

INLAND CONGO MISSION

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Nyanga
Monday Jan. 30

Dear Office Staff & family+

I just returned from Kandala on the first plane load. Was the first to go this morning so came home first while the others looked at the station. Had a very interesting day. Right now it is raining but do hope it will not prohibit the other plane load from returning.

Received your Jan. 24 & 25 letters and also a letter from Kathryn sent Jan. 25. Got them this morning since they were brought over from Tshikapa by Bob Gordon when he came to pick us up. Thanks for keeping me informed. I'm not sure if I mentioned that I now have my camera back that was stolen on the way in - police found a young fellow carrying it around his neck at the airport so he went to court. I also got my small bag a week late and all contents in tact. I'm not sure yet if there were customs since Harms got it through for me and sent it up country.

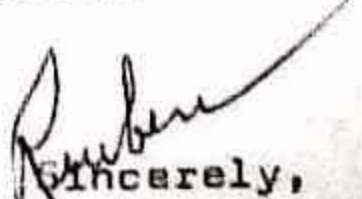
All is going well and we will back on schedule by tomorrow again if we can get to Mutena. Had to miss Mutena because of lack of plane one day. Kandala is really a disgrace. The church roof is on and there is a primary school going with six grades. They requested a missionary evangelist, a secondary school teacher, Girl's worker, and Medical Missionary. They also made quite a point about integration of Mission and Church. We are getting quit expert in this sparing business in Council meetings - of course we have to say it ourselves. However there are problems arising that will need attention before coming home. These will be worked on at the Kalonda conference and in the Administrative meetings in Tshikapa. I'm not convinced that we will be able to meet all the desires and demands but we will try to work on a list of priorities.

I was reminded about the "CONTACT" this morning when I learned that Keidel had been there to do the Messenger. Will be sending this out to you from Luluabourg hoping that Sunday Feb. 5 will be a day for relaxation and I can get at it then. If not, I'll just have to burn a little midnight kerosene to get it to you. At least I will plan to send the information for it. By that time we will have been to all the stations except the South Kasai and that probably should not go into the Contact anyway.

We had a very good weekend here at Nyanga. Have been all over the place and am impressed with what is going on. This is the garden spot of CIM. Things seem to moving along in good order here, good harmony, cooperation, and good work. The needs in Congo are great. We will never be able to meet all the demands but will need to keep trying. Could use a half dozen couples to fill needy spots. They will need to be made of good stuff to cope with affairs in general. Yet I must say that the Congolese attitude is much better than it was in 1964 and 1960.

Thanks for holding the fort. Your prayers are appreciated.

Jesus Said: "I Am The Way, The Truth And The Life; No Man Cometh Unto The Father But By Me"


Sincerely,
Reuben

CIM Delegation to Congo

Report by Reuben Short

I. Places Visited Thus Far

At Kinshasa we had consultations at LECO, Kimpese, Children's Hostel, University, C.P.C., C.P.C. Radio Center, A.B.F.M.S., B.M.S., A.M.B.M. headquarters, and all the missionaries of that area.

Next move was to Kajiji. Dr. Ferd. Pauls guided us through the hospital complex and described the program. The hospital is recognized by the government as a training school for nurse aids. Five missionary nurses direct the nursing program. Only one doctor is present. We consulted the Theological School staff about structures and plans for moving. Also met with the students on the integration process. Students were obviously cordial and open for dialogue.

Kamayala came next. The church gave us a royal reception with official speeches and papers. Here the leper colony and orphans were observed. Mrs. Eidse was bedfast with a fractured pelvic bone broken where it is attached to the vertebrae. She was scheduled to go to Kajiji for x-rays.

Kikwit followed. Archie Graber was at the airport to meet us. He still suffers from the broken wrist and fractured heel. Both continue to be swollen but Archie keeps going. At Kikwit we met with the church committee, the A.M.B.M. committee on mission-church relations. A dinner was enjoyed with the Mid-missions missionaries. They now have 13 missionaries in Congo. The real heartbreaker was to observe the Kikwit feeding center where some 300 refugees still come for food and clothing. Sunday at Kikwit started with an early morning baptism at the river with 31 candidates, then a morning service of worship, and communion. A Congolese dinner of bedia, chicken and greens was enjoyed at the pastor Kadinda David's house. Kadinda is translator and assistant to Archie Graber. Another committee meeting in the afternoon and then an evening of fellowship and devotion at the John Kliewer home.

Mukedi and Tshikapa are scheduled for tomorrow.

II. Impressions

It is too early to catalog my impressions. For now, the reception has been warm and heartening. Church committees we have met have obviously matured from 3 years and 7 years ago. The economy shows weakness. Transportation, especially roads, are horrible compared to American systems. The US is maintaining some roads--these we only flew over. Responses to queries have a more realistic insight than heretofore. There is desire for emergence and it seems now to me that they are eager to personally do something about it. We must understand them and share with them. They appear to be trying.

Travelogue

CIM Board Delegation to Congo

January 10 - February 24, 1967

by Reuben Short

Wednesday, January 11

It is now 2:00 a.m. Indiana time. The stewardess has just announced that in 15 or 20 minutes we will be landing in Dakar. Temperature on the ground is 66 degrees. So far the flight has been very pleasant. Have now touched African soil for the first time. We are taxiing into the Dakar airport. It is just beginning to be daylight--just light enough so that we can see the airport and early morning lights. The Dakar airport is really a lovely place. Inside the pavilion is a waterfall. Refreshments were offered by Pan American without charge.

For the last hour and 45 minutes we have been travelling from Dakar to Monrovia. Right now within the next 10 seconds we will probably be on the runway in Monrovia. I can already see the beautiful landscaping as well as some of the housing. It is beginning to look like real Africa. The weather is hazy and apparently quite warm.

It is now 11:00 a.m. which would be 6:00 a.m. in Indiana. We have just taken off from Monrovia. Now I can hardly see the ground because of the haze. The Monrovia airport had a low range of mountains in the background. Here too we were once more exposed to the palm trees. Next stop will be Accra.

It is now 1:10 p.m. Just got on the plane after getting off at Accra. Have one more stop at Lagos and then hopefully we will be landing in Kinshasa to meet our missionaries and, of course, our final destination. So far have had a very pleasant trip. Right now it seems to be very warm.

At Kinshasa we checked into the airport and were able to get through with the exception that I had my small bag missing which will be coming in a week later on flight #150. Also, at the airport in the process of checking through, someone hocked my camera. Suppose I'll be without for the rest of the trip.

In the evening we split up. Part of us went to the Henry Dirks home for a lunch and fellowship. Milo Nussbaum, Maurice Stahly, and Allen Wiebe went to the Larry Rempel home. During this time we also had the privilege of meeting Mel Loewen, the Fremont Regiers and other guests (Congolese) that came in.

Thursday, January 12

We have already begun the new day with breakfast at 7:00. Had our first meeting with Fremont and Sara Regier for approximately three quarters of an hour. They are leaving for the States tomorrow. We wanted to discuss briefly the COMAS program. They appear to be in real good spirits. He pointed out that the COMAS program should continue on with enthusiasm. He noted that the extension of the program is just beginning. We discussed the possibilities of MEDA coming out and becoming involved. Also, that when he returns he would be getting into this extension program which he has barely begun. We really regret seeing them go home, but it is necessary and he does plan to return as soon as possible.

We are now at the American School which was organized in 1961. Larry Rempel is taking us around. The current school has 415 students. School is held on two campuses since the old campus was outgrown. It is guided by eight board members and financed by tuition. Missionary children pay \$230 per year and others pay \$430 per year. About 90% of the teaching staff comes from the mission groups. Single teachers are paid \$150 a month and couples \$250 a month. There is also child allowance. The term of service is for two years plus a bonus for additional terms of service. There are about 20 different nationalities in the school. The school is international but with a strictly American curriculum. There are also other schools like Belgian, Greek, and British. These are to accommodate the various groups according to their own curriculum. Almost every group has a school for its own people. The American School has had to divide its group into the grade school and junior and senior high school. The high school is at a different location about two miles from the other and the children have to be transported from the hostel.

From visiting the school we hurried back to the Henry Dirks' residence and were refreshed with drinks. Then we counseled together relative to LECO. Larry Rempel led the conversation. We discussed the general operation of LECO. Most of the materials talked about are found in the LECO annual report. Then we went into the plant itself, Larry Rempel showing us around. Henry Dirks took us through the printing part, showed us the new presses, the stapling process, and the huge camera which was recently purchased. He showed how they made the stencils for offset printing. Lunch time.

I should add here that we made special reference to Robert Bontrager returning. Suggestion was made for study as to whether or not it might be well to have Robert come back to visit LECO and the board prior to his return. Suggestion was based on the fact that there is some question as to whether or not this is what Bob ought to do. We came to no conclusion except merely to let the question open for further discussion a little later on. I proposed to Larry the possibility of LECO assuming half the cost for his return and CIM possibly picking up the tab for the other half. More on this later.

This afternoon we visited the hostel where the children of our missionaries reside. Had quite a discussion on the matter of what to do so far as purchasing the additional land that is being offered by Chanic and also whether or not we could consider within the framework of our assets and receipts the possibility of also building on it. Harold Harms says the land would cost us about \$30,000 which includes an old hostel building that needs to be removed and also an additional house in which a Congolese is now residing. There are also a few small buildings connected with this which they use for storage and a garage. Harold estimates that if we build we would probably need approximately \$27,000 and maybe a little bit more until it would be furnished. We were thinking in terms of the need of maybe \$60,000 for the total project. We talked about the possibility of relocating--perhaps buying property nearer where the new buildings of the American School are located and building there. However, it was stated that this community would not be as secure nor as desirable as the community in which we are. Incidentally, the location here is a very beautiful location right along the Congo River. We are leaving the question open as to what to do with this until we talk about what other buildings or projects might be necessary or have priorities in the interior. We will then talk about this again before we return so that we might have something to suggest to the board as a priority consideration.

It is certainly a wonderful thing to have Harold and Joyce Harms there and also Mrs. Ediger to be the houseparents of these children. They seem to be in good spirits and the children seem to respond very well to them. We did not see all the children. Some were scattered about in recreation and in study. The hostel is very modestly furnished. The missionaries seem to be happy with what is going on. There was some concern about the problem of church relatedness. Harold called our attention to the fact that the young couple instructing the youngsters in the evening service seemed to have some liberal tendencies and this tends to be not only a shock to the youngsters but also great concern to the houseparents and naturally to the parents. We do hope to visit the meeting on Sunday evening to get a little better acquainted with what this program really is.

This evening we are planning to go to the Mel Loewen home to listen to what Mel has to say relative to the University, its needs, and our involvement in it.

It's almost 10:30 now and we have returned to the Union Mission House. The experience with Mel Loewen was very stimulating and refreshing. Here we have a man with tremendous ideas and outstanding courage. The major topic for discussion was the matter of our relatedness as church and mission. We also spent a little time discussing the matter of our theological approach to our work.

In the matter of church and mission, Mel strongly urged considerable experimentation in the matter of letting Congolese do the work of the church. He suggested that we set up a budget with them and then let them spend their own money which would be subsidized by us. The general idea would be that the church would be challenged to set up some budget structures in keeping with a program that is desired to be carried out by them. We would ask them to give reasons why they want to do certain things, estimate the cost, and then proceed to evaluate whether or not this is good. We would discuss this together. At all times we should maintain a vigorous initiative in leading the Congolese into creative activity. He felt that the best way to stimulate creativity was simply to proceed to lead. There would be those who probably would not wish to follow but for the most part they would be coming along. We discovered that we have a lot more to learn and do along this line. It certainly will be interesting to go further inland and discuss this matter with the various stations as well as the personnel involved.

We then discussed the matter of moving the theological school. The suggestion came that in Kinshasa with over a million residents there is no theological school or even a Bible institute. Mel vigorously supported the idea of bringing a school of some sort into the city. This, of course, could be begun on a lower level and then slowly moved up to a stronger academic structure. Or it could even be started on the post-graduate level limiting its usefulness to a smaller group of people. It was thought, however, that to limit it to a smaller group would not really serve the purpose of CIM and other groups out in the bush area. Even though people are moving to the city this will still be a problem for a number of years to come. The EMC is largely a rural constituency.

Friday morning, January 13

Plans for the day are to see Mr. Willie Braun of the Christian Missionary Alliance who is in charge of the "Christ For All" program in Congo. He has his office at LECO. Then also we want to discuss the matter of the magazine "Moyo" and the work of C&MA here in Congo. The C&MA work in Congo had a split just recently. Some of the group was highly desirous of receiving subsidy for their educational program while the controlling body in the States was hesitant to accept government subsidy for such purposes. Over this period of discussion, the more literate group finally broke off from C&MA. They currently have about 30 missionaries here, but the work itself is divided. Braun felt that it was a very unfortunate circumstance but nevertheless it occurred.

After seeing Willie Braun, I had a private conference with Larry Rempel. Purpose was to discuss the matter of future involvement of the Robert Bontragers. There is a deep desire on the part of LECO to have the Bontragers return and accept a responsibility of coordinating the various literature programs and also doing

some creative work in the matter of literature for all of Congo. This is not the same type of thing that was offered to Levi Keidel via the American Bible Society. It is rather a CPC creation involving the Bontragers, but also using LECO as the channel through which it might work and from which it could pivot out.

I should add here that Willie Braun commented that CIM was actually one of the more enthusiastic promoters of the "Christ for All" program. He felt that the leadership was doing a very splendid job in getting the work under way. His work in general coordination of the program consists really of getting literature to send to these various people, give them channels where they can get such literature, and help them in picking up the program step by step as he had learned it in Costa Rica last fall.

(I was informed through Henry Dirks' daughter that the police found a young fellow at the airport with a camera. If we could claim it we could go down to the airport and pick it up. This fellow was caught having it over his shoulder and, of course, was very suspicious because one of his caliber normally doesn't carry this kind of camera.)

(While seeking to find the camera, Henry Dirks took me in the Kombi and parked in the wrong place and got a parking ticket. After a short conference, the man tore it up or at least we think he did.)

