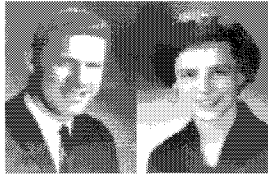


## Sixth Decade

1949-1959



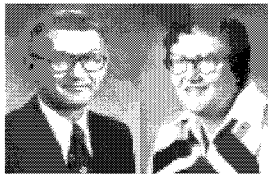
During this decade the number of missionaries continued to increase. Funds from Capital for Kingdom Building made it possible to embark on a major construction program, enabled by missionaries who specialised in building. Government subsidies permitted significant expansion of the educational and medical work. The general infrastructure in the country continued to improve under Belgian control.



**Alland, Lawrence (Larry) Martin** Ekula

**Alland, Rosemary (Evans)** Balinga (1957-1960)

Larry and Rosemary Alland studied at TCU and Brite College of the Bible. Larry was a pastor for 5 years, director of Christian Education 1 1/2 years, and was ordained in 1957 at Northway Church, Dallas. In 1957 they attended the Colonial School in Brussels, Belgium. They were assigned to Lotumbe in the department of Evangelism in 1959 and in 1960 went to Bolenge to work in evangelism and education. They taught in the preacher's school and Ecole Moyenne. They left Congo July 15, 1960 during the post independence evacuation



**Anderson, Ronald E.** Efekya, Is'ea Nzali

**Anderson, Clela** Bombule (1957-81)

Ronald Anderson came from a farm background and served as an agent for Farm Bureau Insurance Co. He attended Drake Univ. and Iowa State College. Clela Anderson received a Master of Religious Education degree from Drake University. They both attended Kennedy School of Missions and the Colonial School in Belgium. Their first term they worked in Ifumo where Ronald spent a lot of time in the back country training catechists (lay preachers). Clela served as advisor to the primary school director who was the first African in the mission to be named to that post. Their second term was at Wema where Ronald worked in evangelism and Clela taught missionary children and worked with the women's program of the church. In 1966 they returned to Bolenge where they taught at ICC and the junior high school. In 1967 they moved to Boende to open the junior high school there and continued directing and teaching till 1974. Their final term was spent at the Lycee Nsang'ea Ndotsi (girls' school) in Mbandaka where Ronald worked in administration and Clela taught English and supervised the dormitory.



**Angle, Donald R** Bokese, Is'e'okungu

**Angle, Barbara** Bomboka (1957-73)

Mr. Don Angle attended Phillips University where he received BA, MDiv, and BFA degrees. Mrs. Barbara Angle also attended Phillips and earned BA, MRE, and MEd degrees. Their first assignment was at Monieka where Don was in charge of evangelism and also became director of the station school. Barbara worked with women and girls of the school. Their second term they were assigned to Lotumbe. Here Don and the local pastor developed an evangelism program which accounted for a large increase in church membership. Their program involved giving responsibility to Africans and was copied in several of the other regions. Barbara shared in opening a junior high school for Congolese in Lotumbe, and taught math and science. Subsequently assigned to Mbandaka Don worked in an agricultural experimental farm program at Bolenge.



**Barron, Jack T.** Balongo

**Barron, Marjorie** Lomboto (1952-57)

Mr. Jack Barron studied at Phillips University where he received BA and MA degrees. He then earned a BD at Union Theological Seminary. At Bolenge he was assigned to develop churchmanship among Congolese, to help nurture Christians in spiritual and

organizational affairs. Marjorie Barron studied at Phillips University and earned a Masters degree in public health at the University of North Carolina. At Bolenge she taught women and girls in religious education and public health.



**Bashore, Joe Walter, Jr.** Lofei

**Bashore, Barbara** Bompolo (1956-59)

Joe Bashore was appointed on a short-term basis until the completion of a series of construction projects. He built an 8 room school building at Wema and also erected residences at Wema and assisted with various structures in nearby villages. In 1957 Mr. Bashore and H. Austin Smith got work started on a pastor's residence at the fast-growing center of Boende, so that they might prevent probable loss of the building site. They also helped get plans laid for the construction of a church there, a project which was later taken over by Clarence Williams. Joe worked at Wema till Oct. 1957 when he had an accident while working with a planing machine. His right hand was severed at the wrist. Barbara Bashore provided care for the children, and worked with the women and girls of the church and school at Wema.



**Bowers, Robert Carl** Mbomba

**Bowers, Gladys** Boyele (1951-1965)

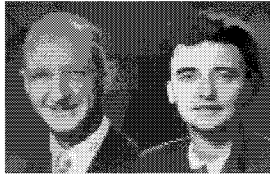
Dr. Bob Bowers had a B.D. degree from Phillips University, as well as an M.D. from the University of Oklahoma Medical School. Mrs. Gladys Bowers also attended Phillips University and received an RN degree from Oklahoma University Hospital School of Nursing. She studied at the Frontier School of nursing and Midwifery. They went to Brussels in 1951. In Congo they worked at Lotumbe until 1954, then moved to Wema. In addition to his medical work Dr. Bowers often traveled on his motorcycle into rural villages to preach. Later they were assigned to the Institut Médical Évangélique at Kimpese. In 1959 they returned to the U.S. where Dr. Bowers took refresher courses in surgery. In 1961 Dr. Bowers returned to the Congo to direct work of the Congo Protestant Relief Agency for one year. After Mrs. Bowers and the children returned to Congo in 1962 Dr. Bowers was assigned to the hospital at Wema, and later Mondombe. Mrs. Bowers worked as a nurse at the hospitals where her husband was assigned. In 1973 Dr. Bowers went out at the request of the ECZ to visit in a number of rural hospitals and clinics. He was a staff consultant in the consultation on development held in Kinshasa.



**Byerlee, Allen** Bankusu

**Byerlee, Joy** Bosalo (1953-70)

Allen Byerlee was born in Bolenge and spent his early years there so he spoke the Congolese languages fluently. After attending Northwest Christian College and earning a BA degree at the University of Oregon he went to Congo first in 1953 as an understudy in the printing work of his father. He was also active in evangelistic work, and in later years was manager of the LECO Mbandaka store. In her first term Joy Byerlee worked with girls in Bolenge, gradually taking over the work of Mrs. Victoria Byerlee. Later, when they were transferred to Mbandaka, she taught missionary children and English as a second language to Congolese government officials. She shared in the early years of the secondary school for girls.



**Chatfield, John (Jack)** Ikake  
**Chatfield, Edna (Ena)** Inkeke (1951-55)

Jack Chatfield was a pharmacist who later attended Presbyterian Seminary in Louisville and served rural churches in Georgia for 12 years. Mr. Chatfield's hobby of cabinet making led to his service as carpenter during the labor shortages of World War II.

After the war he went to the Philippines to help in the reconstruction of chapels and mission buildings. They came to Congo in 1951 where Mr. Chatfield was assigned as a builder. He built a missionary residence and repaired numerous other buildings in Mbandaka and built a primary school at Bolenge. Mrs. Ena Chatfield worked with women, and established sewing classes in Mbandaka.



**Coates (Beeman), Ruth** Insenza, Mama Luta (1952-56)

Ruth Coates studied at West Baltimore General Hospital of Nursing and received a BS from the University of Pennsylvania. She then studied for a Certificate from the School of Nurse Midwifery in the Maternity Center, NYC. She was assigned to Monieka where she worked as a nurse-midwife. She ran the hospital alone for 1 1/2 years while the doctor was home on furlough. She trained 8 midwives, 6 for Monieka and 2 for Lotumbe. She did extensive remodeling of the existing hospital, and equipped and put the new maternity unit into running order.



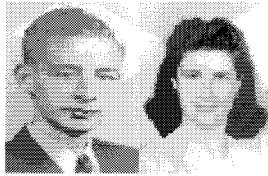
**Coburn, Frank** Basele  
**Coburn, Beverly** Befaji (1956-1964)

Frank Coburn received a BS degree from Butler University. Beverly Coburn received an RN degree from Methodist Hospital in Indianapolis and a BS from Indiana University. They both studied at Butler School of Religion, Yale language school, Kennedy School of Missions, and the Colonial School in Brussels, Belgium. Frank had worked as a contract builder for a year. They were assigned first to Mondombe where Frank was involved with construction and evangelism. Then they went to Ifumo where he built the church. They finished their first term in Wema. The second term they were assigned to Mondombe then Boende where Frank taught Protestant religion courses in the public schools.



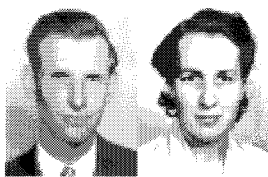
**Cornwell, Dean** Ifanga, Is'ea'Lokalo  
**Cornwell, Sarah** Ongiji (Mam'Eyenga) (1956-1964)

Dean Cornwell earned a BA degree at Phillips University and a BD at Phillips Seminary. Sarah, who was born in Coquilhatville to missionaries Stanley and Maurine Weaver, also had her BA degree from Phillips University. They then studied at Oklahoma A&M, Yale, Kennedy School of Missions, and the Colonial School in Brussels, Belgium. They were assigned to Coquilhatville where, during their first term, Dean taught religion in the public schools and for one year was pastor of the Coq church. Sarah worked with the women's adult school and directed 5 kindergartens. In their second term Dean taught at the Preacher's School one year, and then was Pasteur Surveillant for the Bolenge area. Sarah taught the children of missionaries.



**Cuppy, Autie Carrol**  
**Cuppy, Vera** (1949-59)

AC Cuppy earned degrees from Phillips University, and College of the Bible, Lexington and had additional studies at the University of Illinois. Mrs. Cuppy became an RN at School of Nursing in Hutchinson, Kansas and received a BA from Phillips University. She also took graduate studies at Scarritt College. They both studied at Vanderbilt University, Cornell University, and Yale University. Mr. Cuppy was involved in evangelistic work and construction in Monieka and Mondombe their first term and later in Bolenge. He helped congregations build or rebuild rural chapels using a rammed-earth process. He sought to develop effective, democratic organizational patterns in the churches, both in the cities and in the villages. He became a teacher at the school for preachers at Bolenge. Mrs. Cuppy's first term was spent nursing in the Monieka hospital. Her second term was largely in women's and girls' work. She often accompanied her husband as he traveled the rural areas. She translated Sunday school materials from English to Lonkundo and used films which they showed to hundreds of Congolese in their villages. Mrs. Cuppy wrote or translated about twelve booklets, including booklets on Christian Home Life. She translated Miss Jessie Trout's book "Like a Watered Garden". She wrote a CWF organizational manual and developed CWF work at both Monieka and Bolenge.



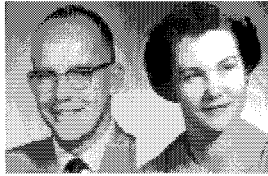
**Dade, Edgar** Litele, Is'e'Impame  
**Dade, Barbara** Bokenji (1950-60)

Edgar Dade has been a contractor in Newark, Ohio. He was the first layman to go to Congo specifically for building. His work in Bolenge, Coquilhatville, and the back country was a major contribution to the mission infrastructure. Barbara was for one term the mission secretary at Bolenge, being responsible for regular reports in a variety of categories, including education, evangelism, medical work and miscellaneous services. She helped in many ways to provide hospitality for the many visitors in the Bolenge area, including missionaries, government officials and church leaders from all parts of the world.



**Dargitz, Robert** Iyeji, Is'ea Mpenge  
**Dargitz, Laura** Bayala, Nyang'ea Mpenge (1958-67)

Robert Dargitz obtained degrees from the University of Colorado and Lexington Theological Seminary. Laura had degrees from Drake University and Lexington Theological Seminary. They then attended Kennedy School of Missions, Transylvania College, and the Colonial School in Brussels, Belgium. They were first assigned to evangelistic work in Bolenge and were evacuated at Independence. Upon returning they were assigned to Bosobebe. During their stay there they were involved in building a new church building, office building, and school. Their next term they were assigned to Mbandaka. Robert took part in a region-wide religious census. Laura helped with oversight and guidance for the program of women's work in the total church.



**Davis, Bernard** Looko, Is'e'llambe

**Davis, Julia** Iyefa (1952-67)

Bernard and Julia Davis earned degrees from Chapman College and College of the Bible, Lexington. They then studied at the University of Michigan, Kennedy School of Missions, and the Colonial School in Brussels, Belgium. Their first term was at

Wema where they worked in the primary school and traveled in the back country supervising evangelistic work. Bernie was also responsible for building maintenance and repair. He designed the church building there. Second term they were assigned to Coquilhatville in administrative work. They went to Bosobele in 1962, and in 1964 to Bolenge where Bernie was director of ICC.



**Davis, Jane** (1952-59)

With a BS degree from Birmingham Southern College Jane Davis became a medical technician at Ohio State University Hospital. She also studied at Yale University; College of the Bible, Lexington; Hartford Theological Seminary; and in Belgium. Assigned to the Union Medical Institute at Kimpese for two terms she organized the laboratory and taught laboratory procedures

to the students.



**Dawson, Charles** Simba, Is'ea Bongunda

**Dawson, Joyce** Losilika (1956-66)

Charles Dawson received BA and BD degrees from Phillips University and an MA from George Peabody College for Teachers, and then studied at the University of Chicago. Joyce earned a BA from Phillips and studied at Scarritt and Peabody Colleges.

They then studied at Yale University, Hartford Seminary Foundation, and the Colonial School in Brussels, Belgium. They started their first term at Mondombe working in evangelism and education, and then were transferred to Bolenge to teach at ICC. Second term they were assigned to Leopoldville where Charles worked with the Congo Protestant Council in student work. He went to Stanleyville to arrange for the beginning of the Congo Free University. He was also involved in the early planning that led to the formation of the Church of Christ in Congo.



**Denton, William (Bill)** Bosua

**Denton, Betty** (1958-64)

Mr. Bill Denton received a BS degree from East Central State College, Ada, OK; a BD degree at Brite College of the Bible, an MA degree at George Peabody College. He also studied French at Transylvania. Mrs. Betty Denton received an RN degree at

Harris College of Nursing and a BS at TCU. She also studied at Vanderbilt University Hospital, Transylvania. They attended the Colonial School in Brussels, Belgium. He was assigned to Wema in 1960 but evacuated at Independence. He returned in 1961 where he was assigned to Coquilhatville and Bolenge, teaching at ICC. He then became the office manager for the mission. Betty served part of the time as a nurse and part-time doing secretarial work for the administrative field secretary.



**Depew, Arthur** Liloko  
**Depew, Louise** Itatakenge (1956-59)

Mr. Arthur Depew was a minister, author, and administrator. He was pastor of churches in Florida, Alabama, Louisiana and Missouri. "Cokesbury Party Book" is the best known of four books he wrote in the field of group entertainment. Living in Coquilhatville he built and repaired back country chapels, pastors houses. He built a new Ecole Moyenne building and supervised the erection of a number of missionary residences and school houses. Mrs. Louise Depew served as the gracious hostess for the hospitality center in Mbandaka. At the end of her service she suffered a broken wrist which healed poorly requiring her to return to the U.S.



