



MISSIONARY

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JANUARY 1974



The man who wanted to be a pastor

On Thursday, 18 October, a special service was held at Bloomsbury Central Baptist Church to bid God speed to Mfwilwakanda Nlongi, the recently appointed General Secretary of the Baptist Community of the River Zaire.

The Rev. R. V. de C. Thompson, who has known Mfwilwakanda from boyhood days, has written this brief biography of the man who now leads the Baptist Community in Zaire.

IN 1925 in a small village of Lumweno, near the church centre of Balu, a child was born to John Pedro Mfwilwakanda and Kewazolwa Diodiolo. He was named after his father, John Petelo Mfwilwakanda. The family was at the Theological School at Kimpese from 1909 to 1911. At that time the Portuguese, French and Belgians had divided up the land that made up the Kingdom of Kongo. Ngwawani, the village from where John Pedro Mfwilwakanda and his wife Kewazolwa Diodiolo came, fell into the Portuguese territory.

When Mfwilwakanda had finished his studies at Kimpese in 1911 he was employed by the Baptist Missionary Society at San Salvador as a pastor in the Nzolo region with four villages (Ndanda, Sinsu, Ngwawani and Nzolo). But he was unable to accept or to tolerate the lack of freedom imposed by the Portuguese government and so, in 1912, he returned back to the land which was still in the hands of the Belgians, and he himself founded in May 1913 the village of Lumweno near the church centre of Balu.

John Petelo was the fifth in the family, and, being the youngest, was loved and cared for by his two sisters. When John started attending school seriously, his sister Ditina was helping her father with the school, for he was often away visiting the villages in his district. When John's eldest brother was appointed as a state nurse with oversight of a dispensary, John went with him and so was able to attend a regional school



Mfwilwakanda Nlongi

in that town. Later, when his brother was moved to another dispensary, where there was no school, John's education lapsed.

In June 1936 he sought entrance to the Station School at Kibentele but failed in the exam. So his father took him back to their town where he was able to attend regularly a regional school near at hand. In 1937 he succeeded in obtaining a place at Kibentele and in September of that year became a boarder on the Station, and for the next three years was one of our houseboys.

During that time he endeared himself to us and both he and we look back on those years with real pleasure. While at Kibentele he entered the enquirers' class and I had the joy of baptising him during the Christmas meetings in 1939.

At the end of 1940 he went up to the Station School at Ngombe Lutete, and we had great hopes for his future there. He was bright,



The Rev. R. V. de C. Thompson with Mfwil-wakanda and his daughter.

trustworthy, of a very cheerful disposition and I believe, a real faith. Soon after arriving at Ngombe a girl, the sister of his brother's wife, charged him with being the father of her unborn child. He stoutly denied this and we were convinced that it was a false charge. This was later proved to be correct and he was cleared of the charge. But in Zaire the woman is believed, so John was expelled from Ngombe Lutete and it seemed that his future was put in jeopardy.

He went to the Swedish Mission School at Matadi but when the senior missionary tried to force him to become a full-time servant in his house he left the Mission and sought work with the Railway Company as a boy carpenter. When sent to work at a station up the line he was employed as a checker of freight, and at the same time worked as a part-time village teacher and also held services with the railwaymen.

When he was sent to Thysville, the headquarters of the railway, he made himself known to the Rev. Ieuan Maurice who gave him work as a Sunday School teacher. Later he helped Mrs. Maurice with the class for Sunday School teachers. When I visited Thysville in August 1943 for their thanksgiving meetings I spoke to Mr. Maurice about John who then persuaded him to leave the Railway Company and to take on full time teacher's work with the church. For two years he served as a teacher-evangelist in various villages of the Thysville district.

