagery in 50 years, these Christians were thinking of physical, mental, and spiritual needs of their own people and others around the world. They were rejoicing in their opportunity to share.

May this story of how great changes were wrought, cause rejoicing in the hearts of all those who have shared in the Christian movement in Africa. May it challenge others to a new awareness so that together Christians of the world will bring a new and better world into being.

First Decade 1899-1909

Important Events

On April 17, 1899 missionaries opened
Bolenge as the first station of the Disciples of Christ in Congo.
In January, 1902, protestant missionaries of Congo held their first general conference in Kinshasa
On November 23, 1902, Condo missionaries baptized their first convert.
On March 5, 1903, Bolenge Christians organized the first church of Disciples of Christ in Congo.
On May 15, 1907, the first Lonkundo book came from the Bolenge press.
On October 23, 1908, R. Ray Eldred and Lewis F. Jaggard opened the station at Longa.

Missionaries to Congo, first decade

Eva Nichols Dye 1899-1911
Royal J. Dye 1899-1911
Dr. And Mrs. Dye answered the first call of the Foreign Christian Mission Society for the emergency created by the death of Dr. Biddle. One of Mrs. Dye's major contributions was in the work of reducing Lonkundo to a written language. Dr. Dye, our medical pioneer, was a great speaker. He and Mrs. Dye became for many people the voice of Congo.

Frank T. Lea 1901-1901
Grace Fortier lea 1901-1901
Mr. & Mrs. Lea went to Africa as members of a Christian colony which established itself in Angola. Upon the colony's failure they went to Bolenge. Mr. Lea's versatility in an industrial way, and Mrs. Lea's knowledge of French (she was born in France made their service to the new mission particularly opportune. Mrs. Lea's ill health cut their term short.

Jessie Trunkey Layton 1901-1903
E. A. Layton 1901-1903

Dr. & Mrs. Layton became responsible for the medical work in Congo when Dr. and Mrs. Dye returned to the States for their first furlough. The doctor added medical itineration to the work of the young mission. Mrs. Layton taught in school. At the end of their furlough the Laytons went to China as missionaries. Later they served among Chinese in America.

R. R. Eldred 1902=1913
Edith Byers Eldred 1902-1912
Mr. Elddred, strong and vigorous, entered wholeheartedly into the life and work of the Africans, who were his great admirers. He and Mrs. Eldred established and built the station at Longa where they were living alone at the time of her death. Shortly after Mr. Elddred drowned in the Lokolo river. Their deaths were a tragic loss to the mission.

A. F. Hensey 1905-1931
Alice Ferren Hensey 1907-1931
A talented musician and poet, Mrs. Hensey translated many hymns and songs, and taught them to new Congo Christians. Mr. Hensey, as preacher, linguist, educator, printer, writer, made an outstanding contribution. After returning to America for health reasons he taught African languages and customs in the College of Missions in Kennedy School of Missions.

Eben Creighton 1906-1906
A Greek and Latin scholar, and evangelist of real ability, Mr. Creighton made a significant contribution to the early work of the mission before his break in health.

W. C. Widdowson 1906-1909
Dr. Widdowson was doctor, preacher, carpenter, and explorer. One of his first tasks at Bolenge was building a large tabernacle to house the rapidly growing church.

Ella C. Ewing 1907-1907
Miss Ewing was the first single woman to serve for the Disciples in Congo, and she was that field's first missionary to die in service.

Bessie Homan Faris 1902-1904
Mrs. Faris accompanied Mr. Faris when he returned for his second term. She organized one of the first groups of women in Congo. Her health failure, after a protracted fever, compelled her and Mr. Faris to leave Congo.

Charles P. Hedges 1908-1933
Mr. Hedges was deeply interested in a functioning native church. An evangelist, printer, builder, and translator, he died unexpectedly at Monieka, a station he helped build.

Catherine Blackburn 1907-1910
Miss Blackburn was the only American Negro of the Disciples in Congo in the first 50 years. She terminated her noteworthy service to join the YWCA staff in South Africa.

L. F. Jaggard 1908-1944
Annella Marsh Jaggard 1908-1918

Dr. Jaggard was not only a tireless physician and surgeon but teacher, preacher, and builder as well. He and Mrs. Jaggard endured with good humor all the hardships of mud houses and backcountry itineration. Mrs. Jaggard or influenza in America in 1918. Dr. Jaggard later married one of the other African missionaries, Miss Wilhemina Zoe Smith.

E. R. Moon 1908-1923
Bessie Huntington Moon 1908-1923
Mr. Moon, explorer, pioneer, and teacher served Disciples in Congo, in America at the College of Missions, and in Jamaica. His craftsmanship is evident in the beautiful layout of the Mondombe station and in the brick church he built at Bolenge. Mrs. Moon managed a home for orphans in Congo. She had a remarkable ability for speaking Lonkundo with real native accent.

First decade

Actuated by the death of Dr. Biddle, the brotherhood appointed Dr. and Mrs. Royal J. Due for immediate service in Congo. The committee on Africa had approved the report which Dr. Biddle and Mr. Faris had made regarding Bolenge as a mission site, and had negotiated with the American Baptist Foreign Missionary Society for the transfer of that station to the Foreign Christian Missionary Society. The Baptists had established work in both upper and lower Congo. It was too much. In one year they had to reduce their Congo budget from $80,000 to $25,000, hence their reluctant willingness to relinquish Bolenge.

Dr. and Mrs. Due took with them to Congo the transfer paper by which they claimed Bolenge as a mission station of the Disciples of Christ on April 17, 1899. The long journeys and weary waiting were over. The Disciples had a mission station in Congo with 3 missionaries.

The committee on Africa expressed its gratitude for Bolenge in these words: “Mention must be made of the generosity and magnanimity an Christian comity of our Baptist brethren, to whom we are indebted for this opening. They transferred to us the station, with all its property, for less than half the cost. In every way they have facilitated our occupancy of the station, and rendered our missionaries timely assistance at critical periods.”

Of all of the various places that these first missionaries might have chosen, Bolenge seems to have been the best possible. In the heart of Africa, it was well situated on the main Congo river. 18 miles up the river from Bolenge the Ruki entered the Congo. This river had many tributaries on which steamers could travel for days. Up these rivers future expansion was to prove expedient. There were no large towns near Bolenge, but there were many villages . The physical layout of the station was a help. At that time it was a plot of about 250 by 300 meters. Palm trees grew on either side of a path around the plot. Several fruit trees were flourishing. There were 2 houses, a frame chapel, and some other buildings.

The houses were built on pillars, about 3 feet off the ground. This construction gave air space, and helped to keep out snakes. One house had board wells, and one had tin plated iron walls. The palm leaf matting cover on the house was cool, but it had to be replaced every five years or so, a troublesome and endless expense.

The missionaries took over the field in faith. There was little to show at that time that a mission would ever come into being in Congo. Expenses for travel and freight were high. The missionaries did not know whether the church in America would support the work with gifts large enough to carry it forward. They encountered every day a new set of tasks; they must learn the language of the people, they must learn the lay of the land, they must study strange customs that countenanced what seemed to them gross immorality. They must become acquainted with the Africans' religion

The Africans recognized "Nzakomba" as creator, but had strange beliefs about him. Nzakomba had become indifferent to his own creation. Because people were wayward and always getting into trouble, he left them alone. People died, but their spirits lived on and continued to have much influence on earth.

Upon what in these customs and concepts could Christian character be built? Should the missionaries try to wipe away every custom and start over? As days went by, they began to be aware of values in many native traditions. The African was true to his own leader, or the head of the family. He might tolerate secrecy in a general way, but he would not think of practicing it within his own family. He might have freedom from sexual restrictions outside his family, but never among relatives. He tended to be loyal to trustworthy white men, whether missionaries or employers. The missionaries realized that these attitudes and concepts could form a basis of faithfulness to Jesus Christ when the natives once came to know him and believe in him. They wanted to conserve what they could.

When Mr. Faris went to Bolenge he found no church, and only one or two Christians, even though the Baptists, and missionaries of the Livingston Inland Mission, had been around that part of the Congo for more than 15 years. Most of that time they had little to show for their labors. They had left their mark, however,. Natives often spoke of one of them, C. B. Banks, as their friend and defender. Years later second generation preachers would speak of "Bankisi" as one who had helped. These young men who had never seen Mr. Banks knew him as a hero of many family legends and stories.

Before the end of the first month at Bolenge, the missionaries had established a school for boys, and before the second month had passed, Mr. Faris had begun to preach as best he could in a language full of pitfalls. Dr. Dye began his clinic almost as soon as he landed, and Mrs. Dye made her home and began to work among the women. Bolenge was a busy place.

The first school session was short, partly because the missionaries had so many other things to do, and partly because students were few and irregular in attendance. Neither children nor parents knew the value of an education. Incentives were entirely lacking, and nature furnished so many attractions that it was difficult to hold the attention of the boys.

How could a boy keep his mind on slates when he heard the cry, "Nkoji" (crocodile), and knew that one had appeared out in the bay of Bolenge beach? Could he be expected to watch a teacher while fishermen passed right by the school carrying a very large fish on a pole between them, a fish so long that it's tail dragged on the ground? How could one be quiet when villagers came along with a leopard tied to a pole or with a python 16 or 18 feet long? The death of the leopard would mean dancing and singing and a feast. To miss that was unthinkable. Not that any small

boy would get any leopard meat, but it would be exciting to watch the men take off the skin for the chief. And it would be fun to watch them cook the meat and eat it. They seemed to enjoy it so. Wonder how it tasted? No children or women knew. The old men said the women were fierce enough without eating leopard meat. They must be right. The python and crocodile were different. Everyone would feast on their meat. Everyone, that is, except those on whom a witch doctor had placed a taboo.

All such events and thoughts diverted interest from lessons. Moreover, the teacher himself might unconsciously furnish distracting amusement by the way he used the language. There would be no sign on the boys' faces, mind you, not while school was in session. When they were home, however, that would be another matter. They would then get together and repeat the teacher's every mistake, and before they were through they would be rolling on the ground in laughter.

The missionaries tried to put first things first. They determined to know as much about the language as possible, for they realized that they could do little until they were in command of it. Though the natives were quite particular about speaking correctly, they knew nothing about the scientific construction of their language. The missionaries sought to recognize grammatical forms and to determine the best way of writing not only individual words but also correct sentences. They marveled at the size of the vocabulary as it continued to grow in their notebooks daily. They found that verbs expressing action were almost without number, but that nouns setting forth spiritual and moral qualities were almost non-existent.

Language construction was based on concord and alliteration. The noun (the subject of the sentence) gave its initial letter to the verb and adjectives in the sentence. Eleven classes of nouns made their plurals at the beginning of the word. The language was particularly and distinctively African. It had no connection with Asiatic or European languages. As a general rule the African had never tried to write his language. The missionaries, therefore, used the alphabet that their fathers had inherited from other Europeans. In it, consonants for the most part, retained their English value, but the vowels were as in Latin. The missionaries wrote the language in a phonetic manner, sounding every letter in a word.

If the missionaries could have looked over all Africa they would have seen the same kind of work being done on many a mission station. At that time, unfortunately, there was no means of pooling knowledge and of discovering relationships between languages. In later years it was learned that Africans spoke 800 languages. As study increased and comparisons were made, a large language group of 40 million people was found. These people were knows as Bantu. They occupied the area from just north of the Equator to the very end of South Africa. The only 2 exceptions in this area were the Hottentots and Bushmen. While the vocabularies of the Bantu varied from place to place, grammatical principles were the same.

In spite of language difficulties, the missionaries prepared to hold a second term of school. They wanted to enroll all the available children. They visited the state Commissaire to ask if he could do anything to around more interest in the school. He replied: :I shall be pleased to do so. I'll send a soldier and round up the children at once."

The missionaries preferred to try other methods. They called together the elders of the village and explained the purpose of the school. They asked for their cooperation. The elders listened

and then asked how much each child would receive in wages. This question required some time to answer. The missionaries explained that parents usually paid to have their children taught, because it was the child who benefited. But in this case the school was to be free, with no wages. That point was settled. Ten the elders said, "We'll send our children anyway, even though you don't want to pay them. But remember, we are sending them to God."

The discussion could not end on that note because its implications needed to be clarified. The weary missionaries continued, the burden of their speech being: "Send your children, but remember that book learning alone will never make them acceptable to God".

School opened with 90 curious youngsters. The missionaries concluded that the idea of getting a soldier to bring in the children was not bad after all, because many more should be in attendance. Accordingly, a missionary and a soldier went to visit the village. When they arrived, neither children nor women were to e seen. The drums had warned them to hide. The missionary explained to the Elders the reason for the visit, and the old men said: "Friends, if you can find a child in our village, take him and teach him to your hearts' content. We don't have any children."

"You can't mean that," said the missionary. There must be children somewhere."

"White man, if you were to bring a whole army of soldiers, you would not find any more children than you see now."

After the missionary had rested a while he returned to the station, leaving the soldiers to look around the place. The next day the soldier came with 20 boys. After a while the roll grew to 150, all fairly regular in attendance. Along with reading and writing the missionaries taught many precious religious truths, all wisdom being one in the mind of the African, he accepted religious education as a proper subject for study.

Bolenge was sorely in need of medical equipment and aid. Lacking a building in which to meet his patients Dr. Dye met them where he could, in homes, on the station path, on the porch of his house, inside his house. These were far from satisfactory arrangements because patients might bring dangerous diseases into his home.

Finally a small hospital was built with 700 dollars given by Cotner College in Lincoln, Nebraska. Until the Christian community began to grow, and money began to circulate, treatments were free. The people generally had little to give. For a long time the fee was an egg, a fresh egg.

The clinic of Dr. Dye was well attended but he was not without a rival. Out in the village was a noted sorcerer who received patients from far and near. His methods of treatment were based on superstition. A patient was sick because an evil spirit plagued him. Something must be done about the spirit before the patient could be treated. Since diseases came from the spirit world, treatment was a complicated affair. There were sacrifices to the departed. There were ordeals to suffer. Needless to say, the witch doctor gave no free treatments. He charged all he could. The currency was brass rods and anklets. The Belgian government introduced franks and centimes early in its administration, but brass rods continued to circulate for many years.

The home of the missionary was a constant source of wonder to the Africans. They admired the gadgets and furnishings, the wicker chair, the rocker, the white tablecloth; but it was the attitude of husband and wife toward each other that caused the most amazement and speculation. The white woman was apparently on terms of equality with her husband. She sat and ate at the same table with him, and she was the first to be served. These white people had strange ways, indeed.

The reception of the gospel depends much on what people think of the messengers. The African spoke of the different white men in this manner: "We have three kinds of white men. There are the State officers. They come to rule the land. We can understand that. Then there are the men who buy and sell. We can understand that. But there is a third kind of white men. They do not rule the land. They do not buy and sell. Why do they come? That's hard to understand. They bring us a message about God. They say God is love. They must be God's people."

The first year at Bolenge ended, and Mr. Faris wrote home: "At the end of the first years' residence all 3 of us are making headway in the language. We have learned enough to be able to carry on preaching and teaching." Regular church services had been held most of the year. On Sunday morning there was preaching, on Sunday afternoon a Bible school. Each morning at 6 o'clock a short service was conducted. Bible studies were held 2 nights each week. Every effort was being made to help the people understand why the missionary was there. Many sick people had been cared for, and much work had been done among girls and women. The commissaire had sent 30 girls to Mrs. Dye for her care and instruction. The station had been cleaned and the thatched roofs repaired after each tropical storm. As to converts, however, there were none.

The missionaries were in no sense disheartened. They were new to the work, and the people were primitive and deliberate. It was said that one mission working among Muslims did not expect converts for 50 years. The patience taught by the Lord was a constant encouragement: "The earth produces of itself first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come." (Mark 4:18-29).

The time for the furlough of Mr. Faris arrived. It was decided that on his way home he should visit Mr. & Mrs. Frank T. Lea, Disciples who were working in Portuguese Angola. The Leas had gone out under a colonizing enterprise of self-supporting missions. It had not been too successful, and the Leas were then on their own. Their situation brought up the question whether Congo or Angola was better for a mission station. There was not enough money for both. After investigation, it was agreed that the Leas should join the mission at Bolenge. They were welcomed by the Dyes in May, 1901. They entered into the work as best they could, but stayed only a few months. They had already been a long time in Africa and they needed a change of climate.

On August 29, 1901, Dr. & Mrs. Edward A. Layton arrived at Bolenge to join the mission. Dr. Layton had taken a short course in tropical medicine in London. He brought with him a much-needed microscope. Dr. & Mrs. Dye had been alone for nearly a year after the departure of Mr. Faris. In 1902 the Dyes left for their furlough after which the Laytons were alone.

A few natives began to give evidence of interest in the gospel, particularly those who had been Christians in the days of Mr. Banks and others. Ikoko and his wife were two of these. Ikoko began to preach to other natives.

One young husband, Iso, beat his wife because she objected to his taking other wives. Dr. Layton and his wife took the girl in and dressed her cuts and cried over her. Iso looked on in amazement. When he heard the gracious heavenly story his heart was broken, and he wanted to know more.

They it was discovered that Yosefa, the insignificant boy with the crooked body and a loosened tongue that could hardly speak, was holding prayer meetings at night in his little hut. Surely the harvest was coming.

The return of Mr. Faris, accompanied by his bride and Mr. & Mrs. R. Ray Eldred, provided the additional personnel needed to prepare for an evangelistic meeting which would reap the harvest that appeared to be ready. Mr. Faris later wrote:

"The past 9 months have been by far the most fruitful period of our work. I preached every night for 2 months. After seven weeks of nightly preaching I baptized, in the presence of all our missionaries and a large crowd of people, the first fruits of our work in Congo. Since then the work has been on a rising tide continually."

How to keep these new Christians on the path of righteousness became the new concern of the missionaries. Never was there greater need to pray the prayer of the Lord, "I pray not that you should take them from the world, but that you should keep them from the evil one." These Christians must still live in the midst of pagan customs, beliefs and practices. First of all, the missionaries taught them that they were new creatures in Christ Jesus. The old neighborhood feuds were to be a thing of the past. The ways of the flesh were no longer to dominate them. They were to be clean and holy in living. As was to be expected, some made mistakes. The missionaries took them aside for counsel and help. Most of them repented and publicly asked for forgiveness.

On Sunday mornings at the close of the usual services, the holy fellowship of the communion was held with the new Christians. In the quietness of that service, how close they came to the realities of life!'

On March 5, 1903, after much consideration and prayer, a church was organized at Bolenge with 24 members. Three deacons were chosen, but the matter of elders was postponed until spiritual growth should have opportunity to manifest itself in persons worthy of the office.

The first Christians thought about names for themselves, and the one they seemed to favor was Bocweji. The word came from eji, to be fitting, accurate, appropriate, righteous, or worthy. It can be seen that the word had much of the connotation of the word Christian. Evidently these converts were in no doubt as to what was expected of them. The word they chose for the group of Christians was iboko, which signified a grouping, a tribe, or followers of a certain way or thing. The Africans were, from the first, thinking their own way through in their own language.

A year after the organization of the church its membership had grown to 64. Offerings were $50.335. All of that sum was used for evangelism and for the maintenance of sick members and the outcast poor who had come to depend upon the church. At the end of the second year the membership was 77. Sleeping sickness had appeared and it was taking its toll among Christians

as well as others. Tithing began to be practiced almost spontaneously. Doctor Dye tells the story of the Christian who appeared with a fine fish and said: "Mpoji (offering)." When asked if he had caught 9 others like it he responded: "No, not yet. I am going to catch them now."

The missionaries knew that if the church in Congo was to grow its members must have a sincere attitude toward the Christian use of money. Not that the Christians had much money, but they must share what they had. They liked to associate their giving with some positive objective. What better objective could they undertake than the evangelization of their own people?

