



MISSIONARY
Herald

December 1990
25p



*Angolan Refugee and Zairian mix
together in Kimpese Market*

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EDITORIAL COMMENT

Things don't always work out – like our cover this month. We were going to print an article on health work in the community around Kimpese, Zaire, but it didn't materialise. Instead we gathered together a lot of information about Angola, about its 30 years of troubles and about the way the Church there is grasping many opportunities to serve in the name of Christ.

The photograph of Kimpese market, however, is not inappropriate. Half the residents of Kimpese are refugees from a civil war which is demolishing their homes, destroying their crops and livestock and conscripting their young men into a fight that has lost all meaning.

There are something like 340,700 refugees in Zaire, mostly from Angola. Others have fled into Zambia and Namibia. The question on the lips of most Angolans, and we surely join them, is 'Why?' They believe that interference from outside is perpetuating the conflict. 'It is our oil and our mineral wealth that they are concerned about. They are not really interested in us as people.'

Christians in Angola call on us to join them in the struggle for peace and justice. They ask us to link with them on Thursday afternoons which they have set aside as a special time to pray for peace.

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Thank you for responding to our appeal to send in money to the Society before the end of the financial year. Early on giving was keeping up with our call for a ten per cent increase but by the summer it had slumped as low as 4.4 per cent. The good news is that in October it had risen to 8.5 per cent, just one and a half points below our appeal figure.

SO NEAR YET SO FAR!

Derek and Brenda Rumbol recently visited Angola. Here are some extracts from their report.



Sarah Prentice

WE WERE VISITING the church at Induve in Luanda and had turned off the main road.

'If you keep on the road for 300 kms you will arrive at Uige,' we were told. This was the road into the north of the country where so much of IEBA work is based but it is impassable because of the continuing civil war. We were so near yet so far. That applies to Uige but also to the restoration of peace in the country.

We heard from several sources of the proximity of the UNITA (rebel) forces to towns and cities held by the MPLA Government. Less than 50 kms outside the capital, Luanda, 41 electricity pylons were sabotaged cutting off the town's complete electricity supply. The government has installed 28 generators to keep the town's electricity working – by day for industrial purposes and in the evening for domestic use.

The water supply was erratic and we spent several days without water but that was due to a large fracture of the main pipeline rather than to sabotage. The effects of lack of investment and maintenance of the town's supply ever since the civil war began 15 years ago are now being felt.

At Uige, UNITA have been shelling the town with mortar bombs aiming for the military base and the Civic Administration. In the course of this they hit the hospital killing a mother who was about to give birth.

The Roman Catholics and the Protestants have urged the government

to seek a negotiated settlement but one pastor said to us, 'The Government doesn't care how much the people suffer, they just want to stay in power.'

Another person said, 'We have achieved independence but this war is only for personal interest.'

UNITA are now very strong in the north of the country as well as in the areas to the south and east. Road traffic is extremely hazardous.

A pastor's son was driving through the bush to Uige when UNITA soldiers forced him to take them with him. He protested that the brakes on the vehicle were no good. They disbelieved him until they came to a steep hill. The soldiers jumped out as did the driver who hid himself in the long grass. The jeep crashed at the bottom of the hill and the soldiers set fire to it.

People saw it and word got to the pastor in Luanda that his son had been killed. So in the church they held a funeral thanksgiving service for him and the son turned up in the middle of it.

'This my son was dead and is alive again!'

A deacon who had come to Luanda from Kibokolo said that they had been robbed by the opposing forces of everything in their houses, including clothes, cooking utensils, food or anything else.

Both UNITA and MPLA take young boys and men into the army to fight for them. So the people hide the children and young people in the forest if they know the soldiers are coming.

'But,' he said, 'the church is in good heart.'

We sent greetings and assured them of the prayers of the Baptist family in Britain. Many other people also said; 'pray for us'.

Visiting the five-year-old Parish of Mabor in Luanda, which has 565 members, we heard a young men's choir. The previous day, returning from an evangelistic outing, they were almost arrested and conscripted into the army but managed to evade the soldiers' clutches.

Young men aged 17-25 have no tranquillity. They cannot attend school or work because of the fear of conscription, which would mean almost certain injury and maiming, if not death.

The pastor at Mabor explained how the girls in the other choir cannot find husbands because of the war and sometimes end up in polygamy.

In the south and south-west of the country drought and famine are affecting the people. Andrew Couldridge, the Oxfam representative, is doing his utmost to get relief supplies to where they are urgently needed. He is trying to overcome the frustrations of bureaucracy and logistics.

'It's difficult to tell the numbers affected,' he said. 'Who knows the population figures these days anyway?'

The churches pray for peace. There is prayer once a week in the IEBA churches. 'How long, Oh Lord, how long . . . ?'

◀ LIFE IN LUANDA

We were driven through some industrial sectors of the city and could see many factories where paint, matches, batteries, cement, eternit roofing sheets and pipes, tyres and margarine had been produced. Some factories are not working at all; some have only a minimal production mainly for the benefit of their workers who then sell their goods on the parallel market for enormous profit. The cement produced is mainly for export.

The special offering at the Corimba Church for the completion of their building was 611,000 kwanzas. The total cost of purchasing girders and roof supports and paying a company to erect them by crane would be four million KZS, so this offering was a not inconsiderable step towards the completion of their building, the walls of which are already in place.

In the unofficial markets thousands of people congregate to barter their wares. Fruit and vegetables seem to be available there at parallel rates of prices. Life in the main shops in town seems non-existent with only a few shops displaying anything in their windows or on their shelves.

CHURCH AND STATE

There are signs that the government is wanting the cooperation of the churches and it has relaxed some of its tougher measures. Open-air evangelism is now permitted. There seems to be less hassle for Christians in centres of higher education.

One young man, Noé Luvalu, a medical student, was a member of the University Christian Fellowship when he was studying at Huambo. He had twice been summoned by the authorities for being a practising



Christian and attending worship on Sundays.

He said that he came from a Christian family and had been brought up to worship, and also by saying that his Christian faith enabled him to be a more conscientious citizen and teacher. He was allowed to continue his training with no disciplinary action taken. Nowadays he would not have been summoned at all.

There are moves to allow churches to run their own schools though at the moment the teaching of Marxist-Leninist ideology is still an integral part of the programme.

'Children and young people, and young adults in their hundreds have come to know the Lord.'



THE CHURCH

What of the Evangelical Baptist Church of Angola (IEBA) in all of this? It is not the only Baptist Church in Angola. The Southern Baptists are working with the Baptist Convention Church in Uige and Huambo and have a missionary agricultural couple marking time in Luanda. There is also the Free Baptist Church, a breakaway from IEBA.

IEBA displays real life among its members and some frustrations and difficulties mainly due to lack of



finance. One of the things that impressed us was that several adults bore witness to the faith and the example of their parents or grandparents and were now themselves serving the Lord with great diligence.

There were children and young people, and young adults in their hundreds who have come to know the Lord but are only at the beginning of their spiritual pilgrimage.

NATIONAL MISSION

This is the IEBA Department of Evangelism and Home Mission. The Rev Daniel Mabanza talked to us before he left on a visit to Cabinda.

The current area of pioneer evangelism lies south of the area in north Kwango, based at Sacandica, which was evangelised a few years ago and is now a Church Region in its own right. The Rev Mabanza visited the Kwango area with a team.



They are a hard people to reach. He saw them wearing charms to protect themselves so he bored a hole in an aspirin from the medical kit he carries and hung it on a string around his neck. He tied an ampoule around his neck in the same way and said, 'These things are useless like this around my neck; they have to be swallowed or injected to cure illness.'

Then he went on to tell of God's Word and Jesus coming to earth to save us. Some believed in Christ and gave up their charms or fetishes.

