

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

*May 1975
Price 5p*

Baptist Theological Seminary Library
202 Kinsale, Switzerland

Baptist Theological Seminary Library
202 Kinsale, Switzerland

bms
bms
bms
bms
bms
bms



“In the Name of . . .”.

We adapt so that we may survive

The success of the Congo Mission at the beginning of this century led the missionary societies to consider training for a native ministry. The outcome of this was a United College for the training of native preachers, evangelists and teachers.

The college at Kimpese opened on 15th March 1909 with B.M.S. missionary Thomas Lewis as its principal. There have been many changes since then but the work still continues.

Owen Clark who has been a B.M.S. missionary at Kimpese since 1961 writes about the influence of the college (I.P.E.) and its present position.

ONE day, when I was in a restaurant in Matadi, I saw three men sitting at a corner table on which there were two bottles of beer and one of orange. The thought crossed my mind that one of the three was likely to be a Protestant.

Sure enough, the “soft-drinker” proved to be Mbenza, one of our old-boys. After leaving school at I.P.E. he had gone on to university and

qualified in pharmacy. Now he was not only in charge of CEPAM, the pharmaceutical department of the Church of Christ in Zaire (E.C.Z.) supplying all Protestant hospitals and dispensaries, but he had also been elected by the National Association of Pharmacists as their representative at the Ministry of Health. This made him, young as he was, an adviser to the Minister. Greeting me warmly he introduced his government colleagues and presented me in turn as his former chemistry teacher.

Leaders in church

These days one is liable to bump into former I.P.E. students in an increasing variety of situations. Certainly in church circles, for the reputation which has made Kimpese a household word in Zaire was built up in the days when I.P.E. was almost alone in training pastors and teachers. Many of today’s “top men” in the Christian Communities know each other from their Kimpese days, and one often hears a headmaster or a schoolteacher refer affectionately to I.P.E. as “*notre mère*”. There have always been those too, who have moved out of church circles into government service and other spheres. This tendency has increased over the past few years, following the removal of the Theology School to Kinshasa and the development of the scientific section of the secondary school.

It has given me pleasure recently, when organizing group visits to the newly opened National Cement Factory at Kimpese, to see the surprise on the faces of pastors and missionaries when they meet the chemical engineer responsible for production who conducts the visit, and they recognize Makwiza whom they taught in school at I.P.E. His newest colleague in the analytical laboratory is Luheho, who left us four years ago and recently graduated in chemistry. He, in fact, was preceded there by Lufimpadio, who has now been appointed Head of our secondary school.

One lunch time we had the unusual sight of a Mercedes-Benz parked outside our house. I wondered who was visiting. It was Makokele, who had continued his studies in the United States and was now working for the company constructing the cable system destined to carry current from the Inga dam to the Shaba copper mines, a distance of more than a thousand miles.

Leaders in community

In addition to its traditional role of training church leaders, I.P.E. can claim to have made a far-from-negligible contribution to the provision of the qualified personnel so badly needed by a rapidly developing nation like Zaire, at this

critical period of its history. Not only in churches and schools, but on the staff of President Mobutu, on the staff of the university (UNAZA), in government departments and institutions, in industry, in the administration of the E.C.Z., in radio and T.V. programme production, in banking, in medicine and in agriculture, there are those who remember with affection, pride and gratitude the formative years that they spent at Kimpese.

Whilst looking for a particular book-supplier in Kinshasa recently, I unexpectedly found myself in the office of a former student, Lukau, who is now Director of Studies at a government technical college. Not having met for more than ten years, he received me with great warmth and began to reminisce about his Kimpese school-days, commenting on the progress since made by this and that member of his class.

After a while he said there were two things which I.P.E. had instilled into its trainees which had stood them in good stead. One was a Christian "discipline" which continued to shape their very habits and manner of living, even in after life, and the other was a conscientious approach to their work which enabled them to persevere in spite of adverse circumstances.

Christian influence

With Christian schools comes the danger of producing a nominal Christianity, and this undoubtedly happens in the case of some students. Even the fruit-bearing corn will give variable results, as our Lord reminded us in the parable of the Sower, some thirty-fold, some sixty-fold and some a hundred-fold. So with these I.P.E. graduates going into their various walks of life. Some carry with them willy-nilly the Christian attitudes which they have absorbed, some are moved by a more profound Christian conviction and some are able to acknowledge consciously the lordship of Christ in their lives.

Times continue to change. The State is rightfully taking over the full responsibility of educating its future citizens. The role of the

Evangelists ready to share the good news.



