MENNONITE LIFE

April, 1961

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

AFRICA ISSUE

This issue is devoted to Mennonite missions in Africa. It constitutes the first attempt at presenting the total effort of American Mennonite missionary work in the "dark" continent of Africa and the results of this work since the beginning of this century.

No one will question that such a presentation is timely. The Congo Inland Mission, sponsored by a number of Mennonite groups, looks back over fifty years of work in the Congo.

These are crucial days in Africa. We need to be better informed about the continent, our work in Africa and the emerging Christian churches which, as the nations within which they are located, have suddenly become independent.

MENNO SIMONS ISSUE

The January issue of MENNONITE LIFE was devoted to Menno Simons, after whom the Mennonites are named. The many illustrated articles dealing with Menno and the basic beliefs of the Mennonites are of special significance since we are commemorating the 400th anniversary of his death.

Copies of the January and April issues are available through Mennonite book dealers and the MENNONITE LIFE office. The following are the rates:

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Women participate in work of the church in Africa.

Photography: Melvin Loewen.

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Contributors in This Issue

(From left to right)






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ROBERT BONTRAGER is C.I.M. missionary and manager of the L.A.C.O. Press of Leopoldville, Congo, now on furlough (p. 52).
H. A. DRIVER, Executive Secretary, Congo Inland Mission Board, Elkhart, Indiana, helped prepare this issue (p. 54).
ORIE O. MILLER, Associate Executive Secretary of the Mennonite Central Committee, recently visited the mission fields of Africa (p. 56).
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NOT SHOWN

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HENRY N. HOSTETTER is Executive Sec. for the Board for World Missions of the Brethren in Christ Church, Washington Boro, Pa. (p. 94).
HARRY D. WENGER is promoting mission work in the Church of God in Christ, Mennonite, Hesston, Kansas (p. 95).
JOHN JANZEN spent two years in Pax service in the Congo and is now a student at Bethel College (p. 96).

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CONGO INLAND MISSION OFFICERS

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Valentine Strubhar, first president of the Congo Inland Mission Board.

D. N. Claudon, Executive Secretary of C.I.M. Board, 1911-1926.

Albert Neuenschwander, chairman of the C.I.M. Board, 1930-1950.

C. E. Rediger, Executive Secretary of the C.I.M. Board, 1936-1950.

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A Continent Is Awakening

By ANDREW SHELLY

SOME missionary friends took us to the Leopoldville Zoo. We saw a very large crocodile. I was anxious to get a picture of the creature in action. After I placed the camera at my eye, the zoo keeper poked the animal with a stick. My aim was to get a picture of the crocodile right when he jumped with mouth open. After slowly stretching for a moment the animal made a leap, but my reflexes were not equal to it and my picture shows the crocodile back at rest.

This story illustrates the challenge of Africa. It is one of timing. A continent is awakening. Several years ago a missionary friend told me about this. He saw the giant coming to life. He saw the sleep of the millennium coming to an end. In agony of spirit he told me it was impossible to convey to people what is happening. But, he said, the time would shortly come when people would see that Africa is on the verge of startling changes.

This giant continent—which only a few years ago was known as the "dark continent"—is now astounding the world. Rapidly the nations of Africa are becoming independent. Colonialism in Africa is approaching its final days.

The missionary story in Africa is a thrilling one. The following pages reveal that. But, as marvelous as the story of the past is, we are living in the present and we must look to the future. We must know the lessons of history, but we must also be stirred by the stark realities of the present and the enormous magnitude of the problems and opportunities of the future.

In the Jet-Space-Power age we may no longer think of missions and the total task of the spread of the Gospel in the small terms of yesteryear. In an era of exploding restless population surges, we cannot merely repeat the accomplishments of the past.

What is the goal? Anything less than the vast continent for Christ is unworthy. The multitudes of Africa live under the invitation of "whosoever will." Above all—and beyond all other considerations—our aim must be to give all people in Africa the opportunity to receive the Gospel at the very earliest moment possible. No scriptural or logical excuse can be given for delay.

But—and here is where the proverbial "fly in the ointment" comes in—this will cost, and it will cost dearly! Experimentation in the space age is costly! Generally speaking our minds and hearts have not caught up. Where we speak of pennies we must speak of quarters, where we speak of hundreds we ought to speak of thousands, and where we speak of thousands we must speak of millions.

Well, what is required? First, our very finest young people must respond to a painstaking life of dedicated service. The Lord is not calling to pleasant tasks on beds of ease. He is beckoning to stout hearts to answer the clarion call "follow me." Preparations for the tasks ahead will need to be far more grueling than anything we have known heretofore.

But, let's come to the second point quickly, and let us not dodge it: this new day will require much money —very much more than we have been used to giving. The gospel cannot be shared with the multitudes of earth on "left overs." We cannot keep up with the American standard of life, which has not been devised with the Bible in the hand, and still do the job which needs to be done. But, thank God, that with all the tragedies of the times in which we live, we who are part of the North American scene have the greatest privilege history has presented to any generation. We have been given the startling option of paying the price or not paying it. Our generation can live good, joyful and noble lives and yet give very largely to this task of bringing Christ to Africa and other nations.

Our Lord is looking over our present civilization as as He looked over the city of Jerusalem. And, with an eternal heart of compassionate love, he has bestowed upon his people an abundance of resources unparalleled in history. But too many have pursuits of self-indulgence. Will we be willing to answer the call of our generation?

This day demands a deep spiritual experience. It was said of the Thessalonian Christians, "From you sounded out the word of God." Have we experienced deeply enough of the Gospel that we really want others to have it? It is good to sing about the challenge. It is good to speak of the glories of the Gospel. But, do we really want others to know of the Saviour—that he died on the cross, that he rose again and that he is coming again? Or, are we guilty of a sentimentality without substance?

In a world when crises form the daily diet, in a time when men are choosing between many professed solutions, in an age when many good causes beckon for loyalty, we can be profoundly grateful that whatever analyses of the various issues we may see, we are sure of the fundamental fact that the supreme need of all mankind is the Lord Jesus Christ. The triumphant fact of the ages is found in the sentence, "Christ Jesus came into the world to save sinners." And—the most ominous and precious challenge ever to be given is contained in the thirteen words: "Go ye into all the world and preach the Gospel to every creature."

That is the supreme challenge for Africa today!

Lighting Candles in Congo

By ROBERT BONTRAGER

IF THIS writer could record his real thoughts and feelings, this article would be titled, "Wide Open Doors in Congo." But in view of the general concensus today with regard to the Congo, most readers would be confused. They might mistake this article as one from a few years ago when the future seemed so bright for what was then the Belgian Congo.

Since July, 1960, the world sees Congo as a land of unfortunate darkness—the darkest spot on what has been traditionally called the "Dark Continent." The average American church member can hardly be expected to have anything but a dark impression, having heard many dramatic stories of missionary evacuations, reading in the daily papers the unfortunate negative reporting in the world's press and watching on television the power struggle over the Congo in the United Nations.

No person who has lived in the Congo would want to deny the darkness. Much of the fear and superstition that Stanley found on his trip through the Congo some eighty years ago still persists. Times of great crisis bring out displays of the old fears and practices.

Our concern now should be that the church which has sent missionaries forth during so many years may not be found on the wrong side of the Chinese proverb, "It is better to light a candle than to curse the darkness." For we must not forget that what John wrote of the eternal Word overcoming the pagan darkness of the first century is equally true in the Congo: "The light shineth in darkness, and the darkness comprehended it not."

Can you see the light shining through the dark experience of the evacuation of many missionaries? Invariably, troubles which led to the departure of missionaries have been brought about through the pressure of outside Communist influence. In many instances, missionaries were hindered in their "escapes" by local people who could not accept the leaving of the missionaries. In the Northeast Congo, the Congolese agreed after much discussion to permit the evacuation of a large group of missionaries across the border, but the doctors were forced to return to their stations because they were needed.

Just recently, a mission was caught in the wild and ridiculous rumor of trying to organize a military invasion. Soldiers were sent from the Gizenga government in Stanleyville to arrest the senior missionary. After quiet and prayerful thought, the Christian leaders advised the missionaries that perhaps it would be best to withdraw. Their reasoning showed common sense and Christian concern and dedication: "If we as church leaders must take time and be anxious for the protection of the missionaries in the present situation, then the work of the church will suffer from neglect and our own own witness will be ineffective."

In Oriental Province, near Stanleyville, missionaries of the Baptist Missionary Society remain at their stations. Harold Casebow, field secretary of this British mission, explains their position, "The missionaries have not been molested at all. The African Christians want them to stay. In these circumstances, the missionaries do not feel they can pull out." This is not just a question of preserving missionary lives. But an incident in which missionaries were injured would be most harmful to the cause and embarrassing to the Congo church.

My favorite evacuation story does not follow any missionary route. Jeremiah Nzuzi, manager of one of the Leco bookshops in Leopoldville, was not told that the missionaries had left and that the Union Bookshop and Press was closed. He kept right on selling as usual. And, as a matter of fact, business carried on as usual during the two weeks of the greatest tension in Leopoldville since Independence Day. "Business as usual," with or without the missionaries, this is the hopeful characteristic of the Congo church.

The American Christians have not heard enough about the Jeremiah Nzuzis. Telling and retelling the evacuation story could lead to wrong impressions. Contrary to what many may think, Congolese have shown their sincere gratitude and appreciation for the missionaries and want them to return. Pushing out missionaries definitely does not represent the will or action of the Congo church, or even of the Congolese people.

During the present crisis, while the Congo area seeks political stability and while several rival armies are moving about, Congo church leaders wisely advise great caution in the return of missionary wives and children. This is an awkward, painful and costly time for Congo missions and missionaries. The distress of uncertainty weighs heavy, testing the most calm and courageous of men. Wives and children separated from husbands and fathers, are caught in a most trying experience. Family separation is by far more painful than going, no matter what the risks.

All are thankful that our missionaries left the Congo under God's protection and care. I was among a group that left Leopoldville on July 14 for Brazzaville and Accra. This is an experience that will not be forgotten. All of us felt that we were being pushed aside by some mightly hand. Missionaries talked of the old day of

paternalistic missions behind and the new day of opportunity ahead.

We must not be tempted into the attitude of despair or regret after reading the day's news report. Congo does have wide open doors to challenge the missions to action.

One door was opened wide after the outbreak of tribal warfare between the Baluba and Lulua tribesmen. Refugees fled to the Bakwanga region in South Kasai Province. Deterioration after independence and military actions deepened the refugee problem. As early as August 15, more than four months before the United Nations' appeal, the Congo Protestant Relief Agency was formed to bring food, medicine and encouragement to the famine-stricken people. Missionaries Archie Graber and Glenn Rocke (C.I.M.) and Mennonite Pax servicemen Allen Horst and Abe Suderman have served faithfully in this ministry. United Nations officials in Leopoldville and New York have expressed their gratitude for Congo Protestant Relief Agency. Thousands of lives have been saved through the food distributed by CPRA trucks.

Now another type of truck is entering service, bringing food for the souls of these hungry people. Equipped with cupboards filled with Bibles, books and tracts, the bookmobile will answer a great need to bring encouragement and salvation to many. The Bible Society has ordered 50,000 Gospels of John for the refugee area. Irena Liechty, manager of the Union Bookshop (LECO) printing department, supervised the printing of these Gospels in Tshiluba.

European churches have supported wholeheartedly the Congo Protestant Relief Agency program, giving some $750,000 in relief funds and commodities. American drug companies have donated an equal value in much needed medicines. Gifts are coming in from many sources, enabling CPRA to go forward with the longer relief program for medical services throughout Congo. Doctors are being recruited. Many are needed to fill the great vacuum created by the departure of some 500 Belgian doctors after independence.

Operation Doctor is now introducing an experimental project in cooperation with Missionary Aviation Fellowship. MAF planes and pilots are transporting Protestant doctors on a regular schedule of medical trips touching many mission and government hospitals. Dr. Merle Schwartz, now serving a government hospital at Gungu, will be taking part in this program. Dr. Ernie Schmidt and Dr. Vernon Vogt of the American Mennonite Brethren Mission and doctors of the American Baptist mission are also members of the team.

Training for leadership presents another wide open door. Nyanga Station in the Congo Inland Mission is a great light shining in Congo. Missionaries Waldo Harder, Melvin Loewen, Earl Roth, Charles Sprunger and James Bertsche serve in the Secondary and Bible Training schools. Loyal Schmidt supervises construction of the school's plant and directs an industrial school. Vernon Sprunger, Art Jantz and Allen Wiebe are training leaders for specific responsibility in the church organization. Dr. Henry Hildebrand has been visiting and helping in the medical services through the C.I.M. hospitals and dispensaries. All these men, with Elmer Dick at Tshikapa, give guidance and counsel to the leaders of the church.

The opportunity of the printed page presents yet another wide open door in Congo. In Leopoldville, the Union Bookshop and Press, closed for two weeks during July, has resumed normal operations. It would be to our shame if the machines in the LECO Press would have to stand idle for lack of work. The printed page is perhaps the best medium for communication in the Congo today. Writers are needed. Distribution of literature must be stepped up.

One method for getting out the books and Bibles to the people today is through the traveling bookvan. One of these has already been sent to the refugee area of Bakwanga. Other similar bookvans are needed throughout Congo. Eight could be used immediately in Leopoldville Province alone. If a bookmobile is placed in service by the African church, it is quite reasonable to expect that the church leaders will see that the vehicle is always used for this purpose—even should missionaries be forced to withdraw.

Doors are wide open in Congo. And when the Christian call to Congo is considered, there is no question as to what action is required. We must, in spite of the many adversaries, enter those doors of service. Missionaries are called to this service, perhaps fewer of them, and certainly in a new spirit as true servants of God and of the Congo church. These are days when missionaries are wanted and needed, but also when missionaries can easily make themselves unwanted and unnecessary by trying to impose leadership and policies. Truly, "We are workers together with him."

So the call is to proceed forward and not to drop our hands from the plow and look back. This night in Congo may seem almost too dark for courage, faith and action. A great sermon preached by a Congo missionary in Leopoldville emphasized three thoughts that should guide us through these days in the Congo. The stars shine brightest when the night is dark; it is better to light a candle than to curse the darkness; God is calling us to light candles in the Congo to bring salvation to his people.

Beginning of Missions in Africa

By H. A. DRIVER

THE first Christian missionary to the continent of Africa was undoubtedly Philip, who in the midst of a busy revival in Samaria, obeyed the promptings of the Holy Spirit and started out. On the way he was picked up by the Ethiopian Eunuch whom he was successful in leading to a better understanding of Isaiah which resulted in his conversion and baptism (Acts 8). The Eunuch turned southward, and I like to think that he told his people of his brief experience with Philip on the roadside that morning, and thus introduced Africa to the fact of the revelation of God to man through his Son, Jesus Christ.

But the modern missionary movement in Africa begins with David Livingstone, the immortal Scottish medical missionary, who reached Africa in 1840. He began working northward from established bases in South Africa. He felt himself called to explore the heart of the continent to open the way for other missionaries and to combat the Arab slave traders who continued to prey upon Central African tribes even after the cessation of the slave trade with America. Livingstone also had a great desire to completely solve the mysteries of the Dark Continent and spent his later years trying to locate the watersheds dividing the great river basins of Central Africa. Practically every Sunday school or church library has a book about David Livingstone and most boys and girls have read the story of Henry M. Stanley finding Livingstone in October 1871 at Ujiji on the shore of Lake Tanganyika.

Henry M. Stanley was an orphan of Welsh parents who emigrated to America. He was an adventurous fellow and became a newspaper writer. Getting a job with the *New York Herald* he was sent on a roving commission with instructions to "find Livingstone." Stanley was twenty-nine and Livingstone fifty-eight when they found each other. They remained together five months but Stanley could not persuade Livingstone to go back to England so Stanley returned alone to publish the story of the great Livingstone.

Henry Stanley was greatly moved by the example of Livingstone and felt called to complete his unfinished task in Africa. In 1877 he and a party penetrated the mountainous country of Central Africa to the Congo River and followed it to its mouth at Bowa on the west coast. He discovered that the Congo sprawls over Central Africa like an inverted question mark and this discovery proved to be of highest importance in opening Africa to effective contact with the outside world.

The story is told that Stanley first went to Britain, offering them the Congo for colonization and exploration but the British authorities refused it, believing the country to be worthless and impossible of occupancy by white men. He next offered it to the United States but our country was slowly recovering from the effects of the Civil War and at that time had no desire to extend her influence beyond her own country. Stanley then started for Spain and at Lisbon met King Leopold of Belgium who eagerly accepted the Congo. However, when the ambitious king presented the matter to his parliament it also refused, so the young king had a country on his hands which he quickly named the "Congo Free State" and began at once soliciting the aid of explorers, geographers and missionaries in the development of his country.

Christian missions were quick to respond to the opportunity and sent representatives to investigate and without exception they brought recommendations that missionaries be sent out at once. The British and Swedish societies opened the way but the Baptists, Methodists and Presbyterians of North America soon followed and by the time of World War I, most American denominations and many independent mission organizations had established mission work in Central Africa and were cooperating effectively in matters of translation and printing as well as in practice and use of the Christian ordinances to the end that a unified Protestant Christian witness has been presented to Africa's people.

About the same year that Stanley found Livingstone in Africa two Old Order Amish bishops were "silenced" by their church leaders because they permitted practices among their members that were not considered right. They were also considered too ambitious in starting mission work both at home and in foreign lands. The leaders were Joseph Stuckey, the founder of the Central Conference of Mennonites and Henry Egli, the founder of the Defenseless Conference of Mennonites. Both groups had churches in the same communities in Ohio, Indiana and Illinois which as early as 1890 were supporting foreign mission workers in the Africa Inland Mission. For a number of years both conferences carried on mission work in Africa and under other boards but as their missionaries returned from the fields, reporting to congregations of both conferences, they were thus drawn closer together and by 1911 had formed a cooperative mission board composed of four brethren from each conference. Since through the help of the Presbyterian Mission in the Belgian Congo they had been able to concentrate their workers into a definite area in the Belgian Congo, the name was taken of "Congo Inland Mission."

Survey of Mennonite Missions in Africa

By MELVIN GINGERICH

THE continent of Africa has been the scene of Mennonite mission activity for more than sixty years. In 1890 Eusebius Hershey of the Mennonite Brethren in Christ Church went on his own to Liberia to engage in missionary work without denominational support. He soon died on the field but his sacrifice inspired others of his church to volunteer for work in Africa. In 1901 workers from his church went to Africa under the Sudan Interior Mission. In 1905 the Mennonite Brethren in Christ Missionary Society for Africa was founded. With the formation of the United Missionary Society in 1920 by the Mennonite Brethren in Christ, the work was taken over by the new organization. In 1951 this church had fifty-two missionaries in Nigeria, six in the Belgian Congo, one in Egypt, and one in the Anglo-Egyptian Sudan. In February 1961 the United Missionary Society had forty-nine missionaries in Nigeria, one in Sierra Leone in West Africa and one in Egypt.

The Defenseless Mennonite Conference supported missionaries in Africa beginning about 1890 and the Central Conference of Mennonites sent its first missionaries to that continent in 1906. Both churches, however, discontinued their work in 1909 because of the congested condition of the field in which they were working. The two churches then in 1911 organized the United Mennonite Board of Missions, which name was changed to the Congo Inland Mission in 1912. The Mission is supported by three conferences, the Evangelical Mennonite Church, the Evangelical Mennonite Brethren Church, and the General Conference Mennonite Church. In 1960 before the time of the internal disorder in the Republic of Congo, the mission had over seventy missionaries in the Belgian Congo and the membership was approximately 22,000. By March 1961, twenty of its American missionaries had returned to the field besides a number of Paxmen who were serving their terms of alternative service in lieu of the United States military draft.

In 1920 Mennonite Brethren missionaries established an independent mission in the Belgian Congo. The African Mission Association later assumed responsibility for the mission. After this organization had operated the mission for more than a decade, the General Conference of Mennonite Brethren in 1943 took official charge of the field. By 1950 the Mennonite Brethren had nineteen missionaries in the Kwango field and six in the Kasai field. Before the Congo disturbances of 160, the membership in the two fields totalled 5,399.

