

Memo of understanding between H.A. Driver and
field Committee - Jan 31 & Feb 1 1952 Nyanga Station
About the Corresponding Secretary - Treasurer -

This is my first Church wide assignment and I ask
your help and forbearance as I prepare under the guidance of the
Holy Spirit to understand and discharge my duties.

God has not called me to foreign missionary service but
as I understand His calling to me it is His approved
and interpret the Church's missionary obligation and
opportunity from a further view or possibly a home base
perspective that will be sympathetic with and
contributing to your immediate tasks & work on the field.

Let me emphasize again that I consider C.I.M. a
Mission board of the Church - and the authoritative Protestant
Church of which we are a part as the Mennonite faith as
represented by the duly elected or appointed members of the
Congo Inland Mission. As much as I admire the work of
the C.I.M. and other so called faith missions I cannot go along
with their organization because in my estimation they
deny the supremacy of the organized denominational
Christian Church. I will stick by the Mennonite Church
and look to her for spiritual guidance and protection.
I will also say that I am for a United Mennonite
Christian witness to the world and shall always strive
to keep the C.I.M. such a witness.

It falls in my line of duty as I see it to seek to
understand the problems confronting you on the field
and to interpret them to the home board. That is why
I am here among you - to obtain a clearer and better
understanding of the Congo Inland Mission as work.
It is also my duty to know and clearly convey to
you the policies and decisions of the board. While

The Constitution does not refer to my office as that of executive, by implication and actual practice of my predecessors as much has been implied and I suppose I will continue to act in that capacity. As such, I pray that I may always be fair and sensible and I hope always to be "easy to be intricated."

As executive director of the Congo Inland Mission, I shall consider prayerfully and to the best of my abilities -

1. Any personal request, consideration, or observation of any missionary.
2. Any requests for improvements or alterations concerning station or mission policy as they come to the board through me -

A. with full station approval, ~~etc~~

B. with the approval & sanction of the field Committee

I have been told many times while among you that C.I.M. is very democratic and that no one wishes to tell the other what should be done. I warn you that is not democracy but socialism and can easily lead to anarchy in missions even, as is evidenced by some of your neighbors.

I am not advocating dictatorship in C.I.M. but I am asking you for better organization and a definite line of responsibility that will make for unified and loyal station policy and mission policy as well.

Especially since government and inter mission regulations and affairs are becoming more complicated and come before us more often I think it is very necessary that C.I.M. have more central administration. I therefore will recommend to the board that the field director, who is now Bro. Snow be given an open administrative account so that he may at all times be available to the stations for counsel & advice. I shall expect him to keep in constant touch with the legal representative and mission treasurer. The present labor and wage regulation make this need immediate and urgent and ~~it is up for~~ ^{it is up for} you to

Keep uniform practice and policy regarding these matters. Another reason why better organization and more administration is desirable and necessary at this time is because for the first time in the history of our mission we are approaching maximum personnel. When there were so few of you on a station that you couldn't possibly get around to everything there was little need to consider who will do this or the other thing. As long as I can remember, you have been saying, "We need more missionaries," "Lord send us helpers." God has answered your prayers. We now have more first term missionaries on the field than older. Our growth in this phase has not been entirely without "pains" either. Let us cooperate and administer wisely so that the fine spirit of cooperation and missionary understanding of each other may continue and grow. It is the present understood sphere of the board to place as well as accept and appoint the missionaries. That is probably the greatest reason for me being here now and further for me as executive director to always keep in close contact and understanding with you. And we as a board will always work closely with this field committee in the matter of missionary appointments and placements. While we consider a missionaries service one of life time it does not imply that a C.I.M. missionary serve on the same station or live in the same home for life. Neither does it imply that he be moved every term or often.

These then are my principle duties as I see them, in relation to the board, the field committee and the conference, and the missionaries.

This Matter of Money

I am also the treasurer of the Congo Inland Mission and as such am under bond to be responsible for the money given to the Congo Inland Mission. I am also morally responsible to the givers of the money and to the mission for its use. As executive secretary of the mission I have also "guaranteed to be responsible for the travel, sojourn and return to the United States after a five year term of service," of each missionary on the field. This declaration with the seal of the mission must be on file and accepted both at Brussels and at Leopoldville before a missionaries visa to enter the Congo is granted. As treasurer I make a monthly accounting to the board and an annual audit to the board of 1. The financial condition of the Congo Inland Mission 2. A detailed account of receipts and expenditures. The board does not require this because they mistrust me! It is because facts + figures speak most pointedly + correctly of the status of the work. So as long as I am treasurer the regulations of the Constitution in finance will stand. 1. The station treasurer will make a monthly report of receipts and expenditures to the field treasurer. 2. The field treasurer shall make a monthly report to the mission treasurer.

3. Likewise an annual audited report of each shall be made. I shall recommend to the board that the fiscal year of the field be changed from January 1 to January 1 to from November 1 to November 1, so that your reports may be completed and audited by your annual missionary conference in December.

Since I have a better understanding of how you operate using credit and the payment of all station mission bills I

shall recommend to the board that as soon as possible
the Mission should increase its Capital Cash assets
so that the field treasurer should have a balance to
pay bills. This implies Credit spending rather than
deficit spending. It will also mean that the treasurer
monthly report to the board must always show Convertible
Cash resources equal to this amount.

Our expanding needs

It took a lot of faith to send out such a large number
of missionaries in so short a time. It will also require
daily faith prayer and work to keep them on the field and
supplied with the necessary tools to work. The monthly
receipts from our loyal Constituency indicate that
we have possibly expended a little too much for our
present economic resources. We must also remember
that we are possibly at the peak of our economic
possibility. We cannot normally expect any more money
to operate with than we now have but on the other hand
we must be fortified to meet whatever economic
adjustments may be necessary. As I understand it a
budget adopted by a Mission board is not a guarantee
but a goal and the Agreement you signed with
the board when you became a missionary bears this out.
We can meet here these days and plan buildings, programs,
and work but God can over rule these plans - and
he may choose to do it by withholding funds.

The future

Let us ever keep before us our task as a mission and our object "to engage on a united effort in carrying out the last Command of Christ." After 40 years in Congo we are still commanded to "preach the Gospel to every creature" to "teach all Nations", to "baptize" to follow up all the implications of this Gospel of Christ. Therefore we cannot pass lightly by any opportunity for witnessing to more tribes and people. Very pointedly we must consider Kordala and the U.T.M. very prayerfully. We must also consider ~~the~~ responsibility to the other Nations and people of the world and the resources she has to meet these needs.

Let us prayerfully seek to understand each other and most of all understand God's plans and purposes for us that together as a field administrative body and a home board we might be wise and capable ~~stewards~~ stewards of the resources God intrusts to us.

A. A. Driver

① Along the way at Mukedi.

Although it is only 60 miles from Nyonga to Mukedi and the roads are excellent one obstacle makes Mukedi almost a foreign Country to the rest of C.I.M. This obstacle is the wide but shallow Loange river which makes it difficult to ferry across. On my fourth Crossing going back to Mukedi I waited at this river for over two hours for the ferry is invariably on the wrong side. During this time I exhausted my Kipendi, my voice, the Ford's horn and most of my ^{good} disposition summoning the ferrymen to my rescue. Finally two natives approached on bicycles & with effortless calls & gestures ~~soon~~ had the ferry coming to our side. Of course my crossing was not nearly as urgent as if Dr. Schwartz had been ^{summoned} ~~summoned~~ ^{and I spent} God that C.I.M. sick missionary or African on the other side. ~~There~~ ^{and I spent} God that C.I.M. will soon have a doctor on the other side of the Loange.

Mukedi has been administrative headquarters of C.I.M. for the past two years or since Rev. V.J. Sprunger assumed the duties of Rev. Roy O. Yoder. In Mr. Sprunger's small office are the official business of the legal representative, the Mission Treasurer and the field conference secretary and the missionary school inspector. These duties are more than a full time assignment for Mr. Sprunger and he has had capable assistance from Mrs. Rempel. There are a lot of advantages to having these offices concentrated in one and it is possible for one good administrator to handle it providing he has one French and one English secretary. Mukedi is a half day drive from Kitwit which has a bank & other modern facilities including air mail service twice weekly. The other nearest banking facilities are at Lubumbashi which is a half day drive from the Eastern part of C.I.M. Thus we observe that Congo Inland Mission was correctly named.

Although I have been at Mukedi four times I was occupied with business each time so really had not become acquainted with the missionaries or natives. However Mr. & Mrs. Bowman have spent over a week here with the Dr. Schwartz and have done a lot of visiting & photographing so Mukedi has been duly visited.

② Mukedi has more guests than any of our stations. First because it is on the main road from Leopoldville to Ishikapa, second because many people white and black, Protestant and Catholic, come to there to consult Dr. Schwartz and thirdly because it is a lovely place. Mukedi was originally started in the plains but lightning struck and burned all the buildings. Rev. Henry Moser then started in search of a new location and found this high plateau overlooking a beautiful wooded ravine, in which were both good stone and sand for building. Personally I think the climate and surroundings of Mukedi equal to California as its most unusual and the skill & beauty with which the buildings have been planned & constructed enhance its charm even more. Rev. Henry Moser started the work with his good wife, and Miss Birky and Miss Sprunger. Henry & Emma Moser traveled the territory regularly and often, preaching the Gospel to the Kipundi who still hold them in precious memory. There is a large population surrounding Mukedi many villages having up to 2000 souls. The missionaries claim that at least 6000 Africans can leave the drum and be on the station in a half hour. Driving into the station we approach the row of Missionary dwellings overlooking the beautiful ravine - first Dr. Schwartz then Sprungers, Rempels, Misses Birky and Sprunger the guest house and lastly the Bertaches. Another cottage back of Sprungers is the home of Miss Agnes Lutke.

