

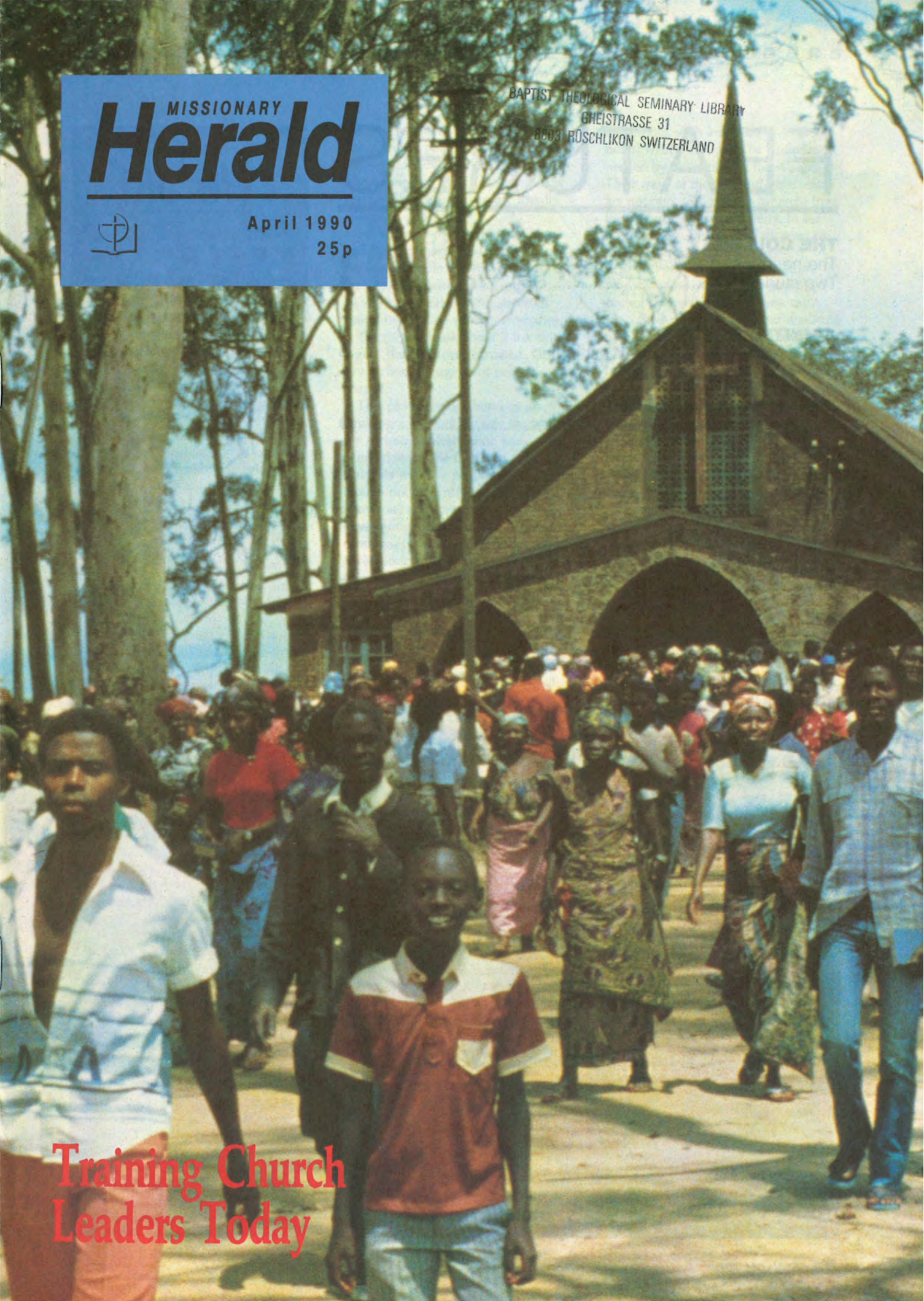
MISSIONARY
Herald



April 1990
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**Training Church
Leaders Today**



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MISSIONARY
Herald

EDITORIAL COMMENT

The BBC 2 series *The Missionaries*, has proved both fascinating and controversial. It seems to have concentrated on the extremes in mission focusing in on the bizarre and eccentric because, perhaps, that is the sensational way of television. The broad, middle-ground, represented by the mainstream mission agencies and churches, has, in the main, been ignored.

One of the criticisms made against the early missionaries was their insensitivity to the culture of the people they sought to convert.

There is, of course, some truth in this, although 'insensitivity' is probably too strong a word. If we read the stories of our pioneer missionaries, we quickly see how many came to appreciate the culture within which they worked, even if, as Europeans there was still much that they did not understand.

Carey realised that, in the end, Indians would be the best missionaries to India. The same is true for Africa, or Latin America and the Caribbean. That is why it is vital to help the national churches to train leaders who will be able to build and deepen the faith of the churches.

On average, each year, seven million new members are added to the different Christian communities in Africa. Indigenous African churches are also proliferating. It is estimated that there are 8,000 of them with 14 million adherents.

This raises many questions about how new Christians are to be nourished and fostered. It is essential that the gospel message should 'enter the bloodstream of the people' and, as one writer puts it, 'transform all levels of life - laws, customs, moral values and the world view'.

To do this effectively, Christian leaders need to do their theology where they are, in Africa or the Caribbean and to develop theologies which are relevant to their situations.

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THE COLLEGE

'There is a need for African theology,' says Tim Bulkeley, Vice-principal of the Protestant Faculty of Theology in Kinshasa, Zaire.

A SEA OF BLACK FACES singing with gusto. The hymn is a French version of *Onward Christian Soldiers*. Our students enjoy singing and they do it well. The higher voices of the women rise above the deep swell of bass voices.

However I cannot help but wonder, what do they make of the words? The only soldiers they meet are likely to rob them at gun point! (Soldiers, like

other government employees in Africa are often not paid for several months at a time and they have children too.) These however are 'Christian' soldiers. People that are Christian are usually pictured as white.

So, white soldiers then, marching and fighting. Many of these students are too young to remember the wars of the 1960's in Zaire (then Congo), but all will have heard of the atrocities committed by the white mercenaries.

The more I think about it the worse it gets, the old hymn is ruined, I'll never choose it again for college chapel!

This picture brings home in an amusing and shocking way the need for African understanding and expressions of the Christian faith. The churches we have planted in Africa, though only a century old, are full, numerous and vibrant. However we have brought our white ways and sometimes they have misunderstood.

Not long ago some Pastors were shown pictures of gospel stories, Jesus had a dark skin.

'That's not Jesus!'

'Why not?'

'Jesus is white!'

This need of African theology is not just for young intellectuals in the cities.

Even more, such an African working out of what it means to be Christian is needed by old people in the villages. Their ways of thought and experiences are not ours. All of life is different from the first experiences of family, to the last of dying. Disease and disaster are understood in a different way.

In Europe everything has a direct physical cause. A cold, for example, is caused by wee tiny 'things' you can't see, called viruses — or so our medicine men tell us, and we believe them. We also, perhaps, believe our mothers, who told us it was getting wet, or going out without our coat, that caused our cold.

In Africa things are different. Everything has a personal cause. If you are ill, then you must ask, 'Who wanted me ill?'

So we return to the College. The Zaire Protestant Theological College is African. All but one of the dozen full-time teachers are Zairian. All the 230 students are Africans, most from Zaire, but some from other countries (Angola, Burundi, Rwanda and sometimes Mozambique).

It is not linked to any one denomination or style of churchmanship. It belongs to all the 64 varieties of Protestant Christian in Zaire, and nearly 40 are present at any ▶





This need of African theology is not just for young intellectuals in the cities. Even more, such an African working out of what it means to be Christian is needed by old people in the villages. Their ways of thought and experiences are not ours.

◀ one time! It is not divided on tribal lines. Students and staff come from all over.

