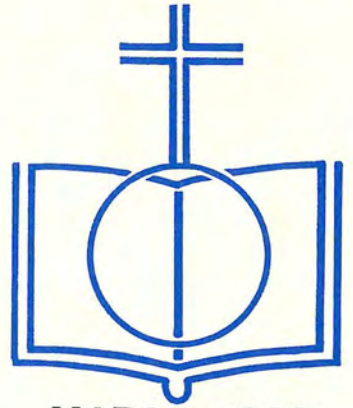


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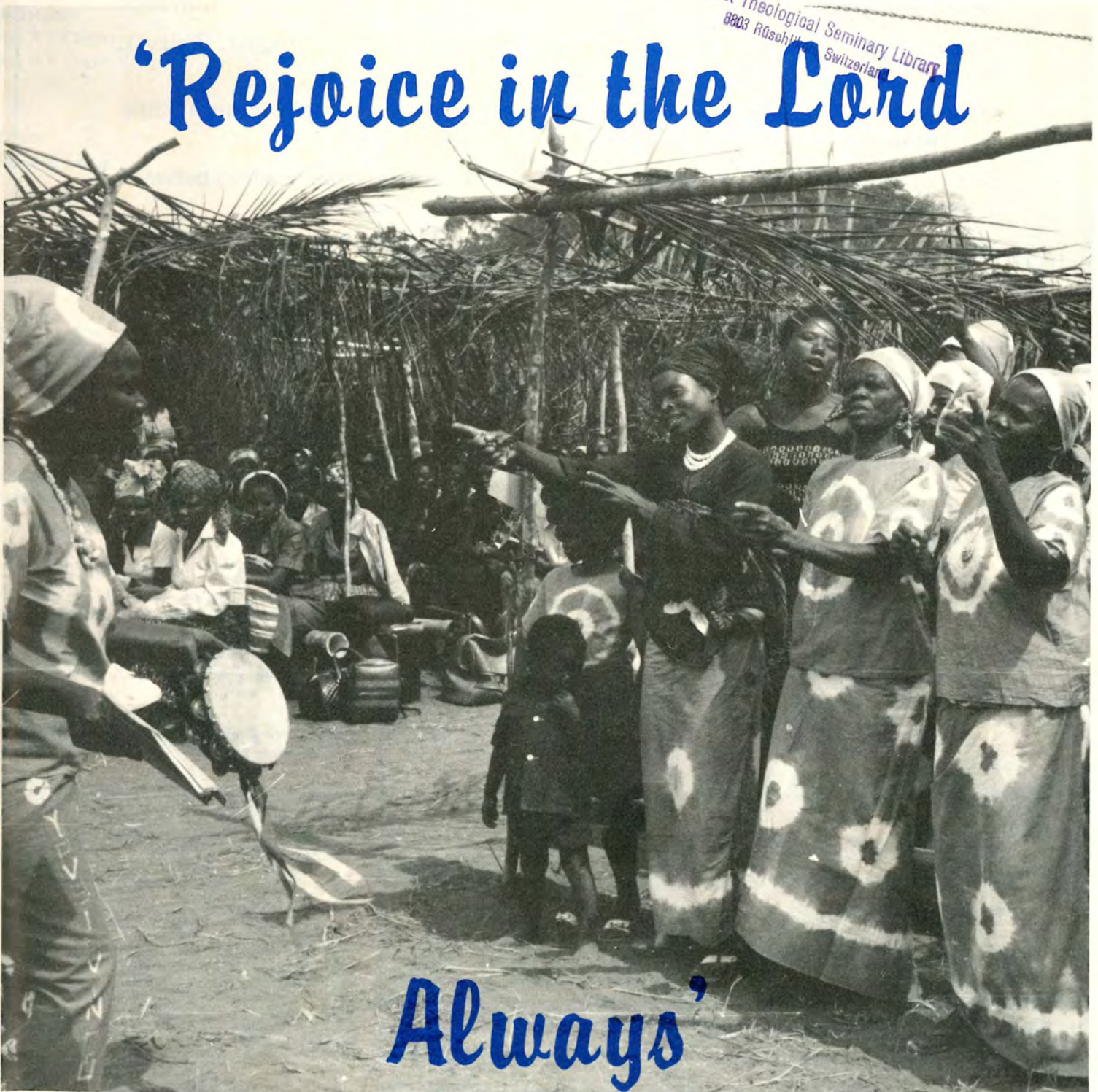
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'A woman's work is never done,' says the old adage. There is, of course, a sense in which the work for any Christian is never ended until our term on earth is ended or until the time comes for our Lord's return. Even then, what tasks lie beyond either of these events, for those whose name is in the Lamb's book of life, is not made clear.

Every moment for Christ

As one of our missionaries pointed out recently, one does not cease to be a missionary because it happens to be a festival, or because one is taking a journey from one place to another. Curious eyes are watching and learning all the time. There is a witness to give in every situation through all the waking hours. That must be true also of those Christians who are not called to go overseas, though it may not be so evident or so pressing in the nominally Christian west, because those about us are not so intent on watching our actions and reactions.

In this sense, the work of a missionary wife is never done. She, as a Christian, is called to make her witness as long as the Lord tarries. But in the affairs of the home and the everyday she may feel, like any other mother and wife, that there is always something calling to be done. There is, however, another factor with which the wife of a missionary has to grapple and that is that her work has never really been defined. Naturally the care and well-being of her family takes precedence but many calls, beyond the family circle, will be made upon her. There surely can be none who would regard her solely as a housewife and mother. She is a vital member of the missionary team with her own unique contribution to make, eager with all her colleagues to make a telling witness for her Lord and Saviour.