③ Approaching the Mission from back of the residence we first come to the Church which is now a temporary structure. (the ground was broken for a new church at the 1951 Missionary Conference.) Then the village for station employees, next the school buildings of which only the large teacher training building is permanent. The first five grades are held in temporary grass huts built by the students themselves. Then comes the girls camp ~~accommodating~~ 120 girls. Last of all and nearest Mukedi Village is the Medical Center consisting of hospital, dispensary, a 50 bed ward and the ~~new~~ ^{new} maternity hospital. There are also a number of semi-permanent and temporary buildings to house patients coming from greater distances. I am amazed at the skill of the Native ^(helpers?) ^{spelling?} ~~infirmiers~~ ^{infirmiers} whom Dr. Schwartz has trained for this medical work. The number of patients and the surgery and treatments taken care of by Dr. Merle and Dorothy Schwartz is almost inconceivable. Dr. Bowman performed many operations during his ten days at Mukedi. In the medical section is a Chapel accommodating 200 worshippers. A full time Native evangelist conducts services morning and evening and does personal work with the patients all day long. This dear old saint asked James Bertels to interpret his testimony to me. He worked for the Mosers when Mukedi was first started, as general workman, then as cow herder, messenger, and water carrier. The Spirit spoke to him often thru the messages & personal words

④ of the missionaries but for many years he feared to give up heathen practices and ways. Finally he yielded to God and testified to joy peace and satisfaction in service to his saviour. When Bro. Moser left Africa he asked God to use this old Christian saint in a mighty way, ministering to the sick and dying. Now brother Moser has gone to glory, ~~and I must be faithful to his prayers~~ ^{but his prayer has been answered}. He can't read a word nor write but can quote many scriptures and preach in an understanding way. "Don't even look at sin" he pleads with his people.

Camwood Christians

The natives around Mukedi have a custom of painting their bodies with a red camwood oil and the women do their hair up in mud in high top knots. It is difficult to persuade Christians to leave these practices behind ^{which to them seem much the same as} ~~about the same as~~ rouge, lipsticks, polish & other adornments of American Christians. I went into the villages with James Bertsche and Larry Rempel and Asst^{pastor} Matthew on Saturday & Sunday. We held services in a dozen or more villages but two stand out in my memories. First was ^{the one} at Matche which is a palm oil refinery camp; here around a Christian, who was the personal boy of Miss Emma Birky for years, has rallied a fine group of Christians. He is now the top ranking native employee of the Company. One of his responsibilities is

⑤ employing and recommending natives to the officials. Thus he has had opportunities to place many of his Christian friends in good positions. He is a fine looking fellow, intelligent, well dressed and Christian. Matchi has a teacher and evangelist and the Christians there are carrying rocks and timbers preparing to erect a permanent Church. We enjoyed one of those unforgettable moonlight services with the people at Matchi. After the service Eagle scout Rempel and sky pilot Bertsche produced a rare lunch over the embers of a glowing camp fire. We made our beds in a natives house, with the door the only opening, using cots and sleeping bags that Henry and Emma Moser and others had used in similar circumstances in years gone by, night after night, bringing the "old, old story" to these needy people. Everywhere the natives ask about the Mosers saying "they loved us and lived in our villages much."

Mangala I will call the Camwood Christian Village, for the Chapel this Sunday afternoon was filled with people practically all of whom except the evangelist and his wife were covered with red camwood. Their singing was spirited, the discipline and interest good. The missionaries say their giving is also above average, but it "struck me funny" when the evangelist called on a woman, with the latest camwood "make up" and "hair do", to lead in prayer. The scripture flashed into my mind, "man looketh on the outward appearance but God looketh on the heart."

we drove on to Balaka and had supper with the Eickers of the U. T. M. and afterwards enjoyed the two hour ride back to Mukedi by the light of the moon.

6 A Visit to the Unwangelized Tribes Mission

The U. T. M. was started by Miss Alma Doering in 1926. Miss Doering had previously served two terms for the C. I. M. at Nyanga & Mukedi Stations. It was her great concern to get the gospel message to many unwangelized tribes to the south and west of C. I. M. so she itinerated in hundreds of these villages, often enduring great hardships, then went to America and organized a home board, raised a considerable amount of money and in a few years had sent out many missionaries who have established twelve stations and many outstations. Miss Doering has not been active enough in her later years to keep the organization from falling apart. Last year the field conference of U. T. M. entered a formal request to the C. I. M. to administer their work. The twelve stations are scattered over a thinly populated region from north of Kikwit to the Angola border on the south. About the same year (1926) Rev. Jantzen of the Menonite Brethren who had also served one term at Nyanga started his own station at Kafumba out of which has grown the M. B. work in this same region. Mukedi is our nearest station so from there brethren Enns and Springer Dr. Bowman and I started on a short visit to the southern part of the U. T. M. field. All the Mukedi missionaries and children accompanied us to a beautiful Canyon, about two hours drive, for a picnic

[Dinner at noon. Kandala, a mission of the Canadian Baptists, is just across the river from the Canyon but due to heavy rains the ferry was out so we had to drive 110 miles around to reach Kandala only five miles away. We arrived at dusk and hoped to stay all night but Mr. ^{Spelling?} Neer the only missionary ~~was~~ home on furlough and the natives in charge did not have keys to the houses so we had to drive on. (Kandala is in Kiperdi language ^{area} and uses C.I.M. translations and printing exclusively). At 12:30 A.M. we drove onto Kamalaya station and rudely awakened the Miller sisters Bertha & Mary whose home is Shamokin Penna and are members of the M.B.C. there. They have been at Kamalaya since 1930 and are carrying on a large Super work as well as other medical and educational work. Mr. Buck also a veteran U.T.M. missionary from Penna. and brother of author Pearl Buck's husband has been a successful agriculturalist at Kamalaya. He is now widowed and past retirement age but bravely helping to hold the fort for U.T.M.

After dinner with the Miller sisters we drove to Kajiji where the Shannon family serve. Kajiji is a beautiful place on a high plateau overlooking beautiful wooded hills. There is also a good water supply brought to the station by means of a ram. It is here that the Mennonite Brethren ^{missionary} purchased abandoned property of a silk worm company to use for their Children's School. It is a beautiful healthful spot and the M.B. have welcomed C.I.M. Children. It is quite far from C.I.M. About the same distance from Mutera as Mukedi is from Subondai. After a pleasant night & good breakfast we started Northward stopping for dinner at Pangzi with our good Texas friend brother Graves, a warm Christian with real Texas-Irish wit and hospitality. A hard drive north brought us to Tono just after dark, a Canadian Baptist mission where Miss Belch of Toronto and Miss Methrall of Calgary welcomed us giving us supper and good beds. Mr. Bowman ministered to

8) A child sick with meningitis. At noon the
some day we visited the other station of this mission
at Shakenzi and enjoyed dinner with the James
and Chambers families and Misses Davis and Whitlaw.
This four day journey of over 1000 miles had taken us
through a very sparsely populated region of Congo with varied
soil & climatic conditions reminding me of our states of
Utah and Nevada. All the stations we visited were badly in
need of staff and more support. Mukedi station with
its fine arrangement of buildings and well kept
grounds, its million dollar view and best of all its
gracious and consecrated missionaries caused us to
thank God and be happy as we drove in late that
Saturday night.

① The Annual Missionaries Conference (For Messenger)

It was the privilege of the Congo Inland Mission secretary to spend the week of December 14 to 21 at Mukedi station with the Missionaries in their Annual Conference. A detailed account of the Conference together with the station reports and field statistics will be published in a future issue of the Messenger, but one must be in attendance to grasp something of the real spiritual significance of this gathering. There were thirty seven missionaries and sixteen children in attendance. Mrs. Levi Kaidel remained at Mutema with Paul who ~~had~~ whooping cough.

The guests lived comfortably in the new dormitories just completed for the C.A.P. students and the Conference was held in the commodious C.A.P. building itself. One large room served as dining room, another for the Conference sessions and a third was pleasantly furnished for resting, visiting, reading, writing and fellowship in general. The Mukedi staff directed things in a smooth manner and served most delicious meals ranging from African manioc and seasoning to real American steak, potatoes and gravy. There was always plenty of pineapple, bananas and pawpaws as well as grape fruit either from Congo forests or trees on one of the stations. ^(year for the children.) They come with new dresses,

This is the big event of the children. They proudly "showed off" so their Conference ones, shoes and outfits which they proudly "showed off" so their Conference ones. The Conference seems more like a family reunion and a new comer can soon see that here are meeting kindred souls who have been longing for this sweet fellowship of those who look, think and act like they do naturally.

The theme of the Conference was "Christ our sufficiency." The first half of each morning, afternoon and night session was spent in prayer and inspiration and discussion of different phases of the Conference theme. One was deeply moved by the many personal illustrations and experiences of the "all sufficiency of Christ" during the past year. Truly missionaries among a pagan people in isolated regions must rely on the "all sufficient" Christ and learn strict lessons of obedience and love.