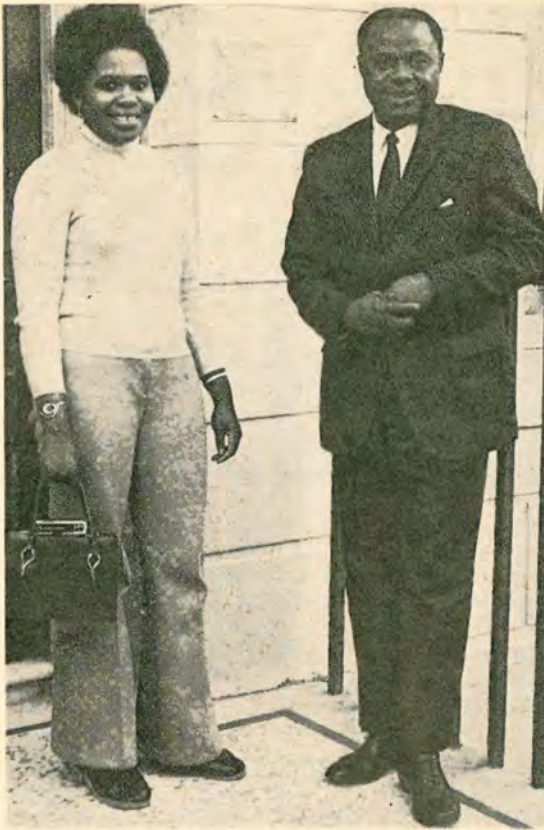
In April 1945 he was accepted for the teacher

training course at Kimpese (E.P.I.), and on 6 September of that year it seemed that once again he was on the road of service for His Master in the Church. He was married on New Year's Day 1948 to Ndandu Catherine, the grand daughter of the important chief of Balu, a church centre.

In June 1949 he received his teacher's diploma with distinction and was chosen to teach for one year in the primary school at Kimpese, In June 1950 he went back to Thysville to teach in the central school there. But his declared aim was still not reached. He asked to be allowed to return to Kimpese for his theology course but was refused until he had taught for five years. In October 1952 he was allowed to return to Kimpese to complete his secondary education. This he did again, with distinction, in July 1956. Now he was appointed head of the Mission Central School at Thysville. He was also elected to the diaconate, made church treasurer, and secretary to the Regional Church Council. How could he become a pastor?

In February 1961 he obtained an American scholarship to study pedagogy and psychology. He first went to Washington D.C., and after four months to Los Angeles. He finished his studies in America in August 1962 and returned to Zaire, where he was asked by the church to start a secondary school at Thysville.

In March 1963 the Congo Protestant Council asked him to become their Educational Secretary.



Rev. Mfwilwakanda Nlongi with his third child and eldest daughter, Diakanwa Emma.

For five years he dealt with all educational matters to do with protestant missions to the satisfaction of everyone concerned. But still he was not satisfied. He had set his face on becoming a fully trained pastor.

In September 1968 he was able to enter Neuchatel University to study Theology, and in September 1970 he transferred to the Faculty of Theology in Brussels. In October 1973 he presented his thesis and obtained his degree in theology.

The work of the B.M.S. in Zaire has never been thought of as one field. The long distances between stations and regions, and the different languages spoken, made it impossible for the work to be considered as one. There were three distinct regions, The Upper, Middle and Lower

Regions, in each of which a church organization was founded resulting from the work of the missionaries sent out from the Baptist Churches in Britain. Each region had its Mission Church Council and although the basic church rules were the same there were slight differences brought about by the different situations in the regions.

There was also the capital city of Kinshasa, the centre from which all the early itinerations and explorations had taken place since 1881. The work in Kinshasa had been carried on largely in two languages, that of the Lower River, Kikongo, and the lingua franca of the River, Lingala. Because of its situation Kinshasa had always been thought of as part of the Lower River, whereas the population, and also the church membership, was made up of people drawn from all areas of Zaire.

When the work of the Mission and church was being transferred into the hands of the Zairian Church leaders it was thought wise to think of the work as it had always been thought of, as three separate regions with Kinshasa being included within the Lower River Region. But this was not to be. The Government was only willing to accredit one Church or Community, of those brought together through the work of the Baptist Missionary Society.

It was decided to create four regions within this one Community, making the city of Kinshasa a separate neutral zone. This was following the action of the Government in its reorganization of the country in regions.

