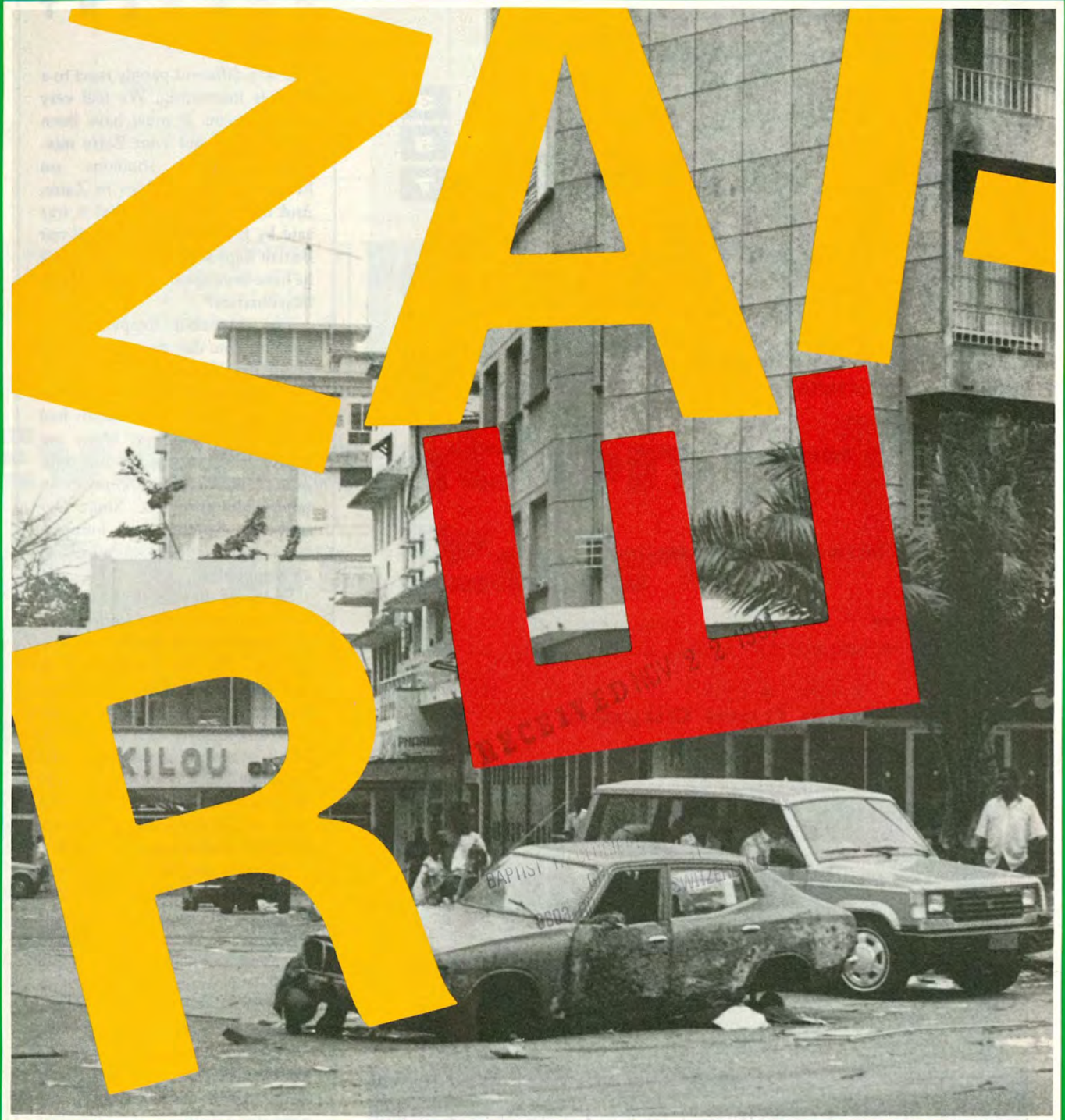


M I S S I O N A R Y

erald



ZAIRE EVACUATION — some first hand accounts: **WHERE ANGELS DARE** — **GOOD NEWS FROM GUYANA** — **EVANGELISM IN BRAZIL** — **BICENTENARY** — **NEWS & VIEWS**