This afternoon we went to see Mr. Leslie Moore, General Secretary of the British Missionary Society. Their offices are directly across the street from LECO. We wanted to talk to them about what they were doing relative to integration as well as probe a little on the theological school which they share together with other groups at Kimpese.

They have about 85 missionaries in their program. They call themselves "operating on a sister relationship" rather than a "father-son relationship." They feel that this is a much closer stance than the father-son or partnership idea. By this they simply mean that the Personalité Civile is held by the Congolese, they share in the various responsibilities according to the choice of the Congolese administration. They are elected to these offices just like other Congolese and, of course, can serve in general administrative capacity if elected. They do find that some of their missionaries are so elected. For a time they have had largely technicians on the field such as teachers, doctors, and nurses. They stated that there is now a need for a revival of pastoral missions. There was a time when many of the Congolese actually left the pastorate for government and other positions because of the income. The economic situation was of such nature that many were discouraged as pastors and went on into teaching and other fields of service. They actually have three Personalité Civiles. These, however, are not done on the basis of mission and church but rather the lower Congo has a Personalité Civile, middle Congo has one, and upper Congo has one. The British Missionary Society came to Congo when the Congo River was discovered by Stanley. Mr. Grenfell was one of the early settlers and they claim now that they are the first mission society to have come there.

The Congolese director was present speaking in French. Among the comments that were made, he said that as long as the mission has Personalité Civile there will always be a question on the part of the Congolese as to why.

We were also informed that the church determines the placement of missionaries and currently this seems to be working satisfactorily. However, this was begun only about 1962 so the time element is a very short one. The Congolese pastor indicated that there would be need for missionaries for a considerable period of time to help them do things and fill in spaces where Congolese are still not capable.

We then discussed the matter of the theological school. They share in a cooperative work at Kimpese which consists of BMS, C&MA, SM, and ABFMS. The BMS has eight students in the Kimpese school now. The requirements for entrance are five years of secondary school. In addition to the theological school they also have a Bible Institute. Students who graduate with six years of elementary education are qualified to enter this school. They begin with one class and take this class all the way through before they admit another. Currently their Bible Institute has twelve students.

We felt that the fellowship with these men was worthwhile and will most certainly give us a little background with which to work as we go inland and talk to others.

This evening we are going to the Mel Loewen home. All the missionaries are planning to gather there for an outside wiener roast and an evening of fellowship without business.

We have just returned from the Mel Loewen home. All the missionaries and their families in the Kinshasa area were present. This included the children from the hostel. It was really a delightful experience to be together with so wonderful a group of people. The evening was spent in fellowship on the patio until it began to rain. Quickly we moved inside and continued the conversation. Talked about promotion of missions, getting additional personnel, terms of service, some of the problems that missionaries face, and in general just had a good time together. I was again deeply impressed with the wonderful talent represented in our missionaries as well as the deep dedication of each.

Saturday, January 14

We just returned from a long day and trip to Kimpese. Left this morning about 6:00 and returned this evening about 8:00. Distance to Kimpese is approximately 135 miles from Kinshasa.

Upon arrival we were taken through the large hospital complex by Dr. David H. Wilson, the medical director, and Tina Warkentin, our own missionary. Following this we had dinner with Tina at her home. After the dinner hour we spent until about 3:30 with Rev. Wes Brown. Brown is the director of the theological

school which is a joint project of the Kimpese hospital group. Since we were planning to study our theological program, we felt it was very valuable time spent with Wes because they are planning to move this cooperative theological school from Kimpese to Kinshasa. Already an area of land of about 25 acres has been made as a concession to the group providing the details can be worked out. It was shown that for the initial beginning of this school it would take approximately \$100,000. It was our thought that this estimate was probably rather low and even though this would give a modest beginning that perhaps the figure could be a little higher with most assuredly additional funds required as the program grew. The cooperative group is interested in adding other groups to the original Kimpese theological school. On November 16, 1966, the trustees of EPI, Kimpese, took various actions concerning this school.

Brown laid out the general plans for the school. We noted a very simple statement on doctrine written in French. Statement was rather vague and would need defining.

We took note that the school has in mind to admit students who have had four years of secondary education. The school would then give such students four years of theological training. These are divided up into four consecutive special subject matter groups. We were given the list of these and they appear to be reasonable and with possibilities. Because of the lateness of the hour it was necessary to terminate our conversation which could have gone on for a long time. All of us felt that the time spent with Rev. Brown was very helpful and would serve as a good background for further study of our theological school as we went on to Kajiji.

What we saw at the Kimpese hospital was overwhelming. In a number of instances, beds were in the hallway for lack of adequate space for the patients. Quite a number of improvements were made at the hospital since I saw it in 1964. They are still working on the enlargement of the services rendered. It was noted that they depend on gifts from abroad for 50% of their operating costs and for all the capital development.

Sunday, January 15

Breakfast at the Larry Rempel home. Immediately after, we drove through the city to the Presbyterian Church and noted the new buildings. Left Ngongo David and Tshilembu Nicodeme to attend the African service there. Then we went on to see the magnificent Kimbanguist church located in an adjacent area. We were admitted inside and noted the colorful interior and the beautiful setting. Information was given us about some of the ceremonies. It is obvious that this is a highly motivated group. Note was taken that the building was built by local funds. There may be some question as to whether these were all local funds from the members or whether some may have come from other areas.

Had Sunday noon lunch after a Sunday morning service at the Protestant Church. This service included a broad spectrum of the missionaries of the area. Rev. L. Daniel Erickson, director of the CPC radio program, led the service and also gave the morning message on the theme "The Christian Family, God's Witness in the World." It was a very fine message and semi-formal in content.

At 3:00 p.m. we went to the CPC radio center. It is located in the home of Daniel Erickson. Erickson is from the Covenant Church. Had a good time of fellowship and he explained the radio program. He himself is a teacher and prefers preaching to being a radio program man. They are producing about three or four programs a week and sending these out over the large station in Kinshasa. This is done in various languages. Included is one program that comes from "Back to the Bible" in French. There appears to be good cooperation between our program, the Mennonite Brethren program, and the CPC program.

After this we went for the picnic lunch at the ABFMS grounds and then to the church where the Kimpese EPI gave the service. It was a service in music and Wes Brown gave a brief message on the Prodigal Son. After the meeting Milo Nussbaum and I went for a brief conference with Mel Loewen.

Monday, January 16

Breakfast at the Henry Dirks home. He is leaving for Germany February 13. Elmer Neufeld and I talked to him about the possibility of Tina going with him. It would be necessary to place the children somewhere--possibly at the hostel. Following this, investigation was made with the hostel and Joyce feels that they might be a little crowded. However, they are giving this matter consideration. We offered this to her with the idea that the board would pay for her and Ruth's going and LECO would take care of Henry. The time spent over would be approximately four months.

At 8:00 a.m. we went to meet with Melvin Lowen at the University headquarters. He pointed out that they had a campus at Lulua-bourg, that the next generation would be full of revolts and possibly some violence, and that at Lulua-bourg there was dormitory space for 130 and at Kisangani space for 220. Their real problem right now is to have housing for the professors. He mentioned that there were adequate operational funds from the government. Construction was being done by foreign governments and foundations. He made a rather vigorous appeal for about a \$20,000 gift from CIM for 1967. The board of the University is self-perpetuating. Receipts from the government were about \$70,000 in 1965 and \$800,000 for 1967. He felt that the location of the house had something to do with this. (I am sure that probably a good share of it was the influence of Mel himself.) He thinks that they can train five students for the cost of one sent abroad. They have 42 professors on their staff full-time or part-time. Eighty percent of these are Protestant teachers, eight or ten, Africans. They have four

families and two single girls from missions on their staff. Average professors pay monthly is approximately \$580. Should CIM send a professor we would be challenged to pay the missionary's salary to the University and also other benefits such as health, passage, pension, etc. He would like to have some housing. Houses would cost approximately \$15,000 each. There are 21 members on the board. Six of these must be of CPC origin.

From here we went to the ABFMS and had a conference with the General Secretary, Philip Uhlinger. They have 189 churches, 113,000 members, 1,188 teachers, 1,822 students in the secondary schools, 40,694 students in their primary schools. They have about 65 missionaries on the field and seven hospitals. The church is now so organized that it has its own officers, churches have not yet fully supported their central office, but it is supported with additional mission subsidy. Churches have not fully recognized their financial responsibility. Capital investments come from the mission. The Congolese conference officer says, "It is a shame to talk about independence when the church does not assume full financial responsibility." The church has a constitution and then a separate agreement between mission and church. The mission board has turned property and vehicles to the church. Personalité Civile must be transferred for a specific period of time. It is not acceptable by the mission to forfeit Personalité Civile for that of the church. Use of property as given originally to be legally observed. Transfers include missionary residences, but mission responsibility for upkeep of the same. No thinking on part of the mission for the near future to lose their mission Personalité Civile. Headquarters property remains in the hands of the mission--especially school and home for missionary children. Many in the church feel that Personalité Civile of mission must disappear.

Congolese interpret this as a lack of faith on the part of the mission. They want missionaries to be part of the church--not control it. All government subsidies go to the church now and the church handles these. Missionaries still have to sign for the subsidies but the church handles the funds and the church is responsible if there is failure on the part of Congolese in handling the funds. This was already started in 1961, and Uhlinger reports that it is partially successful. There were some losses. Most of their missionaries are in secondary education, some in medical, and a builder. Congolese teach most of the first two grades in the secondary school.

Assignment of missionaries is in the hands of the General Assembly. No specified number of missionaries is spelled out for this assembly. This could include all missionaries or could include all Congolese. There is some difference of opinion among them as to whether or not to hold associate memberships or full memberships in the Congolese church.

Went to the AMBM radio studios where we were shown around by Mr. Arnold Prieb. The facilities are very modest and for what they have they certainly turn out a good sized program. They have some Congolese help in this set-up. Then we went on to Rev. Prieb's house for lunch and completed our discussion on radio work in general. There was very warm fellowship and the suggestion was made that we might be able to even work more closely together in the years to come. They are looking forward to a television ministry.

Went to have a conference with Shaumba Pierre of CPC. He mentioned that there were 200 dialects in Congo, CPC began in 1902, missions had begun in 1887, they love the missionaries, Jesus Christ is central, He has made our people free. He appreciates the mission-church relationships that are developing and warned that you cannot force this issue. The Holy Spirit must lead step by step.

We mentioned the matter of Mbuji Mayi. He appeared to be rather reluctant to enter into conversation about this area. Merely pointed out that it would take time, love, patience, and the leading of the Holy Spirit to resolve these problems. Said this was not the only place where division had occurred. Incidentally, we have learned since here that the Christian Missionary Alliance and also the Conservative Baptists have had some breaks in their communions. He also mentioned that the University is making a desperate attempt like a baby trying to crawl and then to walk and he was very anxious that it get into orbit.

From here we went to the American Embassy and talked with a Mr. Brown. He explained to us some of the political situations in the Congo which were about what we had known prior to this time. He pointed out that there were still some rebel pockets in the Kwilu and that the ANC was attempting to do something about it. There are also other rebel pockets in some of the other areas of Congo. We gave him a schedule of our itinerant and then later returned to UMH. Had lunch at the UMH and in the evening was responsible for a devotional period with the CIM missionaries and also the AMBM missionaries.

Tuesday, January 17

We took off from Kinshasa in two planes for Kajiji. John Strash was with one group and Bob Gordon the other. We ran into a little rain storm on the way but were able to get there safely. At Kajiji we met Alfred Schmidt who is teaching at the theological school as well as Peter Bullers and Peter Falks. Had a royal reception at the airport by the theological students. Henry Derksen is coming to teach at the theological school for next fall. They need a teacher for 1967 and following. Nurses here are Dorothy Kopper, Helen Fast, Helen Toews, Elsie Fisher. Mary Toews is a secondary school teacher and Jake Nickels, an engineer who is fixing the water system for them. They have an excellent practical works department. They carry on a Sunday evening service at the government post and also the TB hospital. They are 25 miles from rebel units.

There are 21 students in the theological school. CIM has 14 of the 21; 7 in 1966-67, 7 in second class are CIM. Two are from Kamayala, five from Kandala, two from Mukedi, two from Nyanga, two from Banga, and one from Kalonda. Four students are from the Swiss and Mid-Missions group. We had a fellowship tea with the students and their wives and then visited the Kajiji hospital. Dr. Ferdinand Pauls showed us through. It was clean, orderly, and there was totem pole organization. Here there is only one doctor, five missionary nurses, and a student training program which involves 30 people. It is not fully self-sustaining. Here also we observed the 21 head of Bertha Miller's cattle. She keeps them at this station because of good grazing. Supper was had at the Falk home. The evening was spent with the CIM and AMBM missionaries. We told of the purpose of our coming, and prodded them on the matter of church-mission relations.

Wednesday, January 18

Breakfast with Mary Toews, a teacher, and Helen Toews, a nurse. Then visited the third year theological class and talked about church-mission relations. There were no apparent feelings in the matter of membership of missionaries in the Congo church. They expressed a deep need for missionaries. Elmer Neufeld spoke at the chapel service from John 8:32. Emphasis was on education, "the truth shall make you free," knowledge gives power, knowledge with pride uses it wrongly, question how to use this knowledge and to live with others.

From 9:30 to 12:00 we discussed the matter of theological training, the place of Institut Biblique as related to the theological school, and also the place for the possible Kinshasa theological school. Moving of the theological school appeared to be desired. Discussed the matter of what we might wish to preserve in our theological approach. There is some desire on the part of the AMBM to have the facilities at Kajiji for medical and secondary school purposes. For the theological school we would need classrooms, chapel, library space, and housing. Probed whether or not the financial outlay for the above would merit a move now.

Flew to Kamayala in the afternoon. Received grand welcome with official letters. About 700 present in the church. Have 98 students in Secondary School and 1,200 in primary. Wayindama Emmanuel is pastor.

In the evening Ben Eidsa told about the 75 elder appointments out in the various villages. He was greatly concerned about church discipline problems. It was felt that a nurse was needed at Kamayala. Hope the Mel Claassens can go to Kamayala and the Eidses would like to have them stay on indefinitely with them. While there, we urged that Helen Eidsa get the medical aid she needed. If necessary, we would arrange for financing it.