In Zairian terms it is a big, rich place with good solid buildings and a library with thousands of books. In a poor country like Zaire it is a luxury. Yet, as I hope you have seen, it is a luxury we must not do without! For it is here that men and women are trained at the highest level to think and reflect on their faith, and to explain it to others. It is here that the beginnings of an African theology are being argued over. It is here that Pastors, Teachers and Evangelists are trained so that they can explain all this to their people.

We began with the picture of 250 voices raised enthusiastically to sing words which must seem the next thing to nonsense. Let us end with the picture of two men.

The older Prof. **Munduku** was at school during the colonial period. He studied at the University at Kisangani under missionary teachers. He was sent to Germany where he prepared his doctoral thesis. He symbolises the current generation of teachers. His thinking is a fascinating and sometimes bewildering mixture of African and European.

The young man, **Diawawana**, belongs to the post-independence-Coca-Cola-culture of modern Africa. He has studied all his life with African teachers. Because of the problems which beset education in poor countries he is not as knowledgeable as Dr Munduku, yet he and his post-graduate colleagues will really begin developing African theologies.

The two in their strengths and weaknesses symbolise the present and the future, and represent the millions of soldiers of Christ who make up his Church in Zaire, for whose faith they must struggle to give more appropriate expression. □

TWO STUDENTS FROM THE FACULTY

Kwama

KWAMA SIDLED UP TO ME.

'I've a problem, I want to see you.'

He was small, and seemed shifty. He wasn't one of my favourite students. For a start he had the air of a perpetual student, he'd been through about three levels of pastor's training before reaching us, he'd been training longer than he'd been in pastorate. In any case when someone in Zaire, speaking to a missionary, says *'I've a problem,'* it almost always means money.

'Well, you are seeing me!' I replied testily.

'Er, it's confidential. . . . Could I see you at home?'

The last thing I wanted was to have him sit in an armchair, to tell his tale of woe at length. Even when it's good news you can't get rid of some people.

'I'm very busy this week. . . . You better explain now.'

He did and it was money. His family hadn't enough to live on. Well they wouldn't. None of our students has, no one has in Kinshasa. If you earn 5,000 Zaires a month, a sack of manioc costs 4,000, so what's left for other food, rent, water and fuel, not to speak of bus fares, school fees, and medical bills? Anyway he hadn't a grant, that meant he was relying on the generosity of a few better off church members.

I sighed and started to explain that we couldn't help everyone, even as a *mondele* (European). A missionary's resources are limited.

'No, no!' he interrupted, *'I'm not asking for a gift. I want work. Surely you've some job I could do?'*



Faculty Building, Kinshasa

Pleasantly surprised I said I'd think about it and see him tomorrow. Even if the 'work' was pretty symbolic, and I suspected in his case it would be, it was better than a hand out. The trouble was I could think of no suitable task.

In Zaire students do not get their hands dirty. The only job we had was the garden which was quickly reverting to jungle.

I knew he'd refuse, but at least I'd have showed willing.

'If you really want work, the only thing we have is the garden. . . .'

'OK, when do I start!'

Second surprise! The next day he started, digging and chopping with astounding energy. I rapidly had to revise my opinion of Kwama. I still didn't really like him but . . .

Several years have passed. Pasteur Kwama is now doing a vital job for the Church. Setting up new work with as much enthusiasm (and I hope more knowledge and skill) as he once surprisingly showed for our jungle.

It is easy to misjudge people. First impressions count for so much and so often they are wrong. Judging by others' reports on his work I am proud to have shared in training him, and ashamed of my all too human early judgement. It's the pasteur Kwamas who make a teacher's job so worthwhile!

whilst studying 'full-time'. His wife also earned what she could. Life was hard and money was tight. (Ordinary teachers are not paid a living wage in the big city!)

Yet because they have good parents his children are doing well at school. Like their parents they are benefiting from the educational possibilities city-life offers.

Now he has finished his training. He will make such a fine leader for the

churches in his home area. Yet his children's future, and the feeling that he is too old and tired to make a new start again in the 'bush', keep him in the city.

Is he wrong? Who will care for all those village churches, like sheep without a shepherd? Pray God that he will not only call and prepare, but also place those he has chosen, giving wisdom and openness to his will! □



Nzuzi

NZUZI IS A LOVELY MAN. He came to us from being head teacher. Once, when there was no suitable minister, they had made him Moderator for a group of churches. He is older, thoughtful and wise.

He well fits the biblical description of a minister: 'Sober, self-controlled and orderly; he welcomes strangers into his home; is well able to teach; gentle and peaceful he does not love money; he manages his family well and his children respect and so obey him' (cf 1 Tim 3).

Because of a problem in communications, he was told, during his first year in College, that there was not after all a grant for him. He had given up his job, it was already filled, and brought his wife and children to Kinshasa — what to do?

For two years he worked in the afternoons as a secondary teacher

A UNITED COLLEGE

*Keith Riglin,
who taught for two
years at the United
Theological College of
the West Indies,
answers some questions
about the College.*

What does 'united' really mean?

The United Theological College of the West Indies, in Jamaica, is supported by Anglicans, Baptists, Methodists, Moravians, the Disciples of Christ, and the Lutherans.

It is 'united' in the sense that all the teaching is done together. Staff appointments are made by the different denominations but recognised by the

Faculty and the University of the West Indies.

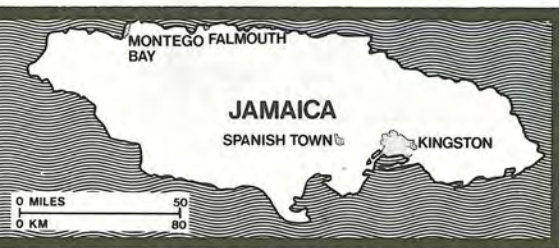
There are denominational classes within the college for each community. For example, there is a Baptist community within the college and that community has a warden, who is the member of staff responsible for the discipline of the students.

Why West Indies and not the Caribbean?

West Indies means the English speaking Caribbean. In fact most of the students — nearly 100 — come from Jamaica because it is a Jamaican campus, but some of the denominations who sponsor it cover the whole of the West Indies.

The Methodist Church is the Methodist Church in the Caribbean and the Americas (basically Central America).

There are students from Trinidad



◀ and lots of the smaller British, or former British, islands and Belize.

Apart from the Jamaica Baptist Union, other Baptist groups in the Caribbean use UTCWI. Trinidad has sent pastors for training. In fact the present General Secretary of the Baptist Union of Trinidad and Tobago is a graduate of UTCWI as is his assistant.

We also had a Baptist student from the English speaking enclave of Nicaragua.

You worked at UTCWI for two years. What's it like? Is it a typical theological institution where you do all of the normal things?

The University of the West Indies is a federal university comprising the whole of the English speaking Caribbean. There is a campus in Trinidad, a campus in Barbados and a campus in Jamaica. As a university it has a faculty of art and general studies and that has a department of theology.

The department of theology is the theological colleges – the UTCWI, St Michael's, which is a Roman Catholic college in Jamaica, an Anglican college in Barbados and a Roman Catholic college in Trinidad.

So we do all the theology teaching for the university in Jamaica. This meant that as well as having UTCWI students I also taught Pentecostals and an Ethiopian Orthodox, dreadlocks and all. In fact anyone who is doing theology comes to us because we are the department of theology.

Of course all the students have to satisfy the entrance requirements of the university. In that sense, the UTCWI has something to contribute to a wider institution.

The different denominations provide the finances, either directly or through their sponsoring agencies, and they pay the stipends of the tutors they appoint.

For instance, I was a Jamaica Baptist Union nominee, who then sent my name to the university who agreed to my appointment.

The denominations send the students and as long as they satisfy the university the college can't refuse them.

How much is the college Caribbean in its nature? How contextual is it?

It is contextual in the sense that all students have to do a paper in Caribbean studies. They write a

dissertation on an aspect of the Caribbean from a religious or theological perspective. They study West Indian Church history and mission in their own region.