(Annual Missionaries' Conference)

The music of the Conference was outstanding. The harmony and melody of the group singing was wonderful. It reminded me of the Chicago Seminary group prayer meetings. Two folding organs were used and ~~about~~ different organists at almost each session. There were many combinations of duets, trios & quartets as well as guitar, violin and accordion numbers. A favorite special was the Male quartet of Jang, Jantzen, Wiebe & Bertsche and as the Conference progressed they were used more and more.

Sunday was the big day with ~~three~~ four great services. Rev. F. J. Enns was radiant and eloquent as he brought the morning message to the Apendi audience of 1,080 in the morning. Rev. G. D. Graber had made a drawing of Christ knocking at the door to emphasize the message of "Christ the door."

At two o'clock the Missionaries and Africans joined in a ground breaking service for the New Church at Mukadi. At four o'clock all gathered in the large living room for the most real and meaningful Communion service I have ever participated in. The words of Bro G. D. Graber and the testimonies of many, but above all the quiet, feeling presence of the Spirit made all feel the real fellowship of "The all sufficient Christ." At seven thirty all enjoyed another inspirational hour and a challenging message.

Greetings were read from the Missionaries in Belgium, and from ~~many~~ individuals, conferences and groups in the homeland. Business sessions were conducted after the inspirational hour each morning afternoon & night and committees worked overtime planning strategy and year programs, praying over knotty problems of finance, schools, medical work and industrial work. One new item of business was making plans and regulations for the new short wave communication system which has already proved a valuable asset to the work having saved

(Annual Missionary Conference)

The doctor several trips and given comfort to anxious hearts as well as expediting business. Even Lomewahere have benefited by favorite recipes broadcast.

Missionaries need a good laugh too and they were amply provided for on fun nights. The men also tried out their muscles and skill at a baseball game.

A most touching moment of the conference was the devotional period conducted by "Aunt" Agness Springer grand old lady of C.I.M. She shyly remarked that she was almost denied the privilege of being a missionary thirty five years ago because she was such a poor public speaker and she didn't think she had improved much through the years but this may be the last conference she could attend so she was glad for the opportunity to speak.

Eight missionaries were attending their first conference and truly received a wonderful introduction to the spirit of Congo Island Mission.

Truly this conference was a mountain top experience of Christian faith and each left with a deeper, richer meaning of the fellowship of Christ who is "all and in all."

In a days time all were back at their posts of duty for another year of witnessing, nurturing, understanding, leading and guiding to the end that more souls might come into a saving relationship with Him who is the "all sufficient Christ" for the African too.

1 Along the Way With the C.I.M. Secretary.

The Nyanga Relays so I had two Christmas dinners.

I was scheduled to Bonga Christmas eve but Frank and Agnes Enns had prepared a fine Christmas dinner for me and the Nyanga staff. After dinner it seemed like thousands of people were milling about for the annual field day. Soon there were dozens of foot races of all sizes and ages at one time. Then while the children and girls were playing games in one section a huge ring of men and boys was forming for the wrestling. There were two bouts going on all the time. As soon as one boy "hit the dirt" another came out of the circle to challenge the winner. Then there was Archery where skillful Africans shot off a small box of matches at a distance of 200 feet and finally a ball game. John Fortgen and Arthur Jantz were everywhere supervising and encouraging and invariably a group of Natives were around Arthur amazed at his six feet height and 230 lbs. One man asked brother Enns how old Arthur was and couldn't believe that a man could get so large in twenty five years. The Apendi are small but strong sinewy men. Many of them still file their teeth sharp pointed still lacking back to their cannibalistic tendencies. I had to take away from the games at four o'clock in order to get to Bonga by six. A native wanted to go that way so I had Company and although we couldn't understand each other I appreciated his pointing out the villages as we drove along and naming the tribes they belonged to. I guess the silence became boring to my friend because all at once he burst into singing "Down at the Cross" with Kipendi words and I joined as loud as I could in good American English. We were soon in Boshilila

Along the way with the C.I.M. Secretary

territory and I soon recognized that they are much larger and also blacker than the Kipendi. Their tribal marking is removal of the two upper front teeth. We see many younger bashikela who have their teeth - another evidence of the Gospel.

Christmas eve at Banga

I arrived in time for a good supper with Russel and Helen Schnell and family and Ernest Yoder. Their bamboo and grass house is fascinating and picturesque but not a model of comfort and security. However it shelters a happy and jolly missionary family and we are thankful that in a few weeks they can move to their new and substantial cement block home. This year has been a trying and lonely one at Banga but true soldiers of the Cross press ever onward. How we should be more faithful in prayer and support.

A famous tropical storm had flattened the Church and some school units so arrangements had been made to have the Christmas eve program in the "famous elevator" in Banga Village, a bamboo building about 15 x 40 feet where the natives bring their corn and millet to sell. Try to imagine Mr. & Mrs. Schnell and four children, Ernest Yoder myself and about 350 Africans in this building with only one door the only opening. Carolyn Schnell played the organ accompaniment to group singing led by an African. Mrs. Schnell gave a flannelgraph story, ~~Robert~~ Mr. Schnell appropriately introduced the foreign dignitary who proceeded to wish everyone a happy Christmas.

Along the way

There followed much scripture reading, singing and admonishing by missionary Schell. It is amazing how these people love to read and write. They are also good at improvising songs, putting their own words of Christian message to Native tunes, using their own drums & hand made instruments for accompaniment. Of course they all sing from the Ishikubi hymn books in regular service. After two hours in this "elevator" by the light of several lanterns I can assure you that all eight of us whites smelled as African as any black man but I have not found in the New Testament yet that Christians are to possess a particular odor.

If you could have been in this Christmas eve service I am sure you would do more praying, giving, and sacrificing to help bring the Christmas story to many more groping in heathenism and sin. How faithful is your congregation to the "Go ye" of the Master? How faithful are you to the "Pray ye" and the "Give ye" of the Master? Brethren we must do more somehow!

Christmas day dawned bright, sunny and warm at Bonga and the palm tree was cheery and brought joy & gladness to the children. Some of the most interesting packages were opened by the children but most of them were left until the Charleville missionaries came after their morning Christmas service. The Africans of Bonga also had a service out in the open in front of the "flattened" church. They also brought their special Christmas offerings. Everyone enjoyed Mrs. Schell's delicious dinner of Turkey & all the trimmings after which the presents were opened & Christmas was celebrated real American style.

Along the way.

Christmas day at Banga came to a close with a time of singing, praying, scripture reading and fellowship. The kind of fellowship that means so much to your missionaries in the midst of so different and heathen surroundings. For five of us adults and two of the children it was the first Christmas in the heart of tropical Africa and away from the accustomed snow, timber, revelry and above all the faces and fellowships of relatives and loved ones. Don't forget to send your missionaries some Christmas cheer next year. Mark your calendar right now so you won't forget to send your package about September first.

Banga territory

Banga is our newest C.I.M. station. The Schnell family and Mr. Ernest Yoder have lived here just one year now. It is located in the plains region, two hours drive west of Charleville and two hours drive north of Nyanga. After driving in rough, hilly, country the sandy roads over the rolling plains seem like super highways. The elevation at Banga is 3,000 feet and since there are no swamps or much vegetation there are no mosquitoes and the air seems pure and refreshing. In fact the lovely cool climate of Banga may cause it to become the health resort of C.I.M. and Central Congo some day. The station overlooks a wooded ravine at the bottom of which is fine spring water. It is a very steep descent of 1500 feet to the water which is carried up by the natives in 5 gal. canteens. Lack of sand, stone, clay and lumber near by for building and the laziness & treachery and primitiveness of the Bashiilele tribes make building a slow and expensive project at Banga. In spite of these handicaps six temporary school units accommodating 300 children and a temporary chapel seating 350 besides the dwelling and domestic units. These temporary buildings are of bamboo poles and palm thatched leaves sewn together with virgin raffia. This craft is known only to the Bashiilele people, other tribes use grass. Most of this building was done by the school children under the supervision of Ernest Yoder and the ten workmen he has induced

to work more or less regularly. All of this material is brought ~~on~~ the station ^{from} distances up to eight miles either on the shoulders of Natives or hauled in on the mission trucks. The permanent buildings are being constructed of cement blocks made on the station and stone from the near-by ravines.

Itinerating among the Bashilele

Since the Bashilele are supposed to be some of the least civilized people in Africa I was glad Russell & Helen Schnell offered to take me into their Villages. Carolyn being home for Christmas vacation stayed with her younger sisters and brother. From 7.30 in the morning till dark we went from Village to Village. As the car drives into the Village Children come running by the dozens. After a walk thru the villages dodging pigs goats & other less visible creatures and receiving the skeptical glances of the older people we find the little Chapel filled with people and all the windows blocked with dark faces. The missionary has placed ~~a teacher~~ ^{an evangelist} in these Villages whose duty it is to make friends with the people, help them construct a Chapel and eventually teach the boys & girls and older ones too to read and to preach the Gospel. We cannot comprehend the tremendous sacrifice of these Congo evangelists, who take their families to these unfriendly people. Many of them cannot "stick it out" but the passionate desire of the young African for learning is making their entrance more easy. Once in the Chapel the evangelist leads his group in singing, then one of the missionaries prays, calls on ~~someone~~ who has purchased a Bible or Testaments to read verses, and gives a simple Gospel message. Of course the American visitor was introduced and I spoke about ten times a day through brother Schnell's interpretation. As the day went on I began to sense the craving of these literally naked & utterly ignorant people and I can't express my desire to be able to make myself understood. It is the singing, Bible reading & the simple message of the missionary that is proving much more desirable to Bashilele than the methods of Catholics. Brother Schnell has already secured 64 evangelists & teachers. Pray for him as he goes from place to place encouraging, helping, painting blackboards, giving chalk, selling

scriptures and even diagnosing illnesses and administering medicines and help.