Home, family and mission — in what order?

This month we have asked three of our married women missionaries to share with us ways in which they have been able to engage in mission as well as run a home and raise a family. The fact that these three happen to work in Zaire does not invalidate their account as a pattern to be found in most places where we work. The apportioning of time between home, family and mission, is something that the wives of missionaries have to determine in whichever country they are called to serve. What contribution they personally can make to the advance of the kingdom in their particular area is a decision each has to take, be it in Zaire, Brazil, Bangladesh or wherever. How well they have weighed these matters and decided their priorities. What a great contribution they have made and are still making to the ongoing work of Jesus Christ overseas.

Scholarships

Another matter highlighted in this issue is the effective use of BMS scholarships to people of promise in the countries where we work. Again we have put the spotlight, as it were, on one country, but what is said applies everywhere. The importance of this sphere of our work cannot be overstressed. A holder of a scholarship here in this country at present said, 'If in my studies here I learnt nothing, this scholarship would still be invaluable in that it has enabled me to meet my British brothers and sisters in Christ and to see the work they are doing. When I return to my own country it will enable me in my ministry to show how truly we and you are one in Christ.'

'PARTNERSHIP IN THE GOSPEL'

by Mary Norkett who, with her husband David, teaches at the Yakusu Bible School, Zaire

'No way,' was the determined answer from the back, which set the whole class roaring with laughter. The question had been asked by Ivy Riches, 'How can a Christian deal with a witchcraft situation?' This was the introduction to a series of discussions we had with our student pastors' wives. We hoped to bring out into the open and discuss their very real fears and doubts in order that when they graduate and leave our Bible School at Yakusu, they might be equipped to help others.

Although all the women laughed at the answer of *'Moyen te'* ('no way') the lady who had spoken was the only one with the courage to voice the thoughts of nearly everyone – as we later discovered during our discussions. Ivy and I both hope that

over the following weeks we managed to clarify the position of the Christian and her hope and trust in the Lord in her everyday living.

Faith for the occasion

Many Zairian Christians (not only women) are able to put God and their faith in one compartment and the rest of their lives in another compartment. They believe that God is all-powerful, they believe in his great love, but to use that belief to free them from being harmed by witchcraft they find very difficult. Our women were very frank in our discussions and I felt that both they and us, the two missionaries, had learned a great deal. Some of the women with weaker faith could only be impressed by the experiences and witness of the stronger

ones, and Ivy and I were helped to understand and appreciate the African way of thinking, with the result that our own teaching of these people and our love for them was enriched.

The Bible School at Yakusu, or EBT* as it is fondly called, was re-started in October 1977 after three years' closure. My husband, David, and I were asked to go to Yakusu for this work, with the help of Joan Maple and local pastors in the men's classes, and the help of any available missionary wives in the women's classes. It was a new beginning for us and our two daughters, a new beginning for the EBT, a new beginning for our students and a new beginning for Joan and the missionary wives who helped me with the women. It was an exciting, emotional and sometimes extremely trying time. Winnie Hadden (now retired) came out to Yakusu for a year especially to help us, and her support and presence were invaluable as she was the only one who had had previous experience of running the EBT.

Short, round and black, with a healthy appetite

However, even Winnie had some things to learn about – *bambolas*, for instance. (At this point the missionary ladies in Yakusu will be having a quiet laugh!) *Bambolas* are the bane of our lives in Yakusu. They are short, round and black, and eat incredible amounts of charcoal: they are our form of cooker. Those of you who have gas and electricity, take note and praise the Lord for your blessings! The missionary here dreams of four gas rings, not to mention an oven, when all she has is one source of heat about a foot in diameter! Actually, once I learned the knack of lighting it, and became used to planning my cooking and leaving plenty of time for it, life was a lot better. The first three months at Yakusu, though,

*Ecole Baptiste de Theologie



Winnie Hadden with EBT students' wives

(PHIL 1.5)

Staff of EBT (l to r) Winnie Hadden,
Rev Singa, Rev Mokili, Joan Maple,
Mary and David Norkett



my poor husband got used to having his meals an hour or, once or twice, even two hours late! If the charcoal refuses to catch alight then the dinner is late.

Life is also complicated by shortages of fuel. This affects our lights, water supply, fridges and transport. Our food supply, too, used to be very spasmodic and food became increasingly difficult to get. That problem has largely disappeared now, thanks to those in Kinshasa who import and ship our food to us. We no longer have to rely on empty shop shelves. However, flour and sugar seem still to be a problem, according to a recent letter from Yakusu. We always seem to be in a state of being short of something, but very rarely are we short of everything and never have we been completely out of everything.

Life in Yakusu, and many other mission stations I am sure, teaches one how really to trust in the Lord and rest in him. It is the only way to live, otherwise I, for one, would not have been able to take the strain of an unsure future – what will happen if everyone's food runs out, what will happen when the water runs out, when there is no more charcoal, or no more paraffin? Worry, worry, worry; why do we worry when such things have never happened yet? Teaching our women in the EBT about trust in an all-powerful God, who loves and cares for you personally and who is at work in your practical living, is a lesson we missionary ladies can learn too – and are learning all the time.