LUNDA NORTE

Three people from Chitato in this area came to Luanda to stay with the Rev Mabanza for three weeks while he spoke to them about the Christian faith, and about Baptist Principles and Practice. They came from a section of the Pentecostal Church which had sent an invitation to IEBA in 1988 to come and work in this diamond-mining area. Then Daniel Mabanza himself visited Chitato and by the third week was able to pick up and converse in Tchokwe, the local language. Kikongo is not known there and Portuguese is only used by a few people.

The Brethren Church have 2,000 Assemblies in the Lunda Norte and Lunda Sul areas. We spoke with Ruth Hadley, a British Missionary with the Brethren. This is a backward area, conquered by the Portuguese in the 1930's so 'civilisation' was slow to come and formal education is still lagging behind other areas.

At first the Tchokwe people rejected the Portuguese language but now they see that they are so far behind and are motivated to catch up. There are exceptions, of course, and Ruth told us of one young man from the family of a chief, a family made rich by diamonds who was a brilliant Bible expositor and was a participant at the Brethren Teaching Week being held in Luanda whilst we were there.

Witchcraft is *very* strong in that area and also in the Brethren Church and, despite the afore mentioned young man, there is a lack of good, consistent Bible teaching.

Ruth welcomed the advent over the last two years of other churches coming into the Lunda Norte area.

'There is plenty of work for everyone and their presence could provide a challenge and stimulus to a church which has grown lax.'

BIBLE INSTITUTE

At the moment this Institute still functions in renovated, temporary premises at Petroangola but IEBA have purchased a new site 140m x 60m at Kikolo (a separate site from the National Mission) and have already dug a water tank and built a wall to enclose the land. They plan to build twelve student homes, houses for the Director and Professors, classrooms, dormitories and a refectory. This will be the definitive site for the IEBA Theological College.

The buildings at Kibokolo will be retained and used as a lower level Bible School.

There were six finalists in 1990 of whom two were women. Three new students have been accepted having completed secondary school education in Zaire and thus raising the level of the courses in the Bible Institute. This makes a total of 16 students for the 1990/91 Academic year. Some of the married students have wives and families with them and live in houses rented by the church. Others live in the dormitories built by Colin Pavitt. □

WAR WITHOUT END

After 30 years of war, Angola is still not at peace, but the churches are packed with worshippers.

THERE SEEMS TO be no end to the warring within Angola. As UNITA and the government forces continue to oppose each other, it is the ordinary people who are being crushed. They are caught up in a conflict which some believe to be 'cooked' from outside and many are fleeing to Zaire and Zambia.

'For nearly five years we have not been able to go north in our country,' said the Rev Joao Makondekwa, President of the Evangelical Baptist Church in Angola (IEBA).

'Most IEBA churches are in the north and UNITA guerrillas have made the area inaccessible. They destroy vehicles. They burn villages and kill people indiscriminately — women, old people, young or anyone. The situation is very, very bad.

'We don't understand what they



Cars and tank mingle together on the streets of Luanda

◀ want. It is vandalism! The property they destroy belongs to the people not the government. The livestock they take away belongs to the people.
Joao Makondekwa said that ordinary people try to get away from the troubled areas.

'Those who are near the frontiers escape into neighbouring countries. Those who can't hide in the bush. Those who can, go into the main towns or to the capital city, Luanda, which are bursting with people.'

'Our houses are full. Food in Luanda, or in any part of Angola, is scarce because people are not able to cultivate the land. If they produce they cannot distribute it. Those who work are given a ration of five kilos of rice for a month; two kilos of sugar; two square portions of washing soap; one portion of toilet soap.'

'There are 20 people in our house

and only two of us work. That means we get ten kilos of rice to feed all those mouths. And not only those. A pastor's house must have an open door. If anyone comes and finds us eating, we must find something for him too.'

'The alternative is to purchase on the black market, but there one kilo of rice costs \$100!

'On top of this there is a continuing and devastating drought in the south of the country, where people and animals are literally dying of hunger.'

What of the church in the middle of all these problems?

'There is no church building in Angola big enough to hold all those who want to hear the Word of God. There is a greater demand for the Scriptures than we can satisfy because it's the only word anyone in Angola will trust,' explained Joao, who is also Secretary of the Bible Society in

Angola.

'The state is envious of the church because the churches are always full of people in the corridors and hanging out of the windows. We relay services to those who are outside, or in the basement, or in some other place.'

Angola's constitution allows freedom of religion.

'I don't know of anyone who has been persecuted because of his religious practices,' said Joao.

'But in politics we have only been observers and have not interfered. Now the churches are being asked to participate in what is happening in Angola. I have, as President of IEBA, been invited to attend the People's Congress - Parliament - along with other church leaders.'

'We are free to stand up and speak. We told them that the people had enough of more than 30 years of fighting. We were young people when the war started and now some of us are over 50. So we church leaders told the government that they need to sit down and talk business in order to bring peace into Angola.'

Joao Makondekwa believes that the war in Angola is 'cooked' from abroad.

'We fall victim between the west and the east. If we had it in our power we would say that we don't want anything of the west and we don't want anything to do with the east because we see they don't like us.'

'Maybe they only like our products, like the oil, the gold and the diamonds, but they don't like us as people.'

'We sometimes feel a helpless people. The only power we have is the power of prayer. Every Thursday



Mama Isabel Makondekwa calls on the women of Britain to pray for the work amongst those suffering from drought and war in Angola.

I am a nurse and a midwife and I work in the national health service. I am in charge of one of the national programmes which is concerned with mother and child care. This means that I have to do a lot of work in the provinces.

At the end of last year I went to some of the provinces in the south of the country where the famine situation was very bad. They are short of food, short of clothing and there is a lot of sickness.

The area is very dry. Cows are dying. I saw them lying down on the road just dying of starvation. There was no food for the people either.

There are many government projects aimed at sending food and clothing through the social services. But it is not enough. There is not enough medicine to combat the diseases affecting the people. Although the government is trying to do its best, it is not really sufficient.

Travel to the area is also difficult. The

THINK OF US IN YOUR PRAYERS

afternoon, at 3.30, we get down on our knees and pray to God for peace. People shed tears, lament and say to God: You brought us back to Angola out of exile, why don't you give us peace?



IN THE MIDST of a sea of uncertainties, doubts and confusions that characterise the problem of health care in Luanda, there is an, apparently unsuspected, island. They had already spoken to us about this in a way that presupposed it was something strange.

UNITA rebels control large areas both in the south and the north of the country. Sometimes we have to stay at an airport for three days before we can find a plane to take us south.

I would like to ask women in Britain to think of us in their prayers. We have a big responsibility caring for children – for all people – and feeding them.

The war in our country is going on and on and the people who are most affected are the young people – babies and children – the women and the old. Remember us in your prayers so that the Lord can encourage us in what we are doing to help others and in due course to grant us peace in our country. □

'We believe that God is saying something through Angola which we cannot understand. We sometimes say: this is not our war, it is God's war. He knows the time when He will say "stop", and then nobody will be able to

do more war. So we live in hope and faith.

We would like our friends in Britain to join us in prayer each Thursday afternoon and ask God, in His own time, to send peace to Angola.' □

AN ISLAND OF HEALTH — PILOT CENTRE OF THE EVANGELICAL BAPTIST CHURCH

by Luisa Rogério

Cautiously we looked for the place. We found it without much effort in a side road after 'Mabor' there on the Cuca highway exactly in the surroundings of the former market 'Cala a Boca'.

It is situated in a large plot of ground where there is also an unfinished church. In front of some buildings, seated on wooden benches people await their turn. Principally one sees women and lots of children. We are confused. Can it be that this neat and clean place, without clamour, is the same one they have spoken to us about? We enquire. And in a few minutes the great gulf of difference between the pilot medical centre of the Evangelical Baptist Church in Angola, the subsidiser, and any other hospital, medical post or medical structure of the Ministry of Health, jumped into view.