Such a purpose seems most obvious and natural today. To the missionaries in these early days, however, it was a problem. Was it wise to allow native Christians to do much active church work? Would the "heathen" receive the gospel from the lips of their own people? If native messengers proved unfaithful, would not their sins and ignorance do untold harm? Would it be better to go slowly, prepare workers carefully, and then send them out? The missionaries gave these and other questions full and careful consideration, but they knew that they must act in faith. Accordingly, they chose certain men and taught them intensively. They did not yet have the scriptures to place in their hands, but they taught the workers so well that they were able to give the message from memory as from a written text.

On the first day the evangelists were to go forth Mr. Faris accompanied them to the path in the forest. There he and they knelt to pray that God would go with them, make them faithful, and give success to their work. Their prayers were answered. In a few weeks these workers returned with joy in their hearts. People had believed their teaching, and a number of those who wanted to know more had accompanied them to Bolenge. Thus it was early demonstrated that Africans could become effective preachers.

It was constantly necessary to think of and plan for the future. The evangelists were enthusiastic, but they would soon begin to feel the need of more preparation. Besides, many others in the community must have the opportunity of going to school. This meant that more buildings must be built. Thatched houses had to be repaired constantly because of tropical storms. It was fortunate that Mr. Eldred was a good builder.

Back in America, the committee on Africa was noting with pride the growth of the work and the effective help given by African evangelists. They wondered, however, how long the missionaries could keep going at their present pace. They recommended sending more workers and opening another station. Their report ended with these words: "…also that if feasible an unmarried lady be sent to supplement or assist the wives of the missionaries in the education work in the station already established.

This guarded recommendation of the committee on Africa was debated for some years both at home and abroad. Was it wise or safe to expose an unmarried woman to the immoral surroundings of Congo? Such fears have long since been removed. Many single women have gone to the field to serve as nurses as nurses and educators. In these and other missionaries' vocations they have made extremely noteworthy contributions.

As babies came into the homes of the missionaries (Polly Dye was the first) the Africans, who loved children, would claim them and give them Congolese names. They would say, "Are they

not our children? Were they not born in our land?" These missionary children picked up Lonkundo as if by magic. They spoke in idiomatic forms that had quite eluded their parents.

Because of furloughs, resignations, and transfers, it was not always possible to keep a full staff at Bolenge. During part of 1904 and the whole of 1905 the mission was down to a staff of 4, the Dyes and the Eldreds. Later, while the Eldreds were on furlough, the Dyes were entirely alone. Bolenge was, indeed, in need of workers. One day, quite unannounced and unexpected, a stranger landed from a canoe. It was Eben Creighton, a Baptist preacher who had been traveling in Africa. He had heard of the awakening of the people at Bolenge toward the gospel, and he thought he would investigate. His coming was providential. He stayed and helped for nearly a year.

Andrew F. Hensey and Dr. W. C. Widdowson came to work at Bolenge in 1905 and 1906 respectively. Mr. Hensey proved himself to have real linguistic ability. He and Mr. Creighton, who was a student of Greek and Latin, and Mrs. Dye gave much time to the work of reducing Lonkundo to a written language. They needed a printing press to make copies of their translations. To use the small printing presses of other missions was a costly process and slow. As soon as money was available, Mr. Hensey ordered a little foot power press, which did heroic work for more than 20 years. Now it is a museum piece in Congo Christian Institute.

Mr. Hensey may have seen printing done, but he was not a printer. However, he set about to do both printing and book binding and to teach the natives as he learned. On May 15, 1907 he celebrated 2 events: he married his sweetheart, Miss Alice Josephine Ferren, who had just arrived in Africa, and he took from the press the first copy of a new book. Within the year he was to print the first hymn book, some 45 songs, and a total of 820 copies of other books. The pages in those books numbered 47,300.

In the spring of 1907 there was joy and sorrow in Congo. Radiant Miss Ella C. Ewing arrived to help in the school and to work with girls. 3 months later she died. Her short service was so full of love, understanding, and selflessness that she is still remembered with deep appreciation.

The church in America continued to send to the field some of the choicest persons. During the remaining years of the first 10 year period the following missionaries arrived at Bolenge; Dr. W. C. Widdowson, Catherine Blackburn, Dr. & Mrs. Lewis F. Jaggard, Charles P. Hedges, and Mr. & Mrs. E. R. Moon.

Some missions list the men as missionaries and their wives as "missionary wives". The Disciples did not follow that practice. The wife was a missionary too. She served in her way as effectively as her husband. Her homemaking was an example of normal, natural living. Frequently she had a keener ear for native accent than had her husband. She entered into and helped with the whole of the task. Mrs. Eldred, for example, not only reared her three boys but also worked with girls and women and shared with her husband many daily problems. Mrs. Hensey knew French very well, which was a help both in teaching and in the translation of letters and documents. She taught singing, a subject which the Africans loved dearly. This service led to the translating and writing of hymns in Lonkundo.

The word "itineration" appeared early in the writings of the missionaries. It meant a journey of several weeks to as many villages as possible in the interior. It meant walking through dense forests and swamps, or traveling by canoe across rivers in the hot sun and in driving rainstorms.

As the success of evangelism continued to increase, the African Christians, the missionaries, and the Foreign Board declared with one voice that another station in Congo was necessary. Longa seemed to be the natural place. The missionaries began negotiations for it in accordance with provisions of the Berlin Conference of 1885. A site was offered by the local people, in spite of considerable opposition from Roman Catholics. After careful study and prayer the missionaries accepted the offer.

The congregation at Bolenge rejoiced in their new opportunity at Longa. Though 70 of their own members would come under the direction of the Longa station, and 3 of their missionaries, as well as friends and evangelists, would leave Bolenge, they were glad to make sacrifices for the sake of expansion.

Moving to Longa was not easy. To hire a steamer was beyond the means of the mission. Mr. Elddred and Dr. Jaggard started out with materials and tools loaded into a small steel boat and six canoes. After 4 wearisome days, on October 23, 1908, they reached the site for the new station. On their first Sunday at Longa they organized a church and held a communion service in the open under the trees.

The new site was almost virgin forest. There was no building whatsoever that the missionaries could use. They began clearing and gathering poles and ndele for building.
"Dr. Jaggard and I have been here now 3 weeks" wrote Mr. Eldred. "We have our first building already up and are now living in it. It is to serve as a carpenter shop and storeroom. We are now building the first dwelling house. It is to be a 3 room pole and mud house with ndele roof. Dr. and Mrs. Jaggard will live in one room, and I will live in another, with the 3rd room as a common dining room till we can get another house built. At present we have no stove, so we cook on an open fire of sticks, and bake our bread in an empty oil can."

A mud house in Congo has one good point. It is cool. That is about the only advantage. It is difficult to keep clean; any day a snake or a scorpion or lizard may be found under the bed or among the bed clothes.

When the first dwelling had been built, Mr. Eldred and Dr. Jaggard returned to Bolenge for Mrs. Jaggard. They were happy to find that the SS Livingston, a steamer of the Congo Balolo Mission, could make the next trip with the remainder of their equipment. On the 28th of January, 1909, these three missionaries, Mr. Eldred and Dr. and Mrs. Jaggard, sat eating their supper in the open dining room of the lonely mud house in Longa. Oil lamps seemed to make little more light than the fireflies that flitted about endlessly. The leopards of the surrounding forest and the elephants which stalked their noisy, ponderous way, held no terrors for these missionaries of the gospel, who were thinking only of opportunities of the days ahead.

The first ten-year period in Congo ended with much thanksgiving. It could truly be said that the work had grown quite beyond the dreams of the missionaries or the sending churches. Children were being taught. The sick and needy were being cared for. The number of converts was

growing steadily. Attendance at churches and preaching places was gratifying. Books were coming from a mission press in ever-increasing numbers. Truly, the Lord was blessing His work.

Second Decade, 1909-1919

Important Events

On October 13,1909 the SS Oregon was dedicated at the Centennial Convention in Pittsburgh, Pennsylvania.
On May 24, 1910 Mr. & Mrs. Herbert Smith opened the station at Lotumbe.
On October 25, 1910 the SS Oregon made her first trip up the Congo river.
On October 15, 1911 Bolenge Christians dedicated their new brick church.
In 1911 Bolenge was host to the General Conference of Protestant Missionaries. The Congo Continuation Committee was then formed, the first field continuation committee to be organized anywhere on the pattern set by the 1910 Edinburgh conference and its World Continuation Committee.

In May, 1912 Steven J. Corey, secretary of Africa missions of the Foreign Christian Missionary Society, visited Africa.

On August 11, 1912 Dr. & Mrs. Luis F. Jaggard arrived at Monieka to open that station.

In 1912 the first issue of the interdenominational quarterly, Congo Mission News, was published.

In 1913 the first issue of Ekim'ea Nsango, quarterly for the Africans, came from the Bolenge press.

In 1914 the major portion of the Lotumbe hospital was completed.

In 1916 missionaries surveyed the Ubangi-Ngiri field and the Tshuapa and Mboyo areas.

In August, 1916 the Christian Women's Board of Missions and the Foreign Christian Mission Society joined forces in Africa.

In 1917 the first unit of the Lockwood-Kinnear Memorial Hospital was built at Monieka.

In 1919 the first regular air service in Africa was established in Congo, and the first plane in its first flight of 1000 miles up the Congo river from Leopoldville to Stanleyville flew low over Bolenge. This was the beginning of the Belgian airline, the Sabena.

New Missionaries to Congo

Edith L. Apperson,
Gervase J. P. Barger, M.D.
Myrtle King Barger
Edna Eck Edwards
William H. Edwards
Josephine Bowyer Frymire
William Arthur Frymire, M.D.
Lilly Bowyer Hedges
Henry Clay Hobgood
Tabitha Aldeerson Hobgood
Myrtle Avery Holder
William R. Holder
Edgar Allen Johnston

Lillian Proefrock Johnston
Ruth Musgrave
Ernest B. Pearson, M.D.
Evelyn Utter Pearson
Emery Ross
Myrta Pearson Ross
Herbert Smith
Mary Hopkins Smith
Wilhelmina Zoe Smith
Bessie K. Wilson
Roberet S. Wilson

Herbert Smith, Yoka, Is'otomba, 1909-1946
Mary Hopkins Smith, Wateji, 1909-1046
Mr. & Mrs. Smith opened the station at Lotumbe, where they served until 1927, much of that time alone. Then they were asked to pioneer in the entirely new work of establishing a training school for evangelists. It was named Congo Christian Institute. The remainder of their service was given to the teaching work of that school.

Bessie K. Wilson, 1909-1911
R. S. Wilson, 1909-1911
Mr. Wilson, who was a sailor, and Mr. Moon constructed the SS. Oregon. Mr. Wilson was its captain on its first trip up the Congo, a dangerous task for one unfamiliar with the river's hazards. Mrs. Wilson helped in school work. Their service was cut short by the illness of Mr. Wilson, for whom ship building under a tropical sun had been too strenuous.

W. H. Edwards, 1915-1949
Edna Eck Edwards 1909-1949
Versatile Edna Eck did educational work and accepted responsibility for the printing press. She assembled words for the first Lonkundo dictionary. She married Mr. Edwards of the Congo Balolo Mission. He joined our staff, built buildings, established an engineering shop with sawmill and electric plants, and with Mrs. Edwards, opened the new station at Bosobele.

H. C. Hobgood, Is'ea Mbunga, 1912-
Tabitha A. Hobgood, Mboyo, 1916-
Mr. Hobgood gave effective service in evangelism, education, translation, and in the helping of Congolese preachers in their work of teaching and preaching. With 6 children of her own, Mrs. Hobgood found time for school and women's work. Both missionaries were excellent linguists. They were decorated with high honors by the King of Belgium.

Myrtle Avery Holder, 1915-1924
W. R. Holder, 1912-1924
Mr. & Mrs. Holder were educators and evangelists, mainly at Monieka and Bolenge. Mrs. Holder was particularly effective in work with women. When the Holders had to give up their service in Congo because of the ill health of their children, Mr. Holder served the United Society in Home Missions and promotion. His devotion and enthusiasm won for him many friends.

Lillian P. Johnston, 1924-1946
E. A. Johnson, Is'ea Ontole, 1913-1946
Mr. & Mrs. Johnston served at Longa until that station was discontinued. At Monieka and at Wema, a station which Mr. Johnston opened and designed, they conducted a boarding school for boys. Mr. and Mrs. Johnston were effective in a varied service which included building, agriculture, evangelism, teaching, and the supervision of Congolese teachers and evangelists.

Edith L. Apperson, 1913-1932
Edith Apperson, later Mrs. Mosher, assisted Dr. Jaggard at Monieka, managed the Bolenge printing press, prepared French stories and lessons, compiled a French-Lonkundo dictionary.

Lilly B. Hedges, Nyang,ea Lukange, 1912-1933, 1940-1948
Mrs. Hedges served with her husband at Longa and Monieka. She prepared school books in Lonkundo and helped develop the widely used chart system for teaching reading and writing.

G. J. P. Barger, 1915-1931
Myrtle King Barger 1915-1931
Dr. Barger made a real contribution in the field of preventive medicine, nutrition, and hydrotherapy. He was mission treasurer and secretary for several years. He conducted a successful training school for nurses at Bolenge. In addition to her service as a nurse, Mrs. Barger taught in the day school and had charge of the printing press for a time.

Evelyn Utter Pearson, 1918-1933, 1948-
E. B. Pearson, 1917-1933, 1948-
In addition to caring for her four children, Mrs. Pearson taught school and wrote lessons on the Old Testament for African teachers. Dr. Pearson was a good doctor, linguist, and preacher. He was legal representative and mission secretary for a time. After a period at home for the education of their children, the Pearsons returned to Congo in ao48.

Emery Ross, 1917-1933
Myrta Pearson Ross, 1917-1933
Mr. Ross served our mission as treasurer, legal representative, and secretary before he was claimed for important cooperative mission service both in Congo and in the United States. His "Out of Africa" was a significant and widely appreciated book. Mrs. Ross, sister of Dr. Pearson, made a fine contribution in her work with young married couples in Congo.

Josephine R. Frymire, 1919-1928
W. A. Frymire, 1913-1928
Mrs. Frymire, sister of Mrs. Hedges, was a nurse and teacher of hygiene and sanitation. Mr. Frymire's work as surgeon and doctor was much appreciated by natives and government and commercial employees. He served at Lotumbe, Longa, Bolenge, and Monieka. Together the Frymires trained an efficient corps of some 40 Christian native nurses.

Ruth Musgrave, 1918=
Miss Musgrave's Lotumbe home always included a prayer room and a visitors' room for Congo friends. In preaching, teaching, and counseling, she gave devoted service.

Wilhemina Zoe Smith (Jaggard), Kandasi, 1918-1933
Miss Smith, daughter of missionaries to Japan, translated text books into Lonkundo, taught classes in singing and Bible, and specialized in the gathering of Congo proverbs and fables.

Second decade

Early in the spring of 1909 a friend asked Mr. Moon how he was getting along in Congo. "Fine" replied that good-humored missionary. "I'm talking by signs and wonders". Coming from a land of magic, such a reply needed clarification. "Well, it's like this,: he explained. "I make the signs and the Congolese wonder what I mean.".

During the early days the missionaries must have had this feeling of helplessness many7 times about many things. Like Mr. Moon, who was not long in that frustrating condition with the language, however, they did not long have a sense of futility in their pioneering. Not only did they come to understand many things about Congo and its people, but they also tried hard when on furlough to help the churches in America to become informed. So many Christians were indifferent to people in lands like Africa. They needed to know that missions was not a luxury for a few to undertake, but an obligation and privilege for all.

Dr. & Mrs. Dye were particularly active in church visitation and promotion. They went to many churches and inspired then with their enthusiasm for missions. Their message was: "We believe in the gospel of God's Son. We are compelled to share it with others. We have been deeply stirred by the people of Congo who long for the good news. There are broad opportunities for men and women of different training and talents in the Congo. We need a steamer to carry the gospel messengers on the river systems of that land at the equator. Will you dare to stop your ears and harden your hearts against this urgent appeal? Can you sleep while the old Congo chief cries out "I'll tell God on you if you don't come and teach me?"

The response was spontaneous in convention after convention. No missionary appeal had so moved the people before. Many volunteered for missionary service. Churches began to ask if they could supply the money to build the river steamer. The following quotation from the missionary Intelligencer of August 1908 tells the story: "Dr. & Mrs. Dye are now on the Pacific coast. They are visiting churches and conventions in Idaho, Washington, Oregon, and California. New converts are being made to the mission cause, in different churches and preaches are being born to a new and larger life. New living link churches are being made, many volunteers have been enlisted, and a spirit of liberality quickened that has never before been witnessed in that entire region. For example, we have just received at the office of the Foreign Society a telegram from Eugene, Oregon, announcing gifts aggregating to $15 for a mission steamer on the upper Congo. We had not dared to hope for such gifts. But our poor faith has been rebuked by the vision and liberality of our brethren in Oregon. We are thrilled with joy over the news."

Dr. John R. Mott, the noted missionary statesman, once gave advice about raising money for missionary and other causes. He was participating in a meeting in which the order of worship was hymns, prayers, speeches, and a call for gifts. During the singing of the first hymn, however, people began asking the ushers for pledge cards. One of the ushers went to the platform to ask Dr. Mott's advice. He answered: "If the Holy Spirit breaks into the hearts of the people during the first hymn, let it do so. When people are prompted to give, let them do so at that moment."

The people of Oregon and other states had responded to the Spirit's promptings. The money was raised, the steamer ordered. It was ready for its dedication on October 13, 1909 at the centennial convention in Pittsburgh, Pennsylvania. Some 5 or 6 thousand enthusiastic people were present.

The idea of a mission steamer not only stirred the Disciples, but others too. When the workmen of the shipbuilding firm were told about the nature of the boat and its future mission service, they decided among themselves that swearing at their work on that mission boat would be out of place, and they swore no more.

"At a banquet of the Knights of Columbus last night" wrote A. McLean, president of the Foreign Christian Missionary Society, "two offerings were made for this boat and sent through James Rees and Sons, the building firm. These offerings came from Catholics who had heard the boat was to be dedicated tonight."

F. M. Rains, secretary of the Foreign Christian Missionary Society, had charge of the dedication. Among other things he said: "This boat cost us in round numbers $14,000 and nearly all of that money has been raised and paid. Oregon wants the honor of paying for all of it except $2,000 that came from Wichita, Kansas. One of the men who gave me a thousand dollar bill this morning is brother I. W. Gill. A Presbyterian man in Wichita gave another thousand. We want to raise $6,000 here in 6 minutes to pay for getting the Oregon over there." About $4,000 was raised.

After all the machinery of the *Oregon* was tested, the parts were packed in some 1200 different packages and shipped to Matadi on the lower Congo, then up over the mountains to Kinshasa at Stanley Pool. The British Baptist Missionary Society had leant its yards and beach at Kinshasa for the rebuilding of the *Oregon*.

R. S. Wilson and Mr. Moon, new missionaries, and native workmen went to Kinshasa. They had never done any shipbuilding, and had never seen any done. However, the Baptists leant them their engineers, under whose direction the work went very well. The Oregon was ready for her first trip up the Congo on October 25, 1910.

The *Oregon* was not built without a price. Exposed to the blistering Congo sun;, the missionaries worked hard for 5 or 6 months. Mr. Wilson became quite ill as a result. After only 2 years in Congo, an emergency furlough was imperative. With heavy hearts the missionaries saw the Wilsons leave. Mr. Wilson was ill for some time and was never able to return to Congo.

The Disciples were really more fortunate than early missionary builders in Congo. The steamer, Peace, of the British Baptists was sent out in bundles and packages as usual. The special engineer who came along to rebuild her died before he reached Congo. A second was sent and he died. Still another was sent, and before he could unpack the boat, he died also. The missionary at Kinshasa, George Grenfell, would not ask for more men, and though not an engineer, he went to work and rebuilt the boat himself. From the decks of the SS *Peace*, he made charts of the whole length of the upper Congo. For many years steamer captains and missionaries of all faiths used his charts.