NOVEMBER 1991

PRICE 25p

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(Cover Story)

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Brazil	Nepal	Zaire
El Salvador	Nicaragua	



EDITORIAL COMMENT

The way different people react to a crisis is interesting. We feel very sorry for you. It must have been hard to pull out your Zaire missionaries,' said someone on hearing of the troubles in Zaire. And that's fine except that it was said by the minister of one of our British Baptist churches. Shouldn't he have been speaking of 'our Zaire missionaries?'

The evacuation happened very quickly. One day they were going about their normal work and almost the next our missionaries were pulling out. Some hardly had time to say goodbye. Many are feeling guilty about leaving their Zairian colleagues to cope in an impossible situation. Some describe the experience as a bereavement. Another said it was more like an amputation.

Suddenly they are in the UK, for how long no one yet knows, and worshipping in the home churches. This is a time to receive them as 'our missionaries', to accept them, love them, pray with them, care for them and to share their experience. The evacuation has been a painful ordeal and they need to know that the family of Baptists, who sent them out as missionaries through the BMS, understands and cares.

We are hoping that someone will be able to visit Zaire before too long to assess the situation and to talk with church leaders. The BMS has promised that links with the CBFZ will continue but what form will those links take? When can missionaries return? What will many of them do in the meantime? To meet the changed conditions in Zaire will the Baptist Community need to develop new strategies? Will it have to organise itself differently? As questions are asked and decisions made the BMS also needs the continuing support and prayer of that same Baptist family at home.

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IT BEGAN ON Sunday night, September 22, when one of President Mobutu's crack para-commando brigades went on the rampage. They stormed Ndjili international airport, 20 kilometres from Kinshasa, ransacked the customs warehouse and the rest of the airport, leaving the once impressive buildings nothing but burnt-shells.

Word quickly spread through Kinshasa's population that more was to follow and next morning there were no buses or taxis although many walked to work as usual.

The 31st Airborne Brigade then 'stormed' the shops, offices, banks and factories using grenades and bazookas to gain access. The shops including the large Metro Zaire supermarket were stripped of their goods and set on fire.

As the soldiers broke in they called on the civilian passers-by to join in the looting. The factories were looted also.

Soldiers in other large cities took up



Jane and Les Bromley evacuated from Kisangani . . .



. . . by military aircraft

across the way from the CBFZ headquarters, while the looters went on the rampage outside.

Close contact was maintained with BMS headquarters in Didcot by means of fax and electronic mail. So it was possible to keep anxious relatives and link churches up to date with the evolution of events. The last message was received at 1.30 am on Saturday September 7, after which Richard Hoskins closed down the office and prepared to leave with Foster Wright.

Richard had earlier supervised the evacuation of most of the BMS personnel. At 6.45 am on Thursday morning, before the BMS Kinshasa group left for the airport, they assembled for prayer and Bible reading led by Pastor Koli.

'There were many impressions of the journey out,' said Richard. 'One was seeing Malela, who works in the CBFZ office, walking all the way from his house to find out how we were. Another