The difference began at the entrance. More than the organisation, what stood out was the information. We were extremely surprised at the presence of a well disposed and smiling registrar as well as with the absence of scowling workers. These are rare situations. We presented ourselves.

The intention was to speak with the person in charge. Without delay the person approached took us to Antonio Kuanzambi Kuku, director of the

Community Health Services of the Evangelical Baptist Church in Angola, who was ready to speak aware of the repercussions of this gesture. He did not request the formality of a 'request for an interview' duly authenticated, neither did he wait for authorisation from higher authority neither did he suggest that we should leave the questionnaire and return the next day. He gave us to understand that he well knew the reasons for being there and doing what they do.

Antonio Kwanzambi, who is also Executive Secretary of the Christian Medical Commission of the Council of Evangelical churches (CAIE), which joins 13 different religious denominations, said that the centre has been running since 25 November 1985.

'The Church thought of implementing this project of Community Health as a means of helping to resolve health problems within the population. It would be difficult to get the work going without some starting point. Therefore we decided it was good to place a centre in the area of Petrangola where, apart from ours, there is no other well equipped health centre.'

The centre has official recognition and runs with the approval of MINSa to which it submits monthly reports

Health

◀ through the municipal delegation of Cazenga. The programmes operated are similar to others devised by the Ministry. Its basis is the work of preventive medicine, dealing with education in hygiene to weekly pre-natal consultations and pre-school care. It is envisaged that they will set up a consultancy on family planning but until now there is nothing concrete because of the lack of adequate conditions for this.



Patients are attended to from Monday to Friday between the hours of 8.00 am and 2.00 pm. These are divided into three distinct groups. The first is of unwell people who are coming for the first time, the second – those who have previously attended the clinic, while in the third group are those sent on by different health posts, generally from nearby zones or even from large hospitals, for the carrying-out of laboratory analyses.

The making of appointments is done by the opening of the registration for which 1,000 Kwanzas are paid, this is the only payment required. The consultations are practically free given that the patients have to return there. From that moment on they have free access to the centre.

The clinic's personnel is made up of six medical technicians trained outside the country (with recognition given by MINSAs and the Ministry of Education), seven nurses of basic level, one medium level laboratory technician and two basic level technicians. They also count on two registrars, the same number of cleaners and one worker for the organisation and services.

Quite naturally, these do not work for nothing. The 1,000 Kwanzas charged by the church are sufficient to pay the salaries in accordance with the salary table of MINSAs which is published in the *Journal of Republic*. The maximum salary reaches 24,000 Kwanzas and the minimum 8,000. In the same way all of the employees

benefit from the normal and supplementary-provision card, according to their categories, as well as being registered in UNTA because 'the Church pays the taxes'.

According to reports, every day about 50 new cases and 80 ongoing ones are attended to. Regarding the laboratory analysis, the numbers are higher. Gracia Destino, responsible for the centre, explains the reasons.

'This is the only laboratory which is serving many zones. We do not have the capacity for immediate responses because we are making more than 100 triple analyses (blood, urine and faeces) and 60 blood tests. The premises and equipment do not match the demands made upon them.' Even so, the results are available within 48 hours.

On the other side, the scarcity of medicines also present a problem. The principal sources of acquiring medicines come from London, the headquarters of the Church (BMS), from Angomedia and from the Council of Churches, who set aside a small sum for this purpose. As to the rest, it is envisaged that the work will grow with the implementation of new projects. Up to now, the most ambitious task is the current construction and equipping of a larger and modern laboratory similar to that of the Central Josina Machel Hospital. At the same time attractive conditions of work are sought because, although transport exists, the difficulties are immense.

In this centre, organisation is the dominant key note. From the statistics, which are always up-to-date, to other details. For example, the guidelines about time off and the reasons for absence never go beyond three days. Also, if considerable improvements are not registered after five days of treatment the patient is immediately sent to the hospital with more resources. In this way, various kinds of swindles, which are frequent among us, are eliminated.

It is reported in that, in Luanda, there is an increase in the number of centres of this type. Although they are regarded by the Health authorities as supplementary to their services, the population sees in them an alternative, a locality where they are given attention which they do not find in other places. Whichever way you like, it is a place which is different, in every sense. Seeing is believing, the reality speaks louder than words. Check it out.

Journal de Angola, 4 August 1990.

BOOK REVIEW

Color Me Light of the World

*written and illustrated by Sharon Carter
Published by African American Images
(USA). Distributed by Gazelle Book Services
(Lancaster)*

In her introduction to this book, Sharon Carter sets out her aims. She says the book is to help children to learn, at the same time enhancing self esteem in the African-American child and presenting a positive view of God in history as the helper of oppressed people.

No one could dispute the worthiness of these aims, and the effort to portray biblical characters in the image of 'African-Americans' (or, in the British context, Afro-Caribbeans) must surely be welcomed.

Indeed, the whole idea of the book is a good one. The theme of 'Light' is positive and has great scope for creativity. It is good to see African-American heroes and heroines, who are also Christians, portrayed. However, the concept of Jesus as the Light of the World could have been better explored and illustrated, in concrete rather than abstract terms.

But where the book mainly falls down, is in its practicality and presentation.

This book seems to make the classic error of being uncertain of its readership. There is no clear indication of the age range for which it is intended, and some of the language is beyond the reach of most children.

The puzzles are, frankly, dull and uninspiring. There is also a great deal of repetition – for instance, four word searches – and some of the exercises would tire children out before they were finished.

Unfortunately, the pictures for colouring in are not all of a professional standard. The book would, perhaps have been improved with a little more collaboration, to enable Sharon Carter's original idea to reach its creative potential.

MABAYA AND BEMBE: 1904-1961

(It has been possible to compile this article thanks to Rev A A Lambourne. Many of the words are his, though owing to lack of space they regrettably have had to be pruned. Other material comes from a copy of 'Angola Calling' — Number 23 — an issue devoted to Bembe in the Silver Jubilee year of that Station.)

THE SILVER JUBILEE of the BMS Congo Mission in 1903 was to be commemorated by the founding of a new station. The place chosen was Mabaya, six days journey south of São Salvador, amongst a wild and needy people. The first missionaries (Mr and Mrs George Cameron) arrived in September 1904. Fifteen months later they had to leave for health reasons. Mr and Mrs Kirland were then in charge for the next ten years, sometimes along with other helpers, including Mr P R Lowrie who died there of blackwater fever.

With the aid of a grant from the Arthington Fund, two prefabricated bungalows, purchased in England, were erected, as well as outbuildings and stores. But the response was slow and small. Two women were baptised in 1909, and they were the only ones. Then drought and famine, and African revolt, a sleeping sickness epidemic and finally World War I led to the closing of Mabaya. In January 1915 the Kirlands handed over the premises to their most reliable helper, Pedro Nkuku and left for home.

FAILURE?

THE SILVER JUBILEE Station of Mabaya had been operative for just over ten years. The visible results were negligible. To use a phrase that later on was to be used in another connection, it was 'the failure of a Mission'.

For the next fourteen years little was heard of Mabaya. Then in September 1929, two São Salvador missionaries revisited the area. A transformation had taken place. There were new 'estradas' (main roads). The population had increased owing to the cultivation of coffee, and a religious revival, sponsored mainly by

neighbouring missions, was in progress. The missionaries visited over 80 new villages and were warmly welcomed. At a formal gathering on the old mission station at Mabaya an urgent request was made that BMS missionaries should return to the area.



P R Lowrie

São Salvador church



RE-OPENING

AT SÃO SALVADOR this plan was enthusiastically received and in June 1931 it was endorsed by the Congo Field Committee, meeting in Kinshasa. In November the BMS Home Committee authorised the re-opening of the mission for an experimental five years and appointed the Rev A A Lambourne and his sister, Miss Jessie Lambourne, to transfer there from São Salvador.