The second decade of work in Africa started with two stations, Bolenge and Longa, and one large, growing church at Bolenge. The press at Bolenge was going strong under the direction of Mr. Hedges. Dr. Widdowson was not only busy with medical work, but was preaching and building. Miss Blackburn was working with a number of women who were visiting surrounding villages. At Longa Mr. Eldred and Dr. and Mrs. Jaggard were exceedingly busy with all kinds of rugged pioneer work. Dr. Jaggard was performing major operations under the most primitive conditions. The Africans watched him remove gigantic elephantiasis tumors, and exclaimed: "Dr. killed the man first, cut the tumor off, then called him back to life."

Medical work gained for the mission a wide reputation. At that time in Congo doctors were very few, and white and black sought the aid of missionary doctors. In so doing, many people acquired a new comprehension of the work of missions.

"Many patients stay here from 1 to 6 weeks," Dr. Widdowson wrote "and whenever the one room in our much too small hospital will not accommodate them, we share with them our own houses. When a patient wishes something to read, we give him a French New Testament. I have not yet found one who has read the New Testament. As they read they say with surprise, "We never heard it like this before."

To the ordinary state official, missionary work was mere foolishness. He could not conceive of the native's being made any better, for he regarded him as a sort of animal and frequently called him "*nyama*" (beast). The sojourn of some of these men at the mission was used by God to open their eyes to an appreciation of mission work. One asked: "Why do you work so hard? What reward do you get? You are throwing away your lives for nothing." Later on, when that one was recuperating and could see the whole of the work, he changed his mind and became a real convert to missions. He even joined in the welcome to the evangelists as they returned from distant villages."

In August 1909, Dr. Dye returned to the field accompanied by Mrs. Smith and myself and Mark Njoji, an African Christian who had been in the states helping with the translation of the New Testament. Mrs. Dye had to remain at home because of ill health.

The second decade was characterized by long itinerations, both in the back-country villages, and to Monieka and Lotumbe. The native evangelists shared in their journeys and prepared the way for the white man. The villagers of Monieka were particularly enthusiastic about the message and were determined to have missionaries come and live among them. Some years before, another Protestant mission had tried to locate at Monieka but was run out by a concessionary company. Visits of the evangelists and Mr. & Mrs. Hensey, Mr. Hedges, and Dr. Widdowson made natives increasingly eager for the establishment of a mission in their midst.

The Christians in Monieka were evangelistic. They began to send out their workers in larger proportions than had Bolenge in the first few years. The missionaries described to the Foreign Society the eagerness of Monieka Christians and their continual demand for missionaries. In response brother McLean cabled the terse command: "Secure Monieka."

Rejoicing, the missionaries hastened to Monieka to obtain the official request from the chiefs and the villagers. They called a meeting under the trees. Lonjataka, the chief, gathered his people

together, not that they needed any urging to come. They sensed the opportunity of the moment as the state administrator questioned them: "Do you want these missionaries to come and live at Monieka? Do you give the site on the river bank for a mission station? Are you answering all my questions truthfully?" With wild enthusiasm they gave their assent.

Official government permission to occupy Monieka was long delayed. In fact, it was the fall of 1912 before we received permission to live there. We made brief visits, but evangelists did most of the work. Iso Timoteo, one of the most noted of these, was in charge of the work. He had to struggle, not only against sins of the flesh, but against the pagan customs and ways of many Africans. The elders did not believe in taking one of their own number at face value. They said: "This man has talked a lot about living straight. We must make sure he lives as he talks.." So they watched him closely day and night until they were satisfied that he was living as a Christian should.

Witch doctors and elders of secret societies began to see their power lessening because of the influence of the evangelists. They determined to drive them out with their medical charms. One day they pointed out a charm to Iso. They thought he would leave in fear, but Iso ate the charm in front of the people. He did this at considerable risk, because some charms contain poison. The people expected to see Iso vomit, and perhaps die. When he did neither they said: "God is stronger than the witch doctors, and he cares for his workers." These and other trials helped strengthen the faith of the Christians.

While permission to occupy Monieka was delayed, Lotumbe was approved almost immediately. One provision was made: "The site must be occupied by resident missionaries inside of 6 months." Mrs. Smith and I, who had spent our first 8 months at Longa, went to Lotumbe on May 24, 1910.

To get to Lotumbe we borrowed the steamer *Livingston* from the Congo Balolo Mission, since the *SS Oregon* was not yet ready. The *Livingston* made regular runs on the main Congo River, but it had to go out of its way up the Ruki River to reach Longa, and then up the Mboyo River to Lotumbe.

Dr. Dye was with us at Lotumbe for the first month. During that time he and I built a house, partly with roofing iron and partly with mud and *ndele* (palm leaves). It was not much of a house, but it was a beginning and it was a home.

Elongombalaka, the native chief of Lotumbe, was a typical African chief. The head of a few villages, he was shrewd and much in love with his job. He was chief in his own right, and he expected everybody to recognize that fact and respect his opinion and privilege. His influence had been an important factor in locating the mission at Lotumbe. And he was not averse to accepting tangible appreciation of that fact. He would relate his exploits in minute detail and receive any presents with great dignity. If a present was too small he would say so without embarrassment.

Elongombalaka wore an elaborate headdress of gay feathers fashioned into a tight fitting bark-string cap. A necklace of leopard's teeth, symbol of his chieftaincy, was his most prized ornament. A ceremonial knife hung over his left breast. For a loincloth he liked a piece of heavy

red cloth or blanket. He carried a spear, but he never shook hands until he had stuck the spear upright in the ground or leaned it against a tree.

Mrs. Smith and I had many amusing and enriching experiences with Elongombalaka. He would come to our mud house, stretch forth both hands, palms upward, and call: "Are you there?" We would reply: "Yes. After exchanging proverbs with us, Elongombalaka would sit down expecting us to do likewise. Presently, one or two of his wives would appear, bringing plantains, sugar cane, dried meat, and eggs to lay at our feet. Each egg would be wrapped separately in a leaf.

"You have something to sell?" we would ask.

"Sell?" he would query. "Do we sell things to one another? These are presents."

It sounds fine, but we soon learned that we were to give him presents in return. We also learned that he knew the value of all our goods. If we presented salt on an enameled plate he would pass both the salt and the plate to a wife. Should we say "The salt is the present, not the plate" he would say "Mo!" (an exclamation of surprise). He would agree, but without a smile or sign of discontent.

Perhaps Elongombalaka would want white shirt buttons for his wives' belts. They came on cards of 12 dozen each. If one button out of the 144 was missing, he would be sure to call our attention to it.

He would never leave without saying goodbye to everyone in the house. He would stand up and say, "I'm going" and we would say "You're going?" He would reply "You're staying?" With that he would shake hands and leave.

One day Elongombalaka said to Mrs. Smith, "Mama, give me a fork. I want to spear my food." He suited his actions to his request by "spearing" his food. He never said please, for there was no word for please in his language. But he always asked for things in such a way as to make one feel he was using the word.

Elongombalaka liked to look into the long mirror. He had never seen himself except as a shadow in water. How he did admire himself! One day after looking into the mirror for a long time, he asked "Where does that path lead?" Thinking that what he saw in the mirror must be behind it in the next room, he went to investigate.

Elongombalaka felt that he actually belonged to the mission, and that the mission belonged to him, but he never became a Christian. His wives did, but he was permanently set in his ways long before he herd the good news.

Just as we were beginning to be able to recognize the faces of the people and to know their names, the unexpected happened. A cablegram brought the words, "Lotumbe impossible". This meant, of course, that we were to leave because no funds were available; but the missionaries at Bolenge and Longa wrote: "Stay on your job. We'll share our budgets with you." Later letters from the Foreign Society stated that they were expecting to open Monieka and had funds for that

station but none for Lotumbe. However, they would present the matter to the next annual convention at Topeka, Kansas.

Mrs. Dye made the appeal for Lotumbe. No better speaker could have been chosen. She broke the hearts of the convention. It was unusual to take offerings for any special cause, but the convention was eager to act at once. Those who did not have much extra cash with them gave checks, watches from their pockets, rings from their fingers. Brother McLean wrote: "Stay at Lotumbe. Build Smiths a house. I am glad you didn't give up."

Mr. Hedges went to Lotumbe to build a house. Using tin plated iron and corrugated roofing he built it on brick pillars, separating the ceiling two feet from the roof for air space. The Africans thought this was a wonderful house. They came from miles away to see it. Steps being new to them, they ascended on their hands and knees.

Two Bolenge converts, Longomo Setefano and Is'Ekae moved back to Lotumbe to be near their homes. They became elders in the church and were a great help. When Longomo first became a Christian the people said that he might last about 9 days, but he had been a real Christian through the years and may live to see the 50th anniversary of the work.

Is'Ekae was led to Christ by Mr. Eldred. When Mr. Eldred read the scriptures, Is'Ekae exclaimed, "I didn't know God had a book that could speak Lonkundo!" These two men and the evangelist Is'Olumbu, prepared the hearts and minds of the people for the reception of the gospel.

During this decade, a number of improvements were made in property. At Longa Dr. Jaggard and Mr. Eldred built brick houses. At Bolenge Mr. Moon and others built a brick dwelling and a brick church, both of which are still in use. Lacking a carpenter who could make the trusses for the church, Mr. Moon did the work himself. He made one truss a day, a good record for any part of the world. When the framework was ready he and the Africans put on the corrugated iron roofing in one day. The native crew were developing fast. Some of them, like old time steeple-jacks, walked with perfect balance along the ridgepole of the church. The church was dedicated on Sunday, October 15, 1911.

Since the beginning of protestant missionary work in Congo, missionaries, living as they did in more or less isolation, felt the need of companionship, fellowship, inspiration, and cooperation with other missionaries. They knew they could learn much from each other and that the sharing of common problems would be a great encouragement and benefit to them. In 1902, therefore, they had assembled in what was later called the "General Conference of Protestant Missionaries." It was their aim to hold this conference at least every 5 years.

These conferences were usually held at Stanley Pool, but in 1911 Bolenge was host. Forty three missionaries and two visitors were present. They came from 5 different missions of 5 or 6 nations. Our missionary women entertained the visitors for the week. They organized their work so that each woman prepared some part of each meal, and then all ate together in the new brick house. The homes at Bolenge and the three mission steamers provided sleeping accommodations. The steamers were the *Endeavor* of the British Baptism Mission, the *Livingston* of the Congo Balolo Mission, and the *Oregon*.

Mr. A. S. Hensey was president of the Bolenge conference. In his opening address he paid tribute to those from whom we had inherited the site of Bolenge, with special reference to the work of C. B. Banks. He led the meeting day by day to higher and higher spiritual plains as considerations was given to a wide variety of subjects;

> Should protestant missions unite in opening a hospital to combat sleeping sickness?
> Should a church member be allowed to buy a wife?
> Fetishes and fetishism.
> Missions and Sunday markets at the state post.
> The part literature plays in the evangelization of Congo.
> Transport on the upper Congo River.

At the conference Mr. Hedges proposed that a mission journal be published several times a year for the purpose of sharing articles of interest about Congo work. The suggestion was enthusiastically received. A committee chose the name "Congo Mission News". The first number appeared the following spring. This journal, published four times a year ever since, has played an important part in the work of missions in Congo.

Before the conference closed the usual greetings were sent to King Albert of Belgium, as were letters of greeting to the colonial minister and vice governor general. Such greetings helped to keep Congo's rulers aware of the cooperative aspects of Protestant missions.

In 1912 the missionaries and Africans were happy to welcome to Congo Steven J. Corey, secretary of the Foreign Society. He brought with him 2 new missionaries, H. C. Hobgood and W. R. Holder. This was the first time a secretary had visited the mission. Those who have read Mr. Corey's book, "Among Central African Tribes", can appreciate in some measure how fully he entered into the life of the mission.

The Africans turned out en masse to welcome the secretary. They greatly enjoyed the fellowship with the world wide church which his visit brought. Mr. Corey not only traveled on the *Oregon*, but in canoes. He made some journeys overland, sleeping on camp cots and eating food cooked on open fires. He lived in huts with no side walls. He was eager to share the experiences of missionary living, and he entered as far as possible into the thought life of the native Christians.

Mr. Corey preached through an interpreter. At one of his first attempts Mr. Hensey was the translator. After the service Mr. Corey remarked, "Well, Mr. Hensey had plenty of opportunity to improve my sermon this morning." Without hesitation Mrs. Nelly Jaggard, who always had a ready answer, said, "And he did it too, Mr. Corey." Everyone enjoyed her joke, but she hastened to explain that illustrations from the white man's world, needed to be revised considerably before they could be appreciated by Africans.

From the missionaries Mr. Corey wanted an estimate of the missions situation, particularly in relation to the people. How much would they be able to do on their own? Were they sufficiently interested in the gospel to remain steadfast and were they capable of becoming real church leaders? The missionaries told him that the African Christians were showing great appreciation for the church, and that with education they would be not only followers but leaders.

The year 1912 was a prosperous one in several ways. The annual report showed that there were 2,012 Christians in the churches, 844 having been added during the year. Native offerings for the year were $579.49. And the total value of the property owned by the mission in Congo was $50,410. Mr. Corey had brought great encouragement to the whole cause. Two new missionaries had joined the mission. A new station at Monieka had been opened with Dr. & Mrs. Jaggard in charge. Much work had been done and much was being planned for the future.

The sky was suddenly darkened, however, by the death of Mrs. Eldred after a brief illness. Mr. Eldred was alone with her at Longa and had to attend to the funeral arrangements himself. Their 3 sons were in America at the time. Mrs. Eldred was a splendid homemaker, and as such she had made a real contribution among a people whose home life was apt to be negligible. She helped in women's work, and sustained her husband in the exhausting tasks of building, preaching, and itineration.

Less than one year later Mr. Eldred himself met death in another say. He and Mr. Hobgood had gone on an itinerating trip to the far away field of Lotumbe. They had visited many villages never before seen by our missionaries, and had come to the Lokolo River. Failing to find canoes, they decided to swim across it. The river seemed narrow, but the water was black, cold, and deep. Mr. Eldred had scarcely gone under before he was rescued, but he never recovered. He was buried at Tumba on the banks of the Lokolo River, and his grave is tended by Christians to this day. Mr. & Mrs. Eldred had spared themselves in no way. Whatever there was to do they did with all their strength.

The work of translating and printing books went steadily forward. The Gospels, translated by Mrs. Dye and Mark Njoji, were printed and bound in single volumes at Bolenge. Available to all for a few cents a copy, they were used as reading materials in the schools. Mrs. Dye's Lonkundo grammar and a dictionary had also been printed. Mr. Hensey translated The Acts and Luke, and printed and bound the four gospels and the Acts in one volume. In addition to her girls' work and school and office work, Miss Edna Eck (later Mrs. W. H. Edwards) helped in arranging the dictionary and other books on the press.

In 1913 the mission published the first issue of a quarterly journal for the Africans. Title "Ekim'ea Nsango (News Messenger), it contained news articles, school material, Sunday School lessons, Christian Endeavor topics, and prayer meeting subjects. So valuable was it that its publication continued through the years with Congolese workers doing most of the writing.

World War I began in August 1914 without any preliminary warning as far as the mission was concerned. A steamer landed at Lotumbe one morning and the captain said, "All Europe is at war." As radio was not then known, and as all except those at Bolenge were far from the post office, most of the missionaries had to wait for further news until copies of telegrams could reach them. Mr. Hensey wrote "Save your food, save your money. Make gardens. It is too soon to know whether or not we shall be isolated from Europe."

Missionaries and Africans managed very well, though supplies were not plentiful. Congo did not produce some food that white men were accustomed to, such as milk, butter, sugar, and wheat. However, we learned to make flour from bananas and butter from the inner nut of palm fruit. The natives planted Irish potatoes. Many missionaries obtained goats as a source of milk.

In spite of the war the mission continued to plan for and develop the field. New missionaries braved submarine infested waters to come to Congo: Mr. W. R. Holder; W. H. Edwards; Doctor and Mrs. G. J. P. Barger; Mrs. H. C. Hobgood; Mr. & Mrs. Emery Ross; Dr. E. B. Pearson; Misses Ruth Musgrave and Wilhelmina Zoe Smith (later Mrs. Jaggard); and Evelyn Utter (who became Mrs. Pearson)

Dr. Frymire joined the missionaries at Lotumbe. He helped lay out the village in north and south streets that would keep the people away from the river, where the tse-tse fly was most troublesome. He built a small, temporary hospital to use during the construction of a more substantial and permanent one. In the foundation stone of the latter are records giving the names of Africans who helped construct the hospital and the mission station as well.

Dr. Frymire had the privilege of giving the first treatment of the wonder drug Neosalversan, that was to do so much for yaws and other tropical diseases. The results were almost unbelievable. A boy with yaws sores all over his body began to recover almost at once. In five days his sores were nearly gone. The story of that treatment spread like wildfire throughout the area.

The strategy of future work in Congo demanded a thorough knowledge of the area surrounding the station. The Ubangi-Ngiri field north of
Bolenge was explored, as were the virgin lands east of Monieka and Lotumbe. Two missionaries serving in Liberia under the Christian Women's Board of Missions, Emory Ross and Dr. Pearson, came to Congo in 1916 to make a survey of the Ubangi-Ngiri field in cooperation with Mr. Moon and Dr. Frymire of the Congo Mission. The party traveled on the Oregon until they came to the rapids and then they went overland to as many villages as possible. The Ubangi-Ngiri proved to be a large and needy field.

This survey convinced the officers of the Christian Women's Board of Missions and the Foreign Christian Missionary Society that they should combine their forces in Congo. The union of these two societies in August, 1916, was one of the most significant happenings of the whole period. The Women's Board gave up its location in Liberia. Longa became by agreement a large outstation of Bolenge.

Later Dr. Frymire and Messers Johnston, Holder and Moon were chosen to survey the remainder of the field. The party visited Wema and Mondombe on the Tshuapa; and then divided into two groups. Dr. Frymire and Mr. Johnston were to go north and then south, Mr. Moon and Mr. Holder were to continue eastward. State officers and commercial men cooperated by providing maps, population estimates, and general descriptions of the country.

Mr. Moon and Mr. Holder were over three months on their journey, and Dr. Frymire and Mr. Johnston traveled for five. One team had walked nearly 800 miles, the other over a thousand. The commission felt justified in quoting the words of David Livingston: "The end of the geographical feat is the beginning of the missionary enterprise." These men had not trudged those weary miles through jungles, swamps, and rivers just to see the land. They were interested in people. From data they gathered their conclusion was that the field the Disciples should cover in a missionary way was still 70% untouched.

The fact that large numbers of people almost within reach of the mission had still never heard a sermon in their own tongue rested as a heavy burden on the missionaries. After much study and prayer we wrote to the secretaries at home:

"We believe it is largely possible for us in our day to evangelize our Congo field, and now is the opportune time to go forward because:

1. Local conditions make expansion possible. The country is fairly well opened. The people have for years favorably received teachers and many have pressed us for teachers. Where for years we were discouraged by state and commercial agencies, we are today encouraged by them.
2. 2. We believe the conditions at home make expansion possible. We rejoice at the union of our two missionary boards in the African work and believe the time is opportune for laying before our great brotherhood a field and responsibility in Africa commensurate with the great missionary movements at work in the United States.

We sent with our request a broad outline of a ten year program. This program asked for 3 new stations within five years and for sufficient missionaries and equipment to make the work possible. We estimated that a minimum of 65 missionaries must be in service on the field at all times if the work of the church, schools, and hospitals were to be maintained.

It should be remembered that the war was in progress at the time this survey and the recommendations were made. Belgium was in the hands of the enemy. In part of Africa the Germans had surrendered, but in East Africa they were still active and powerful. Peace was far off.

What would be the response to a 10 year program in such times? No one knew, but the appeal must be made. Surprisingly enough, the home board accepted the ten year program in its broad outlines and expressed deep satisfaction that the mission was trying so hard to do the work before it.

Pending the time that more stations could be established, the *Oregon* was used as a floating mission station. Mr. & Mrs. Edwards spent much time on it, visiting villages in the Tshuapa region. The whistle of the *Oregon* became as familiar to the people of that area as it was to those of the Momboyo and the Ruki. The *Oregon* also made trips up the high Momboyo as far as Monkoto.