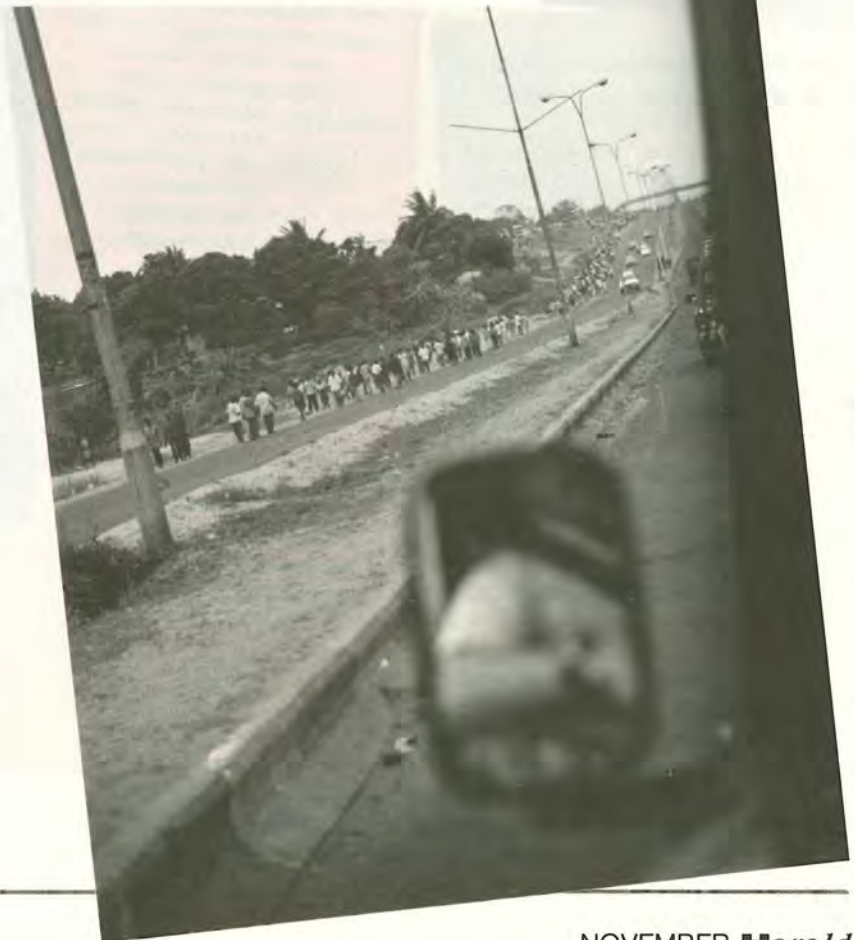
Evacuation from Zaire

the cry and looting began there. Many of the expatriate community who were evacuated tell of being held up at gunpoint while their homes were systematically stripped of everything, including carpets, curtains, washbasins, baths and stoves. Later even the doors and roofing material went.

Kinshasa's infrastructure has now been destroyed. Almost the entire expatriate population, who have given employment to hundreds of thousands of Zairian workers, have been evacuated. All the food and medicine have been looted and it is impossible for transport to enter into the city. Zairians keep no supplies of food or drugs in their homes and so the population of Kinshasa is now threatened by starvation.

'The disorder has its roots in poverty and in the extreme lack of the essentials for living,' explained BMS Overseas Secretary, Angus MacNeill. 'Without defending the violence, it is understandable.'

During the height of the crisis, BMS missionaries in Kinshasa remained together in one house, although two were, for a while, isolated in their flats



ZAI.
RW

BMS ZAIRE MISSIONARIES, CHILDREN AND OTHERS WHO HAVE BEEN EVACUATED

Kisangani: Pam Bryan

Yakusu:
Les and Jane Bromley
with Eleanor
Susan Chalmers
Ros Williams

Pimu:
Brenda Earl
Jean Wright with George

Bolobo:
Stephen Allford
Graham Jackson
Elizabeth Baker
Ian and Pauline Thomas
with Rochelle and Deborah

Kinshasa:
Tim and Barbara Bulkeley,
with Richard, Thomas, Nathan
and Sarah
David Champion
John and Ruth Davis with Becky,
Luke, and Stella and with Ruth
and Rachel Spencer
Bob and Ruth Ellett
with Ruth, Sarah and Susannah
Kay Heaps
Richard and Sue Hoskins
with David
Louise Jackson
Ruth Montacute
Karen Poole
Richard Smith
Foster Wright

Kimpese:
Hugh and Freda Kennedy
Chris and Christine Spencer
Ruth and Alan Wood and
Alan's parents
Tony Davies

Remaining behind in Kimpese and Mbanza Ngungu are:

Dr Steve and Carolyn Green
Gwen Hunter
Pat Woolhouse
Margot Bafende

'They were all in Kinshasa for a technical conference when the trouble broke out. Their workshops were ransacked, even washbasins and taps being taken. The pilots had an armed escort to Ndolo Airport where they found four planes which were still able to fly. Others had been damaged. Bandits tried to stop them taking off, so they ran for it, virtually all four planes taking off at once.'

