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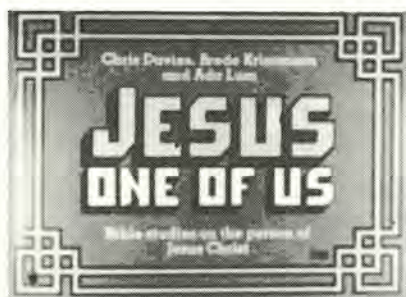


ANGOLANS RECALL 100 YEARS OF PARTNERSHIP WITH THE BMS

Two of the delegates at Mbanza Kongo

BOOK REVIEWS

JESUS ONE OF US – Bible Studies on the person of Jesus Christ
by Chris Davies, Brede Kristensen and Ada Lum
Published by IVP
Price £1.95



The Church today is discovering the value of group study for a deeper insight into the teaching of the Bible and an understanding of the Christian faith. Such groups however can often be at the mercy of those who would press their own interpretation on the other members of the group. Sometimes even the study material provided for such groups forces the discussion along a pre-conceived route to a foregone conclusion.

These studies however, I found very open and helpful. They are the product of writing workshops during student conferences edited and changed after being field tested in different countries.

The first part is divided into three sections: a basic study of the Christian faith; the answers to questions people asked Jesus; and the possibility of faith for the many different types of people who came to the Lord.

The second part, divided into four sections, concentrates on the person and ministry of Jesus – for the main thrust of the studies is that if anyone is to understand Christianity they must begin with an understanding of the Jesus of the four Gospels.

Each passage studied has a helpful introduction and notes for the group leader. The main contribution though is a series of questions designed to open up the teaching of each passage and its meaning for us today.

With its introductory 'Guidance for Group Leaders' and its Word List at the end, I believe these studies will find a ready acceptance in our churches as a basic introduction to the study of the person of Christ and the Christian faith.

THE CHALLENGE OF MARXISM
by Klaus Bockmuehl
Published by IVP
Price £1.95



In this book Klaus Bockmuehl examines the ways in which Marxism challenges Christianity and what defence Christians may give in reply. In countries which do not have a Marxist government, Marxism is often seen as the alternative ideology to Christianity and for this reason it cannot be ignored. The author describes it as a secularized version of the kingdom of God, demanding full commitment and having a powerful eschatological vision. Marx's critique of religion is studied carefully in the book and the author sees in it some valid criticisms of the churches both in Marx's time and our own. However, many

NOTES TO USE WITH YOUR PRAYER GUIDE

Japanese agricultural missionaries (4 June) have now left Khulna and the work is in the hands of the local Christian council.

Miss E M Maltby (20 June) has died.

Santo Antonio de Platina (24 June) has just got a new Brazilian pastor.

VGL of Marx's criticisms were false and he was wrong in ascribing importance only to material things. He believed that man must be free from the chains of religion and he made his 'saint' Prometheus who defied the deities and said, 'I hate all gods.' This is where Marxism and Christianity must inevitably clash as, in the author's words, 'Marxism stands . . . for a comprehensive world view to which atheism is an important presupposition.'

Both Marx and Christ spoke of making new men, but their understanding of this term is different. The author makes the point that Marxism, unlike Christian faith, has no adequate answer to the problem of sin. It deals only with man's conditions and not with his soul. The book is interesting and fairly easy reading and makes many valid points on its subject. However, the author frequently blurs the distinction between the theory propounded by Marx and the practice of Soviet rule, while claiming, on the other hand, that Christianity should not be judged on the shortcomings of Christians. He also oversimplifies the complex area of Christian ethics in its comparison with the Marxist alternative. He claims that Christians 'trained in the Bible' (whatever that means) 'would find it irresponsible to do evil in order that good may come of it', whereas in fact this is one of the most persistently problematic areas of moral philosophy.

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Nairobi in Kenya, East Africa, is to be the venue, in August of this year, for the fourth Assembly of the African Churches. There, 90 million Christians in that continent will be represented by some 500 delegates from the 118 Church bodies associated with the All Africa Conference of Churches (AACC).

So far 53 of the member Churches have indicated that they will be sending delegates to this Assembly. The theme which those going to Nairobi will consider is, 'Following the Light of Jesus Christ.' At the first Assembly held in Kampala in 1963 the dominant note, understandably, was 'Independence'. This was the hope of so many nations in that vast continent. By 1969, when the Conference met at Abidjan, the concern of those present was summed up in the theme, 'Development'. Then, when so many countries in Africa which had been subject to colonial rule, found themselves independent and able to exercise self-government, the mood for the third Assembly of the Conference held at Lusaka in 1974 became 'Liberation' and voices were raised calling for a moratorium.

The African nations – an increasing number of them – were experiencing the stimulus, new to them, of self-government and it was surely natural that the thought should arise that the Church in those countries should likewise be independent and self-governing. This, of course, had been the goal of all the work undertaken by the BMS from its inception right through the years. But what those voices raised at Lusaka did not appreciate, or failed to make plain in calling for a moratorium in the sending of missionaries from the West, was that partnership in mission is not a negation of independence nor the denial of self-government to the Church.