**Dodson, James Richard (Dick)** Mboyo  
**Dodson, Joy** Likafe (1952-64)

Mr. Dick Dodson received a BA degree from Transylvania, a BD from College of the Bible Lexington, and a Doctor of Education at Columbia University. He also studied at the University of Cincinnati, Yale University, Union Theological Seminary, and at the Colonial School in Brussels, Belgium. He was first assigned to educational work in Coquilhatville, teaching religion in the public schools, then to Bosobebe. He helped organize and was Dean of the Protestant Theological Seminary in Elizabethville for one year after Independence, and then did educational work with the Congo Protestant Council and served as secretary for its Department of Mission and Study. Mrs. Joy Dodson graduated with a BA degree from Texas Christian University. She then earned a Master of Nursing degree at Yale University School of Nursing. She also studied at Kennedy School of Missions and in Brussels, Belgium. While they were in Bosobebe she operated a dispensary.



**Dugan, Henry** Likafe  
**Dugan, Nancy** Ekila (1959-64)

Henry Dugan received an MD degree from the University of Oklahoma School of Medicine. He studied at Kennedy School of Missions, and the Tropical Medicine Institute in Belgium. Nancy Dugan had a BA degree from Phillips University and an RN degree from the University of Oklahoma. She also studied at Kennedy School of Missions. They had orientation at Mondombe and were evacuated at Independence. They returned soon afterward to work at Boende briefly, then went to Lotumbe. They were working in Mondombe in 1964 when evacuation was again necessary



**Erlewine (McMillan), Betty** Mosisindo (1958-1969)

Betty Erlewine received a BA degree from Central College, Fayette, Missouri, and an MS degree from the University of Tennessee School of Social Work. Additional studies were at College of the Bible, Lexington; Kennedy School of Missions, Hartford; and Transylvania, Lexington. She attended the Colonial School in Brussels. She was assigned to Coquilhatville. Evacuated in 1960, she returned after 3 months. She worked in the girls school and as secretary to the General Secretary.



**Felkel, Harry** Ifaso  
**Felkel, Hilma** Imana (1956-1970)

Harry Felkel received a BA degree from TCU and an MA degree in education from East Texas State College. He did graduate work in Brite Divinity School, the University of Houston, SMU, and Transylvania College. He was pastor of several churches in

Texas and superintendent-supervisor for construction for a number of them. He was director of church construction for the Texas Association of Christian Churches for three years. Hilma Felkel studied at TCU, the University of Houston, North Texas State College and Transylvania College. They went to Lotumbe in 1956 to help in building the hospital and a missionary residence. In 1958 they moved to Coquilhatville where Harry was in charge of the construction of the Coq III church which was at the time one of the largest church buildings in Congo. In 1962 he was assigned to IME Kimpese and in 1968 to the Protestant University in Kisangani. Hilma served as bookkeeper for her husband's construction jobs. She was experienced in Christian education for children and taught handicrafts.



**Feltner, Faye** Impate (1958-1969)

Faye Faltner received a BS degree from Berea College, Berea, KY. She was awarded the Danforth graduate fellowship to Oregon State College. She was granted the BD degree by Yale Divinity School and was ordained in 1958. She received a ThM degree at Lexington Theological Seminary. She studied at the Colonial School in Brussels. She was assigned to teach in Bolenge.

She was evacuated to Brussels in 1960 and returned to Mbandaka three months later. In 1963 she went to Luluabourg where she taught Old Testament at the Theological School. Her final year of teaching was at Mbandaka.



**Finney, Margaret** Mboyo (1954-69)

Margaret (Peggy) Finney attended Bowling Green State University in Bowling Green, Ohio, where she received the BA degree with a major in journalism and a BS degree with a major in social studies. She also had courses at Lexington Theological Seminary, Berea College, Hartford Theological Seminary and Kennedy School of Missions. and studied French at Yale. She went to the Colonial School in Brussels in 1954 and to Mondombe for language study in 1955. She taught at Wema, Boende, and Bolenge. In 1965 she became director of the LECO bookstore in Mbandaka.



**Heimer, Hal** Iyambe, Is'ea Ntange  
**Heimer, Ruth** Bolumbu (1949-74, 87-89)

Mr. Hal Heimer first went to Mondombe to work in evangelism, and then went to Wema. His second term was at Ifumo. He traveled in the back country doing evangelism and working with pastors and teachers. They were assigned to the United

Theological School in Luluabourg the third term. Mr. Heimer was acting Dean and taught church history and counseling. Mrs. Heimer taught music and English. In 1972 they were assigned to Kisangani at the Congo Free University. Hal taught church history in the *Faculté de Théologie* and Mrs. Heimer taught English and directed a choir. She encouraged students to develop indigenous church music and operated a school for wives of students. They later returned to Zaïre where Mr. Heimer directed the ICZ from 1987-89.





**Hobgood, Ben** Njoji

**Hobgood, Betsy** Mboyo (1954-71)

Ben Hobgood was born at Lotumbe and spent his childhood in Congo but went to the U.S. for high school. He received a BA degree from Transylvania, and a BD from Lexington Theological Seminary. He took courses in agriculture at the University of Kentucky. Betsy Hobgood attended William Woods College, then Transylvania where she received a BA degree. She also earned an MA degree in elementary education at the University of Kentucky. They took orientation courses at Kennedy School of Missions and Yale University, and in Brussels, Belgium. During their first term Ben worked with the Coq Church, helped them reorganize, and introduced very successful evangelistic and financial programs. He taught Protestant religion courses in five government secondary schools. He sponsored two Boy Scout troops and founded a youth group named Jeunipro. In Coquilhatville Betsy taught religion at the Athénée. For a year they were responsible for the work in Bosobe, and at one time Ben taught at ICC and Ecole Moyenne. In 1963 Ben was assigned to assist in launching the Free University of Congo in Stanleyville. He was in charge of academic and student affairs, food service, accounting, purchasing, personnel, and local government relations. He travelled in Europe and North America to recruit faculty and staff and to raise money. He continued with the university until leadership was turned over to Africans in 1970. During the years in Stanleyville Betsy organized and worked in the library of the university. In 1994 the Hobgoods returned to Kinshasa for a year with the Presbyterian Church where Ben served as the financial representative to the Congo Church and Betsy was the librarian at The American School of Kinshasa.



**Jarman, (Maloka), Fran** Bolumbu (1954-59, 72-81)

Fran Jarman received a BA degree from Atlantic Christian College, Wilson, NC and an MA degree at Peabody. She studied at Yale, Hartford Seminary Foundation, and Lexington Theological Seminary. She taught school in Wema and at ICC in Bolenge from 1954-59. She later married Pierre Maloka and she and her husband were house parents at the hostel for the children of missionaries studying at TASOK till it was closed in 1974. In addition to the service to the children in their care the Malokas and the hostel served an important function in their liaison assistance to missionary and national personnel who pass through the capital city. Following the closure of the hostel she worked at the General Secretariat of the ECZ in the Department of Economic Development, and worked as translator for Dr. Bokeleale, President of the ECZ.



**Johnson, Charles** Bongongolo, Is'e'afe

**Johnson, AvaDale** Boenga, Nyang'e'afe (1952-1959)

Charles Johnson received a BA degree from Phillips University. He completed requirements for a teacher's certificate at Peabody College and Memphis State College. Studied French at Yale. Ava Dale Johnson was a graduate of Phillips University and with Charles studied at the University of Oklahoma, Peabody College, Memphis State College, and Yale University. They attended orientation at Kennedy School of Missions, in Hartford, and Colonial School in Brussels. They taught at Ecole Moyenne where Charles was principal one year. In their second term they worked at Lotumbe where Charles was in charge of the station primary school. They continued their term in Bolenge where they taught briefly at

ICC and then were in charge of both station and back country schools. AvaDale was especially interested in teaching Lonkundo and produced a useful learning manual. She started a nursery school for teachers at Bolenge schools.



**Johnson, Eva Marie** Malaka (1948-52)

Eva Marie Johnson earned a BTh at Northwest Christian College and a BA at the University of Oregon. She had additional business instruction at Indianapolis. She initially served as assistant treasurer of DCCM in Coquilhatville. In 1949 she was named Mission Treasurer, the first woman to hold that position.



**Johnson, Gene** Bolambe

**Johnson, Susanna** Boketsu (1957-1964, 67-71)

Gene Johnson received a BS degree from the University of Oregon and a BTh degree from Northwest Christian College. At Indiana University Medical School he received an MD degree. Sue Johnson also received a BTh degree from Northwest Christian College, and studied at the University of Oregon. Her BS in education was from Butler University. They attended the Yale University French summer school and spent a year in Belgium where Mrs. Johnson was enrolled in the Colonial School and Dr. Johnson in the Tropical Medical Institute. They spent two terms at Monieka where Dr. Johnson was in charge of the medical work and taught in the school for children of missionaries. Mrs. Johnson supervised back country schools and station finances and taught her children in primary grades. After the evacuation of 1964 they returned in 1967 to work in Boende with the Ecumenical Medical Association. Dr. Johnson was medical director, and had a small airplane which permitted regular visits to 7 other mission and government hospitals in the area. Mrs. Johnson was mostly involved there teaching missionary children.



**Martin, Randel** Ekebe

**Martin, Newell (Hobgood)** Nsomgo (1955-61)

Randel Martin received BS and MA degrees from the University of Kentucky. Newell Martin received a BA degree from Transylvania College, and an MA degree from the University of Kentucky. They attended Kennedy School of Missions in Hartford and the Colonial School in Brussels, Belgium. They both taught at Ecole Moyenne at Bolenge. In addition Randy directed sports and led in the Boy Scout program. Newell led in the women's work in the Bolenge church and was station hostess in Bolenge providing hospitality for visitors.



**McMillan, Donald** Is'e'okwala

**McMillan, Lucille** Wingola (1950-67)

Mr. Don McMillan received a BA degree from Phillips University in Bible and did additional studies at Yale University, Kennedy School of Missions, and the Colonial School in Brussels, Belgium. During furloughs he obtained an MA degree at the University of Oklahoma and studied at TCU and Brite Divinity School. Mrs. Lucille McMillan had a BA degree from Phillips University and did additional study at Cornell University, Yale, Kennedy School of Missions, and the Colonial School in Brussels, Bel-

gium. They were assigned to Coquilhatville in 1951 for evangelistic and educational work. They went to Monieka in 1954 and to Bolenge in 1957. They were evacuated in 1960 but returned after 3 months. They taught at ICC till 1967.



**Mills, Charles** Elongama

**Mills, Irene** Bongolo (1955-57)

Charles Milles received a BS degree from the University of Illinois and did graduate work at Butler University School of Religion. He was assigned to short term educational work in Coquilhatville. When Ellsworth Lewis was on furlough he helped out in relations with Belgians, purchasing supplies, and working with the church. Irene Mills attended Business College in Switzerland, and Swiss Mercantile School in London. She worked for five years with WCC in Geneva, and two years with COCU in Indianapolis. At Coquilhatville she worked in the mission office as treasurer of the Disciples of Christ mission. The appointment was made at the request of the Mission Advisory Committee because negotiations between missions and the Belgian Colonial Government needed someone fluent in several languages. Mrs. Mills, a native of Switzerland, knew German, French, Italian, and English.



**Peterson, Ruth** Bolumbu (1954-70)

Ruth Peterson attended Iowa State Teachers College and taught in rural schools in Iowa. She attended Northwest Christian College where she majored in Bible, and Eugene Business College where she studied shorthand and business procedures. She took special studies at Yale, Kennedy School of Missions, and then went to Brussels, Belgium. She was treasurer of DCCM beginning in 1954 and continued there until 1967 when she became the treasurer of the Protestant University in Kisangani.



**Shaw, Margaret** Jema (1949-62)

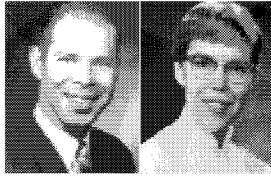
Margaret Shaw took language studies and passed the necessary requirements for the nursing boards in Brussels. She was assigned to Ifumo. At times she served at Lotumbe, Monieka and Mondombe. She is best remembered for the fine work she did at Ifumo where the clinic that she operated was greatly appreciated by her colleagues and all of the people of that area.



**Smith, H. Austin** Enkuma

**Smith, Nettie** Nsombe (1956-59)

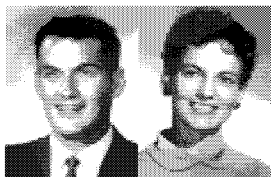
Mr. H. Austin Smith was one of the group of builders who came to Congo particularly to help in construction made possible by Capital for Kingdom Building funds. He built the primary school building in Wema and started construction of one at Mondombe. Mrs. Nettie Smith taught sewing and other classes. After one term in Congo they served in South Africa.



**Snipes, Paul** Bolumbe  
**Snipes, Patricia (Sly)** Mboyo (1954-60)

Paul Snipes received a BA degree from Transylvania and a BD degree from College of the Bible, Lexington. Patricia Snipes received a BA degree from Lynchburg College. They both studied at Yale University, Kennedy School of Missions, and the Colonial School in Brussels, Belgium.

They were assigned to Mondombe where Paul supervised evangelistic work. Patricia taught in the schools and church at Mondombe and directed and taught in 6th and 7th grades. She entertained mission station guests and provided home life for her husband and three daughters. She occasionally accompanied her husband into the back country for in-gatherings, evangelism institutes, and other church activities.



**Spencer, Loran Danny**  
**Spencer, Naomi** (1959-69)

Danny Spencer received a BTh degree from NCC and a BS from the University of Oregon. Naomi Spender received a Bachelor of Rel Ed. degree from NCC and a BS from the University of Oregon. They both studied at Kennedy School of Missions, and in Brussels, Belgium.

Danny had worked as a builder in California for two summers. They were assigned to Bolenge where he repaired the church, built a chapel seventy miles from Bolenge, built the central garage. He also taught mathematics and physical education at ICC. In Bolenge Naomi worked with the primary girls in the boarding school and was counselor in that area for the Congo protestant youth organization. She worked in the field of home and family life with the parents of the children and youth in Bolenge. During their second term they lived in Mbandaka where Danny supervised construction of the classroom-administration unit and the director's residence of the girls' boarding high school. The church's new central office building was also completed. He trained a group of workers to serve as builders on their own.



**Taylor, Richard (Dick)** Boketsu  
**Taylor, Virginia** Bolumbe (1957-68)

Richard Taylor received BA and BD degrees from Phillips University. Virginia Taylor also received a BS degree from Phillips University. They both did additional studies at Kennedy School of Missions, Oklahoma A& M College, the University of Pennsylvania, and the Colonial School in Brussels, Belgium.

They were assigned to ICC in Bolenge. Dick was one of seven who remained in 1960 through the Independence crisis and later served as General Secretary of the church. On furlough they both studied at Colorado State College and earned Masters Degrees. Dick wrote a manuscript on the Congo entitled, "Republic of the Congo: A Study in Transition." Virginia's masters project was to design a multi-purpose science lab for ICC. When they returned to Congo Dick was the Director of ICC and Virginia directed the redesign of an existing building to be the science building with a teaching amphitheater and a multipurpose laboratory, the first science lab in Equator Province. Virginia also worked with the secondary girls school and with an elementary school for girls in Mbandaka.