Soporific lesson

Our students have very little to eat, and live on hard-gotten manioc roots and manioc leaves which my friends, the wives, dig and pick from their gardens, often some miles away. The wives go out early to their fields and work hard there, returning at about one o'clock midday in order to have a quick wash and get to class by two o'clock. Sometimes,

I find my class has a pronounced tendency to go to sleep as I expound the gospel to them! But I can hardly blame them. After doing hard, physical work all morning, to sit still in the hot afternoon and not go to sleep must be extremely difficult. However, I must admit that on the whole my mamas are very good, and lap up our lessons, particularly those on the Bible, and those on how to organize women's meetings, Sunday school, retreats, seminars etc.

In spite of their hard life and poverty our students have a great capacity for enjoyment and fun. At Christmas, our final year wives spent all one morning and afternoon preparing food for our Christmas party for about 80 people, most of whom were our EBT children. As they skinned, boiled, pounded and fried, they sang and danced as well, making up appropriate words to well-known hymn tunes, poking fun at themselves and their poverty.

When the party was over, those same women stayed behind to clear up. One would have expected them to be exhausted by then, but no, when I invited them in for a cup of tea and a piece of Christmas cake, in they came – and stayed, and stayed and stayed! So we had a second party, much more fun than the first, with lots of authentic songs and dances, the missionaries and Zairian ladies alike all joining in. Later, David laughed and said, 'Where in England would you get ministers' wives all dancing round in a circle pretending to be little fish chased by a crocodile?' Where indeed? So often we see in our Zairian friends the rejoicing that Paul speaks of in Philippians, and we Europeans learn what we can.

Learning from one another

My trainee pastors' wives call me their mama, and I suppose I am academically speaking, but for sheer practical living in Zaire they are my mamas. We all have something to

teach each other, and I have found my two years at the EBT in Yakusu very enriching indeed. For the first time, I have actually got close to and made friends with Africans. When David went away to Kinshasa for three weeks, I moaned to the third-year wives about how lonely I would be evening after evening with no one to talk to once the children had gone to bed. They at once said, 'We'll come and visit you'. And they did, and two of their older daughters came and did their revision for their exams by our electric light. I was so touched by my friends' concern for me. It was then that they really became friends and not just students.

The work with them, too, is rewarding. Some of our wives begin at EBT with so little knowledge of the Bible that one even begins to doubt their faith. In a test once, the first years were asked, 'Who is our Saviour?' One answer came back, 'John the Baptist!' Even the women were shocked when I told them. However, by the end of four years we hope that these women will have gained an enriched faith and much blessing through their difficult struggle to live and to learn at Yakusu.

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MEDICAL MISSION APPEAL

for

TANSEN HOSPITAL, NEPAL

by

Dr William Gould, Orthopaedic Surgeon,
one time Director of Tansen Hospital

ZAIRE'S WEALTH IS SPIRITUAL

by Hazel Pilling, who served at Kinshasa and Mbanza-Ngungu

There are so many memories of Zaire from the 11 years in which I was privileged to serve there that I wondered just what differences I would see as I returned to Kinshasa after an absence of five and a half years in England. I was completely surprised at how little change there seemed to be. I was there for several days before I discovered a new road or new buildings. True, October, when I arrived, sees the end of the dry season and everything by then is looking a little sad. The ground is brown and parched. The trees are dusty and drooping and buildings look dirty and dilapidated. But I had to ask myself whether it was just the season which gave this general air of sadness.

Conditions decline

Day to day living in Zaire now is a real struggle. Our African friends may only eat one meal a day which is usually taken between three and five o'clock after they have finished work, so all the labour and pressures of the day have to be borne with empty stomachs.

Prices of food have risen at an unbelievable rate. With an exchange rate of one Zaire equalling 20p a small tablet of soap costs 50p, whilst the thinnest of exercise books is priced at 35p. This is a real hardship to the families because parents have to provide all the exercise books, pencils etc needed by their children for school.

There is no public transport by which to travel about the city. To move about one has to risk life and limb by riding in overcrowded open trucks or in taxis which are literally falling to pieces and charge the equivalent of 80p per mile.

Medical care is exceedingly difficult to obtain and if anyone is unfortunate enough to require an operation in Kinshasa, that person has to find and buy everything themselves – surgical gloves, sutures, injections and

anything else the surgeon needs – before an operation will be attempted.

But the Church grows

Wages are low and have nowhere kept pace with inflation. Understandably general morale is low, but the Christian Church is alive and well and this is what I saw and heard during my month long visit. The day begins for the Christians at 6 am with morning prayers, which are well attended. To obtain a seat at the Lisala church at Sunday morning worship, it is necessary to arrive early if one wishes to avoid having to sit on the floor or even stand outside. At the

communion service in October no less than 3,000 people shared in the elements of the Lord's Table. This church has 70 deacons and one overworked and overwhelmed young pastor.

In a land where associations between men and women are many and varied, the Christian Church is placing great emphasis on Christian marriage and to reinforce its teaching on this subject the Itaga church held a wedding service for all its deacons who had not been married in church. Ten couples made their promises before a packed congregation.

Many will remember Mama Ditina's visit to this country in 1978. About 100 women under her leadership recently went to an outlying parish to conduct a weekend evangelistic campaign. The Saturday afternoon was spent in house to house visitation and this was followed by an evening open air service. The women slept out in the open and, next morning, swelled the ranks of the normally tiny congregation. Throughout the weekend their one aim was to show the love of Christ.

The young people also are actively engaged in the life and witness of the Church. There has been an enormous increase in young people's choirs and their singing is good – particularly the negro spirituals which they sing with a special depth of meaning.