It is also Caribbean in the sense that everybody who teaches there is from the Caribbean, apart from the BMS nominee.

It is a very Caribbean institution, although its structures are British – we have Michaelmas, Hilary and Trinity terms just like Oxford.

It is trying to get rid of its 'Englishness', but the problem is that there isn't really a Caribbean model. The only alternative is a huge American model. So we are all going over to semesters and modules and things like that. It's a sort of *pax Americana* as opposed to a *pax Britannica*.

What sort of situations do your students go to after their training?

Baptists in Jamaica operate a circuit system with five or six churches. Inevitably a student's first few churches will be rural and very poor.

The Methodists have the same system, but they have a policy of not returning students to their home islands.

Of course the Anglicans have the parish system, but then they are very large parishes.



Far left: Staff houses
 Above: Main entrance
 Below: College Staff and Students – today and
 Bottom: yesterday

Most of the ministries will be in rural areas and more likely than not the minister will be the only person in the community with a higher education. The minister is the only one who knows how the banks or the legal system work. He becomes rather like the parson in an old English village.

Even if there is a church of another denomination in the village where the minister lives the chances are that the minister of that church, which is part of a circuit, lives elsewhere. So, in fact, you tend to have one sort of man of God in each community.

So the training at UTCWI has to take all this into account?

Yes, there is always a tension because we have to satisfy the university in one ►



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Rev Lewis Misselbrook, Vice President, Western Association

Rev Roger Hayden, General Superintendent, Western Area

Details from Peter Amies, 0272 875563

or

Miss Pauline Trounson, 02974 2583

◀ direction but we also have to prepare folk for rural ministry.

To get a degree in theology, a student has to do field education. This means that there are a number of hours each week in supervised clinical practice. The student is placed in practical situations – summer placements and things like that.

The churches, especially the Baptists, have a high regard for scholarship and they don't see any conflict. They expect their ministers to be able to raise their people up rather than get down to their level.

Is a Caribbean theology being developed?

There is a lot of scholarship coming out of Cuba but we would say it is Latin American theology. There is also some theological reflection on the situation in Haiti. I suppose that Caribbean theology would not be dissimilar to Latin American liberation theologies with a Caribbean flavour.

I talked to a student friend about this. He was writing about the church in Cuba. For him, Caribbean theology is: 'What does the gospel say to the debt crisis which Jamaica shares with the rest of the Two Thirds World? What does it say to the situation where bananas are nearly as cheap in London as they are in Jamaica and are better quality – where are all the profits going? What does it say to the situation where sugar prices are fixed in London and not in Jamaica, especially when Jamaica has no say in the fixing of the price of those commodities she might need?'

In this sense the Caribbean identifies with the rest of the Two Thirds World, particularly in the increasing

Americanisation of Jamaica.

In all these things they are alongside the radical economics and the liberation theology of Latin America. It is true that many of the Latin American countries earned their independence through revolution or a great deal of political upheavals and that Jamaica and Trinidad have parliamentary democracies. But the young student starts his thinking from, 'My people are no better off. They still suffer because of the debt.'

Tell me about one of your students

John has just graduated from UTCWI. During his time of study he was married to Ruth. During his first year

he was required to live on the campus apart from his wife, which caused some disagreements with the college.

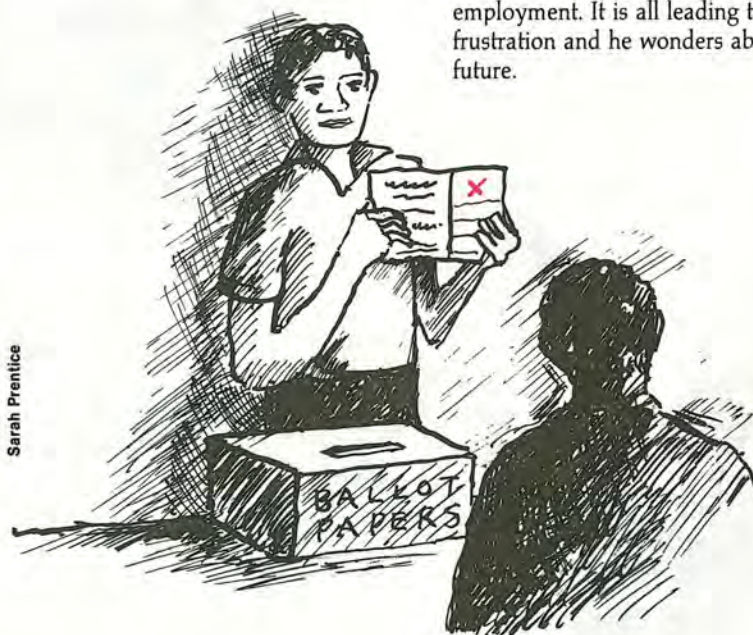
For his last two years, they lived in down-town Kingston in a rather depressed part of the town on the sea-front. It isn't the most healthy area because of the polluted harbour. They lived in a tower block. His wife became pregnant about 18 months ago.

He is an example of someone, who in college has all the theological expertise. He is a very bright student and yet he is also exposed at the front line of poverty and political crisis. He is the kind of person who is grappling with a theology which is rooted in the Caribbean.

During the general election he lived in an area where everyone was expected to vote the same way. It was a secret ballot, but you were expected to show somebody the ballot paper before you put it into the box. If you didn't it was assumed that you had voted for the other person, so you would find that you didn't have a home when you returned.

It was horrific where he was so he and his wife came to stay with us for a while. Talking to him I saw how difficult it was for students. They have financial help from the Jamaica Baptist Union, who are as generous as they can be, but find it very difficult to make ends meet. They have to rely on other members of their family and friends to give them food and clothing.

John and Ruth are now settled in a pastorate and are still finding it difficult to make ends meet because the stipend is not enough. A probationer minister is also not allowed to take on extra employment. It is all leading to frustration and he wonders about his future. □



Sarah Prentice



'THE MONSTER IS DEAD!'

Continuing the Bi-Centenary series, Lesley Rowe takes a look at the West Indies.

'THE MONSTER IS DEAD, the negro is free.' On the stroke of midnight, in a crowded chapel in Falmouth, Jamaica, William Knibb proclaimed the hour of freedom from slavery. The new day was 1 August 1834, when the Act abolishing slavery throughout the British Colonies came into effect. Afterwards, with his typical flair for the dramatic, Knibb held a mock funeral service, when a slave whip, chain and collar were symbolically buried. Over the grave, the Union Jack was raised. Knibb and his fellow missionaries had played a large part in bringing about the 'monster's death'.

Jamaica, often known as the jewel in the crown of the British Empire because of its beauty and wealth, had been the centre of the slave trade for centuries. The British took over where the Spanish left off. Thousands of Africans were shipped in to provide labour for the sugar plantations and other enterprises throughout the Empire. Many

died on the voyage due to their savage treatment, and those who survived were denied any human dignity. The big estates were ruled by the crack of the black overseer's whip. Slaves were not allowed legally to marry, and immorality and African superstitions were rife. Neither was any example set by their owners: most of the planters kept a black slave mistress.

Attempts to bring the gospel into this grim, degrading situation, had been made by Catholics, Moravians and Methodists. But the impact they had made on the slave population was relatively small. The Established Churches of England and Scotland were very much the religion of the white man, the planter, who was wary of any preaching that might excite or incite his slaves.

The Beginnings of Baptist Work

IN 1783, TEN YEARS BEFORE CAREY sailed for India, a black Baptist American, the Rev George Liele (or Lisle), an ex-slave, fled as a refugee to Jamaica at the end of the American Civil War. His significance lies in the fact that the slave population flocked to hear him preach on Kingston race-course and in the chapels he later set up. Moses Baker, an ex-barber from New York, who was baptised by Liele, and George Gibb also joined him in the work. Their preaching evoked an immediate response as they toured the country. In 1791 Liele reported 500 converts, 400 of whom had been baptised.

