

WHAT KIND of a man. is a missionary ? Livingstone and Stanley were agreed on that. "He must", said Livingstone, "be more than just a man going about with a Bible under his arm." " It is the practical Christian tutor", wrote Stanley, " who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything, like a sailor—that is the man who is wanted." And such were the men, Protestant and Catholic, British, French, and German, who devoted their lives to bringing Christianity to the Africans, and improving their welfare. Livingstone is perhaps the most famous of all the African missionaries. But the first Christian missionaries to reach East Africa were a German, Dr. Ludwig Krapf, and his wife, of the Church Missionary Society. They landed at Mombasa in May 1844. Mrs. Krapf died only two months later, and Krapf remained alone until after two years he was joined by another German, Johannes Rebmann. The two men established a mission station at Rabai, near Mombasa, and from there undertook a series of expeditions into the interior which blazed the trail for all who followed. Dr. Krapf was the first white man to behold Mount Kenya

David Livingstone first set in Africa in 1841, but he did not reach the part we now call East Africa until his last expedition, begun in 1866. Many are the stories told of his practical good sense, which often proved more effective than his preaching in persuading the people to his way of thinking. Once he was challenged by a tribal "rain-maker": for all his preaching and praying, said the man, he had failed to break the drought. Livingstone declared that he too could "make rain": not by spells and incantations, but by the simpler method of leading out the river for irrigation! " The idea took mightily, and to work we went instanter. Even the chief's own 'doctor ' went at it, laughing heartily at the cunning of the foreigner who can make rain so."

In Livingstone's Steps

It was to seek for Livingstone, who had sent no word from the African interior for several years and whom many supposed dead, that Stanley undertook his first expedition into Tanganyika and Uganda. He was not a minister, but he was a good Christian, and it was his gift of a short translation of the Bible that persuaded the great King Mutesa of Buganda to receive missionaries. When he reached England after his epic exploration of the heart of Africa, he appealed for "practical Christians" to go to Mutesa's kingdom and spread the gospel among his people One of the first to go was Alexander Mackay, a trained engineer, son of a Scottish minister. The Church Missionary Society wanted a manager for the settlement they had set up at Free-town, near Mombasa, where slaves freed from the Arabs were cared for and educated. He must be " able to superintend building and road-making' '. Mackay had long felt the call to help in Africa; reading of Livingstone's work while he studied engineering in Berlin, he had written in his diary:"Go thou and do likewise". This opportunity

seemed made for him: he applied, and was appointed. With seven companions Mackay was sent to the kingdom of Buganda, hacking a new road across Tanganyika. By the time he reached Lake Victoria every one of his comrades had died. But he pressed on, sailed his leaky boat across the great lake, and arrived at Kampala. There he set up a printing-press, running off hymn-sheets and school-books. He taught the people to read and write and trained them as blacksmiths and carpenters. The story is told of how he persuaded Mutesa to forbid the sale of slaves to the Arabs. He gave him a book in which there was a diagram showing the wonderful mechanism of the human body—"And yet," he exclaimed, "the Arabs want to buy a human being for a bit of soap!" After Mutesa's death the new king, Mwanga, showed himself cruel and tyrannical. He persecuted the Christians, burning the African converts alive, and at last driving Mackay and his colleague, R. P. Ashe, out of the country. Undaunted, Mackay set up a new station at the south end of Lake Victoria; and there, after fifteen years of work in Africa, he died, as Livingstone had died before him, in the cause of the African people. The missionaries naturally made many enemies among the slavers and the chiefs who profited from the slave trade. In 1885 Bishop Hannington was murdered in Uganda.

Seven years later, feeling between Protestant and Roman Catholic converts there reached such heat that, despite the pleas of the Europeans, fighting broke out. The establishment of a British protectorate over Uganda and Kenya brought law and order, and the missionaries were enabled to carry on their work. Among them was Albert Cook—not a minister, but a young surgeon, whose grandfather had been a missionary in West Africa. The establishment of a British protectorate over Uganda and Kenya brought law and order, and the missionaries were enabled to carry on their work. Among them was Albert Cook—not a minister, but a young surgeon, whose grandfather had been a missionary in West Africa. "It is a great marvel why this house was destroyed, but perhaps God wishes us to build a better one." And within two years a new one was built, much larger and more up to date. It still stands in Kampala. Mackay and Cook were missionaries after the pattern approved by Livingstone and Stanley, and their work and that of the other Christian pioneers, among them many women, has flourished in East Africa. They brought healing to the sick, not only in the towns but in remote areas. The schools they set up have grown and multiplied: some of them are now among East Africa's finest. Education for African women, so far-reaching in its effect on family life, was started by them and in this field the heroism and devotion of the women pioneers was outstanding. Today there are a million and a quarter African Christians in Uganda, nearly 700,000 in Tanganyika, 300,000 in Kenya. Many of the ministers are Africans. There are churches in the towns and in the rural districts, while each of the capitals has its cathedrals, Anglican and Roman Catholic. Christianity has become a true part of the life of the East African peoples.