

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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MEET ZINU

Editorial Comment

WE are in the close season for deputation at the moment. Churches are well into their Advent and Christmas programmes and are not inclined to hold special missionary meetings. But whilst missionaries on furlough and members of Mission House staff are enjoying this welcome respite from speaking engagements, it ought not to mean that the cause of world mission is pushed into the background of our concern.

Christmas after all is the greatest missionary event of all time. 'God loved the world so much that he gave his only son. . . .' This reaching out by a loving God to the whole world in its need, which our Christmas hymns and sermons will be highlighting, is the Good News which we are commissioned to proclaim. 'As the Father has sent me, so I send you,' says Jesus.

So let Christmas be a reminder that 'the Church is to continue that same mission for which Jesus was sent'. We are called upon to challenge the forces of chaos, disintegration and darkness, which threaten to envelop the world. We are being sent into the world with the message that God cares about men and women in their need; that in the name of Jesus the blind see, the deaf hear, the lame walk, the leprosy sufferer is cleansed; that people are being lifted out of darkness into light, raised from death into newness of life.

Christmas is also a family occasion. So don't forget the BMS family — the extended family celebrating in different countries and in different ways. Eating meals which are unfamiliar to us. The family not just of missionaries, but of those national Christians with whom they work, celebrating with simple fare and without many tinselled fripperies that hide the true meaning of Christ's birth from so many in the west.

As you watch the familiar enactment of the nativity story, remember that elsewhere those same characters are being played by Africans, South Americans, Asians, for Jesus comes as the Saviour of the world and is not to be seen just through the eyes of white westerners.

Perhaps that is what we need to do — to take a new look at Jesus, to see him through the eyes of our brothers and sisters overseas. Maybe then we can set out with a courage and conviction, inspired by a fresh vision of our Lord, to continue what Christ came into the world to do on that first Christmas Day.

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

Meet ZINU

A student at the FTPZ

'I want to be a pastor, that's why I'm studying, but I'd like to get a bit more practical experience.'

'Surely that's not too difficult, all you need to do is ask your Regional Secretary and he'll organize a student pastorate in the long vacation.'

'It's not as easy as that, you see, no-one wants to put a Faculty student in an ordinary parish.'

Well, we decided Zinu would keep asking, and that I would try to back him up. Eventually he got his student pastorates, two years running, assisting the pastor of a group of villages in Bas-Zaïre, his home region. Many times since that early conversation Zinu has repeated that he wants to be a pastor when he leaves us, preferably pastor in the villages of Bas-Zaïre. I understand the problems and the difficulties better now than I did then, and in any case we will soon know where he is being sent. (For the Church here sends its ministers.)



Zinu and Emilie, his wife, live with their three children in a two-roomed house on the edge of Kinshasa. Genevieve, their eldest, is six, lively and mischievous, but good at looking after Serge, the three-year-old, and even baby Ruth as well. Living outside the city they have space to grow some of their own food, but with the disadvantage that Emilie and the children must carry their water half a mile upstream from the spring.

Zinu has nearly 50 books mainly bought second-hand, however only a few are really useful, like the New Bible Commentary of Jeremias on the Parables — bought at a supported price for students. He'd love to buy more books, but Emilie is worried by the cost, a good Bible with copious notes costs more than one month's grant.

Like many Zairois, Zinu's schooling was frequently interrupted. First by the

death of his father whilst he was in fifth year of primary. Then almost alternate years for lack of money in secondary. At one stage a brother earning 14 zaires a week sent ten to Zinu to support his schooling – naturally he couldn't marry until after Zinu left school.

After school Zinu taught for a year, then got a place at the teacher-training college to read Bio-chemistry but failed the first-year exams. So, he returned to teaching and married. All the while he was active in the Sunday School and other church work. He'd been baptised during his first year at work, though he doesn't come from a Christian family.

Feeling called to the ministry he wanted the best training possible and applied to the Faculty. There was no grant available so at first he worked to support himself. Now he is one of those whose grant comes in large part from BMS funds – the churches of his region supplying the rest.

Zinu still wants to be a village pastor but we sense that Emilie is more aware of the practical problems. Why should there be a difficulty if a graduate wants to be a pastor? There are three:

- 1) The salary – graduates receive more money. An alternative job is teaching religion in a church school, then it's the state that pays.
- 2) In a very hierarchical country the man with the best diploma is

normally boss. So the present pastors can feel threatened by some one who could block their chance of promotion.

- 3) Many young graduates have a very inflated idea of their own worth and the conditions they deserve – unrealisable in the ministry. (Though I am sure this is not true of Zinu it will doubtless influence the decision.)

Where will he be sent? We and he must wait to hear, in a short while the region will decide. May God's Spirit guide the future of His servant Zinu.

Postscript

ZINU has been appointed to a new parish in Matadi, Zaire's main seaport. There is already a very lively fellowship worshipping there in a small, adapted, building. Matadi, literally meaning 'rocks', is built on the slopes of hills and resembles an Italian town. A plot of land has also been purchased by the Church on the outskirts of the town and there are plans for another parish including a church building, a school and perhaps a guest-house for travellers to and from the port.

Matadi is 350 kilometres from Kinshasa and so Zinu will have a certain amount of independence. His wife too will have all the facilities of a town like running water and electricity.

No Place

Tim Bulkeley



Zinu's induction service

for a Missionary

A theological hot-house, where dangerous liberals debate whether Jesus really rose from the dead? An ivy-covered brick building clustered with others on a university campus? An ivory-tower set in a suburban garden? A hushed library with its scholars huddled over dusty tomes? What do you see when you hear that I work in the Zaire Protestant Theology Faculty? (Faculté de Théologie Protestante au Zaire – FTPZ.)

No ivory tower, and no university campus. The FTPZ was excluded from the national university in 1975 and is now the responsibility and the pride of the churches. We have been working in temporary buildings – converted apartments, and garages for classrooms – but we have now moved into the first phase of our own buildings after 25 years of different borrowed homes. The harsh realities of life in the Third World make it difficult for our students to be cut off from ‘real life’, their struggle to make ends meet is much like that of other Zairois in the expensive capital – a grant of under £30 a month doesn’t go far.