Financially things were difficult. Liele supported himself by secular work, but when he attempted to build his first chapel in 1789, the limited means of his slave



congregation proved inadequate. An appeal to Dr Rippon, a leading Particular Baptist, brought some funds from British Baptists, but not enough to meet the whole deficit. Liele ended up in prison for a while until the debt was paid off by friends.

It was Moses Baker, already quite an old man and in poor health, who realised that more help was needed to cope with the growing number of converts. He wrote to Britain requesting that men be sent to help.

It was a number of years before Dr Ryland, involved as he was with the Indian venture, found the right person to send to Jamaica. In December 1813, John Rowe with his wife Sarah, set sail. He was 25 years old, a native of Somerset. He had trained at Ryland's Academy in Bristol, and had only recently been ordained.

The Early Missionary Personnel

ON HIS ARRIVAL IN JAMAICA, Rowe was shocked by the open toleration of evil in society, and the strong feelings of those in authority against Baptists. Reluctantly he took the advice of a magistrate not to begin preaching immediately, but to gain personal acceptance first by school teaching. After a few months he felt able to begin services.

But within two years he was dead from fever. There were others, however, prepared to take his place including Thomas Knibb, originally from Kettering, and later a member of Ryland's Church in Bristol. Sadly, fever cut short his term of service after a few months in Jamaica. James Phillippo, from Norfolk, landed with his wife in Kingston in December 1822. His involvement with Jamaica was to last until his death in 1879, and his contribution was a notable one.

Thomas Burchell from Gloucestershire, who, with his wife, arrived in Jamaica the year after Phillippo, had earlier thought that India was to be his destruction: *'India, I long to place my foot on thy polluted shores . . .'*, he had written to Phillippo in 1820, during his time at Bristol College.

However, the BMS Committee felt that he should go to Jamaica instead, a truly providential change of plan.

When the news of Thomas Knibb's death in Jamaica

reached his younger brother in England, William Knibb felt that he must offer himself in his brother's place. William, like Thomas, had been baptised in Bristol after the two had moved from Kettering. He trained as a teacher, and thought that he did not possess any preaching gifts until he had a black slave congregation about him. A tall, athletic man, he was given to dramatic speech and gestures, and was impatient with hypocrisy of any kind. When he arrived in Jamaica, with his wife Mary, in February 1825, he was 22 years old.

Knibb, Burchell, Phillippo – a trio that bears comparison with that of Carey, Marshman and Ward in Serampore – were mustered, and would, by the grace of God, influence the course of Jamaican history.

The Build Up of Tension

BY 1825, THE SITUATION for non-conformist preachers in Jamaica had worsened. In the face of growing pressure in Britain for an end to slavery, the plantation owners increasingly fought to maintain their position. A licence was required from the magistrates (usually themselves plantation owners) for preaching, and worship services were restricted to times when it was virtually impossible for slaves to attend. The planters were afraid of anything that might cause their slaves to agitate for freedom.

Coming into this sensitive situation, Knibb was given strict instructions by the BMS Committee not to meddle in political issues. Although this advice might appear narrow, any immediate intervention by Knibb or the others in the slavery question might well have led to their death or premature deportation. As it was, they had to face hostility from the magistrates, violence and terms of imprisonment to add to their personal problems of recurrent fever and family deaths.

Eventually, their circumspect conduct led to the granting of preaching licences. Burchell, working in the north west of the island at Montego Bay, was attracting large crowds of slaves, often at night. Work was also being done at Falmouth, Crooked Spring, Rio Buena, Savanna la Mar and Ridgeland, and later at St Ann's Bay and Ocho Rio.

Phillippo was based in Spanish Town, the then capital of Jamaica, and by May 1825 he had baptised about 90 people and established two schools.

Within a year of Knibb's arrival, he had established and built a school for 250 children, and had begun preaching in his brother's old chapel at Port Royal, on the edge of Kingston Harbour. His congregation grew rapidly and the chapel had to be extended.

Horror stories about the Baptists were being circulated by the planters, for example that their prime aim was to extort money from their congregations, and that they baptised converts naked. Such charges were strongly refuted, and the missionaries were careful in all their preaching to emphasise the need for good conduct amongst their slave congregations. Indeed, a note from a slave's owner, stating that his or her behaviour was good, was required before a slave could become a church member.

In 1829, Knibb became ill and went to stay with Burchell at Montego Bay. A real friendship developed between the two men, and Knibb was able to observe the slaves' conditions at much closer hand than previously.

He was shocked and increasingly impatient that something must be done.

1831 – The Year of Insurrection

IN BRITAIN, too, the reform movement had been gathering momentum. In 1823 the Anti-Slavery Society, led by Thomas Buxton, had been formed, committed to the abolition of the system of slavery itself. An early measure proposing abolition was introduced into Parliament in May 1823, but it was thrown out in favour of a resolution to 'ameliorate' the slaves' conditions. The planters' interests were still powerfully represented at Westminster, and others, too, felt that slavery was a necessary economic institution.

The effect of the struggle in Britain was to put the plantation owners in Jamaica on the defensive. The slaves, on the other hand, hearing often only rumours of what was happening in Britain, eagerly began to anticipate imminent freedom.

When the trouble came to a head in 1831, Burchell had returned to England for a while because of poor health, but the story spread amongst the slaves that he had gone to bring back the 'free paper'.

From what started initially as a passive resistance movement, and despite the missionaries efforts for restraint, an insurrection broke out on 27 December. Plantation houses and sugar works were burned, but there was little violence against people.

The armed forces were called in by the planters and the trouble savagely quashed. The punishments meted out were barbarous, and Knibb, with fellow-missionaries, was imprisoned for a time on charges of incitement. Burchell himself was arrested on his return to Jamaica in January 1832, even before he left his ship.

In the same months, a body called the Colonial Church Union was formed which, under the pretext of up-

holding the Established Churches, encouraged damage to dissenting chapels throughout the island. The total damage to Baptist property caused in this way was put at £14,000.

After the missionaries had been released because of insufficient evidence against them, they praised God for their preservation. They decided that Knibb should go to Britain, to explain to the BMS Committee and the British public what was going on in Jamaica.

Victory

AT THE BMS ANNUAL MEETING in June 1832, Knibb's speech for the abolition of slavery was passionate and persuasive. He had to deal with some cautious men, including the Secretary, John Dyer, who tried to get him to proceed more circumspectly. But Knibb would not be deterred, and was not above the use of dramatic, emotional images in promoting his cause.

In an earlier speech he had said, *'Myself, my wife and my children are entirely dependent on the Baptist Mission: we have landed without a shilling, and may at once be reduced to penury. But, if it be necessary I will take them by the hand and walk barefoot through the kingdom, but I will make known to the Christians of England what their brethren in Jamaica are suffering.'*

The meeting was in uproar in support of Knibb and Phillippo, who accompanied him. From then on, the BMS was committed to the anti-slavery cause.

In the next few months Knibb, and sometimes Burchell too, toured the country speaking at public meetings (with a pair of slave shackles as a visual aid), and raising money for the work. Knibb also gave evidence to House of Commons' Committees, which was to prove very influential.

This, combined with the efforts of the Anti-Slavery Society, culminated in the introduction of a Bill to abolish



REV. WILLIAM KNIBBS, HOUSE, KETTERING, TRELAWNY, JAMAICA.

slavery throughout the British Colonies. 1 August 1834 was the appointed day for freedom, and in chapels throughout Jamaica services of thanksgiving were held.

But in many ways the celebrations were premature. The Abolition Act replaced slavery by an 'Apprenticeship' system, whereby, initially, former slaves were bound to their ex-masters for seven years before gaining their full freedom. This system, designed to ease the transition period, was abused by many planters, who treated their ex-slaves very harshly.

It was not until 1 August 1838 that the Apprenticeship system was finally done away with, and the slaves were really free.