The experience of the BMS following that 1974 Assembly had been that those Churches with which we have, for over one hundred years, been associated in Africa, while enjoying their independence and while being fully self-governing have, nevertheless, refused to echo that call for a moratorium. Indeed they have made urgent and repeated pleas for more missionaries to share with them the work of the gospel and the ingathering of a harvest that is ripe for the sickle. The fellowship in the gospel between ourselves and our African brothers and sisters in Christ has grown deeper while the Society has gladly left in the hand of the African Church the placing of missionaries and the decision as to what work should be attempted and what work should be left.

The Rev Maxime Refransoa, the new General Secretary of AACC, has referred to Africa as 'the continent of permanent crisis' and this coming Assembly is expected to be a most crucial one for the life of the Church in Africa. For a number of years now the AACC has been plagued by a major leadership and financial crisis, and this Assembly will be trying to resolve the problem. It will be giving its attention to healing and reconciliation within the Churches and the African countries. It will discuss pressing political, social and economic issues. A fund-raising project will be undertaken to enable the completion of their new conference centre and the AACC is inviting all its member Churches to set aside one Sunday each year for prayer and giving in connection with the work of the Conference.

In thinking of the work of the Church in Africa it is a cause of great rejoicing that the Society was invited to be represented at the Centenary celebrations of the Evangelical Baptist Church in Angola, and that hope was expressed by many that the BMS would once again send missionaries to share in the witness to the redeeming love of Christ in Angola.

SOMETHING TO CELEBRATE!

by Phyl Gilbert
(compiled from her correspondence)

It was on Thursday afternoon 29 January, that I received a letter from Mission House, London, 'would I please go to Angola to represent the BMS at the Centenary Celebrations in Mbanza Kongo (San Salvador) from 9-16 February!' That same day Pastor Nkwansambu received a radio message from Kinshasa asking him to represent the Baptist Community of the River Zaire at these same celebrations.

It was quite impossible for either of us to leave before the Monday to commence the difficult task of obtaining a visa. Meanwhile we got all the local preparations done, like vaccinations etc, then early on Monday we set off for Kinshasa. One thing was certain. If we managed to get done everything which needed to be done in one week, then it would be an absolute miracle. It would be difficult enough in an ordinary week, but this was particularly inopportune because the Wednesday was a national holiday in Angola and on the Thursday the Ambassador was due to meet President Mobutu of Zaire. Added to these obstacles there was only one flight a week from Kinshasa to Luanda, which left on the Sunday afternoon – and it was full.

The day of miracles is not over

But we were equally certain that if God was in this and that He wanted us to go, then He would work the miracle. We believe that is just what He did do in the friends we met in high places in Immigration, Foreign Affairs and Embassies. I actually got my Exit and Re-entry visa in just one day! It only took another day to obtain the visa for Angola! It was, however, a tiring week involving three journeys by Land Rover from Mbanza-Ngungu to Kinshasa, a distance of nearly 90 miles where we had long waits in offices but it was nevertheless an exciting week culminating on the Sunday morning with the news that because of cancellations we had a seat on the plane. How we praised the God of miracles.

We arrived at Luanda at 7 pm that Sunday evening but had reached there before the telegram saying we were coming so there was no one to meet us. Again God had taken care of that eventuality. On the plane there were grandsons of an old friend and a daughter of another friend. These had been met by relatives and friends who came to our rescue. They telephoned the General Secretary of the Evangelical Baptist Church in Angola, Pastor Timoteo and went to the house of the Bible Society's Secretary, João Makondekwa so by 11 pm we were being entertained to a fine meal prepared by Mama Pastor Timoteo. The Secretary and his wife live on the ninth floor of a high rise block of flats, one of many in the centre of Luanda. To some this flat would appear large but the



Timoteos have to share it with their married daughter and her four children, together with Pastor Rodrigues, his wife and four children, plus occasional visitors, and pastors visiting the capital from the interior.

In a large empty shop underneath the flats where Pastor and Mama Timoteo live, a Baptist church meets. Although the shop is large it is far too small for the enormous congregation which gathers there to worship, so two services have to be held each Sunday morning.

An enthusiasm for advancement

This is not the only Baptist church in the capital. Thousands of young people and many families have settled in Luanda during





Young and old joined in praise

the past few years and with a great vision for the future, the Baptist community has seized the opportunity this gives.

It is thrilling to observe the zeal and initiative with which the church leaders have established four centres for worship in so short a space of time. To the one beneath the flats must be added another in the Palanca district near the airport. On a large plot of land the church building is already up to roof level and a pastor's house is being built. Then near the sea at Samba a temporary building is in use and Tata Kwanzambi who formerly worked in the laboratory at IME Kimpese, is a lay leader. The fourth fellowship at Petro Angola has been given a large site by the government, on which there are workshops and other buildings. There are ambitious plans to create a Church Centre here, with a bureau (office) together with a house for Alvaro and Linda Rodrigues, a guest house for visitors and a large church building. With great determination and courage they face the hard task of raising large sums of money and then erecting these buildings. It was thrilling also to meet many old students from Ngombe, Kimpese, IME and other places in Zaire, who now, having returned to Angola, were helping with integrity and zeal, to reconstruct their own country, each one of them holding a position

of trust and responsibility in government departments, hospitals, schools or businesses. On the Tuesday morning early, we left Luanda for Mbanza Kongo. The road, quite good at first, soon deteriorated and for the last few hundred kilometres was badly in need of repair so it was only just before midnight when we at last arrived. Mbanza Kongo had been chosen for the celebrations because it was there that George Grenfell and Thomas Comber, the first missionaries, had arrived in 1878. When we arrived at near midnight only a handful of friends ventured out to meet us, but they made up for it next morning with a royal welcome and it was so good to see again people like Mama Helen Rodrigues in whose home we used to hold worship in the difficult days when public worship in protestant churches was banned.