**Watkins, Caroline** (1951-56)

Caroline Watkins served 20 years in Christ Mission Settlement in Youngstown, Ohio, first as assistant superintendent and finally as administrative secretary. In Congo she was assigned to Coquilhatville as assistant to the mission treasurer.



**Watson, Keene** Bolonda

**Watson, Glenda** Mbomba (1950-63)

Keene Watson was the son of missionaries to Japan. He received his MD degree from Vanderbilt University and a Master of Public Health from Tulane University's School of Tropical Medicine. He was first assigned to Monieka where he served till 1958 when he went to IME, Kimpese, and taught pharmacology at the nursing school. In 1961 he was requested to come to Kinshasa as the first head of the School of Public Medicine and Health of the Congo Polytechnic Institute. Mrs. Glenda Watson earned her BA degree at Phillips and an MA degree at Peabody College. She had graduate studies at Cornell University, Kennedy School of Missions and language study in Brussels, Belgium. She worked with women at Monieka and was director of the women's school in Kimpese for wives of the students. In 1982 they returned to Zaire to work with rural dispensaries.



**Weare, Clifford** Bofale

**Weare, Phyllis** Bolumbu (1957-63)

Dr. Clifford Weare received his MD degree from the University of Nebraska College of Medicine. He practiced in Burns, Oregon. After volunteering for missionary duty he studied at Yale and the Butler School of Religion. He also completed the course of tropical medicine in Belgium. In his first term he was assigned to Wema. He was the first doctor to return to Congo after the 1960 independence evacuation, and worked briefly in Boende. He then returned to work at Wema. Mrs. Phyllis Weare obtained her BS degree in nursing from the University of Oregon School of Nursing. She attended Northwest Christian College, Yale University, and Butler School of Religion. She worked in the hospital with her husband in Wema.



**Williams, Clarence** Longomo

**Williams, Kathryn** Losengya (1952-60)

Clarence Williams received a BS degree from Texas A&M College. He studied at University of Texas and College of the Bible in Lexington. Kathryn Williams received BA and MA degrees from TCU. They both had additional studies at Kennedy School of Missions and the Colonial School in Brussels, Belgium. They first worked in Mondombe where Clarence was involved in the construction and repair of mission buildings. He was responsible for a maternity ward, a 14 room out-patient ward, regional school buildings and dormitories, churches and residences in back-country areas. In 1957 they moved to Boende, the first missionaries stationed there. Clarence constructed a church and pastor's residence. Kathryn was active in education, particularly in preparing curriculum materials and other literature for school and church school.

### **Congo Golden Jubilee, 1949**

The official beginning of the Disciples of Christ Congo Mission (DCCM) was considered to be April, 1899. Dr. Ellsworth Faris, the first Disciple missionary to Congo, was asked to speak 50 years later concerning the achievements of the Mission and its promise of the future. He and his wife traveled to Congo to visit the scenes of his former labors, and to have a part in the Jubilee celebration. After recounting some of the events of the past he looked forward to the future with the following prediction:<sup>1</sup>

The future is bright and glowing. The church numbered one hundred members in 1904. There were six missionaries. Today we number our missionaries by the score and our native membership by the tens of thousands. In 45 years the membership of the Congo churches has increased by nearly 80,000 per cent. What will it be 50 years from now? What may be expected by 1999?

If the home support continues adequate, the membership of our churches in Congo land should approach a million, which will mean that the great river system which is our field will have become Christian, and the native way of life will have disappeared. In that day all support and all supervision from America will have become unnecessary, for the gifted teachers and preachers now being trained and to be enlisted will carry on their own Christian civilization. The American church will have other tasks and other fields, but our Congo will be Christianized.

This is no idle speculation. It can be done if all who work at it are faithful and wise. Of a truth, those who support this work are helping to accomplish God's design. They are hastening the coming of the kingdom of God on earth.

The celebration of the golden jubilee on April 17 was followed two months later by the annual missionary convention. Representing the UCMS, Virgil Sly was there and reported his experience:<sup>2</sup>

The Golden Jubilee of the Disciples of Christ Congo Mission was held at Bolenge and Congo Christian Institute from June 25 to July 3. Apart from the celebration of 50 years of service the convention marked a significant development in the life of the Mission and of the churches of the Disciples of Christ in Congo: it was not a conference of missionaries but of churches, which were represented by Congolese from each of the nine mission stations and from many of the back country areas. It marked the beginning of the adult life of these churches.

President of the convention was H. C. Hobgood, senior missionary in years of service. He was ably assisted by Mbowina Mattieu, co-president and secretary of the native committee. Convention activities were directed by Donald Edwards of the Congo Christian Institute. The convention theme was "Except the Lord Build the House," Psalms 127:1.

Graduation activities of the Congo Christian Institute, including a pageant of the history of the Disciples Mission, opened the convention on June 25. On June 27 the convention proper began with mornings spent in presentations by missionaries and Congolese, afternoons in discussion and committee meetings. Evenings were left free for social activities and other committee meetings. A high point in the program was the presentation and discussion of "A Crusade for a Christian World in Africa." An unusual degree of spiritual confidence was felt throughout the convention.

### **Sale of the Oregon**

As if to signal a new era in mission activity, the S.S. *Oregon* was sold in 1950, forty years after its dramatic landing at Bolenge. The need of expensive repairs, plus the introduction of cars and trucks and more adequate commercial transportation, prompted its disposal. Sentiment moved the missionaries in Congo to exact a promise that those who bought the boat for commercial use would make complete renovations so that it would not be recognizable as it traveled the course of the river. To be sure that the familiar sound of the boat whistle would not be heard to bring sadness to the hearts of Christians along the banks of the river, it was removed, and another furnished to the new owners. The bell was taken to be used at Congo Christian Institute, and later to Monieka for the missionary childrens' school. To the state society of Oregon went the name plate and the steering wheel. The bell, the name plate, and a picture of Captain John Inkima are now on display in the Disciples of Christ Historical Society building in Nashville, TN.<sup>3</sup>

It is impossible to overestimate the importance of this steamship in the development of the mission. It first arrived at Bolenge on November 5, 1910. The name was chosen because the churches of the state of Oregon had provided most of the funds for its construction. Its regular trips on the Congo, the Ruki, and tributaries made it possible to reach the interior of the Equator region when travel overland was extremely difficult. The boat and her crew were a true Christian witness as indicated by the following quotation from a sermon of the Captain, John Inkima, to his crew:<sup>4</sup>

“The Oregon is unlike all other boats on the river. She does not run to carry state men (officials) nor company officials. She operates for only one purpose—to transport missionaries and African evangelists on their mission of good will. She is a gospel boat. That our people may know the God of love, our heavenly Father, that they may be released from the dreadful fear of spirits, the strong bonds of ignorance, of superstition, of sin; that they may receive instruction which will lift them up to better living, physically, mentally, morally and spiritually, the Oregon steams up and down these rivers. And as her purpose is different from that of other boats so must her crew differ. I expect every man to live as best he can in accord with that higher purpose. If our lives belie the message that the teachers bring to the people, do you suppose the people will believe? Unless our lives conform to the message, then the evangelists are carrying water in baskets.”

### **Bibles**

The area in Equator province where the Disciples worked was one of the largest areas in Central Congo where the people spoke and understood the same language. It was called Lonkundo or Lomongo. Variations in dialect in different regions didn't prevent people from communicating in basically the same language. Early in pioneer days the missionaries had considered translating the Bible into Lonkundo a priority project. Help in publishing by the British and Foreign Bible Society had made hard bound Bibles available to pastors and literate church members even in the remote villages of the interior.

The importance of the Bible in the Congo church is emphasized by Walter Cardwell:<sup>5</sup>

It was Sunday morning, November 4, 1951, in Belgian Congo. Torrential rains, known only by those who have been in the rain belt, were falling on the tin-roofed church at Bolenge. The rain, however, did not greatly affect the inspirational value of the service that morning, for something fascinating was taking place. It was Bible

Sunday. About six hundred Christians were assembled in the church building for worship. It was an unusual service. The word of God was read in twelve languages! Yes, twelve of them in what seemed to be just a plain Sunday morning service in the old church building at Bolenge.

Five of the languages could be called “languages of the white man.” These were French, Swedish, English, Hebrew and Greek. The other seven were languages of Africa: Lonkundo, Lingala, Lingombe, Lontomba, Bobangi, Kisakata, and Kikongo. The faces of the Congolese expressed fascination and wonderment that their ears were hearing the Bible read in eleven other languages.

Just what did the African pastor choose as the reading for Bible Sunday? One selection was from II Timothy 3:14-17: “...continue in what you have learned...that the man of God may be complete, equipped for every good work.” The second selection was from John 5:39. “...it is they that bear witness to me.” These words were read in each language, and each worshiper was moved to reflect on the power of the Bible in the life of man.

With II Timothy 3:15 as his text our preacher, Bongelemba Nathanael, preached a brief sermon in which he compared the Bible to the shepherd’s staff. He had taken the branch of a tree and made a shepherd’s staff, and there he stood with the Bible in one hand and the staff in the other. He said, “As the power of God came to the people of Israel whenever Moses lifted up his staff, so the power and guidance of God comes to us today as we take up our Bibles and use them daily.”

How wonderful it is to know that the good news of Christ has reached not only the large cities of Congo, but also thousands of forest villages. And those who love their Bibles and read them daily are also lovers of freedom, truth, justice and brotherhood. The church must teach the millions of illiterates to read, then put the New Testament in their hands and help them to understand it. What work could have in it more hope for the future of our world than that!

### **Frontiers of Evangelism in the DCCM**

The primary motive for sending missionaries to Congo was to tell the story of God’s love through the life of Jesus to people who had never heard it. Evangelism, the telling of that story, was central to the work of the mission from the beginning. In October, 1955, A.C. and V.G. Cuppy, serving as evangelists in Mondombe, circulated the following document among the mission staff. It summarizes the status of evangelistic work at the beginning of this second fifty years, along with their recommendations:

Several factors have caused us to stop and reevaluate our evangelistic opportunities in the DCCM and to plan how we can do the most good with the staff and facilities at our disposal. We are awed with the vast areas of peoples, crying for the gospel, and our inability to serve them adequately. Several distinguished visitors have come from the church in the United States to inspect our work and give helpful suggestions. Also the United Christian Missionary Society is in the process of revamping their strategy of missions to meet the changing world conditions.

We have divided our opportunities for church growth into six sections, and because we have hardly scratched the surface in any of these sections we are calling them “frontiers” of evangelism:



1. Unreached villages—In the area allotted to the DCCM for the spiritual guidance of the people there are a number of regions in which there are many villages that do not have a single Christian. In some places, such as to the north and east of Mondombe, are hundreds of miles containing village after village that have never had a Christian ministry. These villages are eager for us to come to them with the gospel. If we were able to reach all of the people in the Mondombe area alone who are eager to become Christians we could baptize thousands of new converts a year for years to come.

2. Baptized converts who have had no opportunity for Christian nurture.—In addition to the thousands who have not yet heard the message, there are thousands more who have been baptized but have had very little or no opportunity for Christian nurture since that time. When they have so recently renounced their witchcraft and animism, even with the very best of guidance the way would be hard for them. We have Christians in village after village in which there is no Christian teacher and in which we missionaries never stop for any sort of service. Some are reverting to paganism. Some are becoming Roman Catholics. Most of them are just sitting waiting for us to come.

3. Women and Girls—Work with the women is practically nil. Most of the stations have sewing circles and CWF meetings once a week, but few have much more. Some of the stations have half-hearted attempts at women's and girl's schools, but the effort and quality of staff assigned to them are not the best, and the schools seldom have more than 20 to 30 enrolled. What is that compared with the thousands of boys in our schools throughout the mission each year, or the thousands of women and girls who get no education whatsoever? In Mondombe three girls graduated from the 5th grade this spring—the first time that any in our area have gone that far!

4. Relocated People---Thousands of natives have left their home communities and have moved to the cities or company posts in search of employment. They have much larger cash incomes than they ever experienced before. They have left the governing influence of their clans and at the same time have found themselves confronted with all of the vices of so-called culture—drinking, gambling, adultery, secularism, etc. The church should follow them to their new communities and guide them there.

5. Evolveés—There is a small but growing group of “evolved” natives who are educated as nurses, teachers, clerks, etc., who are drawing high salaries—some higher than that of our single missionaries. They have left their old ways behind and have become a class of their own, seeking new culture. These men have been educated in mission schools—either Protestant or Catholic—and are friendly to the church. They are in need of ministry at their own level, in French, and with guidance in choosing the important values of life.

6. White population—The white population is increasing steadily. These folks are government officials, company employees, and plantation owners. Most of them are Belgian, with a spattering of Indian, Portuguese, etc. They are nearly all Roman Catholic by baptism, but many of them are quite unsympathetic with the practices of that church. Most of these folks are young and of progressive spirit (otherwise they would have remained quietly in their own country). Most of them have noticed the differences between the two religious bodies. Many of them are very friendly to our mission and are asking questions about our beliefs. A real program of Christian nurture would guide many of these people into a better way of life.

What do we need to meet these opportunities?

1. We need additional evangelistic couples and transportation units to make their work mobile.

2. We need all sorts of literature to help guide our Christians when we cannot be with them.

3. We need a concentrated program to raise the spiritual and educational level of the women and girls. It has been said that if you educate a woman she will teach her husband and children. If you educate a man he is likely to go off to another town to look for a better job.

4. We need a more adequate program for the recruitment and training of Christian leaders.

5. We need couples with special training in Belgium to minister to the white population and évolués.

6. We need funds to make the above needs become realities.

7. We need the strength, wisdom and patience to do the best we can with the staff and facilities now at our disposal.

The above statements might lead one to believe that the church and the missionaries are doing nothing here in DCCM in the Belgian Congo, but that is not true. Every worker is doing more than humanly possible. Only with God's help are they able to keep up the pace. But we are so few and our funds are so limited and the possibilities are so vast!

There are some bright spots in the evangelistic work during the last few years:

1. The progress of the newly established *École de Prédicateurs*, or Pastor's School at Bolenge. We shall be having graduates from there in two more years.

2. The annual meetings of the top evangelistic workers at Longa for education, fellowship, and inspiration.

3. The slow but steady growth in the amount of helpful literature available to our native churches and leaders.

4. The arrival this month of two new evangelistic couples in Congo.

5. The growth in wisdom, dedication, and ability to carry responsibility of our native leaders.

Please pray for the continued growth of the Church in Congo.