The Eastern Mennonite Board of Missions and Charities of the Lancaster Mennonite Conference opened work in Tanganyika Territory, Africa, in 1943. Seven congregations were being served by a missionary personnel of thirty-five in 1960. Fourteen workers were on furlough. The membership in the seven congregations was approximately 2,250. A secondary school, a series of primary schools, a Bible school, a school for missionary children, and a nursing school ministered to the educational needs of the mission. Medical services and literature production were also included in the activities of the missionaries. In 1960 the Tanganyika church became independent of the mission and was being integrated into the larger Mennonite fellowship.

The Eastern Board sent its first missionaries to Somalia in 1953. By 1960, three stations were being served by fifteen missionaries. Schools and clinics operated by the missionaries offer services to the Somali people. In 1960 the mission reported ten members.

(Continued on page 56)

Mennonite Missions in Africa.

The Mennonite Central Committee in its relief program during World War II co-operated with the UNRRA in Egypt, furnishing workers and relief supplies for the refugee camps in that area. In 1945 three of these MCC workers were transferred by UNRRA to Ethiopia. During the next few years other workers were sent by the Mennonite Relief Committee (Elkhart). Finally in 1948 the emperor of Ethiopia gave the Mennonites consent to begin mission activity in his country, after which the Eastern Mennonite Board of Missions and Charities opened work 250 miles southwest of Addis Ababa. Thirty-one missionaries were serving in five Ethiopian stations in 1960. Education, medical service, and evangelism are the areas of activity for the missionaries.

The Mennonite Board of Missions and Charities, Elkhart, Indiana, began a mission in Ghana in August 1957. This was a result of the activities of T. George Thompson, who had become a Mennonite in the London Mennonite Centre, and after returning to his home in Ghana gathered a considerable group about him into a Mennonite fellowship. By 1959 there were forty-five missionaries in the Accra area, working in seven stations.

The Mennonites entered Algeria in 1955, when a group of Paxmen were assigned to this country, where they built earthquake-proof houses. In 1957 the first Mennonite missionaries arrived in Algeria, under the direction of the Elkhart, Indiana, board. By 1959, three missionaries were in field orientation studies in Algiers.

In 1958, a group of churches with many members in Nigeria applied to the Mennonite church for membership. After a number of visits by representatives of the Mennonite Board of Missions and Charities, and periodic visits by the Board's missionaries in Ghana, S. J. and Ida Hostetler, two missionaries, Edwin and Irene Weaver, were sent to this Nigeria area in November 1959. Their work consists in counseling these churches and engaging in Bible teaching. The Mission Board has also assumed the responsibility of administering a community hospital in the town of Abiriba.

The Church of God in Christ, Mennonite, began their mission activity in Nigeria in 1961 (see article).

Mennonites and the Continent of Africa

By ORIE O. MILLER

IN THIS attempt to portray Africa as a whole and our Mennonite brotherhood's involvement in the continent's life and peoples, we will think in terms of Yesterday, Today, and Tomorrow. The sketch will be general rather than specific—the approach from the viewpoint of the great commission and the Christian church and mission—and from a deeply-concerned mission lay-administrator, but of limited field experience.

Africa Yesterday

Genesis 12:10 to 13:2 tells of Abraham's pleasant and unpleasant experiences as a resident in Africa's extreme northeast corner. Later in Scripture we read of Joseph's circumstance there, then of the Israel family and tribe, and of Moses. This region is noted in Biblical background throughout. To it Joseph and Mary fled with the Christ child. From its farther reaches the Eunuch came and the church began. Across North Africa the church grew and flourished and produced great leaders during the centuries following. Then in the wake of Islam the church disappeared and also failed in penetrating south. The Great Desert barrier across the north, Islam barring the way on the east, and Africa's topography (as a saucer upside down) all combined to keep the continent sealed.

As fifteenth century navigators pushed west to the Americas and south to Africa's cape, the missionary followed. Again the lack of navigable rivers all around and the desert areas in the north sealed off the large unknown middle area until David Livingstone's time. From 1870 on (only ninety years ago) the continent opened up to the missionary, the explorers and the colonial government agent. Livingstone died in 1873, having crisscrossed the area north to Tanganyika and including what is now the Rhodesia-Nyasaland Federation and Portuguese Territory. For the first time map makers could have some idea of rivers, mountains and topography. Livingstone's deep burden to explore the continent's open sore, the iniquitous slave trade, did move the western world's conscience to effect. During this same period German explorers, Speke, Rebmann and others, were moving into East Africa from Zanzibar. By 1878 Henry Stanley had opened up the Congo on his significant 999-day East-West expedition, following the river to the mouth—crossing Africa at its Equatorial middle. From France and England mainly explorers, adventurers and missionaries pushed inward from the West Africa port trading posts, established by Portuguese and other maritime nations more than three centuries earlier. Among these Bishop Crowther, Dan Crawford, Mary Slessor, Aggrey stand out in missionary annals.

With this the colonial period emerged—and the competition between European powers for spheres of influence, trade and economic control and mineral resource.

Early in the twentieth century the Treaty of Berlin finally marked out these spheres among European colonial powers and accounted for all of African soil except Ethiopia in the East and Liberia on the West. With the gradual establishment of law and order, railroads and inland water transportation followed, and later roads. There was concern for the people too, but what a medley of tribes and tongues and primitive cultures! Islam was predominant in all the northern sub-Sahara area and creeping south. Christian missions moved into the animist pagan parts and were usually welcomed by colonial government and local populations. Often the predominant church from the colonial mother country got prior privilege and subsidy—the Lutherans from Germany, the Roman Catholics from Belgium or Portugal, and the Anglican from Britain. But the free church groups also responded to the appeals from Livingstone and from the pioneers who succeeded him. A number of them also developed their own non-denominational constituency on a "faith" support basis from those within the churches. Some of these are among the largest societies on the continent—and often labeled according to geographical area served, such as Sudan Interior, Heart of Africa, Africa Inland, South Africa General, etc.

The mission usually came with teacher, doctor and nurse, as well as translator and evangelist. Often the language was spoken only, and the translated Scripture portion became the first literature in that tongue. Gradually regional trade languages developed and became the school language. As higher schools developed, the colonial government language came in with its literature and culture, and the select few got the opportunity to continue their training in European universities and schools.

The hunger to read, to learn to know how to be healthy, to save their babies, to have what the white man has grew and grew. Then followed in close succession the two world wars and multitudes of Africa's young men had outside world contact. Then following World War II, as the winds of freedom and political independence arose in Asian lands and India, Pakistan, Indonesia and others and nation after nation emerged, these winds suddenly reached Africa too. First in the sub-Sahara area was Ghana, then the others in breathtaking succession to 1960, the climax year of African nationhood.

Mennonite Missions in Rhodesia

Christian missionaries recrossed the Mediterranean into Islam North Africa long before any Mennonite mission interest reawakening. The Dutch, the British and others were in South Africa for generations also before this or any penetration of the continent's great unknown interior. It was toward the middle of the nineteenth century that Moffat's son-in-law, David Livingstone, and family trekked north, out of which Livingstone's full call and work in inspiration to multitudes after him developed. It was still another thirty-five years and after the turn of the century before the first Mennonite-related group began sharing in Africa's evangelization. The Brethren in Christ pioneers, the Engles' and others, got their first station site concession from Cecil Rhodes' representative near Bulawayo in South Rhodesia in 1903.

In succession station after station followed on adequate land sites, strategically located to enable the base for missionary residence, the school, the clinic and hospital, and the gathering Christian community. Still later other stations were opened in Northern Rhodesia. The conventional patterns were followed, and the adult missionary personnel total leveled off at around seventy-five. God blessed the faithful witness, and the young church developed and took form and has continued alive and growing. Its constituency now equals or exceeds that of the sending church. The world-wide trends from rural to urban, the recent rapid shift in economy and desired living standard in all of Africa has reached and affected this church in full measure. Therefore, the new congregations tend to form fast-growing cities in Rhodesia. The missionaries have taught and exampled well, and the young church seems deeply grateful for its parents in Christ and happy also in its relationship to the other Christian groups in the area.

Beginnings in the Congo

Around 1910 Alma Doering, the leader of a small non-denominational witness in Central Congo, challenged several of the Middle West American Mennonite groups to the needs there. The Congo Inland Mission was formed as the co-operative channel for this. From Nyanga and Charlesville stations along the Kasai River, the outreach slowly extended and expanded south and west—finally occupying an area half the size of Illinois —serving from eight principal station centers. The beginning bush school evangelistic point and medical clinic developed into government-subsidized schools, serving tens of thousands, well-ordered hospitals and a steadily growing African church. In the years just prior to Congo's independence, a foreign worker personnel of around a hundred was engaged in this witness. The church, numbering over twenty-two thousand and continuing an approximate ten per cent annual growth, came to its own full indigenous organization in early 1960. Its members represent a number of tribes and local tongues. Its geographical setting is still rural—and likely for a long period ahead its strength will be rurally based. It, too, has deeply appreciated its parents in Christ and seemed happy to symbolize full acceptance of this Anabaptist teaching in selecting its official name.

In the early 1920's the first Mennonite Brethren missionaries began at Kafumba station near the present airport and urban center of Kikwit. From here a string of stations developed two hundred miles south and east to the Angola border and with about sixty adult foreign workers needed. The church here, too, has steadily grown and probably numbers over seven thousand bap-

tized believers. The area, except for Kikwit (the last station opened), is entirely rural—some of it very limited in resources and the people are of the poorest. From here the drift to urban centers—even to Leopoldville—has already begun and is likely to increase in volume flow. Here, too, the church was developing able spiritual leadership and attained full indigenous status just as the country's political independence came.

The Field in East Africa

In 1933 the deputation sent by the Lancaster, Pennsylvania, Conference to locate and open an African field began in Tanganyika Territory, East Africa, in an unoccupied area east of Lake Victoria from Kenya border south a hundred miles and fifty to seventy-five miles inland. From six station centers, a foreign worker team of some forty, using the usual technique of school, medical service, itinerant evangelism, the Gospel was communicated. The younger church took form, duly provided for its national leadership and is having its constitution registered as full, self-governing partner to the missionary sending body and other congregations (about 2,400 baptized members). This church is missionary minded, concerned about the quality of its own worker training, and is organizing to reach out to needy African regions beyond.

In 1947 the Lancaster Board started mission work in Ethiopia and located in three of the country's larger cities and in two backward rural areas in the southeast Galla Moslem area. Several hundred baptized believers, a goodly proportion being ably trained, make up the core of the emerging indigenous little church. In 1953 the same board opened its first stations in Somalia, a 99 per cent Moslem people. In such traditionally difficult hard soil, visible results are meager. A small believer group of a dozen has developed.

In 1957 and 1959 representatives from the Elkhart, Indiana, Mennonite board of Missions and Charities responded to calls from small groups in Ghana and in Nigeria for teaching and leading. These calls resulted apparently from the churches' relief and/or radio ministries. Some dozens of congregations, numbering perhaps three thousand or more believers, are now formally in this fellowship. These mainly come from the stronger churches and are now in need of the wider fellowship resource they feel is thus possible.

In response to this witness in sub-Sahara Africa from various sections of our North American Mennonite brotherhood, there is emerging this young brotherhood some forty thousand strong. These are all first or second generation Christians, generally literate but with limited average formal academic education. Currently this church's annual numerical increase may be 10 per cent or more. One thanks God for those whom He has used in bringing them the message and the teaching and the shepherding for self-governing partnership in the Kingdom.

Africa Today

In the midst of post World War II, unprecedented world shift and transformation, economically, sociologically, politically, the African revolution emerges and suddenly moves to center stage, with its own drama and unpredictability. Seventeen colonial areas, moving into fully independent status the past year and being recognized and admitted as fully privileged United Nations members, marked 1960 the revolution's climax year. A few particular observations characterizing this revolution can be noted:

1. The suddenness and swiftness of its oncoming. While in most cases colonial governments professedly took note of such future possibility and in varied ways took account of trusteeship responsibility in policy planning, in almost every case the colonial power was forced to act. Where a ten-to-thirty-year transition was spoken of, two years or less proved to be the case. The Belgian Congo probably proved the extreme case, where there was not time to transmit experience or adequate national training or provide for orderly transition.

2. The jealous, nervous sensitiveness to freedom and independence, even though so limitedly understood. Psychologically the order seems correct—first freedom, then responsibility and then structure. Freedom that cannot accept or learn responsibility can quickly become license, and both without structure and conscious goal bring frustration and confusion in their train. The Christian knows the true freedom in Christ, and one is deeply thankful for the many in today's Africa who possess this. These are its salt.

3. Never before in any revolution could the rest of human society see and affect as quickly the event in process. The jet, with its swift transport of people and things, all the rapid, often instantaneous communications media, the swift rise of competitive world power blocs, today tends to smother, strangle or paralyze the newly emerging national order, even before it can learn to walk.

But as one looks across this vast area and medley of lands, tribes and peoples, one is so deeply grateful for the quick response of the church, the witness of the many missionaries past and present and the fact of the church in Africa. More should have been done. There were many mistakes and shortcomings, but the existing young churches, growing, vibrant and eagerly alive in the swiftly-moving Africa today, are verily salt and light. The leaders of the church are guiding well, and her behavior throughout in this transition is commendable. The movement and actions of political leaders (who tend often to disassociate themselves from the organized church as such), the use and evolvement of techniques in this African revolution never before noted

(e.g., a new pacifism), the likely desegregation of the races in the wake of this revolution are all cumulative evidence of the quiet but tremendous influence of God through His church here.

As the Africa of 1860 was characterized by darkness and unknownness, the continent of 1960 is characterized by movement and action.

Mennonite Missions in Africa Now

Of the approximate 350 Mennonite and Brethren in Christ missionaries in sub-Sahara Africa in early 1960, about 225 remain at the present. The Congo fields account for the difference where only some twenty out of 150 had returned by the end of 1960. One of the certainties of all these lands is that the foreign mission now is in a new chapter. The older missionary—perhaps the spiritual parents of hundreds or thousands of the nationals and their leaders—may be highly respected, at times almost revered and his counsel sought. The non-Christian now has the white man in suspect. The new young missionary has a completely new, baffling situation to meet. If he can come humbly as a servant —a studied workman rightly and ably dividing the word of truth, numberless doors continue to open. Our Mennonite workers are now in the midst of this adjustment —and often frustrating puzzlement confronts them. All the missions are in some stage of integration into the national church and losing their identity as foreign mission.

Our African brotherhood is a numerically-growing church, as is Protestantism around them. It is a happy brotherhood, keeping peace and the new way in contrast to the former way of life. It is largely a literate church, its reading often mainly the Scripture or portions to which the literature in its native tongue is limited. The younger generation's hunger for learning seems, however, well nigh insatiable. Standing by to help train the leaders of tomorrow's church is now a missionary's highest priority and privilege.

This geographically scattered brotherhood of between forty and forty-five thousand members is in various stages of completing its church structure and organization for self-government and legal recognition. These groups are just becoming conscious of each other and want and need the continuing confidence and support of the American churches, but now as "partners in obedience." The continuing outreach is now a joint responsibility. This mutual sharing in contact, experience and gift is already mutually stimulating and enriching. The Mennonite and Brethren in Christ church in Africa has come of age and stands ready to respond to God's call to her in her Jerusalem, Judea, Samaria and the uttermost parts.

What About the Future?

Who would presume to predict the course of African history? The only certainty would seem to be uncertainty. Perhaps a few trends might be noted that would seem continuing.

1. Urbanization already so manifestly in process (and a world phenomenon to which food production mechanization is a main contributing factor) will likely continue here for many years more. Development of national industries for providing basic living needs, the efficient use of power resources, plus all the factors obtaining everywhere in today's world will accelerate this process. Population growth and trends seem bound to keep metropolitan centers crowded and expanding.

2. Compared to Asia or Europe, the African continent is vastly under peopled. With normal health knowledge and medical care facilities now being rapidly demanded everywhere and becoming increasingly available and living standards rising, it would seem that major relative population growth is inevitable.

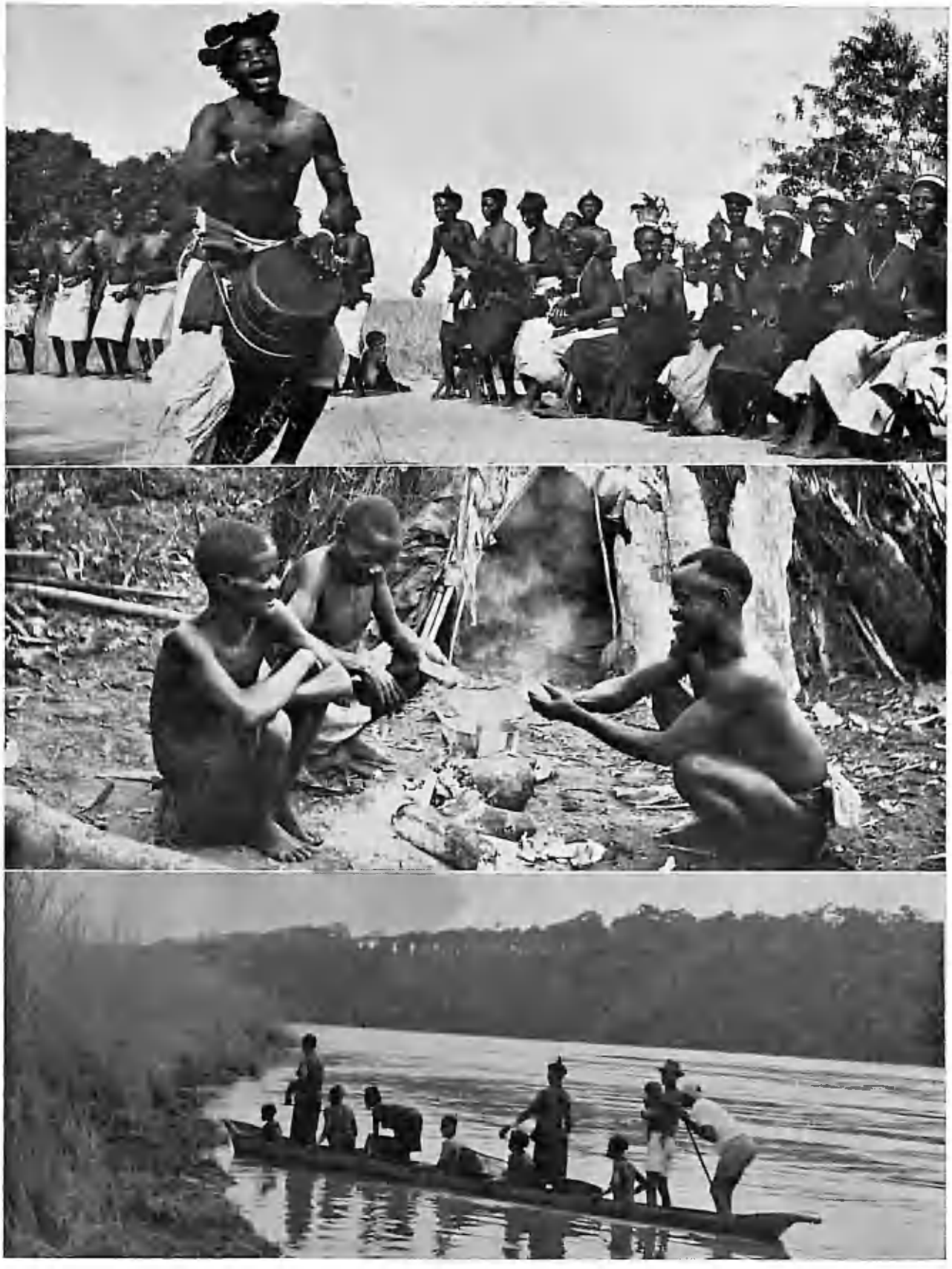
3. As the revolution runs its course, political regionalism seems bound to emerge and in varied context. The predominantly Moslem lands find that influence determinative. Regional official first or second languages, whether English, French, Portuguese or an Area Lingua Franca, will influence major culture patterns and regional trade and politics.

4. One can undoubtedly also count on a long continuing major national effort and expenditure of resources to raise educational standards and facilities. One can hardly expect the future African to settle for less than the best obtainable.

So with Africa's relative proximity to the world's overcrowded population areas, her limitless natural resources, her peoples moving to freedom and knowledge and accelerated experience and internship in world relationships, one can count on a continent continuing in dramatic and noticeable movement and action.