Thursday, January 19

Had a brief meeting with the church council. Wayindama Emmanuel opened the morning meeting reading Philippians 4:3-4. Presented then the suggestion that if they have needs to present to the CIM, they should come with plans, cost of these plans, and also what the Congo church can do regarding such. Discussion was vigorous and somewhat suspicious. There was, however, a good ending when Ngongo David said that "a dog has four legs but takes only one path."

After this we observed the orphan layout. There are 42 orphans at Kamayala, two waifs, and there is one at Nyanga. Bertha Miller is now 71 years old in March and would like to have a replacement. However, she did state that she would like to spend 40 years in Congo. She has already spent 37. She was at Moando on vacation for two weeks--the first in about six years. Here someone stole something like \$102-\$107 from her. Saw the orphan complex and frankly was a little disappointed. It appeared that we should probably do a little better if we are actually going to maintain an orphan home. Proceeded to the leper complex. They requested to be remembered to the State churches. A very pitiful sight. Some 60-70 lepers are cared for here. They were very grateful for our taking time to visit them. Then came the flight to Kikwit and supper with Archie Grabers. It was indeed amazing to discover that Archie had driven to the airport to meet us. He walked on his foot and at the time limped very little. However, a little later we noted that he did have some problems with it.

Paxmen working with Archie are Elmer Beachy from Goshen, Indiana, and Marlin Derstine from Souderton, Pennsylvania. Had a good time of fellowship and stayed in the AMBM mission house.

Friday, January 20

Breakfast at the Ben Claassen home. Observed the Archie Graber work. He took us out to the CPRA feeding and clothing center. Here they feed daily approximately 300. Last week they fed 1,100 in four days. This scene was indeed heartbreaking. It was obvious that Archie was the man of the hour. A great person of sterling character, dedication, and highly motivated. Archie would like to phase out the relief program by June or July of 1967. Kadinda David works with Archie as translator. This is all done by CPRA without government aid. Archie says we must work on employment for the trained personnel.

Pastor of the Kikwit church is Kabete Andre. Archie drove us through the city, the streets are beyond description. The EMC church attendance is averaging from 80 to 120. Archie Graber suggests that the church have a vote of confidence for their pastors at regular intervals. He feels that this would

be very helpful for the general church administration. It was noted that there was a lack of Sunday school materials. They could also use more books.

In the afternoon we visited the church. Pastor Andre spoke from Acts 4:32. Eight of the men on their committee were present. Considered our visit an inspection. Were highly pleased that we passed by. Members of the committee included a deputy for the government from the Mukedi area, a secretary of the city ward who was a teacher at Mukedi, one from Kandala, a school director, a secretary of a government school, and other men of distinction. It was noted that they developed a permanent church before a permanent school building was built. The permanent church had the foundation in and it was thought that within about two months it could be completed. There was a little problem about having it on a lot which conflicted with another man who had bought part of the same property. This was a mistake by the chief who did not know where the boundary lines were. Through negotiation it was worked out that we could send him money so that he could find a place for the man who thought that we were moving onto his property. This man actually threatened to kill the chief if he did not do something about it.

The Kikwit needs were presented to us by an official paper. They needed materials for maintenance, establish a dispensary, open a school for boys and girls separately, a secondary school, to help girls in medical training, and they said they were counting on our support.

We replied that they should present their needs, a plan for those needs, the estimated cost, personnel required, and also what they might be able to do.

There is a joint secondary school being planned by the AMBM, EMC, ABFMS--but ABFMS has already started a primary school on this plot of ground. It was about eight acres but now the plot is ruined. The question is what to do now. Forty six are in their sixth year of school right now at this area.

Legal possession of the land where the church is being built has not yet been obtained. John Kliwer was checking on this.

The evening was open for visiting and relaxation. We really appreciated this opportunity.

Saturday, January 21

Had a private consultation of our delegates to find out where we were in our thinking and to make plans for the future. Then went on to the AMBM church and schools. They have 80 in Institut Biblique. There are 400-500 primary students and approximately 160 secondary students in their schools. Discussed church-mission relations meeting in the AMBM church with AMBM church leaders. Lusangu Petelo is pastor of the Kikwit church and also conference president of AMBM. He says, "we do not see where the difference is between mission and church. Mission

must eventually disappear, church must eventually appear." He wants in no way to cause separation of mission and church or division. He says they will need help in education, medical, etc. The full program is still under study and there were no real conclusions.

There was, however, a document from the board. They have the problem of knowing how to belong to both mission and church. As soon as Personalité Civile is achieved they will be invited to become a member of the AMBM church of the world. Committees will be studied. When application to the world AMBM is accepted then mission disappears. They will appoint an intercontinental person for liaison of the two continent churches. They have really never doubted the solidarity of confession. Existing organization would be joint--then the Congo church could act in that existing world AMBM organization.

Question was raised as to the confusion and delay in getting Personalité Civile. It was explained as blocked by CPC, also relation of mission-church was not clear, then, of course, the rebel parenthesis. Now it appears hopeful. Purpose of the mission existence is to sustain, assist, share in church relations. Two organizations--one to do the work and the other to aid, sustain, and encourage. Ngongo David said "There are many types of dogs, but all take the same path." AMBM is already allocating funds to the church for use as needed.

We then had lunch at the Mid-Missions center where there are 13 missionaries. Mid-Missions has from 8,000 to 9,000 members. Mr. Eicher, an aged missionary, is anxious that additional help come to them. The afternoon was spent with AMBM on the theological school plans. Talked about location and the possible level of training for which we really have no conclusive answers. Talked about other organizations coming in and the possible dangers and benefits of such cooperation. Also about personnel and the material plant. It was a question as to whether to continue at all and how.

AMBM obviously prefers the lower level entrance requirements of three years of secondary school. They registered caution about the Kinshasa cooperative theological school. EMC officials favored upgrading and possible Kinshasa cooperation. The desire for the broader contact was obvious but there was some apprehension about doctrine. If not Kinshasa, then what do we do about Kajiji? Really came to no conclusion, but it opened the conference and I felt the AMBM would probably want to consider the Kinshasa matter a bit further.

Sunday, January 22

We opened the day with a baptismal service at the river at which time 31 were baptized. Later these were received into church membership at the Kikwit EMC church. Allan Wiebe spoke. At this service 52 Bibles were present. A group of five policemen sang, the church committee sang, and some of the songs translated by Agnes Sprunger and Erma Birky were used. Six hundred ninety one were reported present with 3,236½ francs for the offering.

Archie Graber asked that I check with Vern Preheim about a successor as he phases out the program. Graber prefers to get out within six months and be involved in some work in a Tshiluba speaking area. In the afternoon we had to meet with the chiefs about the cost of the land for the church. The total cost was 150,000 francs. They had paid down 35,000 with a remaining balance of 115,000 francs. An evening service was conducted at the John Kliwer home with Milo Nussbaum giving the address.

Monday, January 23

After a breakfast at the Ben Claassen home, we headed for Mukedi. Had to go in two plane loads. The reception at Mukedi was out of this world. Here we have a secondary school with 104 students. Fifty eight in the first class and 46 in the second; four girls and the others all boys. There are some 3,000 in the primary schools in the area. Dinner was enjoyed with the Theodore Mbualungu family--chicken, pork and beans, and a macaroni mixture. A church service was conducted with 1,000 present. General theme was reconstruction. First, of course, was the official reception by the secondary school and then by the primary school--flag raising and speeches. Then a good look at all the station buildings.

The church service included demonstrations of a man with a placard of CIM carrying a boy with a placard of EMC while a choir was singing. Two refugees were present. Pastor Falanga Eli was in charge. The women's chorus and Youth for Christ group sang. Prayer by Allan Wiebe. Then the men's chorus and a message by Short. The story about the rebellion was read. They said January 23, 1964, the rebels came. Two church leaders were killed. On April 1, 1966, the mission was looted and burned. The needs were presented by having placards on different people. Some placards were thrown on the floor because there were no people to hold them. These were those indicating a doctor, a missionary evangelist, a women's worker, and secondary school teachers. They thanked us for coming and we departed for Tshikapa. At Tshikapa had a picnic supper with the missionaries on the Gordon lawn. We were then distributed to various homes for lodging.

Tuesday, January 24

Made a visit to Dorthy Storrer and family. Marv had gone to Luluabourg early in the morning with the truck and would not be home for three days. We took the morning to visit and look around. Had a delegation meeting at 4:00 p.m. Were informed that building was slow for lack of materials. Glenn Locke came over inviting us to Kalonda for Thursday morning. He made note that they now have nine students at Institut Biblique. The requirements for entrance are: 1) married, 2) two years of secondary school, 3) geography, hygiene, and French. Teachers are Glenn Locke, Fanny Schmollenberger, and Ina Locke. Pastor Kasanda David also teaches. Robert Ilunga teaches French. They

need more housing. Kakesa Samuel lives in the Institut Biblique dorm. They need a Bible Institute director to replace Locke. We were informed that the CIM area has about 1,000 villages. It was suggested that Elmer Dick be director of Institut Biblique. Suggestion made by Glenn Locke. Locke says the people in the area have money but are probably not using it in the best manner. Supper was taken at Aggie Friesens.

Wednesday, January 25

Breakfast at the Herman Bullers after which we went to the Tshikapa hospital. There found Mrs. Arlo Raid feeding 33 children and adults who needed additional protein in their diet. Saw the food storage and MCC supplies that were sent in. Dr. Schwartz told us he charges 2,500 francs for a hernia operation, 3,000 francs for a Caesarean, 1,000 for a delivery. Took picture of the hospital director who has been director for about 20 years and also some of the nurses.

Appears that something must be done with and at the hospital. Either we should get out of this arrangement as gracefully as possible or get in and improve the situation with 1) funds, 2) personnel, and 3) a training school. We cannot possibly stand still here unless the political situation requires it.

After a hearty dinner at the Sprunger home, saw the bookstore where Tina Quiring works, the conference offices, and the operation as conducted by Tshilembu Nicodeme and his helpers, and the white hospital. For the remainder of the afternoon I went back to the Schwartz home and prepared a message for the evening prayer meeting at the Herman Buller home.

Thursday, January 26

Breakfast 6:30 a.m. at the Trethewey-Gordon home. Then to Kalonda for the day. First stop was at the large outdoor market. At Kalonda we found 78 secondary school students welcoming us. Director of this work is Robert Ilunga who also served as our translator while there. Pastor here is Bombo Daniel. After official ceremonies of which we were given a copy of the welcome read, we visited the Kalonda complex. Among the buildings we noted the dormitory where the students are staying. There were two large rooms each having 15 beds adjacent one to another and 30 children lived in these 15 beds. They are allowed 200 francs weekly for their rations. It seemed this was very meager to study and live on. We then met with the nine Institut Biblique students. I believe it would be good for someone to write a history of Institut Biblique from 1959 to the present in order to tell the story about the movement of this school from Kalonda to Kandala and then its destruction and back to Kalonda again. For this reason this class has had a really difficult time to get its credits. The Kalonda committee is responsible for the regional area of Kalonda. Tshikapa, it was said, was trying to withdraw from the Kalonda group. Kalonda represents about 30 villages with evangelists. The Kalonda church membership was not exactly known but Locke suggested it must be around 500-600 members.

We then met with the church committee and discussed the matter of integration. Here again we observed a deep desire for complete integration making for only one Personalité Civile. Later in the afternoon I took the opportunity to discuss this same matter with Robert Ilunga in his private home. Found Robert to be very open to the problem and he appeared to understand what we were trying to do. It seems that we should have no difficulty here.

Later Allan Wiebe and I went to visit Anna Liechty. Anna plans to attend Ball State University to complete her Masters while she is on furlough. She needs an additional 40 quarter hours.

We then went to visit Fanny Schmallenberger. She plans to go home with the Bertsches and Elda Hiebert via Holy Land and then the Mennonite World Conference. Currently she has a very bad leg sore and has been trying to stay off her feet to allow healing.

In the evening had dinner with Tshilembu Nicodeme. Then to the Fanny Schmallenberger home with the Kalonda missionaries. Milo Nussbaum gave a devotional from II Corinthians 11. From here we departed back to Tshikapa for the night.

Friday, January 27

We are just on our way to Nyanga via jeep with Marvin Storrer taking us over. After about a 4½ hour trip we arrived.

Went through the farm program, observed the poultry set-up, rabbit hutches, ducks, turkeys, cattle, and hogs. Had Dean Linsenmeyer and Roger Busenitz explain the program to us. Also saw two of the extension projects in the local village. It appears very encouraging and certainly is a respectable approach that is attracting lots of attention in the community.

For the evening meal went to the Samuel Entz home. Here Betty Quiring, Mary Burkholder, Wilmer Sprunger, John Klaassen, and Elda Hiebert came to meet us. Had a very enjoyable time.

Saturday, January 28

Breakfast at the Bertsches. Following breakfast I went with Genny Bertsche to see the girls school. Then proceeded on for the big reception with the primary and secondary school children. Present were quite a few of the church people. We were presented with a bouquet of flowers and the usual ceremonies and greetings. Have a copy of the ceremony that was read by the school director.

School director Lamba Gerard is in charge of 24 schools in the Nyanga area. Following the big reception we visited the various school rooms. Outside we saw piles of sticks and tall grass. Were informed that these were penalties that children had to bring in for some misdemeanor or for being absent from school. Observed that the first grade had 80 pupils in one class with one teacher. Second grade had 50 pupils in the

class with one teacher. Were told that the government will subsidize up to 75 in one class. The sixth grade had 63 pupils. Someone said that the stones for the buildings which were very beautiful were carried in from about 10 kilometers out. Went on to the medical department.