In the heady days that followed, crowds flocked to hear the Baptist preachers, whom they viewed as the instruments of their freedom. By 1842, Church membership had risen by 27,600 with almost 19,000 registered enquirers. Between 1835 and 1840, the grateful Jamaicans gave £60,000 for Church building and education. Twenty-four new missionaries had arrived in the island between 1839 and 1842. It was truly a boom period.

Education

PHILLIPPO CONTINUED his educational work, and in 1834 he was asked by the Governor to draw up a plan for general education for the island. His recommendations were accepted. In 1835 he had prepared a detailed document for a University '*on a liberal and comprehensive scale*', but it took until April 1842 for the BMS Committee to agree to provide the necessary financial backing.

In October 1843, Calabar College, a theological training institute, was opened. There were eight students, under the presidency of Rev Joshua Tinson. Later, the scope of the College was broadened to include teacher training, and over the years, a valuable contribution was made in the preparation of Jamaicans and others for the ministry, mission-field, and educational work. Premises were enlarged and sites changed and the BMS continued to supply a long line of distinguished tutors and Presidents (D J East, Arthur James, Ernest Price, David Davis, Gurnos King, A S Herbert, Keith Tucker . . .)

Calabar College has now been incorporated into the United Theological College of the West Indies, and the BMS has gone on sending tutors at the invitation of the Jamaica Baptist Union.

In 1912, alongside the College, Calabar High School for Boys was established, and has made a name for academic and sporting achievement and for Christian values.

It is interesting to compare the work in Jamaica with that being done by Carey and his colleagues in India. Carey had long been an opponent of slavery, and had followed the news of proceedings in Jamaica with great interest and fervent prayer. It was sad that some people at the time contrasted the dramatic success and number of conversions in the West Indies with the slow progress in India, and cast doubts on the validity of the latter.

In both situations the vital importance of education was recognised, and parallels can be drawn between Serampore and Calabar Colleges. Burchell, too, like Thomas and Carey in India, offered basic medical aid, and

it was estimated that 200-300 ex-slaves benefited from his help each year.

Free Settlements

IN 1835 PHILLIPPO had realised that practical problems could be approaching when freed slaves would no longer be provided with homes on planters' estates. And so he bought some land which later became the site of a free settlement, named Sturge, for about 200 families. Knibb and Burchell, too, became involved in similar schemes, and with money sent out from Britain, land was bought and the settlements called Bethel Town, Mount Carey, Birmingham, Kettering and Hoby Town were formed. These proved to be of great value to former slaves who, when faced with possible destitution, were given the chance to work for themselves.

Jamaican Baptists become Independent

AFTER 1838, when the Churches grew rapidly and giving was generous, people in both Jamaica and Britain began to question the need for BMS control and financial support. This was particularly true at a time when the BMS was experiencing annual deficits.

These various factors culminated in a bold decision taken in 1842 by the Jamaican Baptist Association. It was decided that the work should be made self-supporting and that the BMS should only retain financial responsibility for a few special concerns. Knibb and Burchell were the proposers of this move, but Phillippo felt rather hesitant because of the debts still outstanding on some properties and the large bills expected for the chapel-building programme. But when he was assured that, if necessary, loans from the BMS would be forthcoming, he fully supported the resolution for independence.

A Missionary Zeal

ALREADY THE VISION of Knibb and his colleagues had extended to Africa, the continent from which the black slaves had come. On a visit to England in 1840, Knibb had argued in his usual passionate way for the setting up of a mission to Africa. He recounted the story of Thomas Keith, a black Jamaican who had sailed for Africa the previous year. (Unfortunately, after one brief letter, nothing more was ever heard of him, but his faith inspired others.) In the end, Knibb's persistence and commitment were rewarded, and in June 1840, the Committee resolved to form a West African mission.

In 1841 an exploratory expedition of John Clarke and G K Prince landed on the island of Fernando Po, to be followed later by a larger group of Jamaican and British missionaries. Although the venture was ultimately unsuccessful, the names of some in the party, such as Alfred Saker and Joseph Jackson Fuller, were to feature largely in the future.

At the time of independence in 1842, the Jamaican Baptists also set up their own missionary society, for work in Jamaica and the rest of the West Indies.

MAMA MBIDI LOUISE was brought up in a village near Mbanza Ngungu in the Lower Zaire. She committed her life to Christ, and served Him in many different ways. She married a Christian but they had no children. In most childless marriages the wife would be blamed and sent home to her family in disgrace, while the husband would take another wife. Mama Mbidi and her husband supported each other and stayed together.

In the 1950s Mama Mbidi felt that God was calling her to full time pastoral ministry. This was confirmed by the local Church and district where she had served. She trained at **Kibentele Bible School**. She preached in the villages and spoke at evangelistic meetings. Her husband supported her during her training, and was given work on the Mission.

After training she served faithfully and effectively in a number of churches, and was well loved by young and old. At **Mwala Kinsende** in the Mbanza Ngungu area she encouraged and inspired the local church to such an extent, that the church grew and was able to build *and finish* (often remarkable in Africa where funds usually run out before the building is finished!) a very large well-built brick church with a tin roof.

During the last few years, she came into Mbanza Ngungu church centre, where she was responsible for chaplaincy work in the prison and hospitals, and amongst the large congregations.

When I arrived in Mbanza Ngungu on Tuesday evening I intended to visit her next day. I heard on Wednesday morning that she was ill with malaria – very common there, so I didn't visit there and then. At midday on Wednesday they brought the news that she had died. She was in her mid 70s, and was working right up to the day she was taken ill.

So my first meeting in the church was to 'sit' at Mama Mbidi's 'lying in State' for an hour or two, together with the hundreds of friends, most of whom would stay there all night, quietly singing hymns, and various choirs leading worship, or people praying.

Next day there was the Memorial and Thanksgiving service, with a packed church, and nearly every pastor present from the whole region. How quickly the bush telegram works when somebody well known and well loved dies!

MAMA PASTEUR MBIDI LOUISE DIES

*On 6 December 1989 one of the Baptist Church's most colourful and dedicated pastors died at Mbanza Ngungu, reports **Phyl Gilbert** back from a recent visit to Zaire.*



Outside Mama Louise's little house at Mbanza Ngungu. She is holding a list of all the missionaries she had known and loved. It was in her own handwriting and with her own special spelling. She felt close to them all.

◀ She would have loved the Thanksgiving Service – there was a note of victory and triumph! A packed church, joyous singing, hymns she loved, and many 'testimonies' from past and present pastors who had worked with her over the years. **Mama Pasteur Ditina Diakubama**, Secretary for the Women and Family Department in the whole of the CBFZ (Baptist Church in Zaire) arrived a few minutes before we left the house. She was coming to stay with us in Mbanza Ngungu anyway, and had not heard of Mama Mbidi's death.

She exclaimed, *'God must have got me here earlier than I intended, to be with you all for her funeral – praise be to God!'* Pasteur Ditina and I were asked to speak at the funeral.

I picked out four very important and God given gifts,

1. HER HUMILITY ('LUSAKALALU LUA NTIMA') – she remained a very humble person all through her life and ministry. She never sought the limelight, or used her authority as a pastor to be dictatorial. She worked alongside other people and never thought herself better than the congregations she served. When we worked together leading seminars amongst the women she was willing to do any humble job that needed doing. She was not an 'up front' person, but got on with the job of witnessing for Christ in a quiet and effective way.

2. HER WITNESS ('KIMBANGI') – Mama Mbidi never tired of witnessing for Christ. She was well known in Mbanza Ngungu – not only by the Baptists, but by all Christians from different churches – Roman Catholic or Pentecostal. In the Prison and Hospitals and Dispensaries she was well known, and was a most welcome visitor to people in need.

She carried her Bible everywhere, and usually had Scripture Gift Mission portions that she left with non-Christians after reading the Bible and praying with them. When she came to visit the missionaries she did the same – opening her Bible and leaving us a message of comfort and encouragement (missionaries are needy people with feet of clay too – Mama Mbidi knew that only too well – she was very perceptive!).