The Animism of yesterday is rapidly being replaced by nominal Christianity, Islam or secularism. Christianity's relatively rapid growth in numbers will, therefore, likely continue for some years—perhaps a decade or two—and this also in our Mennonite and Brethren in Christ areas. Every resource should be directed to this circumstance during this period. After that Christianity's outreach confrontation will be as in most other world areas now. The second priority then would seem ta be supporting the African churches, worker-training program to prepare it for that day in the continent's emerging circumstances.

The church herself now sovereign, indigenous and free under Christ's headship can be trusted under the guidance of the Spirit to develop her own genius and gifts and to attain to new and fresh dimensions in Anabaptist vision and practice of which the rest of the world brotherhood is in such dire need. May God help and enable us to listen and learn from him through her! In mission and outreach, we mutually need to have each other as brother partners in obedience and with all our combined resource.



THE AWAKENING OF A CONTINENT

"Dark" Africa is no longer dark. The light of the Christian gospel, education and medical aid have transformed and are continuing to transform this continent. The following illustrated pages record the determination and speed with which Africa, particularly the Congo, is being transformed. These are crucial days for this continent. Will the gospel of Jesus Christ be permitted to fulfill its task or will the pseudo gospel of Marxism take over? The Christian witness today is more needed and more vital than ever before.

(Top) Pioneer church (Tshikapa). (Below) Charlesville church of Congo Inland Mission.

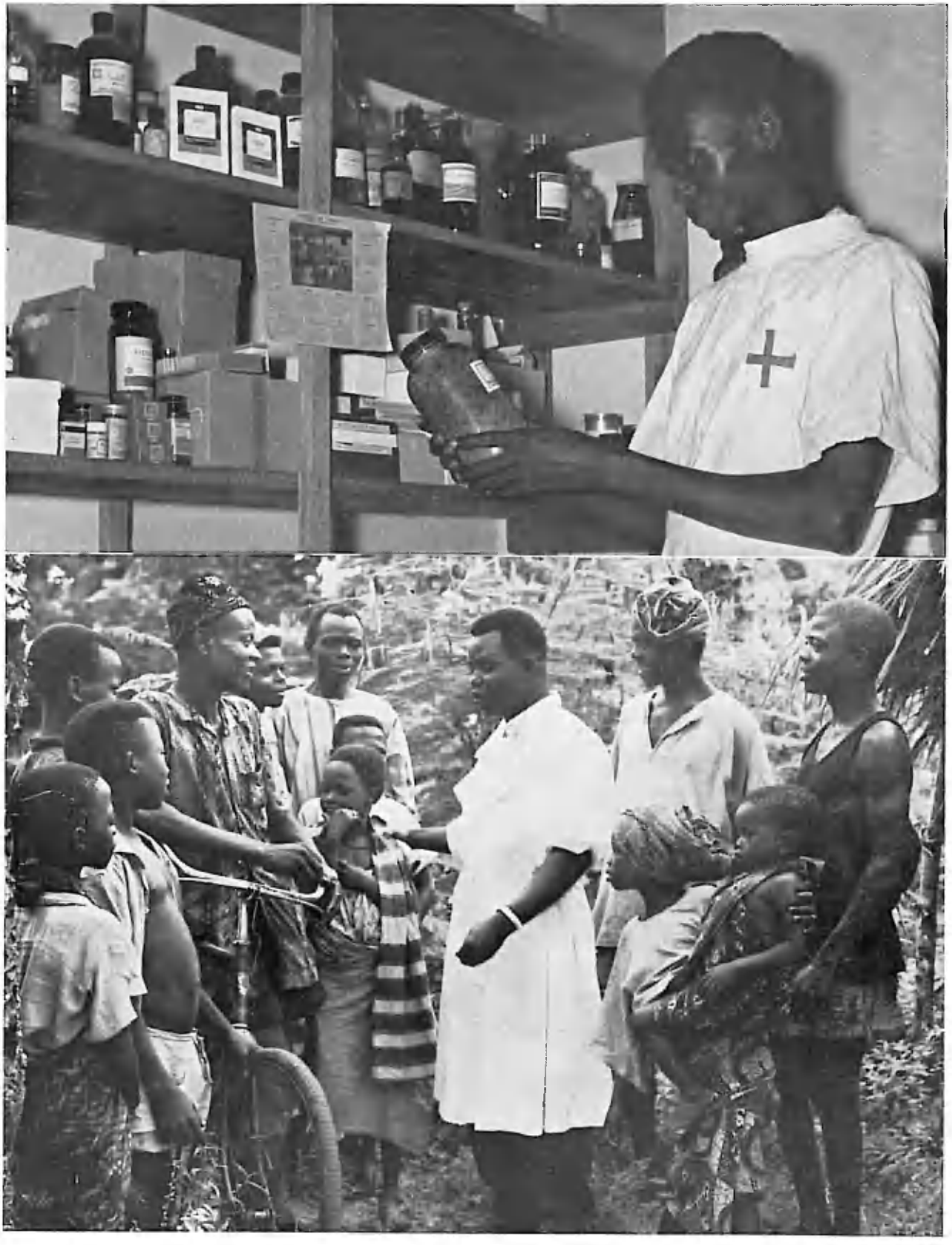
The Church at Work in Congo

(Opposite, top) Pastor, missionary and baptismal candidate. (Below) Evangelistic workers of Kipako district near Nyanga ready to proclaim the Gospel of Christ.

Christian education is a vital part in the establishment of Christian homes and Christian culture. These boys, working in the cotton field, are students of the Mutena Bible School and the girls ready to get water are of the Banga compound. (Below) Congo Inland Mission Bible School (Ecole Biblique). (Opposite, top) Christian family of Nyanga district, Congo, and (below) training of Christian girls.

The printing press is one of the most significant means of spreading the gospel and education. The Banga Bookmobile (with Robert Bontrager) is a modern channel of spreading literature. (Below) Levi Keidel sells Christian literature from the Banga Bookmobile.

The confidence which the witch doctor once had is rapidly being transferred to the Christian physician and nurses and modern medicine.




PAX
SERVICE

The Challenge of Independence

(Left) Evacuation of Baluba tribe (more than 200,000 persons) from the city of Lulcabourg, Kasai Province, Republic of Congo. During the flight most had to abandon their belongings and become dependent on the help of the Congo Protestant Relief Agency (CPRA). Allen Horst, Pax worker of the Mennonite Central Committee helps Baluba refugee children.

(Top) Minister and wife and the representative of the young generation ready to preach the gospel of Christ are evidence that the witness of the missionaries has not been in vain. Most will now depend on this young generation.

Congo Inland Mission Board in session, 1958. New Congo Inland Mission headquarters, Elkhart, Indiana.

Mennonite Cooperation in the Congo Inland Mission

By R. L. HARTZLER

AS THE nineteenth century came to a close and the present one moved in, the children and grandchildren of early Mennonite and Amish settlers in Central Illinois were to be found gathered together into a goodly number of well-established Mennonite communities and churches in that part of the state. Those first hardy adventurers and those who followed them had done well in reclaiming the pond-dotted, malaria-fostering prairies and turning them into a veritable garden of the Lord. With their traditional industry and thrift, and with an unbroken succession of crops, they had made real progress so far as earthly things are concerned and with it had established their homes, communities and churches.

How It Began

But the church for the most part had become quite ingrown. General prosperity and mounting affluence do not beget spiritual vision, and mammon has a way of infusing people with an undue sense of personal worth and an assumed rightness with God. Also with the entire state of a family dependent upon the vicissitudes or successes incident to farming, a strong sense of family inter-dependence evolved, which sometimes rivaled the church as a vital factor in life, making it and what it stood for an adjunct to life rather than the sum and substance of it. There was, indeed, some activity in the way of organizing new churches; but this was largely, if not entirely, in places where groups or people of their own kind were as yet not organized into churches or were still unaffiliated with any of the conferences then coming into being.

But with the great revival movement in the latter part of the past century and the great foreign missionary thrust accompanying it and carrying over into the twentieth century, certain leaders in two of these new conference groups, the Central Illinois Mennonite Conference and the Defenseless Mennonite Church, became disquieted by the fact that their churches were not having a part in this great forward movement. They felt with new meaning and force Christ's word of command, "Go ye into all the world, and preach the gospel to every creature." This they realized the church was not doing, and as leaders they felt a special responsibility to arouse the church to its Christ-given mission and to lead it forward into definite action.

Being located in close proximity to each other and with both groups being small in number, leaders in both conferences—Central and Defenseless—conferred together regarding their concerns in this respect and at length resolved to boldly venture forth in foreign missionary service. This first effort took the form of each group sending a few initial workers to a field in East Africa under the Africa Inland Mission. Here each group of workers was to establish a station to be supported by its own respective conference. The expectation was that other stations would be added later, and so the program unfolded. For this purpose the Central Conference sent L. B. Haigh and Rose Boehning (later to become Mrs. Haigh), and the Defenseless Conference sent Alma Doering. Both groups sent additional workers later.

It was found, however, that this particular field had also been the choice of a number of other missionary interests, and the prospects for an expanding work were definitely curbed by that fact. It also developed that there was some difference in policy between the original workers at least and the Africa Inland Mission in regard to method of work or expansion. Consequently, in time they were ready to return home. The leaders at home concurred in their feeling and so authorized their return.

Prior to all of this, while enroute home from a previous term of service in West Africa, Alma Doering had met Dr. Sheppard of the Presbyterian Mission in the Congo, who stressed to her the need for more work

to be done in the southern and western parts of the Kasai district. So now upon returning home, Alma Doering and the Haighs strongly encouraged the opening of a new field in Congo, as a joint effort on the part of the two conferences, duly organized for the purpose of providing both missionaries and financial support for the work.

With this encouragement both conferences at their annual sessions in 1910 voted to give consideration to the matter of forming a joint mission board for this purpose. When it was thus found that a mutually favorable attitude prevailed, it was decided to move forward in this respect. A first meeting of representatives of the two groups was held January 30, 1911, at Bloomington, Illinois, at which time C. R. Egli presented the object of the meeting. Apparently the idea met with general favor, and after some time to presumably clear with other leaders in their respective groups, the representatives met again March 22, 1911, at Meadows, Illinois, at which time an organization was effected to be known as "The United Mennonite Board of Foreign Missions."

The new board was to consist of eight members—four from each conference, viz: From the Defenseless Conference, C. R. Egli, J. K. Gerig, Benjamin Rupp and D. N. Claudon; and from the Central Conference, Val Strubhar, J. H. King, Peter Schantz, and Aaron Augspurger. The board organized by electing Val Strubhar, president; C. R. Egli, vice-president; and D. N. Claudon, secretary. A further item in the minutes indicates that at this same meeting action was taken that "applicants for foreign mission field (were to) be requested to unite with the (Mennonite) church before being sent to the field."

Congo Balolo Mission

Presumably under the influence of Alma Doering an invitation was extended to Dr. Sheppard to be present at the first meeting on January 30, at which time he "presented to the board the Kasai district as a desirable place for a new mission." In the meantime contact had also been made with Dr. Guiness of the Congo Balolo Mission in northern Congo. He suggested that they enter into some sort of cooperative arrangement with that mission as a beginning, while the missionaries were becoming oriented to their new situation and could at the same time look about for other fields to be entered later on an independent basis. This appealed strongly to the board as a first step in its new venture.

But Sheppard's influence was strongly felt and he was accordingly invited to again meet with the board at its session on May 1, 1911. Here again the needs of the Kasai were presented by him and carefully weighed by the board. It was decided, however, to send the Haighs to Africa to work in the Balolo Mission, but with instructions to investigate the Kasai area as well as the Congo Balolo Mission field. Miss Doering and the Haighs lent strong encouragement to look forward to an independent work in a new field, and their enthusiasm aroused much interest among the churches. Also through further contact with the CBM, interest in that direction lessened somewhat.

Meanwhile the L. B. Haighs had left from New York and were spending some time in London to study French and gain some knowledge of tropical diseases. They resumed their journey and at length arrived at Leopoldville. There they learned that the CBM field was closed, due to some disturbed conditions in that area. They accordingly decided to proceed up the river to Luebo, one of the nearest stations of the Presbyterian Mission which Dr. Sheppard represented. From thence they set out to explore the unoccupied region to the south and west, after which they returned to Luebo to await the arrival of Rev. Stephenson as representative of the Defenseless Conference. Thereupon they again traversed the area, and after covering some distance along the west bank of the Kasai River, decided to recommend the establishment of two stations, one at Kalamba and one at Djoko Punda (later Charlesville). In this the board concurred, the stations were founded, and the work of the Congo Inland Mission had begun (though not as yet known by that name).

Meanwhile at a meeting of the board on September 19, 1911, the matter of a more formal organization was considered, and the name by which it should be known was again reviewed, with the decision being reached to call it the "Mennonite Missionary Alliance." The board, as previously agreed, was to consist of eight members, with the provision that additional members might be "accepted by this board with the approval of the two conferences." In accordance with this provision S. E. Maurer and Noah Goldsmith were later added as foreign missionary treasurers of the Central and Defenseless conferences, respectively. It was at this meeting that Haigh and Stephenson were authorized to choose a field in Congo.

Also at this meeting first steps were taken toward the formulation of a board constitution with the object of the Alliance being stated "for more united effort in the spreading of the gospel of Jesus Christ, especially in unoccupied heathen lands." Officers of the board were to consist of president, vice-president, secretary, corresponding secretary-treasurer, and "such other officers as the board may see fit to elect." The duties of the various officers were then set out, with the addition of the following provision, "The Board shall have power to remove or recall any missionary or officer on the grounds of incompetence." Regular annual meetings of the board were to be held in Bloomington, Illinois.

Congo Inland Mission

At a specially called meeting of the Board on January 17, 1912, steps were taken toward the incorporation of the new organization. This raised the question whether

there was to be any further consideration of the name. After some deliberation, the trend of which was not entered in the records, the decision was reached to incorporate under the name of the "Congo Inland Mission." So it came about, and so it has been, the name that has become dear to the hearts of thousands through the years. In a subsequent motion the president was authorized to "appoint a committee of three to complete and audit rules and bylaws for the corporation."

As Alma Doering had been a strong influence in the process which led to the beginning of the work in Congo, so she continued as a prominent factor in its promotion. To this end she both raised funds and recruited workers. Since neither conference had actively encouraged education among its young people, they had practically no persons then prepared for such work. Recruitment, accordingly, had to be carried on elsewhere. This Miss Doering did, even carrying her activities abroad to countries in northern Europe. Soon numerous volunteers were forthcoming and were sent to the field upon her recommendation. This meant that in order to further the work on the field the board modified to this extent its former action that all workers were to be asked to "unite with the Mennonite church before being sent to the field."

When the home board definitely declared that the mission was to continue on a denominational basis, most of the Europeans withdrew and, under the leadership of Alma Doering, set up a new, neighboring mission known as the Untouched Tribes Mission. The board never again deviated from its original position, and all workers since have been members of or became members of some branch of the Mennonite church before being sent to the field. When Kamayala station was taken over from the former Untouched Tribes Mission, some of the former workers there who were familiar and in sympathy with the policies and program of the Congo Inland Mission were retained on the staff and served very acceptably.

Growth consisted not so much in the growth of the work as in growth in the area of Mennonite occupation. We shall, accordingly, note the developments by which a work begun by two small cooperating groups with a board of eight members now has four Mennonite groups officially cooperating with a board of eighteen members and four additional kindred groups related to the work though on somewhat less direct or official basis than the others.

Evangelical Mennonite Brethren

In point of time one of the earliest contacts outside the two original cooperating conferences was with the Evangelical Mennonite Brethren (E.M.B.), then known as the Conference of Defenseless Mennonite Brethren in Christ in North America, which originated at Henderson, Nebraska, and Mt. Lake, Minnesota. In May, 1912, just about the time actual work was begun on the field, Sarah Kroeker, a member of the above group, was sent to the field and served a four-year term. After that the relationship was more or less intermittent and semi-official, with G. P. Schultz of Chicago acting as a representative of his conference on the C.I.M. board. He exhibited considerable enthusiasm for the cause, but the group as a whole did not respond too largely to his leadership in this respect.

A more official and continuous participation on their part began to develop with the appointment of H. H. Dick as their board representative in 1937. Dick was the field worker for the conference and accordingly had opportunity in the course of his itinerating to impart information, engender confidence, and encourage participation on the part of their people. As a result, more and more workers volunteered, were approved and recommended by their board, and were sent to the field, being supported by members of their churches. The E.M.B. board functioned, however, largely as an affiliated board until 1941, at which time Dick was authorized to assume the role of full board membership.

At the semiannual meeting of the C.I.M. board in October, 1951, action was taken to accord to this conference full representation in the C.I.M. as provided in the constitution for cooperating groups. Thus two more official representatives were authorized and were subsequently appointed by the E.M.B. board. Participation by this group showed a marked increase to an eventual 27 missionaries recommended to C.I.M. by their board and supported by their people.

General Conference Mennonite Church

The next cooperating group in point of time and ultimate measure of participation was the General Conference Mennonite Church. First represenatives of this group to go to the field were the Vernon Sprungers and Rudolph Unruh in September, 1931. The Sprungers were supported in part by interested friends in the General Conference, while Unruh's support was provided by the Christian Endeavor Union of the Central Conference. Since the General Conference Board of Foreign Missions at that time had no missionary program in Africa and did not feel able to open such a new field, persons from that group who felt led to serve in Africa presented themselves as candidates to the Congo Inland Mission board and, if accepted, were supported in whatever way might be found feasible.

With the closing of the China field of the General Conference in the early 1940's, the General Conference board felt the need for a further outlet for missionary interest and personnel. Negotiations for a definite cooperating relationship between that board and the Congo Inland Mission were accordingly initiated. The result was the formulation and mutual adoption of an Article of Agreement in 1944, at which time A. E. Kreider, then president of the General Conference board, became

the first official representative of that board in the Congo Inland Mission.

The article of agreement spelled out quite fully the provisions under which missionaries who were accepted by the General Conference board might be sent through the Congo Inland Mission to work in the Congo. Those provisions had to do with their support, line of responsibility on the field and at home, furlough activities and financial solicitation. The arrangement was, moreover, to be reciprocal so that the Congo Inland Mission might, if the occasion arose, send workers to General Conference foreign mission fields under the same arrangement.

The first missionaries to go to the field under this new order were George and Mrs. Neufeld in November, 1944, and Elmer and Mrs. Dick in January, 1946. Support of the work by the General Conference and participation through missionary personnel grew rapidly, so that this became a strong arm in carrying forward the work of the mission, reaching a height of forty-six missionaries and eight 1-W men in PAX service. In recognition of its increasing participation the General Conference was soon after accorded a second membership on the C.I.M. board; and later in 1951, as in the case of the E.M.B. conference mentioned above, was granted full representation as provided in the constitution. With Central Conference now affiliated with General Conference and being budgetwise fully identified with that body, it has passed to the G. C. board some portion of its former representation in C.I.M., so that at this time that board appoints the larger portion of the nine members who now represent the combined General-Central group in C.I.M.

Evangelical Mennonite Church, Canada

Participation on the part of other Mennonite bodies, though not as official or extensive as those just mentioned, nevertheless, played an important part in the ongoing and expansion of the work. Significant in this respect has been the support given by the Evangelical Mennonite Church in Canada, formerly known as the *Kleine Gemeinde*. Less than a decade ago this group had no missionary program of its own nor any with which it had any official relation or opportunity to direct. There was, however, real missionary interest among their people, the result of contacts with various independent, non-Mennonite organizations. Leaders of the group came to feel strongly that they should make provision for their young people to participate in a missionary program in the direction of which they as a conference could have some part.

Being none too well acquainted with the various Mennonite missionary interests, they made inquiry through Orie O. Miller of the Mennonite Central Committee, and were advised by him to make contact with C.I.M. This they did and were assured of a welcome into the family of cooperating Mennonite groups. To this they responded by presenting Ben and Mrs. Eidse as candidates for work in Congo.

They were accepted by C.I.M. and sent to the field, being the first officially appointed and supported foreign missionaries from this group.