We have 150 students this year. Their training is in two stages. Three years to ‘Graduate’ followed by two more years to ‘Licence’. They represent many of the 60 communities that make up the ECZ (Protestant Church of Zaire) ranging from Brethren and Free Evangelical to Anglican. Most students are married and many have several children already.

Few books

Because their grant doesn’t go far most of them have some other source of

income, perhaps working in an afternoon secondary school. (It is common for two schools to share a set of buildings.) In any case many wives run a market stall. Nevertheless they are better off than most of their compatriots. In Zaire education is felt to give a right to better living standards. They have a few books, that necessary status symbol – a watch, most have two rooms and both electric light and a tap at home, and they can probably afford to send their children to school.

Where will they work? Well, not as pastors in the ‘bush’ – for there you won’t find electric lights or taps, nor good schools and above all there is seldom enough money to pay a well qualified man. So most will end up in teaching or in church headquarters. Some teach in lower-level pastors’ training schools, sadly often without pastoral experience. Some communities are richer than ours (CBFZ) and have a higher proportion of better-educated people, in these communities our graduates do run churches.





Former faculty building

Most of our teachers are Zairois who have studied for their doctorate in Europe. Though there are some other 'expatriate' (foreign) teachers like me. The usual pattern has been that when a good student graduates he is kept on for a year or two as an assistant (teacher without a PhD). When money becomes available he is sent to Europe for five or six years to get his doctorate.

This will soon be changing as we are to start our own doctoral programme in October 1985. The first local-grown professeurs (teachers with doctorates) could graduate in about five years' time after two more years of courses and plus two years minimum for their theses. This probably sounds like far too much studying – at least nine years! Remember that conditions here

are far from ideal with a family of four or more living in two small rooms closely surrounded by other families. Remember too that the primary and secondary education our students have received has used a bare minimum of books, learning by heart the notes of the teacher, who has been through the same poor educational system.

Long-term

Why should a missionary be sent to teach in such an institution? How does my work help spread the good news of Jesus? The short answer is not at all! We hope our students are all convinced Christians and our job is not to convert them. Nor at present will more than a few of them become pastors or evangelists. Our work needs to be seen in a long-term setting. The church in Africa has now 'reached' almost all the people. In Zaire about 90% of the population have church connections, that's a higher proportion of nominal Christians than in Britain. All those 'Christians' have to be 'held', not just baptised, but converted in heart, in mind and in action.

Twenty-five years ago education was very scarce in Zaire. A tiny elite was



Rita Armstrong, Tim Bulkeley, the Vice Principal, Ron Armstrong discussing literature needs in the Library

trained in a few good secondary schools and an even tinier super-elite in the university. At that time it didn't matter much if no pastors were well-educated, as long as they were sincere — though in fact schools like EBT (Yakusu) produced surprisingly well-prepared men. In those twenty-five years things have changed.

In 1974 there were over ten times as many secondary school pupils as in 1962. Higher education has shot up from near zero to 30,000. In the last decade the growth in numbers certainly has not stopped. Of course standards have dropped — it was inevitable, but think what this means and is going to mean for the churches. Unless there are pastors and Christian thinkers capable of convincing the mind as well as the heart the church will lose the growing sector of the educated and the city-dweller, and will be relegated to serving the village and the old.

Home-grown teachers

If Africa is not to follow the west in becoming a post-Christian culture we need to produce growing numbers of well-trained (and dare I say it, intellectual?) pastors. Our current 20's and 30's will not suffice. Anyway, who is going to train those village pastors we continue to need — the missionaries? — and who will write the books and other literature that must be produced if the church is not to die on its feet — foreigners? No, the lively church in Zaire needs its theology graduates and its doctorate theologians if it is still to be alive and lively in AD 2000.

My colleagues and I may seem like luxuries if you only think of spreading the gospel in 1985, but look just a few years ahead and you will soon see that we are vital.

Our new buildings now so sparkling and large, our library — better than that of the Scottish Baptist College (though not a patch on the theology section of Glasgow University) — may seem like expensive prestige projects, but seen through the eyes of AD 2000 they are indispensable to a lively, truly-witnessing church. In terms of God's planning the year 2000 is tomorrow.

Centre: Bishop Bokeleale (President ECZ) with keys. Right: Prof. Yemba Doyen of faculté. Left: Bishop Onema (Methodist)



OPENING OF NEW FACULTY BUILDING

MANY VIP's, diplomats, secular and church leaders were present when the President of the Protestant Churches in Zaire declared open phase one of the FTPZ (Zaire Protestant Theological Faculty) campus. Because the date of the opening was changed after the invitations went out and eventually took place on 7 June, the BMS party, the Rev David Pountain and the Rev Ron and Mrs Rita Armstrong, who had been hoping to attend, had already left Zaire.

Despite the joys and the hopes I shared that day with my colleagues and students, for me it was not the real opening. I shall know that the buildings are open when I teach my first class in an airy, bright room and when I see the library full of students working.

The first phase is the kernal — library,

administration offices and class rooms. The library is big enough for our projected needs for years to come. We can triple our holdings of books before we need more space. The classrooms, however are still too small. Four rooms for our five classes, though one is temporarily divided into two. A second block of classes is planned, as are studies for the teachers. (Only the missionaries have room and peace to work at home) as well as some housing.

We repeatedly give thanks for the donors in Holland and Germany for the first phase, and praise God that they have promised some money for phase two. But work cannot begin until we find others to help. The CBFZ has recently been asked what support they and a partner mission agency can give.

but Tim Bulkeley is still looking forward to the day he can use the new rooms

KOMBA

Carol Bulkeley tells how the illness and death of a child brought his parents to faith in Christ

Carol Bulkeley works at Yakusu, Zaire, where her husband, Lyn is a doctor

MY involvement with Komba all began with a cup of milk! This I used to take to him twice daily as a little extra protein to aid the healing process. However, Lyn and Dr Likwela had been involved for several months before since Komba, a nine-year-old boy was brought by his Mum to hospital. It was originally thought he had spinal TB because he was losing weight, had a recently deformed back and was beginning to lose the use of his legs.

After about six weeks treatment he was getting no better, was totally paralysed from the waist down and his right cheek had begun to swell. It was then realised he probably never had TB but had a Burkett's Lymphoma (a malignant childhood tumour of Tropical Africa). His back deformity and paralysis were caused by other growths of the same tumour. He was given Cyclophosphamide (a cytotoxic drug) and the tumours regressed completely.