Basongo the region of palms

Basongo is on the Kasai River at the extreme Northern part of C.F.M. Territory. It is also one of the oldest outstations of Charlesville. And the mission has often considered developing a station there. Through the faithful ministry of evangelist Kasadi over many years there is a vigorous Church worshipping in a sun-dried brick Chapel and twenty-one other evangelists in villages around Basongo and Barbanta. Although unhealthy this is one of the most fertile regions of Congo and for that reason Lever Brothers have their 12,000 acre palm plantation here employing over 3000 Africans. These Africans therefore have more money receiving the enormous minimum wage of \$8.00 per year. As in other countries a few traders and merchants soon have most of this money. Portuguese, Arabs and Congolese tradesmen do a flourishing business. Brethren F. J. Enns, Russel Schell spent Saturday & Sunday in this area calling on government and company officials and visiting evangelists & teachers. There are about 100 white people in Basongo and it would be a wonderful place for a missionary couple to locate and not only help the Africans but also the Europeans. How I wish you could visit Basongo. The three of us slept in the front room of the evangelist and trooper Schell produced most delicious meals from the ample Chap box. (There are no restaurants or snack shops in Congo) Sunday morning before Church the two native overseers conducted us on a tour of the palm plantation or part of it. Rain delayed the church service but by eleven o'clock the Chapel was overflowing. It was evident that we were facing the elite & intelligent of Congo and the audience was augmented by our experience the previous days among the Bushilele. It was a well dressed African audience and the service was impressive and worshipful. The singing was excellent and special numbers extra good. Before I spoke I was given an official address of welcome (a copy of which was handed to me) and a small, plump, large eyed little girl presented me a huge bouquet.

After the service and shaking hands with hundreds, we ate lunch quickly and accompanied by the two overseers went to visit the work at Barboita five miles distant but still in the palm plantation. Here we were courteously shown the large Catholic Mission and also paid our respects to the white staff of Lever Brothers. It was good to speak with people again who speak English. Lever Brothers is a British Concern.

One of the most unforgettable characters I have ever met is a Belgian trader Mr. Vander Mulken who has lived in the Charlesville Basongo region since 1910 and has been a great friend of C.I.M. missionaries. He is living in Port Frangue with his legal mulatto wife, reported to be the richest man in Congo. He said "Flowers are my passion" and really I have never seen as wonderful a flower garden as he has.

Basongo is a great missionary post of C.I.M. The tithes & offerings of these people has helped much in supporting the 464 outstation teachers and evangelists of Congo. Evangelist Kasadi has now returned to Charlesville to live among his children and he is a valuable asset to the large Church there. He and his family have quite large coffee plantations. Kasadi understands English and speaks some. He has much evidence of intelligence & culture and above all he is genuinely Christian and an able expositor of the Word. His Christian influence cannot be valued or estimated. May God raise up many more like him.

Basongo is now under the oversight of brother Schnell and included in Bangia's territory. Pray for this great work and specially that more of these Ishilubi evangelists will be accepted by the Basilele. Pray much for the Schnells who are faithfully stressing and establishing the work among these needy people. It has been a lonely & difficult year and a great sacrifice after spending fifteen years on the beautiful station and among Christians Charlesville.

January 26, 1952

ALONG THE WAY WITH C.I.M. SECRETARY

In the morning of the last day of 1951, I started for Charlesville, accompanied by Ernest Yoder. In an hour we were out of the plains into the forest and in another hour we were driving onto Charlesville station the "back way". On the road we had met the V.J. Sprunger family, Aunt Agnes and Miss Birky, who were returning from a week's vacation at Lake Madimape. Wilmer was elated because his rifle had brought down an antelope at the Lake. Coming on Charlesville station one sees the dispensary and the Queen Astrid Maternity hospital first. The missionaries are not pleased for a visitor to approach this way for always one is greeted by the sick, the lame, and the mothers in waiting. There is always a large group of these needy desperate people around, often waiting for days in the grass huts provided. There are brick and cement "lying in" rooms for the mothers. Miss Aganetha Friesen, veteran nurse of Charlesville, told me that there are an average of 200 patients daily at the dispensary and that over 500 babies were born alive in the maternity in 1951. She says there are possibly over one hundred men in the large native village that urgently need operations for hernia, and other urgent need for a doctor. I have heard said in America that modern civilized people have more sickness and need more surgery than in the "good old days" but a few days in a heathen land will convince the most reminiscent of people that miraculous progress has been made in health and in treatment of disease and sickness. When I stop to consider the small cash provision of the C.I.M. board for medical work and of the consecrated energy and intelligence of our one doctor and nine nurses and then see something of the accomplishments, I realize here is a miracle by God in my time. And when you see and hear the native evangelist reading the Bible and dealing with souls and witness the greater "miracle of Grace" being performed many times, I praise God for those faithful men of God who obeyed their convictions and brought into being the Congo Inland Mission. The medical staff of Africans on each of our stations are professing Christians, faithful attendants of religious services, tithers and often read the Bible or bring simple gospel messages to their patients.

Along the way again at Charlesville we pass the carpenter shop, the printing house, and station office, then to the front way of which the C.I.M. is justly proud with its impressive grammar school building, the beautiful church and the large G.A.P. school. Making the turn we see the four residences and the guest houses.

Charlesville is our oldest and largest station, also having the largest native population nearby and also a more productive hinterland. It is also near the river port on the Kasai and the most hot and probably most unhealthy place in C.I.M. Freight for all C.I.M. stations except Mukedi, comes up the River to the Charlesville port, adding extra burdens on the staff at Charlesville. The Forminiere Diamond Mining Company has been very helpful to C.I.M. in unloading freight with their crane and storing it in the warehouses until it can be gotten.

A word must be said for the great courage, toil and sacrifice of Aganetha Friesen, Anna Liechty and Tina Quiring, the past year in carrying on. Harold Grabers arrived in March and Robert Bontragers in September to straighten, help and give courage. I cannot understand why God permitted the prevention of Roy Yodars from returning. We must try to keep workers on the field.

What a reception I received at Charlesville. It was Bontrager's turn to have guests and soon after I was on their veranda a crowd of children, well dressed and with shiny black faces and each with a handful of flowers came singing and reciting greetings. After dusk the "circle singers", a group of men, came on the veranda and began their serenade. We exchanged greetings and I asked them to sing a few more numbers. Then I directed them in a few numbers and was thrilled at their response. A little later the African church board, consisting of three assistant pastors and three deacons, called to pay their respects.

Pastor Kasadi, who understands English well and speaks some, was spokesman and asked me three questions. -- 1. When can C.I.M. send Charlesville a doctor? 2. Will C.I.M. try to get a secondary school at Charlesville? 3. Does America have old age pensions for pastors? If so, how can Africans have pensions too? Robert and Mabel Bontrager served tea and cookies and at eleven o'clock, the church was filled for a New Year's watch service at which pastor Kasadi presided.

Entertained in an African home

A service was held on the station in the morning of New Year's day and after dinner, all of the missionaries, myself and an assistant pastor went to a regional school about 25 miles away where were assembled a large crowd including about 20 C.I.M. evangelists and teachers from nearby villages. There was the usual exchange of greetings, much singing and a message by the assistant pastor. After dismissal and much handshaking and picture taking we were surprised when the host teacher asked us to have supper. Veteran "Aggie" assured us it would be a terrible breach of etiquette to refuse so all the rest of us were "in" for our first African meal. We were given water and soap for our hands for which we were thankful. We could also thank God that the Africans did not stay around and watch us. Yes, everybody ate some bedia, chicken, greens, radishes and palm oil and pepper flavoring. We really had a hilarious time and were thankful for this rare opportunity. As Ernie Yoder said it was worth riding all the way home with that "burny" taste in our mouths. (We had forgotten to take drinking water along). We were a happy group singing all the way back through the forests by the light of a full moon.

School time in Congo and C.I.M.