When the general conference of Protestant Missionaries was held at Bolenge in 1911 it was thought that the next one could be held within 2 or 3 years, but because of the war and other difficulties the seventh General Conference was not held until February 1918. Luebo, a fine mission station of the American Presbyterian Congo Mission, was chosen as the meeting place. 73 missionaries from 9 of the 14 societies were present. They represented six nationalities.

This conference gave evidence of marked growth in missionary understanding since the last gathering seven years previously. Many of the subject discussed at previous conferences were again on the program, such as slavery, polygamy, and marriage; but the new theme for consideration was the native church in Congo. Much thought was given to the way the leaders of that church should be trained.

The question of a normal life for the children of missionaries in Congo tropics had its customary consideration. Congo had never been looked upon as a fit climate for children; but because of the war missionaries and Belgian and French officials who normally took their children home, could not do so. The experience of the war period had seemed to justify the keeping of children in Congo. Living conditions, including health facilities, had improved greatly through the years, and the Calvert school system of correspondence for the first 8 grades was making it possible for busy parents to direct the education of their children.

One word might be used to characterize the second decade in Congo. That word is growth. Only some of the facts concerning the substantial and encouraging growth of the various phases of the work have been presented. Many more could be related.

Credit for growth in mission lands must include a recognition of faithful ministers and congregations at home and the officers of the mission boards who strove to obtain workers and funds. God in his mercy gave us a spirit of understanding and cooperation so that missionaries and ministers, church members and national secretaries, could all labor together in the work they loved.

The Third Decade,1919 - 1929

Important Events

May 7, 1920, missionaries opened the station at Mondombe

July 4, 1920, missionaries ordained Mark Njoji, the first Congolese pastor of the Disciples of Christ in Congo.

In 1920, John Inkima became the captain of the S.S. *Oregon*.

In 1921, the British and Foreign Bible Society published the new edition of the Lomongo-Lonkundo New Testament.

In May, 1921, the Education in Africa Commission of the Phelps-Stokes Funds visited Bolenge.

In January 1922, the Brussels Office for Protestant missions in the Congo was opened in Belgium with the support of the American Commission in the United States. Rev. and Mrs. Henry Anet were in charge of it. This was the first office of its kind.

In 1922, missionaries installed an electrical generator at Bolenge.

In July 1922, the Union Mission House was opened in Leopoldville.

In 1922, a new saw mill at Bolenge began to expedite the construction of much needed buildings.

In 1923, the principal unit of the Bailey Memorial Hospital in Bolenge was completed.

In 1926, missionaries opened new stations at Wema and Coquilhatville.

In August, 1928, King Albert and Queen Elizabeth of Belgium visited the Congo.

In 1928, the Lester Memorial Hospital was completed at Wema.

On 15-23 September 1928, Protestant missionaries celebrated in Leopoldville the 50th anniversary of the beginning of their work.

In September, 1928, the Congo Protestant Council appointed Emory Ross as its full-time General Secretary, and authorized the construction of a secretariat in Leopold West.

October 15, 1928, the first academic semester of Congo Christian Institute opened with 34 students.

Congo Missionaries
The Third Decade

Goldie P. Alumbaugh
Charles Ross Atherton
Eva Havens Atherton
Georgia Bateman
Martha Bateman
Beatrice Alexander Boyer
George Elmer Boyer
David A. Byerlee
Victoria Hayes Byerlee
Roger T. Clarke
Virginia Maltby Clarke
Newell Trimble Davis
William E. Davis, MD
George E. Eccles
Lulu Moffitt Eccles
Mary Sue McDonald Havens
Virgil E. Havens
Ambra Halsey Hurt
Lewis A. Hurt
Grace Utter Learned
Willard F. Learned
Hattie P. Mitchell

George E. Mosier, DDS
Frederick L. Rowe
Lucretia Olin Rowe
H. Gray Russell
Lois Hasselvander Russell
Gertrude Mae Shoemaker
Esther Wacknitz Snipes
Percy D. Snipes
Buena Rose Stober
David L. Watts
Hazel Bivens Watts
Maureen Barr Weaver
Stanley R. Weaver
Goldie Ruth Wells
Myrtle Whaley
Tessie Fern Williams

Goldie P. Alumbaugh, *Ntula*, 1920 -
Miss Alumbaugh, a nurse, served at Wema and Lotumbe. Her splendid administrative talents allowed her to be in charge of hospitals and leprosaria in the absence of doctors

Buena R. Stober, *Mputa*, 1923 -
Miss. Stober, a nurse, specialized in nutrition, maternity cases, child care, and tropical medicine. Courses in dentistry enabled her to serve in this area too.

G. E. Mosher 1919 -1931
Mr. Mosher was the only dentist in the entire region of our mission. He and Mrs. Mosher began the difficult task of establishing a mission station in the capital, Coquilhatville.

Goldie Ruth Wells, 1919 -1948
Miss Wells had a key role in the development of a school curriculum in the Congo. She taught cooking, sewing, handicraft, art, French, physiology and many courses on the Bible.

Victoria Cave Byerlee, *Mintala*, 1920 -
The major work of Mrs. Byerlee was with women and girls, but she also taught music at the Congo Christian Institute. Her book of music was widely used in Congo.

D. A. Byerlee, *Lokulokoko*, Is'Ekila, 1920 -
Mr. Byerlee, an excellent printer and mechanic, was in charge of the Bolenge press during all his years of service. He was treasurer of the mission for a while, and he shared the agricultural work and evangelism.

C. R. Atherton, 1921 - 1924
His knowledge of scientific agriculture allowed Mr. Atherton to introduce new methods of agriculture and nutritious new foods to the Congo.

Eva Havens Atherton, 1921 - 1924
Mrs. Atherton, sister of Virgil Havens, taught at the school, supervised the sewing classes, and helped with the girls at the Moniek boarding school. Several attacks of malaria necessitated her early resignation.

Béatrice Alexander Boyer, *Amba*, 1921 -
G.E. Boyer, *Elima*, 1921 -
Mr. Boyer was responsible for boarding schools for boys at Wema and Bolenge. Commercial training allowed Mrs. Boyer to do the necessary work of the Mission Office. The Boyers' specialties were the work of education and evangelization. They made important contributions to the development of the Congolese Church and work off-station. Receptive and responsive, they were popular missionaries.

G. E. Eccles, 1921 - 1927
Lulu Moffit Eccles 1921 - 1927
The skill of Mr. Eccles with tools was surprising to Africans who were very happy to help in his construction projects and many industrial operations. He was well trained for agricultural education and practice. Mrs. Eccles gave most of her time to teaching, the work of evangelism and church activities at Mondombe, where they were assigned. One of their children died and was buried at sea

Ambra Halsey Hurt, *Ifawa*, *Nyang'ea Litoko*, 1921-1948, 1949 -
Lewis A Hurt, *Lonjateko*, *Is'ea Litoko*, 1921-1938
The Hurts were workers in evangelization and education at 5 stations. Mr. Hurt served in many additional capacities, saw mill manager, treasurer of the mission and the buyer. Mr. Hurt died shortly after his retirement in 1938. Mrs. Hurt, gracious, friendly and welcoming, probably knew more Congolese by name than any other missionary.

Hattie P. Mitchell, *Besau*, 1922 -
Keeping books as station treasurer, visitint the posts in the interieur, advising mothers, demonstrating gardening were some of the activities of Miss Mitchell.

Tessie Williams, 1922 - 1930
At Moniek and Mondombe Miss Williams gave valuable service in education and health care of mothers and babies. Her hygiene lessons were widely used in our schools.

Hazel Bivens, Watts, 1926 - 1938
D. L. Watts, 1922 - 1938
Mrs. Watts, a nurse, held baby clinics and maternity classes and regular classes. Mr. Watts was a hard worker in industry and agriculture as well as in evangelism and education. The Watts were the first twins born in the mission. Two of their four children have died in Congo. Mr. and Mrs. Watts had resigned for health reasons.

W. E. Davis, 1928 - 1937
Newell Trimble Davis, 1923 - 1937
Newell Trimble spent her first term of educational service at Lotumbe, where her special ability in music has made many friends. She married Dr. Davis in 1928. He studied preventive medicine and surgery, but he found time for work in evangelism. All copies of his famous book "Ten Years in the Congo" were sold shortly after publication.

W. F. Learned, *Lofembe*, 1923 - 1926
Grace Utter Learned, *Bonjimbe*, 1923 -1926
Mr. Learned handled the purchase and delivery of supplies to missionaries in remote stations. As treasurer Mrs. Learned kept the books, paid workers, and cared for all the expenses of the station. After having buried two children in the Congo, the Learneds abandoned their missionary service and seerved in pastoral and religious work in California.

Myrtle Whaley, 1923 -1926
With stories, games, and hard work Miss. Whaley entertained and educated children of preschool age, her special joy. The shortage of funds prevented her return to Congo after furlough.

Gertrude Shoemaker, *Bitoko*, 1926 -
Beloved counselor at the boys' dormitory at Mondombe, Miss Shoemaker was also a preacher, teacher, supervisor, and friend of the villagers.

H. G. Russell, *Is'Eoto*, 1924 -
Lois H. Russell, *Nyang'Eoto*, 1924 -
Mr. Russell was secretary of the mission for many years. Later he was made head of the Congo Christian Institute. In addition to his heavy teaching schedule, he was chairman of the Joint Congolese and white committee of the indigenous church. Mrs. Russell developed new methods useful in women's work, contributed to music, theater and the preparation of texts.

D. E. Havens, 1925 - 1933
Mary Sue Havens, 1925 – 1933
Mr. & Mrs. Havens carried responsibility for back country itinerations, holding institutes, supervising school work, teaching, helping with gardens, building and repairing houses, schools, and churches. For health and educational reasons they did not return to Congo. Mr. Havens was in promotional work for the United Society when he suddenly died in 1948.

Martha Bateman, Bokafa, 1919 –
Pioneer on jungle frontiers, teacher, counsellor, and evangelist, Martha Bateman’s service also included the writing of textbooks in arithmetic, geography, and plant and insect life.

Georgia Bateman, Bombolo 1927 -

Georgia was a nurse. She taught hygiene, prepared physiology and hygiene textbooks, held classes for expectant mothers, and conducted the baby clinic.

Esther Wacknitz Snipes, 1926 – 1935, 1945 -
P. D. Snipes, 1926 – 1935
Mr. & Mrs. Snipes helped with educational, evangelistic, and agricultural work at Bolenge and Wema. In construction work at Wema, Mr. Snipes suffered two painful head and rib injuries. In America he later underwent an operation from which he never fully recovered. He passed away in 1944. Mrs. Snipes returned to the field and became secretary of the mission.

R. T. Clarke, 1927-1935
Virginia Maltby Clarke, *Bokajwa*, 1927 –
Mr. & Mrs. Clarke gave years of devoted and scholarly service to Congo Christian Institute. Mr. Clarke's death after a fall was a great loss to the mission. Mrs. Clarke bravely continued her service. An able woman, she taught many subjects, including Bible courses, history, French, and singing. She wrote Lonkundo composition and grammar texts for primary school use.

S. R. Weaver, 1927 – 1935
Maurine Barr Weaver 1928 - 1935
The Weavers were married in Congo in 1929. They worked in church, school and office where Mr. Weaver was mission treasurer. As a result of a finger injury Mr. Weaver suffered a streptococcal infection which threatened his life. He was transported on his back all the way to the United States where he recovered but was unable to return to Congo.

Lucretia Olin Rowe, 1928 - 1948
F. L. Rowe, 1928 - 1948
Mr. Rowe, trained in business, efficiently conducted the mission office and cared for all administrative matters involving Belgian officials and the white and colored communities of Coquilhatville. Mrs. Rowe made a significant contribution to school curricula. Returning to the United States to educate Elizabeth, Mr. Rowe was employed by the Phelps-Stokes Fund.

The third decade

World War I left its mark on Congo as it did on the rest of the world. Native soldiers, having traveled far, were not the same when they returned to the small world of their villages. Some of them created problems, but many came back more than usually eager to help their people.

One of the problems that came with the war was economic. The francs of the Belgian Congo had been "pegged" at a certain rate during the time that Belgium was overrun by the enemies, but as soon as the war was over the pegs were removed and the franc

was allowed to find its market value. This, of course, caused great fluctuations in prices and exchange. We had been accustomed to receiving 5 francs for a dollar; now we received at least 35 and sometimes more. Were we better off with that exchange? No indeed. Prices soon rose and the franc bought much less.

Without organization of any sort African women who took their garden produce to market soon adjusted their prices to the new conditions. They reduced the number of pieces of manioc in their bunches, or doubled the price of each bunch. The more aggressive and shrewd did both. If one objected that the manioc had cost no more to raise, the women answered: "We make our gardens just as before, but we used to buy a yard of white cotton cloth for 1.50 francs, now we must pay 4.50 francs and perhaps 5.00. If the white man puts the price high up in the air for his cloth, must we not charge more for the food we sell?"

The war left a great shortage of imported goods in Congo. We used to order supplies from England, Belgium, and America and receive them in 5 or 6 months, but under wartime conditions shipments sometimes required a year or more. Freight prices were high. An article costing one dollar in New York would cost 2 in Congo. Flour rose to 72 dollars a barrel, butter was $1.70 a pound, and sugar 60 cents a pound.

The third decade brought other world wide trouble. A great epidemic of influenza raged in Congo just as it did from Maine to California. An ocean steamer was said to have landed a case of flu at Matadi. From that case the disease spread quickly all over Congo. It was like the "noisesome pestilence that wasted at noonday". Whole villages lay in sickness with none to cook food and none to go to the forest for fireweed. It was almost impossible to get the living to bury the dead. The natives did much sacrificing of goats and chickens to the evil spirits. The flu was such a mysterious disease. Surely it came from the displeasure of the evil spirits. We took soup to the sick and did what we could to help and encourage the suffering people, Doctor Pearson and Mr. Hedges were decorated by the government for their outstanding service.

One of the most significant accomplishments of the third decade in Congo was the revision of the New Testament. It had been thought, for many years, that the people of our mission and of the neighboring Congo Balolo Mission spoke the same language with some variations. Our people called themselves ba-nkundo, and their language was Lonkundo; while their neighbors called themselves ba-mongo, and their language Lomongo.

Supplies of the scriptures being exhausted it was appropriate to investigate what could be done cooperatively. A committee of 4 was asked to explore the possibilities: Mr. Hensey, Mr. Hobgood, E. A. Ruskin and S. Gilchrist of the Balolo Mission. When they were convinced that cooperation was desirable, the committee undertook the translation in an erudite fashion, intending that no future native scholars of Lonkundo and the classical languages of the past should ever be ashamed of it. On the large table built especially for the committee's work were 26 different versions of the New Testament, including, of course, the Greek New Testament.

In such a committee different opinions as to shades of meaning were bound to exist. Natives from various parts of the field were sometimes able to reconcile them, but their opinions often differed too. Mr. Hensey, who was chairman, was kept busy making adjustments. For example, in Lonkundo the consonant "j" seemed to be preferred where "l" was often used in Lomongo. The word for name in Lonkundo was *jina*, in Lomongo it was *lina*. The word for wife in Lonkundo was *waji*, in Lomongo it was *wali*. In spoken language the two uses were allowable, but for the printed page one method of spelling had to be chosen. It was decided in the New Testament translation to give the Lomongo "l" preference over the Lonkundo "j".

Another difficulty was in a method of writing the language, occasioned partly by the different backgrounds of the two missions: English and American. Our mission added the many prefixes and suffixes of Lonkundo to the beginning or end of the singular imperative form of the very. The verb *kenda* (go) for example changed to *akenda* for "he goes" and *akendaki* for "he went". The English missionaries, however, left a space between the Lomongo prefix and suffix and the verb proper: *kenda*, *a kenda*, and *a kenda ki*. We liked our way better because we felt it made easier reading. The committee adopted our method. Thus did a spirit of give and take prevail.

The English language has borrowed many words from many languages. In time these words became so at home in English that their foreign origin is quite forgotten. We seldom think of the word "baptism" for example as a stranger to original English. Should the revision committee in Congo start some form of the word "baptism" on its way in the Lomongo-Lonkundo translation? The committee thought not. Both missions believed in and practiced nothing but immersion, so the committee used the good expression that every native knew for immersion, which was *ina njiina*.

Some years later the Bible Society wrote that their charger did not permit them to use words with theological connotations and that perhaps it would be well in the future to use some form of *baptizo* when the subject of baptism was mentioned. To this we replied that the real Congolese word did not raise questions of theology but that the introduction of the foreign word most certainly would. With that the subject was dropped.

The first edition of the New Testament was published by the British and Foreign Bible Society in 1921. Five thousand copies were sent to each mission to be sold at mission terms, which meant below cost, and at the expense of the Bible Society. When the second edition went out in 1924 each mission took ten thousand copies. Many other editions have been published since that time.

Bible study was now possible in a much larger way in homes, schools, prayer services, and church gatherings. Every evangelist said, as he held up the book: "I am now going to read to you from the *Bonkanda wa Nzakomba w'Aeyoko" (*the new book of God). Open your ears and listen." And there would fall a stillness such as one may find in the depths of the forest at midday.

This translation of the New Testament was a good illustration of the value of cooperation in missionary activities. Two missions had done what one alone could never have done.

In the process they standardized the writing and printing of Lomongo-Lonkundo and perhaps influenced the spoken word, too.

The mission was greatly shocked at the death of brother A. McLean on December 15, 1920. Mr. McLean had never seen Congo, but he was deeply interested in the work and the plan for advance. He meant so much to all of us, and the spiritual forces he released on our behalf were mighty indeed. He knew all of our names and the names of our children, the places where we worked, and the kinds of service we were trying to render. He went with us in thought on itinerations and journeys on the high seas to and from our work and named each of us individually before the Throne of Grace. Long before it was made public that he had sold his house to help support us, we had heard about it. We were warned not to write home about it, nor to mention the matter publicly. He would have been greatly hurt. As far as I know, no missionary on any of our fields told the story while he was alive. They loved him for his generosity and they regarded him as the greatest missionary of our brotherhood.

For some time Mondombe had been under consideration as a new mission station. Once overrun by Arab slave raiders, the people had so few resources that the name applied to them was *Botaka, that is naked, or lacking in much. When Mr. Edwards and Mr. Hensey went to visit the people of Mondombe they knew little about their habits.* They held several services in the villages, and then when the elders had assembled, they asked if they might come to live with them. The elders went aside to debate the matter. When they returned, one of their number stood up and said: "We do not want the missionaries to come live near us." With these brief words the speaker sat down and none seemed disposed to give further explanation. The missionaries asked. What is the reason that you answer like that?"

"No reason," they answered in a final manner. Sure that there would be other sites where they would be welcome, the missionaries returned to the beach and ordered the fires to be built under the boiler of the *Oregon*. They cold reach another village before dark. By the time they were able to get enough steam in the *Oregon's* boiler and power enough to start, there was a commotion on the beach. The elders were calling: "White men, come ashore. We want to talk"

"What now? You said you didn't want us near you. If you want to talk, come on board. There's the gang-plank."

What? We come on board a steamer! We are not coming. There's too much noise with the steam, and we are afraid of all those things on your steamer. Come ashore to us. The palaver is not finished."

The missionaries went ashore and sat down under a shade tree. Then they asked why this second meeting had been called. "It is this way," said the speaker, "We told you we did not want you near us, but we have changed our minds. Come and live with us and we'll give you any site you want."

"Why the change so suddenly?" asked the missionaries.

There was silence. Finally one of the elders stood up and told what happened: "After you left us, one of the adults in the village who does not have any rank among our elders spoke plainly about our lack of wisdom. He said we were a sorry lot to lack foresight when an opportunity came our way. We were angry and scolded him back because an elder can't allow anyone to talk that way to him. But he kept right on and this is what he said:

"'These white men would do us a lot of good if they came to live near us. They would not only teach our children wisdom but they would heal our children when they were sick. Our young men could work for them and there would be some money in the village with which to pay our taxes and buy cloth. Moreover, they are men of God and they would teach us the way of life. You have driven them off. God will now leave us stranded because of the ignorance of our elders.'