The villages have disappeared

As we journeyed to this town it was most noticeable how, unlike the former days, very few villages were to be seen along its route. It seems as if the big centres have drawn the people away from the country to settle in or near the towns.

When, in 1975, the refugees in Zaire were able to return to Angola it was estimated that membership of the Baptist community

was about 8,000. Today there is a church membership of over 24,000 and the Church, very much alive, is growing still. As the days followed, every flight – passenger or cargo plane – brought more delegates. The government loaned large lorries to bring hundreds more, some having stood in the back of them for 24 hours or more! They were very tired and smothered with dust, but they came singing as only Africans can.

Our old hospital building has been patched up and is used now for a government nursing school. But it was the church building which really made me stop in wonder. They were determined to make it look welcoming and they had worked, oh so hard. The roof is patched and repaired. The floor is repaired and new windows and doors fitted. They had even put glass in the front and rear windows, and of course, whitewashed the building inside and out. Even two aged members like Tata Moniz and Mama Kati Tusseuo were trying so hard to cut the grass and tidy up around their *lopangu* (plot of ground) lest they let down the general air of welcome.

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SOMETHING TO CELEBRATE!

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Prayers on the first morning, conducted by Tata Nimi of Bembe, were very appropriately based on John 16:33. 'In the world . . . but be of good cheer, I have overcome the world,' so very meaningful for the church in Angola.

The building was too small

As more and more delegates arrived there was nothing for it but to carry the benches and seats outside for there was no building into which so many could be crammed. But where should the meeting be sited? There was so little space and what space there was had no shade because the Portuguese had felled most of the trees. Feeding this mass of people was no easy task either. For one thing there had been no water on the 'mission' for months and all the old water tanks were broken. In this respect the government was a great help by sending a water tanker each day to fill up large drums. They gave five cases of fresh fish each day as well, for the celebrations. The delegates also had plenty of *luku* (manioc flour pudding) and some meat.

By Thursday afternoon the Kibokolo contingent had arrived and the plane from Luanda brought the Central Choir – would any African celebrations be complete without the choir? That plane also brought João Makondekwa with the news that another 200 were stuck in Luanda having gathered there from Beu, Damba, Nsoso and other places but unable to get transport on. Those already in Mbanza Kongo were asked to pray that a means be found for transporting these brethren who had already travelled hundreds of miles and paid a lot of money to get that far. The prayers were answered. They eventually arrived on two very large government lorries.

The generosity was overwhelming

We met most government leaders and were cordially received, but I came up against one snag personally. I had hoped to change



Singing hymns of glory

some travellers cheques in Mbanza Kongo in order to keep our Zaire representation solvent, but this proved impossible. What could have been an awkward situation was redeemed by the sheer loving generosity of the Angolan people. It was overwhelming. They gave us over £60 in money. The old people of Mbanza Kongo gave a sheep and there were lots of chickens, peanuts, eggs, fruit and tins of food.

There does in fact seem to be no shortage of basic food in Angola and prices are reasonable. The people work hard to grow things and manioc, vegetables and fruit seem plentiful. Everyone who works has a ration card and it is only by means of these that they can buy, in government shops, any food they do not grow. The rich and poor are treated alike and nobody seemed to be starving. Education, medical care and other services are free and in most places I felt the people were better off, regarding food, medicines, etc, than those in Zaire.

But back to the Centenary Celebrations. The first Welcome Session started at 10 pm! There were a number of reasons for the late start. We were waiting for more people to arrive. We were also waiting for government permits to obtain wire and lamps. Then we

had to install lighting over the area where the meetings were to be held, but in the end it all began.

I was introduced as the representative of the BMS who had come all the way from London! Pastor Almeida Sebastião, who is in charge of the Nova Caipemba area spoke on John 3:16. He used Kikongo and Portuguese and this was followed by people bringing greetings from various areas. Saturday morning prayers were led by Pastor Nkwansambu who gave an excellent message, profound and encouraging based on Luke 24:13-33.

Afterward a *défilé* (marchpast) took place with banners, choirs, young and old, pastors, old students – everyone marching and, above all, singing. There were present representatives from the Roman Catholics, of the government and other sections in attendance.

The past was re-lived

An historical outline was given by Pastor Timoteo and I was asked to speak on behalf of the BMS and missionaries who had worked in Angola. The Luanda Central Choir – three of whom had toured Britain with the Kitega choir – livened things up

considerably with their excellent singing. They were backed up by other very good choirs from Kibokolo, Uige, Bwela, Sumpi and Mbanza Kongo.

One of the highlights of the meetings was a play arranged and presented by the Kibokolo people. It depicted the coming of Thomas Lewis to the Zombo people and the difference the gospel had made to them. Tata Malassa himself acted the part of the *Ngang'a Nkisi* (witchdoctor) and very authentic he looked. They had brought with them all the regalia, clothes, beads and shells used in witchcraft and divining.