The craving of the young African for knowledge is unimagineable. Learning is really a passion for the youth of Congo today. Eager to read anything and just as eager to write. Africans are writing letters to everybody. Many of them are improperly addressed and without stamps but into the post office they go just the same. It is amusing to see little fellows without a shirt, stick the clip of a fountain pen on their shorts. At Mutema where every child is required to purchase an eighty cent Bible, I actually saw boys go and sell part of their clothing to get the necessary cash to purchase their Bible. At Charlesville they have over 800 enrolled and turned away over 300 and at none of our six stations were they able to enroll all who wished to enter. C.I.M. is trying to get all the children to stay in the villages for first and second grades and also for third grade in the regional schools. I have been riding through the villages with our missionaries placing teachers, painting black boards, giving slates and pencils and simple readers, catechisms and scripture portions either from C.I.M. or A.P.C.M. presses and always there are not enough to go around. The village must provide a chapel and a house for the teacher. The state furnishes 80% of the teachers' salary and school supplies and the mission is supposed to furnish the rest. We cannot estimate the influence and service of these Africans preaching to and teaching these children. Living in these heathen villages, trying to keep a bright testimony and witness before these people requires more than human understanding and intelligence. You must pray with and for them. If you look into the eager inquiring eyes of the children they teach you soon discover why they stay with the work. Typical of Congo today are the words of one old "village chief". "Yes, I want you to have a school for our children and give us a teacher. But don't try to change me and my older people. You may have our children but let us old people live and die like our fathers." What a challenge to win the children through Christian education and then lead them to a vital relationship with the Lord Jesus. "Go ye therefore and teach" said Jesus. Every teacher in C.I.M. schools both on the stations and off, is a professing Christian and daily prays with and teaches the Bible to his pupils. On Sundays he conducts church services and brings a message from God's word. How long before education will be completely secularized in Congo? Not as long as missionaries are responsible for education.

Tshikapa and Diamonds

The three hour drive from Charlesville to Tshikapa is through forests. Up until two years ago C.I.M. had only outstations in villages near Tshikapa. The biggest influence around the city is the Forminiere Diamond Mining Company, largest in the world, and the Catholic institutions which they subsidize. Forminiere has mining camps from Charlesville to Mutema, Tshikapa being the site of their picking plant. In April, 1950, the C.I.M. was given the present mission site overlooking the Kasai River. Upon my arrival I was greeted by Rev. A. D. Graber and Rev. and Mrs. Allan Wiebe and daughters. Mrs. Graber and infant daughter being in the hospital at Tshikapa which though far from being a modern city has many conveniences, uncommon in Congo. Allan Wiebes live in the beautiful brick dwelling which lacks a ceiling and a few other finishing touches but is comfortable for Congo's climate. The dispensary is in use and almost completed. The machine shop is up but with a grass roof, one of the guest houses is being used often and there are two large temporary buildings used for both church and school besides a half dozen one room grass huts for classes. Archie Grabers live in their unique shigled sided, grass roofed, house with barbed wire around the top opening to keep out the larger animals and pests but allows ventilation. It takes courage and energy to start a new mission station. Being a missionary is not a Christian's Holiday and if one goes to the field with the idea of a great adventure he is soon disappointed. I perceive that unless he is able to give himself completely over to the preaching of the Gospel, in the Spirit of a Crusader for life's greatest purposes, he will soon fall by the wayside and join the company of the faint hearted. Missionary work is hard exacting work. No one can adequately "count the cost" or prepare sufficiently to meet every trial. Only the "Grace of God" and living faith in Him can supply all the needs of a missionary.

Levi Keidels, on the way to the Lake, Sam Entz and Ernie Yoder in transport duty, were guests at Tshikapa also making ten of us around the table at Grabers' cottage. Travelers of all kinds depend on missions for food, lodging, gasoline when going through the Congo.

Friday and Saturday I accompanied brethren Graber and Wiebe itinerating, encouraging teachers, helping get schools started, stopping in new villages to inquire if they wished a teacher, painting blackboards, and giving and selling supplies, Bibles and literature. Kabanga Thomas, the pastor of the indigenous church in the mining camp at Tshikapa went along. Everywhere he was singing and teaching songs to the women and children and doing personal work. His a mile, song and guitar quickly get him an audience anywhere. On the way back we were caught in one of those Congo rainstorms and this time good sized hail stones fell. One big tree was across the road which Kabanga Tom with an axe soon removed.

I shall not soon forget Sunday, January 6th, for it was my privilege to fellowship with the believers at the first C.I.M. church of Tshikapa in their second baptismal and communion service. A large crowd was on hand at eight o'clock. Pastor Thomas brought in a few belated candidates for examination by the missionaries before starting the mile walk to the river where 64 Christians, who had studied the catechism and been observed by the church leaders for a year since publicly confessing their sins, were baptized by Rev. A. D. Graber. Coming out of the water each new member repaired to nature's own bath house and soon came out with brand new clothes symbolizing even more the becoming a new creature in Christ Jesus. A colorful, overflowing crowd had gathered in the church. I did not see a naked person. The choir was in place and the organist was playing soft music. Well over six foot and in a spotless white suit, stood Kabanga Thomas to pray and every head bowed in reverence and worship. After much singing by the congregation and choir and a quartet by Rev. and Mrs. Allan Wiebe and Rev. and Mrs. Kabanga Thomas, the offering and other preliminaries, pastor Thomas preached a short sermon and welcomed me in the name of the Church. I spoke through Rev. Graber's interpretation and the communion service followed. It was past two o'clock when we were sitting down to lunch and Marilyn and Ruth Wiebe were still singing, Disanke Be, favorite chorus of most Africans. It means great joy and expressed

our feelings perfectly. It was a new revelation to me of the truth that, "We are all one in Christ Jesus."

At 4:30 there was another large crowd gathered in the temporary chapel on the mission station for another great service. The chief and his kapita, who had given up the concession grudgingly, were present in all their metal and regalia to welcome me. I thanked them and all the people sincerely for this ground on which to build our station, for their love and kindness to our missionaries and tried to encourage them to accept the gospel of love that the missionary had come to help them believe. There were a number of heathen people come forward to receive salvation and to confess their sins. I shall never forget these confessions and the undone spirit of those people seeking a way to God that evening. Such soul hunger and craving for something, they aren't sure just what it is but they want it! Tshikapa really presents a challenge. One of those places in Congo where the old and the new are coming together. Many "bush" Christians coming into the city for material gain will go back on their lord. Pray for Kabanga Thomas and his wife as they daily visit in the camps, hospital, prison and also as they minister to and help these people.

It is only 50 miles to Mutena but the day I left Tshikapa, a Diamond crew had driven a bull dozer on the ferry and the whole thing was sunk to the bottom of the Kasai River. Consequently I had to go back and follow trails and cross three ferries over 100 miles. I was alone and to add to my initiation to Congo I was favored with another torrential deluge. The Carry-all was practically buried in loose washed sand. After summoning a village for much shoveling and pushing I was on the way again about dusk about as completely lost as I have ever been in my life. At every village I would stop and say Mutena, Kalamba Compala, which means straight ahead, and each time they waved me down the road. It was the most grateful incident in my life when I pulled into Mutena station at 8:30 with about a carburetor full of gasoline left. There was no harm done that couldn't be corrected by soap and water, a delicious meal and a welcome by Mutena's wonderful missionaries. There are no juniper trees in C.I.M! One learns to "take it" soon.

Mutena, you remember, is about five miles from old Kalamba station and was laid out and the jungle cleared in 1946. Miss Mabel Sauder and Miss Fannie Schmallenberger remained from the old Kalamba staff and George Neufelds, Elmer Dicks and Miss Lodema Short and Miss Lois Slagle joined them in starting Mutena. In 1949 the Samuel Entz's joined the staff. The station is laid out on large proportions and as the ground is level the missionaries use bicycles. Brick and timbers from Kalamba were used to quickly construct two three-roomed missionary dwellings and a temporary mud house was also constructed. A large store house of brick was built next and has been occupied since by the four single ladies and quantities of cement, roofing, nails, etc. The two first permanent dwellings are nearing completion and are a worthy credit to builder Sam Entz. A fine maternity hospital was dedicated in May of 1951, and is being used to capacity. Levi Keidels joined the staff in April 1952 and since Levi brought along a short wave communications system, Mutena is now the central broadcasting station for C.I.M. Mrs. Keidel and Mrs. Entz, both R.N.'s, have their dispensary and maternity departments "spic and span". At Mutena one morning I saw eleven people respond to evangelist Mulome's call to salvation. It moved me deeply to see Mrs. Entz and Mulomi listening sympathetically and prayerfully to the confessions and heart throbs of these people.

In the evening all of us drove to old Kalamba site and walked around in the high grass over the same places Suttons, Barkmans and others loved so much. We picked lime, grapefruit, oranges and mangos from the trees they planted. One of Mr. Sutton's former house boys had the children lined up for a welcome and when I spoke to them and asked them to sing they said I was like Mr. Barkman. Next day all of us started early to spend the day among the village people to within a few miles of the Angola border. At a three-roomed regional school of over 100 children we were given a demonstration of marching, singing and calis-

thenics that was super de-luxe as Ohio University's marching band. Supervisor Lodema Short commented that she wished they were that good in division. In another village an out-station teacher had died and his widow was forced into mourning by her heathen relatives. When I saw Misses Schmallenberger, Sauder and Short enter that "smelly" hut filled with heathen women, ashes smeared over their bodies, practising the most heathenish rites, I thought do missionaries have to do things like that? But there were many inspiring services that day with African leaders and Christians and the climax to a grand day came with a moonlight service in a Forminiere Diamond Camp. Only a poet could inadequately describe a service of this kind. Some day I will write a story about the incident when Miss Short our capable French interpreter asked permission of the Camp director for the meeting. He is a Belgian engineer to whom George Neufeld witnessed and gave a French Bible over two years ago. The man was under terrific conviction and Miss Short answered his questions and witnessed to him marvelously. I don't know the chapter and verse but I know there is something about "Bread being cast upon the waters and returning after many day".