After much discussion and prayerful consideration it was decided by the leaders of the church in the various regions to call John Petelo Mfwilwakanda, now known as Mfwilwakanda Nlongi, who was then in Brussels reading theology at the University, to return to Zaire in order to lead the new Community of Baptists of the Zaire River as their first General Secretary and Legal Representative. His name was introduced to the Government as the representative of the whole Community and in each Region a church leader was chosen to work with him in the task of unifying the Baptist Church throughout that part of Zaire in which the Baptist Missionary Society has been working since 1878.

The churches have grown up over the years in

separate regions with very little contact of one region with another. The language spoken in worship and in daily contact was different, although today Lingala can be understood very largely throughout the whole of the Community's area. The tribal backgrounds too are different and there has always been a certain disdainful attitude of the people of one region in respect of those of another. By Government decree all these tribal allegiances have to disappear. This is comparatively easy where Government legislation is concerned, but far from easy in personal relationships and in the church. The message of the Gospel has always been taught that we are all one in Christ, but this has not been easily accepted with regard to church members from different regions.

It is into such a situation that Mfwilwakanda Nlongi has been called by the Community and we believe by God, to bring to them a spirit of reconciliation and mutual respect, first of all

among the church leaders and then through them among all the members of the Community from whatever region, town, or village community they come.

He will need divine grace and spiritual wisdom to tackle this very difficult task. He will first need to inculcate a desire for this union within the whole Community. He will have to overcome inbred tribal rivalries which have already shown themselves. He will need the spirit and mind of His Master to guide the new Community in the way of peace, co-operation, respect for one another and a firm determination to make the Baptist Community of the Zaire River a living source of light and all that is worthwhile in the land.

He will need to be an example to his peers as to their attitude to one another, as well as to the members of the Community in the different regions.



Some of those who shared in the Valediction Service. (l. to r.) Rev. H. F. Drake who introduced the Rev. Mfwilwakanda Nlongi to the congregation at Bloomsbury and spoke of his work; Rev. A. S. Clement, who read the lesson and Rev. E. G. T. Madge who led in prayer for the country and people of Zaire.

(Photos: pp. 2, 3, 4, 5. Rev. B. W. Amey).

ONE FIFTH MORE

The work to be done by the B.M.S. in the current twelve months period will cost £658,587. This is £85,895 more than last year.

These were the figures given to the B.M.S. Committee when it met to consider the estimate for the period 1 November, 1973, to 31 October, 1974.

The figures had been very carefully prepared and nothing was included unless its inclusion could be justified.

There are obvious explanations for the increased expenditure. We are living through a period in which there is a world wide increase in costs. The work of the B.M.S. is maintained in nine countries so the Society is caught by

inflation at home and overseas. But the B.M.S. is not only concerned that the work should be maintained. There must be expansion and the budget allows for this.

The B.M.S. is continually grateful to those who make provision in their will for a legacy to the Society. Such legacies amount to over £100,000 annually. When this and other assured sums are deducted from the total of £658,887 the churches are left to raise £538,877 this year. This is an increase of one fifth on the sum raised by the churches last year. This is our aim. An increase of one fifth. £1.20 in 1973/74 for every £1.00 given in 1972/73.

Your gift towards the work of the B.M.S. can be handed to your church missionary secretary or sent direct to:

**The General Home Secretary,
B.M.S.,**

93 Gloucester Place, London, W1H 4AA.
who will also be glad to answer questions and provide further information about the work and needs of the B.M.S.

It is nice to have a change

Was this your reaction to your deputation welcome meeting?

The deputation welcome meeting was in full swing. We had eaten an excellent tea and had gone into the church to hear our visitors. For a change they were not giving us a shortened version of their life stories. They were answering questions about their work overseas.

As time was passing the question master decided to ask them a final question.

"How would you plan a welcome meeting?", he asked the visitors. "What ideas would you like to see incorporated in it?"

Perhaps this question surprised them more than the others had. They did some quick thinking and memory as well as intuition came to their aid.

Some of them had been to a Northern town where the deputation week-end had included a Sunday School competition. Groups from different churches had vied with each other to produce the most interesting display of B.M.S. work. At the welcome meeting these had been judged by the visiting missionaries in the presence of children, friends, and parents. It was intriguing to hear of the latter coming. When did we last have any non-Christians at our deputation meetings?