Women prepare the food

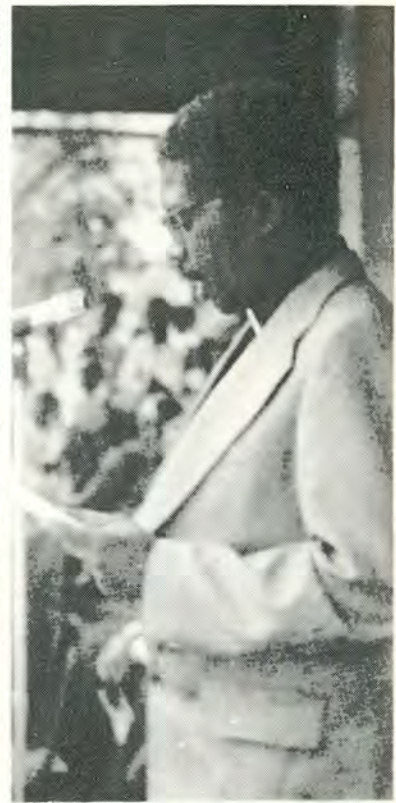


Joy is on their faces

The main meeting on Sunday started at 11.0 am and went on throughout the heat of the day until after 3.30 pm, but no one left. Rev Alvaro Rodrigues, using Luke 4, spoke on Christ's programme for mission and outreach and the Church's responsibility today.

I felt greatly encouraged about the Church in Angola and quite unafraid for its future. There seems to be so many fine leaders and such faithful Christians in so many places. The needs, of course, are very great. When they returned from exile in 1975 they discovered that only two church buildings were left standing. They had very little money, equipment, seating, or even communion cups, but they set to with great enthusiasm and determination to make good the deficits. There is a fine spirit of co-operation between the old *mbuta* (leaders) and the younger pastors. Alvaro Rodrigues is doing an excellent job in the area of communication and Christian literature. It was he who produced a Centenary Booklet to mark this special occasion, but literature at all levels and for all departments of the church is a top priority.

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(Montage) Scenes from the celebrations

SOMETHING TO CELEBRATE!

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Missionaries are still needed

So many people in so many meetings expressed a desire for missionaries to work alongside them once more. The need is there and there is no doubt that there would be a very warm welcome, but I felt that, with the quality of leadership the Church has, it can stand on its own feet and go ahead with evangelism. However, there are areas where participation and co-operation are needed. Our help would be most useful with theological education, with office

'know-how', with literature work and maybe with medical work if this is allowed by the government in the future – as they think it will be – especially in the area of preventive medicine.

We had hoped that on the return journey we would be able to travel the short distance from Mbanza Kongo to Songololo by road but this was not permitted. The rules are, if one enters the country by air via Luanda that is the means and the route by which the exit must be made. We learned that hundreds of people who had wanted to share in the celebrations and had tried to come from Kinshasa and other places via Songololo were turned back at the frontier. It would have been much cheaper to travel that way but we are glad we did not try. A message came to us early on Tuesday morning that we were being taken back to Luanda on a cargo plane. We packed quickly and rushed to the air terminal and there we had to wait from 9.30 am to 2.30 pm for

the plane to arrive.

To mark the celebrations the Zaire friends had given hundreds of tee-shirts printed with the *Igreja Evangélica Baptista em Angola* (IEBA) emblem with a cross and a Bible and the slogan, *Centenário 1878-1978* printed on the front.

It would take pages to mention all the people we met, and to detail the wonderful welcome we were given. The general feeling of all who went was of tremendous hospitality and welcome together with a spirit of hopefulness and enthusiasm among the Angolans who are determined to build up their country and their church, to train their youth and to worship and witness together.

IT WAS WORTH THE WAIT

by David Norkett

For five Zairian couples, Sunday 13 July 1980 was a great day, a day to which they had long looked forward. It was the day that citizens Balonga, Mojiki, Longomba, Lumo and Yenga, graduated from the *Ecole Baptiste de Théologie* (EBT), the pastors' training school of the *Communauté Baptiste du Fleuve Zaire* (CBFZ) at Yakusu. Four of these men had come to the School with their families in September 1973; one couple had started their pastoral training even earlier.

The academic year 1973/74 had begun with great promise. For the first time EBT was

under the leadership of an African Director, backed by three very capable missionary colleagues. But the year proved to be a traumatic one. One missionary teacher died of blackwater fever, another returned permanently to England because of ill-health and the Director seemed more interested in money and politics than in training pastors. Contributions from the CBFZ districts were not sufficient and funds ran out before the end of the school year. In May 1974 EBT was closed. Of the seven first-year students, one died later that year and one transferred to a secondary-school course although four began working as assistant pastors in rural

parishes, a practical stint of great value that was to last three years. For a period it looked as if EBT might not be re-opened at Yakusu. Then in May 1977, the General Assembly of the CBFZ decided to send Joan Maple from Bolobo with David and Mary Norkett from Kinshasa to restart pastor training at Yakusu under the enthusiastic and dedicated leadership of a recently retired BMS missionary, Winnie Hadden. She returned to Zaire for a year at her own expense. So the theological school opened again in

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David Norkett with some of the students

IT WAS WORTH THE WAIT

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November 1977 with an all missionary full-time staff and with the invaluable part-time help of two experienced Zairian pastors from the nearby city of Kisangani. But ministerial training in modern Africa should not be so dependent on missionaries and we have been more than pleased to have a full-time African pastor-teacher at EBT since September 1978.