The Africans on each of our stations are a distinctive people and have personalities all their own and Mutema is no exception. They are a well behaved group in school and in church and cooperating with the missionaries. There are problems that seem unsolvable at times but as Paul says, "Where sin abounds Grace does much more abound," and we thank God for His abounding Grace to C.I.M. in Africa.

I have now been on each of our stations and have "fell in love" with our wonderful, consecrated missionaries and also the people they serve and love. Dr. Bowmans are here and I will spend a few days with them before they and Dr. Schwartz's leave on their trip to Eastern Congo. I'm sure Dr. Bowman will have pictures of unusual interest to all. Brother O.O. Miller will be here next week and I will take him to all stations. The field committee will meet with me two days and nights at Nyanga then I will have one more week to finish a host of things. February 15 to 20 will be spent at the C.P.C. meeting on beautiful lake Albert and then homeward through Europe.

I do thank each one of you for your personal prayers and for the faithful monthly financial support of this worthy ministry to Africa's need people.

Faithfully yours,

H. A. Driver

(To C.I.M. Board members only) Mukedi Dec 19

Subject U.T.M.

The present protestant missions in South-western Congo that have a positive creditable work are the C.I.M. And the American Mennonite Brethren. In between these two fields are four independent or so. Called "faith works" the largest of which is the U.T.M. It is the desire of both these Mennonite missions to strengthen the mission testimony in this region. The M.B. have recently taken over the station of a certain Canadian Baptist Missionary. Mr. Ohrenman spoke to me about the possibility of some American Mennonite group taking over the U.T.M. work and thus form what he called the "Mennonite Bloc" in Southwest Congo. Our missionaries are united in their opinion that it would be a good thing if the U.T.M. ~~could~~ could be under the same Administration as C.I.M. But they are also agreed that this occupation would demand expansion of C.I.M. personell & financial resources. Their first desire would be that the present C.I.M. organization could be enlarged to include the U.T.M. Their second desire, if the first is not possible, would be for some other board whose missionaries would work in harmony with both the C.I.M. And the M.B. to take over the U.T.M. field independently. The M.B. have this year decided to cooperate in the Congo government programs. In fact any protestant mission that doesn't go along with this program seems to have its days numbered. The M.B. has asked or

or suggested they would like to establish a school known as Ecole Normal in Cooperation with C.I.M. The government would furnish all the funds for building and equipment and supplies. The Missions would have to furnish three missionaries and homes for them. The M.B. have offered to build one home & furnish one missionary. C.I.M. would then have to furnish a missionary couple and a home for them & assume the legal direction of the school. It would be C.I.M.'s school as far as the state is concerned. Such a school would furnish African personnel for Congo schools. These teachers would be protestant Christians and also be the preachers in the outstations and village. They would also feed the Ishikapa Bible school and thus begin to train capable leadership for the church. This matter is deserving of our best thinking and prayers and should be on our agenda for April. It would be fine if each of you would "sound out" other Mennonite boards to see if it would be possible to strengthen the Mennonite Mission position in Congo. I would suggest that 20 missionaries by 1955 with a field budget corresponding to the present ratio of C.I.M. would meet the requirements. This open door presents a great challenge to our missionaries and they are bending every effort to train evangelists and teachers to minister to these needy soul hungry people grasping for any hope of knowledge and light. We must give them the opportunity to receive the gospel. The challenge is tremendous and practically irresistible to one actually seeing it. God Grant us much wisdom. Ever faithfully, H. A. Krueger

REPORT OF H. A. DRIVER'S VISIT TO THE FIELD

To the Members of the Congo Inland Mission Board

Greetings:

Not having written an official report of my visit to our Mission field, for the record I hereby submit the following as such.

TO CONGO VIA BELGIUM

As you know I visited Brussels both going to Congo and on my return. Much has been written about the necessity of missionaries, whose first language is French, spending sufficient time there to acquire a speaking knowledge of French and also about missionaries desiring to qualify to teach in Congo schools subsidized by the government being required to spend a year's residence in Belgium and succeed in passing examinations both in French and Belgian Colonial courses. Our missionaries continue to find this year extremely taxing and difficult. They find their additional allowance of \$30.00, per month, plus room rent and tutor's fees quite adequate to meet their living costs in Brussels. They are penalized however, in having to pay the transportation costs of their possessions from the States to Congo which otherwise would accompany them free with their tickets. In most cases, but not all, we have been able to arrange with friends or home congregations of the missionaries to help them with these expenses. Probably this matter should be studied in connection with that of outfit and re-outfit allowances of missionaries. Our present policy is to furnish a first term outfit allowance of \$150.00, per single missionary and \$250.00, per missionary couple and "encourage relatives, friends and churches of the missionaries to supply the balance." Missionaries who are good solicitors or have able relatives and friends have their needs supplied in abundance while those of the more timid nature may not have their needs taken care of. I don't believe any of our missionaries on the field are really suffering, but they are all "human", and the urge to "keep up with the Joneses" is evident on mission fields as well as elsewhere. I will finish this paragraph by saying that in my opinion we must accept that our missionaries be properly orientated to Congo by sufficient residence in Belgium but that we do not place undue pressure on missionaries to "pass" the prescribed courses. We must continue to accept and appoint candidates on the basis of their "call" and fitness for missionary service rather than on their ability to pass prescribed courses of the Belgium government.

OUR MISSION AND BELGIAN SUBSIDIES

I was met in Leopoldville by Rev. V. J. Sprunger, our field treasurer and Legal representative, and together we spent twelve days interviewing government and mission officials as well as business firms with whom the mission has dealings. In Brother Sprunger we have an excellent business man who understands business routine and accounting and who is respected by others.

Mr. Sprunger received from the Congo government subsidies for educational purposes for the year 1950, \$12,122.76, and for the year 1951, \$15,472.12. To include the detailed disposition of these funds would make this report too lengthy but if you think of these amounts as paying approximately 80% of the total educational costs of our Christian day schools in which there was an average daily attendance of over 11,000 students it will give you a general idea of its use. Some of it was used for upkeep of permanent buildings and construction and repair of temporary ones, but none for new permanent building construction. The two fine large E.A.P. buildings at Mukedi and Charlesville were paid for with F.B.I. funds. The present building going up at Tshikapa is the first in C.I.M. to be built with Congo government funds.

The mission does not receive these subsidy funds in advance but after the year's work is completed and approved by both missionary and government inspectors. You can thus see that to operate comfortably we should have capital stock on the field of \$15,000.00, to finance our Christian day school program. At present it is financed by the missionaries' personal balances,

the Bible and Christian Literature fund and credit with Congo firms. (And to this must be added a lot of missionary faith and courage.) We have official reports in our office for your inspection of the receipts and disbursements of these funds.

Although I do not have figures to show the amounts of subsidies for medical work they have been sizable accordingly and put to effective use.

If you could see as I did the large numbers reached through the educational and medical avenues there would be no question in your minds as to the blessings of God upon this work. As I think about this now a year later I live again in those fine chapel services with their singing, testifying and scripture repeating; I see the missionaries and church leaders examining hundreds of candidates for baptism and church membership, most of whom are students in school; I see the medical chaplains doing personal work with the sick and praying with large groups in the chapel close by; I cannot forget the day I went to a village with a medical boy to perform circumcisions just before the heathen rites were to begin. It is really the Gospel in action.

FIELD ACCOUNTING

One of my duties in going to the field was to streamline and help find better forms of field accounting to the home office. I found the mission books in good and understandable condition though not up-to-date. This is understandable when you stop to think that our mission treasurer is also conference secretary, Legal representative, school inspector and carries a full load of preaching, baptizing, etc., besides. With help and creating the office of assistant treasurer, we now have monthly ledger balances coming to the home office showing detailed debits and credits as well as the balances in each of the 18 accounts on the mission books.

Again, our missionaries and the stations could save money and operate more efficiently if they had capital amounts to draw from for the purchase of larger quantities of gasoline, groceries, building materials, school supplies, etc. At present they pool their individual personal resources and scheme around with their monthly station allowance to get along. And, I should add that possibly too often they worry the treasurer by overdrawing their station balances. The missionaries or the stations seldom pay cash for materials but they use the credit C.I.M. has with such firms as Sedec, Synkin, Forminiere, etc. This makes a lot of work bookkeeping in the office of the treasurer. I would recommend that as soon as possible we deposit cash assets of at least \$10,000.00, with Congo banks or firms, the same to always be balanced by stock or cash on hand with our various stations.

OUR MATERIAL ASSETS IN CONGO

I was surprised and pleased at the fine dwellings and other buildings on our six stations. They represent not only our investment in dollars but the energy, planning and industry of our missionaries. I tried to appraise the material assets of the mission as I went from station to station and a conservative estimate of present value would be \$250,000.00. And after seeing the effects of the elements and insects and the rising costs of Congo labor, I could understand why almost half of our field budget goes for station expense, repairs, tools, etc. We just cannot get along without stations in Congo. There just are no public utilities or necessities for us Western civilized people to be had anywhere else. The nearest cities to make purchases are Port Franqui, 100 miles north of Banga, Luluaburg, 150 miles northeast of Tshikapa and Kikwit, 75 miles west of Lukedi. Somethings can be gotten at Forminiere houses in Tshikapa.