Five BMS workers have remained in Kimpese and Mbanza Ngungu – Dr Stephen and Carolyn Green, Pat Woolhouse, Gwen Hunter and Margot Bafende. The others crossed into Congo Brazzaville in various ways.

All the evacuees returned safely to the UK and those remaining have the means of getting out quickly in an emergency.

'We continue to pray for both Zairian

The Kisangani group arrive at Brussels airport



was the sight of a Zairian soldier, a rifle between his legs and a Bible open on his lap.'

At one point their way was blocked and they had to divert round a suburb where demonstrations and shooting were still taking place.

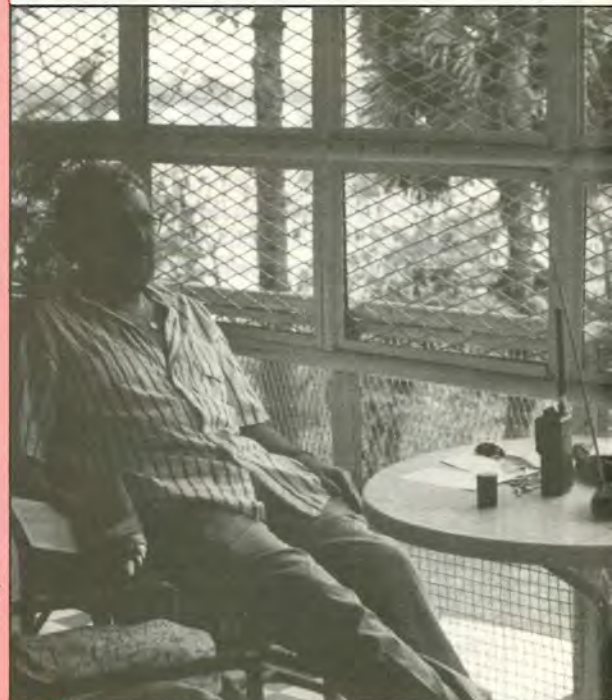
This group was the first to leave from the reopened airport, now protected by French and Belgian troops.

After trouble erupted in Kisangani, 1000 miles up river, BMS missionaries from there and from Yakusu, along with CMS missionaries, were evacuated by French paratroopers to Bangui in the Central Africa Republic and then down to Brazzaville in the Congo Republic. Those in Pimu were also airlifted to Bangui. The folk in Bolobo and Mushie were evacuated via Semendua to Brazzaville.

'We were evacuated by the Missionary Aviation Fellowship,' said John and Rena Mellor who have been serving in Mushie. 'The nearby pilot took responsibility to do that. MAF are to withdraw to Kenya until Zaire regains sufficient stability for them to return.

and missionary colleagues in Zaire. We must have faith to believe that out of the mess of the situation in Kinshasa and Zaire there will emerge a more stable and just political life for Zairians and that we, in Britain, will continue to use the power given to us to press for a more equitable economic order in today's world,' said Angus MacNeill.

Virtually the last thing that Richard Hoskins did before leaving Kinshasa was



to hand over a letter from Angus MacNeill and Derek Rumbol, which had been sent by electronic mail.

'We would like to underline the fact that the departure of the missionaries will never break our mutual links. We pray to God that He will show us the way to follow in order to safeguard the cooperation that exists between us. Many Christians in Britain are praying for you. The sufferings of Zaire are wounding us as well, even though we are separated from you physically.'