'My sister and I,' says Mr Lambourne, 'reached Xinga (a village in that area) on the 5th July, 1932. Our first task was to select a new site as Mabaya was far removed from the newly-made roads. By the end of July we had found it — on Bembe Hill. Folk cleared the ground for us and put up some grass huts and we moved there in September.

'Building operations were put in hand, regular services started, station children were enrolled and schools held. Medical, and particularly maternity work were established and district visitation carried out. The next five years were absolutely hectic from the point of view of work and opportunity, and although supported and helped by local people, often we were at our wits end to satisfy all the demands they made upon us.'

In 1935 other colleagues were appointed to Bembe. By the 31st December there was a church membership of 378, 193 of whom had been baptised during the year.

MEDICAL WORK

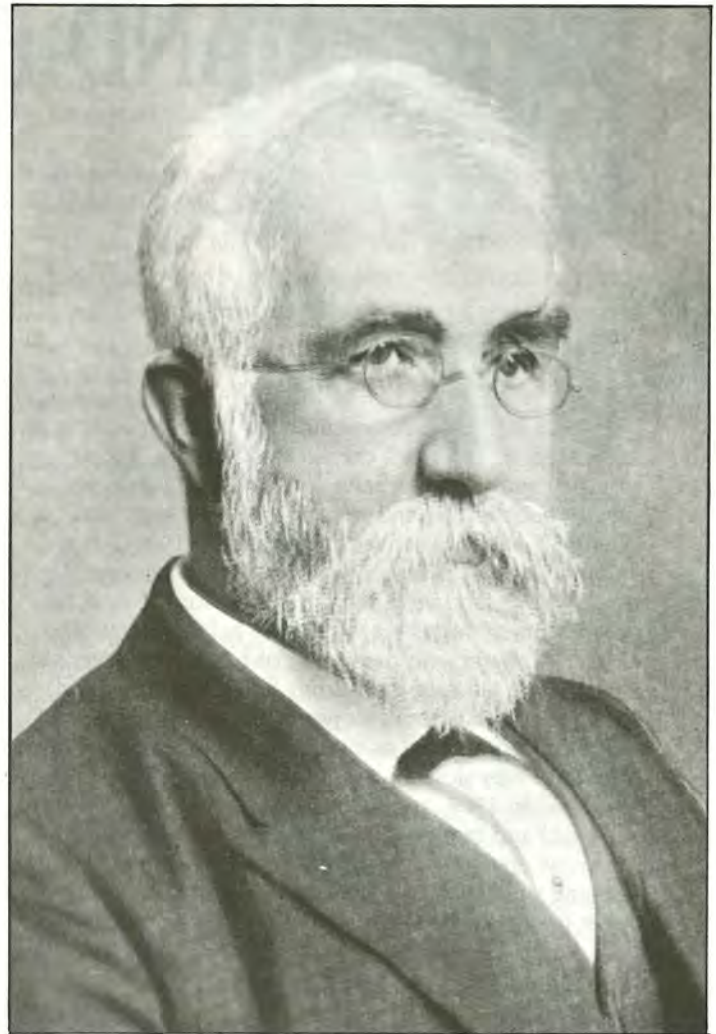
MISS JESSIE LAMBORNE wrote: '... we were amazed at the crowds that came to greet us on our arrival ... many sick folk came along and maternity work began on our first day ... we had not planned to do medical work and had brought no equipment ... but we found we just had to do what we could for the folk. So equipment was sent from São Salvador and every morning patients began to gather around my hut from 5.00 am onwards.

School began in a rough grass shack with between 300 and 400 children present ... we divided them into three groups — smaller, bigger and big. We held a class in a separate hut for boys who were being trained to be teacher-evangelists.

An enquirers' class was started ... at first only a few came, but numbers grew, and when they reached 200 we started a second class. ... The progress of the work was fantastic ... after only five years church membership stood at 723 of whom 484 were women.'

Twenty out-stations had been established, each served by a teacher-evangelist. Out-patient attendances numbered 15,376 and 1,342 babies had been born.

The BMS General Committee authorised the continuation of the work and Bembe was added to the list of the Society's Congo Mission Stations. ▶



CONSOLIDATION

THEN FOLLOWED A period of consolidation. There were changes over the years. A nurse had taken over the growing medical work. More teacher-evangelists were placed out in villages and these villages were formed into groups for communion services and for church meetings which dealt with area matters. Recommendations from these meetings later came to the main church meeting at the mother church. Baptisms fell to an average of about 50 a year, then rose to 124 in 1956 and 173 in 1957.

1957 . . . Another Silver Jubilee: this time of the Bembe Station itself.

'One expects,' wrote the Rev W D Grenfell, in *Angola Calling*, 'to see great changes in twenty-five years. . . . The child has become an adult . . . the sapling is now a tree . . . bearing fruit . . . giving welcome shade. . . . Those first Bembe converts have grown in grace and knowledge, and are sharing their experience with others, not only in their own town or district but far afield. . . . Change, progress, development are in evidence all around us, materially, physically and spiritually. . . . Not all are Christians . . . but their beliefs and practices have influenced everyone.'

On the mission site itself the thatched huts of 1932 had given place to many buildings. Much material from Mabaya had been transported by carriers and re-used at

Bembe. The valley, formerly a mosquito-infested swamp, had been drained, under the supervision of the Rev M W Hancock and Sr Avelino Ferreira and cultivated, providing food: manioc, peanuts, beans, bananas, pineapples, palm-oil and vegetables.

BASIC SCHOOLING

THE STATION BOARDING schools were full, with waiting lists. Children were not only educated in the widest sense of the word but were taught the Christian faith and saw it related to daily living. A day school gave basic schooling mainly in Kikongo, to the station girls and to others in the area. The boys, and later some of the girls, attended the State-recognised primary school directed by a Portuguese missionary colleague. Most of them did well in their final exams (in Portuguese). Standards rose in village schools where many subsequently taught and there began to grow-up a generation of young people with an educational foundation on which they were to build in future years.

Scholastically these youngsters were outstripping the older teacher-evangelists – a transition not without its problems. But training and Bible teaching continued for older men (and their wives) who were preparing to serve the church in the villages, and from time to time all the teacher-evangelists were called in to Bembe for 'koleji' – a time of learning, of reviewing the work and



Far left: The Portuguese Shield carved into rocks near Matadi Laire by Diogo Cão, an early explorer up the 'Congo'. From here he made contact with the King of Kongo at São Salvador. Left: BMS Africa Pioneer George Grenfell. Above: Mission School for Girls in Angola

of spiritual renewal.

Work in the 'Medicine House' continued to increase. African staff gained good, practical experience, though none then had paper qualifications. The sick and injured came, sure of receiving loving care, and many met the Saviour in whose name it was given. Visits from the doctor (based at São Salvador) were infrequent. Yet how often, by God's grace, those visits coincided with one or more crisis where only the doctor's skill could have saved a life.

PREACHING

THE CHURCH BUILDING stood on some of the highest ground of the mission. The living church grew and matured. Not infrequently gifts were in excess of the required minimum and people contributed towards such things as the new medical block, a new boys' dormitory, as well as to church funds. Latterly, deacons took over some of the itineration work, sent out by the church, through the area, preaching, encouraging and sharing problems with local Christians.

Today no building stands on Bembe Hill. After the initial uprising in Angola on the 15th March, 1961, Bembe town was attacked on Monday the 17th April. Two days previously nearby villages had been bombed. Some of our Angolan friends, still with us on the station, were bereaved. Sunday Service was conducted

by the Church Secretary, Antonia Gabriel. The words of the Psalmist brought comfort to the frightened congregation. . . .

'God is our refuge and strength. . . . We will not fear. The Lord is my light and my salvation, whom shall I fear?