Mennonite Brethren

The first relationship of C.I.M. with the Mennonite Brethren was as early as 1912 when Aaron Janzen went to Congo as representative of some of the Mennonite Brethren churches in Minnesota. There was also at this time some measure of promotion among these churches in the interest of their further participation in the work. In 1927 action was taken by the C.I.M. board tendering an invitation to the Mennonite Brethren Board to actively cooperate in the work with a view of opening a new station. Subsequent developments seem, however, to have proven unfavorable for such expansion of the work (probably due to World War I); for in June of the following year the board went on record that "because of prevailing conditions (they) would not consider the opening of such station" at that time.

There were thereafter no significant developments as regards working relations with the Mennonite Brethren Conference until after 1950 when the Mennonite Brethren board took over a work which had been begun some years previous in an area west of our C.I.M. field. After they had expanded the work and increased their missionary staff, it was found that both missions alike faced the problem of the education of missionaries' children. C.I.M. children had up to that time attended the Presbyterian school at Lubondai; but the school authorities there had advised that they would be unable to continue admitting C.I.M. pupils unles C.I.M. would furnish substantial financial assistance in expanding their facilities. This posed a real problem. Also our people felt that tuition and other costs at this place were quite high.

In addition there was at both missions the mutual problem of training teachers for their respective school programs. So it was proposed that the two missions cooperate by setting up a school for missionaries' children at one of the Mennonite Brethren stations, that the teacher training program be concentrated at a C.I.M. station, and each mission would cooperate with the other by furnishing necessary staff personnel. Such arrangement was agreed upon and the cooperative program initiated. The children's school, Ecole Belle Vue, was established near the M. B. station at Kajiji with C.I.M. teachers assisting, and the joint teacher training program incorporation into the Monitors school at Nyanga with M.B. staff personnel participating. This arrangement worked well and to the distinct advantage of both missions.

Other Mennonite Groups

Two other Mennonite groups which have figured in the work of C.I.M. are the (Old) Mennonites and the Mennonite Brethren in Christ (the main body now be-

ing known as the Bible Fellowship Church). At a meeting of the C.I.M. board in July 1921 the matter of a working relation with the Mennonite Brethren in Christ conference was considered. It was then agreed to recommend to both of the two conferences (Central and Defenseless) "that they appoint representatives to attend the called meeting of the M.B.C. at Goshen, Indiana, for the purpose of a larger united missionary work, to gather information and report at the next conferences."

Apparently no definite results came from this meeting; for actual working relationship with this group really came about when the Kamayala station was taken over by C.I.M. in 1952. Mary and Bertha Miller, who had served for years at this place, were members of the M.B.C. Conference (Penna.) and had been supported by members of that conference. After the death of Mary in 1957 and Bertha's return for furlough and health reasons in 1959, the group continued its participation in the work by providing the support for Mr. and Mrs. Melvin Claassen who went to Kamayala as new members of the staff at that place.

The first missionary from the (Old) Mennonite group to go to Congo was Archie Graber of Archbald, Ohio, in 1930. During his first term he was supported entirely by one of the original cooperating groups, but when he returned to the field for his second term, a number of his friends and relatives in the Archbald (Ohio) vicinity had become interested in Congo and his work there, and took it upon themselves to provide a considerable portion of his support. This was done, however, in a more or less unofficial way since their contributions for this purpose were sent direct to the C.I.M. office.

A more definite inter-group relationship was effected in 1952 when the Ellis Gerbers were accepted for work in Congo. Since they were members of the Kidron (Old) Mennonite Church in Ohio, and had been supported by that church while serving in an extension project sponsored by the church, it was the church's desire to continue their support while in foreign service. It was accordingly arranged with the Elkhart office of the (Old) Mennonite Board of Missions and Charities, that the church should send its contributions for this purpose (along with its other missionary giving) to the Elkhart office to be relayed therefrom to C.I.M., thereby making it to that extent an inter-board cooperative relationship.

Women's Mission Organizations

One more significant area of inter-Mennonite cooperation in C.I.M. has been the support of the work by the Women's Auxiliary, representing the women's organizations of the respective conferences and through them the local aid societies of the various constituent churches. The first step looking toward the formation of such working organization was at a meeting of the board in February 1921 when a motion was passed "that Mrs. C. R. Egli (Defenseless Conference) and Mrs. Andrew Vercler (Central Conference) be appointed to interest the Ladies Aid Societies of the various churches in furnishing the mission stations with the needed cloth."

Support of the work in this respect took on the proportions of a sizable and systematic program when the auxiliary some years later at the suggestion of A. M. Eash, then corresponding secretary-treasurer of the board. He proposed that the auxiliary undertake the task of supplying clothing for the boys and girls in the station schools. This meant the purchasing of large quantities of cloth and the making of dresses of various sizes for the girls, and shirts and loincloths for the boys. This entailed the annual purchase of thousands of yards of material, the making of the garments, and shipping them to the field.

To this challenge the societies responded with a will. The Central Conference being the larger group and having a more extensive women's organization, its auxiliary assumed responsibility for one-half of the asking, the Defenseless took one-fourth, and the E.M.B. women undertook to supply the needs of the Nyanga station. Some years later, when it was found that textiles could be purchased from eastern sources at a saving, the clothing project was curtailed, and the making of baby layettes and the sending of bandage materials became the chief form of activity in this area.

For a considerable time the work of the auxiliary was directed and promoted by representatives of the women's organizations of the two original conferences. But with the growth of the work and increasing participation by the General Conference, in 1947 the Women's Missionary Association of the General Conference appointed an official representative. In 1952 the E.M.B. group took similar action. Since that time the auxiliary has functioned as an official and significant channel of cooperation in its special field. As a result of the cooperation among the women in the Congo Inland Mission constituent groups, the annual All-Mennonite Women's Missionary meetings have come to being in Indiana and Illinois and occasionally among the women of the churches in Ohio.

Pertinent to any consideration of this notable growth in inter-Mennonite cooperation in the Congo Inland Mission must be the mention of a chief contributing factor—the contribution made by those who have functioned as the chief directional and promotional agents of the board—the office formerly known as corresponding secretary-treasurer, and now more recently as executive secretary. Organization, boards or movements are quite vague and not readily discernible to persons not intimately related thereto. To such persons "on the outside" (as we are wont to say) these things become evident and are best discerned through personalities who are regarded as somewhat of a living embodiment of

the group or movement which they represent. This was the lot and role of those who served in the above mentioned capacity in C.I.M.

Principal functioning of the office in this respect began with the accession to it by A. M. Eash in 1929. Eash had a natural bent for organization, systematic procedure, and studied promotion. Through his efforts C.I.M. became a more systematic and organically integrated body and operative entity both at home and on the field. When C. E. Rediger succeeded to the office, he brought to it an ability to engender confidence and eventually to "buy up" participation on the part of groups which had theretofore at times exhibited some hesitation in becoming too closely identified with the organization or program. With his soft-spoken manner, patience and evangelical spirit he was able to overcome any such hesitation and to secure eventual active participation in the work and organic identification with it. H. A. Driver then followed the others with the ability to combine these leading attributes of both of his predecessors, so that the work has gone forward to its present unprecedented stature in inter-Mennonite cooperation.

How Cooperation Was Achieved

So it has come to pass, and so it was, that Congo Inland Mission at the time of the recent evacuation constituted an outstanding achievement in Mennonite cooperation and in missionary effort, with 100 missionaries on its roster (on the field, in preparation, on furlough or enroute home for retirement); with eight main stations; over 22,000 baptized Christians; a newly organized Evangelical Mennonite Church of Congo; and an enrollment of over 26,000 pupils and students in primary, teacher training, or Bible schools. Yet we raise the question: But fundamentally how did it come about? What needed to obtain underneath to bring it to pass?

In a negative vein, the cooperation which made all this possible did not come about automatically or spontaneously, or, like Topsy, "just grow up." Such cooperation, developing as it did through the years, was rather an achievement of the grace of God working in the minds and hearts of men, and of his spirit directing and working through their efforts.

For one thing, with the two original cooperating groups true mutuality obtained from the very beginning. Each was accorded the same number of members on the board without regard to size of group membership, and this arrangement continued down through the years. Furthermore, almost from the very outset both shared equally in undergirding the field budget and this, too, carried on for forty years or more, until other participating groups in the early 1950's found themselves ready and able to assume respective shares.

Unity, Not Uniformity

Another contributing factor was the fact that unity of spirit and purpose was emphasized above uniformity of thought or practice. It was indeed mutually recognized that there were certain differences in these respects, each group having some things that were peculiar to its own makeup, and doubtless to its credit. But at no time was pressure brought by one upon the other to accept or appropriate some part of its own cherished position. Rather the pervading and dominant feeling was that they were "workers together with God" in a great Kingdom enterprise, and that therein they could find firm common ground of spirit and purpose.

Another evidence of the over-towering and leavening power of a united spirit and purpose is the fact that in one instance for two-thirds, and in another instance for four-fifths of the entire period of C.I.M. experience and work, the two most significant offices in the home board organization have been lodged within one constituent group. Yet at no time has there been any word of protest or insistence for change. Rather, an effective discharge of responsibility for the ongoing of the work has been consistently rated above other considerations in this respect.

A further significant factor in this unfolding experience in cooperation was the fact of growing acquaintance, more intimate knowledge and appreciation on the part of representatives of one group in relation to those of other participating groups. This was particularly true as new groups joined efforts with the two original ones and moved actively into the furtherance of the program. Here again certain differences entered in—some actual, some merely purported. These, without due personal acquaintance with those who represented the other respective groups, would naturally tend to give rise to wonder and some measure of reservation.

But through successive meetings of the board as these several leaders were brought together for fellowship and conference, better understanding, discovery of basic unity in faith and spirit, and oneness in purpose for the Gospel in Congo came more and more to the fore, with confidence and the spirit of brotherhood growing up, and welding all into a genuine spiritual unity, to the blessing of all and the progress of their common cause.

Experience seems to be that sometimes cooperation between sister groups in one denomination proves to be a more involved, or even delicate process than cooperation between distinctly different denominations. Be that as it may, here is one instance where there evolved and prospered in our Mennonite sector of Protestantism an experience in cooperation and program of missionary service which has gone quite beyond the level of mere organization, and has become in truth an organism. Or to change the figure, it might be said that here is an edifice of confidence and brotherhood wrought through working together, a concentrated structure of faith and works, in the building of which men wrought as dedicated workers, but whose real "builder and maker (was) God." To him be the praise, and his be the glory.

Fifty Years of the Congo Inland Mission

By LEVI KEIDEL

Part I
Reaching the People, 1911-1928

THE Congo Inland Mission began as a pinpoint of light on the north banks of the Kasai River at a tropical hinterland port called Djoko Punda. At the end of fifty years it is the sole Protestant force operative in an area of 30,000 square miles and responsible for the spiritual destiny of half a million souls.

The Land and Its People

The Republic of Congo (formerly the Belgian Congo) lies directly upon the equator and extends across most of South Central Africa. The Congo River, Africa's largest, begins its 2,900-mile course in the highlands of the Republic's southeastern corner, bows far northward, then west and southwest, dumping over a million cubic feet of water per second into the Atlantic Ocean.

The largest tributary which helps form the vast, heavily-forested Congo equatorial basin is the Kasai. This river begins south of the Republic's border, flows for 1,500 miles first north and then west, and enters the Congo on its south bank about 400 miles above its mouth.

The Congo Inland Mission area is roughly the watershed areas of three rivers: the Kasai and two of its south bank tributaries, the Loange and the upper Kwilu. The Kasai and Kwilu are swift rivers, navigable for long stretches. The Loange, however, is a flat, meandering stream with continually shifting sandbars.

The thick forests of the Congo basin reach deep into the plains along these river valleys. From the air one sees fingers of forests following winding depressions of rivers and their tributaries, until they dwindle to tiny streams which deep into the vast savannah grasslands. Open grasslands between streams have a sprinkling of scrub trees of varying density and are broken only by groves of trees growing in land depressions. The largest areas of open plain are also the least populated and lie in the western and southwestern portions of our Congo Inland Mission field.

This area was inhabited by five major tribes. The eastern portion was occupied by the fierce warring Lulua. Their chief, Kalamba, gave the Baluba (a tribe of some blood kinship) a token welcome so long as they remained persona non grata. Thus the Baluba emigrated from the east, settling among the Lulua. With the introduction of firearms by slave traders, the Lulua engaged in traffic against the Baluba, selling them to white traders. The Baluba, a more quiet, industrious people, gradually settled at river ports and rubber camps where they could find regular employment.

The Bapende numbers 250,000 and is the largest single tribe of our area. They originally came from Northwest Angola and are related to the Bakongo peoples of the lower Congo River area. Active coastal slave trade drove them gradually north and eastward to their present location. A more primitive tribe, they rub their bodies with glistening, red camwood ointment and wear circular soup-bowl-style hair-dos permanently put up in mud curls. The women practice scarification of the skin. The price of a bride is often affected by the elaborateness and beauty of a stomach or back design. This tribe has come to be the most virile, active segment of our Congo Inland Mission Church.

The Bashilele came from western Congo and are settled between the Bapende on the west and south and the Lulua-Baluba on the east. They were fierce killers, prizing the human skull for ancestral rituals. They still kill in secret and are highly skilled hunters with bow and arrow. Numbering 35,000, their tribal mark is the absence of the two upper front teeth, which are knocked out during childhood.

The Batshoke were given guns by slave traders and emigrated from Angola on our south. They infiltrated our total area to make slave raids on other trbes. They were thus sprinkled throughout our area but are primarily settled to the southwest with the Bapende to their north and the Angola to their south. They number about 35,000, are small in stature, are skilled hunters and are notorious for their use of ancestral murder medicines and fetishes.

Opening of Darkest Africa

The development of the country naturally followed the navigable rivers. The famous explorer, Henry M. Stanley, followed upon the work of David Livingstone and returned on his second Central African expedition in 1879. He was supported by King Leopold II of Belgium and during the next five years established twenty-two administrative posts on the Congo River and its tributaries and put four steamers into operation. This was the first big move toward opening the country to commercial enterprise.

Nations represented at an international congress in Berlin, Germany, in 1885 recognized Congo to be a "Free State," decided that slavery must cease, and permitted Leopold II to continue his personal administration of the country. In 1892 Leopold II declared Kasai to be an open commercial area. Competition between international traders became fierce and ultimately led to repulsive ex-

cesses against the natives. A lucrative rubber gathering enterprise developed in the Djoko Punda (Charlesville) area. During the early 1890's a regular commercial boat traffic was established to carry the raw latex to Leopoldville. Large numbers of Baluba tribesmen began to migrate to Charlesville in search of employment. It was during this time that the first missionaries entered the Kasai basin. Lapsley and Sheppard of the Southern Presbyterians established their first station at Luebo, a river port just forty miles east of Charlesville, in 1891.

By 1895 the local military administration was strong enough to begin effectively curbing slave trade. It also began settling inter-tribal disputes by impartial justice. This ushered in an era of peace and stability, which made it possible for the population to circulate more freely. Those who so desired could move to centers which gave promise of a better living.

By decree of King Leopold, the Company of Kasai was formed in 1901 to consolidate the rubber trade. The page of ruthless and cruel exploitation during the era which followed takes its place alongside that of the slave trade as the darkest in Central Africa's history. Babies were brutally slain with rifle butts. Thousands of natives who failed to fill the rubber quotas had their right hands cut off. The population of some areas was decimated. The catastrophic events of July, 1960, serve to remind us that the wounds were never quite healed.

King Leopold sent a commission to investigate. Missionary Sheppard published a complaint of the injustices. He was sued by the Company of Kasai for "defamation and falsehood" and was imprisoned. A Belgian Socialist Party leader entered the case as defense lawyer, and the case was won. The territory was turned over to the Belgian Parliament and in 1908 became the Belgian Congo. The Company of Kasai's rubber monopoly was broken, and by 1911 the atrocities had ceased.

This is the point where our first Congo Inland Mission missionaries entered upon the scene. In a sense it was "in the fullness of time." Slave trade had been abolished, so that the population could become stabilized rather than remain migratory. There was local government administration, which enforced law and order. Forced labor under penalty of torture had ceased. Thriving commercial enterprises had attracted the more progressive Congolese and were rapidly becoming centers of population. Commercial river steamers regularly plied the waters between Charlesville and Leopoldville. The Presbyterian missionaries at their Luebo station, already having twenty years of experience, were willing to help establish other mission work in the Kasai basin.

First Mennonite Missionary Efforts

The pioneer missionary did not find multitudes of Congolese clamoring toward him with hands outstreched for the Gospel. The natives were first attracted to the white man because of his "things." Their first avenue for securing some of these things was the commercial trader. They built his houses, gathered his rubber, loaded his steamers. He gave them salt, soap, cloth.

Early missionaries reported that services were well attended. Natives were interested. Chiefs came great distances begging for teachers. Mrs. Haigh wrote from Kalamba that at the end of the first week of their second visit there, one hundred children were in school daily and two hundred natives attended Sunday morning worship service. Their motives were more materialistic than religious, however. About fifteen years after the Congo Inland Mission field was opened, Sutton wrote, "Upon inquiring why they wanted us to build (a station) near them, they usually had two reasons: to learn to read and write so that they could get better jobs and to have a place to work to earn money for cloth. The Batshoke complained that 'the Baluba get all the good positions and we have to do the dirty work because we've had no opportunity for an education.'" Primitive Congolese universally attributed the mysterious power of the white man to the fact that he could read and write. They wanted this power.

It is not surprising that their motives were materialistic. They had their own religion. They believed in God. They controlled good and ill fortune by the appeasement or invoking of departed spirits. They had been used to finding an answer to every need within the framework of their own primitive customs and culture. It did not occur to them that there was anything better. They were interested in adding the white man's possessions to their culture to make their life more worth living.

The missionary faced a Herculean task. He must persuade them that worship of disembodied spirits was not only inadequate but wrong and that an unheard of God-man, Jesus Christ, was the only Saviour from sin, far more important than salt or cloth. He must convince them that they, at the risk of invoking the wrath of the spirits of their forefathers, must renounce their ancient forms of worship and pledge total allegiance to the Son of God. Jesus Christ could not be another fetish. He must be the way of life.

The missionary's message lacked conviction, because so many of the white men the natives knew failed to practice what the missionary taught. Had not the white man brought venereal disease? Syphilis had spread like wildfire, leaving many blind. Had not his guns wiped out villages and driven away loved ones to slavery and death? Countless numbers had right arms which ended in stubs, or bore other marks of the white man's cruelty. And now they were implored to accept the white man's religion.

Pioneer missionary L. B. Haigh left the African Inland Missions field in 1909 and, with his wife, offered his services to the United Mennonite Board (later the Congo Inland Mission). He was convinced that Chris-

tian love could best be expressed in terms understood by the African, through avenues of teaching and healing. The mission station was to be a center for these ministries. Thus, at the outset the Congo Inland Mission established as its basis a preaching, teaching and healing ministry, all channels for evangelizing the lost and firmly establishing in Congo the church of Jesus Christ.

Two Conferences Join in Mission Work

In 1911 representatives of the Central Illinois Mennonite Conference and the Defenseless Mennonite Church (now Evangelical Mennonite Church) decided upon joint missionary work in Africa. The United Board of Missions was formed. The Presbyterian colored missionary, Dr. Sheppard of Luebo, attended a board meeting and offered us a field along the Kasai River. Effective deputation work had been done by L. B. Haigh and Alma Doering, and interest in the constituency was high.

At this point the United Board dispatched Mr. and Mrs. Haigh to Congo to explore fields offered to them by the Congo Balolo Mission and the Presbyterians to determine where the Mennonite work should be established.

The Haighs visited many points in the Congo and arrived at Luebo in August of 1911. They left a few weeks later with fifty carriers and trekked two hundred miles south and west by foot and hammock to explore the territory offered by the Presbyterians. Upon their return to Luebo, Haigh submitted to the board five reasons why we should accept the Presyterian offer:

1. There was not a single other Protestant missionary within three hundred miles in any direction. This area incorporated five tribes and could be the exclusive work of the Mennonites.
2. Catholics had not yet arrived.
3. Presbyterians had cultivated the field. Natives warmly welcomed the missionary. Numberless chiefs were begging for teachers. Converts could be expected early in our effort.
4. Presbyterian and commercial steamers facilitated transportation and communications.
5. The Presbyterians had valuable experience and great success from which we could benefit.