Some of the visiting missionaries had been so impressed that they recommended this idea to

other churches who had made good use of it. They commended it again to us and it may well form part of a future deputation programme.

Another speaker felt it was important to keep the meeting as informal as possible. Speeches were to be avoided. A social gathering and meal were much preferable.

Yet another said we should concentrate on reaching young people in our churches. They are often notable absentees at our deputation meetings. We should, he suggested, make more use of gospel music groups, photographic displays and informal discussion. While people were arriving we should play records of music from the countries represented and so set the scene for what was to follow.

The "Public Meeting" welcome was not as effective as one in which visitors could talk to smaller groups about their work. One sometimes wonders what a passive audience, already inured to many sermons, really learns from a missionary address.

And so our meeting closed. It had been a successful experiment. Time would fail me to tell of all the instructive answers received to other questions or of the film we also saw. We pass on the suggestions to other churches. Perhaps they may wish to use some of them in next year's welcome meeting. Perhaps they may begin to re-think what we really wish to do in a welcome meeting. Our aims are often cloudy and could do with being clarified.

As we left the meeting someone stopped me and said, "It's nice to have a change!"

I wonder what we should do next year?

(Fred Stainthorpe, Willenhall).

Susan Le Quesne, B.M.S. missionary, and treasurer of the Baptist Union of Bangladesh, outlines the needs and opportunities in Bangladesh and asks

WHAT WILL YOU DO?

Bangladesh presents us with a three-fold challenge. The challenge of an 'open door' with great new opportunities for preaching the Gospel to thousands who are asking for teaching about Jesus; the challenge of more missionaries to make possible the entering of this 'open door' and to train nationals as leaders and to serve in various ways; and the challenge of the financial needs for the support of this work.

I write as the Treasurer of the Baptist Union of Bangladesh and therefore responsible for the drawing up and submitting of the budget to the Council of the Baptist Union of Bangladesh, from where it is sent to the B.M.S.

Prices in Bangladesh have risen phenomenally during the past two years and without any rise in wages to keep some sort of balance with them and inflation really is galloping.

Rice is the staple food of the country and with the country not yet self-supporting in rice and with the shortage of rice on the world market, the price has now risen dramatically. At the end of 1971 the price was about Tk.40 (a little over £2 at the official rate of exchange) for 80 lbs; now it is anything between Tk.90-Tk.120 or even more for 80 lbs. Sugar costs 40 pence for 2 lbs.

Is it any wonder that people find it hard to manage and get deeper and deeper into debt? Other costs have risen too, cement used to cost about 70 pence per bag, now it may cost as much as £3.50 per bag. Recently two small tubes of a special grease for some bearings on the car cost £2.50 each, in the U.K. one tube costs 9 pence.

The preparation of the estimates for 1974 high lighted the predicament with which the Baptist Union of Bangladesh is faced for they showed an estimated deficit of £7,500 if the B.U.B. receives the same grant from the B.M.S. as that received for 1973; that is a quarter as much again for the B.M.S.



Leaving morning service at Mirerdanga, Bangladesh, which had been held on the verandah of the house on the right.

We felt that we could not ask the B.M.S. for so much more and so at the Working Committee where the estimates were presented a long debate took place; finally various decisions were taken, the most far reaching of which was to stop all grants to village primary schools from January 1974. This decision was taken as in many places there are government schools that the children could attend, and it is the aim of the government to provide primary schooling for all. Some of the schools may continue without grants from the B.U.B., others will close.

This still means the B.M.S. being asked to give £2,500 more for 1974 and this will include only very small increases in salaries of pastors and only a small amount for 'new work'.

The events of 1971 set back the giving of the local churches just when there was real hope of the first positive steps towards the ultimate aim of self support being taken. The decisions I have mentioned above are a realistic effort to try to do something to tackle the problem.

The opportunities, the need, the challenge are very great and I have the faith and temerity to believe that the home churches will not fail to respond and will provide the support and personnel needed for reaping the harvest where Carey started sowing the seed so long ago. What can you do?