Church in education must necessarily diminish. No-one can yet predict the future of institutions such as I.P.E. Missionaries are progressively being replaced by Zairian staff. Traditional sources of income are drying up and need to be replaced by others if the legacy of good works and adequate buildings is to be maintained. Without subsidies from one source or another even good works have to be put on a sound financial footing. Some modest experiments in this respect are being attempted at I.P.E.

Christian witness

For the past two years conference facilities for church-related groups have been offered with some success. As well as a regular Bible School preparing village evangelists, a variety of courses and seminars has been organized on a fee-paying basis, and evening classes offered in a variety of subjects. The bookshop is being expanded to offer a supply service to churches and schools over a wide area. Agricultural

development not only demonstrates scientific techniques but gives attention to production and marketing. In all of these activities capital outlay is necessary, but the aim is to cover all costs and to enable each department to contribute to the running of the institution.

Adaptation is often the key to survival, and this is likely to be the case with the institutional work of the Church in Zaire. It is our prayer however, and one which I am sure you share, that in all the changes the essential objectives of Christian witness and the building up of the Church in the faith will remain the fundamental inspiration of I.P.E. and similar institutions. Only thus, on seeing these good works will people continue to be stimulated to glorify our Father which is in heaven.

The congregation outside Lubingwa church in the Ngombe Lutete area, Lower Zaire.





Rosalie Harris teaching in the Secondary School at Ngombe Lutete, Lower Zaire.

Working for the future

Rosalie Harris is a B.M.S. missionary, teaching in the school at Ngombe Lutete, Lower Zaire. Here she writes about the work and introduces two of the students who speak for themselves.

IT is mid-day and I have just arrived at Mbanza-Ngungu, from Ngombe Lutete. "Mbanza" means "town", and this is our nearest town, 35 miles away. The journey here is never absolutely predictable, and this time, after yesterday's rain, there were times when we were almost swimming, and times when we waited for loaded lorries to be dug out of the mud.

This road, for all its variable quality, is important both for us and as a means of transporting food from the rural areas to the towns. We make the journey for all sorts of reasons and this time it is to bring back a friend who has been staying on holiday, as well as to take the car to the garage for repairs. A journey here is always a multi-purpose one, and today we have shopping to do for friends at Ngombe Lutete, messages to deliver, and, as always, the post to collect.

When we return tomorrow there will probably be no shortage of passengers, as it is almost the end of the school holidays, and 500 or so pupils will be converging on Ngombe Lutete to start the second term of the school year. At least we hope that all those who were there last term will be able to return. Inflation has struck Zaire as much as any other country, and the school fees which have to be paid each term will this time stretch the resources of even the most hard-working or affluent families.

Preparing to return

This is just one of the reasons for the drop-out rate. All sorts of family crises can also prevent a son or daughter continuing at school. Those who succeed at the end of each year, and finally pass the state examination after six years at secondary school, can rightly share their success with the members of the family who have supported them. Then it will be their turn to work in order to help other younger relations. So, in some ways, education here is seen as a family investment. It seems now that its returns will be taking longer to be realized, partly because there is increasing competition for jobs among school leavers, and partly because, as from this year, those wanting to go to university will first have to do a year's national service.

Quite a few members of our community are Angolans, many of whom are hoping to return soon to their country. In the meantime they make their home here and work alongside the Zairians. **Inacio**, an Angolan member of the sixth form, writes:

"I'm an Angolan student in Zaire. I left my country for political reasons because of the war which began in 1961. When I arrived here I began to study in a French school, and now I am studying English, Latin and French in the secondary school of Ngombe Lutete.

"My parents are deacons in a protestant church. I was baptized in 1967 and have been a member of the Scripture Union since 1970. I am very glad because I took part in a Scripture Union camp for the first time. After I have finished my secondary school I want to study education or geography at university. My wishes are to serve my country. I don't forget to help my parents who are suffering for me."

Grouped around the church

What is Ngombe Lutete if it isn't a town? It is very much in the country, quite near to several tiny villages (collections of houses), but basically it is a community based on the church, the two schools and the dispensary, all of whose buildings are scattered around a fairly high plateau overlooking hillsides, valleys and streams, with

more hills beyond. Work has been done over many decades to improve living conditions, plant trees, and keep back the fast-growing grasses which cover the area, so that now Ngombe Lutete stands out in more ways than one. Perhaps some efforts should now be channelled into the surrounding hillsides, so that we who cut down and use their trees can also show the way in planting, and making responsible use of the land—a form of community service.