The medical director at Nyanga is Kasama Robert. The medical program is self-supporting. There are some problems in this since there is a cult called "Shakunda" that teaches them not to go to the station for medical aid and this has reduced the number of patients served at the dispensary. However, we were told that they still have over 25,000 charts of different people. They see from 60-100 patients daily and on this day there were 30 in the hospital. Leona Entz said that the boys who graduated from Kimpese medical school found it a bit difficult to go back to the bush and currently they do not have Kimpese nurses helping them. The medical director requested a doctor to be a permanent fixture of the Nyanga medical set-up. He said the doctor now comes once a month and he ought to come at least twice a month or more. Observation indicates that it would be excellent to have a doctor located permanently in the Nyanga area. For the month of December they took in 85,819 francs and paid out 96,227 francs with a loss of 5,846 francs. There were 16 babies now getting hospital care. Mandala Solomon is the chaplain. We found him very active distributing Gospels and tracts and ministering to the people. From January 1 to January 28, 46 babies were born. There are from 500 to 600 babies born here annually. We were told that out of this group since Elda Hiebert has been there she has lost only one mother and probably loses about one baby or two a month. We felt this was a very good record.

We then went to the secondary school buildings and visited the schools. Here we noted the dormitories, the classes, had a chance to speak to some of them, and also the cooking facilities and sleeping quarters. Everything was in excellent arrangement compared to some of the others we had observed. In general this station stands out among the other stations as being well organized, well disciplined, and a fine piece of work being done.

The afternoon was spent with the Nyanga church council. Lamba Gerard said this is like a family reunion. After a little sparring back and forth we finally got down to business. They illustrated their desires via a Congolese proverb. "The goat that belongs to two people winds up getting caught by a leopard." They noted that Fremont Regier, after having to suddenly return to the States, was succeeded by two farm boys who were grown on the farm and thus ready to take over. They felt that they have not had opportunity to really get inside the workings of CIM. Finally, they presented three problems which seemed to bother them: 1) the problem of two names; 2) the matter of finances; 3) the matter of direct relation to home and field--they seemed to express that they did not want to go through the legal representative to the home board. They said Congo has had trouble and is running very fast. The Catholics had a preparation and training which was not given to Protestants and they

feel that there is a definite lack in this regard on our part. They found themselves in a dither. Then after 1960 they felt they were essentially in the same place in understanding so far as their own government was concerned. They felt they were going through the action of building but on sand. Their hope is that the missionaries will sit down and share knowledge about what is really going on and that they might truly be one rather than two separate organizations.

It was obvious that more needed to be done in the matter of acquainting the Congolese with the actual inner workings of the mission. There has been more or less a reserve in letting them look on the inside, especially in the matter of funds. The degree to which this has been done, of course, is somewhat unknown to us.

After the meeting, we had a tea with the council, their wives, and other workers on the station. After the tea, we went to a soccer game conducted between the Nyanga and Kalonda secondary schools. Kalonda came in by truck the day before. The game ended in a draw.

Had supper with Elda Hiebert, Mary Burkholder, and Betty Quiring. After the delegation I remained to discuss with the girls as to how they would feel about taking membership in the African Church. They appeared to be open to the idea of an associate membership.

Returned to the James Bertsche home and found the John Klaassens had arrived from Tshikapa. Olga had just come home from Kinshasa. She left December 15 and had not been home since because of surgery. Appeared very well and in good spirits. Together with the Klaassens and the Bertsches we talked about personnel, funds, and things in general so far as the school system is concerned. Pointed out that we had some money for books for Congo and they felt that they could use it.

Sunday, January 29

Breakfast with the Wilmer Sprungers. Then to Sunday school. Maurice Stahly taught the class on the subject "Laymen in the Church" using Romans 12:1,7ff.

The worship service was led by Allan Wiebe. It happened that the chef de post of the area was present and was presented a Bible. The fifth and sixth year students of which there were 38 served as the choir. One hundred eighty four Bibles were present and the Scripture reading was Colossians 1:9-29. Choir was led by John Klaassen--first number being sung in Tshiluba and second in French. The Scripture used by Allan Wiebe was Hebrews 2:8-9 and Colossians 1:17-19. It was reported that 684 were present. Lamba Gerard asked for students to attend Institut Biblique next fall. The appeal is now going out to the various churches in the area to have an entering class for 1967.

About 3:00 p.m. I had a long discussion with Bertsche about the general management of the work. We talked about some of the problems that existed. He gave me a copy of findings that he produced by a questionnaire given to various Congolese in the Nyanga area. This was a very interesting study and will be very helpful for future negotiations. At 6:00 p.m. we all gathered at the Bertsche home for a picnic lunch. Had an evening service in which we sang, had some special numbers, each of the delegation spoke, after which I gave a concluding message. I felt it was a day very well spent.

Monday, January 30

Left for Kandala via air. On the way we observed a rebel camp on the hillside and edge of a forest. On arrival, made a tour of the station. Noted James Bertsche's cook's wife and three children. The cook was killed by rebels and the widow remains. Was in the maternity building and found that there were no furnishings, windows were out, roof was leaking but patched, place was very dirty, and there were no patients in it. There are, however, two midwives and an infirmier serving this area. It was noted that they were not very knowledgeable. We saw where the cistern of the maternity building was a rebel jail. Were told that the work of Mr. Near was evangelistic but very shallow, the church really never achieved form or content until the missionaries had arrived, but time was not adequate to really root the church. Saw the houses which were burned out, namely that of Harold Grabers, James Bertsches, and Selma Unruhs. While walking through the area Bertsche retold the story of the evacuation.

Bertsche said the Kwilu rebellion fell apart at Mukedi. Mukedi is not yet really admitting that they were a part of the rebellion but rather recognizing it as a case of measles that hit the community. So far as building up Kandala, Ngongo David and Nicodeme would probably give priority to Banga and Charlesville so far as personnel is concerned. They feel that Kandala had a chance after 1960 but did not really take advantage of it and shared in the rebel program.

The second plane arrived at Kandala and we were then given a reception by the primary school of six grades. They told us of their misfortune and requested aid. Then went to the church for the council meeting. Here they officially greeted us and told us that they would like to hear from us. I told them that we had come to hear from them. When we asked them to respond they said they would first have to have a huddle. While they were caucusing we went to the pastor's home and had our packed lunch. Then returned and met again at the church with the council. Met from about 1:30 until 3:00 p.m.

The station here is not as well developed as Mukedi, leadership appears weak. Church is active but not very strong. Three years ago in January the station was destroyed.

The people are normally poor, probably comparable to the Kama-yala area. They have a primary girls compound. Station in general is poorly kept. Bertsche humbly recalled some of the events of the tragic Kandala revolt.

The council with whom we met consisted of teachers, directors of the area, a carpenter, pastor, area catechists, and an infirmer. There were 12 station council members with one woman member who was in the field, and therefore, absent. They were a little slow in getting started. One said, "Hearing goes fast but talking goes slowly." The council had been in consultation but it did take a little sparring to get them going. Pastor Khalendende Pierre, a stocky fellow, had charge of the meeting. They said that CIM-EMC was not meeting their needs. They hope for one organization. They said in their reconstruction of the station that they want: 1) evangelistic missionary, 2) medical missionary, 3) single lady for women's work, 4) a COMAS project.

One of the delegation asked how many baptisms there were since they got out of the woods. They estimated that there were about 500 but we consulted with Bertsche and he says that is doubtful. Then there was discussion on subsidy, houses, and pastors support. They requested that help would come for such things. We had to answer them that normally we do not give subsidy for pastors support, that this would tend to give too much separation between pastor and people. We also explained that pastors live on the same level or even below the level of their people in the States. Before closing they asked for a secondary school to be started at Kandala. Then in conclusion they announced that we had to make clearance through two soldiers who had arrived on the station sent there by the army to see who was there and what it was all about. Clearance was cordial. Then we started back to Nyanga.

Supper at John Klaassens. They feel that this is a very satisfactory experience for them. John is now serving as principal of the school and teaching the sciences. Olga is also teaching. She is looking good since surgery and says she feels well.

Tuesday, January 31

Breakfast at the John Klaassens and then went to speak at the chapel of the secondary school. John says they had 214 students in the secondary school and these were all present at the chapel. They started last fall with about 240 but some were unable to continue.

Now we are headed for Mutena, about a 35 minute hop. We were met at the airport and walked to the Mel Claassen house while the people were singing. Waited at the house until the second load arrived. Then proceeded to the church for a reception by the students and church. Church was well filled. We were presented a bouquet of flowers and a letter attached to the end of a stick. After a service of mutual greetings and singing, had dinner at the Mel Claassens. Rabbit meat was the delicacy. After the dinner hour, went to the church to meet with the church council of 12. At this time they asked for a doctor,

a missionary evangelist. We opened the meeting by asking for a report on their affairs and how we might relate to, in, and with the church. They immediately called for a caucus of the council. Went outside for a few moments to talk things over. They came back and said "You ask how the church is coming along." The answer was "Slowly, not strong, and we don't have a missionary." Second question was "Would you like help?" They replied that they did not see us working together such as CIM and EMC. CIM came to bring the gospel and the father usually helps the son get started. If CIM will come along and help they believe that the work can go ahead. We inquired about Elmer Dick returning and they said they want him back plus another missionary couple if possible. They had understood that Elmer would come back. They don't want him nor anyone to say "That's your work."

Currently they have a private secondary school but want recognized teachers by the state so that they can get state subsidy. They alleged that the teacher has few or no books at times. The "Christ for All" program in the area is going a little but they said they need a leader for this purpose. They have a committee and are organizing prayer cells. A missionary would help.

I then presented how they should approach us for aid. Financial aid and personnel. They then gave a response. They said that Elmer Dick used to go to the villages, prayed with the sick, went to the regional areas, and counseled. However, since 1960 this work is not being done. Elmer's reply was "This work is in your hands now." They expressed a desire that they want to work together and not separate.

Went to the maternity and met Mufutu Anna who said she has 27 to 34 births monthly. They requested that Mel start an animal project. They said that the station is not desirous of being alone. Back to Nyanga via air the same day.

Wednesday, February 1

Breakfast with the Sam Entzes. Then we loaded the jeep and started for Banga. Made a stop at Napoko where we have a church. Left some literature here as well as a few Congolese from Nyanga who were with us.

Now at Banga after going through a road block. Currently sitting on the porch of the pastor's home and we are not sure whether we are being served dinner or whether we are just waiting. It is already 1:20 p.m. and we are trying to decide whether we are to eat or what. We know now. Have been called to observe the primary school children give a demonstration. They came with the beating of drums, sang a few songs, and marched in their usual manner. We were then presented with another bouquet and I gave a response. Moved into the guest house and made our own lunch.

Returned from a meeting at the church in which a program was given with singing and greetings by various individuals. The

primary school was present; the fifth grade served as the choir. I gave a brief message with greetings. After the general service, we met with the council. First a caucus of the council, while we watched a soccer game nearby. After they called us together again we met and they presented their appeals in a paper having four points. 1) the question about EMC/CIM. 2) the asking for various missionaries; for instance, Glenn Rockes, Levi Keidels and Aggie Friesen. 3) requesting a better building for a maternity and also a dispensary. Then too they would like to start the CO secondary school. 4) the asking to open a station between Banga and Port Franqui. They also inquired with considerable urgency about subsidy for pastors, evangelists and catechists. The meeting was very cordial and I think very helpful. This seems to be a sincere group of people desiring to do what is right within limited funds. No doubt they will need some counsel as to opening some of these projects. Supper at the pastor's house of bidia, chicken, and rice.

Thursday, February 2

A night at the guest house at Banga. Plan to go to Charlesville and return to Banga today.

It is now 11:00 a.m. and we have just arrived at Charlesville after a four hour drive. Were received with a big sign of welcome of which I took a picture. The road from Banga to Charlesville is very beautiful, lined with trees and mostly through the jungle.

We are now at Charlesville looking at the station. I am standing on the veranda of the printing press as I am dictating. We were led over to the church thinking that there would now be the official ceremonies but the village people were not present so they suggested we go around and visit the station before the meeting. For the most part, the furniture in the buildings was gone and the buildings were dirty inside. The station is generally poorly kept. Grass is rather long and some parts of it have just been burned off. Right now I feel as though I ought to spank the chiefs of the area as well as the pastors for neglect.

Just completed the church service in which there was singing, introduction of the delegates, as well as a brief response to their welcome. We were given a paper of requests.

Had dinner of manioc, fish, rice, greens, and peanuts with Pastor Badibanga Appollo. We started our council meeting about 2:30. At the council meeting on the porch of the pastor, the council requested that we respond to the paper they had given us in the morning. I responded pointing out that in general these are matters that would be presented through their conference to the delegates and the administrative committee and they then would be giving answers. Also, that if there was anything that they wanted from CIM, it should come via the EMC Conference. This then would come through a plan offered by them,

cost of the plan, personnel required, and how much they could contribute toward it themselves.

I then called attention to the fact that an airstrip would be necessary for some of the things to become a reality. They responded that they had asked the village to help but the village didn't want to help unless they were paid. They also asked the state people to urge the people to help. But from September until now they could not rally support. They had heard that at Mutena somebody paid the help. They also said that when we see missionaries around we will do something. Bertsche then asked, "Who is asking for missionaries?" They said the Charlesville leaders were asking. Pre-independence people had a heart to work but these do not. Everyone is his own chief. They said the chief has no power anymore. Question was asked how many men are in the church, and they replied about 100 but not all of these are active. They then asked for the tractor in March to level the strip. This would mean taking out some trees and also cutting the tall grass. They were prodded and challenged to do something about this airstrip in order that they might have a doctor coming in by air. We told them that it would be impossible to have a doctor come in by car.

We made inquiry as to whether the church was strong, are there prayer meetings, and are souls being won for Christ?

The pastor replied that the work goes forward in some parts and in some parts not. He was speaking of the regions around the church. The Christians continue in spite of the struggle which they had gone through. After independence many were won to Christ. Christians here have life and they have desire. The pastors, evangelists, and overseers are working. Some are far away, some are nearby. Have to travel by bicycle and on foot. That's why they want CIM to share. The implication here is that a vehicle would be convenient for travel. They said that they are not looking for status.

The population is requesting missionaries and especially made inquiry about women's work. The pastor's wife said that the men are not remembering the work of the women. The women meet every Friday and there are 25-30 that come. They teach songs, go to the village to visit other women, also have offerings and they visit those who are ill.