The new Baptist cause at Patna, Port of Spain, Trinidad. (Rev. A. S. Clement)

They beckoned to their partners

*An invitation from
Peter Brewer in Trinidad*

OUR 'boat' is Trinidad; yours is Britain. The operation we are engaged in is not fishing, but the pastoral care of the churches, and the training of more preachers and pastors. Our need is for two more pastor/tutors, each to take charge of a congregation, and to supervise a group of students who want to undertake a preaching or pastoral ministry in the Baptist Churches of Trinidad. The purpose of this article is to call to our partners in the other boat to send us these reinforcements—preferably before we sink!

We must give you some of the background to this request to explain what is needed. In March 1972 the Council of the Baptist Union of Trinidad and Tobago adopted a report setting up a new training programme for preachers and pastors, and appointed me to administer the programme. The Baptist Union has now asked the B.M.S. to send two pastor/tutors to help the churches and the training programme.

A PREACHER'S PROGRESS

Briefly, the courses which we have set up may be described as a preacher's progress through a 4-year basic training programme, and then into a continuous 'in-service' training and fraternal organization. Each stage may best be explained by giving it a key-word, like this:

COURSE A (1st year) is centred around the term **VOCATION**; the new student is given this time to discover whether he has a call to preach;

COURSE B (2nd Year) leads to **RECOGNITION** as a preacher (you would say, in Britain, a 'lay-preacher');

COURSE C (3rd and 4th Years) represents the Union's minimum requirements for **ORDINATION**, though not all students who complete it will necessarily be ordained, and the Union does not bind itself to accept any student who has passed the C course as a Pastor. These stages, A, B, and C, form the four-year basic training course.

COURSE D is the in-service training course, and its key-word is **CONTINUATION**. It is not really a course at all, in that it does not finish, and we do not award a certificate for it. It is carried on through the Baptist Pastor's Fellowship of Trinidad and Tobago, which is the fraternal organization we started a year ago to provide continuous training, fellowship and co-operation among the pastors. It is important for the pastors to continue their training and to make every effort to increase their usefulness to their churches in this way.

We have been speaking of the ministry in Trinidad, but we must note here that we are not using the term "ministry" in the sense familiar to British Baptists. There are only 3 full-time local pastors in Trinidad, and of these only two are

college trained. The others are 'tent-makers' earning their own living and serving their churches as they can find time for it. When we speak of training for the ministry in Trinidad, we mean mainly training for this "tent-making" type of ministry.

THE METHOD OF TEACHING

How do we go about our training? We have no college, and the only buildings we need are a centre to house a library, an office, and a store-room. The student works through this course at home. He is assigned to a tutorial group according to where he lives, and the tutor meets him, with a small body of others perhaps, once a week. This is not for a class, but for the purpose of marking work, and to give any help which may be needed.

The student is provided with a study-guide to each subject (there should be 3 of these each term), and any textbooks he may need. The tutor can draw books for a student from the library, as required. At the beginning and end of each term, and only then, the whole body of students comes together for a Day Conference.

Practical work is not neglected. Three times each year, the student has to lead a service (if on



The Rev. Peter and Mrs. Brewer outside the Baptist Church at Rio Claro, Trinidad.
(Rev. A. S. Clement)



Students and leaders at the one day Conference held in September 1973 at Princes Town, Trinidad. (Rev. P. D. Brewer)

the A course) or to preach (on the B or C courses) in the presence of a tutor. The assessment he is given on these occasions counts toward the eventual award of his certificate—or fails to count toward it as the case may be!

There are advantages about this method which cannot be gained in any other way. It is cheap to operate. There is no expensive accommodation to be supplied, as there is with a college. It is directly relevant to the situation in which the preacher or pastor is going to minister. The student on the programme is never removed from the churches for training, and is never cut off from his own culture. Even the literature we use is mainly produced in Trinidad, though usually by missionaries.

It is flexible. The students we have are at all levels of educational attainment. Some are just 'functionally literate'; others (usually the younger men) have often had a few years at least of secondary school. In the small groups under a tutor which we have set up, the student can, within reason, move at his own pace, and can get the individual attention he needs. A large class in some centre would be unmanageable with these different levels, even if the students from the rural areas could get to them, which is doubtful.