BMS General Secretary was in Bulgaria for the European Baptist Federation meetings when the news broke.

'We grieved and we prayed,' he said. 'Immediately there were special times of prayer, not simply for the missionaries from several European countries who were involved, but for the Christians in Zaire and the population as a whole. These events only add to the needs and suffering of a people who have seen conditions in their country continuing to deteriorate anyway. We look to the sovereign rule of God to bring some



furthering of His good purposes for Zaire from the turmoil of today.'

The Society is making arrangements to get into direct contact with church leaders in Zaire.

'We would hope to meet with them in Zaire as soon as we can,' explained Angus MacNeill.

The BMS arranged a special retreat in North Wales for all Zaire missionaries in the middle of last month. □

All Life is a Struggle

Tim Bulkeley wrote this before the rioting in Kinshasa wrecked the centre of the city and forced missionaries to leave. It helps to explain why it happened.

THE JOURNEY to the house where he worked was much easier that Saturday. Most people don't go to work on Saturdays so there was room on the bus, for part of the journey he even shared a seat. Kapita did not usually go in on Saturdays either, but today he had to discuss the big loan with his employer.

His name means 'foreman' but Kapita would never be more than a simple worker. A small man, only his wiry determination, like that of Zacchaeus in the Bible, had enabled him to survive a life full of disasters.

Marriage to a girl from the village, big hopes of life in the City, but a succession of much loved children who almost all died young.

Divorce, that neither he nor his wife sought or even opposed because the family must have children from a real marriage.

The loan was to buy some wood to make the frame for the roofing sheets on the little house he had been building these last two years. For this modest house, six yards by five, he would need five thick and eight thinner lengths. With the price of wood today that would come to about one and a half million Zaires. When he began to build it would have been a few thousand, later on a few tens of thousands, millions scared him. After all that work, two years of scrimping and saving, and a huge debt, he could now see how little chance there was to finish even a small house in Zaire.

He arrived at our door tired, fed up and depressed. It was not enough to give him the money. I had to try and give him courage too, let him see how far he had come, already achieving, so many times, things he had thought almost impossible.

Although Kapita has worked for missionaries for many years now, he is still only a lapsed catholic, he never goes to mass even at Easter, so we could not pray with him and leave his worries with

God. All his life Kapita has had too many worries of his own to worry about God.

The different missionaries he has worked for have tried to tell him of the love of God showed in Jesus, but how do you understand that, as your children die. With all life a struggle, just like the scummage trying to board the bus each morning, let God worry about you!

Meanwhile, the newspapers and the streets are full of stories of a new government. Some say the opposition will be given power. Some even say that after 26 years as head of state Marshal Mobutu will leave Zaire to live in Brazil or Switzerland or one of those places where he owns estates. Whatever the truth, there will likely be trouble on Monday. I hope Kapita does not try too



hard to get to work, the last time a policeman kicked him to the ground.

At the same service where I heard the rumours of a change of government I listened to a Doctor talking about how many are dying of malnutrition here in the city.

The newspaper had a cartoon, the nurse tells the patient, 'The medicine you need costs 200,000 Zaires,' the patient replies, 'I've only 20,000, give me 20,000 worth!'

At church last Sunday we had the lectionary readings. Dives and Lazarus and the like are hard to hear. Please pray for the people of Zaire and for their leaders at this time of trouble and crisis, but let us pray too for ourselves as our Governments pour aid into Eastern Europe and we offer scraps to the joyous hordes of Africa, who today are facing misery. □

MAKIADI, WHO IS head of Christian Education for the Baptist Community of the River Zaire in Kinshasa, has written pleading for prayer for Zaire.

He says 'There are no shops, and there is nothing in the markets, no food and no medicine. The curfew only enables the military to continue looting people's houses at night.

'What can we do with all the children?'

That is the heart-felt cry of all parents in Zaire at this time. How can they feed them, keep them from physical danger, look after them when they are ill? □



Partnership in Action?