Upon leaving, we picked up the motor to the light plant and did not get away from Charlesville until about 5:30. Arrived at Banga at 8:40 p.m. Most of us feel like we are about ready for bed. Tomorrow morning the plane will be coming from Tshikapa to pick us up for Tshikapa.

Friday, February 3

We are now at Tshikapa. It feels real good to see a bed with a mattress on it and a nice clean room. At Banga we stayed at the guesthouse which was like spending a night out camping.

The team of Vern Preheim, Clarence Hiebert, and John Gaeddert are here and we are meeting in Vernon Sprunger's home. They had met with the Kikwit missionaries and the MCC staff there. They then met with the Katumba people and noted the cattle project there which Archie Graber had started. They also met with church representatives at Kikwit. AMBM would like to start a COMAS program in the Kwilu and come under the COMAS umbrella with Fremont Regier as general director. They would like to expand the Archie Graber program at Kikwit. Ivan Elrich would be responsible. They also thought that this could extend on to Kajiji. They may need to vary the program according to the area served. With the Bible school they would like to offer some vocational training. This would be located at Kikwit. Clarence Hiebert suggested the small tractor idea which we had earlier investigated. They said that OXFAM had given \$11,000 to Kajiji for a nutritional program.

After considerable discussion we came to the conclusion that there should be a COMAS EMC and a COMAS EFMC. It did not appear feasible to have a COMAS program covering the entire region with 1/3 MCC, 1/3 EMC, and 1/3 EFMC. They desired consultation with Fremont. We feel that this would be the best arrangement because we really need Fremont to develop our program out of the Nyanga COMAS center. We did not feel that Fremont could be spread that far and really be of value. We like to have him for our area especially since we had visited the various stations and they want COMAS projects in all EMC areas.

It was suggested that our objective was to raise the standard of living and to present a Christian witness in establishing the church. The success of the program would be closely related to the leaders involved in the development of the church. The COMAS board consists of two missionaries and one MCC member with Fremont Regier as the staff member.

We then talked about Archie and the phasing out of his program by July 1. This seemed to be agreeable and CIM would then pick up the support of Archie and use him on the CIM field.

Clarence Hiebert then talked about his experience with the Kimbanguists. They are coming to be known and are an ecstatic movement in Congo. The only really indigenous group that is developing. David Shenk in Europe raises the question whether Mennonites are not a little like Kimbanguists on the peace issue. Clarence Hiebert, John Gaeddert, and Vern Preheim visited a Kimbanguist Church we had seen in Kinshasa. The sermon was in Lingala, then in French, and then in Kikongo. There was a choir of about 200. A four page document welcomed these Mennonites. They were told that the Kimbanguists beginning about February 14 are planning on a walking mission and some of them will be walking as far as 450 kilometers to do evangelism. They said that they find it difficult to get printers to print their literature. Their catechisms were quite fantastic at first but later tended toward a more orthodox interpretation. Currently they have about 40 different splinter groups ranging from the most liberal to the most orthodox on to the fanatical.

Went to supper and met again at 7:15 p.m. to discuss the theological school. Reviewed the Kikwit discussion pointing out that we need a population center, a broader base than CIM-AMBM. Clarence Hiebert emphasized the pastor-farmer idea. Bertsche supported this vocational idea although it was noted by Nussbaum and Stahly that this could tend toward commercialism in the ministry and would deter these pastors from really getting to work. However, it was thought that in the context which we now have it was still necessary to have a bridge to that particular point in the pastoral ministry.

Institut Biblique takes students who have two year post-primary. The IB of the AMBM is a little lower than that. In our IB the secular studies will be in French and the Bible studies in Tshiluba.

Then our delegation met with Dr. Ralph Ewert until about 10:30 p.m. The AMBM and MCC people had a meeting with Neufeld on the educational program proposed for the Congo by the American Association of Colleges. Dr. Ewert had a number of questions about the hospital which we readily answered and probed him as to the further development. He was concerned as to what we were going to do about the Tshikapa arrangement. He thought it would take approximately \$10,000 to really get the Tshikapa hospital in shape. To make it operable, Dr. Ewert says they should have three doctors, five nurses, one laboratory technician, and an x-ray technician. Other help would be Congolese. He thought it would take about \$1,000 just to get the water system going and that they needed a couple of Pax men to get the place in order. We will need to work on the Tshikapa hospital. Either get the hospital in good working order, clean up the place, or else turn it over to somebody else and start in another setting. Dr. Ewert did intimate that if we could get the place cleaned up and get the program going that we should remain.

Saturday, February 4

The first flight has already left for the airport including Sprunger, Stahly, Ngongo David, Nussbaum and Wiebe. The second flight will go about 10:00 or 10:30 including Nicodeme, Elmer, Kamba Jean, Jim and myself. We are heading for Luluabourg and then on to Mbuji Mayi if possible.

Before going to Luluabourg I met with Elmer Neufeld, Clarence Hiebert and John Gaeddert and Vern Preheim. Talked about the students coming from America in the college program. Students would take six weeks intensive French in Quebec, come to Congo in July for three three-week courses. MCC would be responsible for the service projects. One person would be responsible for the educational part. According to Mel Loewen there is no one from the University staff who would be available to handle this. They would go to Kinshasa for one month of orientation and independent study and probably see students at vacation time. It would require someone's time for probably a month or two.

A summary of this discussion was that if Art Janz comes soon enough this summer, then Peter Buller could be used for the college orientation program. Otherwise maybe Carol Yoder could be used for this purpose. Decision left open. Following this we went on to Luluabourg.

At Luluabourg we met with the APCM. Four APCM people were present. Emphasis was on EPC and that APCM phase out entirely. They noted that statistics were very hard to come by. They plan on transfer of all property to EPC. Said it may take five to ten years to complete. They hope that the world board would continue to support as heretofore.

The evening was spent with a Hollander, the Normal School director of EPC. This Normal School has 24 students--one EMC. The John Smiths of TAP teach here. It is a three year school--post secondary. We are invited to share in it. Only eight such schools are in Congo now. These all began since 1964 to bridge a gap in teacher training.

Just got word when we got back to the hostel that the Mutena station had killed a 13½ foot long python on the Mutena airstrip. It happened on the day after we left. The python had killed a small goat, swallowed it, and then seemed to be less mobile and Africans got the best of him. Africans ate both snake and goat.

Sunday, February 5

Breakfast at APCM hostel, 7:15 a.m. Went to the Luluabourg EMC church in the morning. Church was begun April, 1966, in a house owned by a Catholic. They could buy this house for 1,600,000 francs. The church has on hand 100,000 francs. Would like to help locate a place and also build if they do not buy this building. They will present a plan and cost. The council includes a mason, public health nurse, head of Liproka, employee of the University, carpenter, teachers, and two students.

We then had dinner with Wilbert Neuenschwandars. In the afternoon, visited Liproka. They now have 47 outlets on a route served by Wilbert. The place was very orderly and clean. They would like to have a Pax man or someone to replace Wilbert while he is on furlough in 1968. Told him to contact John Gaeddert. Then went to visit Bishop Shungu, the bishop of the Methodist Church in Congo. This bishop, incidentally, has 14 children. The Methodists were considered a church already in 1939, but the offices were held by missionaries. Missionaries had a committee to discuss furloughs, children's education, etc. In 1954 district superintendents for the most part became Congolese. From 1952 on, the field committee consisted of 10 missionaries and 10 Congolese plus one bishop. In 1964 it changed to a coordinating committee of 18 members. These 18 members were six ministers, six laymen, and six women, all elected. Incidentally, this coordinating committee now has five missionaries on it elected by the church. All the work that is done for the church is done through this committee. The

actual change from Methodist mission to church was not until November 4, 1964. The committee is elected by the conference. The bishop has a cabinet to help him. It is now part of the World Church. They feel as children of the American Methodist Church. The day to day routine was described by Bishop Shungu. Both he and assistant sign the official letters. The assistant usually writes the letters. Joe Davis, a graduate of Asbury Seminary, was chosen personally by the bishop to be his associate. They have sub-committees to the coordinating committee. A district missionary serves as consultant to the district superintendent. There is a branch treasurer who is a missionary appointed by New York. They work African and missionary together in all top offices. They have an auditing committee for each treasury. About 80 missionaries are on the field. They are requesting more to train Congolese.

In the matter of vehicles, they have a transport committee. About 40 cars are owned by the church. They have four planes and one freight plane. Trucks are driven mostly by Congolese. They must keep record of their work and all details of use of trucks, mileage, purpose, repairs, condition, etc. The district superintendent determines the use of the vehicle. If there is no money, then they take it from their pay. The car is not turned over until approved by a missionary.

Ordained members are members of the Congo church. Academic level for ministers is primary school plus three years Institut Biblique plus eight years conference course while at work. This is done over a period of eight years by correspondence and retreats.

Sunday evening was spent with EPC on mission-church relations. Kabeya Paul, the pastor, is giving Protestant religious courses at Luluabourg. Present was a missionary pastor from Luebo, and Mulumba Pierre, legal representative of EPC. The church sponsored the idea of having one organization. Some of the missionaries are not happy with the idea. The General Assembly appealed to Nashville, the home board, and they sent a delegation to the field. These reported to the board, and the board favored the decision of EPC. We asked the church to outline how this would work in each department. This now is in process.

Mission had made decisions separate from the church. The church wanted to share all these discussions. They felt the church was established and the mission had served its purpose. The government, however, claimed overlapping of legal representatives of mission and church. The decisions made by pastors had to be approved by the mission and the mission had power to modify or reject. This was held objectionable. They claim missionaries did not want to work with Africans.

Note the EPC plan of cooperation. All actions are to be approved by the home board. The general assembly is made up of about 40 pastors and 40 elders and some missionaries--about four that vote.

The missionaries continue to do as heretofore, do work with good relations with the church, and the home board pays the salaries of missionaries as always. The home board sends contributions directly to the church. They want money for Congo in one box. They give receipts for money received and financial report given to the home board via the General Assembly. They anticipate about three missionaries in the General Assembly, one from each synod in the assembly of 60. There is no lay member except an elder in the General Assembly. The church pays its own pastors and about 6 million francs are in the conference kitty. The General Assembly has the word on asking for missionaries.

Following this discussion with the EPC we had a caucus on Mbuji Mayi. We were already weary from meetings but this needed to be done in preparation for the trip to Mbuji Mayi the next day. Glenn Rocke, Pastor Ngongo, and Nicodeme had made visits there. Nicodeme reported to us. He said Kazadi had not been to the EMC conference since 1961. In 1965 rumors were that they wanted to separate from the EMC. In April-May 1965 a group from Kabeya Kamuanga came up. They showed how Kazadi and Kanda Modial got signatures from them for a Personalité Civile. They answered it was done in ignorance and decided to remove their names to remain with EMC. The Central Government inquired and asked for details but they sent no word. The Kabeya Kamuanga group sent a letter to the government to delete their names and asked for school directors but the Kazadi group had controlled them. They were getting subsidy in the name of CIM, EMC-EPC. Then EMC tried to find out how they could help. They went to Mbuji Mayi to inquire. They had received their Personalité Civile in September 1966. It seems to Nicodeme that Kazadi also wants to control the Kabeya Kamuanga group. Reports came to EPC so everything got mixed up. EPC wants to get out completely. The government is saying we know EPC and CIM and that is all. They think that Kazadi is now in Kinshasa to get all funds for Kabeya Kamuanga to the Kazadi group. They received a letter from the education director of the Mbuji Mayi provincial government that all the schools of that area would be in the name of the AEMSK. But the Central Government has the last word. This is not a matter of clan. The province had become independent and had not been given subsidy. It is rumored that the Central Government has now sent a letter that schools are all EMC-EPC. The conclusion is that there is confusion and need for confession on both sides. For one and a half years 5,000 francs monthly to Kabeya Kamuanga leaders from EMC but this was stopped in October 1966. The feud had its origin in 1961 conference--according to Sprunger. We finally left this meeting not knowing for sure just what we would expect the next day.

Monday, February 6

Spent a little time with Bob Reinhold who is the Studiproka director following Charles Sprunger until he returns. He stated that they have one program a week on ELWA at a cost of \$50 a month. Forty five minutes on Luluabourg in three 15 minute weekly programs. Also, 30 minutes weekly in Kinshasa. Mbuji

Mayi is asking for more; they now have 45 minutes weekly and want 45 minutes more. These are all 15 minute programs. They hope to be moving to the new building which they are planning to purchase. (See the paper on this.)

We saw the Studiproka proposed building and also the Luluabourg Protestant University campus. Then we went to Mbuji Mayi for consultations. At the airport, we were met by David Miller and George Stuart of APCM. Immediately we were called before the mayor. The mayor said we should have asked him for a meeting. He demanded that we could not meet alone but only with both groups present. George Stuart, Bertsche and Ngongo David, therefore, went to get the Kazadi people. All they saw were children. The children said that the men went to the high grass when they heard a car coming. The mayor had been previously approached by Ilunga Maurice about their problem. Minister of Education is recognizing only the first convention or agreement of EPC-EMC for subsidies. Kazadi is accusing CIM of fouling up his appeal to the Central Government. Told David Miller he did not want to see a white man again. Kazadi is reportedly very tribal minded and wants to reinstate the Balubas in the area. At this place we also met the director of the American Cultural Center from Luluabourg, namely Mert Blan. We were informed from David Miller that there were CPRA favors via Archie Graber to Kazadi. Subsidies were paid to EMC but confiscated by the Kazadi group. Kazadi is strongly tribal. Kazadi is wealthy, has turned anti-white. He got the government involved to force his position. Now Kanda Modial, it is rumored, through misdemeanors has been fired. The government currently is giving subsidy only to EMC-EPC of the area in a joint banking account. The Kazadi group is still seeking the Convention Scholaire, a government agreement for secondary schools, but this has not yet been achieved so far as we know. David Miller feels time will be the only healer to this problem. The night was spent with David Miller.