The Haighs left on a second tour of the region in February, 1912. They put up camp toward the southern extremity at the large Lulua village of Chief Kalamba. Word had been received that the board had sent A. J. Stevenson, veteran Congo missionary of the Christian and Missionary Alliance Church, to help them. They established an active ministry among the two thousand Lulua of this village while waiting for Stevenson. He arrived on May 11. They then followed a long circling route north and west, passing through parts of the Bapende, Batshoke and Bashilele tribes, arriving at Djoko Punda in June. They decided to locate here, because it was ideally located as a transport station. Wissman Falls made it the end of the navigable reaches of the Kasai. The Company of Kasai and the Forminiere Diamond Company had unloading docks on the opposite bank. It was only forty miles from the Presbyterian work at Luebo.

The last of their goods reached them on July 23, 1912, one year to the day after their arrival in Congo. They also received word that new missionaries were on their way. They carved a small building site out of the jungle a mile from the Kasai, a few hundred yards to the right of the path that led up from the northwest bank of the river. They used their own axe, hammer and saw to build a 28 x 14-foot hut of grass and sticks to serve as a kitchen and dining room. They then constructed a bedroom, a storehouse, a small henhouse, and a bedroom for Stevenson. Haigh left in October for a two-month stay in Kalamba to prepare temporary living quarters there for him and his wife. Mrs. Haigh and Stevenson held church on Sunday and a few times during the week, and Mrs. Haigh also conducted school, but only a few could be induced to come.

Aaron and Mrs. Janzen, Walter Herr and Sarah Kroeker arrived at Djoko Punda on January 24, 1913. Before the end of the month, Haigh, his most reliable native helper, Mutambo, and Herr were on their way to Kalamba.

The Haighs were espcially happy for the arrival of Sarah Kroeker, a registered nurse, who could attend Stevenson in his lingering illness. He had contracted a chest cold by sleeping in a damp hut. When Miss Kroeker arrived, she did all she could for him but knew his strength was ebbing. One day he said to her, "Because I am sick, you don't need to get sick too. Even though I die, don't let it discourage you. People at home die too."

On Sunday, February 16, native services were held by his couch in the afternoon. He had passed into unconsciousness while Sarah Kroeker had gone to prepare milk and toast for him. He died at 5:00 p.m. and was buried the following day.

Mrs. Haigh took charge of the funeral service, speaking in the Baluba-Lulua language from the story of the rich man and Lazarus. Aaron Janzen conducted a short German service at the grave. Thus was the passing of the first Congo Inland missionary, who died on the field.

A letter from Mrs. Haigh dated November 8, 1913, gives us a glimpse of the missionaries' activities at this point in our history. At 6:30 a.m. Laurense Haigh had a service in the chapel for the workmen. Breakfast was at 7:30. He then supervised the workmen, who were sawing boards, doing carpentry work and chopping down trees, underbrush and vines, clearing the grounds for buildings and gardens. The men were paid by rations of salt. Mrs. Haigh had school part of every morning five days a week. Language classes were at 2:00 p.m. for missionaries Kroeker and Herr, who also tended the gardens. Towards evening they visited the villages until dark. At 6:30 p.m. they again had school.

At the end of 1914 Haigh wrote to the home board that "After two years of labor, there has been a marked increase in school attendance from 24 to 68. The average Sunday school attendance is 75. There are sixty at weekday services. Medical treatment has been given to 843 this year. We have two converts and, with ten Christians who have moved here from Luebo, hope to organize a church in the beginning of 1915." Attendance figures at Kalamba for the same period were a bit higher.

Congo Inland Mission

At this point the growing demands of the work produced a crisis in personnel. The co-operative boards had adopted the official name of the Congo Inland Mission in 1912 and had been forwarding finances to the field. However, as early as 1911 Haigh had recognized a greater willingness to send money than sons and daughters. In an article in the January, 1911, issue of the *Christian Evangel,* he reminded the readers that thus far they had been getting their missionaries outside the Mennonite church and that after five years there had not been a single young person applying for service in Africa.

Alma Doering had traveled with the Kroeker-Janzen party to Europe in 1912 for study. The outbreak of World War I made it impossible for her to secure a passport to Congo. She, therefore, undertook deputation work on the continent. As the result of her efforts, five European missionaries were accepted by the Congo Inland Mission board and sent to the Congo field during 1914-15. She returned to the United States in 1919.

When Lawrence and Mrs. Haigh returned to the Congo from furlough in March of 1916, they were accompanied by J. P. and Mrs. Barkman and Agnes Sprunger. Haigh later reported that 1916 was the best year of the mission since its beginning. In three years' time they had baptized twelve converts. There was a Christian training class which organized the next year into a two-year Bible school program. Six native teachers were caring for outstations. There were ten other places where school was held three months of the year.

If we feel that such results are insignificant, we must remind ourselves that the African's tightly-knit customs and culture had, for uncounted generations, been considered sufficient. Africa did not now welcome foreign intrusion, especially since the often brutal and unscrupulous exploitation by other white men.

This colorless creature had emerged from the sea, they said. That's where he lost his color. His very presence invoked suspicion. Pregnant women adhered religiously to certain taboos lest their babies be born with an ugly, long, pointed nose like the white man's. It would be incredibly difficult for anyone to adopt this peculiar race's religion. He would be opening himself to heartless ridicule and misunderstanding. But here at the end of three years twelve had openly renounced the way of their parents and loved ones to follow the message of the white man. A number had forsaken residence in their home villages to live on the mission station with the white man. By this time six men had become so convinced of the truth of the missionary's message that they had the audacity to return to live in villages and teach their tribe mates that the white man's message was right, that theirs had been wrong, and that they had missed the path of eternal life.

Emil and Mrs. Sommer arrived in October, 1917. During a month and a half's harrowing voyage, their ship had been sunk and all their possessions lost. In 1919 the Janzens returned to the Congo with three new recruits, William and Mrs. Kensinger and Omar Sutton. Six years earlier Haigh had been burdened to reach the "great field to the west, 200 miles long, 200 miles wide, and unoccupied." Now he with Sutton and Songamadi explored the field and met a government official at the Bapende village of Nyanga for the purpose of procuring land for a mission station there. It was officially opened in 1921.

Kensinger reports from the 1924 Annual Missionary Conference at Kalamba that "The Sunday services in the large church seating 1,300 with the trained choir of boys and girls was an inspiring sight. The contrast between the ninety raw Bapende who brought the Nyanga party to the conference was very marked indeed. One could not help but feel that continuous, persevering mission work has its rewards in more ways than one. May the time not be far distant when even these raw Bapende natives will respond to the mission station environment and accept Jesus Christ as their personal Saviour." The succeeding thirty years have seen just that, far beyond the fondest expectations of these pioneers.

Pioneer Difficulties

At this time the Congo Inland Mission began moving into a decade of financial and personnel crisis. When the Haighs returned home for the last time in 1919, they left behind them an organized church of sixty members. However, none of the European missionaries who came in 1914-15 were any longer on the field. Replacements had been limited. The financial support was not keeping pace with the growing demands of the work.

The credit for most of the effective deputation work done during the early years of the Congo Inland Mission must go to Alma Doering. She returned from Europe in 1919 and arrived in the United States at a time when her efforts were particularly needed. Through her influence, a Grand Rapids, Michigan, auxiliary body was initiated through which new personnel were channeled to the field. In response to her appeal, a small Mennonite church at Danvers, Illinois, pledged to raise $10,000 in five years for work in the Bapendi tribe. In 1923 the Congo Inland Mission and its Grand Rapids auxiliary

sent Alma Doering and eighteen other missionaries to the field.

The new influx of personnel made it possible to open a fourth station in 1923. This was located across the Loange River at a large Bapende village about seventy miles northwest of Nyanga. There is a note of exuberance in the minutes recorded by the missionaries at their annual conference that year: "that we go up and possess the land at Mukedi."

This rapid expansion resulted in an unexpectedly heavy drain on finances. By the end of 1924 there were urgent calls from home for the deputation services of Alma Doering. Missionary enthusiasm was being replaced by frustration and disappointment. At a November, 1924, meeting of the field committee, the possibility of closing down Nyanga station was discussed. Alma Doering was delegated to go home and "clear up the financial crisis." The home board was urged to send a representative to the field to better understand the problems and needs of the work. The field committee prepared a forcefully-worded appeal to the board, inviting its members to "sacrifice together with us," paying any required price to meet the crisis to carry forward the work which "men of consecration and faith before us founded, counting not their lives dear for the cause of Christ."

It is difficult for one living in modern America to picture the hardships and difficulties which these early missionaries endured. Witch doctors threatened to burn mission buildings and menaced the lives of young converts. Some of the most trusted and promising fell back into darkness. A missionary child would cry for agonizing hours in a mother's arms, while pain and fever racked its body, daddy prayed, and all dreamed of a doctor five days' foot journey away.

Needed food supplies would become snarled by inefficient shipping concerns and lay tied up at the ocean port of Matadi a thousand miles away for six months and longer. A single exchange of correspondence to attempt unsnarling a shipment required a minimum of six weeks.

In the meantime, fellow missionaries would share their meager food supplies, while all hoped and prayed more would come before their supply was totally depleted. Word would come from home that no more money could be expected for a particular need, and so the missionary would dip into his personal allowance. At one point a missionary wrote that "We have turned over $1,200 for home-going missionaries, which leaves us penniless and with nothing in sight." Such circumstances could only put the gravest stresses on Christian graces.

In February of 1925 Alma Doering asked that she be relieved of her deputation duties to the Congo Inland Mission. It is not surprising that, at the annual conference that year, missionaries cabled the home board that the treasury was empty and that unless funds were immediately forthcoming, they should consider closing down the work. In 1927 the Grand Rapids auxiliary severed relationships with the Congo Inland Mission, and followed Alma Doering to establish the work of the Untouched Tribes Mission. Because of the resulting personnel crises, Mukedi station was left in the hands of a young missionary named Songomadi.

Part II
The Church Is Formed, 1928-1961

The famous missionary statesman, John R. Mott, once said, "It is absolutely necessary that the thinking of the home constituency and board be co-ordinated with the thinking in the mission and in the native church." It had long been the plea of the Congo Inland Mission missionaries that the board send a representative to the field to effect such closer co-ordination.

A. M. Eash: Leader and Planner

On July 26, 1928, the Congo Inland Mission board chose to send A. M. Eash to the Congo field. Eash was superintendent of the Twenty-sixth Street Mission in Chicago. The board outlined three specific purposes for his trip:

1. To attend the West African Conference at Kinshasa (later, Leopoldville). Here about two hundred missionary representatives were to meet in celebration of fifty years of missionary effort in Africa.

2. To visit the work of other Congo mission societies, thereby securing experience and ideas helpful for our Congo Inland Mission field.

3. To visit the Congo Inland Mission missionaries on the field and learn firsthand of their progress, problems and needs.

Eash was away from the United States from August, 1928, to May, 1929. He attended the Kinshasa conference where international missions' representatives adopted progressive and far-reaching policies for the future of African mission effort. He then visited the work of twelve mission societies and had contact with the work of eleven others. He visited the Congo Inland Mission field from November to February.

It is difficult to calculate the impact Eash's visit made upon the total effort of the Congo Inland Mission. His letters from the field fairly bubble with the sparkling effervescence of enthusiasm, planning and vision. His visit was important enough to warrant our taking time to outline some of its outstanding results:

1. The Congo Inland Mission formally adopted the resolution of the Kinshasa conference that the purpose of Congo missions be to establish a spiritually-independ-

ent, self-supporting Congolese church. Here the eyes of all sharing in the Congo Inland Mission became focused upon the single declared objective of an indigenous church.

2. His efforts inspired new fire and zeal in the missionaries. A published letter released after his attendance at the 1929 annual missionary conference states that, "Eash's inspirational messages, questions and suggestions give us new enthusiasm to go forword. His faith in God for big things stimulates our zeal for the Kingdom." A missionary intimates the passing of dark days when he writes that "The Lord has blessed us in allowing Eash to visit us. Our outlook for the future is most encouraging."

Eash carried his vision and planning home with him. He maintained voluminous correspondence with the field. Minutes of a single meeting on the field in 1930 record requests from Eash for complete departmental reports from every station, a map of every station area including location of villages, catechists, etc., information concerning clothing needs, and plans for the printing press.

Renewed Interest

The visit gave the home board information and interpretations concerning the field that it had not hitherto enjoyed. Response is reflected in the proceedings of a special meeting of the board called at Goshen, Indiana, on October 22, 1929. Here a committee was appointed to prepare a wide variety of promotional literature for distribution among the home constituency and plans were laid for literature inviting annuities and endowment gifts for the work.

Eash, now appointed field secretary, carried his vision not only to the home board but also to the churches. The first issue of the *Congo Missionary Messenger* was printed in August, 1929, beginning its periodic reporting as an official society organ to the constituency. The December, 1929, issue of the *Messenger* reported that "Brother Eash has traveled through all our churches in Indiana, Ohio and Illinois." His itinerary, published in the same issue, lists fifteen meetings in Nebraska, Illinois and Indiana churches in less than a month.

The secretary confronted our people squarely with the challenge of Congo missions and asked them, "What do you want to do about it?" He reported in the October, 1929, *Messenger* that "An estimate of our responsibility is between three and four hundred thousand people. The territory is considerably larger than the state of Illinois. Our present missionary effort reaches about one out of every sixty of the people in the tribes. We have pledged ourselves to carry the Gospel to these people. The missionaries in the field are anxious for instructions to open work in two new tribes. The mission board is anxious for the authorization to give such instructions. It rests upon the supporting constituency to say whether or not we . . . (Shall do it)."

The constituency began rallying behind the board and its plan for the Congo. On October 4, 1929, Eash led the ladies' organization of the Central Conference of Mennonites to pledge the equivalent of $1,245 of the field budget by supplying children's clothing and to increase their effectiveness fourfold by mobilizing the interest of all women of the church. Board member C. E. Rediger wrote as to the splendid way all of the churches were sending in their liberal offerings. "You will notice on the financial report," he said, "that we have come up to our monthly quota."

There was direct relationship between the measure of a church's missionary interest and its level of spiritual life and power. Following in the train of this renewed missionary interest came spiritual revival. Several churches wrote glowing reports that "souls are being saved and new consecrations are being made." Now the home churches were brought to recognize the important lesson God had long been striving to teach them, and for which the Congo Inland Mission had been led through crisis. The constituency was beginning to actively respond to Haigh's appeal twenty years earlier for "young people from our churches to win Africa for Christ." By October of 1929 six of our sons and daughters had applied to the board for service in the Congo. These were the beginning of the more than a score who would be volunteering to serve Christ under the Congo Inland Mission within the decade.

Congo transportation was suddenly revolutionized. Better supply of funds and the proven practicability of the horseless carriage suddenly translated the missionary from the age of Abraham and foot travel to the era of the Ford touring car. The walking stick and riding hammock were fast passing out of vogue. The frequency with which the terms "new Ford," "Ford truck," "Ford runabout," etc., appear in the releases from the field during this time bespeak the excitement and appreciation of the missionaries in suddenly finding themselves transported upon a vehicle of self-powered wheels.

Missionaries recall vividly the depression years of the early thirties. Because of financial crisis in the homeland, the board was forced to ask the missionaries to forgo their monthly allowances for a time. The budget system broke down, and money was re-distributed between the departments of the work so that all could be kept open. Half a day was spent in school, the other half at work. Thus, students and teachers could double as workmen and keep down expenses.

There was no money for placing new teachers in our villages. Outstations already established had been supported largely by donors' contributions of $50 a year. However, donors were no longer able to keep their pledges, and this support was cut off. One missionary is reported to have said that he would almost rather be called home than to have to tell his village teachers

they could no longer expect this regular American support.

Nyanga station solved the problem of new villages by holding Bible school for two weeks and then placing the students as teachers in these villages for the same period. Thus, new villages were occupied on a part time basis. Chapels were built without missionary supervision. The number of outstations in the Nyanga area doubled and attendance almost tripled.

Integrated Church-School Administration

The crisis in teacher support forced the Congo church to re-examine its own resources. These responsibilities rather forcibly thrust upon it resulted in realistic progress toward self-support, which in succeeding years was to become so important.

Congo Inland Mission education was pioneered by missionary J. P. Barkman. Catholic opposition became keen and even aggressive. Congolese children would come to the mission offering them the best educational advantages. In the twenties a Belgian government official stated that the school directed by Barkman at Kalamba was the best in the Kasai Province, an area of 150,000 miles.

In 1930 the educational department sought to bring the standards of its schools up to those recommended by the government. Frank Enns recognized that the government's growing interest in primary education might well offer the missions greatly expanded opportunities for evangelizing the youth. He inaugurated a system of integrated church-school administration at Nyanga station that later served as the basic structure of church administration for our entire mission.

Large rural schools would almost invariably be at large centers of population. These afforded ideal centers for evangelism and church activities. Students from smaller surrounding villages would attend class at one of these larger "regional centers." Christians of the area could likewise come to these centers for periodic visits of the missionary or Congolese pastor.

As the system developed, the station area became divided into regional sub-areas served from their respective "regional centers." Itineraries were prepared and published whereby every regional center would be visited three times each year. Evangelistic and educational personnel would travel together for a week and at a center. Here a church leader (an overseer or elder) would have assembled the outstation teachers and their Christians who were from the villages of his area. Class matters were finished on Saturday. Baptismal candidates were examined and Christians counselled. That night an evangelistic service was often held. On the Lord's day large numbers were on hand for the worship service and baptism and the Lord's Supper.

It is remarkable to notice how closely the numbers of church membership from over the years follow the number of students in school. They increase and decrease together. They change at a similar rate. This confirms the vision of our educational pioneers that schools would prove important channels for winning youth for Jesus Christ and building the Congo church, indicating that our educational program has been effective evangelistically.

Evangelism and Revival

During this period, when the church was being formed administratively, missionaries A. D. Graber and H. H. Moser were uniquely used of God to keep the fires of evangelism burning. Graber took groups of students and church leaders into the villages for meetings on week ends.

Moser wrote of revival at Mukedi in 1939. "It began through our moonlight meeting which we held three evenings a month in different villages. Attendance at station Sunday morning worship services grew from five hundred in May to 3,000 in November. People came after the church services to say they had destroyed their idols and witchcraft and wanted to know the Lord. Murderers confessed their crimes. There was a great rejoicing in the villages when witch doctors confessed and forsook their activities. Some Sundays there were over four hundred confessions. Each one was dealt with personally." From 1923 to 1929 there were 220 converts accepted for church membership at Mukedi. By the end of 1939, 2,530 were awaiting baptism.

The medical ministry has, through the years, proven to be a strong arm for evangelism. Medical aid has paved the way for evangelism in many otherwise unreachable areas. Natives were hostile to the missionary until they found help through his medicines.

Medical work began from a medicine box on the missionary veranda. By the thirties each of the four stations had a dispensary supervised by a registered missionary nurse. Here a chapel service was held each day before dispensing of medicines began. Frequently a village chief or elder, whose wife or child had been healed at the mission station, would later send an appeal to the missionary for a teacher to come to live in his village.

Healing Ministry

Dr. Rudolph Unruh served on the Congo Inland Mission field from 1930 to 1936. He was delegated to circulate among the stations and prepare the groundwork for an established and medical ministry. Credit for its organization and expansion must go to Dr. and Mrs. Merle Schwartz, who arrived in the Congo in 1941. Schwartz and his growing team of missionary doctors and nurses have spent their energies selflessly to lessen physical suffering anywhere within their reach. The first gray streaks of dawn have often found a doctor or nurse watching at the bedside of a missionary, or standing masked and gloved by an obstetrical or operating table.

A resume of this peroid would not be complete without acknowledgment of the pioneer women who have

spent their lives in continuous service on the Congo Inland Mission field. Erma Birky since 1923 has repeatedly demonstrated her unique ability to serve efficiently wherever duty called. The translation work of Agnes Sprunger will be dealt with in a later account of our literature ministry. She labored in the Congo from 1916 to her retirement in 1954. Kornelia Unrau, a pioneer nurse, has completed thirty-four years of service.

We have observed how, during the late twenties and early thirties, crises developed which gravely threatened the progress and very survival of the work. However, statistics prove that the years immediately following this period were spiritually the most fruitful in our history. In a single decade (1931 to 1941) the number of baptized Christians multiplied almost five times.