Do it yourself activities

Ngombe Lutete is a community, composed of people of a wide variety of ages, backgrounds, ambitions, hopes and fears. Based on a Christian church, but containing also members who are not Christians, it must seek to live out Christ's love, and show that this is stronger than all the forces which tend to drive people apart and cause mistrust. Sometimes it seems that these forces, and our own self-seeking, loom larger than "the mind of Christ" in us. It is at these times when we most need to come together sincerely in prayer and commitment to Jesus' commission.

What do 250 or so teenagers find to do in their spare time? Activities must be of the do-it-yourself variety, and, as in any school, there are sports, choirs, and other activities, led by senior pupils. One of these is "*La Ligue pour*



(left to right), Tata Pedro Mateus, Pastor Mandiangu, Margaret Stockwell and Citoyen Mbona (Secondary School Headmaster) at Ngombe Lutete, Lower Zaire.



The platform party at the "graduation" ceremony at Ngombe Lutete School, Lower Zaire.

la lecture de la Bible", or Scripture Union, which Inacio has already mentioned. I have also asked **Mutiba**, another sixth former, to write in English about our activities:

"I am very glad to inform you of the activities of the Scripture Union. First, I am glad if we all work together in the name of Jesus Christ, who gave his life to save ours.

"We have a reorganization of the S.U. every year, and a meeting every week for Bible study, discussion, prayer and singing. We have a sixth form leader and committee, and are helped by members of staff. Once a month we go from our school to teach something about God in the villages that are near to our school. We regret that sometimes we have some difficulties in travelling some kilometres on foot, but the Christians are sometimes very glad to see us praising with them in their churches.

"This year we performed a play about the birth of Jesus Christ, in which Jesus was born in a poor family, and the King Herod would kill him. We only decided to do this play three or four weeks ago, so the actors had to learn their parts in a very few days. We had to work hard."

Mutiba is keen on English and often comes for conversation and reading practice. One of

the services we have taken recently was at Kimbala, a village in the Ngombe Lutete church district, which is near the centre of operations of a group of Americans who are now working on a hydro-electric project. Some of these were at the service, and the sixth formers were able to speak to them afterwards in a way which the pastor could not. The pastor is however so keen to communicate with these people that he is determined to learn more English to do so—probably his fourth language.

I am sure that the S.U. is one of the ways in which Zairian young people can come to grips with their Christian faith and its working out in practice. This is particularly true in view of the decision which means that R.E. will no longer be taught in schools. So, in the S.U. as in the Sunday School and the preparation classes for baptism, we must make the most of the opportunities we have to study the Bible, ask questions, and work and witness as a group of Christians.

Sometimes there is disillusion with the organized church, and yet students will no doubt have a chance later on to work positively in the local church communities where they will be living. We want them to accept this challenge. They need our interest, prayer and support, with the assurance of the presence of Jesus with them always.



These are women with a purpose

Lesley Fuller, B.M.S. missionary since 1958 writes about some women's work in Zaïre.

"I need some more green thread". "Will you draw the flowers on for me?" "Please sell me one of the 'Peace' booklets." "Can you get me a set of hygiene pictures?"

The scene is the women's work building at Mbanza-Ngungu, which was erected by Rev. Charles Couldridge in 1961, and used every day. These comments and requests were heard during one of the ten day training courses which have become such a feature of the work in the last few years.

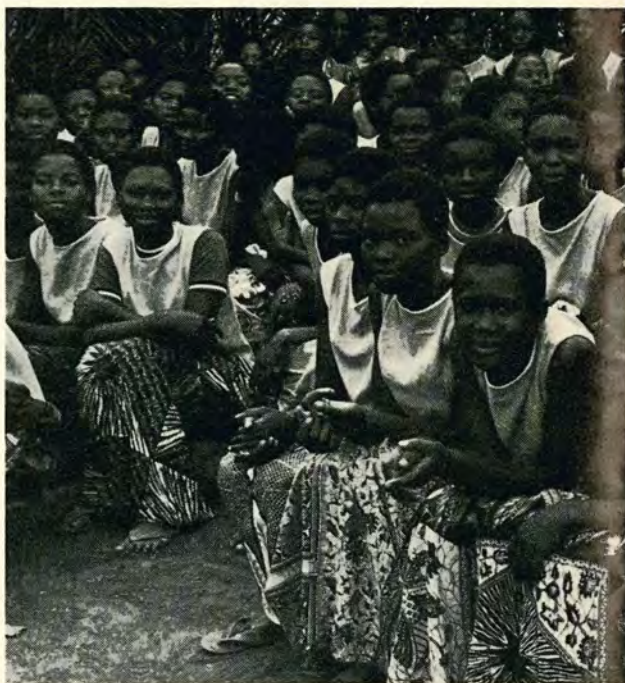
Over eighty women attended the three courses held during this year's dry season, women ranging from secondary-school leavers to illiterate grandmothers (whose faith puts mine to shame!) They heard and discussed Bible Studies on the theme of "Peace Builders"; talks on the role of women in the Church and in their families; on Christian literature; teaching in the Sunday School; and the early history of the 'Congo' mission and the growth of their Church. They learned how to keep themselves