Tuesday, February 7

At Mbuji Mayi. Had a meeting in the morning with the commissar of the governor. We were to meet the governor but he was out of town. The mayor had so ordered. Then the education men were called in to meet with the mayor once more about the subsidy problem.

We then went to the Kazadi group center and met Maurice Ilunga and his teachers. He said they have 250 students in the secondary school, have a pedagogy and science department. Said there were 1,500 in the primary school. One building was built with government funds, one with Swiss funds, and three temporary buildings by CPRA. Mualaba Gustav is the primary director. Ilunga Maurice is the secondary director.

The funds are now to go through EPC-EMC account. These should be separated for good working relations between EPC and EMC. This will need to be done at Kinshasa via the minister of education. We left Mbuji Mayi for Luluabourg at 12:20 p.m.

In the afternoon we had a Studiproka meeting. Bob Reinhold reported. He said they receive from 160-200 letters monthly. A goodly number of these come from Mbuji Mayi. Dave Miller is requesting one hour and 15 minutes, that is one hour Tshiluba and 15 minutes French, programs. Five percent of the people who write indicate they are hearing from ELWA and 95% indicate they are hearing from other stations. They have now approved a constitution for application for Personalité Civile for Studiproka. There is a broadcaster's course of five months being given in Nairobi. Here Africans can become script writers, and broadcasters. This starts in June 1967. Action was taken to hopefully send a student or students to this place probably in 1968. Paxman LaRhue Friesen is now in Kinshasa who will be coming to Luluabourg to help out. He does have a language problem.

Then we were offered the budgets for 1967 and 1968. Forty five percent would be assumed by APCM, 30% by CIM, and 25% by the Methodist Church.

Wednesday, February 8

The first plane load of Nussbaum, Stahly, Neufeld, and the two Congolese went to Tshikapa yesterday. We are still at Luluabourg. This morning Wilbert Neuenschwander took me to Tshikaji to see Dr. John K. Miller of IMCK, B. P. 619. Also met Dr. William Rule who is head of the medical department. Checked on the possibility of Hulda Banman teaching there. They could use her immediately or have her begin next September-October when the regular class starts. They would be glad to have her now to relieve the burden of some of their teachers. They have room for about 25 students. The students graduate after seven years of training with a secondary school and infirmier diploma. They hope to build a 40 bed hospital. There is no hospital there now, but have one at Luluabourg. Dr. Miller stated they plan to withdraw from Kimpese. Also, the Methodists plan to withdraw to get something started in central Congo. The Presbyterians are inviting us to join with them at Tshikaji. The place offers much by way of facilities for training, have a good laboratory, is clean, have experimental facilities, and is apparently a good location except that it is not in the city. It does have possibilities. They have invited CIM to send Hulda Banman as an instructor. It would be good if she had a vehicle for transportation.

Dinner with Willie Neuenschwander and at 12:30 the plane came to pick us up. Went to Mutema to drop off Kamba Jean and then on to Tshikapa. Plan to start our administrative committee meetings tomorrow morning.

We were asked to meet with the three nurses at the hospital and the administrator via Dr. Ewert. Met them at 7:30 p.m. Two matters were of great concern. That of closer relations of the church to the hospital, and that they might be better informed as to what was going on at the hospital. These matters of funds, etc., were carried on largely by Dr. Ewert

with Mrs. Ewert serving as treasurer. The other was a request to get further training somewhere as an intern. The meeting was very cordial and we told them we would be attempting to find some answers in our administrative committee meeting.

Thursday, February 9

We are now at Tshikapa in the administrative committee meeting. Meeting opened by Ngongo David reading from John 14:13 followed by prayer. Ngongo asked for a report on our observations made during the Congo delegation itinerant. Tshilembu Nicodeme reported. He started out by saying we were to discover how mission and church were getting along. Saturday we sat with the BMS in Kinshasa. He mentioned that they had a church in upper, middle, and lower Congo. The level of the work was not the same in all areas. One has Personalité Civile, the other has only mission Personalité Civile, the other has none now. The mission helps all three groups. The church has already assumed much responsibility and they hope to integrate very soon. There is one general council that brings the three groups together. They feel they will need a missionary to bring them together. This would be very difficult for Congolese to achieve. The mission may need to be an umbrella for some time. When all three regions get their Personalité Civile then Congolese can represent all three. There was difference of opinion as to how far off full integration would be. Some area transfers have already been made.

He then reported on the ABFMS and said they have not yet received their Personalité Civile in any group but should soon. He mentioned that the problems were similar to the BMS. Seems the mission should have a word in certain matters of the work. Only one Congolese was present at that meeting in Kinshasa, namely Pastor Udekulu. Rev. Philip Uhlinger represented the mission. The church had voted to have their own Personalité Civile but the mission said the church could not vote out the mission Personalité Civile. It is the desire of the church for legal transfer of mission to church. Money comes from the government to the church account but the mission is responsible for balances. This is not exactly a legal process for it takes Personalité Civile to have an account and there are no partnership deals so far as accounts are concerned.

Next he reported on AMBM. He said the church does not have Personalité Civile. It was detained because of three things: 1) request not understood by the government; 2) CPC opposed; 3) there was rebel trouble in the Kwilu. He went on to say that the church wishes to increase but the mission wants to retain a mission legal representative. He said school subsidies are transferred to the church account. Difficult to understand the proposed world alliance of MBs. Not clear as to aim and how this would work. The plan, however, indicates that all property will be transferred to the church. He sensed that church and mission had not agreed on a plan to follow.

He then reported on APCM-EPC at Luluabourg. He said that they were heard separately and he questioned why. He merely heard a resumé of the APCM because he did not understand the English. Met the EPC in the evening and the home board has accepted their desires. He got the impression that there were not good relationships between mission and church. Missionaries do not vote unless a pastor of a church or elected. The missionaries feel bypassed. The next five to ten years may be difficult for missionaries.

Tshilembu said the plan is to go ahead regardless. Because missionaries resisted he explained that the church went to the board, sent a delegation to the field and the board bypassed the missionaries. Caused by pressure of church leaders to the board. This was illustrated later by Ngongo in reference to the Belgians. He said the missionary should have trained Congolese a little more. Missionaries now have a small voice in the assembly but a major voice in committees.

He then spoke of the Methodists. Referred to them as being operated by a pope since they have a bishop. Organization is similar to the Methodist World Church.

Thursday afternoon meeting opened by reading John 14:18 with prayer by Eidse. Tshilembu then reported about the EMC stations. Spoke of moving theological school to Kinshasa. Students at Kajiji prefer Kinshasa. This poses a problem of relationship to AMBM. He thought this would be a question for conference. The needs of the stations are various and so need a variety of answers. Church-mission relationships vary. Every station had requests for personnel and financial aid. These were promised consideration at the conference. Some places had little orientation on the mission-church relations and discussions prior to the delegation visit. The pastor said at Mbuji Mayi that the church affairs were moved to the state.

On the Kikwit church he noted there was a problem of place, but they went ahead in spite of the uncertainty of ownership. Worked with the local chief instead. Tshilembu was convinced that Kikwit did the wrong thing. Ben Eidse warned about the Kikwit group being built on one family or clan. Kadinda David and Kabeta Andre of Kikwit are strained in relations. They predicted this would be a trouble spot in the future. They do have problems now with the school directors, etc.

At Luluabourg they said the main problem is a place to worship. They want a central place and means to build the church. Originally it was very shaky but now appears steady, working together, with possibility of going ahead.

Then the committee turned to Kamba Jean to report on Mbuji Mayi. He said the trouble started because the son-in-law of Kazadi was governor. They wanted to place church affairs in the hands of the state. Many of Mbuji Mayi were not happy about this but they did it anyway. The same problem exists in EPC which comes

from Kazadi and the son-in-law. The population as a whole understands and does not want the church of only one tribe. He said there was lots of trouble between this government and the Central Government. "EMC and EPC don't want a separate tribal church but they want all the tribes in the church." The first man who started the work in South Kasai was Archie Graber--all went together but pastor Kazadi and governor did not want to credit Archie. They want only AEMSK by Kazadi.

He said that on January 25, 1967, the matter of subsidies was discussed. They discussed the difference between AEMSK and EMC-EPC. EPC said they would continue EMC-EPC agreement of 1964. They decided working together--EMC-EPC. They decided the Scholaire convention be one of a combined effort. (David Miller collaborated with this while we were there.) So they followed this ruling and decided that they did not know the AEMSK--Kazadi's group. When Vernon J. Sprunger visited August 1966, they decided Ntumba Andre of AEMSK be removed for one of EPC-EMC. The governor objected. From August 1966 until now Ntumba Andre received all the subsidies (he was a school director and assistant Legal Representative). Since August Kabeya Kamuanga group did not receive subsidy. This was paid only to the Kazadi group. The EPC couldn't get their money without the co-signature of Ntumba Andre of AEMSK so they shared the account at the expenses of Kabeya Kamuanga. Kabeya Kamuanga tried to negotiate with the Kazadi group but said the Kazadi group refused to share.

The question was what were they hoping to accomplish with the mayor when we visited. Answer: they wanted to know about the matter of erasing Ntumba Andre's name of AEMSK from the joint account of EMC-EPC. The mayor was accepting the word of the former governor that EMC did not exist in South Kasai.

They feel that Kazadi will not have an entrance to the new governor's office. The Central Government Minister of Education told the provincial government minister he was interfering in affairs of the church. Provincial minister sent assistant to Kabeya Kamuanga but the minister himself would not go there. Some teachers have already come to identify with EMC rather than the Kazadi group.

We urged that the funds be used properly for legally subsidized schools no matter to whom these schools belong. The EPC group will not go along with the Kazadi group because of prior treatment. Bertsche feels allegiance to Kazadi is pretty shallow on the part of his followers. The teachers are interested more in their pay than in principle. At the December meeting of EPC it was decided Kazadi took 2,600,000 francs not belonging to him within the period of our months. They want a church all of their own they said although we doubt that this is really correct. Vernon says it might be.

The teachers have written Ntumba Andre up to the military tribunal and he will be tried when he returns to Mbuji Mayi. Kanda Modial is in the central education office at Kinshasa and it is rumored that he was recently fired.

What lesson does this teach? Bertsche says: 1) When we put any other work ahead of evangelizing we are asking for trouble. If not government subsidy at stake in South Kasai there would be no noise. Judging from the noise, the main work is primary schools. We must keep in mind what the church is, what branches are, and let the church come first. 2) He said Baptists are scattered and becoming divided. All Baptists but each area has its own legal identity. Since 1960 our work is scattered widely. Do we insist on one legal representative and/or assistant for each area? He said these were broken up for utility purposes prior to 1960.

Nicodeme says he's convinced that the Kazadi group is bent on being independent.

Next item on the agenda was Bertsche's paper on background material for the study of mission-church relations. At the close of the meeting we had an interruption by a man who came from Kalulu requesting money for school and church. He was duly informed that the process of getting this was going through his own church council and on to the conference. Meeting ended and in the evening we had our prayer meeting with Milo as speaker at the home of Dr. and Mrs. Schwartz.

Friday, February 10

We met again at the Sprunger home for the continuation of the administrative committee meeting. Meeting opened by Ngongo David reading Hebrews 13:8. After prayer Bertsche continued on his paper on integration. Ngongo and Nicodeme agreed there would be rivalry for office, status, and title. "You don't give a razor blade to a child," he said. He stated that we would want to go into this with considerable preparation.

Following are some of the comments by various individuals. Milo Nussbaum said, "there is danger of concentrating on organization and losing the purpose." Bertsche said, "problems common to man remain the same after integration." Ngongo said, "surely in church work you will get men of wisdom. If we trust God, God will fill them with His thoughts." Ben Eidse said, "the more I know about the goings of the church the more it is resented." Bertsche asked, "What do you Congolese leaders think about the role of the missionary in integration?" Nicodeme said, "we cannot assume what is written here as representing all regions. Never heard of a missionary being refuted." Said he was puzzled by so many questions now. Were these not solved in 1960? Whether Congolese or missionary, would his authority lessen? Really depends on consensus for answers. Sprunger said, "in 1961 we found brotherhood in flesh stronger than brotherhood in Christ." Explained this as a cause for delay of integration. Bertsche said, "Congo of 1960 is not Congo of 1967 so a new plan is required." Ngongo called attention to Fremont Regier when he took a child on a tractor and taught the child now to guide the tractor while he still had his feet on the pedals. The lesson here was the father guiding.

Further, the mission is guiding the church and they are begging that the mission teach the church. Bertsche finally completed his paper and Nicodeme responded that he was happy about it. Paper indicates things are not as they ought to be. They want integration but do not know how to work it out. Said they were speaking of integration but do not really understand all about it. These thoughts and questions help. We need to get into the paper now. Solutions will be there. The church would like to have missionaries sit down and really share and explain to them the goings on, share the accounts--what is in them, what is coming from the States, how it is being spent, etc. Mission and Congolese should be one in the church. They need more cooperation on a spiritual and administrative level.

From this discussion we went to lunch and returned spending the whole afternoon working on diagrams for mission-church integration and how these would work. Bertsche put on the board a diagram of how they were set up now. Short put up a diagram on a possibility for mission-church integration. Pointing out that now there would be only EMC and with CIM as a little corner somewhere to take care of only CIM affairs. The big question to the Congolese on the administrative committee was just how this CIM in a little corner would function. They felt that the church was demanding that there be no CIM at all and that EMC exist alone with missionaries a part of the EMC.

We discussed this backwards and forwards all afternoon. Finally concluded that we had a plan and the problem now would be to share this with the church itself.

There seemed to remain some suspicion as to why CIM should exist at all as an entity. Our main argument was for such things as the American School, hostel for children, MAF, University, LECO, Kimpese, and any other areas where the church really would not be involved. We pointed out that in some of these cases these could become a part of the church.

Just returned from the evening session. We considered the matter of the conference treasurer. Were given a report, a very satisfactory one. We noted that it takes two signatures to draw on the bank. Also, CIM puts in two francs to one franc from the churches. Some of the stations did not receive their full allowance because they failed to report monthly the use of these funds. No further disbursement is made to them until a satisfactory report is given.