"Now we don't like men talking to us that way. We may be unwise but we don't like anyone to show us up before God. Now you come and teach us."

The situation was obviously quite changed. The elders had a different attitude, and the village people seemed happy. The fires of the *Oregon* were extinguished and there was teaching in the open that very night. Next morning the site of the station was described on the right bank of the Tshuapa River. Arrangements were made for an evangelist to live in the village. Presents were given and received as tokens of good faith. Only the formality of getting state approval was needed.

In 1992, at the annual conference of the mission at Lotumbe, it was voted to open Mondombe at once and to place Mr. & Mrs. Moon and Miss Goldie Ruth Wells in charge. These 3 sailed to Mondombe right after the conference and landed there on the afternoon of May 7, 1920. At other times during the third decade the Pearsons, Mr. & Mrs. George Eccles, and Mr. & Mrs. Willard Learned, Mr. & Mrs. H. Gray Russell, and Hattie Mitchell did their part in making Mondombe one of our most successful stations.

The ten year program called for a number of buildings. In some foreign fields property can be bought or rented. Not so in Congo. The ten year program called for no less than 65 dwellings, churches, schools, hospitals, and industrial units. The sawing of lumber from forest trees meant in itself a prodigious amount of work. The committee wrote: "It appears to us that it would take 16 men under a missionary's supervision 19 years or more to provide the needed lumber by hand, whereas the same crew with a sawmill could provide the lumber in about 5 years."

The suggestion regarding a saw mill was approved, and arrangements were made to raise the funds. The church at Ionia, Michigan, gave the first gift as a token of its love for a son and daughter of that church, Dr. & Mrs. Dye. The saw mill arrived at Bolenge when our missionaries with mechanical ability were on furlough, but the Congo Balolo Mission leant us a missionary who could direct the work.

Getting logs was the next problem. Two Belgians had floated a raft from far above Bolenge to Leopoldville. If white men could do that, Africans could do the same. Our different stations organized logging teams, and soon logs began to arrive. Lumber logs of Congo are heavy and hard and will not float. They need "floater" logs unfit for lumber, tied on each side. The Africans tied the logs together with large vines. They built shacks on the rafts and lived in them during the trip from the logging sites to Bolenge.

There were some exciting times when rafts came in sight of Bolenge. Steering was most difficult. If the last point in the river above Bolenge was not rounded in the proper was the raft went out into mid-stream and would float past Bolenge in spite of vigorous pulling and steering. When that happened it was almost impossible to get the heavy logs back to the beach.

The saw mill helped wonderfully in our building program. It also helped in the construction of the Union Mission House at Leopoldville. At the Luebo conference it had been pointed out that many missionaries were stranded at Leopoldville because of long waits in getting boats for the upper Congo, or for ocean steamers at Matadi. Lack of accommodations had meant exposure and frequently illness. One child had died as a result. It was proposed that cooperatively the missions should do something about their mutual need for a hostel.

Clearances from home boards enabled six missions to undertake the work. The British Baptist Mission Society, the Congo Balolo Mission, the American Baptist Foreign Missionary Society, the American Presbyterian Congo Mission, the Methodist Episcopal Congo Mission, and the Disciples of Christ Congo Mission. Each of these missions furnished $5,000 in cash. The British Baptist Society provided the site, the Congo Balolo Mission the builder. We cut lumber for such purposes as floors and ceilings; the Presbyterian Mission sent doors, frames, and sashes; and others did what they could.

At first a missionary family lived in the Union Mission House and received the guests, but later it was necessary to employ a native to relieve the missionaries for other services. Samuel Lutete of the American Baptist Mission in the lower Congo was employed. He spoke French, English, and Portuguese, as well as at least two nave languages, Kikongo and Lingala. Responsible to the secretary of the Congo Protestant Council, he received guests, supervised the cooking and entertainment of visitors, kept the books, and made the hostel pay for itself financially. What a blessing this hostel has been to the whole of the mission work in Congo

The rivers of Congo have been the highways of communication between our mission stations, all of which were located on the banks of rivers. The stations were far apart and travel was long and hard. There was need of two small steamers, one to be located at Lotumbe and one at Mondombe. In celebration of the golden jubilee of women's work, the women of the churches of Illinois and Missouri chose these steamers as their project. Named the *Illinois* and the *Missouri* the boats were actually built before the jubilee celebrations took place at Cleveland, Ohio. Since the time of the building of the *Oregon* the mission at Bolenge had developed some small engineering shops. The workers and apprentices of these shops were able to reconstruct the new steamers.

C. M. Yokum, Secretary of the United Christian Missionary Society, and Mrs. Yokum, visited the Congo in 1924. They met with all the missionaries and with many groups of Africans. They saw Africa in the raw and could note the changes that come when the gospel is believed. It might be expected that those who had heard of the Word would ask the Secretary for more missionaries. They were not alone, however. Old men who had lived in heathen ways would stay up half the night challenging the Secretary to send more missionaries.

"White man," they would plead, "Why don't you send us teachers to live in our village. Our children yearn for the teaching. Bolenge is so far away, and the journey to that place is long and dangerous. Send us a missionary to live with us."

Mr. Yokum would explain through Mr. Edwards that the churches in America were not unmindful of this call. At least some churches were quite earnest about the matter, but to get enough missionaries to live in every village would not be possible. There would not be enough missionaries.

The old men accepted the Secretary's words with grave doubt. They said, "White man, you know that in America white men are as plentiful as banganju. (the leaves of the manioc bush). Why don't they come out and help us?"

During his visit Mr. Yokum initiated the "survey of service" in Congo. This survey was not limited to Congo, but covered the whole of the work of the United Christian Missionary Society. It was good to be able to "make your case" and tell the reason for, and the need of, each piece of work that took time and money.

After much cultivation a new station was opened at Wema on the Tshuapa River, four days above Monieka. E. A. Johnston cleared the site and arranged for buildings. His was a lonely but busy life at this station for over a year, until Mrs. Johnston, Mr. & Mrs. Virgil E. Havens, and Miss Goldie Alumbaugh joined him; Mr. Havens became largely responsible for the erection of needed station buildings. Capable like her husband, Mrs. Havens helped with the floor laying of their home. Later on Dr. & Mrs. William E. Davis and Mr. & Mrs. Frederic Rowe had periods of service at Wema.

The aim of the mission was to cover the field at the most strategic places, and then allow the work to develop naturally. In line with that policy Coquilhatville, 10 kilometers from Bolenge, had been under scrutiny for some time.
Coquilhatville was the capital of the province in which our work is located. Headquarters of most of the commercial companies of the Congo area are located there, as are post office and telephone and telegraph offices. Coquilhatville is located on the left bank of the Congo River where the Ruki pushes its black water out into the main stream. All Congo River steamboats land there. Stanley chose some strategic sites for government offices, and he found a good place in Coquilhatville.

The population of Coquilhatville outnumbered that of any other place in the province. The part of the city in which the Africans lived was well laid out, and efforts were made to prevent crowding.

Our mission finally obtained a good site at Coquilhatville, across the street from the state hospital for Africans. The plot was not as large, of course, as locations in the back country where land was plentiful. But it was sufficient for the immediate needs of the mission. The first building was a church. Then we were told that we must build a residence if we wanted to hold the site. Mr. & Mrs. George E. Mosher equipped several church rooms for occupancy while a house was being built. Later Mr. & Mrs. Lewis A. Hurt served at Coquilhatville.

From the start of the work in 1899 the Africans shared the responsibility of all local church government. They were particularly effective in matters of church discipline, because they had the background for understanding and interpreting the ethics of native customs and practices, many of which cut right across the ideals of the gospel. They understood the need of constant repetition of the precepts of Jesus, because they themselves found it difficult to break away from old traditions. Without the help of the elders the missionaries and the native Christians would have had much difficulty in understanding one another.

The Christians of Mondombe and Bolenge and Monieka and Lotumbe did not know one another very well. They were some 500 miles apart. This situation was a handicap in trying to plan for the work as a whole. It was therefore arranged that a committee of Africans from the various stations should be included in mission conferences so that all could counsel and plan together, and learn to know one another.

A native and missionary co-chairmanship was arranged. Two leaders from each station constituted the committee. They met first with the missionary as chairman, and later with all of the mission. The committee's advice and support were sought mostly on church matters, although they were free to express themselves on any other phase of the work of the mission.

The pattern of the subjects for consideration was in the form of questions and answers. To read the record today might lead one to think that the African elders asked the questions and missionaries gave the answers. In reality nothing was as simple as that. The elders proposed most of the questions, and they helped find the answers, too. There was always a great deal of discussion, and before a conference could adjourn, agreeable-to-all answers had to be in writing.
Some of the questions and answers of the first conference were as follows:

Question: "For what reason did you white men call us together?"
This question had been explained to the different members of the committee before they left their homes, but they wanted it explained again as a matter of record and understanding.

Answer: “We called you together because we want you to tell us what is on your hearts and in your minds in regard to the Church of Christ.
We wish that all of us may learn all the wisdom we can about the Church.”

Question: “Why does not each of the mission stations have an ordained pastor?”
This question grew out of the fact that the Bolenge station had ordained ministers, Mark Njoli and Anoka Mpoku.

Answer: “The mission will be glad to see many ordained ministers and pastors. But remember this one point. Bolenge looked for 17 years to find men who were worthy and willing to take responsibility. It is not to be expected that other stations need to wait that long, but such men cannot be found in a day.”

Question: “When your fathers die what do you do with their money or wealth? Do you throw it in the river?”

Answer: “We take material things that our fathers leave. We do not inherit wives or slaves. We have no custom of giving dowries for wives. The women are free to marry again if they wish. We advise you to take the things your fathers leave, but let the women marry other Christians if they so desire. In that way the dowry can be returned to the family of the one who died.”

Question: “When will a mission station open at Monkoto?”

Answer: “We have made a promise about Monkoto or some village near Monkoto. We cannot say the exact spot at the moment, but we expect to have a mission there some day. We wait for more offerings and missionaries. Let Monkoto and other locations keep their courage.”

These questions indicate the practical nature of things that all of us needed to understand together. Sometimes it seemed that much time was taken with small matters which missionaries could have settled in a few minutes. To the elders, however, these subjects were new. We wanted to help them grow, for we needed each other.

The work of this committee fostered a closer personal fellowship in the whole of the field. It taught in a practical way the oneness of the mission; and what was more important, it taught the oneness of the church in Africa and around the world.

While on furlough in 1921 Mr. & Mrs. Edwards had the misfortune to lose their little daughter. Living in Detroit, Michigan, they shared in the fellowship of the Central Woodward Christian Church. That church helped them in their need, and later as a memorial to the little one it gave an electric light plant to Bolenge. That plant was an untold blessing. Formerly at Bolenge, as at all stations, the only light for home or church, school or hospital, was from kerosene or gas lamps.

During the third decade the mission was visited by the African Education Commission of the Phelps-Stokes Fund. This commission was visiting various parts of South Africa in

the interest of native schools and practical education. Dr. Thomas Jesse Jones, director of research and chairman of the commission, had surveyed black schools in southern states and had written a lengthy report. He was eager to create more interest in native education both in Africa and at home.

We cooperated in the commissions project by transporting the group on the *Oregon* from Stanleyville and other stations on the main Congo as far as Leopoldville. Unfortunately they could be in our field only four days, visiting Bolenge only. They reviewed our curriculum and made many suggestions about new textbooks and courses. They shared with us their observations and experiences, particularly regarding books and manuals for African teachers. A missionary may teach new subjects from notes he has gathered, but a native teacher needs not only to learn the subject, but also to have a text to help him as he ventures to teach in a new field. The subject of hygiene, for instance, was entirely new to the African teacher, yet this subject had a vital relation to his health and his effectiveness. Inspired by the need and by the suggestions of the commission we began to provide texts on many such subjects as hygiene.

Mesdames Johnston, Jaggard, Hobgood, Davis, Hedges, and Miss Martha Bateman, Miss Wells, and others at the different stations worked long and hard to help the African in his teaching. They printed 3 graded series of Lonkundo reading charts on thick manila paper in type large enough for a class to see, and used the metal cylinders for the preservation of the charts from termites and wet weather. They planned these charts to teach the sounds of letters or combinations of letters, rather than the names of the alphabet.

Before long a child could read a number of words and begin making sentences. A bright child could finish the charts in a year and be able to read and write almost anything.

Even as missionary teachers in Congo had to create many of the materials with which to teach, so did the doctors have to be extremely versatile and creative. They built their hospitals, improvising equipment when none was at hand. They built wells and cisterns devising means of preserving water for use in the seasons when rain was not plentiful. They installed hot water systems, working out ways of piping water and live steam to hospital rooms.

The doctors also trained native nurses and assistants because the number of missionary doctors and nurses was never adequate. For the most part they used boys for this work, conducting their classes in the early morning hours before the opening of the hospital. Only those who had had the experience of trying to teach the importance of sanitation to primitive people can appreciate the magnitude of the task that faced these doctors in the training of their assistants. They taught them how to cleanse and bind up sores, a very important first aid in a climate that seemed to favor the early infection of the smallest wounds. They taught them how to use microscopes to discover infections, to make blood smears, to give simple injections, and to detect the symptoms of malaria, sleeping sickness, and leprosy.

In the fall of 1921 the Disciples of Christ Congo Mission entertained at Bolenge the Eighth General Conference of Protestant Missionaries. The 103 delegates made the largest conference up to that time. Thirteen different missions and five nationalities were represented.

As secretary of the literature committee of the conference, I had made a survey of the number and types of books in the area. Using a rubber stamp alphabet Mr. Smith and I had summarized the committee's findings on large charts. We had reports of books in 65 different languages of Belgian Congo. In many cases the books themselves were on view. It was pointed out that many of those books were lost to a much larger use because no copy of the translations had been preserved in English or French. If such copies were available, the text could be used by others. The conference selected ten books for translation into several languages.

The work of village churches was given prayerful consideration at the conference. Every report showed that heathenism had a way of slipping back into the conduct of unsuspecting young and old. Constant teaching in humility and with patience was necessary to hold little flocks of believers together in their village homes.

During this conference our mission and a neighboring mission made plans to cooperate in a training school to be located at Longa. Long had the need for such a school been realized, but shortages of workers and funds had prevented action. This cooperative school was to be called the Longa United Training Institute. Each mission was to set aside a missionary family for this work.

The school did not materialize. Neither missionaries, funds, nor a plan of native cooperation were forthcoming. By the time Mr. Yokum visited Congo and set up the "survey of service" the need fore a school had become a live and imperative issue. Mr. Yokum asked us to make our case for each piece of work, both actual and contemplated. At that time we considered many of the details for a school. Our resultant "case" as presented to the churches in the states was so impressive that funds began to come for that purpose.

Mr. J. T. Smith, of Memphis Tennessee, gave $5,000 for a Bible school building. Then Miss Gertrude Thomas wrote to the United Society asking if there were something special she could do. The "make your case" appeal for a new training school in Congo impressed her so favorably that within a week she sent a check for $50,000. The school of the future in Congo was assured.

The 1926 conference of our workers at Bolenge agreed on a school site adjoining that station, and asked our legal representative to approach the government for additional land. The next year at Lotumbe we outlined our plans: the English name of the school would be Congo Christian Institute. The school would be a unit within the mission. A tuition fee would be charged. A 3 year course would be arranged. Entrance examinations and recommendation of missionaries and elders would be required of all prospective students.

The committee that worked on these principles also specified that the mission would not promise to employ any graduate, nor would any student promise to work for the mission when he had received his certificate. It was expected that the mission would gladly employ the graduates, and that is what has happened. But the idea was to develop the personality of each student and help him at graduation to make his own choices. The students would, however, return home from the school after graduation, so that the home folk might keep in touch with their own children.

No committee suggested the date for opening the school nor the names of the school staff. When the conference was nearly over, however, Dr. Frymire proposed that Mrs. Smith and I be assigned to the new school at Bolenge, and that we set the date for its opening when the site was ready. His proposal was acceptable to the mission. Accordingly we left Lotumbe where we had pioneered, and set out for Bolenge. Iso Timoteo was on the beach at daybreak to greet us when we arrived. His first question was, "Will you open the school tomorrow?"

"Sorry!" we had to reply. "It will be a good many months before the school can open. The site must be cleared of hundreds of trees, and houses must be built for the students."

A continued story of the new school-in-making was begun in the quarterly journal *Ekim'ea Nsango*. Interest was high and it was evident that a number of students would be on hand for the first classes.

Growth in ability to build houses had come among the Africans. The Institute school building was erected with day labor but a contract for the students' cottages was let to a native mason. He had never done contract work before, and he feared he would lose money and not give satisfaction, but he soon found he could undertake to build the foundation at a certain price, then the walls, and thus step by step complete his contract. The work went much faster under these arrangements.

In planning the curriculum of the school we made provisions for various kinds for wives and children because we knew that most of the young men would be married. Few of the women would have the educational preparation to enable them to enter the regular classes with the men. Hence we planned special classes for them. Aware of the importance of the family in the development of a society, we wanted to take every opportunity to function on a family basis.

The school opened in the Bolenge church building on October 15, 1928. Young men who had never had a penny for school walked up with their money for the term and in some cases for the whole year. 18 men and 16 women enrolled.

Some of the elders of the villages were a bit uneasy about this training of the young. They said to one another: "These men will be so wise that they will take our ranks and positions from us." A wise one poured soothing oil on the troubled waters by saying: "What is the use of talking about an unborn child? Until the child is born nobody knows if it is a boy or girl, and none can tell if it will be a child of wisdom or just a fool. Wait and see what these graduates will do. If they ever do take the place of the elders it will be because they have been better trained for their work."

In August 1928, the King and Queen of Belgium visited Congo. Queen Elizabeth, being a trained nurse, was interested in the health of the African and in the hospitals and dispensaries conducted by missions and by the state. She was pleased with Dr. Barger's efforts at Bolenge, and praised his work highly. She was particularly impressed by his development of a fine group of African medical helpers. When she visited the state hospital at Coquilhatville she was not content to follow the carefully planned route of inspection. She inspected every room and corner and saw many things she did not like. When the state medical men blamed African helpers she informed them that if mission stations could use and train African workers efficiently, state hospitals could do likewise.

The visit of this royal couple brought a new day to medical service in Congo. Subsequently the state established hospitals at Leopoldville and many other large centers.

The West Africa and General Conference of Protestant Missionaries was held in Leopoldville in 1928. Emory Ross, secretary of the Congo Protestant Council, chartered a steamer so that following the session's delegates might go to see some of the mission stations on the main river as far as Bolenge and Coquilhatville. The delegation arrived at Bolenge in time for Sunday morning services. They found Africans conducting the entire service, including the Lord's Supper. The only white person helping was Mrs. Smith at the organ. The delegation was greatly impressed and noted that the African church was functioning.

The Fourth Decade, 1929-1939

Important Events

On November 11, 1929, Congo Christian Institute began its second year of service. Armistice Day was to become the traditional opening day of school each year.

In October 1930, at the International Convention of the Disciples of Christ at Washington, D.C., Stephen Corey became President of the United Christian Missionary Society.

In 1931 Samuel Lutete was appointed manager of the Union Mission House at Leopoldville. He was the first African to be placed in charge of an inter-mission enterprise.

In 1932 the world financial depression reached Congo. By ao35 the budget of the Disciples of Christ Congo Mission dropped to $56,330.96, approximately half what it was 3 years before.

In January 1933, the first issue of L'Evangile en Afrique was issued by the Congo Protestant Council, with Emory Ross as editor. This was the first Protestant interdenominational journal in the French language for African readers.

In 1933 the Shotwell Memorial hospital at Mondombe was completed.

In 1934 Dr. John R. Mott, chairman of the International Missionary Council, visited Congo.

In 1935 protestant missionaries in Congo opened at Leopoldville their cooperative bookshop, La Librairie Evangelique au Congo.