Naturally there are some limitations. No doubt some of the students would benefit from a college type of training, especially the abler ones.

But we are not aiming to produce scholars. We are looking for working pastors who have enough ability and knowledge to sustain a regular pastoral ministry. We can achieve this more limited aim with the programme we are now running.

On the other side, it ought to be said that if the standards we are requiring from our students seem modest to us, they are quite a large step forward for Trinidad. This is especially true of the C course, the one for pastors. The minimum level of attainment set by the Baptist Union for ordination is higher than ever before. Students who have the ability are still sent to St. Andrew's College for G.C.E. work in preparation for entry into the United Theological College of the West Indies, in Jamaica.

OPPORTUNITY KNOCKS

Why are we organizing a training programme anyway? The simple reason for it is that the churches and the pastors themselves are asking for it. With the steadily increasing educational standards in Trinidad has come the demand for a ministry to match the new standards. At the same time, the fact is that we do not have enough preachers and pastors to give oversight to all our churches—let alone carry out the plans for founding new churches. It is clearly time for a real effort to be made to recruit more pastors. The training programme is also a recruiting effort.



When the basic training programme began in September, 1973, we enrolled over 60 students, all keen and eager to go. We are stretched to the utmost to hold them. All the tutors, except the director of training, are busy ministers with other posts, who are giving extra time to the supervision of students.

As director of training, I had hoped to be going round from group to group to meet the students and to make sure that all was going well. What I am actually doing is supervising students four nights a week, and on two of these, making long journeys to do so.

At the same time, we are still writing study-guides. These have to be ready in time for the students each term. We are hard pressed to keep all the administration, teaching, and preparation of materials going. And that is why the nets are going to break or the boat sink unless we have some help soon.

That is why a request has gone to the B.M.S. from the Baptist Union of Trinidad and Tobago for two pastor/tutors to help with pastoral and tutorial work, and also to give some assistance in the writing of study-guides.

This is a call to our partners in the other boat, and we are confident that this call will be heeded.

Pastor O'Connors of the Tabaquite Road Baptist Church, with his wife and children. This photo was taken just before Pastor O'Connors died. (Rev. A. S. Clement)

MISSIONARIES

The Baptist Missionary Society is still receiving invitations from churches overseas to send more workers. Pastors, teachers and nurses are needed now.

MONEY

There have been large increases in the cost of sharing in the work overseas. More money will be required to support more missionaries.

PRAYER

Our strength will be assured as we share in believing prayer.

For more information write to:

The General Home Secretary, B.M.S. 93 Gloucester Place, London, W1H 4AA.

Women's Lib. in Zaire!

by Brenda Rumbol,
B.M.S. missionary in Zaire

Women ministers in the Government, women doctors and teachers, women driving taxis and in the police force, on T.V. and radio. Women in Zaire are emerging from the chrysalis of village customs and taboos to spread their wings, be free to express themselves and have equal opportunities with their brothers in education and the professions.

But the picture of the woman with a large bundle of cane on her head and a baby on her back, walking miles along a forest track to the nearest market. Is this no longer true in Zaire? Yes, it's very true. And to see things in their right perspective we must realize that many women are still confined to the chrysalis, entwined by the ancestral taboos and age-old customs and rural life with a hand to mouth existence, and insufficient educational and medical facilities.

The Church has an exciting task to make her work and witness relevant and challenging to both rich and poor, educated and illiterate.

At Binga Plantation where my husband and I have been stationed for eight years, the work has been at grass roots level. Many girls have missed out on schooling, and are growing up to join their mothers and grandmothers among the great number of illiterate women (and some men), in the area.

Girls are required to help their mothers in their forest gardens, help care for younger brothers and sisters, and some as an extra pair of hands for the daily "chores". They may earn a little money at the time of the cocoa and coffee harvests, to add to the small family income.

There's no time to go to school!

School is held each morning when the girls are needed at home, and one way to overcome this difficulty is to have an afternoon class for girls. This was started at Binga because small girls were wanting to join teenagers and older women who were learning to read in the twice-weekly women's reading class.