After discussion on the treasurer's report we made a list of the people who would be possibilities for returning to Congo during 1967. Also, a list of those going on furlough. Made note that Betty Quiring and the John Klaassens would be going home for about six weeks on a government ticket. Meeting terminated about 9:00 p.m.

Saturday, February 11

Today we considered the structures that might be possible for the new arrangement between CIM and EMC. (See the diagrams.) These arrangements would be open for review in about two or three years. Suggestion was made that a delegation come to the field in 1970 to review these. Meeting was concluded by listing nominations of missionaries for vice-president, assistant legal representative, and assistant treasurer. Also, Congolese names were listed for the administrative committee. The final note on the meeting was that Vernon Sprunger leave about April 15 for furlough and return about July 1, then take a regular furlough later. This is to bridge the gap between the time when Sprunger and Bertsche would be leaving the field and no one would actually be there if Vernon did not return. We hope, of course, that Art Janz will be returning at least by August or before. It was a great relief to work this out with Sprunger in order to bridge this gap for the summer of 1967.

Sunday, February 12

Went with Aggie Friesen and Mel Claassens to the Kali Church at Kalonda and spoke there. Church was full and there was a warm reception. Used a portion of Ephesians 1:10 as the text.

This afternoon we had a meeting of all the missionaries on the Tshikapa station. Bertsche and Nussbaum met with the Nyanga station. Purpose of the meetings was to explain the progress made with the administrative committee on the new approach for administering affairs on the field. Explained the innovation how that now EMC would come into being and CIM would slowly fade out. From the response on the part of missionaries it appeared that the idea was enthusiastically received.

Sunday evening a devotional was held at the Sprunger home. Elmer Neufeld gave the address speaking on Moses sacrificing Isaac on the altar.

Monday, February 13

We are still at Tshikapa in the administrative committee meetings. Opened the meeting by reading Colossians 3:23. Discussion followed about the make-up of the various commissions. Finally decided there would be three to begin with, namely, evangelistic, medical, and educational. Evangelistic would include IB, Christian education, "Youth for Christ," women's auxiliary, literature, and Christ for All programs. Under medical would be the hospital at Tshikapa, dispensaries, and maternities. Education would cover primary and secondary schools. The administrative committee would be directly responsible for concessions, buildings, transport, garage, housing of missionaries, and Congolese church leaders.

EMC and CIM cooperatively would be responsible for Liproka, Studiproka, theological school, COMAS, CPC, and CPRA.

Following this discussion, the committee worked on personnel. Missionary teachers for the secondary schools were determined. It was concluded that the pedagogy school should go to Charlesville. Glenn Rocke would be located at Banga but he would go to Charlesville this summer to fix up the place so that teachers could go there. Lodema Short, Lois Slagle, and the Harvey Barkmans were assigned to Charlesville, Lois working in the dispensary. Mary Epp was selected to replace Genny Bertsche in the girl's school at Nyanga and also teach math in the secondary school. There was some question as to cooperating with Kikwit in the pedagogy school or starting our own of a four year course. It was thought that we really ought to start our own. For Institut Biblique, Elmer Dick was selected. For building, Archie Graber would be finished with CPRA about July 1 at Kikwit. He would then work with CPRA and work out to Mukedi and Kandala getting some of those buildings in order, namely the dispensaries, the maternities at each place, and possibly one house. Mel Claassens would go to Kamayala and the Ellis Gerbers to Nyanga. Charles Sprunger to Liproka, and the Herman Bullers to be involved in the medical program.

We then talked about the buildings that really ought to be built in the near future. First of all the headquarters building which should include a conference room, office space for all the offices, storage space, some living quarters in the area, literature space, and a guest house. It was also suggested that if we get the Tshikapa hospital that we clean up the buildings and do repairs. It was also suggested that there be bookshop reading rooms at Kali and Bena Shema. This would include a little bookstore with a reading room attached. Referred to the matter of scholarships for students who might wish advanced training. The committee was not quite ready to handle this and said they would like to have more time for it. Opened the question of the theological school and it was time for supper.

After supper and a heavy rain we reconvened and talked about the theological school. Presented the problems of going to Kinshasa. Came to no real conclusions.

Discussed the matter of vehicles such as trucks, cars, and a possibility of motorcycles. Mentioned the fact that we could buy about seven or eight motorcycles for the price of one car. There were no conclusions but at least the subject was opened.

Tuesday, February 14

Meeting of the administrative committee on Sprungers porch. Scripture for the day was Galatians 6:1. Maurice Stahly reported on cars, trucks, vehicles, etc. He said the administrative committee will need to finally decide on the need and the use of such vehicles. He referred to the Methodist plan where there was one chauffeur-mechanic in charge of all vehicles and this man trained the chauffeurs for driving, servicing, and recording. Urged that all equipment be held by the EMC, not by the station. He said this does not prohibit private ownership of vehicles.

Bertsche said we will always need trucks for transport. We will need to make clear who is responsible for these trucks, but the equipment of the church belongs to EMC, not to a station. Ngongo David said that a doctor is for all of EMC and he agrees that vehicles are for all of EMC, not just for a station. However, the Loange River is the boundary for some vehicles. Stahly followed that if a commercial man wants to use the truck, then charge a rate to cover the cost and some profit. Let it always be operated by a responsible chauffeur. However, commercial services should be discounted if at all possible.

Bertsche then talked about the plane--who will be in charge of the use of the plane, and can it be used only for mission purposes? Ben suggested that for school children the school include fees for the use of the plane rather than have MAF charge a fee. There was a point here so far as Air Congo was concerned and our agreement in use of the plane. The Congolese agreed to start with strong laws from the start relative to the vehicles. The plane has really made people happy so they said and they were willing to fall in line with the rules.

Then followed a discussion on the central treasury. While the board is here they anticipated some questions. This central treasury is used for the payment of trips around the conference, etc. It is separate from all other treasuries. Currently CIM puts two francs to one franc of the EMC church in this treasury. With these new arrangements what difference would there be? Ngongo says this will need to be greatly increased. Trips, supplies, wages, etc., will come from this account. He said Congo is moving from short pants to long pants. The suggestion was that administrative and the central treasury be one. That they make out a total budget what they plan to do, how much they expect from each source.

Bukungu Francois, treasurer, said that they took hold of this box June, 1965. It had about 64,000 francs in it. Each district was to work out a budget. He said laziness of the districts delayed budgets from all of them. It would be well that we insist on getting these in the central office. He said 643,000 francs were collected from 1964 to 1966. It was then decided that they should inform EMC on the 1967 budget and plan to work out a 1968 budget with EMC handling this beginning January 1, 1968.

Our thoughts then were turned to the matter of literature. Discussed the materials that Tina Quiring and Levi Keidel had sent. They now have an electric typewriter and a mimeograph. Tina and Levi were bringing some additional printing equipment. Already there was a drawing of a plan for literature work and a building. It was suggested that they might need a light plant to carry out this program. Also, that there should be a distribution system which would necessitate a vehicle, retail outlets, etc., something similar to what Levi has at the APCM area. So we really need 1) a building, 2) machinery, 3) a distribution system.

Tshilembu Nicodeme says they do not know much about this literature program so would like to learn about it and then plan. The envisioned machinery desired additional to what is already here is 1) IBM electric typewriter; 2) electric Gestetner mimeograph; 3) a binding machine; 4) binding punch; 5) fluoroscope. The fluoroscope could be gotten at LECO. Larry says he could make one. Other equipment would need to be purchased.

Ben Eidse then made an appeal for more church-related missionaries. He says this is a very real need and suggested that evangelizing by bicycles rather than by cars was very effective. At Kamayala they allow 2½ francs per kilometer and he said that it is working out quite well in getting people to go out because they can do it much cheaper than by car. He felt the matter of transportation is something that should be considered seriously and you do not necessarily need a car for it. The matter of not having cars is merely an excuse rather than a reason. He suggested that missionaries should give guidance as evangelists and not just to get transportation and wait on it.

Nicodeme says he got the idea of transportation from missionaries but sitting down and planning is good and he thought the suggestions were very good. (This was an indication of the cordiality with which these men were receiving these instructions. I thought this was very unusual.) He did say that the use of the vehicle can be a hindrance as well as a help. Following this the administrative committee reviewed what had happened during these five days. Meeting terminated with prayer.

Went to Kalonda, supper with Anna Liechty, then had the opening service of the conference. Ngongo David gave a message on John 13:35 emphasizing the matter of love for one another. This was followed by a testimony meeting which lasted until after 9:00.

Wednesday, February 15

MAF tells me they drive about 6,000 miles monthly for CIM. Went with the Storrers today to Luluabourg. APCM had suggested that they would like to have them to replace Wilbert Neuenschwander for 1968. They thought also that they could have plenty to do beginning September 1967. However, they urge that they have a good knowledge of Tshiluba. Returned at 5:05 p.m. and rushed to Fanny Schmallenbergers for supper. While there Fanny said she would like only a six month furlough.

Went to the conference for the evening. Evening message was given by Kabanga Thomas reading from Judges 6:7. He said that Israel sinned, God punished, other nations oppressed them, Israel cried out, and Gideon was called. Reference was made to Isaiah 49:1-5. He spoke of the call of Gideon as compared to the call of preachers and teachers.

Thursday, February 16

At the conference. Archie Graber gave the Bible study from Philippians 2:1,2. Referred to I Corinthians 2. Points were: Christ our example in love, Christ our example of one accord, Christ our example of one mind. He spoke of the humble spirit in verse 3, the concern for others, verse 4, as in the case of refugees, Jesus our example, verses 5-8. Then he mentioned five things in the hand of Jesus: 1) friend, 2) helper, 3) healer, 4) scars of sacrifice, 5) death. He said when the judge drops the mallet the case is finished so Jesus forgave sin. Verses 9-11 pointed out the joy of fulfilling the will of God. Verses 14-15 remove sin and all is well. In South Kasai everything good but the church, lamps have become dirty. He says lift up the Word of God which is our source of strength. Following this the women dramatized Isaac in search of a wife. You will recall that Isaac sent his servant. Portrayed was a camel drinking, paying a dowry, the eating scene, the servant returning with his wife, Isaac welcoming them and the end. Music accompaniment all the way from the women's chorus. The cite pastor's wife gave the resume of the Isaac story following the dramatization.

Following this, Mayambi Sosthene reviewed the "Christ for All" program. He said they want revival all over Congo. How do we go about it? Have a committee of five. This is the "Christ for All" committee of which James Bertsche, Mayambi Sosthene, Ben Eidse, Mayele Isaac, Baba Eyeba are a part. He said it is similar to the work that had already been done only we need to strengthen it. Total mobilization was urged. Said they were progressing well some places, not so well in others. The program is outlined for each month. It depends on church leaders to get it started and for it's ultimate success. February is house visitation month. They go two by two--a strong person and a weak person. January emphasis was on prayer cells. There were many organized and they are continuing. Charlesville had 65 prayer cells, Kali 17, Cité 27, Banga 89, and Kikwit 44. The stress is on leadership responsibility. They are to report to Mayambi and he reports to the national committee at Kinshasa. They have already spent 241,000 francs in Kinshasa. EMC has now need of paper, etc. Some don't want to support it financially, he says, but they do need aid. We gave a response to this and promised support as may be needed and possible. Following this we had a bidia dinner with the delegates.

Elmer Neufeld gave the address in the afternoon. The theme of the conference was "Fellowship in Christ." Elmer spoke from I John emphasizing the danger of deception, the tensions between clans, brethren, tribes and races. He said in order to walk in light we must walk in truth, to find fellowship of all of EMC. Elmer spoke considerably about tensions, world strife, and the seeking of peace. He said Mennonites took the peace position and the emphasis is on Christian fellowship.

Following this there was the report of the administrative committee meetings by Tshilembu Nicodeme. He reviewed the outline on the paper. The response was excellent. After the meeting many of the delegates thanked us for the work that was done on integration and especially thanked CIM for the response to their desires.

In the evening service, Kabanga Tom spoke from Judges 6:22-25. He said the angel of the Lord spoke to Gideon and said not to fear. Told Gideon to build an altar as requested by the Lord and he was speaking to us in three ways: 1) Gideon found strength in God when he removed the idols from his father's house. 2) if you want to do the work to which God has called us we can be sure Satan will try to get between. Gideon, however, did not fear but trusted God and he was respected for his obedience. 3) What happened? The power of God came upon Gideon and Israel because of obedience. He removed the idols from among them. Kabanga said, so to us if we obey.

Friday, February 17

Bible study by Archie Graber using Philipians 3. Following this there was a prayer service in which the entire audience knelt together with many leading in prayer. After this Mayambi Sostehene, the "Christ for All" leader, again spoke presenting the "Christ for All" program. He spoke of the three kinds of love--filial, eros, agape. Because of hatred and jealousy, things had gone badly prior to 1964 and 1965. It was eye for eye, tooth for tooth, and he said now is the time to forget enmities. Referred to Matthew 5:38-48. Said "love your enemies, pray for them." He spoke freely of the trouble of 1964 and 1965. Said how they had an early morning prayer meeting and rebels caught them in the midst of these prayers. The abuse was indescribable. Some who beat them came privately for food. He and his wife made food for them. They were so impressed that they did not want to beat the people any more. He mentioned that God is no respecter of persons. The tensions between teachers and teachers, pastors and pastors were a defeating experience. The anger was a short time; the hatred, however, was lasting. I John says "love overcomes much evil."

Following this we had a meeting of the administrative committee. Reference was made that the EMC-Tshikapa was now no longer Tshikapa-Kalonda but they wish to call it EMC-Tshikapa. There is a new chief; the old Kalonda chief having died and they do not wish to name the place after the new chief.

Mention was made that Archie would stay at Kikwit until December 1967 giving half time from July 1 to EMC and the other half time to CPRA. He would work in the Kwilu during this time until about December 1967.