By the end of 1945, twenty-six missionaries and seven Congolese pastors were ministering to 7,322 church members and an additional 3,263 who had accepted Christ. Christians that year had given $1,832.50 toward the support of their own workers. Students receiving daily Bible instruction in primary schools numbered 12,554. One hundred and fifty-three young people were in training for Christian service. Medical missionaries with twenty-three Congolese helpers had treated 12,500 new cases and held 101,672 consultations.

After World War II

World War II disrupted missionary transportation and limited the flow of finances. The long awaited doctor with his wife was almost lost when in 1941 the Zam Zam was torpedoed from beneath them. They arrived on their second try in 1942. Missionaries on the field maintained a "holding operation" for the duration. When necessary for health's sake, six-month furloughs were taken in South Africa. Missionaries resumed travel to the Congo in late 1944, almost a year before the end of the war, at the risk of their lives.

But while missionaries in the Congo were occupied holding the ground already gained, God was busy in the home land planning greater things for the Congo Inland Mission. The General Conference Mennonite Church, with central offices in Newton, Kansas, was searching for open doors to take the place of those closed in China. In late 1943 the General Conference joined its forces with those of the Congo Inland Mission for expanding the Congo work. This move multiplied the supporting constituency five times and provided greatly expanded resources of finance and personnel.

C. E. Rediger was elected secretary of the board upon the retirement of Eash in 1936. In 1946 he was delegated to make a post-war visit to the field. There he, in the words of a missionary, "saw the largeness of the work yet to be done and the need for immediate expansion." The visit was timely as the secretary was able to plan closely the integration of these expanded home resources with the needs on the field.

Rediger brought firsthand information home when it was most valuable. Beginning with the close of the war, world attention and capital were being centered more and more on Africa. The emergence of nationalistic ambitions was inevitable. Colonial governments were forced to re-evaluate their colonial policies. Vast programs for economic, educational and political development were undertaken. Belgian colonial experts, Pierre Wigne, in 1946 announced a ten-year plan for the development of the Congo. These developments naturally drew the attention of missionary candidates to the world's richest and most underdeveloped continent. The proportion of American missionary personnel in Africa jumped from ten per cent in 1940 to thirty-five per cent in 1960.

The Congo Inland Mission board recognized that the time was ripe for a period of rapid expansion. God had made available to them the necessary resources. At one time in the early fifties the home office had received a hundred inquiries from missionary volunteers for service under the Congo Inland Mission. In 1943 there were twenty-seven active missionaries on the Congo Inland Mission roster. By 1953 this number had jumped to sixty-five, about half of whom were first termers.

New Areas Occupied

Expansion during the 1945-960 era came in the form of new stations opened and area occupied. New educational opportunities were made available to Congo's youth. When Haigh and Stevenson came from Kalamba through the Bapende area to settle at Djoko Punda in 1912, they contacted a tribe of head-hunters called the Bashilele. The Haighs began studying the dialect of these 30,000 people in hopes of reaching them for Christ. However, limited resources made it impossible at that time to establish a work among them.

When expansion became possible during the early twenties, open hostility of the Bashilele and their comparatively small number turned the attention of the missionaries to the Bapende. At the 1929 annual conference solid plans were made "to open work among the Batshoke and Bashilele tribes as soon as funds are available." The depression which followed upon the heels of this decision settled the question as to the availability of funds.

The first mission teacher took residence among the Bashilele in 1916. He must have been a man of outstanding courage. The Bashilele are great hunters. One year their annual prolonged dry season hunt was markedly unsuccessful. Departed spirits informed them that the white man's god was at fault. They could not tolerate a god in their village who would deprive them of meat. At daybreak the men, armed with bows and arrows and spears, dragged the teacher from his house and ordered him to leave immediately or be killed. He knew they were not playing with words, and so with heavy heart, he returned to the station at Djoko Punda.

During ensuing years teachers were placed in Batshoke villages, which were scattered throughout the Bashilele area. By this means the mission regained the confidence of the Bashilele and their chiefs began accepting our teachers.

Banga station began as a large regional school supervised by Charlesville missionaries. Application for a land concession was submitted to the government in 1949 and approved in January, 1950. Russell and Mrs. Schnell and Ernest Yoder officially opened the work there in December, 1950.

The Banga church community has not been as stable as those in other areas, probably because of the deeply-entrenched customs and unique problems of this primitive tribe. Church membership has, however, climbed steadily, villages have been regularly evangelized and a large segment of responsive youth has been reached for Christ through an aggressive, religious-education program.

Diamond deposits in the beds of the upper Kasai and its tributaries had made Tshikapa one of the most important diamond centers in Africa. By 1950 several thousand Africans were employed by the diamond company and were residing in its strategically located workmen's camps. The Catholics, with a sympathetic company administration, claimed monopoly on the spiritual and educational needs of all employees and encouraged the exposing and prosecution of any "Protestant propagandists." Missionaries were more than once verbally "kicked out" and denied the simplest courtesies. African evangelist-teachers were openly persecuted.

Entering a Diamond Mining City

Protestant music has universally won the hearts of the Africans. Some of Barkman's music students formed a "choir" at Tshikapa. This choir served as the nucleus of a growing group of earnest, witnessing, praying Christians that, in the words of a missionary, "blasted the city wide open for God." Through the pressures and demands of this group of dedicated employees, diamond mine officials agreed in 1948 to build a chapel and school and to provide living quarters for a popular guitar-playing evangelist who was to be their leader!

A. D. Graber applied for station and church concessions. An insurmountable complexity of official technicalities was organized to oppose, frustrate and defeat him. Nevertheless, the indefatigable perseverance of Graber cut the last bands of red tape early in 1950. Concession papers were approved in March. On November 26, 1950, a beautiful, brick church was dedicated in the city of Tshikapa with an audience of fourteen missionaries, twenty-one Belgians and 2,400 rejoicing, singing Congolese!

The station concession is just on the edge of the city, on a promontory overlooking the Kasai. The station has become the center of far-reaching evangelistic, educational and medical activities and the location of our Congo Inland Mission pastoral training institute.

Kalamba missionary, Omar Sutton, had long carried a heavy burden for the souls of the Batshoke people. He was authorized in 1929 to begin a work among them. In 1930 a station was opened at Holesa, but, because of opposition from the diamond company, it was discontinued. It was to be the privilege of others to begin in an established effort to reach this tribe.

In 1930 Bertha and Mary Miller and Victor Buck established a station in the heart of the Batshoke country, about 175 miles west of Mutena, at a village named Kamayala. During the following twenty years, these missionaries carried on an aggressive program of evangelism to the villages and directed growing agricultural and medical programs on the station. Bertha was mother to fifty-two orphans, and Mary cared for the needs of a hundred patients daily at the dispensary and eighty-three lepers in a colony a mile from the station compound.

During 1953 the Kamayala work was incorporated with that of the Congo Inland Mission. This added about 5,000 square miles to our territory and 1,739 members to our Congo Inland Mission church.

Between the Kamayala and Mukedi areas was a vast, sparsely-populated plain. To the south were scattered Batshoke villages. To the north were large centers of Bapende population. In 1926 G. P. Near opened a station at a state post on the Kwilu River called Kandala. Using this as a center, he carried on an aggressive evangelistic ministry to the villages of the area. This work was supported faithfully by Canadian Baptists. When Near approached retirement age, he asked the Congo Inland Mission to assume responsibility for his work. In 1954 this area was ceded to that of the Congo Inland Mission. This gave us an added responsibility of 35,000 souls and provided geographic continuity for the Congo Inland Mission from Mukedi south to the Angola border.

It should be mentioned that during the mid-forties, growing tribal jealousies at Kalamba made it increasingly difficult for the missionaries to reach the total population effectively. During 1948 the mission relocated in a nearby neutral area and was renamed "Mutena." A missionary writing in 1949 reports that school attendance had increased six times, because children of all surrounding villages could now attend without fear of threat of coercion.

Education in the Congo

The 1945-1960 era also saw vastly expanded educational opportunities for Congo's youth. Because Belgium is a predominantly Catholic nation, the government had long been subsidizing Catholic education in the Congo. In the post-war plan for rapid Congo development and to reach a large segment of Congolese children in Protestant schools with an accelerated program of education, the Socialist Belgian government in 1947

voted to grant financial subsidy to all mission schools meeting certain published requirements.

The government's offer provoked much serious deliberation and prayer. There would be danger of secularizing our educational program and allowing it to become divorced from its primary purpose of building the church of Jesus Christ. The government guaranteed us the right to supervise our own program of religion in the classroom. Some of our graduates were bitterly disillusioned when employment was denied them because their diplomas were not from government recognized schools.

We recognized that unless we agreed to cooperate with the government program, Christian parents would have no alternative but to send their children to Catholic schools if they wanted them to have recognized education. We would thus be divorcing ourselves from an increasingly large segment of the Congo youth upon whom the church must depend for leadership. Co-operating with the government would put Catholic and Protestant education on an equal basis. Financial help from the government would enable us to have better schools for the same amount of money from the homeland. These things would help us to accomplish our objective, i.e., reaching the Congo youth for Jesus Christ. The agreement with government authorities was signed in October, 1948.

In 1960 the post-primary education offered our Congo youth included three elementary teachers' schools, two medical schools, five Bible schools, an industrial (carpentry, masonry) school, a home economics school, a large normal training school, and a pastoral training institute. Most of them were subsidized by the government. All of them were blessed of God. The only African complaint was our lack of room to accommodate everybody who wanted to come.

Credit for inaugurating and maintaining good government-mission relations during this period of post-war development must go to V. J. Sprunger. The great burden of this enlarged, complex missionary program has fallen upon the shoulders of H. A. Driver, chosen executive secretary of the Congo Inland Mission upon the retirement of C. E. Rediger in 1951, who has served in this capacity to the present.

Scriptures Translated and Printed

Education produces literature. Belgium's push for mass education made Congo in ten years the most literate nation in Africa. According to UNESCO figures in 1958, 75 per cent of the Congo's school-age children were in class.

When Agnes Sprunger arrived at Nyanga in 1923, she began reducing the Pende language to writing. After some months of tedious and painstaking effort, she had translated the first eighteen chapters of Matthew, a catechism and half an English-Pende dictionary.

On April 30, 1924, Agnes Sprunger moved to Mukedi station to help with the newly opened work there. She took up residence with the Henry Mosers. Only three weeks later (May 20) lightning struck the grass-roofed structure. Before the eyes of the missionaries their home and all its contents, including the precious manuscripts, were destroyed.

During the remainder of her term, Agnes Sprunger translated the Gospel of Luke. This was published during her second furlough. During her third term, she translated the entire New Testament, which was published by the British and Foreign Bible Society in 1935. She completed translation of the Pende Bible before her retirement in 1954. Who can estimate what puting a dialect into print means to opening the eyes of the ten thousands of a tribe!

Missionaries have, by this time, translated and written numerous textbooks, tracts, works on doctrine, Christian ethics, Sunday school helps, etc., in the Pende language. These materials are used on Nyanga, Mukedi and Kandala stations.

The Batshoke vernacular was reduced to writing by missionaries in Angola. Kamayala station secures literature from these sources and also used materials in the Kikongo dialect, a "lingua franca" of that area.

Tshiluba is the language of the Baluba-Lulua. It is one of Congo's five chief vernaculars and reaches about one-fifth of her population. This language was reduced to writing, a dictionary and grammar prepared and Scripture translations made by the Presbyterian scholar and pioneer missionary, William Morrison. The first Tshiluba Bible was printed in about 1924.

Our Charlesville, Tshikapa, Mutena and Banga stations are highly indebted to the Southern Presbyterians for unselfishly sharing with us and preparing for us Tshiluba literature. Our small press at Charlesville also prints materials in Tshiluba as well as our other two dialects. In 1957 an inter-mission Tshiluba literature committee was formed, pooling resources of talent, experience and facilities for the production and distribution of Tshiluba literature. At the end of 1959 there were 289 titles listed in the Tshiluba Protestant bibliography, about 110 of which were current. As in all rapidly developing countries, literature and radio will be primary forces in determining the spiritual and political destiny of the nation.

Evangelical Mennonite Church of the Congo

During the 1928-1945 era the church made progress in administration. During the 1945-1960 period it took definite steps toward maturity. It moved positively in the direction of accomplishing its stated objective of thirty years earlier: "an indigenous Congo church."

The first stated requirement of an indigenous church is self government. During the early fifties the regional centers became established as "regional churches" under the shepherding of resident elders and overseers. The total number of regional churches of any given station area make up the station or "district church." The total

eight station or "district churches" comprise the "General Conference," or the total field constituency. The resident elder or overseer supervises the regional church with the help of a council of selected village evangelist-teachers and laymen under his charge.

The district church council is made up of representatives from the various regional churches. This council meets quarterly. It puts the offering money brought from the regional churches into the treasury. It handles problems of teacher replacement, Christian discipline, etc., and gives regional representatives salaries to distribute to the village evangelist-teachers. The council also plans the annual district conference.

District conferences are held simultaneously on the eight station areas. They are a time of inspiration, prayer and problem sharing. Here delegates are chosen who will represent the district church at the General Conference. Here questions or suggestions are prepared for the General Conference agenda.

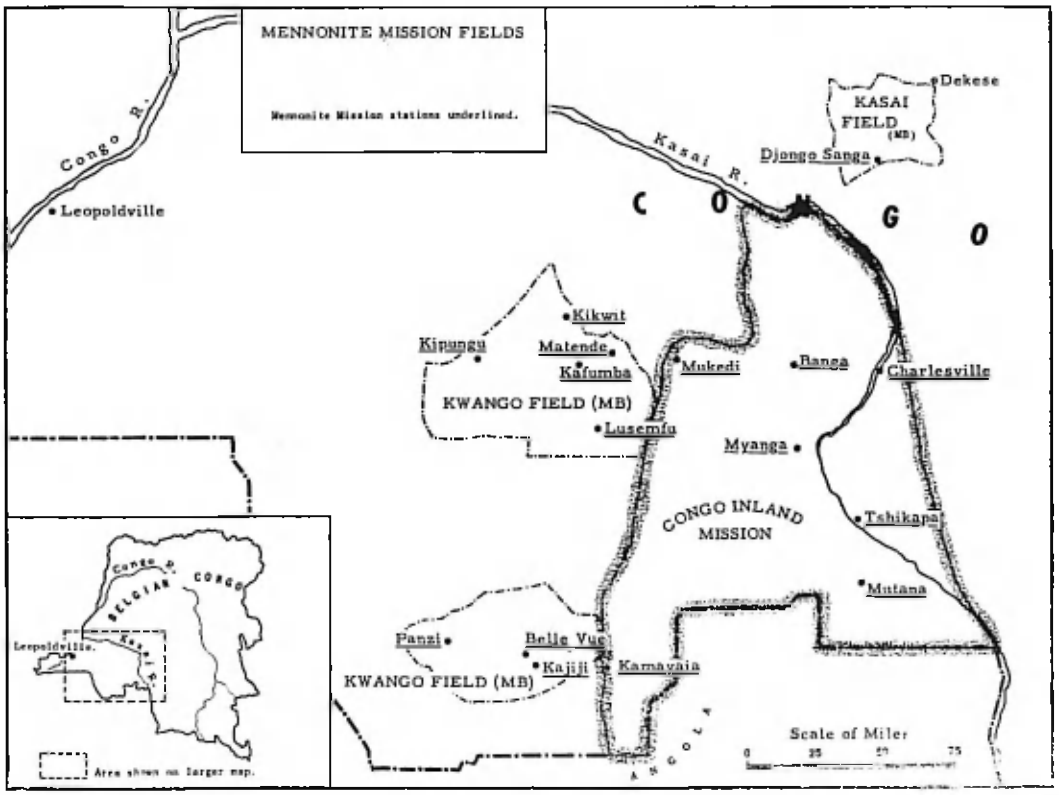
The General Conference is the annual summit meeting of the Congo Inland Mission church, at which democratically-elected national officers preside. Here delegates from the district churches review progress, formulate common policy and plan strategy for future action. If there was a commonly-felt need, it was for more time to get our Congolese brethren thoroughly acquainted with the mechanics and operation of church government and administration, especially on the local level.

The second requirement of an indigenous church is self propagation. One of the primary purposes of the quarterly tour the pastors make of the regional church areas is evangelistic. The outstation teachers were continually reminded of their responsibility to preach Christ in the unoccupied villages near them. Periodically special revival efforts were held on stations and often at population centers in the area. Most generally the evangelists chosen were nationals. There is probably not a much larger percentage of Congo Christians who are soul winners than there are among American Christians.

The final requirement for an indigenous church is self-support. The requirement for baptism has always been a transformed life. This includes a record of giving to the church. Every baptized Christian is given a church membership card. On the back of this card is an up-to-date record of his giving. A delinquent record of giving indicates the likelihood of delinquency in other areas of his spiritual life, and the pastor will likely counsel with him before offering him Communion.

These methods would be unorthodox in our American churches, but in accomplishing our objective methods are used which are first Christian and then African. In 1941 per capita annual giving was twelve cents. By 1950 it was fifty-four cents, and by 1959, $1.50. Offerings among the Bapende are markedly higher than in other areas.

In almost all district church areas, the out-village teachers are totally supported by local offerings. The only salaries subsidized by American funds are those of some pastors. Congo per capita annual income would average



no more than $60. Congo church offerings during 1959 totaled $34,000.

One of the greatest steps toward maturity of the last fifteen years was the mission-church integration move made at Charlesville on February 25-27, 1960. Five members of the home board visited the eight stations to determine the favorableness of climate for some mission-church association relevant to the nationalistic trends and fast approaching political independence. Meeting at Charlesville, the national leaders were invited to assume full leadership of the work, retaining the missionaries as counsellors. The board promised to continue financial support of the church where necessary and as the Lord provides. Our African brethren were temporarily stunned with the growing awareness of responsibility which was to be theirs. As one remarked, "We know we will have to jump, but we hesitate because we don't know how deep the water is."

Kazadi Matthew, who had visited our American churches the year before, was a chief figure in bonding the pledges of missionaries, nationals and board members for the future of the work. The Congolese adopted the resolution and named the newly integrated organization "The Evangelical Mennonite Church of Congo." They dispersed, rejoicing that they had been trusted to carry grown-up duties, being sobered by a sudden awareness of the responsibilities which come with moving so close to maturity.

In view of the catastrophic developments of July, 1960, no one acquainted with the facts will question the hand of God in the February meeting. There the African had been placed in the saddle, and the responsibilities of the church placed in his hands. Four months later the African found these very responsibilities unexpectedly but forcibly thrust upon him.

We missionaries watched law and order crumble to chaos. We found ourselves fleeing with the forces that had been responsible for law and order. We knew tribal warfare would now rage unhindered. We knew our church leaders would be subject to pressures and circumstances where the issues were very life and death. We caught our breath as the forces of Communism boldly moved in and threatened to reduce our beloved Congolese to a slavery far worse than they had ever known. Here we were at crisis again—crisis which eclipsed all others in our history—crisis which left only confusion, chaos, anarchy.

But what is that inviolable spiritual principle? The denser the darkness now, the greater the light to come. The deeper the suffering and distress, the more resplendent will be His power and glory. This must be the travail and sorrow which will one day be forgotten for the joy of some new and more glorious result. God is leading the Congo church to the dawn of a new and glorious day.