In 1935 Emory Ross became executive secretary of the Africa Committee of the Foreign Missions Conference of North America.

In the fall of 1937 C. M. Yokum made his second visit to Congo.

In 1938 at Leopoldville the General Conference of Protestant Missionaries celebrated the sixtieth anniversary of the beginnings of protestant missionary work in Congo.

On November 25, 1938, Mpengo Thomas, teacher at Congo Christian Institute, was decorated by the Belgian government for long and meritorious service in the education of his people.

Missionaries to Congo
The Fourth Decade

Donald H. Baker, MD
Lelia Barber Baker
Alice Dunning Cobble
Robin R. Cobble
Evalyn Willard Hickson
William Arthur Hickson
Constant Smith Horton
George W. Horton, MD
Faith A. McCracken
Vesta Marie McCune
Edna Poole
Elizabeth Baker Smith
Everton D. Smith
Myrtle Lee Smith, MD
Myrle Olive Ward

Myrtle L. Smith, 1929 – 1931
Efficient Dr. Smith had complete charge of the Lotumbe hospital, but illness cut her service short. On her recovery in America she resumed her medical work in the Tennessee hills.

Faith McCracken, Botunga, 1929-1942
Miss McCracken, trained for educational work, supervised the boys' dormitory at Bolenge. Her "The Gospel of Jesus" was a valuable book of illustrated Bible lessons.

E. B. Smith, Likamela, 1929

Elizabeth Baker Smith, Bokonda, 1929 –
Mr. Smith, a master agriculturalist, raised Congo living standard materially through improved gardening methods and careful breeding of better rabbits, goats, and chickens. Other work included education and evangelism. Mrs. Smith cared for and educated their own 4 children and taught Bible and home arts in the schools for women and girls at Lotumbe.

Vesta M. McCune, 1931 – 1938
Conscientious, capable and consecrated, Miss McCune pioneered at Lotumbe. She strengthened the schools, introduced new methods, and gave herself unreservedly to every task.

Myrle O. Ward, Malaka, 1929 –
First in Jamaica, then in Congo, Miss Ward was educator and evangelist. At Wema, among primitive African people, she supervised the schools, taught classes, and trained choirs.

Alice Dunning Cobble, Bondomba, 1932 –
Robin R. Cobble, Bofengo, 1932 –
The Cobbles were married in Congo. Mr. Cobble had charge of the boys' dormitory, the machine and carpenter shops, and much of the evangelistic work at Monieka. Mrs. Cobble, daughter of missionaries in Japan, studied at Smith College, the College of Missions at Hartford, and at Grenoble and Sorbonne in France. Her direct-method French texts are used throughout our mission.

Constance Smith Horton, 1931-1941
G. W. Horton, Lintaya, Is'ea Nkasa1931-1941
Dr. Horton had charge of the medical work at Lotumbe and Mrs. Horton gave her time to school and to the baby clinic in which work the practical example of her care for her own three daughters was a great help. Their service in Congo was interrupted by needs of Dr. Horton's family in America. Later Mrs. Horton's ill health made it necessary for them to resign.

D. H. Baker, *Bongelemba*, 1931 –
Lelia Barber Baker, *Nsombo*, 1931 –
Dr. Baker's six dispensaries around Mondombe and his training of African medical assistants won special commendation from the Belgian colonial government. His leprosy research led to his planting of certain trees whose oil is considered a beneficial treatment. Mrs. Baker cared for their four children, supervised a boarding school and baby clinic, and taught school.

W. A. Hickson, 1938 – 1940
Evelyn Willard Hickson, 1938 – 1940
Mr. & Mrs. Hickson learned Lonkundo quickly. They engaged in evangelistic and educational work. Mr. Hickson was deeply interested in the problems of the African church and tried to understand the native conception of things. A sinus infection followed by asthma, for which Congo climate offered Mr. Hickson no relief, compelled them to give up missionary service.

Edna Poole, Imonga, 1931 -
In charge of local and out-station schools in and around Bolenge, Miss Poole made a particularly effective and progressive approach in the field of Christian education. Her thorough training and her story telling and dramatic abilities made hers a unique and appreciated service.

The Fourth Decade

The work of Christian missions is a work of faith. Those who prepare for service overseas have faith that churches will send them and support their work. They have little practical knowledge of what their work will be. Those who give their money do so in faith. They can only partially visualize what their money can do. It is not surprising that works of faith in distant lands should suffer in hard times; that they should be among the first items cut from many church budgets. During the depression years many young people who had prepared themselves for missionary service found that there was no money with which to send them. Hundreds were disappointed and disillusioned.

The worst of the depression did not reach its peak in the United States until about 1933, but in Europe and Africa the reduction of trade was serious several years before that. Many business firms failed, and commerce was almost at a standstill. Great numbers of the steamships were tied to the banks of the Congo river. The Africans called the situation the crisis, but the word was just a name to most of them. What they knew was that they had no work, they were without money, and they could not sell their forest products at any price.

The decade began with a mission staff of 65 and ended with 52. The medical force was much depleted. Three doctors and their families could not return to Congo, and one doctor had to give up because of the climate. Three missionaries died and 13 resigned or were transferred.

In 1931 the budget for the Congo mission was $107,105.41. By 1934 it had dropped to $56,330.96. The term of service was lengthened from 4 to 5 years so that travel expense for furloughs could be postponed for a year. No one was expected to stay, of course, if he felt his health would be jeopardized. To go home when others were remaining, however, was not an easy thing for anyone to do. As a result a number of missionaries suffered impaired health. In the case of Mr. Hedges it was fatal. His untimely death meant the loss of a versatile and devoted missionary.

The depression was a great debunker to the Africans. They had thought that all white men were prosperous. Now they saw many in want. Again and again they heard the lament, “No money”. No money? What did that mean? Where had the money gone? Had the blacksmiths quit work? Were they having a lazy spell? Why didn’t they get busy since everyone wanted money? Before the coming of the white man the blacksmith had much to do with the creation of currency in Africa. His work was quite skillful and he was highly respected. The things he made such as knives, anklets, wristlets, and hoes were used for money. Small wonder that the world’s economic system was difficult for the African to understand.

For many years equipment for the out-station schools was hard to procure. Slates were used in the first classes, but when the depression came there was no money to buy slates. Some children learned to write in the sand of the village street, but the pupils of Mbowina’s school in Ekonda were more fortunate. Mbowina had gone to teach in this village after graduation from Congo Christian Institute. He had many pupils and he soon became impatient of teaching without slates. Determined to do something about it, he went to the forest, selected a sapling which grows very

white, soft wood, split it, and cut away the wood until he had a board about a foot long, five or six inches wide, and ¾ of an inch thick. Trimming one end like a handle he had what promised to be an excellent slate. He tried a pencil on it, then charcoal, for the pencil supply would be inadequate. Both worked. Next, an eraser. Forest-wise, he went directly to a certain tree which produces rough sandpaper-like leaves. A swipe or two across the slate and the writing was removed.

Mbowina demonstrated to his class the making of the slate and said: "School will open tomorrow as usual. Each of you today, go to the forest and make yourselves a slate as you see I have done. No one may come to school tomorrow who has not made his own slate."

Miss Vesta McCune wrote to Mbowina and his school: "The Belgian administrator of Ekonda kept hearing of young men who left their homes to go to Mbowina's school. He decided to investigate that strange magnet. He was greeted by the teacher himself, a slender, well built young man, quiet, alert, dignified, gracious. With some deference to the official, yet with the poise and confidence of one who is sure his work is good, Mbowina explained the plan and purpose of his school, and showed the official the neatly kept daily attendance record and program. Then he invited his visitor to sit through a class session. The administrator was so pleased with all he saw and heard that he not only encouraged the pupils to stay in school, but he exempted those in regular attendance from paying taxes."

The Africans had learned during long centuries of isolation, to use what was at hand. Another example of their resourcefulness was the native drum, the communication system whereby villages sent messages far into the forest to neighbors who knew exactly what the various staccato beats were saying. Roger T. Clarke, always sympathetic and appreciative, eager and responsive, was the first missionary to be taken into the confidence of an African and taught the drum language. He was also shown how to make his own drum out of a log from a certain tree, dried in a particular way to prevent splitting.

Even as the people of Congo went to the forest and to life about them for needed equipment, so did they use the thought patterns of their people for illustrations of truths that were dimly seen. Enkumo Lot was trying to explain how the simple people of the world must courageously believe in and use the power of God in their lives. To make his point clear he needed only to tell the story of Njoku and Bombambo (the elephant and the tree called Bombambo):

Bombambo saw that Njoku was an exceedingly destructive animal. When feeding in the early morning he would dig up every tuber in a garden of sweet potatoes. Or he would crush the manioc or the bananas, or the plantains. In less than no time he would ruin things that had taken months to grow.

The rest of the trees never scolded Njoku about his constant destruction. They were afraid. But one day Bombambo said to him: "When you go about destroying things, don't you ever touch me."

Angry at that audacious remark Njoku replied: "You are a little strip of a tree, and you tell me that I am not to touch you!"

Bombambo did not deny that he was weak, but he said: "You are not to touch me. The day you do you will have great trouble."

As time went by Njoku kept thinking about that dispute with Bombambo. One day he decided he would go and show him who was master. Njoku did not know that Bombambo was different from other trees; that when he was struck or cut he made a strange noise, loud and mournful. So Njoku ran hard into Bombambo, and Bombambo cried in a loud voice: "Bao, bao."

The people in the village, awakened by Bombambo's voice, said: "That noise is the elephant who has come into the garden." They hurried as fast as they could to kill the elephant.

After telling the story Enkumo Lot would say: "There are people in the world just like the elephant. They think they have superior force and that they can do just as they please. Because they are so strong or because they have been born with certain rights, no one may scold them or stop them in their evil ways. They think that the simple people of the world are weak just like the Bombambo tree; that they have no rights and no strength for self-defense. They forget that God hears these weak ones when they cry out.

Certain men thought they could silence Jesus when he was on earth. They underestimated His power. He had strength they knew nothing about. Did He not say that all authority in heaven and on earth had been given to Him? He does not expect Christians to fight the way others fight. Christians have a voice which is their power and their protection."

The second year at Congo Christian Institute opened on Armistice Day with Mr. & Mrs. H. Gray Russell, Miss Wells, Mr. & Mrs. Clarke, Mrs. Smith, and myself composing the staff. Two opening day activities became traditional: the planting of trees as a memorial to peace, and for the benefit of new students a presentation of the school's history and purpose.

We arranged that the students at ICC should have garden plots, dividing them so that alternately each year one plot would yield and the other would rest. We taught the students wives ways of cooking and serving new garden foods. Besides food for their own tables, a number of the students raised cash crops such as tomatoes, onions, lettuce, and cabbage. They sold these to white people and thus helped pay their way through school.

Congo Christian Institute was, of course, the most advanced unit in the mission's educational system in Congo. Its three year course included such subjects as mathematics, science, Old and New Testament, and church history, Belgian Congo history, the native church, geography, education, agriculture, native customs and culture, music, and French.

The Bible courses taught in the Institute covered the entire scriptures. In the primitive life of Old Testament days the students found a counterpart of much of their own life. In the New Testament they read of how missionaries of the church in Palestine went to Europe, even as missionaries had come to Africa.

These studies always created an interest in geography, and we found that comprehension demanded simple beginnings. We learned to begin with village paths, forests, swamps, and streams. We likened the limits of the authority of the chiefs to states and provinces on a larger

scale. Proceeding from Belgian Congo to bordering lands, then to the whole of Africa, it was not difficult to explain Europe, Asia, and far away America.

One of the aims of the school was to dignify in the minds of the students the cultural life of their own people. The white man's civilization was coming in so fast that the young people were apt to disparage their own heritage. That attitude was sure to make a barrier between them and their own people; they themselves would be the poorer; and their opportunities for leadership would be impaired. For these reasons the school became a laboratory for the study of customs and cultures of African people. The students furnished most of the material. It was soon discovered that each tribe had its own laws, taboos, superstitions and beliefs. Unwritten mores were carried in the memories of the people from generation to generation.

There was never a dull moment in this course. The students would read the papers they had written, and then the class would discuss them and try to determine meanings and reasons for customs presented. The class was seldom ready to quit when the hour bell rang. Needless to say, the teachers learned a good deal about customs, an important thing for all missionaries to do.

In his book, "Knowing the African" Edwin W. Smith gives many instances of people finding themselves in trouble because of lack of knowledge of native ways and beliefs. Briefs of 3 of his stories are illustrated:

Two missionaries visited a chief. When children from the chief's home joined the group one missionary placed her hand on the head of a child in a motherly way and asked several questions. Unfortunately, the child became ill the next day and died. The local people said the death was caused by a white woman who placed her hand on the head of the child as much as to say: "This tall and no taller."

Two missionaries encamped near a village one night were talking in the moonlight about the best way of laying out villages. One illustrated his idea by making a drawing in the sand. A native saw him making the scratches with a stick and reported that the white man was working charms to kill the people. Unknowingly, the missionary was doing what native sorcerers did in their practice of sorcery. The missionaries had to run for their lives.

A government administrator in Africa tried to get two chiefs to stop the fighting and quarreling of their people. He brought the two together and made suggestions for a truce. When the plan was explained the white man suggested that the two chiefs should stand up and shake hands with each other. They did stand up, but as they came near to each other instead of shaking hands they spat on each other and then turned and spat on the white man. Considering himself insulted, the administrator struck both chiefs. Fighting resulted and some people were killed. The erring administrator did not know that spitting was the customary method of showing agreement. Shaking hands meant nothing at all.

Such subjects as hunting and fishing were widely discussed in school, for around these two means of livelihood many taboos had arisen. To make the study more interesting, my class of 18 made animal and fish traps of all kinds. They used no metal, only forest vines and hard and soft wood. Then they set the traps so as to learn by actual experience that making a trap carefully and placing it in a good location were the real requirements for a successful catch.

The Africans had charms to prevent stealing. An old man placed palm fronds in a tree loaded with oranges. A visitor said to the old man, "You know those palm fronds can't hurt anybody. Why do you place them there?"

The old man replied, "I know there is nothing to hurt anybody but the thief does not know that. He thinks the fronds are medicine that will make him sick if he steals, so he lets the fruit alone."

The class considered customs covering the whole range of life from childhood to old age. They were asked as Christians to classify their customs into three groups: those that were good and could be made to be helpful; those that were anti-Christian and must be dropped; those that seemed neither good nor bad but should have more study. In this latter group the students often listed charms that were meant to prevent stealing or bring success on a journey.

Congo Christian Institute, as well as the whole mission, lost a valuable teacher and missionary when Mr. Clarke died in 1935. All the students were his friends. He entered into their activities and sought in every way to understand their problems and their philosophy of life.

Ekim'ea Nsango, our journal written by and for the Africans themselves, was a powerful channel of education and fellowship. Some more or less literal translations of articles written by African students and church workers should help our readers to sense something of the spirit, work, and attitudes of their fellow Christians in Congo:

From Monieka: "We have to write about the death of some of our leaders. One was a school teacher, another an evangelist, and the third was a helper in the hospital. Their names were Boseko Jailo, Bonguma Timoteo, and Bolonda Simona. There is great sorrow in our hearts about the death of these three, but they have gone to the Lord. Bolonda Simona worked in the hospital 11 years. He knew how to heal people. He helped with operations and knew how to do simple ones himself. Dr. Jaggard will miss him greatly. Those who worked with him in the hospital thought so much of him and we and his own family feel deep sorrow. Our sorrow is not, however, as those who know not God.

"Our school is now very large. Many want to enter but we cannot take them all. Etue Luka will teach a class in Old Testament and Simona Balonya one in the New Testament. Balonda Joane, who is a medical helper, will teach a class in those things that make for health bodies."

From Coquilhatville: "We of the native city of Belge are happy about our Sunday School. We meet in the morning at 7 o'clock until 8:30. Some men who have no work come to the school and many women and children come. There is also a school in the afternoon.

"We do not have a preacher at Coquilhatville now because Basele David has returned to his home near Lotumbe. We do have, however, two helpers from Congo Christian Institute. They are Bokomboji Pierre and Njoji Joseph. They walk here early Sunday morning and return in the afternoon. They conduct the services and then consult with the elders about the work. At our services we are using the Lingala language so that all may understand.

"Friends, pray for this place of Coquilhatville. Many live here as if God did not create them. It is a great sorrow that many live in that way and only a few come to worship. It is just the few who try to do the work of the Lord."

From Lotumbe: "A journey has just been made to visit the teachers at their work. The party was led by Miss Musgrave, Boenge Mose, Weteto Tito, and me. Joseph Nsaka went also. At Bempumba the Christians who were with Bolingo Paul caused us to rejoice by their hospitality. They brought us some food of dried meat, eggs, bananas, and manioc. We taught that night and in the morning Mama Lokole (Miss Musgrave) had a special meeting for those who had forgotten the way of the Lord.

"When we arrived at the village of Ekukola only the evangelist was there. All the people were away for a great hunt. Late in the afternoon, just as the sun was setting, these hunters returned. They included us in the division of the meat. Then they pounded the drums to call people to a night service. A great number came to listen.

"In each of the villages, I, Nsaka, gave injections to the sick. In most places we had a great many patients. In one village no one came. They did not seem interested in the gospel. The teacher of a Botswa village said, "Let us go and sleep in my village. Many people are there." Mama said, "OK, the Bankundo do not often go to sleep in pygmy villages, but we went. There were crowds of people to receive us. After working late with the medicine we had prayers. Next day we continued on our journey.

"Here are a number of things we were able to accomplish:

Number of baptisms	273
Number of church marriages	32
Number of free injections for yaws	16321
Offerings from the Kaka field	1,617.95 francs
Offerings from the Iyete field	5,651.35 francs
Offerings from Wafanya field	6,011.95 francs
Offerings from Monkoto field	3,871.85 francs."

From Bolenge, under the title "God is Here, Who Debates That?" an African Christian wrote: "The child of Pierre Bondoi died, and we were most sorry for Bondoi because of the loss of his child. His wife was in hiding at that time, that is, in an isolation camp with smallpox. Husband and wife could not be together to comfort one another. We hardly knew what to say.

"A little after dark we went to Bondoi's house and found some Christians from the far away west coast of Africa talking to him and giving him comfort. We then sang some hymns and had prayer, and one spoke a little using the story of Job. He mentioned how Job overcame his troubles, and how the Lord was with him. When Bondoi heard, he pressed down his misgivings, and his courage came again. He did as we do at such times, he sang a little song of the life of his child.

"We marveled at the way Bondoi kept up. He did not roll in the dirt. He did not go about in rags, but he washed and dressed more as if he were going to a marriage than the funeral of his child. Surely the Lord was with him in his sorrow."

From Wema: "We of the church at Wema wanted to build our evangelist a brick house from the money that is given in the church. When we counted the sum we had, we saw that it was not enough, and what could we do? Our evangelist had to have a house, as the one he is in is falling down. We had to build one from mud. We built it high as we could and made it as nice as possible. Next time maybe we shall have money for a brick house.

"During the month of July Mama Ntula (Miss
Alumbaugh), Mama Malaka (Miss Myrtle Wood), Efunza Filipo, and the helpers in the hospital made a long trip to the places known as Ilongo and Mbole. This was a great wonder. We had never known such a long journey from Wema before.

"Great crowds were seeking the injections for yaws and other diseases. They paid 12,635.15 francs for those treatments. We thank God for the coming of these doctors and nurses from America. They heal us from diseases that we people in Congo could never know how to treat. Because of this we thank God, the Father of our Lord Jesus Christ. You people of America love us surely."

From Mondombe: "We of Mondombe are happy about one thing. We are building a large house for the hospital. We have a machine that will make cement tiles for the roof. At first we did not know how to work that machine. The other houses have corrugated iron roofs, and cement tiles are quite new. The white man of Furescum in Yalusaka loaned us a workman who knew how to use that machine and make the tile. Now we have a workman of our own who has gained that wisdom. He is Lokemba Tomasi. Those tiles will be a great wonder in Mondombe. No one ever heard of them before.