Sadly the paralysis did not. At this stage he also developed a huge sacral pressure sore, which was when I became involved.

For about a month we enjoyed seeing Komba so much better – physically that is, although emotionally he was bored and depressed from just lying there day after day. Nothing to read, nothing to do and not much even to look at being in a side room off the general ward. One day we persuaded Dad to carry Komba and lay him on old cushions on our verandah so that he could join in the fun with our boys, Paul and Mark, and the host of their friends. (Our house is less than 100 yards from the hospital.) Whilst Dad and I drank tea, this group of noisy boys played around Komba with their cars, lorries etc. Initially they didn't know what to say or how to react but soon broke the ice. The smile on Komba's face as he watched them was a picture!

After two hours I suggested he might like to go back to the ward . . . he shook his head forcefully and stayed another hour by which time he was

dropping with weariness!

This outing for Komba gave his parents the confidence to carry him outside the ward most afternoons to lie on a mat near to where Mum cooked and where he could see life going on. Paul and Mark went to see him several times and we gave him some old wax crayons and a colouring book. The latter was a great success, occupying him for hours each day and giving him something he could do whilst lying on his tummy for long periods.

Happy days

Hope had been revived! Komba was cheerful, as were Mum and Dad to see the change in him. They were happy days of much laughter and fun. We eagerly awaited the day when he might feel some sensation in his legs again and during this time he had successful skin grafting to speed up the healing of his sacral ulcer. Often we would talk about God and His healing power. It was difficult to know where they stood spiritually . . . certainly they knew about Him, but when Komba picked up an infection I noticed they had tied fetishes of long pieces of grass around his wrists and neck. We talked about that too! – and they happily removed them realizing that their only true hope lay in God and not in bits of grass. It was natural enough that in their desperation for this, their only child, they were clutching at any straw and standing with a foot in both camps as it were, in the hope that one or other 'would do the trick'. Our hospital evangelist and others visited regularly and prayed with them.

Sadly, the sensation in his legs never returned and quite suddenly his condition deteriorated rapidly as cerebral secondaries manifested themselves. He began to have fits and at this point, when it was clear he was dying, Lyn talked to his parents and suggested that if they would like Komba to see his village again they could take him home. This they did.

Gone

We received word the next day that he had died at 11 am. For him the struggle was over. Lyn and I popped down on the motorbike to their village for a

short while that afternoon. Lyn stayed outside with the men, while I joined the women inside, who were wailing around Komba's body. His Mum hugged me and in her warm embrace repeated again and again, 'Komba akei, Komba akei, . . . Komba's gone, Komba's gone.' We wept together. She asked where Paul and Mark were and was sorry we hadn't brought them . . . Paul is the same age as Komba. I promised to bring them the next day as she wanted us to be there for his burial.

The following day, as Lyn was unable to leave the hospital, a group of us went down in the Land Rover. We met the newly made coffin being carried along the road on the back of a bike and were able to help them by putting in in the back of the Land Rover.

On arrival we joined with a large crowd of people sitting beneath a freshly constructed palm leaf shelter. We waited for Komba's body to be washed and dressed in new clothes prior to laying him on a bed in front of us all. What a contrast this funeral was to the Christian ones we had been to before. Here there was no singing of

hymns, but instead the wailing of those with no hope. Large sums of money were being collected and exchanged . . . those that washed the body had their fee, those that laid him in the coffin had their fee. There was a considerable delay at this point as they argued over his body for a suitable price. More money would then be demanded before lowering the coffin into the ground.

Whatever we might feel about these customs, I rejoiced that there was a Christian representation amidst this large group of unbelievers. The opportunity arose for a short service around the bed on which Komba lay, before he was placed in the coffin. This was ably led by the Surveillant and two student pastors. The bird song in the forest behind us seemed especially noticeable and triumphant and in imagination I liked to think of it as the song of the angels welcoming him to that place where suffering and pain are no more.

The best part

However, that best part of the story is yet to come. On the way back to

Yakusu we inevitably chatted about the funeral and the desperate need for the Gospel to release these folks from the binding customs that cripple the bereaved family financially and offer no peace or hope or comfort. It was then that Tata Tula our aged and saintly hospital evangelist told us how Komba's parents had become believers during his last week in hospital and asked to join Baptismal Classes. As we bumped along, daylight rapidly fading, each lost in our own thoughts now, I found myself asking, 'What was it Jesus had to say about a grain of wheat?' When we got home, had made supper and the children were in bed I looked it up and this is what it said:

'Truly I say to you, unless a grain of wheat falls into the earth and dies it remains alone: but if it dies, it bears much fruit' (John 12:24).

Komba has gone, but already his suffering and dying have brought forth fruit. Amidst the sadness for them in losing Komba, their only and much loved child, we can give thanks that they now have a Living Hope, and know Him who is the Source of all comfort.



Komba in hospital with father at bedside

'THEY'VE ARRIVED'

studied theology at Yaoundé in the Cameroons and served the CBFZ in Zaire as a pastor and school chaplain at Ngombe-Lutete. Only when Zaire's frontier with a newly-independent Angola had been officially opened in 1975 had he answered the call to return and help rebuild the church.



It was also at Kimpese that we had first known the Rev Makondekwa, but as an appreciated colleague. He had spent several years in Britain, studying theology at Spurgeon's College and working at the School of African and Oriental Studies of the University of London. Later he had accepted an invitation from the CBFZ to work in Zaire, and had been appointed Director of the Bible School at Kimpese. He too, at the opening of the Angolan frontier, had opted to take up the challenge facing the church in that newly independent land, and eventually became the General Secretary of the Bible Society, based in Luanda.

Owen Clark describes a visit by Angolan church leaders to Zaire

'They've come!' announced Pastor Koli, the CPFZ General Secretary, as he rattled the gate at about ten o'clock one Thursday night.

'Who's come?' I asked, unlocking the gate.

'Our Angolan friends.'