Studies were resumed

I shall never forget the joy and relief with which the five EBT students welcomed us when first Joan then Mary and I arrived in Yakusu in the autumn of 1977. At last,

after three and a half years they were back at theological school. In the circumstances I could even forget being hailed by one of them as 'liberator'. Our first prayer meeting was a very poignant one as the students thanked God fervently for answering their prayers in re-opening the school. During the next three years almost every prayer at the weekly meeting began with the words, *Seigneur nous te remercions* (Lord, we thank you). Each week during those years the students had a full timetable of lessons on Monday through until Saturday morning and did a lot of practical pastoral work in Yakusu and local villages. In their final year

and a half they worked hard to produce short theses on subjects ranging from, 'Baptism in the New Testament' to 'The Church and healing in the Upper Zaire Region'. The men and their wives spent many hours in their gardens growing enough food to supplement what they could buy with their small weekly 'ration' of money. The wives had biblical and practical lessons three afternoons a week. Each family, some with five or six children, lived in two or three small rooms without electric light or running water. Nearly all of them suffered at one time or another from various fevers and intestinal worms. During their four years at EBT the men had no less than seven missionary and seven African teachers most of whom only taught them for one or two years.

It is little wonder that during their final year those five couples were literally counting the days to the end of their training — the figure was chalked up on the blackboard at the beginning of each morning. When Mary and I returned from furlough in the middle of May last year, the magic number was about 45. It leapt up to 60 when I explained at our first meeting with the students that Graduation Day would have to be in the middle rather than at the beginning of July. This gave me about six weeks to dash through Romans and teach short courses on eschatology and Kimbanguism before the final exams. Paul's letter to the Romans was a useful reminder to us of the basics of evangelical theology. Eschatology is an area of doctrine that fascinates many Africans; people here often have questions about life after death, resurrection, heaven and hell and the end of the world. Kimbanguism is an important religious movement originating in the healing and preaching ministry of an African Baptist catechist in the Lower Zaire region in 1921. From this has grown the 'Eglise de Jésus Christ sur la Terre par le Prophète Simon Kimbangu,' (The Church of



Family responsibilities for the students

Jesus Christ on earth through the prophet Simon Kimbangu) the largest of many hundreds of independent (non-mission founded) churches in Africa. The leaving men were full of questions during these courses. They probably realized that in a few weeks they would be out on their own in large rural parishes with only a handful of books with no theological teachers and senior colleagues close by. One example must suffice. When we came to Romans 6:12f ('Sin must no longer rule in your mortal bodies . . .') one of the students asked what the church should do about converted prostitutes. Prostitution and unemployment are rife in towns and it is difficult for such ladies to find a suitable job when they become Christians.

Handel in the Upper River

The intensive teaching of those last few weeks of pastoral training was relieved by a daily practice of the Hallelujah Chorus in which the leaving men were joined by the second year students. It took four weeks to learn the words – which Mary translated into Lingala – and the music by heart, men and ladies separately. Then two weeks to Graduation Day all four parts were put together and amazingly it worked. The rest of Yakusu mission began to know the music and little groups of children could be heard singing as they played, 'Hallelujah! Hallelujah! *Mpo Nkolo na nguya, Ye mokonji.*' ('For the Lord of Power, He is King . . .', i.e. 'For the Lord God omnipotent reigneth'.) Despite that, people did not tire of Handel and were enthusiastic in their praise after the Graduation Service. One man even said he had travelled over fifty miles to hear it!

The graduation celebrations began with a football match, EBT versus Yakusu Old Boys. Despite looking resplendent in brand new cherry red shirts, with 'EBT Sport' emblazoned in white capitals (a gift from a supporter in Norwich), we lost 2-0 to



Beating the drum at Yakusu

the visitors from Kisangani. We learned afterwards that one of them had been a professional footballer.

Over the weekend our Zairian full-time teacher, Pastor Lituambela, worked wonders in organizing food and lodging for guests and in conducting the Graduation Service on the Sunday morning. We had been worried that this might be a marathon (as special services in Zaire usually are) and more to the glory of man than to the glory of God. But the service was worship as well as ceremony, and lasted for only two hours despite three speeches, a sermon and several choir items. In his message, Pastor Mokili, the Regional Secretary of the CBFZ used a memorable visual aid to illustrate Jeremiah 1:7 '... go to the people I send you to and tell them everything I command you to say.' He called

the five leaving couples out in front of the large congregation and tied a thin piece of creeper round the right wrist of each man and each wife. Such a sign used to be worn by tribal messengers as a mark of their chief's authority and to remind them to deliver their message accurately and without delaying en route. To the five couples it was a vivid reminder of their calling and responsibility to be faithful messengers of the Chief of chiefs.