"Mr. Boyer had a serious fall in the work of building. We of the church felt very sorry. We prayed God for him. He came out to work the next morning and was ready to teach his class at school. We marveled that he could come out, but it was a fine thing. On Sunday he was in church, and we gave thanks that he was not hurt badly. He and Mrs. Hurt teach us many lessons from the gospel. These white teachers are a long way from their home. The ocean is very big from their homes, but they did not fear to cross it because they wanted to show us the way of God."

In the issue of April 1938 of the Nkim'ea Nsango 9 pages were devoted to the work of Miss McCune whose death was a great loss. The articles were written by African Christian co-workers who had such great appreciation of the service she rendered. Here is a part of the article by Bokenge Daniel, the pastor at Ifumo: "In 1937 the white men chose Mama Ilanga (Miss McCune) and me and Lokofe Moise to go to begin some work at Ifumo. They said: "Begin that large work at Ifumo as best you can." We landed at Monkoto on June 26, 1938. We began building places to live and Mama began school. After we had been there for some time we noticed that she was ill, but she kept right on building and working. Then early in January she said to me one day, "Call the workmen, I want to go to Lotumbe." The state officer arranged for her to go in a steel boat and he called a doctor from Wafanya. The doctor treated her until we got to Wafanya and left medicine for her to take as we went on, but the medicine was finished before we reached Lotumbe.

"At Lotumbe Mama Mputu (Buena Stober) came on board and decided that Mama should go to the Coquilhatville hospital, but I stayed at Lotumbe because my wife was sick, too. In a short time we received letters that Mama Ilanga had died. We of Ifumo are destitute in her death. We are very sorrowful as we shall not see her face again. We remember the words of our Lord: "Greater love hath no man than this, that a man lay down his life for his friends."""

In January 1931 the journal *Ekim'ea Nsango* had this to say about itself:

"This journal now begins its eighteenth year. It is much in demand. When the journal began in 1913 it had only eight pages, and we printed only 400 copies of each number. Few people could read it. After a few years the number of pages grew to 20, then to 60, and now we are using 80. The number printed each issue is 1700. If every teacher would tell the people about the journal the number of copies sold would be much increased. "

The doctors and nurses of our stations use the pages of the journal to inform people of the nature and care of the many illnesses that are common to Congo, and also of those which came with the white man (tuberculosis, syphilis, and others). Dr. Davis frequently wrote about tuberculosis, how to care for a patient and how to protect the family. Dr. Barger and Dr. Baker wrote about the many infections and diseases common to the tropics. Dr. Pearson wrote on first aid, what to do for the injured, and what not to do. Accidents always provide much excitement and talking, because many people believed they are caused by charms.

Articles by Miss Stober on the care of small children were later published in book form. That book has probably been as popular as any published by the mission. Africans love their children and they want to know how to take care of them.

Missionaries also used the *Ekim'ea Nsango* for instruction in doing many things. Through it, for example, Miss Wells taught the men how to care for their sewing machines. Inexperience and heavy rough cloth often caused machine trouble. Miss Wells obtained from the Singer sewing machine company permission to translate and publish their instructions. With the Lonkundo text in their hands the men would learn the names of the parts and how to use and care for their machines.

Protestant missions of Congo held a number of regional meetings during 1934, as well as one large gathering at Leopoldville. One of the highlights of the latter, which was the Tenth General Conference of Protestant Missionaries, was the presence of Dr. John R. Mott, chairman of the International Missionary Council. He was on his first visit to central Africa.

One of the subjects discussed at this conference was a name that would truly represent the growing church in Congo. European and American missionary society names were often national, and therefore meant very little to the African. They were hard to translate, and quite difficult to pronounce. Because many Africans were studying French that language was explored for a good phrase, and one was found: *Eglise du Christ* <u>au</u> *Congo*. This good scriptural name was easily translated into Lonkundo as *Ekelesia ea Masiya nda Congo*. This name gave the Christians a feeling of fellowship that they had never known before.

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, and Dr. Emory Ross, Secretary of the Africa Committee of the Foreign Missions Conference of North America, paid a visit to Bolenge after the conference. While at Congo Christian Institute Dr. Hopkins took the occasion to impress upon the students the importance of Sunday Schools. He suggested that they write essays on the subject. He offered prizes for the three best articles. His idea was accepted enthusiastically, and more than 40 essays were written and judged. Out of this visit and the interest aroused by Dr. Hopkins, Samuel Litele was appointed to visit many villages to promote Sunday Schools. He did this work for several years.

Dr. Yokum paid his second visit to Congo in 1937. He found many changes and developments. Travel by air made his journey a matter of 4 days instead of 30. In 1924 Congo Christian Institute was a dream. By 1937 it had graduated six classes. These graduates were teaching, preaching, nursing, healing, and helping in all phases of the work of the various mission stations. In 13 years more than 35,000 Africans had been baptized., making the rate of growth of the Disciples the highest among all missions in Congo. The disease of yaws had almost disappeared, except in the interior. The infant mortality rate was greatly reduced. Not that the health situation was satisfactory, far from it. Mr. Yokum wrote:

"As one travels in Congo he is constantly appalled at the incalculable amount of human suffering. The hospitals and dispensaries are separated from each other by several days travel even for the able bodied. The distance is impossible for those who are ill. A survey of the patients' history sheets for the year at the Mondombe hospital reveals that while patients came from a distance up to 150 miles, 75% of them were from a radius of 60 miles, and 50% from a radius of 25 miles. This means that thousands of people are without any medical care whatsoever. In our territory there are only 10 physicians counting all missionary and government doctors. There are 500,000 people living in the territory reached by our evangelistic teachers. There are a million people living in our entire field. Using the smaller number there is only 1 doctor in our territory for each 50,000 people."

When Dr. Yokum was at Boende visiting a government hospital he was pleased to have one of the government doctors praise the work of the medical missionaries. They told him a story of one of the African nurses trained by Dr. Davis. This young man had gone to work at the state hospital. As a hernia operation was in preparation one morning he casually remarked that he could perform hernia operations. The doctor and assistant exchanged knowing glances. When the young nurse was called out of the room they joked about his conceit and agreed how they would put him in his place when the next hernia operation came along. They did not have to wait long. When everything was in readiness for the operation the Dr. turned to the nurse and said, "Now, you take over. This is your job." Amusement turned into amazement as the nurse promptly and without ado went about the operation and performed it skillfully.

In a great conference in Leopoldville in 1938, Congo missionaries and Africans celebrated the 60th anniversary of the beginnings of Protestant missionary work in Congo. This celebration gathered together more than 2,000 Christians from 18 different tribes and 148 missionaries from 34 missions. Governor Ryekmans and his wife honored the conference by their presence.

The conference reviewed the old life and the new that had come with the gospel. Some young converts were shocked by customs of their forefathers as related by older Christians: how their

fathers at the death of a chief would bury alive with him his women slaves, and how they would burn unfaithful wives in the sight of all men. They exclaimed: "The gospel of Jesus can overcome ignorance and darkness in our lives."

One African Christian summarized the gathering as follows:

"1. Our fathers could not have gathered together 18 different tribes in one gathering and lived peacefully through it. There would have been fights and many would have been killed. We find peace in our Lord Jesus Christ.
"2. This gathering shows that we have been taught from one and the same book. In that book we learned how Christ joined us together as one tribe in Him.

"3. We notice that the missionaries come from many different countries. Their coming is not in vain. They have begun a good work, but there is still much to do.

"4. We think such gatherings as this should be held every 5 or 10 years. We are greatly helped."

The conference pageant showing the beginning and growth of the work will never be forgotten. Thousands of Africans and many white people besides missionaries were present. The pageant showed Henry Stanley's very first visit to Kitambo on the Congo River; the driving out of the slave-raiders and the witch-doctor; the establishment of the state; the church at work. Between the scenes a mass choir of 300 sang wonderfully and beautifully the songs of the gospel. They were first taught in their villages; then they were directed as one mass choir at Leopoldville.

Outside the building in which the conference met was a large banner which read:

Eglise du Christ au Congo
Tous Unis en Jesus Christ

Indeed, all were and are united in the greatest of all tasks, the extension of Christ's kingdom throughout the world.

The Fifth Decade
1939-1949

Important Events

In September, 1939, the Second World War began.

In the summer of 1945 Virgil A. Sly, secretary of financial resources of the United Christian Missionary Society visited Africa. Later in the year Mr. Sly succeeded Mr. Yokum as secretary of Africa missions.

In 1945 Mr. & Mrs. W. H. Edwards opened the mission station at Bosobele on the Ngiri River.

In 1946 the Disciples of Christ in North America launched the Crusade for a Christian World.

In July, 1956, the first post-war regional mission conference to be held anywhere convened at Leopoldville with about 200 delegates present from west central Africa, South Africa, Europe, Britain, and North America.

In July, 1946, the Congo Protestant Council elected the Rev. Josef Ohrneman as its general secretary. He was the first Scandinavian to be chosen as head of a national Christian Council.

In January, 1947, the Rev. H. Wakelin Coxill, from 1933 to 1946 the general secretary of the Congo Protestant Council, and Mrs. Coxill took over the leadership in the Brussels Bureau for Protestant Missions in Congo.

On January 20, 1947, Mr. & Mrs. Hobgood arrived in the Monkoto area to open officially the station at Ifumo.

In its June 2, 1947 issue, Life Magazine used a 9 page spread of pictures and articles about the work of the Disciples of Christ at Monieka.

In 1948 Congo Christian Institute extended its course of study from 3 to 4 years.

In 1948 the Foreign Missions Conference of North America launched its program of advance in foreign missions under the slogan, “One World in Christ.”

In 1948 the first book by an African of the Disciples of Christ Congo Mission was published in the United States. Entitled *Wanga Yoane*, it was written by Natanaele Bongelemba and translated by Herbert Smith.

In June, 1949, the Jubilee Conference of the Disciples of Christ Congo Mission was held at Bolenge. Lonkundo was for the first time the official language of such a conference.

Missionaries to Congo
The Fifth Decade

Sue Webb Cardwell
Walter Douglas Cardwell
Donald Pettus Conwell, MD
Donald Hensey Edwards
Ruch Hamilton Edwards
A. Lewis Harris
Ola Maulton Harris
Alfred George Henderson, MD
Allison Jamieson Hendereson
Howard Horner, MD
Marjorie Crittenden Horner, MD

Eva Marie Johnson
Ellsworth A. Lewis
Lillian Callis Lewis
Hazel Fern McMillan
Albert F. Paget, Jr.
Della Mae Dale Paget
Jewel Owen Roberets
Ned M. Roberts
Agnes R. Rogers
John Edward Ross, MD
Mable Hughes Ross
Merle Culley Tilloery
Ralph A. Tillery
Claylon D. Weeks
Helen Mitchell Weeks
Joseph S. Whitmer
Vanessa Diers Whitmer

N. M. Roberts, Lianza, Is'Enkenga, 1939-
Jewell Owen Roberts, Nyang'Enkenga, 1939 –
Like most missionaries, Mr. Roberts found it necessary to add construction and industrial work to his regular evangelistic and educationsl service at Mondombe and Monieka. Itinerations into the back country included supervising the work of evangelists. Mrs. Roberts, busy with their three children, found time for educational work and the building of a program for women and girls.

A. G. Henderson, 1941 –
Allison J. Henderson, 1941 –
After some months of wartime internment in Germany Mrs. Henderson devoted her energy and talents to deputation work in Canada and the United States while Dr. Henderson was a prisoner of war. In Africa, as doctor and nurse, they took over the complete medical program of Monieka. Their devotion and consecration endeared them to Africans and missionaries alike.

Marjorie C. Horner, *Mpembe*, 1940 –
Howard Horner, *Longemba*, 1940 –
Dr. Horner was born in the coke region of Pennsylvania. One of our home missionaries, Charles G. Aldrich, started him out in Christian service. With his wife, also a doctor, he rendered outstanding service at Wema, where they built their own residence. Due to limited personnel they had to add many responsibilities of church and school to their full schedule.

D. H. Edwards, *Bofeko*, *Is'Ofei*, 1943 –
Ruth Hamilton Edwards, *Luta*, 1943 –
This son of Congo and daughter of China missionaries had a good background for service. Talented in many ways, they made their first term fruitful and satisfying. Their scholastic training and Don's knowledge of Lonkundo were other factors that enabled them to enter quickly and efficiently into the life and work of Congo Christian Institute.

J. S. Whitmer, *Engondola*, 1943 –
Veneta Viers Whitmer, *Bombenga*, 1943 –
Wartime circuitous routes took the Whitmers to Puerto Rico, Argentina, and South Africa on their way to Congo, and gave them ample time to visit other missionary work. At Lotumbe the Whitmers were responsible for second degree and middle schools, station bookkeeping, the kindergarten, and for considerable evangelistic work which included Ifumo.

W. D. Cardwell, *Inano*, *Is'e'Ondange*, 1945 –
Sue Webb Cardwell, *Boemba*, 1945 –
As members of several state boards and committees of Mississippi, the Cardwells were active in brotherhood life before going to Congo. In the Bolenge area Mr. Cardwell had charge of evangelistic work and Mrs. Cardwell worked in the school and with women and children. Their work has shown notable adaptability to mission station life and work.

Lillian Callis Lewis, *Nyang'ea Ntela*, 1945 –
E. A. Lewis, *Ibuka*, *Is'ea Ntela*, 1945 –
Mr. Lewis was given the work of mission treasurer upon arrival in Congo, which meant that he and Mrs. Lewis took up residence in Coquilhatville where banks, offices, and stores facilitate that work. Mrs. Lewis taught day school and Sunday classes at Coquilhatville. Both carried their responsibilities in a fine way and were much loved by everyone.

C. D. Weeks, *Bofola*, 1946 –
Helen Mitchell Weeks, *Ncimbo*, 1946 –
Practical experience on farm, in church and school, and a devotion to the cause of missions enabled Mr. and Mrs. Weeks to assume capably their share of mission station responsibilities at Wema where they were assigned. Mr. Weeks had charge of evangelistic work, while Mrs. Weeks occupied herself largely with the educational program of the station.

Hazel F. McMillan, *Ifoko*, 1946 –
After most of one term at Monieka Miss McMcMillan went to Coquilhatville where she helped Mr. Lewis with the administrative work of the mission and taught classes in the Sunday School.

Agnes, B. Rogers, 1945 –
Miss Rogers, nurse, followed Miss Alumbaugh at Lotumbe. In 1948 she married C. Graham Seymour and accompanied him to Bosobele for continued service along medical lines.

A. W. Harris, *Bokunge*, 1946 –
Ola Moulton Harris, *Mam'Ola*, 1946 –
Graduates of Phillips University Mr. & Mrs. Harris further trained themselves for missionary service at Cornell, Merril-Palmer, Scarritt, and Kennedy School of Missions. Their first term in Congo was devoted to educational and evangelistic work at Bolenge, where they made an effective beginning and proved themselves adaptable missionaries.

Merle Calley Tillery, *Amba*, 1946 –
R. A. Tillery, *Ngolomba*, 1946n –

Mr. & Mrs. Tillery were first assigned to Lotumbe, where they engaged in educational and evangelistic work. Because of Mr. Tillery's mechanical ability they were later asked to go to Bolenge, where Mr. Byerlee trained Mr. Tillery in the work of the printing press so that he could take charge while the Byerleys returned to the states on furlough.

A. F. Paget, Jr. 1947 –
Della Mae Paget, 1947 –
In Cornell University Mr. Paget took courses in rural sociology, social anthropology, foods and nutrition, agriculture, and in curriculum building for industrial and technical schools. Mrs. Paget majored in home economics. Assigned to no one station the Pagets had charge of electric installations and industrial and home economics projects for the entire mission.

Mabel Hughes Ross, *Bondala*, *Nyang'ea Yonjwa*, 1948 –
John E. Ross, *Likiyo*, *Is'ea Yonjwa*, 1948 –
Dr. Ross served as instructor at the Indiana University Medical School, and held pastorates in Indiana, California, and Louisiana. Mrs. Ross received her BA and BD degrees from Butler University and took advanced courses with Congo service in mind at specialized schools in Detroit and New York. When they arrive in Congo after their study in Belgium, the Rosses will serve at Mondombe.

Eva Marie Johnson, *Malaka*, 1949 –
Miss Johnson's degree in theology and sociology, her business training in school and in the administrative departments of the United Society, and her study of French have equipped her for efficient service in Coquilhatville.

Donald P. Conwell, 1947 –
Having spent 3 years as a part of war's destructive forces, Dr. Conwell determined to spend the same amount of time in the constructive work of missions. He was assigned to
Wema after a period of orientation at Bolenge.

The Fifth Decade

In September of 1939, a state officer, making his tour of villages in his district of Congo, was greeted by an African with the words, "Europe is at war." Disbelieving, the official asked casually, "How do you know?" The native replied, "We heard it on the drums." When the official arrived at his post a few days later, he found telegrams announcing the outbreak of war.

The Second World War had indeed begun. At the mission it was the second or third day of the war before we were aware of it, because our radios were not functioning. It was about six weeks after the sinking of the "Athenia" before we knew that our mission was directly connected with that loss.

Mail became very scarce and slow, requiring from three to six months on the way. Some went to the bottom of the ocean in sinking ships. One day a letter came with the postmark of Galaway and the stamps of Ireland. We guessed rightly before we opened it that Mr. and Mrs. Edwards

and their son, Donald, had been among the passengers of the "Athenia." It was another six weeks before we knew they had landed in the United States.

Travel was difficult, expensive, hazardous, and circuitous. Longer terms of service and longer furloughs were unavoidable. Short vacations to South Africa helped to restore physical and spiritual strength to some weary, over-worked missionaries. For a time Miss Edna Poole and Miss Georgia Bateman were all alone at Bolenge, and Mrs. Hedges was alone at Monieka until Miss Gertrude Shoemaker joined her. E. B. Smith and family, returning to Lotumbe, brought many seeds for vegetable gardens. They soon had a variety of small livestock. African helpers challenged by the situation, shared responsibility so loyally that work went forward in spite of difficulties.

Some of our boys became soldiers in the Belgian native army. On such, Bakonga Samuel, wrote how his status has been changed from that of a raw recruit to that of a first class soldier. He was happy about another thing: His buddy who had never heard the gospel had become a Christian through his influence.

Some of our soldiers were located at Boma on the Lower Congo, where ocean steamers land before proceeding to Matadi. These lonely boys often met the steamers to see if among the passengers might be missionaries whom they knew. One such steamer brought Mr. Hobgood. Bakonga tells of meeting him and of how greatly he enjoyed their visit. Through Mr. Hobgood he was able to get in touch with the other missions in the area.

May 10, 1940 was a bad day for the Belgians. On that day their country was overrun by the enemy. It happened early in the morning, but we did not hear about it until chapel time at eleven o'clock. Chapel was almost over when Miss Poole came to tell us about it. We generated steam early in the afternoon so that we could have electricity for the radio. Then we called the students to tell them what had happened.

We hung maps of Europe on the wall and said: "You know that Norway has been in the hands of the enemy for a month. Today was heard that Holland and Belgium have been overrun also. The attack began this morning. What will happen during the next few weeks we cannot tell. We think that some day, but maybe not for a long time, the enemy will be driven out. For the present we must go about our usual tasks and remain calm. We promise to tell you the truth as we hear it." Then Ekofo Joseph stepped forward and struck the note for the Belgian national anthem, at which the students rose and sang with great enthusiasm.

When we adjourned a student came to us, saying: "What you have told us explains the behavior of the white men in Coquilhatville this morning. The Belgians were obviously upset about something. They were in their places of employment, but they were not working or even talking. They were just marching up and down and talking no notice of anyone."

Many of those Belgians could remember 1914-18. They knew what war meant. Some of them were not to hear from their people for many months. Others were not to learn for a couple of years that the first bombing had wiped out their homes and families.