Keeping the faith joyfully

My overall impression, therefore, of the Church life in Kinshasa was one of 'faithfulness' by deacons, Sunday school teachers, women's leaders and pastors, who keep on keeping on in spite of all the difficulties and frustrations. There is also a lasting impression of their joy. I was so happy to meet them all again and catch once more the contagion of their delight in the Lord.



Material poverty



Spiritual wealth

Leaving Kinshasa, I travelled down to the Lower Zaire region, to Thysville, which is now known by its 'authentic' name – Mbanza-Ngungu – and to Kimpese a distance of some 100 to 150 miles. Again I was amazed that things had changed so little.

We passed through mile upon mile of unused land such as one might see on the Pennines, but the difference is that the land in Zaire is growing land. There should not be a food shortage with fertile soil like that, but there is.

I visited several villages created by the Angolan refugees. There were neat rows of mud huts which they have built for themselves and there also were their well worked gardens. These are people who when they fled Angola had to leave everything behind and start a new life in Zaire. There were children everywhere and last year, in the area around Kimpese, nearly 7,000 of those who had reached school age could not find a vacant place in any school.

One day I decided to walk to a small village near Kimpese. There is no road leading to it and at one point along the path I had to traverse a rickety vine bridge and then climb up a hillside. As I approached this community a middle-aged man came and greeted me. We got to talking about singing and discussing new hymn tunes. I shared with him the fact that back home I can listen to *Sunday Half*

Hour on the radio but how often the tunes sung are unknown to me. He then amazed me by showing me in his one-roomed mud brick house a radio and telling me that by the light of the paraffin lamp and with the heat and sounds of the African night pressing in on him he faithfully tunes in to the BBC World Service – though he knows no English!

Further points of encouragement

On 6 October a new church centre was set up at Tadi dia Nkosi. Previously, if there was any church business, members had to travel the 40 miles to Mbanza-Ngungu. Tadi dia Nkosi is quite a remote area, and is sparsely populated, but Christians travelled from all parts of Lower Zaire to be present for the foundation stone laying at the opening weekend. Pastors, choirs, old and young people – between 400 and 500 of them – gathered for the weekend, though many had to walk up to 40 miles to be there.

Pam Spratt and Rebecca Knox are teaching at Mbanza-Ngungu where the school works through the week till midday on Saturday. But at 5 pm on the Saturday they gather again with their pupils for a Scripture Union Bible Study which lasts for two hours. The pupils are very keen to be present and several have asked for baptism.

I had the privilege of meeting Mama Gloria. She is a widow with three children, all under the age of ten. Her husband, Pastor

Fernandes, was killed by a landmine in Angola and this autumn his young widow began training as a pastor because she is sure God wants her to carry on the work of her husband.

As I flew home I could not get out of my mind the thought that the gap between our way of life and that of our Christian brothers and sisters in Zaire was getting bigger. We get richer and they get poorer. That is, of course, speaking materially. Spiritually there is great wealth in Zaire. How very apt Romans 5:3-5 appears to be. 'Let us even exult in our present suffering, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope. Such hope is no mockery because God's love has flooded our inmost heart through the Holy Spirit he has given us.'

Shortage of workers

There is such a need in Zaire for more trained leaders, such a need for pastors, teachers, medical workers, Sunday school teachers and missionaries. Those who keep plodding faithfully on need every encouragement and our prayers can be a means to that encouragement as can our unstinting support. Mama Ditina, Pastor Koli, Pastor Enguta, the Kitega Choir and others whom we have met here in Britain are all members of the same family in Jesus. Let us truly be one with them in the work of the gospel.

INS AND OUTS OF BRAZIL

by David Doonan,
missionary to Brazil for 17 years

Apart from sending missionaries to Brazil for almost 25 years now, the Baptist Missionary Society has contributed to mission in Brazil and co-operated with Brazilian Baptists in mission by bringing a small number of Brazilians to this country for further training for the ministry. On their return to Brazil each of these men, together with their families, has served the Lord in various spheres and all have been greatly blessed.

Pastor Waldemiro Tymchak

Pastor Waldemiro Tymchak came to England on a BMS scholarship in 1967 for further study at Spurgeon's College. Waldemiro has

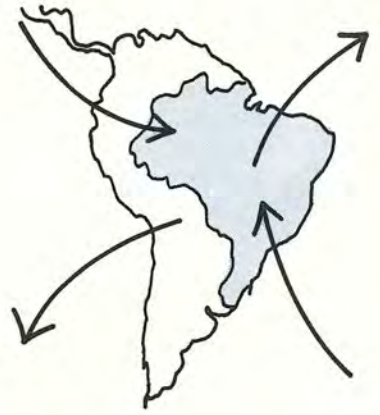
studied theology at the Baptist Seminary in Rio de Janeiro and being himself of European descent felt the desire for further preparation in a European setting for the ministry. After three years' study at Spurgeon's College he returned to Brazil. He served at the Curitiba Bible Institute for several years during the period when the Institute was in the process of becoming a Theological College. He very soon gained a name for himself as a man fully committed to the principle of the full-time ministry, a principle not readily accepted by many Brazilians. He also became known as a Bible teacher and in his pastoral ministry in the local church attracted

congregations, especially of university students, who desired a Bible teaching ministry. After a few years in Curitiba, Waldemiro was invited to and accepted the pastorate of a large church in Sao Paulo city where again his expository ministry was much appreciated.