I will lift up mine eyes to the hills . . . My help comes from the Lord . . . ' and the hymn sung in Portuguese:

'Corre com um rio a perfeita paz
Com que Deus, ao crente, a alma satisfaz. . . .'

'Like a river glorious'
Following the attack on Bembe all whites were evacuated. Our African friends fled into hiding.

It was some months later that a letter was brought to us, by two Bembe men, at Kimpese (Zaire). It came from Antonio Gabriel and told how deacons and church members had been meeting and how groups of people in hiding continued to gather for prayer and the reading of God's Word. 'And we know,' he added, 'that you and churches everywhere are praying for us; so we are strong and have hope, for we are not alone.'

Bembe station is no more.

The Bembe Church, by God's grace, lives to glorify His name. □



**Above: John Thomas
Below right: The first
BMS offering 2 October, 1792**

WHO WAS THE first BMS missionary? Most people will probably get the answer to that question wrong. No, it was not William Carey. It was the enigmatic John Thomas, a doctor, described by Pearce Carey as 'a great human, a great Christian, a great missionary, a great unfortunate, a great blunderer'.

He came from a Baptist family in Fairford, Gloucestershire, and was described as 'wild'. When he was in his early teens he ran away from home and, eventually, after trying his hand at several trades, he took a course in medicine at Westminster hospital and ended up as a naval surgeon.

Illness and storms persuaded him that seafaring was not the life for him. So he set up shop in London, as a surgeon, where at the age of 24 he married. Thomas never could manage money and he was soon in financial difficulty. There was nothing for it but to go back to sea as a surgeon on a ship belonging to the East India Company.

Strangely enough, through all these years, he never completely forsook his Baptist roots. He kept in contact, if only spasmodically, with Baptist groups. But his voyage to India in 1783, in the company of the 'dissolute and ungodly', served to strengthen his faith. Almost the first thing he did on reaching Calcutta was to advertise in the *India Gazette* for the company of fellow Christians. On Christmas Day the following year, after returning to England, he was baptised.

At one point Thomas considered entering the ministry. Certainly he was convinced that God had some special purpose for his life but it was not until he returned to Calcutta that his thoughts began to turn to overseas mission. He met Charles Grant and the Udny's, strong Christians who had already been thinking about a mission to Bengal. John Thomas, who was sometimes compared, by Carey, to the apostle Peter, because of his impetuous enthusiasm, immediately gave up his job as

a surgeon in order to become a missionary to India.

He stayed in Bengal for five years, learning the language, travelling and preaching, and witnessing to many of his fellow countrymen who were working there. He built up a number of close and valuable contacts with Bengalis always hoping that they might be converted.

However, financial problems overwhelmed him once again. Not only was he extravagant, he was also over generous with others. He decided to return home. It was 1792.

He could never get the idea of missionary work out of his mind and he was constantly talking about it to his friends. One or two knew what was going on in Northamptonshire and they put Thomas in touch with the group that was bringing the BMS into being.

Early in 1793, Thomas met the Committee of the new Society and they told him that they would 'procure him an assistant, to go out with him in the spring'. On the same day he met William Carey for the first time.

In India, the turbulent story of John Thomas continued. He and Carey began to translate the Bible, they went out on evangelistic trips. But always his inability to manage money got him into trouble. For a while, he, his wife and his daughter had to live on a small boat on which it was possible only for the child to stand upright. But he continued to preach and to engage in medical work.

In 1800, an Indian called Krishna Pal came to Thomas for help. He had a dislocated shoulder. It was in no small part due to the Christian commitment of John Thomas that Krishna Pal was converted and baptised.

This conversion, after such a long time of work and witness, was too much for Thomas who was taken



seriously ill. He was taken back home to Dinajpur where, in spite of weakness, he continued to preach. He died in October 1801, at the age of 44.

So the first BMS missionary was a doctor. John Thomas did not have the intellectual stature of a person like Carey, but it was in large part due to his vision and enthusiasm that the very first BMS project was to Bengal. □

VICE CHANCELLOR OF NICARAGUA BAPTIST UNIVERSITY VISITS BRITAIN

IN OCTOBER, SERGIO Denis García, Rector of the Polytechnic University of Nicaragua (UPOLI) made a visit to Baptist House and a number of colleges. He was the first representative of the Nicaragua Baptist Convention to visit us since a partnership-agreement was signed by them and BMS earlier in the year.

His aims in coming were to establish some contacts in the area of higher education and to seek possible sources of funding for UPOLI. It is his hope that there may be some opportunities for exchange programmes amongst staff and students from Nicaragua and Britain.

UPOLI was founded by the Nicaraguan Baptist Convention in 1967 as a significant contribution to the development of their country. Their motto is 'Serving the community'. They see the only long-term way to do this is to develop Nicaragua's most valuable resource — its young people. More skilled professionals are needed to build up industrial, technological and humanitarian consciousness.

After 23 years, UPOLI can already claim to have trained key people. Their graduates included company managers, directors of research and development departments, nursing supervisors, statisticians, farm administrators and government ministry officials.

At present 1,525 students are enrolled. There are 62 teachers. Ten courses are on offer: Agricultural Administration, Architectural Drawing, Banking and Finance, Communication Graphics, Industrial Design, Insurance Administration, Marketing, Nursing and Statistics. There are three shifts of study: morning, afternoon and evening. By far the largest group (70 per cent) studies in the evening after working through the day to support themselves.

Sergio, a native of Managua and an

economist by profession, talked of the desperate financial situation in Nicaragua following the taking of office by a coalition of political parties led by Mrs Violeta Chamorro. From 25 April, when the new government came to power, and the end of October, when Sergio made his visit to Britain, the economic situation had gone from bad to worse. The change of government led to an end of the ten-year civil war, but it had not brought about any improvements in the life of the country. The hoped-for international aid had not arrived. Their money had suffered 50 devaluations and inflation was over 4,500 per cent. The International Monetary Fund and World Bank had insisted on strong measures to tackle these problems — with the result that the government was making big cut-backs in spending on health and education, amongst other social benefits. Many public employees were being dismissed from their posts. Unemployment has now reached 40 per cent and was still rising.

UPOLI has been informed of a 40 per cent cut in its government subsidy for 1991. Now, in order to continue its aim of offering free higher education to young Nicaraguans, it is in urgent need of funding.

'Nicaragua needs and merits special treatment within the world community,' urged Sergio García in meeting after meeting during his stay in Britain.

UPOLI is determined to carry on its vital task. Regardless of their particular discipline, all students have a compulsory period each week when they engage in theological reflection about their work, skills and situation. By this means the students are encouraged not only to provide a trained source of youthful skill and energy, but will be equipped to take their place as part of the critical



Sergio García: 'Our motto is "serving the community"'

conscience of the country. They will be able to share in open debate and discussion in their search for ideas, methods and solutions can be explored. Their commitment is to projects that favour the poor and strive to build true peace through justice.

Mr García had talks at Baptist House and included in his itinerary visits to Regent's Park College, Spurgeon's College, St Andrew's Hall, the Selly Oak Colleges and Birmingham University. He also was able to share in worship at Hawkhurst Baptist Church over the weekend. □

19 January

BMS NORTH ROADSHOW

Sion Baptist Church, Burnley
9.30 am - 2.00 pm

Saturday 10 February
MERSEYSIDE BMS EYE OPENER WEEKEND

10.30 am - 5.00 pm
'Have you seen?'

A view of BMS AVA material
Hamlet Baptist Church
'Look Day' for children
with Helen Matthews
10.30 am - 3.00 pm
Wavertree Baptist Church

Sunday 11 February
'Young People's Day'
2.30 pm - 8.00 pm
Stuart Road Baptist Church

ENQUIRIES:

Northern Area Representative
Roy Turvey
22 Netheroyd Hill Road
Huddersfield HD2 2LP
Telephone: 0484 546549

End Child Prostitution

End Child Prostitution in Asian Tourism is an ecumenical project based in Bangkok. It has announced plans to launch its campaign at an international conference in Bangkok sometime next year.