Congo Inland Mission Statistics, 1958

THE CHURCH	
Number of church members at beginning of year	19,823
Number of church members at end of year	21,145
Offerings in dollars	21,533
Number baptized	2,251
Resident members served communion	10,480
Converts receiving instruction	2,656
Places of regular worship	744
Number of Christian marriages during the year	138
Number of children consecrated	273
AVERAGE ATTENDANCE	
Sunday morning worship	26,208
Sunday school	11,020
Sunday afternoon service	5,901
Prayer meeting	5,034
Youth for Christ	294
Women's Meetings	2,884
PERSONNEL	
Missionaries, number of (on the field)	70
Assistant pastors	21
Overseers and deacons	48
Teacher-evangelists	566
Teachers in subsidized schools	387
Medical helpers	84
Artisans—printers, masons, carpenters, etc.	85
SCHOOL ENROLLMENT	
Pre-primary to second years: boys	13,229
girls	7,233
Third to fifth grades: boys	5,806
girls	694
Sixth and Seventh grade preparatories	122
EAP—lower teachers' training school (3 schools)	215
Ecole de Moniteurs—higher teachers' training	88
Industrial school	41
Nurses-aids training school (two schools)	37
Ecole Evangelique, 2 years (4 schools)	281
Institute Biblique—for church leaders	12
Total average attendance including all schools	24,326
GRADUATIONS	
Fifth grade	500
Seventh grade preparatorie	29
EAP—lower teachers' training	47
Ecole de Moniteurs	8
Industrial training	15
Nurses-aids	1
Ecloe Evangelique	84
HOSPITAL AND DISPENSARY	
Number of new cases	71,500
Number hospitalized	8,375
Number not hospitalized	61,809
Operations: major	515
minor	2,057
Number of babies born alive	3,424
Number of microscopic examinations	22,281
Injections given	39,335
Lepers treated	231
Babies registered at baby clinics	4,662
Orphans taken care of	59
Number of missionary doctors	3
Missionary nurses	13

Congo Inland Missionaries

I. GENERAL CONFERENCE MENNONITE CHURCH

Lawrence B. Haigh, Holley, New York....1906-1920
Mrs. L. B. Haigh, Elgin, Illinois....1906-1920
Emil Sommer, Goodland, Illinois....1917-1932
Mrs. Emil Sommer, Goodland, Illinois....1917-1932
Emma Richert, Bethany, Oklahoma....1923-1928
Erma Birkey, Hudson, Illinois....1923
Frank J. Enns, Inman, Kansas....1926
Mrs. Frank J. Enns, Inman, Kansas....1926
A. D. Graber, Stryker, Ohio....1930
Mrs. A. D. Graber (Evelyn Oyer), Normal, Illinois....1930-1947
Mrs. A. D. Graber (Irma Beitler), Berne, Indiana....
Vernon J. Sprunger, Wadsworth, Ohio....1931
Mrs. Vernon J. Sprunger, Pulzski, Ohio....1931-1960
Rudolph Unruh, Newton, Kansas....1931-1959
Russell Schnell, Chicago, Illinois....1932
Mrs. Russell Schnell, Goshen, Indiana....1932
Roy Yoder, Peoria, Illinois....1935-1950
Mrs. Roy Yoder, Peoria, Illinois....1935-1950
Henry Toews, Inman, Kansas....1936-1954
Mrs. Henry Toews, Inman, Kansas....1936-1954
Anna Quiring, Mountain Lake, Minnesota....1936
Merle H. Schwartz, Carlock, Illinois....1941
Mrs. Merle H. Schwartz, Chicago, Illinois....1941
G. B. Neufeld, Inman, Kansas....1944
Mrs. G. B. Neufeld, Inman, Kansas....1944
Elmer J. Dick, Munich, North Dakota....1946
Mrs. Elmer J. Dick, Munich, North Dakota....1946
Frieda Guengerich, Washington, Illinois....1946
Anna Liechty, Berne, Indiana....1946
Selma Unruh, Tampa, Kansas....1946
Tina Quiring, Mountain Lake, Minnesota....1949
Samuel Entz, Newton, Kansas....1949
Mrs. Samuel Entz, Newton, Kansas....1949
John B. Jantzen, Paso Robles, California....1949
Mrs. John B. Jantzen, Paso Robles, California....1949
Ernest Yoder, Goshen, Indiana....1950-1952
Harold Graber, Pretty Prairie, Kansas....1951
Mrs. Harold Graber, Pretty Prairie, Kansas....1951
Levi Keidel, Congerville, Illinois....1951
Mrs. Levi Keidel, Congerville, Illinois....1951
Waldo Harder, Newton, Kansas....1951
Mrs. Waldo Harder, Newton, Kansas....1951
Rudolph Martens, Waterloo, Ontario....1952
Mrs. Rudolph Martens, Chicago, Illinois....1952
Irena Liechty, Berne, Indiana....1952
Peter Falk, Morden, Manitoba....1952
Mrs. Peter Falk, Morden, Manitoba....1952
Earl Roth, Albany, Oregon....1954
Mrs. Earl Roth, Albany, Oregon....1954
Betty Quiring, Mountain Lake, Minnesota....1954
David Claassen (1-W), Newton, Kansas....1955-1955
Larry Kaufman (1-W), Windom, Kansas....1955-1956
Fremont Regier (1-W), Whitewater, Kansas....1955-1957
John Zook, Portland, Oregon....1955
Mrs. John Zook, Portland, Oregon....1955
Hulda Banman, Newton, Kansas....1956
Sarah Dyck, Calgary, Alberta....1956
Charles Sprunger, Schwenksville, Pennsylvania....1957
Mrs. Charles Sprunger, Schwenksville, Pennsylvania....1957
Arnold Regier, Mountain Lake, Minnesota....1957
Mrs. Arnold Regier, Mountain Lake, Minnesota....1957
Wilmer Sprunger (1-W), Wadsworth, Ohio....1957-1959
Larry Graber (1-W), Salem, Oregon....1957-1959
John Janzen (1-W), Elbing, Kansas....1957-1959
Paul Roth (1-W), Carlock, Illinois....1957-1960
Mary Epp, Hanley, Saskatchewan....1958
Larry Bartel (1-W), Wolfpoint, Montana....1958-1960
Larry Unruh (1-W), Tampa, Kansas....1958-1960
Bernard Thiessen (VS), Altona, Manitoba....1959-1960
John Heese (VS), Rosthern, Saskatchewan....1959-1960
Robert Schmidt (VS), Rosthern, Saskatchewan....1959-1960
Donavon Unruh (1-W), Pawnee Rock, Kansas....1959-1960
James Peters, (1-W), Henderson, Nebraska....1959-1960

II. EVANGELICAL MENNONITE BRETHREN

Sara Krocker Anderson, Jansen, Nebraska....1912-1916
Kornelia Unrau, Mountain Lake, Minnesota....1926
Aganetha Friesen, Jansen, Nebraska....1938
Agnes Lutke, Dalmeny, Saskatchewan....1946
Lawrence Rempel, Mountain Lake, Minnesota....1948
Mrs. L. Rempel, Mountain Lake, Minnesota....1948
Allan Wiebe, Meade, Kansas....1950
Mrs. A. Wiebe, Inman, Kansas....1950
Peter Buller, Mountain Lake, Minnesota....1951
Mrs. P. Buller, Mountain Lake, Minnesota....1951
Lena Friesen, Jansen, Nebraska....1951
Arthur Janz, Steinbach, Manitoba....1951
Mrs. A. Janz, Steinbach, Manitoba....1951
Sara Friesen, Jansen, Nebraska....1952
Samuel Ediger, Dalmeny, Saskatchewan....1952
Mrs. S. Ediger, Dalmeny, Saskatchewan....1952
Amanda Reimer, Steinbach, Manitoba....1953
Donna Williams (Mrs.), Schmidt, Woodward, N. Dak....1954
Loyal Schmidt, Abbottsford, B. C....1955
Melvin Loewen, Steinbach, Manitoba....1955
Mrs. M. Loewen, Mountain Lake, Minnesota....1955
Elmer Regier, Mountain Lake, Minnesota....1956
Mrs. E. Regier, Fife Lake, Michigan....1956
Mary Hiebert, Steinbach, Manitoba....1957
Margaret Friesen, Abbottsford, B. C....1957
Melvin Claassen, Whitewater, Kansas....1958
Mrs. M. Claassen, Mountain Lake, Minnesota....1958
Sue Schmidt, Abbottsford, B. C....1958
Harold Harms, Dallas, Oregon....1959
Mrs. H. Harms, Dallas, Oregon....1959

III. EVANGELICAL MENNONITE CHURCH (DEFENSELESS)

Alma Doering, Chicago, Illinois....1912-11925
*Alvin J. Stevenson, Quebec, Canada....1912-1913
*Mrs. A. J. Stevenson, Quebec, Canada....1912-1913
John P. Barkman, Dinuba, California....1916-1945
Mrs. J. P. Barkman, Dinuba, California....1916-1945
William Kensinger, Berne, Indiana....1919-1925
Mrs. Wm. Kensinger, Berne, Indiana....1919-1925
Omar Sutton, Fort Wayne, Indiana....1919-1942
Mrs. O. Sutton, Fort Wayne, Indiana....1919-1942
Alma Diller Bixel, Bluffton, Indiana....1920-1934
*Lester Bixel, Bluffton, Ohio....1921-1934
*Amelia Bertsche, Bluffton, Ohio....1921-1931
*Henry Moser, Berne, Indiana....1923-1947
Mrs. H. Moser, Berne, Indiana....1923-1947
Alvin Becker, Woodburn, Indiana....1923-1936
Mrs. A. Becker, Woodburn, Indiana....1923-1936
Fanny Schmallenberger, Morton, Illinois....1935
Mabel Sauder, Grabill, Indiana....1938
Lois Slagle, Pioneer, Ohio....1945
Glenn Rocke, Groveland, Illinois....1946
Mrs. G. Rocke, Groveland, Illinois....1946
Lodema Short, Archbold, Ohio....1947
Irma Beitler, Mrs. A. Graber, Berne, Ohio....1948
James Bertsche, Gridley, Illinois....1948
Mrs. J. Bertsche, South Bend, Indiana....1848
Robert Bontrager, Elkhart, Indiana....1950
Mrs. R. Bontrager, Underwood, N. Dakota....1950
Loyd Brown, Logansport, Indiana....1952
Mrs. L. Brown, Bluffton, Ohio....1951
Wilbert Neuenschwander (1-W), Berne, Indiana....1956-1959
James Diller, Bluffton, Ohio....1956
Mrs. J. Diller, Pioneer, Ohio....1956
Richard Steiner, Berne, Indiana....1958
Mrs. R. Steiner, Berne, Indiana....1959

* Deceased

IV. OTHER MENNONITE GROUPS

1. **Mennonite Brethren**
   - Aaron Janzen, Mountain Lake, Minnesota....1912-1921
   - Mrs. A. Janzen, Mountain Lake, Minnesota....1912-1921
   - Helen Stoesz, Mountain Lake, Minnesota....1926-1936
   - Helen Thieszen, Mountain Lake, Minnesota....1930-1933
   - Henry Hildebrand, Niverville, Manitoba....1958
   - Mrs. H. Hildebrand, Niverville, Manitoba....1958
2. **Kleine Gemeinde (Ev. Menn. Church of Canada)**
   - Ben Eidse, Morris, Manitoba....1953
   - Mrs. B. Eidse, Steinbach, Manitoba....1953
   - Harvey Barkman, Lorette, Manitoba....1958
   - Mrs. H. Barkman, Lorette, Manitoba....1958
3. **Mennonite Brethren in Christ**
   - Bertha Miller, Allentown, Pennsylvania....1953
   - *Mary Miller, Allentown, Pennsylvania....1953-1957
4. **Kidron Ohio Mennonite Church**
   - Ellis Gerber, Kidron, Ohio....1952
   - Mrs. E. Gerber, Mountain Lake, Minnesota....1952

* Deceased

The Church in Congo's Crucible

By JAMES E. BERTSCHE

KAZADI Matthew stood quietly before the semi-circle of church leaders and missionaries. It was November 15, 1960, in the Nyanga Church Office. It was the first meeting between missionaries and the administrative committee of the church since the abrupt evacuation four months previously.

Kazadi spoke: "We thank God for this day. We've prayed much that we might see this day." He paused thoughtfully and continued, "We've learned much these past weeks. We've learned who among us serves the missionary and who among us serves God!"

He moved on in his opening devotional to other comments but he had already summed up in one terse sentence the experience of the Congo church—"We've learned who among us serves the missionary and who among us serves God!" How much could be read into those few words by anyone acquainted with the Congo scene! With the departure of the missionary, an old familiar framework of mission activities came to an abrupt halt. Overnight the missionary dwellings were empty. In a matter of hours the guiding hand of the missionary was withdrawn—and the Congolese were alone. At first there was a stunned indecision as the Congolese tried to seize the import of what had happened. Then suddenly there was an explosion of reaction. Word spread swiftly through the villages. The missionaries are gone! There's no one at the station. Their houses are empty but their things are all there. What are we waiting for? Very soon there were groups of villagers congregating on mission stations with looting their goal. There was no authority to appeal to; there was no government worthy of the name. Was there a church? Was there any will, any courage, any determination on the part of anyone to contest this threat to the mission rights and property?

Reaction was immediate and decisive. At station after station, without any inter-communication or coordination of planning, committees were organized, guards were set, responsibilities assigned. Returning missionaries months later found little mounds of blackened ashes at front and back doors of dwellings—mute evidence of the Congolese who sat and watched beside their fires through the chilly dry season Congo nights. After the evacuation money sacks containing church, school and medical funds were hidden away for safe keeping. Valuables were often gathered and placed under lock and key. Surrounding villages soon learned that even though the missionaries were no longer on the stations, they were far from abandoned. Everywhere they found Congolese Christians in evidence assuming responsibilities.

It was July. A mission wide church conference had been planned for August before the missionaries had left. Could the conference be held? Tribal fighting was rampant. Roads were blocked everywhere. Every man was largely a law unto himself. Would delegates risk traveling even if arrangements could be made? Pastor Ngongo David at Nyanga spearheaded activities. Arrangements were made, notices sent out by whatever means available. As the day drew near, the mission diesel truck was gotten out of the garage and with a small delegation from the church, they began a tour of the stations to gather up the delegates. There were delays at road blocks where they had to explain at great length to drunken spear brandishing mobs what their business was. In due time the conference was convened. Reports from each station were submitted. Congolese were appointed to fill places left vacant by evacuated missionaries. Plans for the future were discussed and a list of priorities drawn up of activities they felt had to be carried on. A committee was appointed and given responsibility to try to re-establish contact with the Mission Board in Elkhart and to try to arrange for the immediate return of some missionary men.

Then it was August. In spite of the continued chaos, the church leaders were thinking of their thousands of children who in September would be wanting to go to school. A group of mission trained teachers took the initiative to fix a time and place for a meeting. Again the truck made the tour gathering delegates. In a two-day meeting, teacher appointments were made and directors designated for the schools. The first week in September found primary schools, station Bible schools and lower level teacher training schools open all across C.I.M. territory with thousands of students enrolled. Missionaries arrived later to find the teachers working unpaid for several months and desperately short of school supplies, but morale was good and one could sense a spirit and purpose among them.

In short, the missionary returned to find devotion, courage and bravery on the part of Congolese pastors and leaders. The missionary returned to find faithfulness on the part of many laymen. He found services being held, communion being served to believers in rural areas, baptismal classes being held. Let it be clearly said, the missionary returned to find the church of Christ in Congo a reality.

And what of today? What are its problems? its enemies? its opportunities? its strength? its future?

Confusion. As far as government functions are concerned, some activities still are carried on by the force

of momentum or habit. In offices where routine had been established, things still carry on much as before. In offices where day to day problems had to be studied and decisions made accordingly, confusion in its purest form reigns.

Disorder. The Belgian hand was firm, efficient and authoritative. When it was suddenly lifted, there was no hand to replace it. There was a momentary vacuum, then suddenly anarchy descended upon the Congo. The United Nations responded in a dramatic burst of swift purpose and now has somewhere in the neighborhood of 25,000 "blue helmets" scattered across the country. This has achieved a surface calm of sorts but unrest is ever ready to manifest itself in endless forms. There is an atmosphere of insecurity and uncertainty which prevails. The Congo church today, if it is to stand for principle, justice, and truth, has need of a calm and courage of the highest caliber.

Economic breakdown. It was heady, exciting sport in early July to loot and stone the fleeing white man on his way. It was months later, that the average African began to comprehend that along with the white man he also chased away his job, his salary, his employer, his doctor, his food supplier and a great many other things that he has always taken for granted and naively imagined would always be simply there for the taking. Prices for food stuffs available are continually climbing. Jobs available are greatly reduced. This spells difficulty for the young Congo church which is struggling with the responsibilities of self-support.

Rivalries. There is continual jockeying for influence, position, prestige, recognition, predominance and power. This competition is evident between tribes, between geographical areas, between political parties, between individual leaders and between language groups. Sometimes this rivalry takes the form of behind the scene maneuvering in political conventions. Frequently it appears in the form of lengthy declarations and manifestoes and open letters published in rival newspapers. Again it appears in the form of bitter personal feuds between key leaders each with his group of "rowdies" ready to take to the streets to fall upon unsuspecting members of the opposition groups, armed with knives, clubs and bicycle chains. Sometimes these rivalries erupt in the form of bloody tribal warfare such as has plunged the Kasai into the nightmarish blood bath of recent months with its resultant suffering, famine and starvation. These various rivalries, conflicts, hatreds often cut directly across the young church subjecting it to unbelievable pressures. How we pray that out of this period of hatred, suspicion and fear the church may emerge a "rock in a weary land."

Ideologies. The battle of the two great opposing ideologies of our day is openly joined here in Congo. There is no longer any pretense made at camouflage or deception. World communism made a barefaced bid to install itself in Congo first via the Russian embassy in Leopoldville and now via the United Arab Republic and the Congo provincial capital of Stanleyville where pro-communistic forces are concentrated. How we need to pray that the young church here may stand firm and state clearly and courageously the existence, love, claims, and judgments of an eternal and holy God.

Then there are the problems within the church itself.

Pastoral training. The great cry of the Congolese today is, "Teach me; train me; show me how. There is much we do not yet know but we can learn." This sought-for training will be furnished in other areas. It must also be furnished for the church. Our Institut Biblique is open again. Its students and families have been gathered at Nyanga, for now, and under Kalete Emile's and Waldo Harder's instruction, their training, interrupted at Tshikapa by missionary evacuation, now continues. This current class of men has the widest educational background of any class thus far and as a result is following the most thorough course of study to date in the institute. These men will surely fill places of responsibility in the future. However, we must look forward to the time when there will be men qualified for the best training available.

Dead wood. It must be frankly recognized that during the years of the Belgian administration there were many factors at work bringing the Congolese toward the mission and the church. The government subsidized medical and school programs under mission auspices tended to channel thousands of Congolese through missionary hands. It was inevitable that some Congolese should have enrolled in training classes and sought baptism for reasons other than spiritual rebirth and the desire for public identification with the visible body of Christ. In spite of the most careful screening, many were admitted into the church who though having mentally mastered the church's catechism and having met its outward requirements remain spiritually untouched and unchanged. The pressures and fire of these days in Congo are bringing these elements of the Congo church to the surface as dross in a test crucible.

The results of white domination. It becomes increasingly clear that the gigantic welfare state created by the recent colonial power in Congo has left some deep impressions upon the mentality and attitudes of the Congolese. After several generations of free schooling, free medical service, free agricultural help, furnished housing, furnishing buildings of all sorts (school, hospitals, homes) the Congolese have somehow come to feel that as long as the hand is held out, palm side up, from somewhere or other something will be forthcoming to fill it. Indeed, there is even the attitude on the part of many that they are entitled, as individuals and as a country, to continued welfare handouts. Whereas the Congolese leaders are eager for authority, position, prestige and title, they have blank expressions when it

is pointed out that with authority goes also responsibility. A bit of this same conditioning has touched the church. We find our Church leaders anxious now for authority and responsibility, a desire which is certainly legitimate. However, they are much less eager to accept some of the responsibilities, moral and financial which accompany such authority. One is often reminded of the teen-age son who though old enough to have his driver's license still expects Dad to keep the gas tank filled.

This, then, is the Congo Church of today evaluated in the negative terms of its weaknesses and problems but there are other terms of evaluation also.

What are the Church's opportunities?

Placing leaders. The Congo church in this generation has the opportunity of living in a society that is in flux. While there are inherent dangers, there are also tremendous possibilities. Old standards, patterns and values of life are being swept aside. A new country is being born. The iron lies white hot on the anvil. Blows struck now can make their imprint for today and for the future. The Congo church, though a minority, population wise, stands in a unique place of opportunity. A very high percentage of educated Congolese today are men who have been trained in Church schools. They are now being sought and are being placed in all manners of positions and places of leadership. They can wield incalculable influence for good and for righteousness.