Berlin Wall – Kinshasa

by Tim Bulkeley



THERE WERE so many missionaries in the flat. Several families with their children. Clustered mainly round the three radios. Looking shocked and bewildered. In their midst an African Pastor, looking if anything even more lost.

One radio was tuned to the BBC World Service – it was on every hour for the news. The bedside clock radio, tuned to 106 FM, seemed to be switched off, except when from time to time the carrier wave went off and the loud hiss

and crackle of static could be heard. Very rarely did this one speak.

When it did it announced in mechanical tones: "Message for Belgians and other foreigners. Stay in your houses. Do not go out. Stay tuned to this frequency, where we will keep you informed."

The last radio was the most used. The Motorola transceiver enabled this group to communicate with another in the Hostel and with two colleagues stranded in their flats the other side of the road as well as with Richard Hoskins and Pastor Koli in their offices.

Richard in turn was using Fax, Phone and Electronic Mail to get news to and from Didcot.

As the lorries and cars full of soldiers drove along the road shooting, usually at random in the air, different groups were huddled in other houses on the compound.

Uncharacteristically the African families too spent the day indoors. Except when it rains in this climate they live *around* rather than in houses. Today

TIM BULKELEY SPOKE to him on Wednesday through the locked metal gates of the Protestant Guest House.

'Pastor Ndembe is an ex-student of mine at the Protestant Faculty. I had come over for news of the Faculty and of my Zairian colleagues.

'It was strange to come out and cross the road. Unlike most people in Kinshasa Ndembe is well aware of the likely future of the city. He walked across the city on Tuesday to a funeral, so he had seen the damage.

'He is bright and educated. He can project the future. 'L'infer' is how he spoke of his city – hell. He can see beyond the starvation which the looting will bring. He knows of the probability of epidemics of cholera, typhoid and the rest.

'As he made his way to Lemba, the middle-class suburb and back he must have seen with his eyes the destruction and the desolation and, in his head, the four horsemen of the apocalypse.

'Most of the time we spoke of more mundane things. The houses on the Faculty campus had been stripped of everything. Five had been made, effectively, homeless. Dr

Ngaihembako has just returned from a brilliant doctoral thesis in Europe. But each family, through struggle, was building up a little hoard of luxuries – a TV, a good suite, some smart clothes for the children – but now they were all gone.

'Between the hell to come and the sadness and shock of the present, our conversation was often broken by an inability to speak more lest the tears begin.

'O Lord, why must these people still suffer more, whilst we live on in comfort in our snug homes?' □

rain threatened. Not the often benign drops or floods of water. Bullets were what might fall from the sky. For what goes up will come down, as one already had, through the roof to land at Barbara's feet!

The compound has two entrances. One has a big metal gate, the other is open. At some stage the missionaries and Pastor Koli both recognised the need to make entry less easy. The men left their shelters and some scavenged for old rusty fencing wire, metal poles and the like whilst others sought tools. Work began hurriedly, worriedly yet with enthusiasm for at last we were *doing* something.

After a while it struck the missionaries that Pastor Koli, though in his mid 70s, was achieving more than we were. We did what we should have at the beginning, asked for help.

Now, that the barrier between African and missionary was breached, the job went fast. Zairians have lots of experience cobbling up fences from scrap. They have the knowledge to do the job better. The old masonry which held their pole in place in its hole they scrunched up in water. Theirs would set, ours would shake loose.

Finally the makeshift barrier of scrap was so solid that some of us jokingly called it the Berlin Wall.

Rescue Mission

The shooting had become less frequent, Ruth had left her flat when the soldiers came and was sheltering with an Indian neighbour. Pastor Enguta and his son, accompanied by Foster Wright, made a foray across the still heavily patrolled road to fetch her onto the relative safety

of the looters, often sadly they arrived only after. The bedraggled refugees were brought to several collection points prior to ferrying them across the river to safety.