Long awaited visit

After two years of trying to agree dates and then obtaining travel documents, a telegram to Pastor Koli had stated that the Angolan Baptist Church (IEBA) leaders would arrive in Kinshasa on the flight from Luanda, Thursday, 16 December. That flight and several subsequent ones had been met, but no visitors had arrived, and contact had been lost. Now, out of the blue, in the second week of January, they had arrived.

Only three members of the proposed delegation had been able to obtain travel papers, Rev Alvaro Rodrigues, the General Secretary of IEBA, Rev Makondekwa João, president of the

IEBA General Assembly, and Mr Pedro Samuel, a vice-president. It was an easy matter for Pastor Koli to settle them into CAP, the Protestant Guest House, nearby, and the following morning we ran over the programme of their visit with them.

Although their main concern was to discuss problems of mutual interest to CBFZ and IEBA relating to the significant presence of Angolan Baptists in Zaire, they also wanted to visit the churches and meet with their fellow countrymen in exile.

No strangers to Zaire

None of the three was a stranger to Zaire. The Rev Alvaro, as a young man, had been amongst the thousands of refugees fleeing into Zaire from pre-independence oppression in Angola in the early 1960's. He had completed his secondary schooling at Kimpese, where my wife and I as teachers, had got to know him as a friendly, but serious-minded pupil. Of athletic build, he had made a dependable centre-half in the school soccer team. Later he had

The third member of the delegation, Mr Pedros, had also been a refugee in Zaire, had been active in the church, and had been a deacon at Lisala, the largest CBFZ church in Kinshasa, before returning to support the Baptist cause in Angola. Thus all three had many friends in Zaire and were well-suited to their present task.

Initial encounters

On the Saturday evening the delegation came to our house for a meal with Pastor Koli and his wife, and afterwards, all of our BMS missionary colleagues in Kinshasa came to meet them over coffee. In addition to outlining the efforts of Angolan Baptists to rebuild the church, and physically to rebuild the churches which had been destroyed, our Angolan friends emphasized their desire for missionary co-operation in this enterprise — in administration, in theological training, in the medical sphere and in the supervision of building projects.

Sunday morning gave them an opportunity to speak at the three largest CBFZ churches at Lisala, Kitega and Itaga, where all of the congregations contain a significant proportion of members of Angolan origin. The Angolan visitors encouraged them to remain loyal to the CBFZ, but also exhorted them to

support the newly-reviving work in Angola, which the Lord had been blessing.

Important questions

Monday morning saw the first working session, when the Angolan delegation began to present to the CBFZ pastors and leaders their thinking on certain specific issues. How could the two Communities be of mutual help in their Christian witness in Africa? How could Angolan members of CBFZ be enabled to support IEBA without lessening their loyalty to CBFZ? How could financial support be channelled officially to IEBA? How could Angolan candidates for the pastoral ministry, living in Zaire, be supported? What encounters should be envisaged for the future?

Such questions produced some animated discussion, with a number of side-issues being thrown in, and it was agreed to prepare a set of resolutions to be adopted at the end of the week. A warm and joyful reception at the Makala church, led by a Pastor Kwana, brought the day to a close.

Visit to Lower Zaire

It was agreed with Pastor Koli that I would take the delegation to Lower Zaire in the General Secretariat Land



Church at IME, Kimpese

Rover. This would also give an opportunity for my nephew, David, a medical student, who had just completed an elective period at Pimu hospital, to visit IME at Kimpese. He was happy to tag along with the delegation.

A three-hour drive from Kinshasa on the Tuesday saw us at Mbanza-Ngungu, where Rev Nkwansambu, the CBFZ Regional Secretary for Lower

Zaire, and Justin Blakeborough, our only BMS missionary currently there, arranged our hospitality.

On Wednesday we were welcomed to morning prayers by Mama Ditina, who happened to be conducting a seminary for the district leaders of women's work in Lower Zaire. After breakfast we went to pay our respects to the local authorities, the Commissaire de Zone and the Commissaire de Sous-Region.



Mama Ditina, third from left, responsible for women's work



Rev Alvara
Rodrigues, Secretary
of IEBA

Their sympathetic welcome reflected the good liaison maintained with them by Pastor Nkwansambu and the recognition by the State of the positive role played by the church in Zaire. They would also have had in mind the contribution made by Angolans to the Lower Zaire economy, particularly in food production.

An opportunity to address the church was provided by an afternoon meeting at 'Villote', the central CBFZ church in Mbanza-Ngungu. João Makondekwa was able to exert all his gifts as a

communicator in Kikongo, with the Bantu method of audience response, making use of proverbs and a vivid imagery, as he encouraged the people in their faith.

Day-trip to Kimpese

From Mbanza-Ngungu it was easy to make a day trip to Kimpese, only an hour's drive further on. Our first stop was at IME, the united hospital and training centre, where the General Director, Citizen Mandiangu, warmly welcomed the visitors. He then took David and myself on a conducted tour



Rev João
Makondekwa
President of IEBA

of the hospital's extensive facilities, while our Angolan friends renewed acquaintance with many members of the staff and chatted to Angolan patients.

From IME we drove via CEDOCO to CECO, some seven kilometres away, through the small noisy, dusty, town centre, across the railway line and up the bumpy road, the Bangu hills providing a magnificent backdrop as they came into view from time to time. Again, the Angolan pastors were the objects of warm hugs and handshakes as they renewed friendships and brought news of many other friends who had returned to Angola from Kimpese. Time had passed all too quickly, and it was necessary to return to Mbanza-Ngungu and, finally Kinshasa.

Final days

During the final, crowded days of their visit, discussions between the Angolan and the CBFZ pastors reached their climax. Resolutions were adopted which would require ratification by the official organs of the two Communities, and a basis had thus been laid for their future relationships. When the time came for farewells to be expressed, it became evident that the visit had provided a stimulus and a challenge to both sides.

Footnote

Suffice it to say, as a footnote that the CBFZ Executive Committee, meeting in Kinshasa in May (1985), ratified the following proposals:

- (a) the creation of a mixed Angolan/Zairian Committee within CBFZ for the support of IEBA.
- (b) the admission into CBFZ membership of IEBA members bringing a letter of recommendation.
- (c) the reception by CBFZ of official IEBA visitors.
- (d) the supervision of Angolan candidates for the ministry in Zaire by the mixed committee and the CBFZ.
- (e) the opening of an IEBA account in the central books of the CBFZ to facilitate the transmission of material aid to IEBA through official channels.