#### **New Missionaries**

The staff of missionaries grew steadily during this decade. In 1949 *World Call* reported a total of 60 missionaries on the Congo staff. Subsequent years were as follows:

1950—60	1954—74	1958—88
1951—63	1955—75	1959—88
1952—69	1956—73	1960—85
1953—76	1957—88	

At any one time about a fourth of the staff were on furlough or studying in Belgium. Most of the new missionaries spent a year in Belgium. For those planning to be involved in schools it was necessary to attend the Colonial School, a program of the Belgian government to orient non-Belgians planning to work in their colony. Courses there included French, history and geography of Belgium and the Congo, Belgian law and politics governing both Belgium and the Congo, ethnography, and pedagogy. Those destined for medical work studied in Antwerp at the Prince Leopold II School of Tropical Medicine. Completion of these courses was necessary for the work of the missionaries to receive government subsidy

in Congo, an increasingly important factor in the mission finances. Both educational and medical work was able to be subsidized.

Living in French-speaking Belgium was an opportunity to improve fluency in the French language, considered necessary to work in Congo. Contacts with Belgian government officials required using French. More and more instruction at school was in French, and an increasing number of educated Congolese used French daily.

The process of the selection and training of missionary candidates was greatly improved under the leadership of Mr. E. K. Higdon who held the executive position for that office with the UCMS. Proposed candidates completed an extensive application form. Before being accepted as candidates they were required to have a three day evaluation at a testing center including psychological tests, vocational aptitude tests, intelligence tests, a medical examination, and an interview with a psychiatrist. In some cases the results of this evaluation led to counseling sessions or recommendations for changes in the training program previously planned.

After completing this extensive evaluation the proposed candidates were brought to Indianapolis for a personal interview and were often presented to the board of the UCMS. The goal of this program was to decrease the number of new missionaries who failed to adjust to the work in foreign countries. Those applicants who were accepted as candidates were permitted to borrow up to \$1,000 per year (\$2,000 per couple) to help with educational expenses with the understanding that the loan would be forgiven upon completion of one term of missionary service on the field.

#### **First Impressions of Congo, 1952**

Although there were many advances and improvements in the work of the mission it seemed that there were never enough people or finances to confront the huge task the missionaries had undertaken. Occasional visitors provided outside points of view supporting the constant requests for more help from the American churches.

The following article describes a visit by Spencer Austin, executive secretary of the department of resources of the United Christian Missionary Society, following a month long visit he made in the fall of 1952:<sup>6</sup>

A month in Africa with most of it spent in the Belgian Congo leaves certain indelible impressions. This is particularly true if one itinerates through the back country with a missionary driving a truck without brakes, or travels the tributaries of the Congo in a mission launch without bearings on the propeller shaft, or meets with the elders of isolated villages and hears the plaintive plea for added missionaries who have been long overdue.

After becoming accustomed to the strangeness of the environment, as I mentally sought to put myself in the place of my missionary colleagues, certain impressions began to beat in upon my consciousness.

First, there was the impression of loneliness—desperate loneliness as a driver finds his truck in need of repair with the nearest garage more than one hundred miles away over the single-track dirt road through jungle and swamp—despairing loneliness as a missionary family expecting a child suddenly finds the mother to be desperately ill and no adequate treatment to be had in all of Congo—the gnawing loneliness of isolation in those stations where mail comes only by river boat once in twenty-eight days. And I sensed, too, the frustrating loneliness of inadequate communication as missionaries pointed out strategic opportunities for Christ in Congo which go unmet

because the church at home has not been made to understand. Often, I felt, this loneliness has the effect of erosion on the nervous system which frequently causes emotional reactions disproportionate to particular incidents. Only a sturdy companionship with Christ and the sense of achievement with Him helps to keep a semblance of emotional balance.

There was also the impression of need. In every mission station I saw needs that were both humiliating and encouraging—humiliating when they were simply the result of poor stewardship, encouraging when they reflected the obvious growth of the church.

I began to realize that somehow the church at home has never adequately realized that despite the halos ascribed to some of our missionaries, and the aura of glory about the task in general, real, live missionaries are human. They need food like the rest of us, houses to live in, tools to work with, an adequate operating budget, and educational facilities for their children.

Although the needs seemed at first to include everything imaginable, I began to see that they could be roughly classified as follows: operating budget, missionary housing, church and chapel building, hospitals and equipment, and school buildings. I saw these needs in various combined forms in every station. At Coquilhatville I saw three missionary families living in a residence that served also as a field office for the mission. I saw Goldie Alumbaugh, missionary at Lotumbe, setting up housekeeping on her return to the field from furlough. She was in one of the original buildings on the station—termite eaten to the point where most of the floor was unsafe to stand on. The front porch had fallen through and the front doors were barred shut lest the unwary would step out on the porch and suffer injury. The flooring in the rest of the house was little better except for numerous substantial patches which had been repaired for her arrival.

Housing in one form or another was needed in practically every station I visited. This pressure for added housing is occasioned on the one hand by the gradual growth of the number of missionaries on the field, and on the other by the natural deterioration of the older buildings in an equatorial climate. The need for church and school buildings is really an embarrassment occasioned by our successes in both fields. At Bolenge a new church has been needed for years, but it has never progressed beyond the plan stage because the pressure of other buildings has repeatedly delayed it.

### **Church and School**

From the beginning of Congo mission work education played an important roll in the growth of the church. After the church, schools were the most important activity on each station. In the beginning, missionaries were the teachers, but as soon as Congolese were trained they became, in their turn, the teachers. When men, called catechists, were trained to go out into the villages to develop or lead a Christian congregation they also started schools in those villages. They were able to teach one or two grades. Because of this there were classes in most villages throughout the area. Students who wanted more schooling came to the mission station to continue up through the sixth grade. Beyond that it was necessary to go to Bolenge, to the Congo Christian Institute, the preacher's school, or the teacher's school.

The curriculum in the primary schools was very basic: reading, writing, and arithmetic, with some religious instruction as well. Almost all primary schools in the country were operated either by Catholic or Protestant missions. Only in the cities did the government have its own schools. And even in them it was possible for someone from the Church to give

religious instruction. As in Belgium, each Congolese student had to choose either Catholic religion, Protestant religion, or ethics. Time was set aside during the school day for teachers of each of these groups to instruct the students in suitable religious material.

Although the Catholic mission schools had been paid for by the government from the beginning of the colony, it was only in 1948, after the Socialist party won the elections in Belgium, that subsidies were also granted to the Protestant schools. These paid the salaries of the teachers, provided some books and school supplies, and paid much of the cost of construction of approved buildings. Money was also paid for the missionaries who directed and inspected the schools, but these funds went into the mission program rather than to the individual missionary whose salary was paid by the mission board.

The development of the school system and its importance are described in an article by long time teacher, Edna Poole:<sup>7</sup>

The student church service this morning inspires me to shove a little farther back on my desk the papers to be graded and the notebooks to be checked. This is one of the times I long to have my friends see and hear and feel the thrill of the unfolding growth of six hundred boys and girls in our Congo mission school in Bolenge. To see the great earnestness and the eagerness in their faces gives one a new realization that we dare not let them down.

Church and school! School and church! Here in Congo it is so nearly one and the same organization that we have a great opportunity. The State Department of Education is setting very high standards and we find it hard to meet them with our limited personnel and finances. But all the efforts that we have made to meet the requirements have resulted in more efficient schools. State control does not interfere in any way with our religious teaching in the schools. One period is left open every day for a class in religion which is to be taught in any way and with any materials that the Mission may choose.

Walter Cardwell and A. Louis Harris of our missionary staff take turns teaching a class in our new school, *École Apprentissage Pédagogique* (Teachers' Training School), in practical village pastoral work. This school is a two-year course planned by the state in the fifth and sixth year primary school level. It's purpose is to furnish better rural school teachers. There are no objections, however, to these young men being both preacher and teacher of the village, and we are trying to guide them in their training for the dual responsibility. Forty-five young men are in this school which fills a great need, for we can never hope to have enough graduates of the Congo Christian Institute to staff our village schools. We need those ICC graduates for our advanced station schools.

We have two first grade classes in our Bolenge school. One is made up of boys from eight to thirteen years of age. They come from the company post two miles up the river. They are utterly undisciplined. They fight over their seats, books and slate pencils. They yell at the teacher and curse one another at the slightest provocation. But they will change! During the twenty years that I have been at Bolenge I have seen hundreds of such boys grow into kindly persons, thoughtful of others in all their associations, many of them giving themselves to sacrificial service. Of course there are some failures and disappointments which may come to the best of families in the best of civilizations.

And the other first grade class! Its pupils are the little six year olds who have grown up in the Christian homes of our church and school leaders. Their parents

have taken them to church and Sunday school and have taught them in their own homes around the family altar and by their own example. Surely we can expect even greater things from them.

In the same *World Call* article Miss Poole tells a story about one village looking for a preacher-teacher such as the school system produced:

The sermon this morning was taken from Matthew 13:31-33, the story of how the tiny mustard seed can grow into a big tree which becomes of service to the community. The pastor's point was that these boys and girls can develop from their small beginnings into big strong lives.

This reminded me of the small beginning and growth of the church in the village of Isange. We were holding the semi-annual ingathering in one of the district centers when a group of people came asking that a teacher-preacher be sent to their village. Some of the men had been elsewhere and had heard the gospel and were baptized. Now they were insisting on having a church started in their own village. We told them to return home and take up an offering to pay the preacher. Meanwhile we would see if we could find someone for them. A few days later we made the trip to the village, one of the largest that I have seen.

We were met and escorted to the chief's compound, followed by a crowd of curious people. When the subject of a teacher-preacher was discussed all of them were enthusiastic, for that meant a teacher for their children as well as someone to minister to them. But when the offering was brought in it was pitifully small. There were two eggs, a chicken, a few brass rods, and two or three small coins. One of the traveling pastors with us started to ridicule and to scold, but the other one said, "Friends, can we not consider this as seed, and did not the Lord say that his kingdom could grow big even from a small beginning?" So the offering was accepted and the preacher-teacher was installed in the village. Some years have now passed and there is a strong village church at Isange.

#### **Lesson in Christian Living**

The place of women in society was one aspect of African culture that the missionaries felt strongly needed to change. Women were disadvantaged in many ways, and marriage was a good example of that. Marriages were arranged by the families of the young people involved. Often at a very early age a girl would be promised in marriage. The arrangement was confirmed by the paying of a price in anklets, goats, or other assets, given by the family of the young man to the family of the prospective bride. In colonial times the wife's name would be written in the man's state book, and she would be his property.

To help counter the low status of women the personal example of missionary couples served to reinforce their teachings in church and school, leading the African Christians, in many instances, to the same loving relationship that Christian marriage ideally produces. An example of this is given in a story told by Robin Cobble:<sup>8</sup>

One of our head nurses at Monieka went to Lotumbe with his wife, for she had leprosy. The family of the wife didn't want her to go. They were not afraid of leprosy for many in the family had it and she would be just one more.

But the husband was a nurse and a Christian. He had seen what some medicines could do, and wanted his wife to have treatment. It was hard for them to leave their

own people Usually the one with leprosy goes to the leper camp and the other one stays in Lotumbe. The husband, being a nurse, was to help in the Lotumbe hospital. Upon their arrival, however, he was permitted to stay with her for she was so frightened, downcast and unwilling to stay. How glad she is now that he insisted, for she has returned to Monieka, her leprosy having disappeared and she is considered a well woman.

It was beautiful to hear her tell about it in the women's meeting. Here she testified to what it means to have a Christian husband, one who cleaves to his wife and will not leave her, one who comforts and consoles. He could easily have forsaken her, sent her back to her tribe, gone about his own affairs. But he is a Christian and feels that a husband should look after his wife no matter what happens.

It was a timely message, for our students were just going home for vacation, and as always, there are some who will want to leave their husbands to stay with their families. Just as her husband stayed by her she urged the women to remain with their husbands in Christian love.

### **I Saw Congo**

Describing their experiences in Congo several of the pioneer missionaries had written books about their life and work. In 1952 the book *I Saw Congo*, by Dr. E. R. Moon, was published. The book review in *World Call* describes it as follows:<sup>9</sup>

The reader, transported to a beautiful land of fascinating peoples with mysterious customs, witnesses the launching of the steamer *Oregon* and the opening of a new station. He thrills to the progress of African Christians and concludes with the author, "Everywhere in Africa there are signs of daybreak. . . . It rests with the churches of the West to make the notable beginning they have made indeed be the dawn of a brighter day in Congo."

This book helped greatly to popularize the work in Congo which was by far the most successful of the Disciple missionary efforts in terms of the number of Christians and church congregations as well as schools and medical facilities.

### **Medical Work**

One of the two missionaries who went to Africa in 1897 to look for a place for Disciples to work was a physician, Dr. Harry Biddle. In addition, the missionary who brought the letter from the mission board authorizing establishing Bolenge as the site for Disciples to work was also a physician, Dr. Royal J. Dye. Accompanying evangelism and education, medical work became the third major emphasis of mission work.

Over the years many of the severe tropical diseases were largely overcome. Yaws, a disease characterized by severe skin ulcers, was found to be very sensitive to penicillin which became generally available after World War II. It was not many years after that until the disease had almost disappeared. Sleeping sickness, discovered to be transmitted by a fly that always lives close to the river, became much less common when the government had people move their villages away from the rivers. This became practical as the road system was developed. Effective medicines were discovered to combat malaria, and these were taken prophylactically by the missionaries who avoided serious problems from that disease which caused so much trouble in the early years and continued to be universal among the local population. Malaria continued to be the leading cause of death of small African children.

And a variety of intestinal parasites remained universally present because of unsanitary waste disposal. Effective medical treatment for leprosy led to the beginning of a decline in that illness.

The earliest hospital at Bolenge had not been staffed with a doctor for a long time since medical care was available in Coquilhatville at the large government hospital which always had several Belgian doctors on its staff. Miss Georgia Bateman supervised the medical work in Bolenge and was particularly active in delivering and caring for babies. Her loving concern for her patients continued the excellent reputation of the Bolenge facility.

Mission hospitals existed at Lotumbe, Monieka, Wema and Mondombe and were staffed most of the time by missionary doctors. Dr. John Ross began an extensive building program at Lotumbe. Under the supervision of Dr. Keene Watson and Miss Ruth Coates a new maternity building was constructed at Monieka, considerably improving the facilities there. Dr. Don Baker also had a major building program in Mondombe.

In addition to providing general medical care for all who came, these hospitals were all surgical centers. Hernias constituted the great majority of the surgical cases. Cesarean section was the most common emergency surgery. In the absence of automobiles, trauma was not a major problem. Some common medical conditions in the US, such as heart attacks, cancer and gall bladder trouble, were noticeable by their rarity.

Since patients from rural villages had very little money they were asked to pay only token amounts for medical care. A day in the hospital cost the equivalent of 10 cents. The charge for a hernia operation was about a dollar, which included the anesthesia, the operation, and the post-operative hospital stay. The hospitals didn't furnish food for the patients, so one or more family members always came along, and space was provided for them to camp.

The word which the missionaries used in Lonkundo for medicine was *bote*, the same word used for the charms prescribed by the witch doctors. This may not have been a wise choice, since it was common for people to feel that the pills prescribed by the doctor worked in the same magic way they associated with the witch doctor. Given the chance, they would wear the pills in a sack around their neck, or use them in some other inappropriate way. To be sure medications were taken as prescribed, the patients were obliged to come to the hospital window for each dose and to swallow it immediately under the observation of hospital personnel.