When the Brazilian Baptist Convention Foreign Mission Board last year lost its long-standing General Secretary, Pastor Waldemiro was invited to the post. As a pastor, Waldemiro was chosen because of his obvious concern for people and his ability to listen, share and help people in need. This he will do for the missionary staff of the Foreign Mission Board. As a man whose heart is in foreign missions Waldemiro will have the opportunity to involve himself in the spread of the gospel in the six or so countries around the world where Brazilian Baptists have missionaries. As a man whose whole desire is to win others for Christ, no better person could have been chosen for the post he now occupies.

Pastor João Fernandes Garcia

In 1969, before Waldemiro Tymchak had finished his course at Spurgeon's College the BMS brought to England another young Brazilian student. Pastor João Fernandes Garcia had studied theology at the São Paulo Baptist Faculty, a seminary committed to training men for the part-time ministry. João studied at Spurgeon's for three years and with his wife returned to Brazil also committed to the principle of the full-time ministry. He taught in the Curitiba Baptist Seminary and pastored a church in the city. So rapidly did the church grow under his leadership that he left the seminary post in order to dedicate himself to his church. Many were the temptations to himself and his wife to divide their time between the ministry and other high-salary employment. Soon Pastor João was invited to the pastorate of the large church at Ponta Grossa in Paraná



Waldemiro Tymchak and family (photo by O Jornal Baptista)



João Fernandes Garcia and family (photo by O Jornal Baptista)

where he ministered until last year and where his ministry was greatly blessed.

After this, João and Lucimar with their two boys became missionaries of the Brazilian Baptist Convention Foreign Mission Board and are serving the Lord as Brazilian missionaries among Portuguese-speaking people in Canada. No doubt their training in England, and especially their acquiring of good spoken English, was part of the Lord's preparation for this further step in his calling to them. We like to believe, too, that their contact with the BMS missionaries played a part in giving them the missionary

vision which led to their acceptance of the call to serve overseas.

Reginaldo Krukliis

The latest Brazilian to return to Brazil after studying on a BMS scholarship at Spurgeon's College is Reginaldo Krukliis. Reginaldo was born and bred in Paraná and studied at the Curitiba Bible Seminary under several BMS missionaries. In 1975 Reginaldo came to England and in 1978 returned to Curitiba. He has taught at the Seminary in Curitiba and acted as assistant pastor with special responsibility for the young people and the outreach programme of the 1st Baptist

Church. This year the Paraná Baptist Convention, committed to full participation in the nationwide evangelistic effort planned in connection with the centenary of the Brazilian Baptist Convention, invited Reginaldo to be the full-time co-ordinator of the evangelistic campaign in the State of Paraná. Known for his evangelistic zeal and for his ability as a preacher, Reginaldo will find acceptance wherever he goes in the State.

Pastor Moises Amorim

Pastor Moises Amorim is at present studying on a BMS scholarship in this country and will eventually return to the pastorate and possibly theological education in Paraná.

The BMS continues to send missionaries to Brazil, but considers the preparation of Brazilians a vital part of the contribution we can make to the growth of the churches in that great land.



Reginaldo Krukliis



Moises Amorim

THE CHURCH OF TOMORROW

by Maureen Russell, whose husband is medical director at Yakusu hospital



Children of EBT students with Ellena Norkett

Ask the majority of church members in this country what facilities their church has for children and young people and the answer will almost certainly be 'Sunday school'. Perhaps this is an aspect of church life which we in Britain tend to take for granted — it is assumed that where there is a church there will be a Sunday school. This, sadly, cannot be assumed in Zaire, or at least not in the region around Yakusu. There are good historical reasons for this, in that until the government took over all schools in the early 1970's it had been traditional for religious education to be taught in the day schools, especially those which came under the auspices of a church body, like the CBFZ

for example. With state control of education, this was no longer possible and it was only at this stage that there was any real impetus to set up Sunday schools. As with many other new ideas, the acceptance of the need for services of worship and teaching geared to children and young people has been slow to develop.

But come to Yakusu!

It is 8.15 am on a sunny Sunday morning at Yakusu and the school bell is being rung by Dany, who is seven years old. The school bell is the metal rim of an old tyre, suspended from the branch of a tree conveniently placed in the school playground. Dany is

hitting this metal rim with considerable vigour and the resulting noise can be heard quite some distance away. Dany is full of enthusiasm for his task, for this is a coveted privilege, received on this occasion because Dany was first to arrive at Sunday school on the two previous Sundays, and now it is his responsibility to summon all other boys and girls to Sunday school this week. As the bell sounds out, the boys and girls steadily make their way to school, for Sunday school is held in one of the classrooms of the primary school.

Eventually, by 8.30 am approximately 30 boys and girls, aged from about two years



Maureen Russell

to nine years, have gathered together in the classroom with their teachers. Another 10 or 12 children will arrive during the course of the lesson! The classroom is one of a row of three adjacent ones, built of mud bricks, with space for windows, but no glass. The roof is made of corrugated sheeting, the floor is bumpy, and so are the wooden planks arranged as benches and desks.

When most of the children have arrived, Pastor Balonga suggests a chorus, which is sung with great relish. Just like young people in Britain the boys and girls at Yakusu love songs with actions and so these are often requested by the children themselves. Then it is time for the children to speak to God in prayer – perhaps some of their brothers and sisters or friends are sick, or perhaps there has been a new baby in the family. Pastor Balonga helps the children with their prayers after which there follows the lesson. There is an expectant hush, because word has gone round that Pastor Balonga has been practising a play during the week with some of the boys, and everyone at Yakusu loves to see a play.