COMMENTS QUESTIONS QUOTES

By DEKA

WHAT is Christmas going to mean to you this year? Receiving presents? giving presents? eating too much? There is so much emphasis on the material side of it all here in the Western World, to me this takes away so much of the real meaning of Christmas, and it tends to get buried under all the tinsel and paper.

We have prayed that we may never become immunized against the suffering of others. There has been so much in the last few months that has gotten to us that perhaps we shall review that prayer. . . . Along with the malnutrition and other illnesses we went through a period when it was usual for two or three children to die every day. It takes more than a strong psyche to equip you for dealing with these sorts of situations.

Q Q Q Q Q

What has all that got to do with Christmas? A lot, I think? In a very real sense we thank God that He has never become immunized to our sufferings, quite the reverse, it was His love and compassion that sent His Son, Jesus into the midst of all our poverty and suffering. It is knowing God's love for us that enables us to deal with all the horror, and heart-ache and tragedy that we as humans are confronted with. But oh, it hurts when children are suffering, sometimes for reasons that given different circumstances could have been avoided. How to bear this, to help, to seek to make any sense out of it — what does it say to you?

I have found one of the most difficult

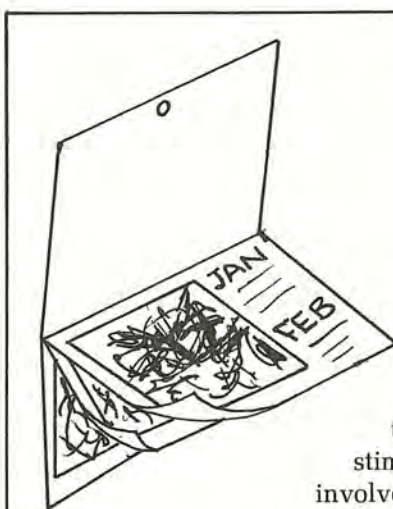
problems to tackle is my own personal re-action to the poverty around me. . . . We, as humans, do not tend to value the things we have unless we have put something into it ourselves.

There can be various re-actions to poverty — cling to what we have at any cost, somehow that doesn't feel right; anger and frustration born out of a sense of helplessness and the unfairness of it all or a deep sense of guilt and the seeking of a way to make amends — on a physical level? How does God re-act? Jesus wept over Jerusalem — surely He must weep over much in our world today. Jesus gave Himself in love, and continues to do so.

Q Q Q Q Q

We sing the hymn 'Love came down at Christmas' — it did, it does — God still pours out His love. Perhaps the question for us this Christmas is how are we responding to that love — ignoring it, turning from it, or accepting and receiving it? And don't forget that love is God Himself.

I pray that this year would be a Christmas for the family of God, where He may not be thrown out along with the torn wrapping paper.



ANNOUNCING . . . The 1986 BMS Calendar!

The first full colour BMS Calendar, concentrating on BMS work in Zaire, is now available for you to purchase. This handy A4 sized calendar will make a colourful addition to any home, office or school. It will inform you, stimulate you, and remind you to pray for and be involved in the work of the BMS! Available now, the calendar will make a useful and welcome Christmas gift.

The 1986 BMS Calendars are only £1.00 each (inc. p.&p.) — reasonably priced but rich in material.

ORDER YOUR 1986 BMS CALENDAR NOW!

Write to:

BMS Calendars
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

MISSION TALK

NEW CANDIDATES



YOU are never too old, not even if you are over 40, to become a missionary. So believe Jean and Mike Gardiner, who have recently been accepted for service with the BMS in Brazil.

Jean and Mike have been married for nearly 25 years. 'We have served the Lord together,' they say, 'first in Bishop's Stortford, then in Bookham, Surrey.' Mike has been a deacon of Bookham Baptist Church and Jean was involved in the youth work.

Mike was an insurance under-

writer, and Jean a busy housewife bringing up three children. 'But there came a growing conviction that God wanted us in full-time Christian service overseas.' So Jean trained as a teacher and is now head of RE in a large comprehensive school. John is studying at London Bible College, and completes his degree next year. They hope to leave for Brazil early in 1987.

They have three children, Timothy (23), Joy (21) and Wendy (15).

BAPTIST LEADERS IN JAMAICA'S SENATE

TWO leading Baptist churchmen in Jamaica are also two of the country's leading politicians. The Rev C Sam Reid and Mr Charles Sinclair occupy two Senate seats in Jamaica's 'Upper House'. The Rev Sam Reid is President of the Jamaica Baptist Union, and his acceptance of the seat caused some tension in 1983. In a recent interview in the *Jamaica Baptist Recorder*, Senators Reid and Sinclair share their experiences in the Senate.

The House of Representatives in Jamaica has been controlled by one party since 1983. Senators Reid and Sinclair are two of the eight 'independent' senators that comprise the opposition in Parliament.

Sam Reid enjoys his new position.

'Being an independent senator definitely allows more room for initiative. I am happier with the current Senate. The Government has shown a genuine interest in making it work by making provision in the programme of the Senate for the voice of the independents to be heard.'

Of the one party system instituted in 1983, Sam Reid says:

'General elections are not legally required now. Though I do not support the moves of 1983 that brought about a one-party parliament there are certain truths to accept. The first is that the programmes of the previous administration failed and so far they have not come up with new ones. Secondly, if there are no new programmes, there should at least be new people, who may be seen as more capable. If there are neither new people, nor new programmes, are we to re-elect failed persons and failed programmes?'

The editor of the *Jamaican Baptist Recorder* urges support for these two men, 'especially at this time when our nation is in such great need of responsible leadership'.

Sam Reid served for a while as minister of the Moss Side Baptist Church in Manchester.

10,000 NEW CONVERTS GOAL FOR JAMAICA BY NEXT YEAR

THE Jamaica Baptist Union has presented its members with two important goals for next year. A thrust in evangelism is expected to reap 10,000 new converts to the church. Each Baptist Association has been given a minimum number of converts that they are expected to 'bring into the Kingdom' during 1985/1986. A strategy for evangelism has been drawn up by the JBU department of Evangelism, and a formal 'goal' approved by the Steering Committee. This will present a vital challenge to the 40,000 members of Baptist churches in Jamaica.