and their children healthy. They watched cookery demonstrations, and each one embroidered a sampler on the theme of 'Peace': (that was where the green thread and the flowers came in!), and made an attractive headscarf by tie-dyeing a square of calico.

The evenings were enlivened by singing and the dramatization of Bible stories—the rake's progress of the prodigal son and the inn, which turned into a village dispensary, where the good Samaritan took the wounded traveller, were highlights. Worship and prayer provided the framework for each day's activities, and the final Communion Service, after which the participants received their certificates, was, each time, a memorable occasion.

Strength

Now these women are busy showing the women in their villages what they have learned. And that is not just an empty phrase: one woman after a previous course asked for some dye saying: "I've given all the other talks, now we want to do the tie-dyeing". Some of the talks will be given at the weekly women's devotional meeting, which is very strong in certain towns.



Perhaps some meetings in our British churches would find it hard to equal Mbanza-Ngungu, which can fill a six month's programme of speakers without going outside its own congregation!

A description of these training courses is a good way of showing the scope of our work. Central to it all is Bible Study: the women working out for themselves what its teaching means for them in their everyday lives. It is tremendously real to them: Rebecca, Hannah, Mary Magdalene going to the Garden on the first Easter Day, are like personal friends. The social set-up of Biblical times, tribes and families, planting and harvesting, is part of their life here too.

In our discussions we always come back to the need for love, in all our relationships. "Put on Love" was the theme of another training course. Love is a practical thing: it means giving up a day's work in the fields to sit with several dozen others at the funeral of some-one who has died in the next street, bringing Christian consolation to the bereaved. It means tramping the streets taking Wants' Box blankets and clothes to poor and elderly people. It means

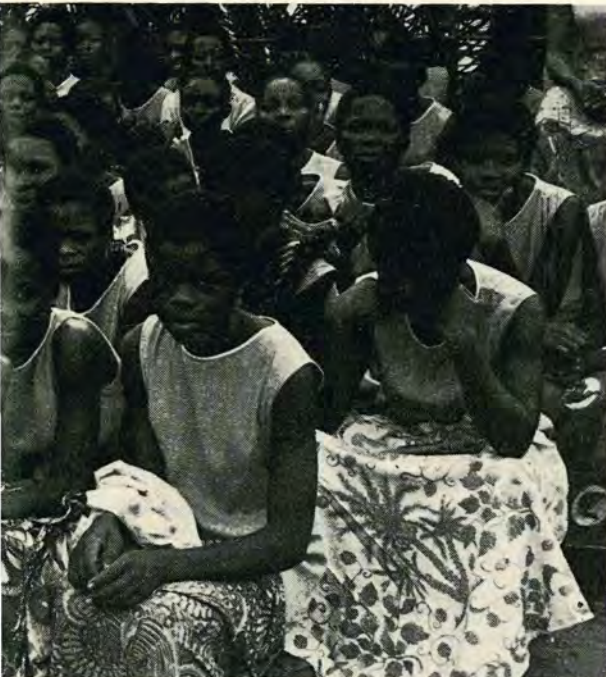
seeking out the lapsed Church member next door and getting her to come to Church. It means, sometimes, turning the other cheek when the Christian way is derided and sneered at. It means trying to eradicate jealousy and ill-feeling from church and family life.

How do all these activities get organized? Thanks to the basis laid down by B.M.S. missionary Hazel Pilling, when she worked in this area, the framework is well established. In each village Communion Centre, there is a women's president with her committee; on each station, a district president with a committee composed of village presidents, and for the region, a regional president, whose committee consists of the four district presidents and their deputies, and the regional secretary. These committees spread information, organize the work and encourage the women at all levels.

Organization

This year we have gone a step further, by opening a Regional Women's Office, (a room 12 ft by 6 ft, which we decorated ourselves,) and installing our first paid Zairian woman secretary. Citoyenne Mafwila was able, through a BMS study grant, to have six months' training at the Women's School of the ETEK theological college, Kinshasa. She started work in July and already her enthusiasm and her lively addresses are making their mark. She has gained a good grasp of the office work and will be travelling around to many different groups.