3. HER TIRELESSNESS ('KIMFUZI') – her persistence on never giving up on even the most hardened criminals. Nobody was too bad to be saved –



She would have loved the Thanksgiving Service – there was a note of victory and triumph! A packed church, joyous singing, hymns she loved, and many 'testimonies' from past and present pastors who had worked with her over the years.

She was one of God's faithful warriors.



had not Jesus died for them too? And the criminal on the cross was saved, so Christ was able to save everyone who repented and came to Him!

This was her tireless message as she spoke and prayed with criminals in prison, and very needy, suffering people in hospital. She never *'rammed religion down their throats'* – she told what Christ had done for her, and if He could do so much for a sinner like Mama Mbidi Louise, then He could do the same for other people when they responded to His love.

4. HER LOVE FOR CHRIST – FOR HIS PEOPLE – AND FOR ALL ('ZOLA') – She never lost her 'first-love' for Christ. Her faith was simple but very real, and she loved Christ dearly.

She had been a widow for years, and usually had the care of one of her nieces whom she sent to school and who in turn helped Mama Mbidi with the household jobs – fetching water, firewood, cooking the food, and buying at the local market.

She must have been very lonely, with no children to carry on her name and look after her in her old age, but nobody ever heard her complaining – there was always praise and thanks, and the assurance that Christ was her companion and he loved her and would care for her. She passed this love on to others, as she accepted the lost and the lonely, the bereaved and the suffering people around her.

She would have said *'Katuka'* (away with you!) – 'who are you talking about? that's not Mbidi Louise' if she heard the many testimonies spoken at her Funeral service. *'That was the Living Christ dwelling in me, and enabling a poor sinful woman like me to serve Him over many years. . . .'*

So passes the first woman Baptist pastor in Zaire to be responsible for different 'parishes' (church areas) and to do full-time chaplaincy work. Her legacy was certainly not in this world's wealth – she was always very poor – but in inspiring her congregations to attempt great things and to expect great things from God.

Her legacy was in the changed lives of many people who caught her faith and her vision. She sold Bibles and New Testaments to hospital administrators and prison warders as well as the 'ordinary' people to.

The church in the Bas Zaire will be the poorer, but Heaven won't know what hit them when Mama Mbidi bounced in! □

Ernest Price

Dr Ernest Price, who worked with the BMS in Zaire for 21 years, has died at the age of 82.

He first went out to Zaire in 1935 and worked for a number of years at Pimu. He married Marjorie in 1947 after she had spent three years as a nurse at Yakusu. He then worked with Dr Glen Tuttle of the ABFMS in planning the hospital and initiating the work at Kimpese (IME). He worked there until 1956.

His special interest was orthopaedic work which he started and which, at that time, involved the rehabilitation of many children who had had polio. It was during this time at Kimpese that his son, Michael, was born.

From 1962 until he retired in 1974 he worked for the Ethiopian Government as their adviser on Leprosy Control. He continued his interest in orthopaedic surgery in leprosy patients and developed an interest in non-filarial elephantiasis.

Marjorie Price now lives in Reepham, Norwich, where Michael is a GP.

Refugees Bombed

The El Salvador air force have been accused of bombing a camp for returned refugees on 11 February when five children and one adult were killed and 14 people wounded.

The camp, Corral de Piedra, located near the Honduran border, is home to thousands of Salvadorans who have

been repatriated from camps in Honduras.

Members of the First Military Detachment denied the charges made by Catholic Bishop Eduardo Alas Alfaro. They say that the six were killed in cross fire with FMLN guerrillas. The military press stated that those who were killed had been members of the FMLN (five children?).

Cultural Goods

The private sector controls 79.2 percent of Latin American television according to a UNESCO study on 'The International Flow of Selected Cultural Goods'.

The report also reveals that 52 percent of the television programmes transmitted in Latin America come from outside the region, primarily from the United States.

In the majority of the countries of the region, it is at least ten times more expensive to produce an hour of television than to import it.

Pastors' Libraries

Christians in the west have donated £6,000 towards the purchase of books for pastors in East Germany. This should be enough to provide 20 books for each of the 150 Baptist ministers in East Germany's Baptist Union.

'The decision to fund

these books at the time of such momentous events in Germany is coincidental,' explained Alec Gilmore, Director of Feed the Minds and Chairman of the European Baptist Federation's Books and Translations Committee. Feed the Minds, together with its Eastern European arm, Eurolit, and churches in America made the donation possible.

'We received the request for help some time ago and this is the latest in a long line of projects that have received grants over the ten years in which the Eurolit programme has been running,' said Alec Gilmore. Eurolit has spent something like £200,000 on projects in Eastern Europe.

Famine

Some 900,000 people in the southern provinces of Angola are in 'acute danger of starvation' according to recent reports.

The food shortage, caused by both a severe drought and the continued fighting between government and UNITA troops, is affecting more than two million people in the region with nearly half on the verge of starvation.

According to Dr Steven Forster, director of the Evangelical Mission Hospital at Caluquembe, 'from September until November not a day went by that UNITA did not destroy and burn a village and particular emphasis was on the grain bins. Any storage where villagers had put away food and sacks, or even small quantities of corn were

particularly singled out for burning.'

One doctor reported that those who came to his hospital to ask for food 'literally hardly have any energy even to put one foot in front of the other. They just stay at the front door for half an hour without moving or talking.'

Do it Yourself

Edinburgh and Lothian Baptist churches, facing the increasing difficulty of obtaining missionary deputation speakers, were encouraged by BMS Scottish Representative, Ron Armstrong, to 'do it yourself'.

The Association Missionary Committee chose four themes and planned a one-day conference which was held at Charlotte Chapel, Edinburgh.

Sixty people attended and heard stimulating talks from Peter Barber, Secretary of the Baptist Union of Scotland; Derek Clarke, the Union's Youth Leader; Marjorie McVicar, formerly of Bangladesh; and Brunton Scott, minister of Kirkintilloch Baptist Church and former missionary in Brazil.

'How can we fan the embers of missionary concern in our churches like those in the church of Antioch?' Peter Barber asked.

Taking up the obvious theme of challenge to youth, Derek Clarke helped the group to understand how to communicate with young people today, stressing that they are, at school, accustomed to different methods of learning from

those in the past. Key words in his talk were 'involvement', 'enthusiasm', 'attractive programmes', 'visual aids' and 'simulation games'.

In another practical session Marjorie McVicar reminded the conference that 'missionaries too are people'. She pointed out how human missionaries are, how they too have to cope in stressful situations, often with family and other problems. 'BMS is a caring Society,' she said, 'but local churches have a pastoral responsibility for missionaries and need to show love and concern while missionaries are overseas and also on furlough.'

Brunton Scott led the final session and expounded the principles of Christian stewardship in the missionary-support context, with ample New Testament illustrations.

My Testimony

Had there been no passion for the wretched souls of Mizo people in the minds of the BMS missionaries at the beginning of this century, I wouldn't have my name, P Lalringa, which means 'believer in the Lord!'

So writes the conductor of the Mizo choir which arrives in the UK this month.

The gospel was first preached by BMS missionaries in Mizoram, my homeland. It was by God's grace that, although they were known as head-hunters, our forefathers easily and gladly received the gospel which changed their lives. They were changed from head-hunters to sonship and still more from sonship to his workmanship.

What a great and rapid development it has been that within half a century our land is now known as a Christian land, the only Christian state in India!

After the gospel had rooted itself in our homeland, I also accepted Christ as my personal Lord and Saviour in 1964, when I was a teenager. Since then, though not a full-time worker in the church, I have engaged myself in the cause of the gospel.