The JBU is also continuing its national Christian Stewardship Campaign. The Campaign, which began in February 1985, involves educating the churches in the Biblical concept of Christian responsibility and sacrificial giving.

A recent editorial in the *Jamaica Baptist Recorder* testifies to the strength of feeling on the issue of church stewardship.

'Christian Stewardship is the responsible and redemptive engagement of the resources of creation in the service of God. If this is so, it is a privilege, not a burden; it is individual as well as corporate; it relates to all the resources of life (our gifts, opportunities, material possessions — everything); it is total life commitment. We MUST preach, teach and practice sound Christian Stewardship.'



An endearing member of BMS staff

VERA HUNT joined the BMS staff in October 1970 and served with diligence and loyalty until her retirement in February 1984. She quickly endeared herself to all members of staff and proved to be a helpful and supportive colleague. Younger members particularly found they could turn to her for advice and counsel and she never failed them. She exercised to all a quiet, calming, and friendly influence.

She was a family person and her own home and family were dear to her. We remember with affection her husband, her children and grandchildren who

miss her so much.

She was a member of the College Road Harrow Baptist Church and was for many years until her death, a teacher in the Sunday School. After a short but painful illness she died in hospital on 7 September.

In a quiet and undemonstrative way she showed her faith and her confidence in the Living God. We give thanks to God for every remembrance of Vera, and for the contribution she made as a member of the Mission House staff to the witness of the Church throughout the world.

Returning Candidate

Jean Pullin is an 'old-timer' with the BMS. After completing her training at Mount Vernon Hospital in Northwood, gaining her SRN in 1953 and SCM in 1955, Jean was accepted for service with the BMS in 1956. From 1959-1963, Jean served at the Chandraghona Hospital in Bangladesh. Since her return to the UK, Jean has been working in the health service, most recently as a Health Visitor in the Wrexham area. After a course in Tropical Child Health, and a refresher course in Bengali, Jean will return to Bangladesh to resume her service for the BMS.

Up:Date

OUR readers will be pleased to learn that the Rev Carey Garnon, BMS Area Representative in Wales, is making a slow, but steady recovery from injuries sustained in a motoring accident at the beginning of August.

Mr Garnon's car was involved in a head-on collision with a lorry. He was trapped in his car for over two hours.

For the first few weeks Mr Garnon's life was sustained by use of a ventilator and kidney dialysis machine. He is now off these life support aids and awaiting surgery for fractures to his legs and hip.

Our prayers continue to be with Mr Garnon and his family that he may have a complete recovery. For the time being, the responsibility for his work in Wales is being undertaken by Miss Mary Powell, BMS Women's Representative in Wales, and the Rev David Bowen, Chairman of the Welsh Sub-committee.



New Candidates

John and Margaret Corbett have offered themselves for service in Zaire. John is a chartered engineer and a member of the Institution of Radio and Electronic Engineers. He helped establish the radio-phone network that BMS missionaries now use in Zaire. Margaret, who is the sister of Pansy James, BMS missionary in India, has worked in many varied areas of church life, John and Margaret are both members of the Salem Baptist Church, Cheltenham.



NEW CANDIDATES

Colin and Ruth Price are looking forward to 1987 when they will be going to Zaire. Colin has just completed a Mth. degree at St Andrew's University, Scotland and is now studying for a Post Graduate Certificate in Education. Ruth comes from Bristol and studied at the South Bank Poly-

technic for her B.Ed. It is hoped that Colin will be teaching theology to ministerial students in Zaire, and that Ruth will be teaching the students' wives. They are in membership at St Andrew's Baptist Church and have two children, Daniel (3½) and Naomi (2).

EVANGELISTIC ISLAM . . .

Africa, the most 'Christianized' continent in the world, is facing a challenge from growing Islamic groups. Muslim 'missionaries' are working in ways very similar to Christian missionaries, by providing education, hospitals, seminars and mosques.

The news bulletin, *Third World Reports*, says of the Muslim missionaries:

'They do not attack or denigrate Christianity, but offer an alternative to it by preaching the virtues of Islam.'

The Islamic thrust into Africa is largely financed by the Islamic Organization Conference (ICO) which is closely connected to Saudi Arabia. Its most ambitious project is the founding of a \$100 million Muslim university, to be built in Uganda.

Both Libya and Iran are involved in furthering their particular brand of Islam to Africa. Although both have different views on how Islam should be propagated, both see Christianity

as an 'instrument of imperialism and a religion alien to Africa'.

The challenge of Islam is one being faced by Christians throughout the Third World. It is a matter that needs our ardent prayers.

BRAZIL — GRASSROOTS ACTION!

A new initiative is springing up among the poor communities in Brazil. Tired of waiting for the help of an overstrained government, local communities have organized themselves into 'Co-operatives' to meet their basic needs.

A recent report in the *Latin-America Press* says that 'More and more frequently, *barrio* (neighbourhood) residents are taking the bull by the horns and coming up with their own solutions to problems'.

Residents of one such *barrio* on the outskirts of São Paulo, formed a *sacoloão*, or food distribution scheme. Organizers have established a marketing system for fruits, vegetables and basic grains. They have also set up storage facilities. Through this marketing system, food can be provided at lower prices to low income families.

This *sacoloão* has prompted other cooperatives to be formed. Christian communities have supported these schemes.

In a suburb of São Bernardo, young people took the *sacoloão* scheme one step further and arranged purchases of food from producers as well as an extensive network for food distribution. Local residents are encouraged to participate and become involved in the cooperative venture.

Again, after the success of the initial *sacoloão*, a community construction project was started in São Bernardo. The members help finance home building schemes and coordinate building efforts. All members of the cooperative help in the actual construction of the homes.

Community groups for women and children have begun, providing milk and nourishing meals for children.

In response to this initiative, the local government in Osasco, near São Paulo, began a 'Communal Kitchen Programme'. There are 21 kitchens operating under the programme, with 14,000 bowls of soup being provided each day. The local government will set up this scheme only in neighbourhoods where other community projects are underway.

The grassroots movement has generally sprung up as a reaction to the immediate needs of the community, and 'virtually all of them are united by a strong desire to learn from exchanging ideas and sharing common experiences'.