Reference then was made to the matter of church buildings in Kikwit and also in Lulusabourg. Archie estimated that the cost of the building in Lulusabourg without cement floor would be about 441,600 francs without labor. This would also be without the roof which according to present policy the roof is

placed on the church by the mission. Reference also was made that the lot at Kikwit had cost 150,000 francs and they had paid down 35,000 francs. They were given 50,000 francs but for some reason or other 15,000 francs are not accounted for. It was decided that possibly CIM could pick up the tab for the land in Luluabourg as well as for the land at Kikwit and let the church build as heretofore according to policy and then CIM would put on the roof. This would mean in Luluabourg approximately 600-700,000 francs depending on the lots purchased. We could get lots outside the city for practically nothing, or perhaps free, but location would be a factor and it was felt that we should locate more in the center of town possibly picking up two lots costing each 350,000 francs. If we went on this policy we also would be needing to contribute the additional 115,000 francs for the Kikwit program.

In the afternoon we met with Mayambi Sosthene. He presented some of the needs for the "Christ for All" program. Items which he desires are: 1) funds for workers, 2) funds for equipment. For equipment he suggested a camera, tents, loudspeakers, and transportation.

He pointed out that the "Christ for All" program is now having its prayer cells, is serving military camps with services, and serving the jail at Tshikapa. There are now 1,449 prayer groups and they have now reported 282 converts or renewals since the program began.

Following this we went to listen to Milo Nussbaum speaking as a board delegate to the conference sessions. He asked the question why missionaries come to Congo. Then he spoke about the Bible. It has many enemies. He referred to three laws which are: 1) All things to build the church. He referred to I Cor. 14:26 which was the first law. All things unto edifying. You build. You do not tear down. It takes men to build the church. 2) I Cor. 14:40--the second law. God is orderly. The law of behavior. The Holy Spirit speaks in many ways. 3) I Cor. 16:14--the third law says let all things be done with love. Jesus' first commandment was "Thou shalt love the Lord thy God with all they heart..." The fruit of the spirit is love.

Following this there was the meeting of the various commissions. For the evening we again listened to Kabanga Thomas who spoke from the Judges using Gideon as the context.

Saturday, February 18

After the early morning prayer meeting at 7:00 we had breakfast and then listened again to a message from Archie Graber concluding his series from Philippians. Following this Archie led in a dedication service which was very impressive. Kadinda David then spoke and his subject was "Our Childhood in Christ." There were three parts to this message: 1) What can we do as children in Christ? He said love our enemies, love those who

suffer. There are needy people all over the world and needy people were found in both the Old Testament and the New Testament. He spoke of the suffering in 1935. He said once there were grasshoppers and there was a plague. Then in 1964 there was more trouble than ever--killing, burning, war between the Ambunda and the Apende. Now the Apende are actually helping the Ambunda showing a real spirit of love. He referred to Luke 10:29-33, speaking of the good samaritan. Also called attention to the question, who is my neighbor? Then he spoke of the help of CPRA and closed with Romans 10:20.

In the afternoon Maurice Stahly reported giving the viewpoint of a layman looking at the work. After greetings, he spoke of the responsibility of laymen in the church. He spoke of the family interest in missions, Christian life and service, referring to his own personal experience. He said they were taught to work and to serve. He stressed lay witness and lay responsibility. He talked about lay fellowship. He spoke of the outreach meetings, the sharing of problems and concerns, two by two calling, playing together, working together, giving time free for things such as maintenance for building purposes. He says we make a living with what we get and we make a life by how we live. The problem of the layman is pride-status. He asked, what if we had ten years to go, what would we do? He said lay and professional work must work together. Everybody works, we train lay leadership. The pastor is really helpless without a strong laity. He said he came to see the joys of the Congolese and their problems and then hoped to share these in America.

Supper at Fanny Schmallenbergers and again we had an evening service with Kabanga Thomas speaking from Judges 8:28. His points were: 1) He won the battle because he obeyed God's Word. 2) Because they had one heart and they were of one accord. 3) Because he surrendered his own heart to God. 4) Because he prayed to God. A song by the pastors and then a very impressive demonstration of pastors and others carrying a cross while they were singing. Theme of the song was "There is work to do." Service was followed by the report of the commissions and the administrative committee.

During these discussions there was vigorous exchange of thought. Some said teachers ought to get free medicine because of the service they render. This raised many questions. Seemed strange that since teachers are really paid much better than pastors that they should make such request. (There was no word on improving the schools.) Seemed like these requests had a selfish tinge.

I think we need to let the church be the church. After discussion back and forth Ngongo David said "You're just asking foolish questions." He said, "You know that when a woman has a gourd on her head that she is going to the river, she's going to get water. What else would she go for?" He thought it was self-evident what the resolutions were saying.

The evangelism committee reported. Some of the things said:
1) Unordained pastors should not pronounce the benediction;
2) The Tshikapa-Cité and Kalonda churches should remain united in sharing their things; 3) If someone fails to give his tithe he can leave his work; 4) Travel on a bike be 10 francs per kilometer now; 5) That they thank the Arlo Raids and invite them back after the first of the year; (Kabeya Kamuanga group suggested that they would like to have them.) 6) That Herman Bullers take the treasurership until Art Janz returns; 7) Mbuji Mayi wants a doctor, cattle, and they'd like to have other missionaries as well.

Sunday, February 19

We are still at the conference. First Sunday school, then the worship service. Short spoke on "Flowing into the Main-stream." Points were: 1) How do we move into the main stream? 2) What drives do we deal with in getting into the stream? 3) What changes take place as we move into the stream? 4) What changes are planned to take place now with the new approach to CIM-EMC relations?

In the afternoon we had a communion service in which we shared together with the Congolese a remembrance of the death and suffering of our Lord and Saviour Jesus Christ.

In the evening we met for a picnic lunch at the Rockes when all the missionaries from Kalonda and Tshikapa came over. Spoke to the group in this final session on the general theme "What Should A Church be Concerned About?" Made note of the fact "The reality of any belief is tested by the extent to which the believer seeks to persuade others of its truth." I talked about "being present." What about social care? And then that there is need for a functional study to determine what is happening, not just an idea of what is supposed to happen and doesn't really. Also, made mention that there is now a program of urbanization and industrialization that is shaping this culture and we will need to give it consideration. Milo and Maurice also responded with greetings and challenge. It was an evening well spent.

Monday, February 20

Met with the administrative committee, Marvin Storrer, and Sam Entz about transportation. Talked about transportation in general. Learned that the plane makes about five hours of flying to a barrel of gasoline. There are 26 tons of cement in Luluabourg now. It takes about three trips a year to Luluabourg to provide the gasoline for air service, about six trips for car and tractor gasoline, 12 trips for food, medical, etc.--part of this is CPRA, two trips for the secondary school and then in addition to this, supplies for missionaries and the building program. There is also local trucking that is required. It was estimated that it would take about a trip a week to Luluabourg or Port Franqui or Luebo. It is 338 kilometers to Port Franqui and 250 kilometers to Luluabourg from

Tshikapa. It was estimated it would take approximately 75 trips annually to get everything to the stations. Note was made that we would need two trucks that are really roadworthy. We would like to keep a truck on order for every six months so that we would always have one available. This would mean that we could turn these trucks in a little earlier before the major repair work problems arose. There is good sale for used trucks. It was thought that we would be considerably ahead by this procedure.

It was also suggested that we work into one line of vehicles. Our men felt that Chevrolets would be preferable. This would make possible keeping repairs for one line rather than for several.

We then considered the matter of drivers. Maurice Stahly told the story of the Methodist man, Jack Wright, who was responsible for their transport. Told how he had trained a Congolese to be the head mechanic, the instructor, and how records were kept. Everything was orderly. It was suggested that this might be worked out for the EMC. The EMC favors some kind of regulation for use and maintenance of vehicles. Ngongo David agreed that this certainly would be in order and since they were not knowledgeable along this line they would leave this in our hands.

It was suggested that the Nyanga garage be moved to Kalonda to the building which we now use for storage and other purposes. This building would need to be adapted. Purpose is that all transportation to Luluabourg comes through Tshikapa anyway. This means that there is about a four hour drive each way to Nyanga extra when some such loads could stop off at Tshikapa. Of course, there are usually some people or some goods to haul on to Nyanga but this then could be done at opportune times as may be desired for whatever station it might be. It was suggested that Marvin Storrer work with Glenn Rocke to set up this system by making the building adaptable to the needs. He would gather in the various motors and parts that are scattered around the stations--bring them in to this central point, catalogue them, and have a system of checking them out.

It was then suggested that Sam Entz do the transport work and since it would require about 75 trips annually with shopping, this certainly is a full-time job. Along with this he might be on the lookout for training chauffeurs. Take some of these along, show them how to drive, how to use a truck, and slowly work them into the program. It was also suggested that this might be done at the Kalonda area where Marvin Storrer might be working on the matter of training mechanics and helping these people along.

The administrative committee then considered housing for Tshilembu Nicodeme. He is now in an Institut Biblique house and Glenn Rocke said that they will really need this house for students this coming fall. The house is in very poor condition and Nicodeme feels a little insecure for leaving his family in it while he goes to the States for about three months. The

decision was that Arlo Raid immediately proceed to build another house on the same line with the Institut Biblique buildings. Later on this building could be used for Institut Biblique students. Eventually Tshilembu Nicodeme would live in the headquarters complex, but this house is not yet built and we still do not have surety on the concession.

Right now it looks as though our business is completed. Do hope that all matters are clear and we will be able to take off tomorrow for Kinshasa.

Upon returning home I am to send \$5,000 to the Kinshasa account at the best rate possible. It appears that current exchange in Congo is about 650 francs to the dollar.

Tuesday, February 21

Breakfast at Schwartzes. Milo, Maurice, and I went with Marv Storrer to Bena Shema to see the big ravine which washed out the road. Took a picture of it and drove around in the area. Dinner at Storrers. Dorthy had to cook without electricity because it was off nearly all forenoon.

At about 1:00 p.m. we were taken to the Tshikapa airport. The missionaries on the station gave us a good send-off. We went on MAF via Kamayala to take a pastor back home. At Kamayala picked up Ben Eidse who went with us to Kinshasa. Arrived at Kinshasa bout 5:15. Flying was very good. We were then taken to the Union Mission House by Harold Harms and on to the children's hostel for a hamburger fry. Following the hamburger fry we stayed for the devotional period of the children. Susie Bertsche and Nancy Graber did an excellent duet on the piano. This was followed by a devotional led by Mrs. Ediger and a prayer time. We got back to the Union Mission House about 9:00 p.m. and after a good shower had one of the best nights ever in Congo.

Wednesday, February 22

Had breakfast around the table with Ben Hobgood of the University, the Dr. and Mrs. Dick of AIM, and also Dr. Fluck who teaches at the University. Learned from Hobgood that the Lovanium University had a strike yesterday. Sounds almost like Berkeley, California. Ben says the students act here just like they do in the States.

Learned from the Dicks that they went to Lucerne, Switzerland for their language study. Will need to check with AIM in the States about this because since being in Congo have learned that there might be better places to learn French than at Belgium. Mrs. Dick said that she felt this was a very good place, it was cheaper and also in keeping with the French spoken here.

Went over to Harold Harms. He took us out to see some lots that he had found which might be a possible location for the hostel for missionary children. Found one that really looks

nice and asked him to investigate further. The price is not known for sure but he thought it would be around \$5,000. It is a nice sloping lot and no doubt would be sufficient for what we would need. It is also well located in a community that appears to be reasonably secure. The lot itself contains 3,200 square meters. To the primary school from here would be about 1½ kilometers or approximately a mile. To the secondary school it would be approximately 5 kilometers.

Talked about this later with Harold at the hostel and suggested that we might think in terms of keeping the present hostel for missionary residences as may be needed in Kinshasa since it is very difficult to get such. If we did not have people to live there we could probably rent it for at least \$200 monthly--more or less. He noted that the roof was leaking and needed repair.

We talked about the possibility of Loyal Schmidt drawing plans for such a building. Maybe he could come out to the field sometime when materials might be available to build it. We suggested to Harold that he inform Loyal as to the kind of building that might be desired, number of rooms, size of rooms, toilet facilities, living quarters for the houseparents, and anything else that might be desired in such a building. We felt Harold would know better what might be needed.

It was noted that for 1967-68 we would probably have 17 children in the hostel. For 1968 and 1969 it was noted that we might have 31 or more of our own children depending on missionaries returning to the field. Therefore, we feel that the hostel ought to be ready for occupation by the fall of 1968. Suggested to Harold that he write directly to Loyal Schmidt with a copy of each letter to the office and then Loyal reply to him with a copy of each letter to the office, as we plan for the development of this program. Also, suggested that if he could have some information about the lot or some other lots by the time we have board meeting that it would be very helpful and maybe we could make some definite decision along this line.

This afternoon I went over to LECO to pick up some maps and also to visit Mrs. Dirks. Found out that Henry did leave about a week ago and is now in Belgium studying French. He will go on to Germany to learn about the new printing press. He will be gone about four months. Explained to her what we had done inland.

Walter Sheppard of APCM came through and I explained to him what we had done about integration. Also expressed appreciation for the cooperation of the APCM and EPC while in Luluabourg. He was on his way inland.

Following this I had a conference with Arnold Prieb of the AMBM and explained to him what we had done. He expressed regret that the AMBM did not consider going together in the cooperative theological school in Kinshasa.

In the evening we were at Larry Rempels. Present were the Mel Loewens, Harold Harms, Mrs. Ediger, the Larry Rempels, and Mrs. Dirks. Here we discussed what had occurred inland. Found there was a very good reception on the proceedings. Talked further about the hostel and I noted that the missionaries much preferred to stay where we are, buy the property there, and build there even though the cost was higher. They felt that there would be some advantages in doing this. Mel Loewen and Larry Rempel emphasized that the location would be worth the investment. Personally, I much prefer where we are if we can afford to purchase the property. I believe that if Congo stabilizes it will be worth the investment in the long run.

This is now our last day and we look forward to leaving tonight on Pan American flight #150. It was a wonderful experience.

We did leave as scheduled. The trip was pleasant. We were greeted in the States with a snow storm.

We thank God for providential care. We thank our families, office staff, board members, and concerned friends for their faithfulness in prayer. There was a real sense of God's presence all the way.