She will be visiting girls' reading and sewing classes, spending weekends with village congregations; she will consult with village pastors whose help and encouragement is of such value as the women's work seeks to build up and strengthen the whole church. She will send out the orders of service for the Women's World Day of Prayer, and for our own Women's Sunday when, in every village centre, the women take the service. She will be occupied, too, in



(above left), Members of a sewing group.

Girls at Ngombe Matadi gather for a service.



Protestant women's choir and band, Ngombe Matadi, in uniforms. (Mwasi Mu klisto adjali muinda" —A Christian woman is a light).

raising the funds which the women contribute to keep the work going, including the secretary's salary. It is no joke trying to raise £30 a month, regularly, but the Kinshasa women are doing it for their secretary, and our ladies are determined to make a go of it too.

Everywhere, Citoyenne Mafwila will find the women taking responsibility for their work, as she herself is doing; as the committee at Nlemvo does when it organizes its own training courses, conferences and evangelistic outings, and as the Mbanza-Ngungu sewing class committee does when it runs five-day a week courses for some forty girls.

There are problems, of course;—apathy; the heavy daily workload of the Zairian housewife, which leaves little time for Church work; hesitation: "now the government says Christmas isn't a holiday how do we celebrate Christ's birthday?"; poverty, with many mouths in the home to feed and prices going up each day; and how do you run sewing classes when cloth goes up 10p every time you buy a new lot? But with patience and courage the problems will be overcome.

We often picture the Women's Work as being like a tree: we call it the Women's Fellowship Tree. The soil in which the tree is rooted is the

Church; the trunk is worship, from which spring the branches representing different aspects of the work:—sewing classes, choirs, training courses, hospital services, gifts for the needy, seeking the lost. The great thing about a tree is that it is always growing new branches. And so by God's grace, His work among the women of Zaire will continue to put forth new branches and grow and flourish.

Where do we go from here?

Women missionaries working with Zairian women have made possible the progress to the present day. For the last two years, I have been doing all the things I have described Citoyenne Mafwila doing. She will carry on in my absence—and after, for I hope to work rather behind the scenes, building up stocks of teaching materials, and sharing techniques.

The women are able to carry on, but they place a tremendous value on the link of friendship and shared service with their friends in Britain. They will want to go on having missionaries working with them. There are other ways, too, of keeping the link: sharing ideas, new ways of presenting Jesus Christ and his renewal of our whole lives; practical gifts; and above all prayer, in which we can all share.

ANGOLA CALLING

This is the title given to a newsletter written by Joao Matwawana, who was able to return for a visit to his homeland of Angola.

Joao Matwawana, who is a member of the church in Zaire and is serving as pastor of the hospital at Kimpese, writes first of the feeling of freedom.

“This is the first time I have good news of Angola, which I never had before. **I AM A FREE MAN!** During our visit we discovered the first reason for the happiness of all Angolans, black and white, they are free of the secret police. In the streets of San Salvador there is a great sense of freedom since the fall of the last regime.

“Before no one could say either yes or no to anything political, and being foreign was crime enough for a prison sentence of unknown duration. Let’s praise God for He answers prayers and is able to change situations. This was a real miracle! To celebrate this freedom, we saw black and white demonstrating against anything they want to see changed. Another reason for

our joy was to meet many of our friends who were arrested by the Portuguese secret police in 1961. Prisoners are being released in the thousands. We are really excited to see all these changes, which many, even many Christians, did not expect.”

He lists three great needs:

(1) For evangelism:

“In the very short time we spent in Angola I can say that since my childhood I have never seen people with such hunger for the Gospel. We found a promising church, where pastors and missionaries will be most welcome.

“We don’t know yet how big the villages will be. But the first duty of the church will be to work alongside the new government to reintegrate the half million refugees into the national life of Angola. This, I think, will be a formidable task for all of us. I have a dream that people who leave Zaire soon after the formation of the new government will be constantly moving from the towns to make big or small villages. This means that the pastors also will have to move with their people until the whole population is stabilized. And to strengthen the evangelistic outreach of such a church, we shall have an urgent need of a Gospel Tent, allowing us to hold big gospel campaigns wherever people are.”

(2) For medical service:

“One of the first priorities I found there is for medical help. There is only one old Indian doctor serving San Salvador

and the surrounding area, and no sign of any Public Health programme. Because of this, even simple cases are sent to the capital. As you can imagine, not many people can afford the airplane ticket and the very expensive living in Luanda. For these reasons, Angola needs many doctors and nurses, and when the exiles begin returning, I think this problem will be a hundred times worse.”