Teacher training. The crying need of the day in Congo is teachers. There are students by the tens of thousands clamoring for an opportunity to study and to learn. There is always a penury of qualified and trained teachers. Here again it is the mission-church schools which have trained and continue to train the bulk of them. What an opportunity to prepare the teachers of the future of this land—men who at the same time have the necessary formal training for their task and also a desire to serve their country, their church and their Lord.

Literature. The Congo church finds itself in a country that has an ever increasing rate of literacy. It has the high privilege of being able to offer portions of the Word of God to the people in its area in at least five languages. This is one of the points at which the missionary must continue to assist the Congo church. The church must be the source of a stream of Christian literature during these crucial days.

Service. The mission stations through the years have been solidly established and universally accepted by the Congolese as centers of instruction, training and service. The transition now from a mission center to a church center is being carried out. There is no reason for a diminution either in the training offered or the service rendered. In a suffering, underdeveloped and backward land, may these stations continue to be "cities of refuge," places where help and compassion and succour can be found by all who come.

Witness. The supreme opportunity of the Congo church today is that of lifting high the name of the Saviour. The Congolese are bewildered, disillusioned and afraid. Some have become cynical and embittered. What a day for the Church to declare with courage and boldness, "This is the way, walk ye in it." Pray with us that the continued Gospel witness in this land in these days may yet bear its greatest fruit.

And, finally, what is the future of the Congo church?

The Congo church, until recently, had been sheltered and encouraged by government policy and action. This can no longer be taken for granted. The government may be neutral as regards the question of religion . . . and it could conceivably be antagonistic.

There are observers of the Congo scene of experience who are drawing parallels between current events here and those of a few years ago in China. What if this should prove to be an accurate analysis?

There are those who predict that with a stable government and more normal circumstances, there will be a concerted effort to disassociate Congo from anything Western and to try to establish a "pure African culture" which would imply also a "pure African religion." What if this should prove to be the case?

There are those of sceptical inclination who say that if the medical and educational services of the church are taken over by the state, there will not be enough left of the church or of the white man's religion to make a good ripple in the millpond. And when the government does take over these services as it likely will sometime in the future, what then?

Anxiety and apprehension need not look long for nurture in Congo today. The future, whatever it is, lies veiled in the hand of God. But this we know: The Gospel of Jesus Christ has been preached in this land first by hundreds of faithful missionaries and later by thousands of faithful Congolese. We know that the Gospel has fallen as fertile seed in good soil; it has sunk roots, has grown and has borne fruit. We know that there are many Congolese who have died serene in their faith in Christ. We know that the Gospel of the Lord Jesus continues to be taught and preached in this land with the dawning of every new day. We know that the very existence of the Congo church is of the Lord's own doing. And we know one more thing. We can perhaps no longer say that the door in Congo is flung wide but it still is definitely ajar. For as long as there is any possibility of witness and service in this land to which God in such a striking manner led the C.I.M. fifty years ago, we stand responsible before Him to continue our work, our witness and our ministry by every means at our disposal. We dare not do less.

Mennonite Mission Churches of East Africa

By PAUL N. KRAYBILL

THE Eastern Mennonite Board of Missions and Charities of Lancaster sponsors 111 missionaries in three countries of East Africa. During 1960 there were significant political events in each of them. On July 1 Somalia gained its independence; on September 3 Tanganyika achieved responsible self-government for internal affairs; and in December an attempt to overthrow the government of Haile Selassie I failed. All of these events point up something of the nature of the times in which we live and will have no small influence on the witness of the missions and churches in that area.

Ethiopia

The Ethiopians are a sensitive and intelligent people. They have a long cultural and historical background and a strong self-consciousness. The establishment of a Mennonite church is not easy, and to keep in good understanding and communication with such a church is also a challenge. The church which was begun in 1948 southwest of Addis Ababa is growing in numbers. It is growing in maturity and spiritual discernment. It is developing a strong urge for evangelism and is making progress in taking a share of responsibility for the witness outreach. The out-clinics, valley schools, and extension preaching points are staffed by these young Christians.

An important step forward in church organization in Ethiopia has been the selection of counselors in each congregation and the organization of these counselors into a General Council. The growing self-consciousness and maturity of this group is most encouraging.

One of the most strategic projects for the future of the mission and church program in Ethiopia is the Nazareth Bible Academy. An attractive and efficiently planned school plant is being built with an anticipated capacity of 175 students. The school is a recognized secondary school with Bible emphasis. It will serve as a training center for Christian youth who will go from here to witness as teachers and in other vocations throughout the land. It will serve as a training school for leadership in the growing church.

Somalia

In a difficult Muslim country such as Somalia it has been most encouraging to see the hand of God at work among the Swahili-speaking people in the Mofi-Zunguni area. This is the area of the former Swedish mission, and the seed sown years ago is bearing fruit. The Lancaster Board started this work in 1953. At present the workers are conducting services at six preaching points. Plans are being worked out for personnel from the Tanganyika Mennonite Church to help in entering the large open door in this area. This will be a most significant outreach opportunity.

Somalia is one of the most difficult fields and the question of our approach to a Muslim culture needs continual prayerful consideration. A program of education and medicine has been very effective in gaining friends and creating confidence, a prerequisite to presenting the Gospel. In such a circumstance there is opportunity to witness, although it will be met with resistance and opposition. But the same Lord who opened doors to us thus far will not fail to prosper His Word.

The former British Somaliland area is the only area in Africa unreached by Christian missions. In June 26, 1960, this area received its independence, and five days later it merged with Somalia.

Tanganyika

The mission work in Tanganyika was started in 1943. The church has been growing, and the membership now stands at about 2300. There are about eighty preaching points carried on by leaders appointed by the church. More and more the church is taking responsibility. The visit of the deputation from America recently was marked by the completion of work on the constitution, which means that the church will now take over the programs formerly carried on by the mission, such as education, literature, medicine, Bible school and others.

These developments in Tanganyika bring us to a new era in missions. We no longer have in Tanganyika and American mission with which the Mission Board in America can correspond and whose decisions and procedures are carried out by American personnel. The Tanganyika Mennonite Church has freedom and responsibility; we can counsel and share with the church, but its decisions need to be made in light of its own convictions and leading in the Spirit.

This new period will mean radical changes. Our Tanganyika brethren are spiritually mature and are taking seriously their responsibilities. They are eager for a close fellowship and partnership with the church in America, and they will need continued help in the form of personnnel and funds.

This church will have many problems. It is faced with the problem of growth. Seventeen hundred people are under instruction. It will be no small task to properly teach them and bring them into the brotherhood so that they will be a responsible, growing part of this brotherhood. There will be the problems of a new leadership eager to take over and yet somewhat handicapped by lack of training to adequately face the

The first five Somali Christians and two missionaries. Overlooking the Juba River, Somalia.

task of administering a large program which has been built up over the years. There will be the problem of growing costs in the administration of the educational and medical program and the church will need to give serious consideration to the future of these institutions. The church is taking seriously its new role.

It is a thrilling experience to see the hand of God at work in Africa, a continent where politics, racial feelings, and nationalism are the order of the day. God has shown that white and black can work together and achieve a harmonious relationship without tension and bitterness.

The Mennonite Brethren Church in Congo

By MARION KLIEWER

THE Mennonite Brethren Church officially began work in the Congo with the decision of its General Conference in 1943. That year the conference voted to receive into its foreign mission program the independent work of the Aaron A. Janzens and the work of the Africa Missionary Society.

The Janzens went to Africa for missionary service with the Congo Inland Mission in 1911. Later, they began an independent work which they hoped their conference would assume and then did in 1943. The Janzens were followed to the Congo by the Henry Bartsches who went out under the Africa Missionary Society. The Society was an association within the Mennonite Brethren constituency of Canada. With the decision of the 1943 conference, the workers, field and funds of the Africa Missionary Society were transferred to the Mennonite Brethren Church.

The work of proclaiming the Gospel and establishing the Church of Jesus Christ among the backward, animistic Congolese was difficult and trying. The work was further complicated by the rigorous tropical climate and the primitive culture of the Congo. But faith, prayer and dedicated service led to a program of evangelization, native churches, village schools, medical work, translation of Scriptures and literature, Bible school and work among women and girls.

By 1960 nearly 80 missionaries had served in the Congo. A Bible institute, a teacher-training school, a school for missionary children, two hospitals, several dispensaries and a network of lower-level schools had been established. Considerable literature was being published for schools and churches.

As of July 1, 1960, the Mennonite Brethren Church in the Republic of Congo had 5,399 baptized believers. These believers reside in the Kwango district of the Congo which lies in the southwest corner of the country. They are organized in 36 churches in six different regions of the Mennonite Brethren Church mission field in the Congo. The field is an area of 120,000 square miles inhabited by 600,000 souls.

A total of 234 locations were served with the Gospel in these six regions. Average weekly attendance at church services was nearly 10,000 and more than 4,000 converts were being taught and prepared for baptism and church membership.

The Board of Missions office of the Mennonite Brethren Church in Hillsboro, Kansas, has information that most of the churches are continuing their programs of worship services. Bible study and prayer, and evangelism. Most of the primary schools are being operated and taught by Congolese teachers. Work in all of the medical centers previously operated by the missionaries

is being carried on by the nationals as best they can.

Before the upheaval occurred in July, the educational program included 159 primary schools attended by nearly 7,500 students and 250 national teachers. The mission operated a teacher-training school and a Bible school for the training of church workers. It is the plan of the mission to open the Bible school at the earliest opportunity so urgently-needed workers are available to lead the national church in the evangelization of its own people. Several men missionaries are now in the Congo to advise and assist the church in the operation of the educational program.

The medical program was another effective ministry in the missionary program. In five medical centers, there was a total of 93,000 consultations during a recent one-year period. The mission's two medical doctors have returned to the Congo and are serving in government hospitals. Plans are that when the Congo returns to normal, the doctors will be able to return to the direction of two large medical centers—one at each end of the field.

Another missionary has been placed at the disposal of the native church to assist with counsel and guidance to the extent required by the national brethren. Completing the present staff of nine missionaries in the Congo from North America is a couple continuing an assignment of perfecting the translation of the Scriptures into the Kituba language.

Mennonite Brethren Church in the Congo.

The present status of the church constitutes a major test in the history of the missionary outreach of the Mennonite Brethren Church. An organizational pattern for the transfer of administrative responsibility from the mission to the church was established in May, 1960. However, before the pattern could be effected, the political upheaval took place.

To predict the future development of the Mennonite Brethren Church in the Congo is difficult. But there is the assurance that He "which hath begun a good work will perform it until the day of Jesus Christ."

Brethren in Christ Church in Rhodesia

By HENRY N. HOSTETTER

The Brethren in Christ mission work began in Southern Rhodesia in the year 1898. Later it was extended to Northern Rhodesia. Today there are five main mission centers, five outstation units, two hospitals, three clinics, a missionary children's hostel and a superintendent's headquarters operating as bases from which the outreach is extended. Approximately eight thousand are registered either as church members or as class members. Nearly five hundred African teachers are employed in the educational system supervised by the mission. Between twenty and twenty-five thousand children are receiving a half hour of religious instruction every day through the educational operations.

Northern and Southern Rhodesia are parts of the Rhodesia-Nyasaland Federation in Central Africa. There are many conflicting voices due to political activity and their search for national independence. Therefore any attempt to describe the status of the church during the year 1961 is clothed in a degree of uncertainty, since no church can operate in total isolation from the community it serves. However, the relationships, the outlook, the organization, cooperation and spiritual life are such that give us confidence that the church is in a measure prepared for the future.

It is impossible to see clearly all the problems that the church and Christian people will meet as a result of the changes now taking place. However, one hopes that the Christian way of life will so predominate in the lives of God's people that the relationships whether they are racial, tribal, cultural or any other, will always be controlled by the teachings of God's Word and the power of the Gospel of Jesus Christ.

Since 1955, there has been an African Church Executive Committee composed largely of African Christian leaders. It has carried responsibility for many phases and problems related to the church and either as church representatives or through the African Conference has provided leadership for the church. Since that time, there has been a growing feeling that the church could and would carry forward the work if the work of missionaries were suddenly terminated. In 1960, new steps of progress gave the African church leadership a voice in all phases of the work of the missionary on the mission field. Even though they are acquainted and help in the administration of the work, any sudden or drastic change that would seriously disrupt missions or missionary contribution would affect the total program of the mission and the church, especially since much of the

work of the missionary reaches into activities where the national is not prepared to serve.

In the total operation of the mission and church program there has been a gradual shift in the various phases of mission, church and school operations. Wherever possible more responsibility has been given to the African. This transition has resulted in an increased understanding of the problems related to the extension of the work by the African and also a very healthy attitude toward church position and general administrative responsibilities. While the cultural advancements have created problems relative to the advancing of the message of Christ. The response to the message has been equal to or above that of the past years. Therefore the church continues to grow in a most commendable manner.

(Continued on page 96)

Beginnings of a Mission Endeavor

By HARRY D. WENGER

FOR several years the Free Tract and Bible Society of the Church of God in Christ, Mennonite, has been engaged in a correspondence and Bible and tract program in Nigeria. As these people read and studied the faith, in addition to the Scriptures, many requests were made for our missionaries to come to teach them and establish a church. As these requests continued and became more urgent, the matter was seriously considered by the General Mission Board and in turn the general conference. As a result two brethren were chosen from among the ministry, one from Canada and the other from the United States. These brethren were sent to investigate the situation in Nigeria with an open mind toward the responsibility that may be ours to carry on mission work.

On November 9, 1960, J. A. Wilson and I boarded the SS United States at New York City. From London we flew the rest of the way to Nigeria and back to New York. After making several brief stops in Europe and spending some time in Bible lands, we arrived at Lagos December 6. We spent forty-four days in Nigeria making contacts with a great variety of people. We met many missionaries of different organizations, government officials, and especially Nigerian people, both of the rank and file and leaders among Christian and pagan people.

In our car we traveled some 2,400 miles through the western and part of the eastern regions. Jungles, where wild life of both small and large game roam, were a common sight. Ferries are the only crossings over all large rivers. Many people are continually lining the roads, either on bicycles or on foot, carrying almost all manner of things on their heads. Everywhere we found the people to be friendly. To be an American was a privilege in Nigeria, feeling little or no discrimination. The government, by all indications, is one of the most stable in Africa. This attitude is supported by missionaries who have been there for many years.

In our contacts with the Nigerians, we found some truly converted and godly people. We preached in a number of churches and meeting places, crude as some were. The Gospel is well received. We had many interviews with religious leaders that proved a real challenge, since a number made repeated requests that we should include them when we sent our missionaries. They requested that we introduce a teaching program to teach them the way of the Lord more perfectly and to help bring more stability and understanding among them in behalf of the Biblical will of God.

The most challenging of our investigations came upon us when we, with two Christian Nigerians accompanying us (one was our baptized Nigerian brother who had been to America recently), drove into and explored a rather large area of pagans where no missionaries have yet labored and no churches are to be found. Our spirit was truly stirred, perhaps as was Paul's when he was in Athens seeing the idolatry of the people. Increasingly we were challenged when we were welcomed by the chiefs of the leading communities and so warmly received by the people everywhere.

We were aware, however, that the new independent government of Nigeria was very cautious and in fact not favorable to new mission organizations establishing themselves in their country. We had been warned by experienced missionaries that our chances were not good unless the Lord moved in the matter. This drove us often to earnest prayer that "the Lord of the harvest" should open the way according to His will. To our surprise, joy and thankfulness, we found the responsible government officials very favorable. We were given appropriate assurances plus a return visa to begin administering, upon the completion of necessary preparations, our four-point program—direct Christian evangelism, Biblical teaching and training, physical and material aid. Material needs were to be met mostly by an attempt to develop better markets, which is the method of helping them to help themselves.

We are in the process of making preparations to fulfill this challenging commission which we have no reason to doubt is of the Lord, who commands, "Go ye into all the world, and preach the Gospel to every creature."

EDITORIAL NOTE: Harry D. Wenger and A. J. Wilson are traveling some 10,000 miles in the U.S.A. and Canada to report about their impressions and to initiate a mission program in Nigeria.

Pax Work in Congo

By JOHN JANZEN

THE Congo Pax program was originally organized to relieve the missionaries of the voluminous amount of incidental work that had become necessary. During the pre-Pax years the Congo missionaries had become involved increasingly in building programs, automotive mechanics, agricultural projects, and other secondary, yet necessary, tasks. At the same time the primary efforts of education, medical work, and evangelism had become more complex and involved.

In answer to this problem four young men were sent to the Congo in 1953 under Mennonite Central Committee auspices to pioneer the Congo Pax program. It was an immediate success. They were able to take charge of many building projects, mechanic duties and maintenance chores, so that the full-time missionaries could concentrate more thoroughly on their main work.

More Pax workers went out during the following years till eventually an established group of eight to twelve were distributed at most of the eight Congo Inland Mission stations. The East Africa Mennonite Mission in Tanganyika also employed a number of Pax workers. The schools, churches, and hospitals built after the inception of the Congo Pax program were largely a tribute to efficient supervision by the young American and Canadian fellows. Such things as upkeep on mission vehicles and bookkeeping also became their work.

As the program developed beyond the original structure and intent, the distinction between the full-time missionary and the two-year Pax workers became one of title rather than effectiveness. John Hesse, experienced in printing work, became the manager of the Charlesville print shop. Larry Graber, because of an interest in medical work, had the opportunity to assist Dr. Jim Diller at the Nyanga hospital. I found a chance to work in the Kamayala school system as part-time superintendent of the primary schools. Robert Schmidt spent much of his time at Kamayala in literature and educational work. Others found unique opportunities to fill in as ambulance drivers and at times played the role of makeshift midwife by necessity. Larry Bartel and Alan Siebert lived in an African village for nine months while constructing primary schools. More recently, Paxmen Abe Suderman and Alan Horst assisted in the combined United Nations-Congo Protestant Relief Agency food handouts following the civil war between the Baluba and Lulua tribes. In short, the Paxmen in the Congo could expect any sort of assignment. Much of the effectiveness of the program lay in this flexibility, I think.

Specific skills were generally required to do some of the more technical jobs such as printing and mechanics. But all of the fellows, I feel, contributed to an essential quality in the effectiveness of the program through prolonged personal acquaintances with Africans in work and leisure. Often I remember, the Paxmen had time to spend with the Africans doing little things such as hunting, swimming, and playing ball. Unlike the senior missionaries, the Paxmen had no family obligations, and could spend evenings in African homes, chatting with them around the fire. The real, though intangible contributions of the Pax program came through the long discussions with Africans in their native languages, and through a sincere empathy with their form of life. Often this meant enjoying a meal of grasshoppers or caterpillars; but at the same time it meant vastly more. Such a seemingly insignificant gesture was evidence of a firm belief in their individual value as human beings. The Paxmen who got into the inner orbit of African affairs through personal acquaintances, and became noticeably interested in the culture of the African peoples, contributed profoundly to the cause of Christian brotherhood. Incidentally, the Paxman who did this was not at all homesick, either. One Paxman, Larry Kaufman, gave his life for the cause.

Tentatively the program is reduced to a few men because of the independence struggle. Pax work of the future, however, will surely create confidence and serve as a personal expression of Christianity. I am convinced that it is an effective one.

RHODESIA—(Continued from page 95)

Since a portion of the finances for the operation of the mission and church program is drawn from America, any drastic change in the area would naturally affect operations. However, the African church is not so dependent upon funds from abroad that it would completely disrupt its program of operations.

The spiritual aspect of the work is most encouraging. Formalism, backsliding, materialism and other forms of spiritual impediments are all present. But in the midst of these, the fruits and revelation of a new life in Christ are being seen everywhere. Dedication to the work and to the cause of Christ as reflected in the lives of many of the church members has been most encouraging. This reflects spiritual growth as well as spiritual maturity. Thus even though there are national and political uncertainties it appears the church is conscious of its calling and ministry and will continue to go forward in the midst of the uncertainties that exist.

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MENNO SIMONS SPEAKS

The year 1961 marks the quadricentennial of the death of Menno Simons. We owe it to ourselves and future generations to become more fully acquainted with the basic beliefs and significance of Menno and our forefathers. The January issue of MENNONITE LIFE was devoted to this cause. Copies can be obtained through book stores and MENNONITE LIFE for 75 cents each or ten copies for $6. Write to MENNONITE LIFE, North Newton, Kansas.

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