Having little understanding of the nature of disease most people felt that injections were always more effective than pills, and surgery was even stronger. It was not uncommon for a patient whose symptoms had failed to respond to medical treatment to beg for an operation, even though none was needed.

### **IME Kimpese**

In the medical field, as in evangelism and education, it had been obvious from early years that training African workers would be necessary to cope with the huge demand for services since missionary staff would never be sufficient. The early doctors selected individuals and trained them locally with on the job service. The need for more formal training in an official school with government certification was apparent, but the creation of such a school was delayed because it meant concentrating scarce missionary personnel and funds needed elsewhere.

The American Baptist Foreign Missionary Society had started a school for nurses at Sona Bata in 1928. The idea of a cooperative medical establishment involving multiple mission groups had lain dormant for many years. In 1946 there was a large international missionary conference in Kinshasa at which time the idea resurfaced and some of those



present began making specific plans. A site near Kimpese was chosen by a committee and even plans for buildings were developed. Other missions were invited to participate. The response from the DCCM was affirmative as indicated in a letter from H. Gray Russell in 1946. The board of trustees of the UCMS also gave it's approval for the DCCM to proceed with negotiations. One full share in the project, involving a contribution of \$20,000, was approved.

A building committee was appointed with members from the ABFMS (American Baptists), BMS (British Baptists), SMF (Swedish Baptists), DCCM, and C&MA (Christian and Missionary Alliance). It's first meeting was in July, 1948. Initial plans included the construction of two large two story hospital buildings with classrooms on the second floor and other buildings for residences of staff and students. Land was obtained from government grants. Financial assistance for buildings was granted by the *Fonds du Bien-Être Indigène* and each participating mission added its share. A final organizational meeting was held in Leopoldville on February 28, 1949 at which time the decision was made to proceed. The name chosen was *Institut Médical Évangélique à Kimpese*. Articles of Agreement were drawn up to permit legal recognition. Under this document a Board of Management was appointed and held its first meeting in Leopoldville in February, 1951, with Dr. John Ross representing the DCCM. Construction was begun that year and Dr. Donald Conwell was designated from the DCCM as staff for IME. Students were transferred from the nursing program at Sona Bata and classroom instruction began in 1951 even though the hospital buildings were not yet completed. Two students from the DCCM were accepted into the first class. Regular medical services were first offered in June of 1952, and the formal opening and dedication of the center was not until June 6, 1953.

The medical center was enthusiastically supported not only by the five founding missions, listed in the building committee in the previous paragraph, but also by the government and by nearby commercial companies. The reputation for high quality of care spread. Patients, both African and European, came from long distances. Special emphasis was placed on orthopedic care and on OB-Gyn services. The orthopedic department was widely known for the manufacture of artificial limbs. A leprosarium was added in 1960.

After the early resignation of Dr. Conwell the DCCM provided Jane Davis who supervised and taught laboratory services from 1953 to 1959. Dr. and Mrs. Keene Watson joined the staff from 1958 to 1961. Dr. & Mrs. Neal Testerman came in 1959 and spent two terms at Kimpese. Annabelle Decker joined the staff in 1967 and taught nutrition, biology, chemistry and psychiatry in the nursing school during a period of 20 years of service. When personnel with Disciple background were not available the DOM at times provided financial support for individuals from other traditions. Although the Disciples were geographically far away from Kimpese they always felt supportive of this medical center and proud to be associated with it.

#### **Visit of Dr. A. Dale Fiers**

Dr. A. Dale Fiers, in his capacity as President of the United Christian Missionary Society, visited the DCCM in November and December, 1952, and wrote the following:<sup>10</sup>

It was my privilege to observe and take part in several deeply moving events while visiting the Disciples of Christ Congo Mission. These experiences heightened my appreciation of the work which our missionaries and their co-workers, the Congolese Christians, are doing in the Belgian Congo. The visit was made in the company of Virgil A. Sly, chairman of the division of foreign missions of the United

Christian Missionary Society. On the Sunday we were in Wema the first event of the day was a baptismal service. This was held at 6:30 a.m. in the beautiful Tshuapa river. About 110 candidates had come in from various villages for the ceremony. Disciple missionary Claylon Weeks, the Wema pastor, an elder in the Wema congregation, and I did the baptizing. It was an inspiring experience.

The candidates came into the water, four at a time. One of the men would pronounce the baptismal words and then we would all baptize our people together. Several hundred Congo Christians stood on the banks singing hymns. The whole service took about forty-five minutes. I baptized young people, young adults, old women and old men. I could not help but think how beautiful a symbol of the new life our Lord gave us in the act of baptism. It is only when you see it so clearly as a break with old pagan superstitions that you really catch its significance and glory. I was grateful for the courtesy which made it possible for me to share in this service.

We were at Monieka in the fortieth anniversary year of this mission station. We had an uplifting experience when the Congolese under the direction of Miss Martha Bateman, one of the missionaries stationed there, presented a pageant depicting the whole story of the station down to the present. Africans love to act and they put their whole hearts into the impersonations. The setting of the pageant was placed realistically along the river. The village people, dressed as they did forty years ago, were seated together in the presence of the chief. The first Congolese Christians came to tell them about Jesus. They told of the white man who had a little black book that could talk. The people laughed and mocked them, but finally the chief let them tell their story. Scene by scene, the pageant unfolded the coming of pioneer missionaries to teach, heal and help.

One of the most effective of these scenes showed Dr. Louis Jaggard as the first doctor. The village people brought a sick girl to the witch doctor to be healed. The witch doctor put on quite an act, but after failing to help the girl he was sent away and the child was taken to the white doctor who had come. She was quickly and dramatically healed, of course. Then the witch doctor himself sought out the white man, gave up his charms and accepted Christ.

The pageant was very well done. At the close, one of the elders of the congregation said, "We have taught the way of Jesus for forty years, but we are not done. We will continue to strengthen the call of Jesus."

While observing the nine mission stations of Disciples of Christ in the Belgian Congo I became increasingly proud of the high standard which the United Christian Missionary Society has set for the selection and training of its missionaries. On every one of the stations under our sponsorship we have a superior staff of workers. Trained and skilled specialists on our mission staffs are doing many other things in addition to filling specific assignments. At Wema I was shown the new hospital wing and maternity unit now under construction. When I asked Dr. Howard Horner about the contractor who supervises all of this building, he answered, "You are looking at him." We read about missionaries doing all sorts of tasks to further the work of the Mission, but the full import does not come home to us until we actually see what it means in terms of brick, stone, mud and wood in the results of their labors.

At Bolenge we saw something of the work of Edgar Dade. He is our builder, who came for a three year term as a special worker. He has done a tremendous job and he and his wife, Barbara, have endeared themselves to both missionaries and native workers. One can catch the challenge and romance, as well as the difficulties and

discouragements of mission building in talking with this devoted and capable young man. He has taken pieces of machinery that had long since been discarded and put them into acceptable working order. He has built and improvised equipment for cement block construction. Now he is making large bolts out of construction steel, because such bolts cannot be bought here and those on order have not come. Small wonder that he is considered most indispensable at the mission.

Dr. Sly and I visited in a number of the missionaries' homes where we had fellowship about the table and opportunities for informal talk. I came to appreciate the services of worship which are held in the homes of our missionaries.

### **New Bolenge Church**

The first church building built at Bolenge was a wood structure built near the river by Mr. C. B. Banks of the Africa Inland Mission.. Later it was moved back near the native village. Mr. Ray Eldred did that work of moving the church and without pulling the structure apart. The Africans were amazed for they had never seen that done before.

The wooden building served as school and church for many years. Then Mr. E. R. Moon helped build a brick church which had long since been outgrown. The cornerstone for a new church was laid in the summer of 1953. Mr. Edger Dade was in charge of the construction. Mark Njoji, one of the early converts and a pioneer African Christian leader, spoke at the cornerstone ceremony:<sup>11</sup>

We had missionaries come to us with different training and experience. There were doctors and nurses seeking to heal our sick, doing it in the name of Christ. There were industrial missionaries who taught our people the use of tools and the use of machinery, teachers who wrote our language and taught us to read and write, workers who gave much time to the beginning of the new church which was beginning to grow in our midst. The



Laying cornerstone of new church



Dye Memorial Church

success of the Bolenge church was because it felt a responsibility for others. The people wanted to take the gospel to others. They were like the mustard seed which a woman planted—it was a very small seed but the plant that grew from it grew very large.

Funds for the church came in part from a \$10,000 Dye Memorial Fund established at the 1942 International Convention. The church was called the Dye Memorial Church. Dr. Royal J. Dye, who had first arrived at Bolenge in 1899, and whose speaking across the United States had done much to create interest in Congo mission

work, returned to Congo in 1953 to dedicate the new building. This was his first trip back in forty-two years.

### **Visit of Rosa Page Welch**

In 1953 the noted singer Mrs. Rosa Page Welch traveled extensively in Congo. It was one of the first experiences for the Africans in the Disciple region to see an African-American:<sup>12</sup>

“Here’s a sight I’ll never forget as long as I live” exclaimed Mrs. Rosa Page Welch. We were standing on the verandah of the administration building in the small State post of Boende, watching the crowds of Congolese flocking to the scene of the concert she was to give. From all directions they were coming with haste, Christians and non-Christians alike, some dressed in multicolored native costumes, others wearing only small loincloths; some riding on bicycles, but most of them running in bare feet; mothers, with babies strapped to their backs and children of all ages tagging behind; women, homeward-bound from the gardens and markets, with heavily-laden baskets upon their heads or backs; men, eager, active, young men, followed by hobbling, gray-haired elders.

Then came the soldiers from the military camp, row after row of them, marching in formation up the red-dirt road to take their places in the midst of the large noisy crowd. By the hundreds they came, curious, eager, expectant, to hear this remarkable American Negro Disciple, who was sent here from America with a message of goodwill in song. And they kept right on coming in a steady stream during that whole outdoor concert. Furthermore, they refused to leave when the concert had ended. Eventually, they broke out into happy native songs and dances, reciprocating the spirit of love and goodwill that had gripped their hearts.

It was, indeed, an unforgettable sight; but it was typical of the warm-hearted reception given Rosa Page Welch everywhere she went. We did not reach Wema until 10:30 that night, but we were told that a crowd of three hundred people patiently waited near the entrance to the mission station until 9:00 to welcome her. Nevertheless, their enthusiasm the next day was undampened by this disappointment. In our travels between Wema and Mondombe, whole villages of people would be waiting along the roadsides just to catch a glimpse of her and to wave and cheer as we drove by. Sometimes we marveled that they knew just when we would be passing through, and we concluded that the word must have been passed along from village to village by means of the talking-drums. Always the people begged her to stop and sing for them.

At one crossroads village Rosa Page promised to sing for the people on our return trip. We had not the faintest idea of the hour we would be returning to that village, but the crowd was there waiting upon our arrival. And what a primitive-looking crowd it was! The whole council of village elders, donned in ceremonial regalia, was on hand to greet her. Favorite wives, wearing only tiny fringes around their thighs, some native jewelry, and cumbersome brass anklets, shuffled out of the nearby thatched mud huts. Evidently it was to be an all-day celebration, for even the girl-dancers were there with fancy head-dress and gaudily painted bodies. Here was a village that was scarcely touched by the gospel of Christ. Standing there in a beautiful roadside grove, Rosa Page Welch spoke of Christian love and sang a group of Negro spirituals. How she wished she could have given her message in the native tongue without the need of an interpreter!

Fortunately, music knows no bounds of language; it is a universal language in itself. If Rosa Page Welch failed at any time completely to win the people by her radiant personality and Christian love alone, she soon tore down all remaining barriers by her rich, soul-stirring singing. She had experienced many memorable events on her world-tour, with happy memories of the Philippines, Thailand, Burma, Japan, and India, but her greatest thrills came from her experiences here in Africa. Somehow, she felt a certain, peculiar kinship toward the Africans that seemed to strike a responsive note in the people themselves. Sometime, somewhere, long ago, her ancestors had come from this expansive land of black people. That she should be privileged now to visit this homeland of her ancestors was a priceless experience, thrilling beyond words. In her talks she would say, "Your ancestors were my ancestors, too;" and the faces of the people would beam with pride and joy.

Perhaps the greatest and happiest surprise of her entire visit here was the development and progress the people had made in such a short time. In the Wema and Mondombe areas she saw Congo life in its most primitive stages in striking contrast to the urban life of Leopoldville and Coquilhatville. She watched frenzied, scantily-clad natives tirelessly dancing to the endless, monotonous rhythm of dancing drums.

At the mission stations she saw happy Christian natives marching to the classrooms, athirst for knowledge; or worshipping in the house of God, seeking the peace and joy of the spirit-filled life. She saw carpenters and masons busily engaged in the construction of modernized buildings made from bricks manufactured right there on the station. She talked with groups of Congolese nurses, entirely trained by mission doctors, and then she witnessed their skill in action as they assisted in the clinics, laboratories and surgery rooms.

She listened to capable Congo teachers in the schools and to consecrated pastors in the church pulpits. She accompanied the missionaries on a trip far into the interior for an inspirational "ingathering," and she rejoiced with the native evangelists in the great harvest of souls for Christ. Beneath the blazing sun, down a long, hot road, she walked with the village people, singing joyful Christian songs. Hand in hand they marched in double file, and she went right along with them. Turning off into a strip of forest clearing, they wended their way down a steep hill to a shallow swamp pool, where 140 happy natives were immersed in Christian baptism. Afterwards, in the small village chapel, she sang softly, "Let Us Break Bread Together," as all participated in an impressive communion service.

Always, everywhere, there was the glaring contrast between the old and the new: There were old people with scarred, naked bodies, and growing children with unmarred, neatly clothed bodies. Dilapidated leaf and mud huts were standing side by side with little cement or brick dwellings. Here was a pitiful looking village without a sign of vegetation around its drab huts, and yonder bright flowers and cloverleaf lawns gracing newly whitewashed huts. Miles and miles of highways stretched through mysterious jungle forests and there were forbidding swamps, where even narrow footpaths formerly could not penetrate. Hundreds of acres of beautiful palm groves and rubber plantations supplanted vast expanses of tangled forests. Large river steamers dwarfed the familiar dugout canoes; and the airplanes, great iron birds roaring through the skies, made possible this very trip into the interior from Coquilhatville in a single day, whereas a week or more would have been required otherwise.

In the Bolenge-Coquilhatville area the changes were even more noticeable, for the modern city, with its unlimited opportunities and its countless influences, both good and evil, has invaded Congo. Even a great many phases of the mission program itself were projected especially to meet the changing conditions. Mrs. Welch presented a special concert for the leading natives of the community, the chief, judges, state workers and businessmen. She also had an opportunity to meet informally with a group of them to ask questions of them and also to answer some of their questions. She supported the missionaries by urging these new leaders to remain true to their Christian principles and ideals as they branched out into new walks of life. She had several personal interviews with prominent Christian leaders in their own little homes.