More expatriates left Kinshasa by the river. Crossing in the two ferries to Brazzaville. The capital of the, ex-French, Congo is smaller than Kinshasa. Thousands, possibly tens of thousands fled there. The couple of hundred hotel rooms were soon filled. The white refugees were first lodged in homes, finally the overflow slept on the tarmac at the airport.

ZAI
REW

The British Embassy, not wishing to add to the congestion, arranged for Britons to fly out on the first refugee plane to leave from Kinshasa's own Ndjili airport. The 26 BMS missionaries and children in their three Landrovers were but a small part of the convoy. Protected front, rear and centre by French Paratroopers, still we had to turn back at one point. We learned later that troops loyal to President Mobutu were firing on a crowd protesting against his actions.

The journey to the airport showed us most of the city's commercial and industrial heart as well as some typical residential areas. The destruction was too much to take in. The fever of looting must have led to some kind of madness. Even objects as valueless as the shell of a car from the assembly-line had been



'A few were walking the five or ten miles to see if their jobs survived'

of the compound.

More dramatically the French landed paras. The fear of these tough troops and their modern weapons soon restored a measure of security as they combed the city for European and American families. Often they plucked them out just ahead

moved and left. In places fuel-oil spilled over the road and down the drains. Every shop and warehouse seemed empty. The people too, most just standing at the roadside seemed empty, mesmerised and bewildered. A few were walking the five or ten miles to see if their jobs survived.

So we left, rescued by the French. We too were confused, shocked and empty. Tears almost all shed already. Members of the Church at Kingasani waved to us as if we were off on holiday. We missionaries, called by God to tell and to show the Good News of the love of God in Christ, in partnership with the Christians of another place, left them to their suffering.

We made the 'right decision'. We had 'no choice'. It was the 'sensible thing'. To stay in Kinshasa would have added another burden for our brothers and sisters. Yet we feel worse than the rats that leave a sinking ship. For rats have no ideals and feel no remorse.

All that we can do now is to talk to you. That together we may pray and give, that the people may survive and one day soon begin to rebuild. That the Church (both nationals and missionaries, here and there) may discern even in tragedy the hand and the voice of the LORD.

Goodbyes

or Kapita II

OUR KAPITA was the only person to arrive at work on the Wednesday.

Walking all the way through the subdued crowds, past signs of the past

looting and sporadic attempts to begin again, past the scavengers seeking something in the leftovers among the cardboard and the packaging. When he arrived at our house he was not mainly weary from the ten miles, he was sick in spirit from the sight of the state of his city.

By then he knew that the foreigners were going. Glad to see us, but knowing that with us 15 years of his life were leaving him – for he worked for other missionaries before us. What could we say to him? What could we do for him? Give him money, a quarter for him, the same for mama Elisa, the rest to the Church and the College; get permission for him to make our lawn into a garden; most of all try to persuade him to return to the village till the evil is past. He won't go. He may even manage to buy materials from the looters and finish his house. But will he and his family survive?

Kapita the gardener, Pastor Koli the General Secretary and Ndembe the ex-student were the only three of our African friends and colleagues to whom we were able to say goodbye. Farewells full of fear and gloom. For the future of Kinshasa is horrifying.