After seeing the material assets of C.I.M. and realizing that the money for the same was largely furnished by members of the charter conferences, I understand why we, human as we are, are hesitant to say that the affiliating conferences share equally in these resources. I haven't had much part in this either so I can say that these pioneers, both in the homeland and those who have gone to the field, have made a substantial and wise investment in Congo. But, most important of all, God has blessed and used these material things in the same way He

did the "fish and loaves" of a certain lad in Galilee. Around these six mission stations are Christian communities and individuals. The big blessings have really just begun and almost daily souls are being added to the Church.

FIELD PERSONNEL

With growing needs for trained personnel to spend full time in the educational and medical work I found our present staff inadequate and seriously overworked. Since subsidized educational missionaries are required to spend 220 days a year in the schools, one can understand that they had little time left for itinerating in the villages or church work. This left the burden of the outstation evangelistic work to the native teachers, evangelists and assistant pastors who have done remarkably well. However, when one realizes how close they are to heathenism and under what handicaps they serve one understands how they need the missionary to "sit" regularly in the villages, to examine candidates for baptism and church membership, to assist the native leaders in discipline problems and teaching and preaching methods. I was amazed at the way the Congolese look to the missionaries as almost God himself, and if the missionary fails to come around they think God has failed them as well. Truly, the Congo church is in its infancy or early adolescence, but thank God there is a Congo church and thank God for the privilege and ability to send missionaries to establish and strengthen that church.

THE UNREACHED THOUSANDS

I was eager to go to villages that had never heard the Gospel and I had ample opportunity. It seems that just a beginning has been made and there is so much yet to be done. Now that we have large and comfortable stations developed our missionaries are tempted to settle down and let those Africans who wish, come to the station for the advantages to be obtained there. There is still urgent need for the rugged type of missionary who can live "in the path" for weeks at a time and bring the Gospel to the tens of thousand yet unreached Congolese within fifty miles of our six stations. We do not believe that more stations are needed but possibly dwellings out in the populous regions or mobile equipment such as trailers and trucks in which missionaries can healthfully live.

HOUSING NEEDED FOR ADDED STAFF

Seventy-five (75) missionaries should be a minimum on the active staff of our mission, assuring always sixty on the field and fifteen on furlough. There were thirty-eight on the field when I was there and enough have been sent and accepted since to bring this number to 48 in 1953. To house this staff two dwellings are yet needed at Tshikapa and Banga and one at each of the other stations. Rising costs in Congo have increased the cost of our present type of dwellings to \$4,000.00 to \$5,000.00. Some of our missionaries will have to live in small cottages, industrial buildings and mud and stick houses for a few years or until the money is found and the new dwellings can be constructed. The Lord of the harvest has permitted our staff to double in three years' time. If we are diligent and faithful to Him He will also provide their housing.

MORE UNIFIED UNITED EFFORT NEEDED ON THE FIELD

It would be easy to point out defects and find weaknesses in the work. Although one readily senses a spirit of brotherliness and love for one another among our missionaries you can also detect a sense of rivalry between stations similar to that between schools and colleges here in the homeland. This spirit has had its good effects on the plan and layout of the various stations, the planting of trees, flowers and general agriculture, in the design and construction of buildings. Also, in the enrollment and attendance of schools, church and clinic and in the number of outstations. We have also felt it in the homeland in the pressure for priority for specific gifts and in the annual increasing in size of the specific askings. It is also felt in the rivalry between the Africans of the various stations who are not always as brotherly and charitable and forgiving as their missionaries. One really

wonders at times if everyone has placed the Cause they represent above every personal desire. I find our missionaries proud of the fact that there have been very few personality clashes and that they have been very democratic in their government. Now that projects are arising that demand closer cooperation, such as a Central Bible and Pastoral Training School, and the various teacher training schools, and since both the missionary and the African are closer together due to better communication and transportation, more uniform practices and closer cooperation will be required. The present plan of a field director from among the missionaries, appointed by the board to coordinate and interpret the work, is working out quite well. Possibly another step in the right direction from both the angles of the field and our present multi-board home constituency would be to appoint a general director of the mission on a long term basis similar to our missionaries, whose duties shall be determined and be under the jurisdiction of the board. He should make visits as often as necessary to the field in order to be a good liaison officer between the field and the board and give intelligent general direction to both.

APPRECIATION FOR HELPFUL COUNSEL

Grateful recognition and thanks should hereby be expressed to Brother Orie O. Miller for the eight days he gave us from his busy schedule and for his words of commendation and praise for the accomplishments for the Lord here in Congo. We also thank him for pointing up in his characteristic and clear way our need for more and further emphasis on "church consciousness" among our large native church membership and training and entrusting leadership to natives even though we may not think they are quite ready for it. He also admonished us that our commission even in Africa is to "Go Ye" and every opportunity for bringing the Gospel to unsaved people cannot be lightly passed by even though we think our present task is more than we can perform.

I shall always be grateful to and thankful for the companionship and fellowship of Dr. and Mrs. Curtis Bowman and for their helpful advice and practical insight into many problems. Their equipment and knowledge of photography solved my picture problem and has made reporting at home a pleasant task.

And last, but not least, I am grateful to each one of you for your faithful prayers that followed me and my family day by day during this long time of separation.

I am sure that nothing profound or epoch making has or ever will come of this trip of mine to a foreign land, but if it has helped necessary machinery run a little smoother, caused a little better understanding between missionary and constituent, brought a little more assurance to some African that there are those in plentiful America who really care for the black man's soul or given one ounce of impetus to the movement of the church of Christ here on earth, I am more than repaid for the time, money and energy given.

Faithfully yours,

H. A. Driver

H. A. Driver

HAD:er

ALONG THE WAY TO AFRICA WITH C.I.M. SECRETARY

Arthur, Martini and Larry Janz left Wauseon with the Chevrolet Carry-all Sunday P.M. November 11th. I followed them on Tuesday bidding farewell to my loved ones about 2:30 A.M. starting out with the Ton Panel truck loaded to the roof with Janz' baggage and many supplies for the Mission office. There is a royal type writer with French characters for the office, 2000 sheets of ledger paper and a binder, A P.A. system and a Pentron tape recorder and numerous things and supplies for the Missionaries personally.

We had made plans to meet at Menno Travel Service at Akron. I arrived at six P.M. and the news word that Janz were visiting friends at Quakertown. By phone we planned to meet the next morning at Rev. Walter McDowell's in East Greenville and go on to N.Y. from there.

Tuesday night I went over the details of my trip with Arthur A. Voth of M.T.S. Voth is carrying on a most courteous and helpful travel service. He surely knows the roads, waterways and airways of this world. Brother Orie O. Miller came in and told us of his travel plans for the Winter which includes C.I.M. in February.

Wednesday morning Rev. McDowell guided us to the road to N.Y. at Allentown and on the way stopped at the M.B.C. Church to introduce us to Rev. Leslie Miller. His Church was in the midst of a week's Missionary conference with speakers from thirty different Missions. We were asked to participate. I remarked that I must go to Philadelphia to find some members of the U.T.M. board. Rev. Miller stood in amazement and said, brother God sent you here. I am the one you are looking for. Leslie Miller served one term of nine years on the U.T.M. field and is now the authorized person, both by the Missionaries and the Board to make arrangements for other administration for the U.T.M.

We went on to N.Y. and deposited our trucks and baggage at Pier 14 of the Belgian African Lines, and took a taxi to the Prince George Hotel. Thursday we spent the day having our credentials checked in N.Y. I had forgotten to put Arthur's release from the draft board in with his documents, so we had to pay for a telephone call to Omaha so the Official would feel authorized to write out another one. These matters are all time consuming and require patience and poise. The officials of the S.S. company advised us to take all the baggage and trucks as personal baggage of Rev. Arthur Janz so it could quickly be claimed at Matadi. They also asked us to promise that someone would be at Matadi to drive the vehicles away. I promised. Since I am at Leopoldville I understand what they mean. There are five ships waiting in port at Matadi and several more at Lobito and Luanda to be unloaded. There just is not enough dock space to store it nor transportation to move it up country fast enough. Leo gives me the impression of a rip-roaring frontier city with a cute growing pains. The Burckel on which we tried to get passage October 19th is still out of port. If Janz had sailed on it they would have been aboard over six weeks and been absent from home during the recent death and burial of Arthur's father. Truly when God putteth His Sheep forth He always doeth before.

Janz spent Friday and Saturday purchasing last minute things. I went to Allentown to confer with Rev. Leslie Miller regarding the U.T.M. I enjoyed a half day of fellowship and had the honor of sharing time on the program with Andrew Telford and T.J. Bach and others. The African Missionaries knew about the C.I.M. and several asked about those they know personally. Saturday morning we took Janz' cabin baggage to the Lindi and made plans for the men to stay on board until she sails possibly Monday, thus saving hotel and food expenses. Emory Ross asked me to his office and a profitable and pleasant two hours was spent with him. I was happy to take some articles from his office to both Dr. Coxill and Dr. Ohneman. At eight o'clock I talked with my loved ones and said good-bye once again. God has created us wonderfully with feeling of love for those precious to us and with tears to comfort our hearts and help our sorrow turn to joy.