The *Latinamerica Press* says, 'So often ignored by traditional legal and political structures, Brazil's slum dwellers are increasingly relying on their own resources to organize their communities to respond to their most pressing needs'.

NEW CANDIDATES



The Rev Vincent D and Mrs Sadie MacDougall are from Alexandria, Scotland, where Vincent has served as pastor of the Vale of Leven Baptist Church for the past five years. Trained as a carpenter, Vincent went on to study at the Faith Mission Bible College from 1974-1977. Sadie was an accounting machine operator. She has been involved in various areas of church work. After a period of training, the MacDougall will leave for work in Brazil.

NEW CANDIDATES



Drs Christopher and Mairie Burnett have been accepted for service with the BMS in Zaire. Christopher and Mairie are both graduates of Dundee University. Chris has expertise in surgery and general medicine. Mairie has specialized in surgery, medicine and gynaecology. Both Chris and

Mairie have a Church of Scotland background. They have been involved in Christian music and drama, along with summer mission work and TEAR Fund work camps. They are both presently members of the Cottingham Road Baptist Church in Hull.

From Rev Paul Weller
I was sorry to read the response of your September correspondents to one of the very important issues raised by Barry Vendy's letter on 'missionary hymns'. Our witness to the Good News as it has found us in Jesus is hardly given credibility by denigration of other ways of life and faith based on the selective misrepresentation and highly questionable generalizations which appear to lie behind some of our hymns.

Furthermore, if we are to be faithful to the totality of Scriptural witness on these matters, we must surely give equal weight to the two strands of thought and practice which can be discerned. For instance, at Ephesus we find the Apostle Paul opposing a religion which had been perverted into magic (Acts 19:13-20), and also a religion that was an excuse for the exploitation of the people (Acts 19:23-27). But we also

find him entering into dialogue (which implies the readiness to listen as well as to speak) with the Jewish people (Acts 19:8) and with philosophers and others (Acts 19:9-10). In his missionary sermon at Athens, the Apostle approvingly quotes the insights of non-Christian philosophers (Acts 17:26-28) whilst telling his hearers about Jesus.

To recognize the activity of God in the lives of people of other faiths, or to value whatever is good and pure and lovely wherever we find it, is not at the same time to invalidate our sense of calling to bear witness to what we have received of God in Jesus, but is rather to find further cause for thanksgiving to a God Who has not left Himself without witness.

REV PAUL WELLER
Community Relations Officer
Greater Manchester County
Ecumenical Council

TOP GEAR FOR ZAIRE



**BMS YOUNG PEOPLE'S PROJECT
TARGET £15,000**

TOP GEAR FOR ZAIRE!

REV up support! Put your pedal to the metal! The BMS Young People's project has started! The drive for funds has begun!

The 1985/86 project is called 'Top Gear for Zaire' and young people's groups from all Baptist churches in Britain are urged to participate.

The aim of the project is to supply a landrover, motor bikes and out-board motors for church workers in Zaire.

At the moment, even the shortest journeys in distance can take hours because of dense forests, unmade roads and broken bridges. Much of the travelling is done by dugout canoe, with workers travelling up and down the river Zaire stopping off at villages along the banks.

There is a desperate need for new and reliable means of transport.

The Young People's project is a vital response to that need. The landrover will go to the Lower River Region of Zaire. The out-board motors will be used on

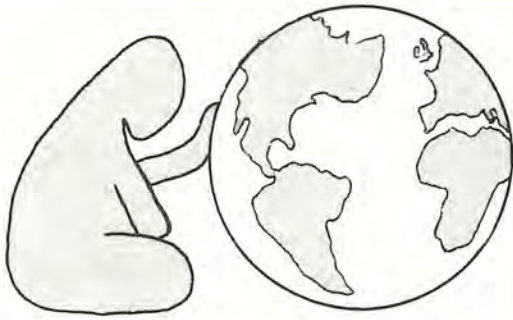
canoes using the river Zaire in the Kinshasa region and the motor-bikes will be used by workers in Yakusu and Bandundu.

The goal for the project is £15,000.

The BMS Young People's Department has put together a comprehensive packet of resource materials to stimulate interest and encourage involvement in the project. The pack includes maps, discussion starters, fund raising ideas, stickers, posters and games, to name but a few of the items. This is free and available from the BMS.

If you are a youth worker, please involve your youth in this project. This is a real way of expressing our unity in Jesus Christ.

If you are a 'youth', take this real opportunity of being vitally involved in the life of the church in Zaire. This project is for you and your friends. Read the packet! Get interested, get involved and help the BMS raise the £15,000 needed to help Zairian church workers.



CALL TO

PRAYER

1784 - 1985

Zaire — IME Kimpese

1-7 December

IME (Institut Medical Evangelique) is an interdenominational Protestant hospital at Kimpese, Zaire. It has a glowing reputation with news of its work reaching far beyond its 'catchment area'. IME serves over 100,000 people through its ministry of 'community health'. The move toward preventative medicine came naturally as the staff of the hospital realized that more people needed training in basic medicine, that the number of outpatients to the hospital was over extending the limits of hospital facilities, etc. Rural health clinics and training schemes for local nurses were set up under the auspices of IME. Financial needs are very great with costs continually rising. BMS personnel serving at IME are Steve and Carolyn Green, Ken and Maureen Russell, Michael and Jackie Cranefield, and Betty Gill.

Zaire — CECO Kimpese

8-14 December

CECO (Evangelical Centre for Cooperation) is an evangelistic and educational institution operated by four different church communities. Situated at the foot of the Bangu hills, CECO provides schools, a conference centre and a Bible Training School. BMS missionary, Pat Woolhouse, teaches in the Secondary School. She is also involved in church work and evangelistic outreach. Remember the work of the parish led by Pastor Dioko. Pray for Pastor Nyambudi who directs the work of CECO. Pray for the Bible School and the pastors training. Remember Michael and Carol King, who are involved in agricultural education.