At all of the mission stations the generosity of the people was almost overwhelming. She was showered with gifts of native handicraft-articles made of raffia, ebony and ivory, and with an abundance of good things to eat—pineapple, papayas, bananas, eggs and live chickens, and even a wild antelope killed especially for her. Just to hear her sing again was “thank you” enough.

Lotumbe Station sent two delegates to Bolenge to meet Mrs. Welch and hear her sing, and one of the Monieka missionaries drove a group of ten delegates to Wema during her visit there. These honored delegates will be proclaiming her praises and singing her songs for some time to come. “Yes, she really does have dark skin like ours; and her hair is like ours, too, only she combs, it differently.” . . . “Yes, she is married and she even showed us pictures of her family.” . . . “Her singing was wonderful. Even though we couldn’t understand the words at all, we could tell when she was singing sad songs or happy songs. And sometimes she sang some of the hymns in our very own language and we understood every word.”

If the white people—government officials, company operators, and merchants—had any misgivings about her coming, they had all faded away by the time Rosa Page Welch left Congo. She was presented in a number of benefit concerts in addition to her free concerts, thereby adding greatly to the funds to be sent to the victims of the recent European storms. The newspapers published glowing reports of her visit and acclaimed her a noteworthy artist. There were also enjoyable conversations during informal unscheduled coffeeshours.

There were many happy times of Christian fellowship with the missionaries and their families, and there was a mutual sharing of interests and plans for the future. Missionary work has its trials and disappointments as well as its joys and triumphs, and Rosa Page went away with a keener insight into everyday life on the mission field. It is true that programs have to be changed to meet ever-changing conditions, but always the Christ of love and His message of salvation remain the same and He is able to meet every situation. Truly, it was a memorable occasion when Rosa Page Welch visited the Belgian Congo:

memorable for herself— “I wish I could spend at least four months in Congo instead of a mere four weeks!”

memorable for the Europeans— “Her mission of goodwill, her charming personality, and her beautiful singing made her a welcome guest.”

memorable for the missionaries— “There is no way of estimating her far-reaching Christian influence either on the mission field or in the churches back home.”

memorable for the Congolese— “Come back and stay with us! Please tell the Christians in America that we thank them for their thoughtfulness and love, and please ask them to send us more missionaries.”

### **Celebration for the Byerlees**

It was customary for the Congolese to welcome someone with a special celebration called *eonza*. These occasions included the giving of gifts, especially food, and the presentation of games, dances, and athletic events especially by the school children. A typical *eonza* was described by Mrs. David A Byerlee on the occasion of their return to Bolenge for their last term before retirement:<sup>13</sup>

It was a happy occasion when we four Byerlees returned to Bolenge, Belgian Congo last year. David and I came for our last term as missionaries, and our son Allen and his wife, Joy, came for their first. Nearly 600 African friends, old and young, were gathered under the mango trees beside the church to meet us when we drove down from Coquilhatville.

We were given seats of honor among our missionary coworkers. We sat facing an open square around which the school boys and girls were arranged by classes with the adults in their section. Before us on the ground were spread the gifts of welcome: papaya, pineapples, eggs, chicken, and pots of banganju (Congo greens cooked in palm oil) which we have learned to enjoy. The program consisted of songs, speeches, and presentation of gifts, followed by our thanks and a public greeting of the people. Joy was given her Congolese name, Mama Bosalo, which is the African equivalent for "Joy". David and I were praised for bringing our son back to carry on his father's major job at the press which supplies all mission schools and churches with supplies and books.

Everyone then crowded around for personal greeting and handshaking. All were anxious to greet Allen who was born here and who has spent most of his life in Bolenge, fishing and playing ball with many of them. They all were anxious to meet Joy whom they all seemed to love on sight. At last we were free to go to our old home where we were to live together for a few months while the little new house the younger Byerlees are to occupy is finished. We are spending a happy term of service for Christ in Bolenge among those people we have learned to love.

### **Visit By Don McGavran**

In 1954 Mr. Don McGavran made an extensive visit to the Disciple region of Congo as well as to other countries of Africa. In his many years of service as a missionary in India he had become particularly interested in church growth and the factors affecting it. Following his visit he made a report to the Board of Trustees of the UCMS giving his conclusions. He pointed out that the growth of the church had decreased significantly in all the Disciple area except Wema and Mondombe. He attributed this partly to the lack of sufficient missionary personnel doing back country evangelistic work. At this time most missionaries were deeply involved in "mission station" work in schools, hospitals, construction, and administration. He also emphasized the competition of Roman Catholic missionary effort. His report includes some stories showing the great opportunity:

As I was touring in the Mondombe back country with Ned Roberts a man came running out and stopped the truck. Within a minute twenty people had gathered. The man and his wife were Christians who had moved into a still pagan community. Under their influence the village had decided as a whole to embrace the Christian faith. "Give us a teacher," they cried. "We will pay him. We will build a chapel-school. We will study the baptismal course and be baptized. But give us a teacher."

“I’ll do my best to send you a teacher,” said Ned.

One night we stopped in a place near which were no Christians. Just before dark a man came to beg us to come to a clan which wanted to become Christian. We ate and drove on about four miles and came to a large crowd awaiting our arrival. They seated us on chairs at a table and settled down on their little stools to listen and learn. Ned stressed that Christianity was a religion of learning. They repeated the Lord’s prayer. For the first time in that village “Jesus loves me” rang out on the still night air. First Ned and I sang it. Then we picked out a group of elders of the clan. They came up and sang it. Then we asked a group of women to come. Eight of them came up to the light and sang heartily. The request of this village was the same. “Send us a teacher, at once.” “I’ll do my best,” said Mr. Roberts.

### **Retirement of Mr. & Mrs. H. Clay Hobgood**

After 42 years of service as Disciples missionaries in Congo, H. Clay and Tabitha (Toby) Hobgood retired in July, 1954. Although most of their service had been at Lotumbe, they also served for two years at the Congo Christian Institute (combined with Legal Representative duties), then their careers as the longest-serving Disciples missionaries in Congo closed with a three year term to open a new station, Ifumo, which had previously been a substation of Lotumbe.

The Congolese church leaders at Ifumo wanted to send them home with a big celebration to which not only all church members of the Ifumo area, but many tribal dignitaries and colonial government officials were invited. At the culmination of the joyous but sad ceremony the church and local officials formally honored the Hobgoods by renaming them “Nsongo la Lianza”. Lianza is the legendary folk hero of the Nkundo people, who saved them from their enemies as he led them southward in their migration to their present location. Nsongo was Lianza’s sister and collaborator. Although they had been given many honors by the church and the colonial government, this final send-off was the most meaningful experience to Clay and Toby Hobgood.

### **Evangelistic Retreats**

An article written by Robin Cobble and published in the March, 1955 *World Call* describes an important tool in the nurture of missionaries and pastors during this decade:

Longa was the second mission station to be established by the DCCM. When steamers replaced canoes it was abandoned as a real station since it was now so close to Bolenge. Following the closing of the Longa station the workers at Bolenge held ingatherings there from time to time for evangelists and Christians.

About four years ago some of the missionaries began dreaming about an evangelistic retreat for the whole mission. It would be a retreat in which the heads of the church and the lay leaders might meet for study and contemplation, free from such matters as the business which is transacted at the biennial conference.

Plans were made for an evangelistic retreat at Longa, which seemed ideally situated, being accessible to all our stations either by land or river, and being far away from the rush of city life and other activities such as we encounter down in Coquilhatville and Bolenge. The first retreat was held in 1952, and it was a huge success. This past year the third retreat was held from July 29 to August 5. It was attended by eleven missionaries and by forty-four Congolese pastors, teachers and evangelists from all our mission stations. The program started at 6 a.m. with a



devotional sermon and prayer. The mornings were given over to class periods and a 45 minute work period, with time out for breakfast at 7 a.m. The missionaries and Congolese ate together, much to the satisfaction of the Africans. Breakfast was enlivened by a song-fest which proved very popular.

The classes at the Longa retreat were all taught by missionaries. When the Congolese were asked if they would like more time for visiting with one another and not so many classes their reply was: "We would only gossip together. We would rather hear you missionaries interpret the Bible and preach to us than to visit amongst ourselves." So the class periods were not reduced. One of the first-term missionaries remarked that he was pleasantly surprised by the caliber and appearance of these leaders.

The final service was one of dedication. It was held immediately following the 5:45 p.m. vesper service. A.C. Cuppy and Ralph Tillery had charge of it. From the church we all marched down to the edge of the river. It was growing dark. As we looked out upon the river Mr. Cuppy gave a challenge to us all. He likened life to the river. The river starts as a spring or a lake far in the interior. It is very small. But it is joined by other small streams until it is finally a large river.

#### **Death of Robin Cobble**

While missionary life was rewarding, there were times that were very difficult personally and as a community. The following letter to Mr. Virgil Sly at the UCMS from Mrs. Alice Cobble dated April 2, 1956, relates the tragic events surrounding the death of her husband:

By this time you will have received the cablegram telling of Robin's death by motorcycle accident the 31st of March. We had just returned by canoe from a back country trip with Paul, and Robin felt it was necessary to go back the next day taking his motorcycle so he could see the State man— with high hopes that the State man would build the Regional School and Dorm for us at Lokondola. He had given indications that he might be willing. These Regional Schools and dorms— five of them— were weighing pretty heavy on Robin's mind and our time was getting short, so he went to see what he could do. The State man had car trouble and wasn't where Robin expected so Robin went on to meet him. He found the swamps too bad so decided to return. Going through a village he met the inevitable group of goats lying in the road. He slowed down and the goats meandered off, but one medium sized fellow changed his mind at the last minute and crossed right in front of him. That threw him. The motorcycle fell one way and Robin the other. He landed on his head and shoulder. The people helped him back on his motorcycle and pushed him three kilometers to the teacher's house. He fainted and they helped him. They wanted him to stay but he insisted on coming back to Monieka, knowing that he had broken his collar bone and some ribs. They fixed a stretcher and took him down to our canoe. Three teachers and our house lad went with him. Robin lay in the canoe on an air mattress. He fainted again when being put in the canoe but insisted that they keep on going. They paddled down the swamp to the main river and then Bofale, our cook, who has never run the outboard motor and who was scared stiff, was willing to follow Robin's directions and got the motor going. He took them in to Monieka— a four hour trip on the main river. We are so proud of him.

The canoe reached Monieka about 5:15 P.m. Wednesday and Keene (Dr. Watson) took Robin to the hospital where he examined him and was able to set his collar bone and taped up his ribs. He knew the ribs had perforated a lung but hoped not too badly— expecting to have Robin go down on the Saturday boat to Coq. for an X-ray. Robin felt so much better and had a comfortable night. He ate breakfast but just at noon had me call Keene as he was having difficulty breathing. Keene knew then that the puncture in the lung was large enough to let air escape, so he inserted a needle to be able to remove the pressure. Keene spent the night at our house, every hour removing the pressure. Robin ate breakfast Friday— guess I am one day off— it was Friday night that Keene spent over here,— never mind, the boat came Saturday at 5:30 but we felt it unwise to try to move Robin, that the first thing was to try to heal that puncture. Keene sent Don (McMillan) to Euli to get Dr. Owen and Paul (Snipes) went to Mondombe to get Dr. Baker. About 10 a.m. Robin was having so much difficulty breathing that he told Keene about sending a runner over to Dr. Ross who had an oxygen tent— so we dispatched a runner and Glenda went down to the company to try getting a launch which might go to Lotumbe to get Ross also. Between twelve and one, the amount of air escaping from the puncture was too great to relieve the pressure— it didn't last long and Robin just ceased breathing. We were able to stop those going to Lotumbe but the others were already on their way.

The Congolese were stunned— as we all were, but I was so proud of them. They prepared a coffin out at the shop and told me that Mrs. Hedges had designated a place for Robin out in the graveyard beside Mr. Hedges. The women with whom I have worked so long came in and “sat” with me— giving me strength and comfort. They withheld the Congo wailing and we prayed. It rained about 4 to 5 so they had to delay the digging, but by 6:30 we went out with lanterns (the electricity was off - it was running for the time when Robin was ill and is now running - I think I preferred the lanterns— more like Congo). I was pleased with Benje, one of my former pupils, now an I.C.C. man and teacher here— he can play the organ pretty well and was willing to play hymns at prelude and postlude. We sang a couple of hymns and I had asked the pastor to have the two old pastors, Luc Etuwe and Lianza Jean pray. Inganda Yosef, our pastor gave a brief talk and read from the Bible. Of course the church was filled. Three S.A.B. men came but there was no chance to get word to others. I sat behind the organ with my sewing teachers. We had songs and prayers at the grave.

Don and Dr. Owen came about 7 P.M. so Dr. Owen (a lady) spent the night with me— in fact two nights. She was a real help. We had planned a big Easter Pageant and I told them I did not want to spoil Easter— we must think more of the Resurrection than the death. Benje and Ikwala had gone over the pageant with me on Thursday, while Paul stayed with Robin, so everything was ready. Sunday morning about 6:30 a.m. Paul and Dr. Baker arrived— not quite 24 hours from the time Paul had left! They had not yet heard the news of Robin's death. I felt that I wanted to go to church and take my normal place at the organ— God gave me strength for it all and the Pageant was as nearly perfect as I could ever ask. I was even able to sing my part for the tableau of the three crosses— “Were You There?” I couldn't do it today but I shall always be glad that Easter was a “strong” day.

#### **Robert Nelson Becomes Executive Secretary for Africa**

Mr. Virgil Sly had been executive secretary for Africa for the UCMS since 1945, and in that time had visited Congo on numerous occasions. In 1956 he again visited the field, and

brought with him Mr. Robert Nelson who was elected by the board of the UCMS to fill that position. Mr. Nelson came to this position after a period of service as a missionary in Jamaica. Mr. Sly continued as chairman of the Division of World Mission until his retirement in 1968.

Their visit came in August at the time of the biennial conference which brought missionaries and Congolese together. Dr. Sly led a study of the new strategy for world mission work around the world which had recently been adopted by the United Society. Mr. Nelson remained on the field for several weeks, visiting each station to plan for the implementation of the new strategy.

### **Transition from Mission to Church**

The missionaries at Monieka had initiated a plan of integrating Congolese delegates into the decision making groups. The church itself, as on each station, had for many years been organized as a self-governing congregation with a local pastor, elders and deacons. With respect to the general mission work, however, decisions about personnel, budget, and projects had been made by groups of missionaries. It was decided to form committees with equal representation by Congolese. The Congolese themselves chose their representatives. It had worked well and the missionaries at Monieka recommended that similar procedures be established at other stations and at other levels of decision making.

There was a strategy retreat at Bolenge from July 20 to August 7, 1957, to begin the plans for putting this into effect. A missionary retreat at Bolenge from July 29 to August 2, 1958, finalized the changes. The recommendation of this retreat was that the Monieka plan be followed. Each station would meet at least once a month in an integrated group. This group would be composed of all missionary staff assigned to the station, with adequate representation of the Congolese from each phase of the work done on that station. These areas of concern and work were: Education, Evangelism, Medical, Church, Women and Girls work, and Mission Employee Group. Congolese representatives would be chosen for a period of one year, with one half elected every six months to provide continuity. Every representative would have an alternate who would eventually become the representative, thus providing a period of training for the position.