The finery gives way to working clothes

The leaving men looked very smart in new black suits (considered clerical dress here) and their wives were lovely with special intricate hairstyles and dressed in beautiful cloth that Mary had bought for them in

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IT WAS WORTH THE WAIT

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Malaysia. It took nearly half an hour after the service for all the photos to be taken, before the leaving students, the EBT staff and many guests sat down to a meal prepared by the 4th year wives and served by the 2nd year men.

And then, within a few days, the five 4th year families left. Mojiki, the student from the Equator region several hundred miles down-river was the first to go, packing his family and possessions into a Volkswagen Kombi to take them to Kisangani to catch the weekly river-boat. The other four families left on three different evenings in large canoes crammed with people, trunks, bundles, pots, pans, tables, chairs, mattresses and poultry. One duck was even sitting on a clutch of eggs in a cardboard box. I was sad to see the canoes floating off down-river into the twilight. These families had been at Yakusu to welcome us when we had arrived here three years earlier. They had been our close friends. A few days later, our colleague, Joan Maple left too, for furlough, in the knowledge that she would probably not return to Yakusu. The General Assembly of the CBFZ have asked her to go back to Bolobo to teach at the Bible Institute there.

But the work goes on, both for EBT and those who have left us. Pastor Lumo has a parish in the plantation town of Yangambi. He writes of an encouraging increase in attendance at morning prayers since his arrival. Mama Lumo says that local Christians have brought them so much food that she has been able to rest from gardening and she and her husband have grown quite fat! Pastor Balonga wrote of an enthusiastic reception in the large rural parish of Kombe, in the Yalikina district where well over 700 church members gathered together for the first communion service he led. Pastor Mojiki has given us little news of his welcome except to say it was 'satisfying' but wrote of his joy at being present at President



The School from the river

Mobutu's 50th birthday celebrations in Lisala, when the CBFZ regional secretary was presented with a minibus for the work of the church. Longomba and Yenga have written at greater length and of difficult initial pastorates. Pastor Longomba is based in the small town of Mombongo on the outskirts of the CBFZ Upper River Region. He has made some good contacts with local state authorities and saw-mill owners and in a few months has been able to erect a large wooden chapel. But there are bitter divisions in the church in his large parish where pastoral oversight has been neglected in recent years and another Protestant denomination has started work. Longomba has been threatened with witchcraft and physical violence.

Pastor Yenga, though the most intellectual of the leaving men, has been called to the very undeveloped rural parish of Bokondo in the Yalamba district. When he arrived there with his family after trudging through several miles of swampy land, he found church members but no church building, no church funds, no pastor's house, no church bicycle and a state dispensary with no medicines. The parish is renowned for its palm-wine drinking and in a recent letter he writes that some secondary-school children arrive in class drunk in the mornings. But Pastor Yenga gives thanks that he has been able to establish the habit of morning prayers in the Bokondo schools, that several pagan teachers are now interested in the Gospel and that 30 converts have recently been baptized. At the end of his first letter he wrote, 'My joy is, that being the first

pastor in this parish, I will lay the foundation stone. Don't forget to pray to God many times for us, for we have so much need of his Holy Spirit in everything.' All five men repeat this request for our prayers in their letters.

Training taken to the villages

Meanwhile, back in Yakusu, the work of EBT is growing. From August to November 1980 we worked hard to erect a new building to house five more student families. At the end of January 1981, nine new families arrived, giving us a total of 19 ministerial students, from all six regions of the CBFZ, of which ten are in their third year. We are thrilled to have another BMS couple with us now, Chris and Christine Spencer, both gifted and experienced to help in the teaching of the theological students and their wives. We have a good second-hand Land Rover which has enabled us to begin an extension programme of regular biblical and pastoral training. This will be mainly for the hundreds of village catechists and deacons on whom much of the work of the church depends in our eight Upper River districts of the CBFZ. Other things we pray for and look forward to are the eventual choosing of an experienced qualified African pastor to take over as Director of the EBT and for an increasing share of the School's budget to be met by the Zairian church. Then perhaps Mary and I too will be able to leave the *Ecole Baptiste de Théologie* thankful that God has enabled us to serve there. It has been such a worthwhile experience to help train pastors for the Lord's people in Zaire.

NO ONE ELSE CAN DO IT

by Alison Wilmot

In November 1980, I returned to this country following two years of short term service at the Christian Hospital, Chandraghona. In those two years I saw life from 'the other side'. I was made very aware of the powers of evil and how they can be felt in a place where Christianity is very new. Also I experienced a deeper, closer fellowship with other Christians, which I had not known before, and the power and support of this fellowship helped me to cope with life there.

I felt that God had called me to be a nurse/midwife at Chandraghona after equipping me through my training courses. As an RSCN,

SRN, SCM, with seven and a half years nursing behind me, I went to Bangladesh. I decided that I would go without any preconceived ideas as to what it would be like, because I knew that it was going to be very different from anything I had ever known before. So I arrived at the hospital in November 1978 wondering just what were going to be my experiences over the next two years.