Home

15-21 December

The BMS is people working together to help people in the name of Christ. Its very heart is the over 2,700 Baptist Churches in Britain who keep alive a vital concern for mission today through prayer and sacrificial giving. There are many people working directly for the BMS, be they volunteers or employees. There are now five Area Representatives, with four more for England beginning next week who are a living link with Baptist churches. Remember Reg Harvey, General Secretary, and Angus MacNeill, Overseas Secretary, as they administer the work of the BMS. Remember all the staff at Mission House in London as they seek to serve God in all that they do. Pray that more people from Britain will offer themselves to serve Christ overseas.

GOD,

You are with us,
alongside us,
our kinsman,
our redeemer,
our lover.

We praise you, the bringer of life.

When Israel was in Egypt's land,
you made a path through the sea,
and created a new beginning for
your people,

**We praise you, the bringer of
freedom.**

When your people became rich and complacent,
when they took it for granted that you were on their side,
you moved in world event and crisis.

We praise you, the bringer of judgement.

When your people cried from exile
you brought comfort and challenge,
Israel would be a light to the nations.

We praise you, the bringer of opportunity.

And when all seemed lost again,
when religion was dead and Romans ruled the earth,
you came yourself, body and blood, bread and wine.

We praise you, our God, the bringer of love.

(with acknowledgements to the CWM)

Brazil — Mato Grosso: Centre of America Convention

22-28 December

Mato Grosso is one of the larger states in Brazil. It suffers from a poor transport system, and is very difficult to travel around. BMS personnel work in different areas of the state. Stuart and Georgie Christine are working with the Second Baptist Church in Rondonopolis. This church, started by Stuart and Christine, has grown tremendously over the past three years. It has almost completed a new building financed through the sacrificial giving of its 70 members. Some women even gave their engagement and wedding rings to the building fund. Pray for Stuart and Georgie as they expand their work. There is a great need for more workers to help in evangelism and church planting. Laura Hinchin is involved in church work in Cuiaba, and teaching vocational skills to women. Eric and Jean Westwood are moving from the Baptist Theological Institute in Cuiaba to Rio de Janeiro, where Eric will assist the Rev Waldemiro Tymchak on the World Mission Board of the Brazilian Baptist Convention. Peter and Susan Cousins are involved in church planting in Sinop. In recent months they have experienced much of the pain of being missionaries and not much of the joy. Keith and Barbara Hodges teach theological education to lay leaders. David and Irene McClenaghan are pastoring a church in Praque do Lago. Please remember these servants and those to whom they minister. Pray for more people to respond to the great need for pastors in Brazil — that the name of the Lord may be glorified.

MISSIONARY MOVEMENTS

Mrs L Hinchin on 27 September to Cuiaba, Brazil.

Mrs E Drake	165.00
Miss W B Fletcher	250.00
Mrs M Hinton	500.00
Mrs I M Lamb	1,000.00
Miss K South	100.00
Miss H H Stirrat	500.00

Arrivals

Miss V Hamilton on 13 September from Dinajpur, Bangladesh.

Mrs J Westwood on 19 September from Cuiaba, Brazil.

Departures

Rev G and Mrs Myhill on 2 September to Nova Londrina, Brazil.

Mr and Mrs M Godfrey and Maria on 17 September to Upoto, Zaire.

Mrs M Hart on 19 September to Chandraghona, Bangladesh.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (September 1985).

Legacies	£	p
Miss L M G Bantin	100.00	
Mrs E M Bower	2,689.44	
Dr E Clow	1,515.24	

General Work

Cymro: £60.00; Anon: £5.00; Anon: 50p; Anon: £38.25; Anon: £15.00; Anon: £35.00; Anon: £8.00.

Agricultural Work

Anon: £22.00.

Medical Work

Anon: £5.00.

Women's Project

Anon: £2.00.

OBITUARY

We were sorry to hear of the passing of Mrs Gwen Debney, a life-long worker for the BMS, on 3 October 1985. Mrs Debney was a founder member and life deacon of the Beaver Park Baptist Church in Didsbury, Lancashire.

Her concern for mission was marked with urgency, compassion and action. She served as an active member of the BMS General Committee and several sub committees. Friends of Mrs Debney have been invited to con-

tribute to the work of the BMS in her honour. BMS General Secretary, Reg Harvey, said 'We share with many others in giving thanks for her life, particularly taking into account her long and enthusiastic service in the cause

of the Society'. We thank God for Mrs Debney and extend our sympathy to her family and close friends who will feel her loss greatly at this time.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

Our own seafront hotel – 31 comfortable rooms, some en suite facilities – excellent food and happy fellowship – games room – own car park.

Ideal for both individual and church family holidays.

HOLIDAY FLATS – MINEHEAD

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped, Colour TV, own car park.

FELLOWSHIP HOLIDAYS – SPRING 1986

April – Holy Land, Portugal

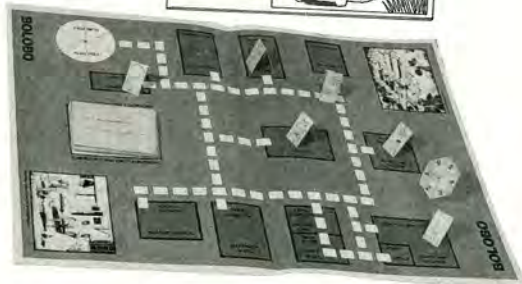
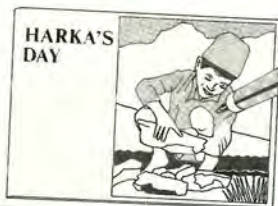
May – Majorca

June – Lake District, Normandy (by coach)

Please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICE BOARD



CHRISTMAS GIFTS

HARKA'S DAY – A colouring book for children 25p
THE BOLOBO GAME – A board game for the whole family teaching medical work in Zaire £1.35



TOP GEAR

YOUNG PEOPLE'S PROJECT is to provide transport for Church Workers in Zaire.

Write to Rev David Martin for publicity material.

PRAYER GUIDE 1986

50p per copy

WANTED

A Tutor for the United Theological College of the West Indies, Kingston, Jamaica in time for the academic year 1987/88.

Fuller details from the Personnel Secretary.

BMS SUMMER HOLIDAYS 1986

Penzance: 2-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-10 August
Eastbourne: Young people: 9-23 August
PHAB: Dover: 26 July-2 August
PHAB: Whalley Abbey: 31 Mar-5 April

Write to Rev D Martin for brochure and booking form.

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.