Station officers would be chosen from the entire group. Two sets of minutes would be kept, one in English and one in the African language used at the station. The station treasurer and the legal representative would be chosen from the missionaries, though elected by the entire group. The mission staff would continue to hold its own regular meetings to transact business matters not directly related to the station, and to conduct business and correspondence with the home office and with other stations.

It was recommended that the annual meeting of missionaries be replaced by a Congress consisting of all missionaries and 3 voting Congolese delegates from each station. These delegates should have had station meeting experience, and should be rotated at least every four years. There would be a Central Committee consisting of one missionary and one Congolese from each station, if possible from different phases of work. The Congress would meet biennially, with the Central Committee meeting during the interim year to conduct the business matters of the Mission.

### **First Congress of DCCM**

In August 1958 a Congress was held in Bolenge, replacing the Field Conference that had been a meeting where only missionaries voted, though for several years Congolese had attended as observers. This meeting was intended as a transition from mission to church.

The sessions were conducted in Lonkundo and the minutes kept in both English and Lonkundo. This was the first exposure many of the Congolese delegates had to formal business meetings, western style.

Much of the business was not controversial, but a few items required voting with the missionaries nearly evenly divided. Such voting was completely foreign to Congolese experience. In the Congolese village situation decisions were made without a formal vote. Discussion at length usually resulted in it being obvious how the majority of the group felt and everyone accepted that as the decision of the whole group. To vote by a show of hands, and to be on the losing side, was a new experience. The entire Congress was conducted in a spirit of cooperation and was felt to be an excellent beginning in the transition to turning over authority to Africans.

The business of the Congress included assignment of personnel to their jobs, determination of the budget, and numerous questions about schools, medical work, construction, salaries, plans for the future and relationships with other organizations and missions.

The following report told of this Assembly:<sup>14</sup>

“This has been the greatest day in my life,” said Jesse M. Bader as he stood up to bring us his final message on the last Sunday evening of the Congress of the Disciples of Christ Congo Mission. Early this morning he had taken part in a large baptismal service at Coquilhatville. Later he had preached at both Coquilhatville and Bolenge and now was to address the Congress.

We missionaries also felt it had been a great day climaxing a great week in the history of Disciples in the Congo. This *first* Congress of the Congo Mission was held August 3 through August 10 at the Preachers’ School on the Campus of the Congo Christian Institute at Bolenge. Fifty-five missionaries and thirty African delegates attended.

We were honored to have Robert G. Nelson, Africa secretary of the United Christian Missionary Society, with us throughout the Congress. And towards the close of the meetings we were privileged to have Dr. and Mrs. Bader come to bring us greetings from other conventions and churches they had visited.

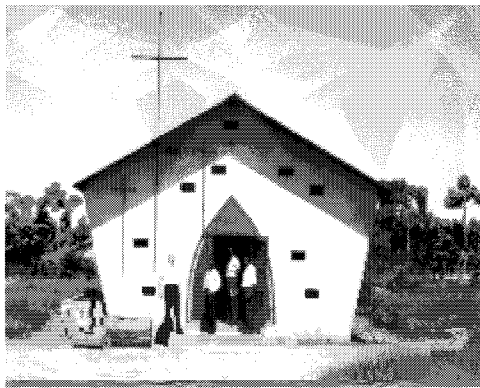
The missionaries in Congo have always met at least every two years for conference, and recently the African Christians have been meeting with us. But this year for the very first time the duly elected African delegates from each of the ten station areas or groups took their full share in the worship programs and the inspirational presentations of the work ahead. They served on the standing committees as well as on the central committee where all the difficult problems such as assignment of personnel and division of funds were first fully discussed before presentation to the Congress.

Donald Baker, missionary at Mondombe, president of the Congress, and Ekofo Joseph, pastor of the Boende church, the co-president, contributed much to the easy functioning of the Congress. Long hours had been spent in choosing worthy goals for a ten-year program of advance in the Congo from 1960 to 1970.

After the Congress was over, Mbenga Paul, teacher at the Congo Christian Institute, who was elected co-secretary of the central committee, admitted that at the beginning it felt strange to be taking part in such a meeting. But gradually he and his fellow delegates began to take their full share in the discussions and decisions. “And next time,” Mbenga says, “the Congress will be very much better than this year.”

### Construction

An important development in the sixth decade was the decision to send laymen to Congo whose specialty was construction. The first such builders were Mr. and Mrs. Edgar Dade who went to Congo in 1950. They were special friends of the Donald Baker family. It was to the Dades that the three Baker daughters were entrusted when they were left in the US by their parents to attend Hiram College. Dr. Baker had admired Edgar Dade's skill in handling his contracting business, and he had a vision of what it would mean to the mission to have on the staff a man with his ability, unhampered by the need to teach, preach, or heal the sick. His suggestion was welcomed by the Foreign Division of the UCMS. Lay builders had already been sent to Congo by Methodists and Baptists. It was a time of strong support for missions in the home boards. And colonial subsidies contributed greatly to the financial possibilities for the building of schools and of hospitals.



Back country chapel

Enthusiastic reports from the field described Mr. Dade as having more than fulfilled the expectations of those who selected him for this specialized service. Building went forward under his supervision; many cement blocks were made; the new building at ICC was soon well under construction, a house nearing completion. He had a way with motors, and was able to get old ones back into much needed service. He fashioned a power saw, a time saver at the station.

He accompanied other workers on trips into the back country to assist in church work, including evangelism, drawing building plans and assisting in construction supervision. He built chapels in the back country and village churches at such places as Bokatola, Bobangi and Ngombe. He repaired houses at Coquilhatville and buildings in the remote station of Bosobe. His largest project was the Dye Memorial Church in Bolenge.

The value of having a missionary devoted to building was readily recognized, and in 1951 a second couple arrived. Mr. and Mrs. Jack Chatfield joined the Dades in Coquilhatville where Mr. Chatfield built a missionary residence and repaired numerous other buildings, and built a primary school at Bolenge.

Clarence Williams was asked to develop the new station at Boende. He and his wife lived in temporary quarters while he built a cement block house eventually destined for the pastor. They lived in that house during the construction of the permanent church building.

Beginning in 1956 Mr. Harry Felkel worked at Lotumbe where he built a missionary residence and worked on the hospital buildings. Subsequently he was moved to Coquilhatville where he built the Coq kindergarten and the Coq II Chapel. He then was assigned construction of the



New missionary residence

Coq III Church, a major project resulting in the 1000 seat sanctuary that became a city landmark, financed by Northwood Christian Church in Indianapolis as part of their building campaign. He was assigned to the Protestant University in Kisangani and eventually worked in Kinshasa and Kimpese.

Arriving in Congo in 1956, Mr. Arthur Depew spent one term doing construction, mostly of residences for missionaries in Coquilhat-ville and Bolenge. Mr. H. Austin Smith also came to Congo in 1956. He constructed the Mondombe school roof, built the Ikela Chapel, and finished the Mondombe hospital annex. Another builder who came in 1956 was Mr. Joe Bashore who began the construction of a school building in Wema. His service was cut short by a severe accident involving the amputation of his hand.

Mr. Frank Coburn combined evangelism with construction. His first term he helped with buildings in Mondombe, then in Ifumo where he supervised construction of the church. His term ended in Wema where he built a residence for medical personnel. His second term began in Mondombe from where he built the church at Ikela. He completed the second term in Boende. Danny Spencer came in 1959 at the close of the decade. He supervised construction of the classroom-administration unit and the director's residence of the girls' boarding high school. The church's new central office building was also completed under his direction..

By 1966 he had prepared a curriculum for and had started the "Construction Supervisors Training Program." Five men were chosen to take the two year training which consisted of four hours of class work and four hours of supervising construction each day. Mr. Spencer believed that when the course was finished it would no longer be necessary to have missionary builders.

He had unique ways of giving importance to his workers. The foremen wore orange colored shirts with 'construction' printed on the back. The five students wore yellow hats. As a morale builder he purchased 200 shirts to be sold to the men at wholesale prices and paid for by deductions from their pay. In this way the entire crew came out in new shirts and pride was on every face.

#### **Death of Susan Cornwell**

Late in the decade the community was saddened by another tragic event. The Cornwells had moved into their new home in Coquilhatville on May 15th, 1958. About noon, two days later, three year old Susan found the can of Daraprim which many missionaries used as an anti-malarial medicine. She ate an unknown quantity of the tablets. Sarah and Dean took her to the hospital where they were reassured that she seemed OK. But she developed convulsions about 4:30 p.m. and died in the hospital at 11 p.m. At daybreak the next morning Arthur Depew began making a little casket and Bernie and Dudie Davis helped prepare the body for burial. The service of remembrance was held in the Coq church with burial in the cemetery at Bolenge where other missionaries had been laid to rest.

#### **Bosobele**

The mission station at Bosobele, opened in 1945, was always somewhat neglected. The people of this area spoke Lingala rather than Lonkundo, sometimes making it seem like the area didn't fit in with the rest of the work.. To the missionaries the people there seemed to have a somewhat higher level of self-reliance and initiative, and there was a strong desire to continue to help in that area even though it stretched resources very thin. For most of this decade there had been no missionaries stationed there. The following article appeared in *World Call*:

Even though missionaries have returned to live at Bosobele after an absence of almost 10 years they have managed to avoid taking over any tasks generally performed by Congolese Christians. The cry in the Bosobele region is not for more missionaries to come and do the work, but for missionaries to come and teach the people how to do the work themselves. Self-reliance and willingness to assume responsibility characterize these Christians. They are severely handicapped by lack of training and proper supervision over the years. There is not a single ordained pastor to serve the 97 meeting places in the region. Some of the Sunday school teachers have forgotten how to read.

Three new graduates of the *École de Prédicateurs* (Bolenge) were assigned to work in the region this past year. Two of them have been doing unusually well in both evangelization and the pastoral work of the local churches in what amounts to a mission situation for them. Both of them work in isolated villages where heathen customs from the past, illiteracy and difficult health and living conditions, make their work hard. Each one has started literacy classes in his chapel three afternoons per week for the adults of the village. One of them was able to get his congregation to cut down a small witch grove behind the chapel, which no one had previously dared to go near because of their fear of devils believed to inhabit it.

More and more village groups of Christians have been building their own chapels of permanent materials. Many Christians have contributed either money or labor. Churches of the region wanted the Mission to furnish special living quarters for girls attending the primary school at Bosobele. There were no funds, so the churches built a mud and thatch building and partly paid a couple to supervise the dormitory.

### **Christmas**

Christmas is not celebrated in other countries as it is in the US with the emphasis on gift giving. Though missionaries usually tried to keep some of the American traditions, in Congo it is mostly a religious holiday. Ruth Coates describes one Christmas experience at Monieka:<sup>15</sup>

Christmas “sneaks up” on us in Congo, for there is no snappy cold weather or American advertising to remind us that it is just around the corner. Once it is upon us, however, we begin to get into the mood and it becomes just as much fun as Christmas at home. When we get into December the school and church become a beehive of activity as the Christmas pageant gets under way; and just as at home costumes have to be made, carols practiced and settings gathered.

This past Christmas I wanted to make the season meaningful for our hospital folks—nurses and patients alike. We had clinic early and saw only the emergency cases. Then the missionaries were free and the nursing staff went into each of the wards where we told the Christmas story with readings from the Lonkundo Bible and sang carols in the people’s own language. Then we passed out cookies wrapped in gay Christmas napkins and provided red punch for each one to drink from his own glass.

That night all the missionaries and Africans gathered in the church and sang carols. As the crowd finally grew larger we went in a body to the hospital grounds and there sang so that our music could be heard by all. The Africans then went on to their homes and we missionaries gathered at one of our homes to eat a cake made in the form of a Christmas tree and to read aloud Dickens’ “Christmas Carol.”

Christmas morning found folks from all around converging on the church, each one dressed in his finest and bringing his gift to the Christ child to put in the offering. For some it was money; for others it was a bunch of bananas, some big ripe tomatoes, or perhaps a few eggs or a pineapple. The enormous crowd was amazingly quiet as we all watched the ever new Christmas story unfold. It seems just as wonderful when all the actors have black faces as it does at home.

Church was over early, for it gets hot early in the day. The Africans left to spend the day with their families. We missionaries began preparing our Christmas dinner which we ate together in the evening. Though we didn't have turkey, we did have a duck and a tinned ham from home, pumpkin and mince pie, and most of the other trimmings which mean Christmas dinner.

We played games and sang carols, but since the next day was another work day we went home fairly early with a heart full of joy from all of the good things of Christmas and with a firm resolve to make a greater effort to bring "peace on earth, good will to men" in the coming year.

### **Capital for Kingdom Building**

Missionaries often felt that much more could be accomplished if only there were more funds for buildings, equipment, and special programs. It is impossible to over estimate the importance of a special fund raising project carried out in this decade called Capital for Kingdom Building. The campaign began in 1952 and continued for several years. It was unique as a fund raiser in that individual projects were identified and selected by specific congregations for support. The result was overwhelming, and permitted funding of numerous projects long desired but previously beyond budgets. The total goal of the campaign was \$3,345,550. Many of the results of this project are well described by Barbara Dade:<sup>16</sup>

A barefoot figure slipped noiselessly along the winding path, lantern bobbing at his side. Light of dawn had not yet penetrated the black Congo night, but the father of Mputu was already on his way to beat the first drum for church at Boende. He must not be late with the first warning call of the drum. People depended on it to know when to come. With the church so crowded for each Sunday service the people started to come in time to get the available seats. They didn't want to stand or sit on the ground outside.

Now there is a change. The father of Mputu still beats the drum early Sunday mornings and the people come to church in great numbers; but instead of crumbling mud walls and leaking thatch roof the church building has walls that are straight and strong and a good roof against sun and rain. Instead of sitting on the ground outside, straining to hear, worshipers can find a place in the sanctuary—in a church atmosphere—and have a chance to hear. A beautiful new building is a witness to the fact that someone cares that people worship here. This is typical of what is happening throughout the Disciples of Christ Congo Mission, through Capital for Kingdom Building. Old buildings are being replaced by sturdy and practical ones, and some beauty is being introduced.

After the depression and then World War II, the Mission in Congo was short of staff. Tools and trucks were old and inadequate, and buildings were run down, unfit for the thriving work, and difficult to care for. Mud buildings were used for both churches and schools. Hospitals were hopelessly difficult to keep clean. Missionaries were living in crowded housing conditions, and transportation to some points was



nearly impossible. Then the churches of Disciples of Christ in America became concerned and made a great effort to provide buildings and equipment, on all the fields, through Capital for Kingdom Building. Under the Strategy of World Mission, new buildings were called for. A fine crew of builders was hustled to the field, and a large-scale program of building was soon under way.