(3) For an agricultural programme:

“After my first visit I must say categorically that those who love Angola should start planning right now for the agricultural needs of Angola. Why? Well, we drove from the Zaire border for more than sixty three miles and we did not see any gardens. This was a real surprise to us. When we left Angola in 1961 all this land was full of manioc, potatoes, corn, etc. We tried to find out the reason, and were informed that during the war, for security reasons, people were not allowed to go out of the town. To earn their bread, they worked for the soldiers and were paid well. Everybody lives on war money. What future is there for these workers when the Portuguese soldiers leave? I don’t know. But one thing I know, people who go to Angola from Zaire and those already in the country will starve, at least for the first two years. I hope this starvation will be temporary and that someone will plan an agricultural programme, because only this can help them produce their own food. Please tell all who love this country and its people that the Church needs someone’s vision of a hungry Angola, very soon.”

Young girls fetch water from the local water supply at Ngombe Lutete, Lower Zaire.

New ventures in school and in church

Ruth Page, B.M.S. missionary since 1945 writes about new opportunities.

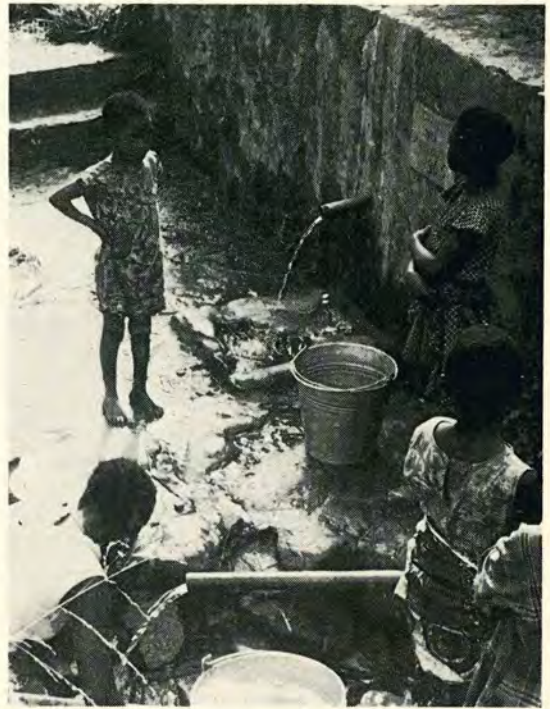
IF you leave Heathrow airport for Brussels and board a D.C.10 or Jumbo Jet of Air-Zaire for Kinshasa, you can then drive the hundred miles westward, towards Mbanza-Ngungu. The macadamized road winds through the magnificent rolling hills, with graceful bamboos, fields of manioc and peanuts, and brilliant pointsettias to delight the eye.

You can do the whole journey without taking your foot off the accelerator, but don't let the easy driving beguile you, for round any bend you are liable nowadays to meet container transports of up to forty tons on their way to the capital, Kinshasa, from Matadi, the port at the head of the estuary of the River Zaire.

En route you will cross latitude five degrees south, and by the time you reach the provincial town of Ngungu you will be in the region of the Lower River, the country stretching from the Angola border in the south to the River Zaire in the north. This is the country where B.M.S. missionaries explored and settled in the 1880's, but when they were exploring, the frontier of Angola did not exist; the whole area being united by one language, Kikongo. It was this common language which facilitated the absorption of tens of thousands of refugees into the community here after the rebellion in Angola of 1961.

A centre of life

The area includes two cement factories, a vast sugar cane plantation and refinery, a hydro-electric scheme and a railway repair depot, where the diesel engines are serviced, but for the most part there are wide areas of lightly forested



hills and the impressive Bangu plateau, dissected by streams and waterfalls. Villages are small and widely scattered.

What will you find in the town? This depends partly on what you are looking for; the post-office will give you willing service, the veterinary clinic will not only attend to your pets but checks all deliveries of fresh fish arriving at the railway station, the hospital will look after you, if they have the necessary medicines, schools will burst their seams to enrol your children, while the shops will supply most of your needs, though a torch battery may be more difficult to run to earth than a television set!

Food prices are high, even for locally produced items (for example margarine at 45 pence a pound, sugar 21 pence and eggs 7 pence each). Perhaps what will strike the visitor is the colourful chic of the ladies, the modern cut of the young men's trousers and the ready laughter of the children, whose only toy, if any, is a car made of wire and bottle tops. All of them mingle at the market where it is a question of "you name it, we have it", and among the vendors are sure to be some church members

extending a beaming welcome before serving you with their bananas or beans.