The problem is particularly acute in the Philippines, Thailand, Sri Lanka and Taiwan.

Growth

Oliveira de Araujo, of the Brazilian Baptist House Mission Board, has announced plans to organise 3,000 new churches by 1992. At the same time they aim to double the number of Baptists in Brazil.

Threatened

The Roman Catholic Church in Brazil feels threatened by the dramatic growth of the Pentecostal churches, so it is stepping up its campaign to 'curtail the phenomenon'.

In July members of the north-eastern region of the Brazilian Bishops' conference initiated an effort to draw the faithful back to the Catholic Church.

The new effort goes back to a resolution of last year which stipulated that the local church had three years to plan a strategy for confronting the growth of 'sects' in the country.

Membership in the so-called sects is estimated at between 12 and 16

million. The largest of the new churches is the Assemblies of God, with close to eight million members, followed by the Christian Congregation with two million, the Brazil Church for Christ, one million, God is Love, 500,000 and the Four Square Church with 250,000.

The newest is the Church of the Universal Reign of God, founded by public official, Edir Macedo Bezerra, which has 500,000 members. Macedo recently bought the São Paulo media network, *Rede Record*. The network includes a television and two radio stations.

It was suggested that 'Societies in crisis support the creation of these religious groups.' Some blamed 'progressive' Catholic clergy who got involved in political and social issues. But others disagreed and said that participation was down even before the Church became more orientated toward liberation.

It was suggested that the solution might be to intensify evangelisation through the mass media, such as the Vatican promoted 'Lumen 2000'.

Fast for Peace

El Salvador Baptist, Lutheran and Anglican church leaders, plus some Roman Catholics, joined in a three-day fast for peace in October in the capital of San Salvador.

The participants urged both the government and anti-government FMLN to 'engage in real negotiations for the finishing of the war'.



Ruth Montacute

MBE for BMS Missionary

Earlier this year, in the Queen's Birthday Honours, Ruth Montacute, head of the British Association School in Kinshasa, was made a Member of the British Empire.

Ruth has been head of the 135 pupil school since 1978. The school serves children of 25 nationalities who come from missionary, business and diplomatic families.

a hundred-and-fifty years ago.

As a young Baptist Missionary Henry John Dutton and his wife Sarah Elizabeth (née Drayton) had sailed for Jamaica in December 1839. Arriving early the following year at Brownstown, they later moved to Bethany, Clarksonville, and Mount Zion. Henry Dutton died in 1846 having become the first resident minister at Bethany.

In her message to the Bethany Baptist Church Congregation at Alexandria the General challenged her listeners to look to the past to find encouragement for the present.

She then unveiled a plaque to the memory of her great-great-grandfather, which will mark the place where he is buried under the vestry of the church. She said he would have made a good Salvationist, because he was 'a hard worker for the gospel!'

General Burrows who had been greeted by representatives of the Jamaica Baptist Union, also presented a donation to be used in the building of a school.

Before returning to Britain for meetings in London towards the end of October, she went on to

The General Traces Her Roots

General Eva Burrows, head of the Salvation Army comes originally from Australia. Earlier this month (Oct) she was in Jamaica to conduct a Zonal Conference for Army leaders from South America, Central America and the Caribbean. Whilst there she took the opportunity of visiting and speaking to the church where her Great-Great-Grandfather had preached

visit Canada, Bermuda and the Southern United States.

(Based on an article by Major Dorothy Hitzka in the Salvationist together with other information.)

Missionary Resignations

Following a twelve month investigation into missionary resignations, the BMS is looking at the way missionaries are selected and trained.

'In the 1970's, there was a significant increase in the number of missionaries leaving in their first term of service, but this coincided with the increase in the number of short term offers,' said the Rev Vivian Lewis, who led the working group on resignations.

'Of greater concern is the increase in the 1970's and 1980's of the numbers resigning after five to 15 years service. Over the 30 year period studied there were 342 resignations.'

The group sent out 199 questionnaires and 150 were returned. The main reasons given for resigning were family concerns, difficulties in relationships, health problems and a call to a different kind of service.

'The questionnaires and the interviews revealed that the reasons for resigning were rarely, if ever, single and simple, but complex and multiple,' said the report presented to the BMS general committee.

'The social background within Britain from which missionaries now come has changed dramatically over the last 50 years. Greater mobility and the reduction of family linkages to the nuclear

family mean that many more missionaries are under pressure for family reasons, either to care for aged parents or to provide extra care for their own children.

'Again the affluence and materialism within Britain has increased far more rapidly than the situation in most partner countries so that the culture gap is wider.'

The report noted the growing independence of partner churches 'with their own developing life and an eagerness to exercise their own authority and be independent meant that they no longer always saw the missionary as someone who served for as long as 30 years.

'Continuing consultations between BMS, missionaries and church leaders would help all to share their understanding of mission.'

The working group recommended changes to the selection procedures and to the way missionary

'The candidate board will be spending a whole day looking at these recommendations,' said Tom Bowman, chairman of the candidate board. We are particularly drawn to the recommendation about adequate physical and psychological assessments.

'We also need to look for honest and full references. We are far from complacent. We are looking at the way other societies work.

As far as training goes, we recognise the critical part that St Andrew's Hall plays. Some candidates come from rather insulated backgrounds and their experience needs to be broadened. Sometimes we encourage them to work for a time in this country, say in an urban situation.'

Vivian Lewis said that the working group was heartened by the number of resigned missionaries who were prepared to consider further missionary service.

'What had happened was not a reflection of the BMS. Only three said that the BMS could have done something to prevent termination of service.'

Expenditure Reduced

The Society has had to pare down its estimates for the new financial year. More than £260,000 have been lopped off the original figures and £280,000 are being taken from reserves, but this still means having to find £4,255,700.

'When the estimates were first compiled the total was more than we could raise,' said BMS treasurer Arthur Garman. 'This would have meant asking the churches to give 36 per cent more than last year. So various cuts had to be made. Expenditure was reduced in areas where we thought little harm would be done to our service.

'Changes in missionary allowances and staff salaries are to be phased in over two years instead of bringing them in all at once. In this way it is possible to keep the increase down to 16 per cent.

'This is still a very big increase and a considerable challenge in the light of the experience of past years.'

At the end of September, the increase in giving was only 4.5 per cent higher than last year — well below the appeal

figure of 10 per cent.

Talking about the money spent overseas Mr Garman said that there had been favourable exchange rates in India and Bangladesh, so spending was not as high as expected.

'But in Zaire and Brazil where inflation is high and exchange rates not so favourable additional provision has had to be made. The estimates show, in financial terms, the scope of our work. They represent the ongoing work. I believe that we must continue the work that the BMS has started and to which we are committed.

'They represent new work in China, Thailand, El Salvador, Guyana, Nicaragua, France, Belgium. They provide for our young people's action teams in Jamaica and Europe. They show the partnership we have with the churches overseas.'

Mr Garman said it would be wrong not to use some of the Society's reserves in order to keep the appeal at a reasonable level.

'However these recommendations do have important implications. There is a great need to promote the work of the Society and for the education of our churches in mission. The appeal is high, but we cannot go on asking for less than we require.

'The reduction of our reserves is serious and cannot continue for very long before they are used and then the giving must be equal to the expenditure.'

After receiving money from legacies and investments and taking from reserves, the BMS is looking to the churches for £3,093,650.



Open air evangelism with the 'Les Moissineurs'.



Delegates at the Congress.



Deanna Clark with other Congress delegates next to the latest thing in public transport in Kinshasa – the City Bus.



'SATISFACTION IN OUR HEARTS'

Over 180 young people gathered in Kinshasa, Zaire, for the second Zairian Baptist Youth Congress. They came from five different regions – Upper River, Equator, Bandundu, Kinshasa and Lower River, uniting under the banner 'Jesus Christ Rules!'