The builders came to Congo with tremendous enthusiasm. They have had to be generous with their time and good humor, accepting the difficulties, sometimes camping out for long periods, and struggling with two new languages with sometimes funny or exasperating results. Sometimes they have had great difficulty obtaining materials, but they have taken pride in the work and have exerted endless, patient effort to accomplish so much. Now across the vast Disciple area stand beautiful, well-constructed new buildings to extend the work of the Mission and add to the effectiveness of its program.

A handsome new church is being built in Coquilhatville. Members of the congregation help with work projects to aid the construction. Students who had never lived on a solid floor now live in new dormitories with non-leaking roofs, good floors, and even windows! Enjoyment and self-respect result. In villages where all the huts are built of mud new chapels in attractive colors make a heartening appearance. Many schools have new roofs or cement floors.

Bosobebe had no resident missionaries for ten years. Then in 1958 a missionary couple was again placed there. This re-staffing was made possible by the purchase of an aluminum boat with outboard motor for transportation, and a new roof for the residence, thanks to C.K.B. A modern maternity building is in use in Monieka where nearly 300 babies are born every year!. Formerly there was a poor building with meager facilities. The mission secretary appreciates the use of a metal filing cabinet, replacing the wooden grocery boxes used before. The old boxes were vulnerable to termite attacks.

What is C.K.B. in Congo? It means everything from medical instruments to a whole new wing for a hospital; from screen wire to protect from insects, to X-ray equipment to protect from disease; from a cistern to a complete water supply system, to an electric light plant and poles; from a sewing machine to school desk to typewriters and adding machines, to a safe to protect mission funds; from a truck, to a cement floor in a home, to a new roof for a dormitory. C.K.B. is filling real needs in Congo.

C.K.B. makes possible new school buildings by providing twenty per cent of the cost. The Belgian colonial government provides eighty per cent. A chapel at Kimpese Medical School and participation in long-range planning for the union work of Congo Christian Institute are also possible, thanks to C.K.B.

The effect of all this wave of building is far greater than can be measured in bricks and pieces of roofing, or in electric lights or panes of glass. The work goes along better, of course. School is better if it isn't closed because of rain. Medical work is more effective if the doctor or nurse has an operating table and an electric light instead of a kerosene lamp and three flashlights. There's greater security on a remote station when a truck is available for emergencies. And new buildings eliminate the constant care that old buildings require.

As well as having this direct effect on the work, the C.K.B. gifts are a boon to morale. Missionaries find it heartening to have a suitable place to live and work and the tools they need. To the Congolese these gifts are tangible proof that American Disciples care about them and that the mission can grow and meet challenges.

C.K.B. has done much, but even now there is continuing need in places. A school still meets in a huge old industrial building, a chapel is much needed in another growing center, an office building is needed for business work, students of a large school are living in mud houses. One wonders how they can keep their uniforms sparkling white. A girls' school is an urgent need.

It is good to know that when Disciples of Christ see a need they can undertake a tremendous effort and make possible such marvelous change as Capital for Kingdom Building is bringing about in Congo.

Total Projects	461
Projects Underwritten	377
Total Goal	\$3,345,550
Total Raised	\$2,719,229
To Be Raised in 1960	\$689,849

### Pastoral Training

The training of pastors was always a high priority for the mission. The earliest missionaries considered that the chief goal of education was to prepare Congolese Christians for going out to preach and teach their Christian faith. At first this education was on a very basic level. Men whose training had not progressed much past basic literacy were instructed in the basics of church teachings, equipped with a Bible, and sent out to villages to preach and teach.

Congo Christian Institute, the Bolenge school offering education on a high school level, at first trained students to be either teachers or preachers. When government subsidies were offered to Protestants for their educational work early in this decade it was necessary to separate the two school programs since pastoral training would not receive any subsidy.

In 1952 the first higher level Disciple school for training of preachers was opened in Bolenge under the direction of Walter Cardwell. This school offered courses on a secondary school level. It prepared some of the pastors for the larger churches in the Disciple area. Others who were trained here went on to a seminary education.

The 1956 missionary conference voted to open a Pastors School at Bolenge in 1957 and sought the participation of neighboring missions. Candidates were anticipated to be graduates of *École Moyenne* or ICC. Similar schools were already in operation at Lotumbe and Mondombe and were intended for Monieka and eventually Boende.

The suggested curriculum was as follows:

First Year Course: History of the Hebrew People (4 hrs), Introduction to the New Testament (4 hrs), History of Missions (3 hrs), Life and Work of Paul (4 hrs), Christian Faith and Doctrine (2 hrs), Music (study of hymns (2 hrs), History of the World (3 hrs).

Second Year Course: Survey of Old Testament Books (4 hrs), Development of the Early Church (4 hrs), Simple Christian Beliefs (2 hrs), The Prophets (4 hrs), Study of Synoptics (3 hrs), Preparation and Delivery of the Sermon (2 hrs), Work of the Village Preacher (2 hrs), Music (2 hrs).

It was often not possible to find candidates with sufficient preparation to qualify for this level of school. Especially on the upriver stations the courses given were on a more basic level. These classes, sometimes of just a few months duration, also served as refresher courses for the village catechists who had been out of school for many years.

### Education

The educational program of the mission was greatly improved financially by the decision of the Belgian government in 1948 to grant subsidies. Formerly the schools of the Catholic missions were almost completely paid for by the government and Protestant schools received nothing. The subsidies included payment of all or most of the salary of teachers, a payment for the services of missionaries, and the provision of school equipment and books. Travel to inspect rural schools was also subsidized. New buildings were paid for either completely or partially by the government. In Coquilhatville the government even paid for a teacher of religion in the government schools. This financial aid made it possible for the mission to expand its educational program significantly, and to upgrade the quality of buildings and programs already in place.

The following article by Walter Cardwell describes the status of education in Congo and in the mission work at the close of the sixth decade:<sup>17</sup>

The first missionaries to Africa gathered groups of young men under a simple grass or leaf roof and thus began the long journey from a primitive to a Christian society. And this first group to receive instruction returned to the forest villages to teach, opening the first schools ever seen in those villages. Often the first classes met under the boughs of a giant tree. The African languages were first put into writing by missionaries. The first books in these languages were written and printed on mission stations.

In the Belgian Congo the first government primary schools were opened in 1954. Mission schools had been planted all over the forest long before that time. Even today in thousands of villages in Africa the only schools are those built under the auspices of Christian missions. Until quite recently the only teacher training schools were those on mission stations. It was the Christian school that tried to give the African youth an opportunity to know the best of the Western tradition. The school was not just the doorway to a knowledge of reading and writing and the Christian religion, but it was also a doorway to an understanding of the political, social and international expressions of the democratic way. It is inspiring to know today that most of the new leaders in Congo have had their training in mission schools. The first African mayor elected in the city of Coquilhatville was a product of Disciple schools and an elder of the church.

The figures for 1958 for the Belgian Congo showed that there were 11,240 school teachers in Protestant schools with a school population of 456,670 children in over 10,000 schools. Last year's report shows that Disciples had 308 schools with 14,433 students enrolled. Most of these schools are on the elementary level, and many of them back in the forest offer only first and second grades

The report from one station, Mondombe, in October, 1959, will indicate the size of the educational responsibility carried by the four or five missionaries living there:

41 school teachers serving 18 primary schools with 1,641 children.

56 kindergartens with 927 children

65 preparatory students (6th and 7th grades) destined for higher schools

20 Bible Institute students preparing for evangelistic work

Only in the schools on the mission stations is the elementary training such that it opens the way for the students to enroll in secondary schools. Thus the station schools are always overcrowded. At Boende the school could accommodate 200 pupils, but more than 400 boys wished to enroll. At Bolenge 500 boys were turned away in

September. Finances, staff and the size of buildings make it necessary for somebody to say “No” to many young Africans every September.

Disciples can be proud of the vision of those who opened Congo Christian Institute in 1928 as the first post-primary Protestant school in their area. From this school came the teachers and preachers who are leaders in Disciple work today. Within the past eight years three important things have happened on this campus. First, it has become an inter-mission teacher training school with a Swedish mission, an English mission and another American mission cooperating. Second, a full ministerial training course was opened in 1952 by Disciples. Third, a six-year normal course for better teacher preparation was added two years ago. This would make it possible to prepare Congolese who could qualify as principals of primary schools. This last spring there were 213 students on the Congo Christian Institute campus, 57 of whom were married.

In addition to the Congo Christian Institute in their own area, Disciples share with other missions in the significant medical program at Kimpese in the lower Congo. Here today, on a plot of ground which was bare ten years ago, are 115 buildings with a staff of four doctors and five nurses, where over 100 students a year are trained to be midwives, medical assistants or laboratory technicians. Kimpese is now a united effort of six Swedish, English and American missions. It is recognized as one of the outstanding Protestant medical centers in the continent of Africa.

#### ***“Monganga”***

The work of medical missions in Africa and of the Disciples in particular was given a great deal of publicity by the broadcasting of an hour long program depicting the work of Dr. John Ross at Lotumbe. The film was well received in the United States:<sup>18</sup>

Very few television programs inspire such a wide response of approval as that which followed the nation-wide NBC telecast of “*Monganga*” on November 27. The hour-long color sound film depicting the work of Dr. John E. Ross in Lotumbe in the Belgian Congo was a vivid illustration of the truth that the greatest of all drama is the drama of real life.

Those who saw the program had the feeling that the story was not overdrawn, that Dr. Ross was not seen here in a special-occasion setting but as he regularly goes about his daily rounds. They were right. All this that held the eye and moved the heart is in a sense routine to the vibrant young physician. In a deeper sense it is never routine. The working through long hours, the patience, the restless initiative, the affection for people as individuals—all this is as natural as breathing to this Disciple missionary. This somehow gets across in the picture. The audience has a feeling of looking at a man who is living life fully.

The American Medical Association which gave its blessing to the picture and the Smith, Kline and French Laboratories which sponsored it are gratified with the outcome. They should be. The profession of the physician and the role of the supporting scientific developments were lifted up through the showing of “*Monganga*.” Such imagination and foresight are to be commended. People who see the great possibilities of television so often misused will hope that this example in production and sponsorship will not be wasted.

The rare personality and genuine dedication of Dr. John Ross should not obscure the fact that he is not alone. He is typical of a mighty company of associates. He is a missionary. These are people of all sorts—these missionaries. Not many are people

of genius. Not many would lay claim to possessing superior abilities. They are perhaps only average people or a bit above the average in most respects save one. But in that one respect they stand out. They excel in their commitment of all they have and are to the good of their fellow men.

The hero of “Monganga” would be the first to recognize that this is true. A humble man, he would accept the honors heaped upon him as belonging to the cause of which he is a part.

Publicity from the film helped make Dr. Ross a popular speaker during his next furlough in the US. The exposure was a big help in his raising money for the work at Lotumbe including the purchase of an airplane for use during his following term of service.

#### **Station Opened at Boende**

The last mission station to be started by missionaries was at Boende. This town was second in size to Coquilhatville in Equator province, and was growing in importance. A very active church had developed under the leadership of Ekofo Joseph, a talented pastor and evangelist. Because of its strategic location it was decided that it should become a mission station. The following article tells of the opening of this, the first new station for many years:<sup>19</sup>

Opening of a Disciple mission station at Boende and beginning of construction of a new church building has stirred up interest in this fast-growing government center. Mr. and Mrs. Clarence Williams were plunged into it last fall. Church (in a long, low mud building) is jammed for two services each Sunday. The Williams temporarily reside in a two-room mud hut (with a duck and some chickens as regular guests) but Kathryn started a sewing class and 70 women came. Demand for a women’s school next engulfed them. It was started with 22 the first day and there were 70 within two weeks. Foundations for the church have been poured, cement blocks are being made, and the walls (around a steel skeleton) are going up.

#### **Congolese Evangelist Declines His Pension**

Many stories could be told about dedicated African Christian pastors and teachers who responded to God’s call and chose a higher way of life. The following story tells of one such individual from a letter by Mr. Larry Alland dated December 1959:<sup>20</sup>

Engambikisa Daniel, was born somewhere around the year 1898. He wasn’t sure exactly when it was. As a child he came into contact with some of the first missionaries to Congo. He started working with the mission as a teacher about 1917. He was the son of a chief in the Lotumbe region. His father died and he was called home. He was told that all of his father’s many wives and his other riches, plus the honor and title of chief of his people, were his. His reply astounded them. “I cannot take my father’s wives and his riches, nor can I become chief. I have chosen Christianity and I am studying to become a preacher and teacher”. What a tremendous step for him to take. But the story doesn’t end there. He was one of the first graduates of the Congo Christian Institute about 1931. Upon graduation his first assignment was in his home village. He went on to open what became the Kiri field which comprised about half of the Lotumbe back country, and eventually became a separate post.

Engambikisa came to me one day and said “Ekula (my Congo name) the State man looked at my work book when I paid my taxes and he said that I am eligible for a pension. I want to ask a question. If I take my pension must I quit work?” I replied that this was the requirement of the law.

“Well,” Engambikisa said, “I guess that I’m not ready.” At 60-plus years of age he continued long trips on jungle trails by bicycle (carrying the bicycle through swamps). He continued to teach his people about Christ and to help them follow Him.

## Notes

1. Ellsworth Faris, "Fifty Years--Ago and Hence", *World Call*, March 1949, p. 31
2. Virgil Sly, "Congo Golden Jubilee", *World Call*, September, 1949, p. 14.
3. *They Went to Africa*, (The United Christian Missionary Society, 1952), p. 38
4. Virgil Sly, "Farewell to the Oregon", *World Call*, January, 1950, p. 22..
5. Walter Cardwell, "Bible Sunday--Congo Style", *World Call*, January 1952, p. 27.
6. Spencer Austin, *World Call*, November, 1958, pp. 25-26.
7. Edna Poole, "Church and School! School and Church!", *World Call*, October, 1952, p. 29.
8. Robin Cobble, missionary letter, 1952.
9. Editorial, *World Call*, 1952.
10. Dale Fiers, "My First Visit to the Congo", *World Call*, March 1953, pp. 12-14.
11. James Merrell, "The Little Church That Wouldn't Stop Growing", *World Call*, December 1953, p. 25.
12. Carolyn Watkins, "A Memorable Experience--'Itinerating' in Congo With Rosa Page Welch", *World Call*, July-August, 1955, pp. 26-27.
13. Mrs. David Byerlee, "We Returned to Bolenge", *World Call*, February 1954, p. 41.
14. Virginia Clarke, "A Milestone in Congo", *World Call*, November, 1958, p. 26.
15. Ruth Coates, "Christmas in Monieka", *World Call*, December, 1956, p. 51.
16. Barbara Dade, "Capital for the Congo", *World Call*, March, 1960, pp. 19-20.
17. Walter Cardwell, "Go And Teach--In Africa", *World Call*, May 1960, p. 17.
18. Editorial, "John Ross and Company", *World Call*, February, 1957, p. 8.
19. "Disciples Open New Congo Station", *World Call*, February, 1958, p. 7.
20. Larry Alland, "Congolese Evangelist Declines His Pension", *World Call*, December, 1959.