The girls class is going well with a trained woman teacher. In 1965 there was just one class for women, but the work has developed so that now there are classes in seven regions on the Plantation. The teachers in the women's classes are mostly those who have only recently learnt to read themselves. These teachers must be dedicated Christians willing to give their time in order to help the women and teenagers in their region to read first the reading primers and then the Bible.

It requires patience and perseverance and the reward comes after months of hard work when perhaps one out of every four who start in the class perseveres until she can read the Bible for herself. For some this is their first contact with the message of God's love as shown in His Son, Jesus, and reading this for themselves had led them on to a personal faith in Christ. To many the Bible becomes far more meaningful when they can actually read it for themselves and turn to it whenever they wish.

Training for the future

Women are playing an increasingly important part in the life of the Church in Zaire; as deacons and elders, as delegates for Church council meetings and regional assemblies.

Where women's work has become established, the women's committee meets regularly to discuss the various aspects of the work and prepare the future programme. The missionary, where there is one, guides and gives encouragement where necessary as a Committee member and not as the leader or President.

The training of future women's leaders is important and is done through special training courses, and regular classes for the wives of Pastors, Evangelists and Bible School students in training. A Pastor's wife herself is studying in a theological college, and other women have studied in Bible Schools.



Between sessions at the women's conference at Binga. Some are making their Bible covers, others learning their memory verses. The two on the left have only recently learnt to read but already the woman second from the left is teaching others.

(Mrs. B. Rumbol)

At Binga, in May 1973, sixty women attended a three day Conference. We studied the Bible together, had discussion and training groups and had sessions on how to lead a meeting and how to prepare a talk. Hygiene talks and a dramatic presentation showing the influence parents have on their children, were all part of the programme.

The women returned to their regions at the end of the course enthusiastic, and, we trust, better equipped for their role as Christian mothers and as leaders in the women's work. They each took with them a cover they had sewn

for their Bible and a bookmark or picture if they had successfully memorised the two verses they had been taught.

Courses similar to this will be held more easily in the future when the women's centre at Upoto is built and another at Kisangani; the money being given by the women themselves in the Upper River region of Zaire.

The use of drama and singing plays an important part in the evangelistic outreach by the women, especially when a group goes to outlying villages to encourage the church work

Mrs. Brenda Rumbol with the women's committee. The two women in the front are Presidents in their area. The bicycles, presented to them by the committee, were bought out of the monthly gifts from the women in the Binga area.

(Mrs. B. Rumbol)



and in particular the women's work. The natural radiance and joy of Christians is a valuable form of witness round the evening fire in the village, as they express their faith and tell stories from the Bible in their hymns and songs accompanied by dancing and clapping and the beating of a drum and rattles. Pictures and other visual aids are always helpful for the meetings held during the day.

Basikabio had never spoken at a women's meeting. She was a shy, but faithful Christian, the wife of a village Catechist. Soon after the regular women's meetings were started at Binga she was asked if she would give the address. She was very nervous and hesitant but agreed to try.

From then on she became a regular speaker. She helped to teach in the reading class although she had received little education herself. She proved to be a keen and reliable and willing helper in the women's work. Her husband is now the Church Overseer at Binga, and Basikabio is one of our two Women's Presidents.

She has her own reading class in her region and as young teenage Christians, and older women too, learn to read the Bible she will take

them with her to women's meetings in other regions where she is to speak and she gives them small parts to do in the service, a reading, or a prayer, or short talk. She is always available to help when someone has a family problem; she has helped many an unbeliever to faith in Christ, and nurtures young Christians, teaching and training them in Christian service. Her faith and devotion is an example to many.

In some areas in Zaire, women's work has made rapid advances during the last decade. What of the future? A great deal depends on the adequate training of the women who will take on the leadership in the local women's groups, wives of pastors, evangelists and catechists and women deacons.

They already lead a busy life and must therefore be keen and ready to give that extra effort and time required to lead the women's work.

May they be given wisdom and spiritual understanding for the tasks that lie ahead, that in all things, Christ's name may be glorified, and many brought to a knowledge of Him and experience the joy of serving Him.

Missionary Record

Arrivals
25 October. Miss V. A. Campbell from Dacca and Miss E. Wyatt from Barisal, Bangladesh.