FOR FIVE DAYS, the young people participated in mornings of Bible Studies, interesting talks, evenings of workshops, drama and music, and afternoons of evangelism – which kept everyone busy.

'Christian fellowship cannot be learned, it can only be lived, and that was the experience of our Baptist young people in Zaire,' said BMS missionary Deanna Clark. 'Living was cramped (not enough beds) and the food was inadequate (but some ladies from a local church came to the rescue) but Christ's spirit of peace and joy prevailed.'

'Each afternoon everyone was bused to a local church where thousands came to hear the Gospel proclaimed, and a couple of hundred people went forward each day for counselling. A team of counsellors had already been prepared for this, and it was a work that the Lord blessed. The delegates themselves said how much they appreciated the evangelism campaign.'

'The unity felt by the young people was expressed in the communion

service which was celebrated late on the last night. At the closing ceremony the Resolutions were read. These included saying 'NO' to abortion and sex before marriage, affirming Baptist doctrine, the Rights of Man, Christian marriage and the reign of Jesus Christ in the world, in the Church, and in the life of the individual believer.'

The Congress was remarkable for a number of different reasons. Not least was the fact that young people from three different Baptist Communities took part.

'We thank God for this Second Congress,' said Pastor Zinu, 'which is unique in that it united the three Baptist Communities for the first time. It was God's working, for such a thing was unimaginable! We pray that the Lord will help us to continue to organise such activities which underline the unity of the Body of Christ, and which honour him. This Congress was a real challenge for us. It is true: we can do nothing if Christ does not reign in our lives and in His church.'

'When BMS started the work from

which the BAPTIST COMMUNITY OF THE RIVER ZAIRE (CBFZ) WAS BORN,' said Deanna Clark, 'they were closely followed by the Livingstone Inland Mission, whose work was taken over by the American Baptist Foreign Mission Board. This work gave birth to



the BAPTIST COMMUNITY OF ZAIRE WEST (CBZO) which works in the Lower River, Kinshasa and Bandundu. The Swedish Baptists arrived later and confined their work to Bandundu, BAPTIST COMMUNITY OF BANDUNDU (CBB). They have one or two small churches in Kinshasa.'

'The preparation of this Youth Congress provided the first opportunity for youth leaders from these Communities to work and pray together. The Congress, built on a foundation of prayer, was a time of real blessing for leaders and youth alike. The Lord certainly honoured the prayers and the faithfulness of His people.'

'We are grateful to the following organisations who contributed financial help without which this Congress would not have been possible.'

Baptist Missionary Society – £2,000;
Swedish Baptists – £2,000;
International Protestant Church,
Kinshasa – £200.

THEY SAID . . .

“WE FEEL THE need to be united with other young Baptists in our country. We decided that the young people of the CBFZ would ask for help from British Baptists in order to achieve our objectives, for we need training sessions, seminars and meetings where we can get to know each other better in Christ, the Head of the Church.’

‘This Congress, the second of its kind, has permitted us this time to recognise and get to know other Baptist groups in our country. It is a great encouragement to us, and we hope to see this experience repeated, perhaps with the addition of young Baptists from Britain, as well as those Swedish young people who came through the CBB.’

KAZADI

“I am grateful to the organising committee for the idea they had in bringing together young Baptists from all over Zaire. I rejoiced, too, at the theme “Jesus Christ Rules!” Thank you everyone who made the Congress possible. May the good Lord be with you!’

KWADI KIANGEBENI

“At a time when young people are prey to many deviations, this Congress for young Baptists was very welcome. The organisation was good. Everyone was anxious to strengthen the understanding of Baptist doctrine amongst the youth of our Communities.

LEMA

“May the Lord help us so that the material conditions of the next Congress will be a bit better for everyone. May the Lord bless our Churches and our members, so that the fruits of the Congress may be seen in the Lord’s work amongst the Baptists of Zaire.’

‘Because of the difficulties encountered, we would like to ask for help to build our own youth centre. The theme ‘Jesus

Christ Rules!’ was well chosen, and we go home with a good impression and satisfaction in our hearts.’

PASI

“I am so grateful to our leaders for thinking of bringing young Baptists together in this way. It all went very well, apart from one or two problems. However, the Lord does not leave His children. He was with us. My hope is that the leaders will do it again. May the theme next time be as good as this one was! I am glad, too, that from beginning to end, no one was ill! Praise the Lord!

NZINGA

“I thank God for this Youth Congress which has taken place, and I thank the organising committees for all their hard work, for we have been enriched by discovering other young Baptists! I hope that next time we will also have a good theme and clear speakers. May God bless the next Congress!’

ZOLA

ASIA MISSIONARIES BI-ENNIAL REUNION

(retired and ex)

will be at

**ST EDWARD'S
CONFERENCE CENTRE
GREAT MALVERN**

7-9 June 1991

Host and Hostess
Rev Neil and
Mrs Marjorie McVicar

Booking forms from:
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Fee for the weekend –
£37.95 (inclusive)
Please book early

*Room is available to stay on
until 24 June for those wishing to
combine a short holiday*

CALL TO PRAYER

30 DECEMBER-
5 JANUARY

The Word made flesh

How do we make sense of the world? How do we understand it? How can we help to change it – for the better? God's answer is to enter into it, to put flesh on to His creating, saving, loving word, in the life of His Son, Jesus Christ. His answer is to share the hopes, joys, despairs, sufferings and deaths of men and women, not from a remote position of isolated sympathy, but by living the human life and all that it means. It is to this incarnate mission that all Christians are called. 'As

the Father sent me, so I send you,' says Jesus. We can only begin to make sense of the world by being in it, we can only help to change it by living the 'good news'.

Heavenly Father

*as your creative, saving and
loving Word was made flesh
in the life of your son,
let loose in the world
so that all could see your glory
— full of grace and truth,
so may your Word be alive in us,
incarnate in our speaking,
thinking, doing,
witnessing still to a saving,
concerned love
for all your children.*

6-12 JANUARY

Bangladesh: Church Work

The Baptist Church in Bangladesh is just one part of a small Christian minority in a country where more than 80 per cent of the people follow Islam. They find it difficult therefore to make their presence felt. Even so, the President of the Bangladesh Baptist Sangha (Union) has recently been given a position in government and this is regarded as a great honour for the small Christian community.

Christine Preston is secretary for missionary affairs and is hostess of the BMS Guest House in Dhaka. She also continues to be linked with the Christian Medical Association. 'Many health workers,' she says, 'feel isolated and oppressed by the strangely non-Christian environments in which they live and work, often without the support of a fellowship in a local church.'

13-19 JANUARY

Thailand

Jacqui Wells and Geoff and Chris Bland have now completed their language studies in Bangkok. They have written about their work in recent *Heralds*.

Jacqui has moved to Mae Sariang in the Karen area of the north and is learning the tribal language in readiness for her work amongst the women of the Karen Baptist Convention.

Geoff and Chris have moved to Udon Thani in the north-east where they continue language study and begin a work with the Church of Christ in Thailand.

*Such a tiny group
of Christians in Thailand
not important at all
so it seems,
by all appearance
insignificant in this Buddhist land;
but we thank you, Lord,
that you look at the heart,
not their size,
not their numbers,
only their love,
their sincerity,
their devotion
and commitment.*

*Anoint them with your Spirit Lord
and use them well in the service
of your Kingdom.*

20-26 JANUARY

Angola

Elsewhere, in this magazine, we report on the 30 years of conflict in Angola and the continuing suffering of the people. Negotiations towards peace are being held in Portugal, but while both the government and the UNITA rebels have agreed on the mechanics of a ceasefire, neither side has had the courage to agree to stop the fighting.