Trying to find the right niche

My first year was really quite difficult as I was uncertain exactly what my role at the hospital was. It soon became clear that one



not only fulfilled the role of nurse/midwife, but undertook administrative responsibilities and some jobs which only a doctor would be allowed to do in Britain. All this was a bit frightening until I realized that there was probably nobody else in Chandraghona who could do it. This was where the fact of being a Christian, alone, gave the strength to undertake these tasks, knowing that there was a power far superior to mine enabling me to do it. The student nurses I worked with were a lovely group of young people. The majority were from Christian homes and having their first taste of working in the 'big wide world'. For many it was a time of trying to understand the Christian teaching of placing a value on every life. Sometimes we (the missionaries) wondered if they really understood this. It seemed as if they would never call us at the right time when a patient's condition became critical. It was hard for us to accept when we came too late, maybe, to save a life. I had to realize that although these were young Christians, they were also Bengalis. Their culture was very strong and we could not ignore the effect it had in their life. Death was a part of living and if they became heart-broken over every death, then theirs would be a permanently heart-broken nation. This was no excuse, however, for not taking them to task each time, and trying to instil into them the importance of watching and caring for the patients very thoroughly. For two years I did this and it was only on my very last working night at the hospital that I saw the reward of my labours. A young student nurse came to me after having diligently cared for a very sick child all that night and she was concerned because this child had died. She saw that we could care for that life, even though it was but the life of a child, albeit a very sick one.



An anatomy lesson at Chandraghona

continued overleaf

NO ONE ELSE CAN DO IT

continued from previous page

I believe that the care given in our hospital to all our patients, is far and above that given in government hospitals. This was confirmed by our constantly overflowing Outpatient Departments and Wards. People came to us because they had either heard or had already experienced the care, attention and love to be received at the hospital. The standards at Chandraghona may be very different from standards in the UK hospitals, but, according to our patients, who came from every social class from the very poor to those in government circles, there was a very high regard for the standard in our hospital. Part of our work has been to make sure that these standards are maintained. Many things happened at the beginning of my second year, which made it very different from my first. For one thing it was easier having a better knowledge and application of Bengali. Jean Westlake had returned from furlough to her position as Nursing Superintendent, and having Jean back helped me to define more clearly my role in the hospital. Also at this time the life of the hospital progressed and we opened a midwifery training school. I had the responsibility for writing the procedure that we would all follow for practical midwifery care, and was soon teaching paediatrics in the classroom. No one was more delighted than myself to hear recently that our first group of students achieved a 100% pass rate.

A cloud overshadowed us

It was at this time, too, that as expatriate staff working within the hospital, we were aware of rumours circulating in the local bazaar as to how senior national colleagues in responsible positions in the hospital were being named as accepting bribes for carrying out treatment and tests for certain patients. We were very concerned that this was damaging the Christian witness of the hospital in the area. We made our concern known at Council meetings and asked for a thorough investigation by the Baptist Sangha



In the theatre

(Union), our ruling body. This investigation was carried out but no concrete proof came to light. No national was prepared to give written evidence, and if we had wanted to bring action against any member of staff, there was no supporting evidence to carry it through. It was a very difficult problem, as we were coming into direct confrontation with the forces of evil at work where the Christian witness of the hospital was at stake. We had to bear in mind several things. First, we were in a country where what was happening would have been perfectly acceptable in a government hospital yet as Christians we could not let this go unheeded. Second, the chief person involved was under pressure from other directions, which did not, of course, absolve him from his wrong, but explained partly why he was involved. Third, if we withdrew from these troubles what help would we have given towards putting them right?

During this time of difficulty, we were drawn, as a missionary community, a lot closer together, as we prayed for some of our colleagues involved in the meetings and discussions. All we could do was to ask God to lead us in the right direction and to pray for our national colleagues involved.

There was much to be resolved, but we all felt that our calling by God to be at Chandraghona still stood, and that He wanted us working in the midst of the problem and not out of it. We believed, and still do, that our presence there, especially after we had expressed our position in this matter, would help those national Christians who are truly trying to lead lives acceptable to Christ, under great temptations because of the country and culture in which they work. As I left Chandraghona, the issue was still to be settled but we believe that God is making moves there at this time.

The way out of the darkness

So, to conclude, I feel I must say Chandraghona Christian Hospital is still a place where the work of God is being carried out. These local rumours have not affected at all the increasing number of patients from the very poor up to those in the high income brackets, who are attending the hospital every day. What is required of us all, is to pray even more diligently that the forces of evil, and we need not pretend that it is anything but this, will be bound in Jesus' name, so that His kingdom may be extended by His people in that place.

VISAS GRANTED...

TO GEE AND MAGGIE HEMP

Gee and Maggie Hemp who had been waiting for visas for many months, were able at last to go to Brazil in April. They were married in 1977 and had been involved in the leadership of Boy and Girl Covenanter groups.

Born of Christian parents, Gerald attended Langley Free Church from an early age and joined the Boys' Brigade. He later made a personal commitment to Christ and was baptized in 1971. Since leaving school he has undertaken a business studies course and also studied cost and management accountancy. He later fulfilled a desire to work with people and became a probation officer.

Maggie also comes from a Christian family. She became a Christian herself at a Junior Christian Endeavour meeting and on moving to Shoeburyness Baptist Church she attended the Girls' Brigade. She was later baptized at that church. She qualified as a teacher and taught English and drama at Quarrendon County Secondary School.

One of the greatest influences on their lives has been the BMS Summer Schools, where they met and where they have been challenged to offer for service overseas. At the end of April they went to Brazil with a view to becoming houseparents at the hostel for missionaries' children.