Governor Ryckmans was an able man, and he took hold alone, since his home government could not function for some weeks. A less able man might have been troubled by fifth columnists, but the Governor organized his forces. There was no attack on the colony. Later the native army took part in some African campaigns and even went to Egypt. Some of the troops visited Palestine on vacation. They saw the cities they had read about in their New Testaments, and some who had never accepted Jesus were baptized in the River Jordan.

When the lands of Norway, Denmark, and Belgium were overrun by the enemy, the missionaries from those lands became, as it were, orphans in the countries where they were serving. Cut off from their home churches, they could get no help whatsoever from their homeland. African and white Christian in the Congo decided at once that they were going to help support those orphaned missions. Each of our stations participated, and many of the little village churches sent along some francs. With these offerings the secretary of the Congo Protestant Council established a fund from which many missionaries were aided in that time of distress. Later on, the International Missionary Council helped in a fine way, and none of the orphaned missions had to close its work.

Some time before this, at an elders' meeting, we had presented the needs of flood-, famine-, and war-stricken China, and had suggested that Congo Christians might help. One of the elders, whose schooling had been limited, stood up and said, "You say there is another war. Why is it that you white men are always fighting? Why can't you sit down peacefully and quietly talk it over as we do? I don't see why we should send any help to people we have never seen. Did they ever help us?"

No one reminded him of the raiding and fights in African villages before white supervision prevailed. It was thought best to let the matter rest. We noticed however, that the pastor and others were impressed, not so much at what the elder had said, but at being invited to help in a needy cause.

We were scarcely home from the meeting when a woman appeared at the porch with a bunch of onions. We greeted her, "Ol'eko (Are you there)?" Then we asked how much she wanted for her onions. "Nothing," she said, "I am not selling them. Did you not ask for food for people who live over the seas? I have nothing else to give."

Well, it was something for the imagination to feed China's 400 million with a bunch of onions! Then we remembered those words spoken long ago, "There is a lad here who has 5 barley loaves and two small fishes, but what are they among so many?" We took the onions to use ourselves, but we gave the price. Additional franks came from others, and we sent them to China to play their part in alleviating suffering and building good will.

The spirit of hospitality and thoughtfulness for others grew in a fine way among our churches. Loyalty and generosity among Africans had always been family and group centered. Christianity, however, was bringing a wider concept of brotherhood and responsibility.

At the beginning of one school term at ICC, the wives of the seniors asked permission to conduct the chapel service one day. Permission was given, and the women came dressed in clothes they

had made in sewing class. They opened the service with hymn and prayer, and then the oldest rose to make these remarks:

"As you can see, fellow students, we are the wives of the senior class. You know how easily we are scared. If we were not scared so easily we could do much more than we do. You know it was considered in the old days a disgrace for women to stand up and talk before men. In some villages a woman was not permitted to express an opinion about anything. In this school it is different. We are urged to do things on our own. We women attend the women's Thursday meeting at the Bolenge church. Each week two women from this school have a part and lead in prayer. This week the women from the freshman class are to have that privilege. Let the two chosen women take their part and not be afraid. All of you women are sure to go to the meeting.

"We women try to be like sisters to one another in this school. We help one another when we can. If one is sick we take turns cooking for the sick one. We wash her dishes and clean her house. We are Christian women and that is the reason we help one another. You women of the freshman class are 20 in number. Make friends and help one another all you can.

"Out under the flagpole are 20 large basins filled with food for you freshman women. This food will help you a little since your new gardens have not yet grown. Here, too, are some franks to help you buy fish. These gifts are not much, but we want you to have them. We welcome you and we hope you will soon get used to living among us. As Malia calls the roll, each woman will go and pick up a jar of food and her money. That is all I have to say."

In the Bolenge church it was the elders who first had the idea of regular giving to help others. Among many suggestions one proposal was that the church should give one Sunday offering each month to others. Some of the elders thought they could not do that and have enough left to carry on the local work. They agreed to try it, however, and to call this special offering "mpoji e'isei", offering of mercy, and to keep it in a separate account at the mission office.

The largest audiences were always present on mpoji e'isei days. Sometimes the taking of the offering would require 30 to 40 minutes. The audience would come forward by groups. The children had their own special parade to the front. Mothers would carry on their hips those that were too small to walk, so that each child could drop his small change into the basket. Sometimes the mother would need to unloose the little fingers that were grasping the coin.

This practice continued for month after month, and when the treasurer gave his report he showed that more money had been given for everything. It was possible to give 60% for others and have plenty left for the work at home.

The mpoji e'isei helped the orphaned missions of Congo. They provided milk through the Red Cross to the babies of Belgium and to Greek towns mentioned in the New Testament. They helped to evangelize Congo. They built a substantial church at Wendji. They aided the great Bible societies in the publication and distribution of the scriptures. They cheered soldiers in their camps and in prison. They bought presents for one of our own missionaries who was a prisoner of war. Small streams became great rivers.

As the war progressed supplies from Europe were cut off, but over the network of railroads built in Africa in the period between the two World Wars, new markets were soon established. Supplies arrived from Bulawayo, in Southern Rhodesia, and from Cape Town. A ship line opened between Matadi and Cape Town. Later on numbers of cargo ships arrived at Matadi to obtain African products for use in the war effort. Congo was not isolated as in the First World War. Radio kept us in daily touch with events.

We had anxious days when we learned of the fall of France, for a French colony bordered upon Belgian Congo. It joined the Allied cause, however, and that relieved some of the anxiety.

We heard of the appointment and ordination of Dr. A. G. Henderson. We did not know, of course, when they were to sail. But we knew that they, and Mr. & Mrs. W. H. Edwards were coming on the Egyptian steamer, *ZamZam*. We supposed they would arrive in May or June. Dr. & Mrs. Jaggard, who had waited so long for replacements, began to plan the probable date of their sailing for home.

Dispositions were not too good during this period. In a land of malaria they seldom are. Suddenly, without any apparent reason one's temper may get the best of him. One of the students and his wife at the ICC were having trouble. Finally I took them into a classroom and shut the door. Angrily the wife made eloquent accusations against her husband. Perhaps he deserved all she said about him, but he pointed out that she was far from perfect. A settlement was beginning to seem hopeless when the door of the room opened and Mrs. Clark said, "Excuse me, Mr. Smith, but the *ZamZam* is lost."

I turned to the husband and wife, who were glaring at one another, and said, "Did you hear that?

"Do we speak English? We do not know what she said."

"Mrs. Clark said that the *ZamZam* is lost. Our missionaries were on it. I fear I can help you no more today. Quiet your hearts and stop this quarrel. There are many other things to think about." They went out without a word, and we heard no more trouble.

The news about the *ZamZam* had come from the British Broadcasting Corporation in the late afternoon, and there would not be another broadcast until 7 o'clock at night. American news always came through much later in the evening. We waited.

The next broadcast added nothing to the first. It was days before the radio informed us that a supply ship, the *Dresden*, which had taken the *ZamZam* passengers from the raider *Tamesis*, had landed the passengers at a port in occupied France. We could only guess that Mr. & Mrs. Edwards would be returned to the U.S. by way of Lisbon, and that Dr. and Mrs. Henderson, being Canadians, would be made prisoners of war. We sent a cablegram to Mr. Edwards in care of the American consul in Lisbon. In a few days came the reply:

"We are ordered by the State Department to the U.S. We are overwhelmed that Hendersons are prisoners of war in Germany."

Congo Christians prayed for those missionaries who were suffering so much. They prayed in church gatherings. They prayed in their homes. Captain John Inkima's wife said, "We pray for our white teachers with tears. Last night it was midnight before we stopped. Our hearts are melting with sorrow."

The London Times announced that the Red Cross in Switzerland could send presents such as games and small comforts to prisoners of war in Germany. We asked the Red Cross at Leopoldville if they could undertake that service for us. In a short time they reported Dr. Henderson's number and the name of the camp where he was being detained.

The gift which the Red Cross sent to Dr. Henderson for us happened to be tobacco, though we had requested games. Dr. Henderson was not a smoker, but others were. The spirit of the gift was the thing that counted. Dr. Henderson said later that it was like a streak of light in that unhappy prison camp when a gift came from the people of Congo who were regarding him as their own.

The year of 1941 passed slowly. Then Mrs. Henderson was returned to Canada, but the Dr. was kept in prison. The Bolenge church sent another present, this time a basic English New Testament. Late in 1944 Dr. Henderson made a daring escape and reached Switzerland. By December he was at home in Canada.

One might suppose that such experiences would dampen anyone's zeal for service abroad. Not so in this case. A year later Dr. Henderson was saying, "We have made a long detour, but we are on our way again." He and Mrs. Henderson arrived in Coquilhatville several days before we received their telegram stating that they were at Lobito.

Never to be forgotten were those Sunday services at Bolenge with these two who had endured so much to fulfill the command of Christ. Dr. Henderson spoke through an interpreter of the Power that had sustained him. He told of receiving the presents and of his appreciation for the prayers of Congo Christians.

The Disciples of Christ Congo Mission celebrated its 40th birthday at its 1939 conference. Special pageants impressively dramatized some bit of the history of each station. Bolenge and Lotumbe dramatized their beginnings, using many Africans who had actually helped in their establishment. They made good actors, even if they were advanced in years. Wema showed Miss Alumbaugh realistically taking an arrow from the chest of an African who had been wounded in a fight between the tribes. The excited actors who surrounded her helped make the act convincing. One of them, the evangelist, spoke to the natives saying that if they would become Christians and give up their quarrels and fights they would be much better off.

Another feature of the conference was a musical festival for which Mrs. Byerlee had been largely responsible. Choruses, quartettes and solos made it so enjoyable that people would hardly leave. Some men were heard to remark that it took a good program to keep their wives still so long.

We listed the names and arrival dates of missionaries on a long blackboard in the school building where most of the meetings were held. Between sessions people searched the list for the names of those they remembered. They praised the living and spoke with kindly remembrance of those

who had given their lives in the work. Surely the whole mission was functioning as a unit in recalling the past and preparing for the future.

The ancient disease of leprosy, greatly dreaded, is thought to be on the increase in many parts of Africa. Our doctors have found it quite unsatisfactory to try to isolate leprous patients by setting aside certain days for them in the hospital or by meeting and treating them on forest paths. Many of the patients re so crippled that they can hardly walk to a place of treatment.

Camps of isolation, the only apparent solution, had been established at Mondombe and Wema, and in this decade Miss Alumbaugh started one at Lotumbe. She found a suitable campsite in a part of the forest called Nkoni. It was near a stream and the soil was good for gardens. But it was covered with thick jungle and great trees. The lepers could never make a village there themselves. The Christian chief came to the rescue by offering the help of his people. And the government sent a number of workers to clear the forest, make gardens, and build temporary houses. It was not much of a place, and room and equipment were not adequate, but it was better than nothing. Later, mud houses were built and more people moved in. They could look after the gardens and see that elephants and wild pigs did not destroy them at night. Fruit trees, such as orange and avocado, and palm oil trees were planted. Life gradually became easier for those who must be isolated from their fellows.

The physical requirements of those at the leper camp were not the only needs that were remembered. A little church helped to bring a spiritual ministry. Some in the camp were Christian and some were not, but the church and its message were a blessing to all. The lepers joined in singing the hymns and listened appreciatively to the reading of the Book of God. They found help and comfort and courage in the daily services at the little forest church.

The fifth decade of work in Africa brought to the mission two magnificent opportunities for reaching a wider public with the message of missions. One of these was through a movie and the other through the pages of *Life* magazine.

The African committee of the Foreign Mission Conference of North America sent Mr. & Mrs. Ray Garner to Africa to take movies. They made three films. One was of children and women in French West Africa. Another portrayed the life of an African boy in lower Belgian Congo. The third showing the work of a missionary in Belgian Congo was taken at Bolenge and was called "What a Missionary Does". This film showed the *Oregon* steaming up to the beach. The new missionary arriving (Mr. W. A. Hixon of our mission); his enthusiastic welcome by the Africans; his slow, hard struggle to learn their language; and his first nervous attempts at preaching. Later came pictures of medical and industrial work, school teaching, itinerations among backward people. Those who have seen this movie will remember its portrayal of one audience which vanished when the missionary bowed his head in prayer. Those people did not like to be near while that preacher was talking with the unseen. Goodness knows what might have happened. So they silently slipped into the forest where they remained until things were normal again.

The mission was particularly honored when writer Donald Burke and photographer N. R. Farbman of *Life* magazine chose Monieka as a subject of study and photography. These reporters took over 500 handsome pictures, some of which were spread on 9 pages of the June 2, 1947 issue. With the pictures was a fine article setting forth the purpose of the mission and phases of

its religious, educational, medical and industrial efforts. The missionaries whose pictures appeared were the Cobbles, the Hendersons, Mrs. Hedges, and Miss Martha Bateman.

For seventeen years the mission was unable to expand into other fields because of a shortage of funds and missionaries. The Ubangi-Ngiri field had been under the care of the Bolenge mission for the greater portion of the 50 years in Congo. Dr. Dye often spoke of that field where the call for missionaries had been so persistent through the years. It was with great satisfaction, therefore, that we were finally able in 1945 to open a station at Bosobele on the Ngiri river with Mr. & Mrs. W. H. Edwards in charge.

The Bosobele field claimed 70,000 people. Most of them were fisherman, quite strong and vigorous. They had great eagerness for education and books. One of their leaders wrote that they "longed for books with a longing itself." When the steamer reached Bosobele the first question was always about books, and any that were brought were sold faster than fresh fish. Though the people spoke Lingala, they were willing to buy books in Lonkundo when others were not available. When the Congo Protestant Council finally published the New Testament in Lingala, this book was, of course, exceedingly popular.

During the second decade some evangelists and other Christians went to work in the field bordering the banks of the high Momboyo river. There work grew in a surprising way. Missionaries would visit the field only once or twice a year. The people responded to the gospel and the church services and asked for schools. The workers at Lotumbe, in the Momboyo area, prepared a number to enter Congo Christian Institute, so that they could train for the work and then return to their villages. It was from this field that the original native committee received the message "Monkoto basima bendele," (Monkoto wants white men), but it was not until 1947 that Mr. & Mrs. Hobgood were able to go and establish a station at Ifumo, not far from Monkoto.

Missionaries had attempted, and with considerable success, to adapt to the Congo field such parts of the young people's conference program as were suitable to the different environment and customs. Miss Poole, Mrs. P. D. Snipes, and Mr. & Mrs. Walter Cardwell carried out a week's program with a select group of young African Christians. They held Morning Watch and Bible Study groups and arranged for fellowship and worship. A pastor said, "The people of the village were greatly astonished at the influence of the meeting, but they were not the only ones. We who were part of the conference were also impressed beyond measure. We were greatly helped and blessed."

Both C. M. Yokum and Virgil A Sly were able to visit Africa at different times in this decade. Their visits were a great help in keeping the home base and the mission field in close touch with each other. Missionaries come and go on furlough, but their contact with the home base is strictly limited. They are able to describe their work to only a few of the churches. They help in the promotion of offerings to missions, but promotional work is not their forte.

Mr. Sly was able to make quite an extended visit. He saw all of the stations and a number of outposts as well. His appreciation of these opportunities was reflected in the many articles and speeches he made throughout the brotherhood on his return to the States. Such presentations of Congo work make a vivid appeal to a great host of people, an appeal that is reflected today in added interest both on the field and at home.

One of the joys of missionary work in Congo has been the fellowship and cooperation of all missions in a common task. 44 mission boards are at work in Congo. In addition to their cooperative enterprises mentioned elsewhere on these pages, the Bookshop, knows as Librairie Evangélique Au Congo, has been a great success from the start. The name has been abbreviated to LECO, a more usable term for all. The original capital loan, long since repaid, was from the British and Foreign Bible Society. The know-how for such an undertaking was provided by a missionary loaned to the work by the American Baptists. He had had a wide commercial experience before becoming a missionary. All the missions found it convenient to buy school and mission supplies from LECO. During the war it was the only buying agent able to get supplies from the Unite States. Without it many missionaries would have been sorely lacking in materials with which to work.

In 1948 the missions of Congo cooperatively built a new building for the Bookshop and installed a modern press. The May-June number of *Evangile en Afrique* was the first work to be printed on the new press. Congo Mission News, schoolbooks, and many other things will be printed there. It is not expected that the local presses of the different missions will be much affected by the new cooperative press. Africa was without books for so long that it will take many presses to catch up with the needs and demands.

Our own press was closed down during much of the war period. David Byerlee, who had been in charge of it, could not get passage back to the field. When he did return he found most of the stocks about gone. In his absence the Congo Balolo Mission had printed the Ekim'ea Nsango, a much-appreciated service.

The Belgian Congo government has been generally quite sympathetic to missions. During the war it helped support some missionaries who were cut off from home, and it gave special assistance to its nationals of the Belgian Protestant Mission in Congo. Recognizing the serious health needs of the people, and limited in its own medical personnel, it has requested part time assistance of missionary doctors in health surveys and services, and has contributed financially toward their work. During a five-year period of the last decade its contributions to the Disciples of Christ Congo Mission averaged $2,190 per year.

The Belgian government has never given financial aid to a non Belgian Protestant school. It has, however, supported Catholic schools with substantial grants. The Catholic Church has opposed any financial help to Protestant schools, but many government officials have been aware of the inequities and have debated them in parliament many times. Protestant Congolese have resented having to support Catholic schools through their taxes and having to go without advanced training in certain fields because admission into these schools was denied them as Protestants.

This situation seems about to change. The government has recently definitely adopted a policy that education for Africans in Congo shall be given through the intermediary of Christian missions rather than through a public school system. The implications of this policy are yet to be fully defined and understood.

In 1937 the brotherhood launched the Crusade for a Christian World. Its purpose was to deepen the spiritual life of the church and extend and intensify the worldwide service of the Disciples of

Christ. This great movement had its appeal in Congo as well as in the rest of the world. Our workers studied the program material which was translated into Lonkundo. Considering the needs and opportunities and resources of the mission and the field, they set for themselves certain goals which would represent their share in the Crusade. These goals were:

50 new ministerial students in training
100 new evangelistic workers
100 new teachers
25 new Sunday Schools
2,500 new enrollments in Sunday School
4,000 additional members in youth organizations
$7,500 in additional gifts

The participation of Congo Christians in the Crusade is a symbol of one of the important contributions of the church: it has brought the Congolese in touch with Christian work and workers around the world. 50 years ago they scarcely knew that an outside world existed. What a tragedy if their contacts through the years had been only political and commercial!

The 50 years of our missionary work in Congo have passed with amazing swiftness, and they bring us to a jubilee celebration of truly remarkable proportions. In 1899 two Christians; in 1949 77,275. In 1899 a little thatched church at Bolenge; in 1949 1,063 churches and church groups. In 1899 a small school asking an officer of the state for help in enrolling students; in 1949 441 schools with 8,193 students. In 1899 not a single African teacher or preacher; in 1949 1,799 native workers. In 1899 a little clinic on a porch; in 1949 3 hospitals with doctors in charge at Monieka, Wema, Mondombe, and 10 dispensaries giving 332,192 treatments. In 1899 3 missionaries; in 1949 59 in service. In 1899 1 mission station; in 1949 9 sstations at Bolenge, Coquilhatville, Monieka, Wema, Mondombe, Lotumbe, Bosobele, Ifumo and Congo Christian Institute.

Such statistics must be read with imagination if one is to comprehend their significance. Beside them are similar figures from other missions in Africa, all adding up to a powerful force which "has lifted more eyes, opened more minds, raised more hopes, and fulfilled more desires" than any other movement in Africa. Behind these figures, indeed, are many living and surging forces bringing a gracious, intelligent, responsive people into a significant and honored place in the worldwide brotherhood of Christians.

Behind these figures, too, are appalling needs and crucial opportunities that are continent-wide. Congo is one small part of a continent, but her destiny is bound inseparably to that of every colony and state in that continent and in the world. Africa is seething with tensions created by powerful forces rooted in greed and race prejudice. These forces are running a sinister race with a much too divided Christendom. If they win, the percussions will be tragically felt in the world's last hamlet. Eager, able, skeptical, the Africans move into tomorrow where they and we, our destinies inseparable, shall reap what we sow.