The flash of light

Dany appears at the front of the room with another two boys and they begin shouting and telling the Christians that they are all going to be put in prison. Dany is being called 'Saul' by the others, and they are soon rounding up anyone who is near at hand, in order to take them off to prison. Then, suddenly, there is a flash of light (from a match). Saul falls to the ground and his friends look completely bewildered. A loud voice asks Saul why he is persecuting the Lord. Everyone's attention has been focused on Saul and what has been happening to him, so some do not notice that after the voice from heaven has stopped speaking, another figure is appearing from the side of the classroom. This is a rather fearful-looking Ananias who gradually approaches Saul and

explains why he has come. He then leads him gently away into the village, followed by the still bemused friends of Saul.

The audience relax visibly as Saul is led away by Ananias, and now it is the turn of another of the teachers to explain again just what the whole story was about. After this the children eagerly answer questions about the play they have seen.

Next comes the offering, the music for which sounds very familiar to British ears, for the Lingala equivalent of 'Hear the pennies dropping' is a firm favourite and is usually sung with great gusto. Finally, one of the teachers closes with prayer and all the children are dismissed – most of them making their way along to church where they will participate in the first part of the service.

To produce a Sunday school programme like the one described obviously demands that the teachers do some preparation before the Sunday morning. At Yakusu the Sunday school teachers meet together once a week for a time of prayer and Bible study, and together they consider how best to explain the truths of the Christian faith to the children.

Co-workers in the gospel

Last academic session there were four national teachers: Pastor Balonga, now a final year student at the Baptist Theological School (EBT), and who was formerly a school teacher before beginning his training for the ministry; Citizen Kungu, now a second year student at EBT and a man who has been working as a pastor in Lower Zaire; Citizen Monama, a young nurse, trained at Pimu, who has come to work at Yakusu; and Patrice, the sixteen-year-old schoolboy son of Pastor Botondo. It has been a real privilege to have these regular times of Bible study with this small group and to see them



Pastor Balonga

wrestle with the problems of communicating their faith in an effective way with the children.

Visual aids are a real challenge too, for so much of the packing material we tend to use for this purpose is just not available in Zaire, and it is certainly a test of ingenuity to discover local resources.

The people of the church at Yakusu can therefore join with many in Britain, saying that 'we have a Sunday school', but there are a great many villages all around Yakusu, each with a little church, where there is no Sunday school. By giving the student pastors at EBT courses in Sunday school work, and by encouraging some of them to take an active part in the Sunday school at Yakusu, it is hoped that they will see the importance of this aspect in the church's life and work, and that they will be eager to introduce Sunday schools wherever they go. It is hoped too, that Sunday schools may be introduced to other village churches within our region.

Some years ago another colleague gave instruction classes for Sunday school teachers in Kisangani and there is now someone based there with the remit to encourage the setting up of Sunday schools, the training of teachers and the production of lesson material. For this is another problem facing would-be Sunday school teachers, the shortage of lesson material. We have been very grateful to colleagues at Pimu who have allowed us to share their locally prepared material. The staff of the Christian Education Department of the CBFZ, based in Kinshasa, are also working on the production of teaching programmes which they hope to be able to distribute throughout Zaire.

In today's children, we have tomorrow's church.

'USE MY HOME, LORD — USE ME'

by Jennie Sugg, missionary wife at Upoto,
Zaire

While on furlough in England missionaries on deputation travel quite extensively telling interested folk about what they do in Zaire. Each time my husband, Chris, tells of what he does as a School Inspector, about the lack of materials and abundance of children. Invariably, if there is time given for questions, people turn to me and ask, 'And what do you do?' A very good question! What do missionary wives do? Our husbands, though they often have many extra jobs to fit in, do usually have a specific task; doctor, teacher or mechanic, to name just three. But what do wives do? What, more specifically, do I do?

What don't I do?

My jobs have been many and varied. I have taught at first full-time, and latterly part-time, in the secondary school. I have taken literacy classes for women. I have taught them to sew, given them basic Bible teaching and the rudiments of child-care and house-craft. I organize the buying and selling of books for the bookshop at Upoto. I am a deacon of the church and take my turn at preaching at the Sunday service. I am treasurer for our area and conduct classes for those who hold the money in the villages. I try to help them to keep the books straight. All this on top of being a wife and mother-cum-teacher to our two sons.

Since having the boys I have of necessity been much more tied to the house and have been forced to rethink my role. Perhaps it is not so important to do as to be. It is true that Jesus told us to go into all the world, but he told us much more about loving one another, about being kind, being hospitable, welcoming strangers and having compassion. So, we have tried to make our home a place where all people can come. The doors are opened when we get up in the morning and they are not closed until the mosquitoes invade us at dusk. (This does not mean that we shut out visitors after dark.) And people come, because they know that I am available.

Who comes, and what do they come for? A pastor has come from one of the outlying villages and he wants some Bibles and hymnbooks to take back with him. He comes to our house and we sit and discuss how many he needs and how many he can have. The supply is always less than the demand. He goes on to tell me about his wife and his family. Perhaps one of his children has been ill and he tells me of a long journey they had to make because there is no dispensary in his village. He probably urges us yet again to ask the BMS to help with medicines and a nurse for his village. He has gone to that village, sent by the church and obedient to God's call, but understandably he is concerned about the health of his family. We chat over his work, his frustrations and his sense of isolation. He is an intelligent, well-educated man and he appreciates talking with someone who can understand some of the problems he faces as he works with a largely illiterate church.