...AND DAVID AND PATRICIA HOLMWOOD

Visas have also arrived for David and Patricia Holmwood, who are going to Brazil. They both became Christians and were baptized while they were teenagers. After their marriage in 1961, they became involved with missionary groups and in 1971, God called David from industrial management to the ministry. He and Patricia learned much in the student pastorate at Stockwood Free Church on a new housing estate, near



Gee and Maggie Hemp (above) David and Patricia Holmwood (below)



to Bristol College where David was studying. Later they went to Fillebrook Baptist Church in East London, which extended their experience in many areas and deepened their commitment to Christ. Patricia was involved in social work there with a sheltered housing scheme and the local hospital.

David received his ministerial certificate at the Annual Baptist Assembly, but at the BMS rally he felt called to serve in Brazil. Their acceptance by the BMS confirmed this calling. They left for Brazil at the end of April.

NEW SCOTTISH REPRESENTATIVE



At the Annual Members' Meeting in London, Angus MacNeill was presented as the new Scottish Representative. He has previous links with the BMS as he served in Zaire for 13 years. He was baptized at the Union Grove Baptist Church in Aberdeen in 1949 and studied at the University and Baptist Theological College in Glasgow before completing missionary training at St Andrew's Hall, Birmingham. He went to Zaire in 1960, at a time when Independence was in the air, but was designated to Bolobo which escaped the chaos that immediately followed the declaration of Independence. In 1962 he returned to England to marry Dr Carolyn Ritchie and then after a period of language study in Grenoble, they returned to Bolobo where Angus became the headmaster of the Secondary School and Carolyn worked in the hospital.

However, they were compelled to leave, along with other missionaries, because of political instability and moved to Kinshasa where the course at Bolobo Secondary School was continued. In 1967, they were able to return to Bolobo and in the following year, Angus MacNeill became the Director of the EBMF Bible School. In 1969 he returned to Kinshasa in the capacity of the BMS Field Secretary for Zaire, in which he remained until 1973, when he returned to England, having 'worked himself out of a job'. Since when, he has been the minister of Kilmarnock Baptist Church until his recent appointment as Scottish Representative.

NEW BAPTIST BOOKS

OUT NOW

RURAL MISSION by Gwynne Edwards — A report on Baptists in the Countryside	£1.00
FREE INDEED? — Discussion material on the Role of Women and Men in the Church	£1.50
PRAISE GOD by Alec Gilmore, Michael Walker and Edward Smalley — A service book containing a collection of Resource Material for all who lead Christian Worship	£3.95
SUPPLEMENTARY BOOKLETS TO PRAISE GOD	
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MANDATE FOR MISSION — Explorations based on the Thailand Statement	30p
GOD GIVES GROWTH by Alastair Campbell — A prayer cycle	£1.00
A CALL TO MIND — A collection of theological essays	£1.25
CHURCH ADMINISTRATION by Fred Bacon	£2.20

Available from
BAPTIST PUBLICATIONS
 Baptist Church House,
 4 Southampton Row, London WC1B 4AB.

MISSIONARY MOVEMENTS

Arrivals

Rev R and Mrs Connor and family on 2 February from Cascavel, Brazil.

Mrs D Doonan on 19 February from Cuiabá, Brazil.

Miss S Evans on 24 February from Yakusu, Zaire.

Departures

Mrs B Hodges and family on 29 January for Cuiabá, Brazil.

Mr D Sorrill on 2 February for Dacca, Bangladesh.

Rev K Hodges on 17 February for Cuiabá, Brazil.

Rev H R and Mrs Davies and family on 24 February for Curitiba, Brazil.

Rev M and Mrs Amorim and family on 28 February for Curitiba, Brazil.

Deaths

In Glastonbury on 12 February 1981, Rev Frank Waddington Smith, aged 78 (Bangladesh Mission 1932-1964).

In Tunbridge Wells on 24 February 1981, Rev Arthur Alfred Lambourne, aged 94 (Angola Mission 1913-1952; Zaire Mission 1952-1955).

In Worthing on 4 March 1981, Gladys Constance Parris, widow of Rev H B Parris, aged 83 (Zaire Mission 1932-1951).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (3 February-4 March 1981)

Legacies:

	£	p
Miss W E Bolton	1,000.00	
Miss E L Briggs	100.00	
Mr E T Burrows	3,149.78	
Miss E W Evans	68.49	
Mrs G L K Iles	1,060.62	
Mrs H J V Johnson	3,440.00	
Mr T B Reynolds	1,000.00	
Mrs E L Rist	100.00	
Miss B Shaw	189.90	
Emily Faith Spencer	200.00	
Mr J H Stagles	34.24	
Miss M G Thorpe	1,000.00	

General Work: Anon: £20.00; Anon: £3.27; Anon: £1.00; Anon (Cymro): £38.00; Anon: £80.00; Anon: £15.00; Anon (Stamps): £38.14; Anon (FAE — Aberdeen): £10.00.

Medical Work: Anon (HW): £20.00.

In Perth Royal Infirmary on 13 March 1981 Caroline Scott (China 1931-45) wife of Rev James Cameron Scott, aged 75.

Marriages

Avelino and Ana Ferreira in Brazil announce that their daughter Ruth was married on 5 December 1980 and their son Daniel on 13 March 1981.