Now the Mizo Baptist Choir is about to come from the former BMS mission field to Great Britain to revive you in the cause of spreading the gospel. The BMS has been a blessing for many hungry souls in the world, yet we hope that, with the Holy Spirit, the BMS will do more in the preaching of the gospel. We, the Mizoram Baptist Church, shall ever stand by you in prayers and in actions.

We know that you will be delighted when we perform the drama of heaven in which the picture of the five loaves and two fishes being brought to Mizoram by the BMS becomes, afterwards, the living bread for thousands. Though what we can do is very little, we have been moving like an army to the right and left, bringing the eternal living bread to poor, naked and hungry souls.

Let us keep our eyes open and march on to the places where Satan has been establishing his kingdom. Some day we shall be able to burn up the kingdom of Satan with the Calvary nuclear weapon and occupy it with our invincible King of kings.

P Lalringa

Banned

The gospel, in Muslim Bengali, has been banned from being imported into Bangladesh by the government. They say it contains 'objectionable material'.

Brazil Concert Tour

APRIL

- 28 **Cambridge** – Histon Baptist Church
- 29 am **St Andrews Street, Cambridge**
- 29 pm **Rushden, Northants, Highfield Baptist Church**
- 30 **Luton 8 pm Central Baptist Church**

MAY

- 1 & 2 **Assembly London**
- 3 **Hill Park Baptist Church, Haverfordwest**
- 4 **Swansea** – Mount Pleasant Baptist Church
- 5 & 6 am **Gloucester**
- 6 pm **Stafford Rising Brook Baptist Church**
- 7 **Lymm, Cheshire**
- 8 **Ilkley Baptist Church**
- 9 **Scotland Morningside Baptist Church, Edinburgh**
- 10 **Scotland Stirling Baptist Church**
- 11 7.30 pm **Leicester Central Baptist Church**
- 12 **London Trinity Baptist Church, Bexleyheath**
- 13 10.30 am **Chalk Hill, Bushey**
- 6.30 pm **Southall Baptist Church, 8 pm District Rally**
- 15 **Canterbury St George's Place Baptist Church**
- 16 **Crofton, Orpington**
- 17 **Bournemouth District – New Milton**
- 18 **Bath Manvers Street Baptist Church**
- 19 **Weston-super-Mare Milton Baptist Church**
- 20 **Swindon Upper Stratton Baptist Church pm and District Rally**

mizoram CHOIR

APRIL

- 23 **Worthing am** Broadwater 7.30 pm West Worthing
- 24 **Southampton Eastleigh Baptist Church**
- 25 **Torquay Upton Vale Baptist Church**
- 26 **Plymouth Catherine Street Baptist Church**
- 27 **Bristol Horfield Baptist Church**
- 28 **Cardiff Tredegarville Baptist Church**
- 29 **Newport Duckpool Road Baptist Church** 7.45 pm District Rally
- 30 **Reading Wycliffe Baptist Church**

MAY

- 1 & 2 **Assembly London**
- 3 **High Wycombe Union Baptist Church**
- 4 **Norwich Dereham Road Baptist Church**
- 5 **Peterborough Park Road Baptist Church**
- 6 am **Peterborough**
- 6 8 pm **Nottingham West Bridgford District Rally**
- 7 **Central Area Rally, Northampton King's Park**
- 8 **Rhyl Sussex Street**
- 10 **Bala – W.M.A. Rally**
- 11 **Poynton Baptist Church, Cheshire**
- 12 **Bradford Westgate Baptist Church**
- 13 pm **Newcastle Westgate Rd Baptist Church**
- 14 **Dunfermline Baptist Church**
- 15 **Ayr Baptist Church**
- 17 **Birmingham Cannon Street Baptist Church**
- 18 **London Ramsden Road, Balham**
- 19 **London Harrow College Road**
- 20 Essex am **Chelmsford Victoria Road South pm Romford Main Rd**
- 21 **Godalming Baptist Church 8 pm**

CALL TO PRAYER

29 APRIL-5 MAY

Baptist Assembly

This year the Baptist Assembly is being held in London. The theme and the title of Derek Tidball's address as incoming president of the Baptist Union of Great Britain is 'The People of the Future'.

There will be a youthful side to the BMS input. Both the Mizoram choir and the Brazilian music group will be taking part and there will be a presentation of youth work at the Valedictory Service. On other evenings the Baptist Youth Orchestra Ensemble will participate.

Of course there are the business meetings of BUGB and the Annual Members' meeting of the BMS, when Brian Tucker gives way to Basil Amey as the Society's Chairman.



6-12 MAY

Nepal

This is an important time for the United Mission to Nepal. The three year agreement between the government and UMN is due to be signed on 26 May. All the work of the UMN hinges on this agree-

ment which governs all that the Mission is able to do in the country.

The UMN, headed by Executive Secretary Edgar Metzler, has its Central Services headquarters in Kathmandu. There the work of 400 expatriate workers from 38 mission agencies around the world is co-ordinated.

Suzanne Linnell, from the BMS, is still relatively new in the country. She started work at UMN headquarters in April after living in Okhaldhunga from January to March in order to get a taste of life outside the capital. Okhaldhunga is in the east of Nepal.

Jane Andrews, who began work in the headquarters in January is also a newcomer. As with all UMN workers, part of her training was living with a Nepali family.

'They have great patience and are very encouraging as I come to grips with both the language and the culture. They are Hindu and it is my prayer that while I am living here I am able to be as salt and light to them.'

20-26 MAY

Church Work in Sri Lanka

Christians in Sri Lanka are a minority community in an island which has been experiencing violent divisions based on language, religion and culture. Baptists, in particular, see their role as a reconciling one.

Lynda and Paul Henstock are ministers

at Cinnamon Gardens Baptist Church in Colombo whilst the pastor, Kingsley Perera, is studying theology in Britain.

They report on a building project called *Devpiya Sevana*. 'The purpose is to give proper accommodation for our community service activities like the pre-school for street children, the girls' sewing class and canteen. The building will also provide space for overnight accommodation for outpatients visiting the nearby General Hospital. Other plans include a working girls' hostel and provision for youth activities.'

Michael and Stella Hambleton are based in Kandy in the centre of the island. Michael and Stella are there to help in the training of leaders within the church, a vital need, but have not found this easy.

'We are beginning to join the Sri Lankan family of Baptists; sharing their joys and sorrows; learning their language; facing their problems of declining numbers and influence. Much of the year has been spent in quiet study with little obvious result in action or help to others. A time of waiting; a time of preparation; a frustrating time. This year has seen terrible troubles in the island. How many young men have died?'

13-19 MAY

France

The commitment which the BMS made, a few years ago, to support the work of the French Baptist Federation in its missionary vision for France, is now being

◀ realised. The three couples which BMS promised initially are in France.

John and Sue Wilson, after language training and Massy, just outside Paris, are about to start work at a place called Bron.

'Bron is on the east side of Lyon,' writes John and Sue. 'It is an area of population growth which embraces people of various nationalities. We shall be working with a small group of Christians who have been meeting there during the last six years. They meet in the protestant centre for their Sunday morning service and midweek Bible study. The Bron church is only the second Baptist Federation church in the Lyon area, which has a population second only to Paris.'

Neil and Ruth Abbot and Robert and Catherine Atkins continue their language study at Massy but they are also taking the opportunity to get involved in local Baptist work.

27 MAY-2 JUNE

Brazil: North East and North West

Vincent and Sadie MacDougall work at Vilhena in Brazil's north-western state of Rondônia.

'We have had a real breakthrough with many converts and an increase in all departments of our work. We had almost 70 people at one evening service when a converted Indian preached. The previous week seven people responded to an appeal for salvation and restoration. We have begun training classes for new converts, baptism and church membership. Two young people have dedicated their lives to Christ's service and will be preparing for college training.'

In the north-east, Mike and Daveen Wilson have settled into farm and rural development work at Trapiá in Rio Grande do Norte whilst Iain and Anne Walker are involved in church based, urban social work in Fortaleza in Ceara. Initially, Iain is concentrating on two projects whilst he builds up a specialist vocabulary and gets used to the area.