A father is concerned for his son

As we talk we hear a few coughs and shuffles from the veranda. Many people, especially older ones, instead of knocking will cough and shuffle to make you aware of their presence. This old man is the father of one of our former students. His son has gone off to university in Kinshasa and he is worried about him as he has not received a letter for a few months. He comes to ask whether I have heard anything. I tell him that planes are very infrequent because of shortage of fuel and also that his son will be very busy as exams are approaching.

He finds it all rather difficult to understand. Never having been to school at all, he assumed that his son, after six years in the primary school and six years in the secondary school, knew all that there was to be known. But no — off he went to the big city. The father had heard stories from other families whose sons had gone and never returned. Did I think that perhaps his son would not want



Missionaries relaxing



Chris and Jenny Sugg

to come back and help his mum and dad with the education of the younger children? There were ten more after him, all of whom, even the girls, wanted to go to school. He is obviously sceptical about too much education and so I talk to him about school, university and his son, and try to calm his fears. He gives me the pineapple that his wife has sent, and asks if I have got a dress that would fit the new baby. Then off he goes. His life in the village is a far cry from aeroplanes, fuel shortages and university education, but I think our conversation has helped.

A shared meal

Lunch time. Chris comes home from the office and one of our missionary colleagues is eating with us today. She has recently come from England. A good degree from an English university and adequate time in Brussels to learn French have equipped her well to teach in the secondary school. But there are so many other adjustments to be made and lessons to learn, and perhaps old

prejudices to unlearn, too, when a missionary first arrives in a new country. Culture shock, they call it, and it is very real. She comes to lunch with us and talks about her morning's teaching. She relates her successes and her mishaps, the experiments which went like a dream and had the class agog at her genius, and the awkward ones in another class who would not even try to understand what she wanted to teach them.

After lunch I go to the women's meeting and invite a friend back for a cup of tea afterwards. She is a very old lady, a pillar of the church, and a friend and wise counsellor to all missionaries. She loves a cup of tea, and home she comes with me. She has brought a few tangerines from her garden for her children, and we sit and chat about the old days, about what it was like before the schools were built, and before the marvels of modern medicine had wiped out the horrible disease of yaws. She asks me how her great-grandson is doing at school and if I

think he will pass his examinations. She does not stay long for there are many jobs she has to do at home, collecting her wood, making her fire and getting her evening meal cooked before it gets too dark. No mod-cons in her mud and thatch house, so she gets up when it becomes light and she goes to bed when it gets dark.

Soon, we hear English voices along the path and on goes the kettle again. Our missionary colleagues seem to appreciate the cake which they often find at our house and which they do not have in their own bachelor establishments. We have a cup of tea and chat about the day. Perhaps we have had mail and we discuss news of our families, browse through a precious magazine that has arrived, or chat about the latest crisis we have heard about on the radio.

Relaxing together

On Saturday evenings our missionary colleagues come to our house and 'talking shop' is forbidden. We play games or listen to music and just enjoy relaxing together. On Sunday evenings we have a time of worship together in English, again at our house. We take it in turn to lead the worship and we always have a time of intercession when we bring before God our work and the Church world-wide, giving thanks especially for our home churches and their constant prayer on our behalf.

There is so much to do – but there is also so much to be. You cannot notch up the success rate as you can with examination results or operations performed, but I believe that being available is a worthwhile ministry and should not be excluded on the grounds that we are so busy doing things. Jesus was never so busy that he became unavailable to those who sought his help, and if he will use my availability, then to him be all praise and glory.



Upoto village scene

MISSIONARIES' LITERATURE ASSOCIATION

by David Grenfell, missionary to Angola and Zaire until his retirement in 1967

I expect most of you know that the Baptist Men's Movement is deeply involved in the agricultural work of the BMS through Operation Agri, and that the Movement's home concern is The Housing Association,



which is doing a remarkable work in building homes and flats, so badly needed by many. But how many of you know that the oldest of our concerns is neither of these? Rather it is to help our missionaries personally by getting for them the journals and magazines they need to do their work more efficiently. The name under which we work is at the head of this article, which I hope will explain what we are seeking to do.

Already there may well have arisen a question in your mind, 'Why – and how – do magazines help missionaries to do their work more efficiently?' I once heard someone say that any missionary who could not relax would never stay on the field. We can help them to relax.

Providing the material

In all my talks on the MLA, I seek to show that the good folk we send out from our churches are very much like ourselves when it comes to their choice of reading matter. Being accepted by the BMS does not change in any way their choice of reading. The relevant factor, however, is that the reading material is no longer available. If you have a preference for a particular magazine or author, I am quite sure we would be able to match your choice amongst our requests from missionaries. A minister once said to me, 'What is the use of sending women's magazines to a mission station in Zaire?' I wondered what his wife read for relaxation.

Many of us take a journal to keep us up-to-date with the job we are doing or the profession we follow. These publications are necessary, too, for our colleagues on the field. We do send some, usually by subscription, including *Child Welfare*, *Midwifery*, *Nursing*, *Tropical Doctor*, and those connected with other professions such as education or the ministry. Such periodicals are expensive and the postage is heavy, but they are needed.

Enjoying the material

Then there is the amateur. In this category comes the practical man trying to cope with the maintenance of machinery, motors, buildings, gardens – you name it – or the busy housewife who, in addition to cooking to please and satisfy the family, likes to knit and sew and keep an attractive home. The latter applies to single women also, of course. Anything we can send along these lines, such as *Motor Repairs*, *Do It Yourself*, *Womancraft*, *Pins and Needles*, etc, is very welcome.