Within this situation the Evangelical Baptist Church in Angola (IEBA) has continued in evangelistic and caring work. IEBA, led by Alvaro Rodrigues, General Secretary, and Joao Makondekwa, President, is growing in membership and in the number of its churches.

27 JANUARY-
2 FEBRUARY

Fellowship visits and Scholarships

One of the ways in which BMS helps overseas churches is in offering scholarship to help church leaders further their studies. Sometimes they come to the UK but often they study in places like Korea and the Philippines or Cameroun and Europe. Wherever they go their eager-

Baptist Missionary Society

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1991/92 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1990.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 409, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

ness to study is tempered by homesickness and culture shock.

Visits to the UK by overseas nationals are also good opportunities for Baptist churches to show hospitality, to offer warm fellowship and to learn from those who work and worship in a different culture.

3-9 FEBRUARY

Baptist World Alliance

At this time of the year, 36 million members of Baptist Churches throughout the world are encouraged to pray for each other and for the work that each convention or union is doing. At the Seoul Baptist World Alliance Congress last year all Baptists were challenged to mission. 'We dedicate ourselves anew to the task of world evangelisation with the aim that by AD 2000 every person will have the opportunity to respond to the message of God's love in Jesus Christ in an authentic and meaningful way.'

*Heavenly Father,
we thank you for the family of
Baptists around the world
part of the Church universal
always witnessing
in worship and service
to your great love in Jesus Christ.
We praise you for the variety of
gifts that we can share
but we are also conscious
of all that mars our witness.
Strengthen the bonds
of worldwide fellowship
not for our own sakes
but to help us give to you
'honour and praise among all the
peoples of the earth.'*

10-16 FEBRUARY

Asia

Asia is a large Continent and there is such a variety of religion and people that it is impossible to generalise about it. In some places, like South Korea and Indonesia, the Christian church is growing rapidly. In others, like India and Bangladesh, it is in a minority and surrounded by many others of a different faith. But in every place we would want to give thanks for the church and to pray for it to be constant in faith and sure in witness.

17-23 FEBRUARY

Zaire: Education

Like in every developing country obtaining Education in Zaire is a struggle. It is a struggle to find enough money, in a country that is economically depressed, to pay school fees. It is a struggle to learn in a situation where there are few books, atlases and many other things we feel indispensable. It is a struggle to learn when there is so much pressure to succeed in order to gain paper qualification which, it is hoped, will open the way to a decent job in the future.

In the task of Education, the Baptist Community in Zaire has asked the BMS to help by sending secondary teachers to help. They endeavour to maintain Christian standards and apart from teaching their own subject they also lead Bible study and Ligue (Scripture Union) groups.

Baptist World Alliance Day 1991

Together in Christ

Join your Baptist family as it celebrates BWA Day on the first Sunday in February or on another convenient day.

Order the following support materials:

- BWA Day bulletin inserts
- BWA offering envelopes
- BWA general brochures
- Baptist World Aid brochures

from:

The Baptist Union of Great Britain
Baptist House
PO Box 44, 129 Broadway
DIDCOT, Oxon OX11 8RT

or:

The Baptist Union of Scotland
14 Aytoun Road
GLASGOW G41 5RT

MISSIONARY MOVEMENTS

DEPARTURES

Rev & Mrs D Stockley
on 29 September to Antonina, Brazil
Miss J Knapman
on 9 October to Colombo, Sri Lanka
Rev & Mrs J Clark
on 12 October to São Paulo, Brazil
Miss R Berry
on 17 October to Amp Pipal, Nepal
Rev & Mrs G Myhill
on 21 October to Nova Londrina,
Brazil
Rev D Rumbol
on 23 October to Zaire

BIRTHS

Daniel Lewis Abbott was born to
Neil and Ruth Abbott on 10 October
Kathy and Martin Hewitt, a son on
10 October

Congratulations to **Rose** (former BMS
Records Clerk) and **Jonathan Moffett**
on the arrival of **Rebekah Jo Moffett**
who was born on 30 October.
Rebekah weighed in at 7lbs 9ozs

Please note the following
amendments to last month's list.

Dr & Mrs S Green on 25 September
and not 18 September to IME,
Kimpese, Zaire

Mrs R Montacute on 4 September
and not 7 September to Kinshasa,
Zaire

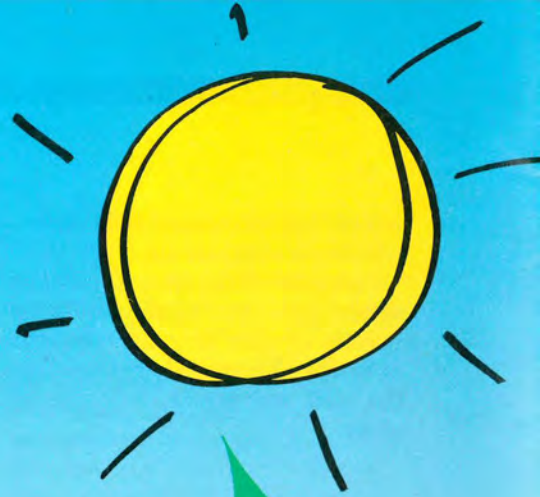
ACKNOWLEDGEMENTS

LEGACIES

Mrs E E Pester	100.00
Mrs F L Skidmore	21.00
Ethel M Rusling	750.00
Arthur Baker Mills	250.00
Mr A W Rutland	4,000.00
Marjorie Irene Bullen	100.00
Ethel Nancy Pellowe	12,252.00
Mrs D C Wright	50.00
Frank Illingworth	183.81
Miss Phyllis Marian Harman	9,094.11
F H Culverhouse	1,401.63
Revd John E Tucker	7,000.00
Miss Florence Hepzibah Stead	7.00
Mrs N E Appleton	5,700.00
Miss J C Isted	5,940.00
Mrs Isabella Joan Foard	200.00
F H Culverhouse	81,822.00
Miss Helen Hardin	3,902.50
Mrs F L Skidmore	1,644.86

General Work

Anon: £5.00; London: £50.00; Charities
Aid: £164.05; Andover: £10.00;
Leicester: £30.00; Anon: £50.00; Anon:
£200.00; Enfield: £50; Reading: £50.00;
Macclesfield: £50.00; Edinburgh:
£100.00; Anon: £200.00; Anon: £250.00;
Herts: £1,000.00; Erdington: £5.00; via
Gareth Hutchinson: £7.00; Portsmouth:
£7.40; GAYE: £9.50; Redditch: £12.00;
FAE Aberdeen: £46.00; Darlington:
£25.00; Anon: £50.00; Anon: £60.00;
Anon: £20.00; Anon: £20.00; Anon:
£10.00; 'MGL': £10.00; GAYE: £121.75;
Watford: £25.00; Bradford: £100.00;
Anon: £20.00; Anon: £10.00.



The Action

Taking a year out? Not sure what to do? Want to discover more about the world church? The new youth volunteer and exchange schemes may be just right for you.

During the summer of 1991 there will be one month visits to Jamaica and France sharing in the summer outreach programmes of the Baptist Churches in those countries.

Young people from Britain will also have the opportunity to share with other young Christians from around Europe in joint teams working in Portugal, Belgium, Romania and Italy.

September 1991 will see the start of the 28:19 Action 'year out' teams. The nine month commitment includes training, working alongside partner churches overseas for six months and sharing your experiences in the UK. 1991/92 teams are planned for France, Asia and South America.

The holiday with a difference. Spend a week (27 July-3 August) at the Gaines Christian Youth Centre, near Worcester, with other young people (14-25-year-olds) looking at Jesus alive in His world.

I am very interested in the 28:19 The Action programme.

Please send me details of:

- 28:19 The Action one month teams
- 28:19 The Action nine month teams
- Joint European teams
- Gaines Son Seeker Holiday

Name

Address

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Tel No:

Age Home Church