'One is a rehabilitation centre for malnourished and handicapped children and the other is a day care centre for school-age children, offering two meals a day to each child, homework supervision and sports, handicrafts and

gardening lessons. It also has a nursery school and a laundry house and deep bore well where fresh water is constantly available both to drink and to wash clothes. Mothers from the favela can get an identity card and use the facilities free of charge. Anne is concentrating on the admin side.'

3-9 JUNE

Zaire

The headquarters of the Baptist Community of the River Zaire (CBFZ) are in Kinshasa. The Rev Koli is President assisted by Vice-President, Owen Clark. The area covered by the CBFZ stretches for over 1,000 miles. It is divided into different regions, each with its own president. Communications are not easy and it is often difficult for churches to identify with the whole. Owen Clark gives some idea of the work involved in the Secretariat.

'Funds from the BMS have to be transmitted up country to the hospitals, the theological schools at Yakusu and Bolobo, the agricultural project at Ntondo and elsewhere. Scholarships are eagerly awaited by theological students. Bills for water, electricity and so on, as well as the salaries of the headquarters' staff have to be paid. Committees and board meetings need to be attended. A constant stream of visitors passing through Kinshasa has to be welcomed and fed. It would be easy enough to be absorbed by the logistical constraints of keeping everything functioning so as to forget that life has another dimension to it.'

The BMS and the CBFZ are at present engaged in a consultation to discover how the partnership in mission should be pursued in the future.

10-16 JUNE

Young People

The BMS summer programme for young people has undergone some radical changes in recent years. The Summer Schools which served the BMS and the churches so well over the years have

been superseded by opportunities for some experience of the church overseas.

This year, groups are going to Trinidad, to share in the summer programme of the Baptist Union of Trinidad and Tobago, and to the south of France to help the church in Nice to build a campsite. There is also a BMS summer holiday taking place in Worcestershire and a gathering of 500 young Baptists from the UK in the Lake District.

*Lord,
they're the church of tomorrow
but they're also the church of today
if we could only recognise that fact
and harness
the talents
the enthusiasm
the vision
of the young
for your work in the world*
*Lord,
give us the grace
to listen to what they say
to recognise what they can offer
to accept gratefully their new ideas
to be shifted out of our set ways
in order to mobilise the young
in discipleship and evangelism.*

17-23 JUNE

Church Work in India

There are only four BMS workers in India today, all ladies, three with the Church of North India (CNI) and one in the south at the Christian Hospital in Vellore.

The CNI is only one of the church groupings with which the BMS is in partnership.

There is the Bengal Baptist Union, which has experienced division and disputes in the past few years.

Others are the Baptist Union of North India, the Baptist Church of Mizoram, and the Council of Baptist Churches in North India.

We remember the officers, churches, pastors and members of all these churches. John Peacock is the BMS Secretary for Missionary Affairs, Nirmala Peacock looks after the BMS Guest House, and Mr Archie Edwards is responsible for legal and property matters.

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The Baptist Missionary Society is looking for a

JUNIOR EDUCATION SECRETARY

to complete the BMS Promotion Team

The person appointed will seek to stimulate interest in World Mission to under 15 year olds in British Baptist Churches by a variety of ways, including literature, audio-visuals and visits to churches, schools, etc.

This multi-disciplined role requires a creative, versatile and innovative committed Christian.

Some knowledge of Baptist Churches is an advantage but not essential.

Applications including full CV or request for further information should be sent to:

*Reverend R G S Harvey, General Secretary
Baptist Missionary Society
PO Box 49, Baptist House
129 Broadway, Didcot, Oxon OX11 8XA*

Envelopes should be marked 'CONFIDENTIAL – JES Post' and should reach the above address by 20 April 1990.

MISSIONARY MOVEMENTS

ARRIVALS

Rev and Mrs M Hewitt
on 14 February from Primavera do Leste

DEPARTURES

Rev D Jackson
on 25 January to Realeza, Brazil
Mr and Mrs H Blake
on 26 January to Kathmandu, Nepal
Miss R Montacute
on 1 February to Kinshasa, Zaire
Mr I Thomas
on 1 February to Bolobo, Zaire

BIRTHS

Joanna Eunice Outram
was born to Christopher and Lynette on
31 January 1990
She weighed in at 6lbs 15ozs

MARRIAGE

On 3 February 1990 at
Neighbourhood Church
Bromley-by-Bow
Rev David Mee
married
Miss Rachael Quinney

ACKNOWLEDGEMENTS

LEGACIES

Mrs M Herry	100.00
Mrs Casebow	50.00
Miss C E V Walter	100.00
Lillian Ward Trust	14,910.21
E M Tanner	394.87
Elsie Frances White	50.00
Arthur K Bryan	2,000.00
J J Jackson	125.00
F W Tranter	200.00
Miss B Damm	50.00
Sybil Gould	25.00

GENERAL WORK

Market Harborough: £600.00; Aylesbury: £25.00; Darlington: £30.00; Garstang: £6.00; Bristol: £10.00; Preston: £20.00; Anon: £20.00; for El Salvador: £160.00; Argyll: £26.10; Penzance: 50p; Anon: £15.00; Haverfordwest: £8.15; Surrey: £15.00; Darlington: £25.00; Glasgow: £12.50; Powell: £4.00; Bridgend: £100.00; Bath: £9.00; Carmarthen: £36.75; from 'Mustard Seed': £30.00; Bristol: £23.26; Durham: £27.00; Andover: £10.00; Anon: £80.00; Anon: £9.50; Anon: £25.00; Anon: £57.52; Cumbria: £2.00; Anon: £36.30.



SON SEEKERS Summer Holidays for 1990

MORE GREAT EXPERIENCES TO SHARE

NO MORE NURSERY RHYMES

28 July - 11 August
at **THE GAINES**
(just eight miles from Worcester)

Here is your chance to get to know God and each other better as well as relax, study, play, swim. Age range 14-25 **£160** + VAT for fortnight **£85** + VAT for one week.

OVERSEAS EXPERIENCES

TEN FOR TRINIDAD

Fancy a month in the Caribbean this Summer? There are only ten places on this trip to Trinidad to share in the Summer Programme of the Baptist Union of Trinidad and Tobago's Youth Department.

Exact dates to be confirmed. Estimated cost – **£750**

NAUGHTY BUT NICE

31 July-10 August

To help the Baptist Church in Nice with the building of its campsite at Saint Martin de Besubie, a mountain village in the southern Alps, 60 km from Nice. Places for British young people are limited so write quickly. Food and accommodation will be provided so the only cost will be that of travel.

MORE INFORMATION AND APPLICATION FORMS FROM:
SON SEEKERS
PO BOX 49, BAPTIST HOUSE
129 BROADWAY, DIDCOT OX11 8XA

PHAB HOLIDAY

21-28 July

This year the holiday will be held at Ysgol Gogarth at Llandudno. PHAB brings physically handicapped and able-bodied young people into an atmosphere which helps them to understand each other's problems.

If you are physically handicapped (15-25) or able-bodied (16-25) why not come along and join in the activities – music, drama, photography, arts and crafts, etc.

Cost £47

APPLICATION FORMS FROM: Mr Henry Gibbon, 91 Bonsall Road, Erdington, Birmingham B23 5SX.

CLOSE ENCOUNTERS

Among those taking part: **Martyn Joseph, David Coffey, Steve Chalke, Live Option, Sue Evans, Sheila Cahill, John Rackley**

A must for all young British Baptists. The Summer's most exciting week! **July 21-28** at Lakeside, the YMCA National Centre in the Lake District.

Encounter the radical challenge of Christ in the world through activities, seminars, concerts and celebration.

Five categories of accommodation – all meals included – from **£95** per person for the week.

For more details/booking forms write to:
Close Encounters
PO Box 44
129 Broadway
Didcot, Oxon OX11 8RT