Would you be surprised to learn that missionaries like to read a newspaper or a paper that deals with political matters, such as *The Spectator* or *New Society*? We send over 40 copies of the *Guardian Weekly*, all by air at £20 a time. For news of the Church at home, *The Baptist Times* is the most popular paper, of which we send in excess of 100 copies. Sure, we all expect missionaries to want and need Christian papers, magazines and books, but do we do anything about it? It would be good if we could send to someone else the magazines and books that have been of blessing to us.

I would be very surprised if you said to me, 'What's in it for me?', as Christians should not think in those terms. But we all know that God not only blesses what we do for him, but blesses us, too, in the doing of it. One of the pleasures of helping our friends overseas is the joy of a personal relationship with someone actually on the field. This means a great deal to those of us who are really intent on the progress of missions overseas. From such a relationship one learns much about the missionary, the work, the country and people; much about the problems and difficulties, the joys and successes, the missionary's hopes and prayers. Not all of our missionaries have time to write personal letters but most of them write circulars. This information is for us to use,



L to R — Sally Jones, Jacqueline Holmes, Kim Barrs and Sharon Bywater of the Charnborough Road Baptist Church, Coalville, Leicester, celebrating a successful conclusion to their effort for the 'Fly a Missionary' project whereby they raised £28. This project ended on 31 October last year and they are now working for 'Life + Line', the current Young People's Project, which is raising money to buy medicines and equipment for our mission hospitals.
(Photo by: 'The Coalville Times')

when we are able to take meetings, or in giving items to the church newsletter, for prayer meetings, Sunday school and the like.

You can help

If you have a magazine or paper which you would be willing to send regularly overseas, write to me giving me the name of the item. I will then send you the name and address of someone who would appreciate that magazine, plus a little advice on wrapping and how to save postage. My choice is widened if you have more than one item, but we will start with one item only. To wrap and post regularly is not an easy task, and this is shown by the large number of well intentioned worthy people we lose each year from this section. Should you start and then cannot continue, please let us know so that we can

find another donor for it is so disappointing for someone on the field to find a book has suddenly stopped arriving.

Perhaps a women's meeting might like to be responsible for a women's magazine or a Sunday school could undertake to send a magazine suitable for a missionary's child. It does not have to be only individuals who act as donors; groups within our churches could share in this way, too.

At the beginning of the year we send out a copy of the Annual Report. If you would like a copy, or if you wish to help the MLA in any way, please write to me via the Baptist Men's Movement at the Mission House.

MISSIONARY MOVEMENTS

Arrivals

Dr R and Mrs Hart and family on 24 November from Chandraghona, Bangladesh.

Miss A Flippance on 3 December from Binga, Zaire.

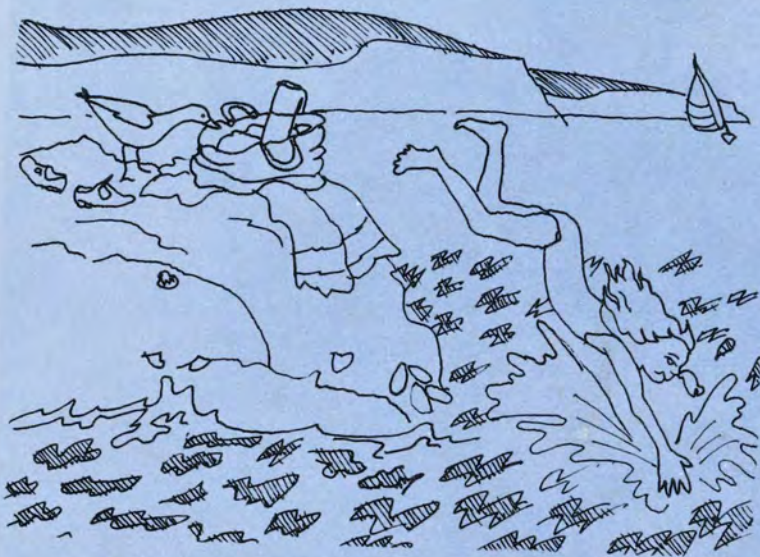
Miss P Smart on 5 December from Dacca, Bangladesh.

Mr and Mrs P Stunell and son on 5 December from Chittagong, Bangladesh.

Departure

Mrs D J Stockley on 5 December for Gournadi, Bangladesh.

BMS HOLIDAYS 1980



EASTBOURNE

Beresford House is a well-equipped school just 10-15 minutes' walk from the sea front.
Dates: 'A' 26 July-9 August
'B' 9-23 August

PWLLHELI

A 5-acre site on a seaside farm, $\frac{3}{4}$ mile from Pwllheli, North Wales, provides a fine holiday for those who enjoy camping.
Dates: 2-9 August

CAMBERLEY

Elmhurst Ballet School offers accommodation of a high standard for this family holiday in Surrey.

Dates: 2-16 August

PHAB '80

A week in the Yorkshire Dales shared by Physically Handicapped and Able-Bodied young people at the Army Apprentices' College, Harrogate.

Dates: 9-16 August

BELGIUM

Can you speak French? If so, get involved with the Baptists of Liège in an evangelistic campaign.

Dates: 2-16 August

BIDEFORD

Edgehill College has proved to be a popular centre in glorious Devon.

Dates: 'A' 2-16 August
'B' 16-30 August

For details write to:-
BMS/YPD,
93 Gloucester Place,
London W1H 4AA