This then is the town of Ngungu where I live and work and worship. There is an element of unpredictability about each day. A knock on the door could mean a visit from a pastor of one of the twenty-two Baptist churches in our association who has made the journey on foot, or from a schoolboy in difficulty because he is waiting for the next instalment of money from the family. It may be one of the many hundred "old boys" of the schools I have taught in, or a missionary colleague arriving for shopping, a teacher, parents, someone in trouble with his marriage, or the bearer of news of the death of one of the friends at church.

Out-of-school links

It is necessary to start the day with an open and receptive mind. This is more difficult than it sounds because at the same time one's head is brimful of what is to be taught. During the past three years and more I have had the rare privilege of teaching R.E. in the secondary school, built and founded by the church here after Independence in 1960. Religion, taught as are all other subjects in French, has been an integral part of the time-table approved by the government up to sixth form level. This school

year, in the two streams, there are 360 in the senior school, including ninety sixth-formers.

As from January 1975 religion can only be taught out of school hours, though the links formed in school will enable us to develop relationships, and especially with the considerable group who had already asked for instruction for baptism and church membership. My own contact with the school will be assured as I teach English to the sixth forms. The Sunday school preparation class also forms a close link, all the teachers for the younger children coming from their senior secondary school.

Church activities

There are several aspects of church life that merit separate comment. One is the proliferation of choirs during the last five years or so. For instance the town church has four: men's, women's, school choir and one composed of the local primary school headmasters, all old boys of Kimpese. No wonder the services last at least two hours! When we have the twice-yearly thanksgiving services we can run a musical evening on Saturday which goes on far into the night, with twenty or so choirs, and several of these conducted by a teenage girl. This would have been unthinkable a few years ago. Many of the items will be their own compositions with



A children's "band" outside the church at Lubingwa, Ngombe Lutete area, Lower Zaire.



Ready for a meal during a women's seminar at Lubingwa, Ngombe Lutete, Lower Zaire.

Bible verses set to authentic African rhythms and harmonies, complete with enough drums, cymbals and gongs to delight the heart of David himself.

Another aspect is the increasing role of women in all aspects of church life. Miss Ditina, who completed the four-year pastoral training in the Bible School here in 1972, now runs the women's centre in Kinshasa: the building being the tangible result of the centenary of Women's Work in Britain. A former pupil of Ngombe Lutete, Citoyenne Mafwila is now heading up women's work here in the Lower River area.

One of the delegates to the conference on

Evangelization at Lausanne in July, 1974, was our Superintendent, the Reverend Nkwansambu Ndomanuele Bubu dia Keke; a man formed in the church from his childhood by godly parents. This was his first journey abroad and the Christian love shown by the family where he stayed, and the Conference itself had made a deep and lasting impression on his ministry.

So when next you see the "Leopards" on the T.V. screen upholding the honour of Zaire in football, will you remember to intercede for those who in remote villages or small towns heroically exercise a teaching and healing and singing and preaching ministry, and are not ashamed of the gospel of Jesus Christ.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(31st January, 1975 to 24th February, 1975)

General Work: Anon., £2.82; Anon., £2.00; Anon., £4.00; Anon., £5.00; Anon. (Prove Me), £5.00; Anon., £5.00; Anon. (M.K.H. Blaenavon), £2.75; Anon., £10.00. Chandraghona Appeal: Anon., £5.00. Medical Work: Anon. (Crabb), £34.55. Relief Work: Anon., £13.00.

LEGACIES		£
Miss. F. M. Balfour .. ..	..	50.00
Miss O. C. Cunliffe and .. ..	..	585.33
Miss S. G. Cunliffe .. ..	..	2.67
Mr. J. Harried .. ..	..	500.00
Mr. R. F. Inkster .. ..	..	500.00
Annie Lawson .. ..	..	31.14
Hettie G. Pritchard .. ..	..	100.00
Jane E. Snow .. ..	..	650.00
Mrs. M. Truelove .. ..	..	48.50
Sarah E. Wood .. ..	..

Missionary Record

Arrivals

18 February. Miss B. M. Bond from Barisal, Bangladesh.

Departures

4 February. Mr. and Mrs. D. B. Pendrill for Pimu, Zaire.
 9 February. Mr. and Mrs. R. Saunders and younger son for Curitiba, Brazil.
 11 February. Miss M. Smith for Yakusu, Zaire.
 14 February. Dr. and Mrs. D. Masters and family for Pimu, Zaire.
 16 February. Miss D. M. Smith for Rennie's Mill Clinic, Hong Kong.
 25 February. Mr. and Mrs. J. H. West and family for Mount Hermon School, Darjeeling, India.