Sunday Morning the operator at the Prince George called and said

Mr. Driver it is now six A.M. the temperature outside is 32. At 7:30 I found Arthur Larry and Martini in the lobby ready to see me off from the International airport. My luggage weighs in at 62½ lbs. my ten pockets are bulging and Dr. Bowman's two Leicas are hanging from my shoulder. At ten I boarded the Pan American Strato Cruiser. The sun was shining, the air crisp and everything was perfect for the flight. We were permitted to go up front and be amazed at the instruments. The crew consists of four pilots, two mechanics, a navigator and two hostesses. Soon we had climbed to 19,000 feet and the temperature was 10 degrees minus outside. We passed over Long Island Sound, Nantucket, Halifax and landed at Gander, Newfoundland at 1:45. A delicious meal of Swiss steak, peas, french fried potato balls, tomato and lettuce salad and ice cream was served on the plane. The hostesses are constantly offering magazines, gum, mints, and drinks. The flight is smooth and delightful. Shannon Ireland is the next stop and six hours from Gander. At 6:30 the hostesses began passing fish and cheese tidbits. The Belgian gentleman across the aisle said "No thanks, just a sandwich and a glass of milk please". As if by magic came out a generous sandwich with all the trimmings. In about an hour a delicious chicken dinner came along and our hungry traveler was soon asking for secondson potatoes. One cannot say that Pan American does not cater to her guests. The compact kitchenette is in the tail of the ship. Food is put on cooked and frozen and heated in electric wells in the kitchen. Over mid-atlantic it became quite rough and those of us who are allergic to motion were thankful for Dramamine.

Arrived Shannon at three A.M. Or ten p.M. Wauscon time. A Tanker crew of 48 men came aboard and kept things lively to London. The Strato-cruiser has a capacity of 75 but only 28 were aboard for this flight. The weather was rain and fog at London. This was the only place on the trip food and drinks were not furnished at stops courtesy the Airlines. In fifty minutes from London we were rolling down the runway in Brussels. I could see three familiar profiles in the distance namely George Neufeld, Waldo Harder and Peter Buller. It took about five minutes for formalities and we were on a tram towards the city of Brussels. A half hour ride found us in front of the Palace of Justice which is now being restored. The Nazis had occupied it and then bombed it just after evacuating. One is surprised at the number of cars and other evidences of wealth and prosperity in Brussels.

We ate lunch with the madam whom the Neufelds room and board with. The different classes so that one may stay with Loren Ray. Coming Eastward we had lost six hours of sleep so my afternoon was used for that. The Missionaries had planned their Thanksgiving dinner on Monday evening at Harder's apartment for my benefit. A real tasty American dinner prepared by Mrs. Harder and Neufeld was thoroughly enjoyed by all, thirteen of us. At the close a large cake with candles was served in honor of Auntie Lois' umpteenth birthday. After a pleasant evening of fellowship and devotions the Missionaries went to their homes. The Harders kindly shared their apartment with me during my stay in Brussels adding much to my comfort and information. Carolyn and David attend school just across the street. Mrs. Harder studies French with a tutor.

Next morning I went with Waldo to his class and tutor. The classes are held in the building of the Minister of Colonies and the Missionaries go to their tutors homes. The professor I sat under was very good natured but they say the one for the advanced class has a horrid disposition. On our way to Waldo's tutor we passed an auction where wild game-boa rs deer rabbits were being sold. They were only drawn and about 60 cents per lb. seemed to be the price. The Belgians like their meat aged and then cook it rare.

We came back by the Colonial building and Miss Marie Diller took me along to her Madam's for lunch which really turned out to be a four course dinner. Marie's room-mate is Miss Emile Keyes of the Baptist board. She took the language course at Yale before coming.

She took the Language course at Yale before coming to Brussels last January and was able to pass the language and Colonial courses by August. After the present emergency C.I.M. must send only those who are prepared to Belgium. The experience is to try.

Madame Marie Charlier is private tutor to eight missionaries among whom are our three Misses each having three two hour periods a week. She had tutored Miss Short also. She speaks English very well and invited us to a party when I return. After dinner with Marie we went to the Missionaries prayer meeting at the Methodist Church near Dr. Coxill's office. It was led by an English girl and was a very inspiring service. Dr. Coxill made announcements and offered the closing prayer.

Dr. Coxill had reserved Wednesday morning for me so at Ten George Neufeld and I were at his office. The Coxills are British and served many years in Congo. He and our own brother Moser were early associates on the C.P.C. of which Coxill later became secretary. When the Brussels bureau was opened in 1947 he and Mrs. Coxill were asked to take charge of it and they have carried on the work of representing Protestant Missions of Congo to the Belgian government most effectively. He is also a trusted adviser to the government on Colonial matters. But possibly most important of all is their material and spiritual ministry to the missionaries spending their time in Brussels for French study and Colonial accreditation. The nine C.I.M. Missionaries and myself spent a most delightful evening in the home of the Coxills.

Thursday morning I decided to have a look at downtown Brussels. I found apart of the army on review at the Grand place but never found out the occasion they were celebrating. The stores of Brussels are filled with as large a variety of merchandise as any store in the State. The large department stores are equipped with escalators and elevators. Christmas gift day in Belgium is St. Nicholas day on December 6th and there is an abundance of toys, candy, and gifts on display. Belgium impresses me as a very rich little country of thrifty, energetic people. Men, women and children all seem to be going somewhere on business, each carrying a brief case.

The Neufelds and Harders who had so thoughtfully planned my entertainment in Brussels accompanied me to the Melsbroek airport and waved Au Revoir as I walked up the stairs to the Sabena DC 6 bound for Leopoldville.

Do not forget to pray for our Missionaries in Belgium. Lois Slagle, Lena Friesen, Marie Diller, Peter and Gladys Buller, George and Justina Neufeld, and Waldo and Abbie Harder. Also remember the Children, Loren Ray Neufeld 3, David Harder 5, and Carolyn Harder 7.

It was rainy cold and almost dark when our plane took off from Melsbroek on Thanksgiving day. The Captain soon announced we had reached an elevation of 19,500 feet and would soon be over the Alps then the Mediterranean to Tripoli. I wrapped the Woolen blanket about me and was soon fast asleep. It was like a summer night at Tripoli and the stars were shining. Soon we were at Kano, Nigeria, a Moslem city at the Southern edge of the Sahara. Engine trouble gave us a three hour stop at Kano and we enjoyed a breakfast of bacon & eggs courtesy of Sabena. They inform us the dry season is just beginning so the fields are still green. Flying southward we see hundreds of villages of round mud houses and grass roofs and nicely kept green fields. The country side reminds me of Eastern Colorado in a rainy Spring.

Dr. Ohrenman of C.P.C. was met me at Leopoldville and helped me through Customs and took me to the Union Mission House, owned by six Protestant Mission and guest house to 300 Missionaries coming and going. An African of the Baptist Mission who speaks English well is in Charge. The Place is not crowded now. Mr. Florentine Hallzon editor and publisher of Sweden's my roommate. He does printing for Missionary societies in 35 different languages, is now in the event of and is visiting the fields all over the world he has been printing for. He is traveling alone and speaks only Swedish and English.

It has been a pleasant trip. I am waiting for Miss Anna Liechty to come here on her way to furlough and for the Janz to come in on the Lindi. Happy to be your servant in this great mission to Congo. God bless you all.

"Good will toward men"

Sunday evening December second Rev. V. J. Sprunger and I had dinner with M. and Mme. Cabieup in their home in Matadi. M. Cabieup had been a responsible government official in the Mukedi district for twelve years so he knew our Mukedi Missionaries well. Now he is ~~the~~ ^{inspector} of exports at the port of Matadi. We arrived in Matadi Thursday and there were no rooms available at the Swedish Mission or any hotel. Miss Anna Lechty was permitted to go aboard the Vinket, which was to take her to New York in a few days, and we were given a room in another steamship. The next morning Mr. Sprunger and I were walking up a hill to Atrato offices when we met Mr. Cabieup in his car. He pulled to the side of the street and I was soon aware that two old friends had met as Mr. Sprunger and M. Cabieup were soon talking and laughing in French. Mr. Sprunger told him of our desire to get our passengers and baggage off the Linda so we could start back to Mukedi which is a hard four days travel. "Come to my office at nine o'clock tomorrow and I shall help you." The next morning M. Cabieup accompanied us to an official of Atrato, the freight forwarders ~~International~~ of Congo, and then to an official of Agence Maritime ~~International~~ the Steamship Company. As a result the Linda will dock at Boma, the port down the Congo river, so we can unload our two trucks, baggage and the Jang family. Otherwise we would have many days to wait because the port of Matadi is so busy. Then M. Cabieup invited us to his house Sunday evening at five o'clock M. & Mme. Cabieup drove up to the Swedish Mission home in their automobile. Rev. and Mrs. Aldine invited us all to the Veranda for Coca Cola. The conversation was in French but first one and then another interpreted for me and it was an unforgettable experience for me to hear

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these protestant Missionaries and this government official of the Catholic faith converse, in mutual admiration, about experiences in Congo. At the home of the 'Cabreux' we were not offered smokes or drinks as is the custom here. Mr. Sprunger was asked to offer thanks to God before the meal and during a pleasant evening of visiting about C.I.M. Missionaries and others and about the problems and possibilities of Congo I was made to think of the Angels' Message on the first Christmas eve "Glory to God in the highest on earth peace and good will toward men." Here before me was a real example of the faithful and Christian witness of the Gospel message producing "Good will toward men." When Wendel Wilkie made his journey around the world he wrote that he was amazed at the reservoir of good will Missionaries had created around the world. After all it is a natural product of the faithful presentation of Jesus to the world. At his birth the angels announced from heaven that he would bring "good will toward men."

H. A. Drivett