Departures
23 October. Miss J. Whitelock for Language School, Barisal, Bangladesh.

30 October. Mrs. B. Windsor for Calcutta, India.

Death
15 October. In Bristol, Miss Doris Miller Timmins, aged 77 (B.M.S. Bangladesh, 1924-1941 and North India, 1949-1956).

Birth
7 October. At I.M.E., Kimpese, Zaire, to Mr. and Mrs. J. Whiteley, a son, Andrew John.

Nominations

Nominations for the Baptist Missionary Society General Committee should be received in the Mission House by 15 January, 1974

Nominations should be sent to:
Rev. A. S. Clement,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.

Acknowledgements

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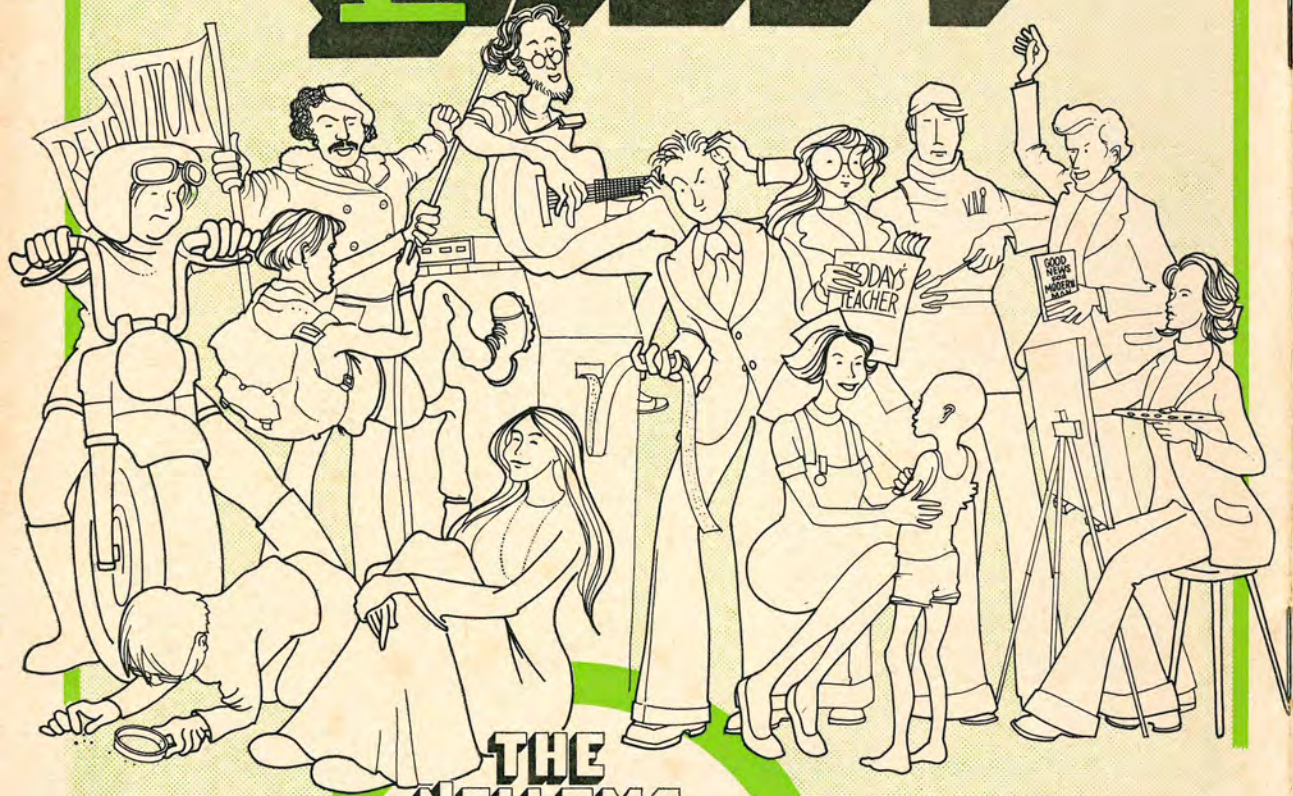
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