Birth

10 February. In Cascavel, Brazil, to Rev. F. W. J. and Mrs. Clark, a son, Daniel John.

Deaths

3 February. In Bristol, Miss Hilda Porteous, aged 87 (North India 1912-47).
 21 February. At home in Hitchin, Rev. Robert H. Tebbutt (B.M.S. Chairman, 1968-69; Elected General Committee 1946; Honorary Member since 1970).

Photo credit

Miss Phyllis Gilbert, B.M.S. missionary in Zaire from 1956, has provided all the photographs included in this issue of the Missionary Herald.

Growth brings joy and responsibility

The Rev. D. K. Mohanty writes about the growth of the Church in the Ganjam Pastorate Union, Orissa, India.

"Among all the churches in Ganjam Pastorate Union, the group of churches in West Ganjam area need a special mention. The Church has been constantly growing in number among the Sauras and the Konds, the tribal peoples in those remote corners of the district.

"The visible signs of this is seen in the Baptismal Services arranged at intervals during the

year. In October 1974, a Baptismal Service was arranged where 123 tribal men and women from non-Christian families were baptized. The Spirit of God is so active and the response is so encouraging that we feel that we are, perhaps, back in the days of the early Church.

"This growth is a happy happening but at the same time a heavy responsibility. It is an important task of the Church to win "souls" but it is far a greater task to see that these new converts get sufficient teaching to strengthen their faith and are brought up under proper pastoral care and Christian nurture. Lack of teaching and unsteady pastoral care cannot shape a new Church in to a healthy and strong Church."

A new view of the world

Basil Amey writes about a new map of the world.

Most of us have grown up with the Mercator projection of the world. We see it in our atlas or when we look at wall maps of the world. Mercator was the Latin name for Gerhard Kremer, the German geographer who produced the original map about four hundred years ago.

Now another German, Arno Peters, has produced another version of a map of the world. It is claimed that this projection gives correct comparison of size between countries and continents.

For example, here are some of the errors of Mercator.

(1) Europe, with its 9.7 million square km. is shown as bigger than South America which, with its 17.8 million square km. is nearly twice the size of Europe.

(2) The Soviet Union, with 22.4 million square km. is shown as bigger than Africa, which is 30 million square km.

(3) India with 3.3 million square km. is shown as the same size as Scandinavia with only 1.1 million square km.

(4) China, with 9.5 million square km. is shown as smaller than Greenland with only 2.1 million square km.

The Evangelical World Mission of Hamburg has published the new map because it is important for Christians to realize that Europe is no longer the centre of the world. The Third World countries appear on the new map to be as large as they really are.

Zairian Quotes

The Third National Synod of the Church of Christ in Zaire was held in Kinshasa in February. Here are quotations from the Moderator and the President.

The Moderator, **Bishop Onema Fama** said:

"At this moment when the Republic of Zaire is undertaking the total radicalization of its political, economic and social system, at this moment when our country is leaving behind the old system and adopting a new style of life, this Synod must have a special character. The Church must define its options and its method of evangelization, as well as its participation in the development and the fulfilment of the whole man: for the Gospel of Jesus Christ has as its centre man, for whom the Lord shed his blood."

The President, **Rev. Dr. Bokeleale** said that the Church must ensure with the authorities that there is no imbalance in the moulding of the Zairian, "for we are determined that he develops in his totality, that is to say in his social, material, physical and intellectual life, as well as in his moral and spiritual life and values. This is the miracle which Zaire can show the world. The Zairian will be a hard working man, for the good of all, but he will also be a man who is morally and religiously upright. That is the bantu strength, the strength of an African, the strength of a true Christian."

25 per cent more

If you have read this issue of the *Missionary Herald* from the first page through to this back cover you will have realized again the importance of B.M.S. work overseas.

This work requires your financial support. It is estimated that £1.25 will be needed for every £1.00 we spent last year.

Send your gift now to the:
General Home Secretary,
B.M.S.,
93 Gloucester Place,
London W1H 4AA.

DON'T FORGET 'JERUSALEM'!

Fred's in Barnsley. David's in Guildford.
Shelia's in Canterbury. Lois is in London.
They're all missionaries. In 'Jerusalem'.

Mission matters at home and abroad.

See what God is doing in your own country
. . . through the

BAPTIST TIMES

Only 6p

Every Thursday

For BOOKS

On Baptist history and principles
Denominational booklets
Dedication and baptismal cards
Church membership certificates

Write for full list to:

BAPTIST PUBLICATIONS
4 Southampton Row,
London, WC1B 4AB