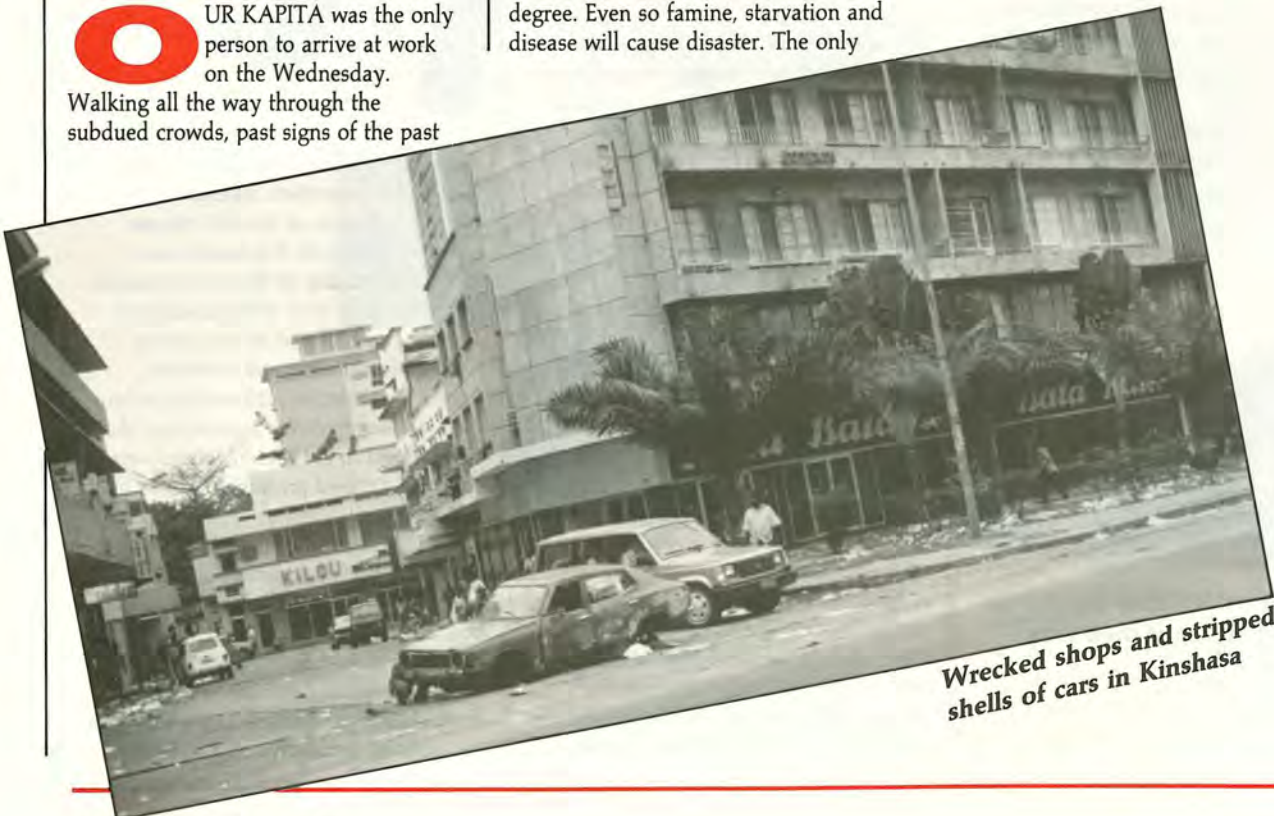
Suppose order is truly restored, and vengeance and vendetta do not rule the streets. Imagine that tribal and political differences can be overcome. Pray that men of goodwill may begin to rule and European governments and churches may practise generosity to an unheard of degree. Even so famine, starvation and disease will cause disaster. The only

question is the scale of the death toll.

A disaster many years in the making. High prices for imports, low prices for exports, corruption, interest compounded upon loans "for development", profits siphoned off to numbered accounts and white shareholders. A tragedy caused by no natural disaster but solely by the greed for power and wealth of a few Africans and all Westerners.

The Lord once spoke of the potential disaster for a great city: 'And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern their right hand and their left hand; and also much cattle?' Lord in your pity spare Kinshasa, a far greater city, even though her destruction is the work of man in his pride. □

ZAI- REW



Wrecked shops and stripped shells of cars in Kinshasa

A Brief History of the Baptists in Sierra Leone from 1792

by Clifford Gill

FOLLOWING UPON THE emancipation of slaves in America, many found their way to the United Kingdom. Before long many of them, without support, found themselves in poverty until in 1792 the British Government decided to convey them back to Africa – the land of their fore-fathers. Some 1,200 of these freed slaves were taken by sailing ship to the new colony of Sierra Leone – a distressing voyage of three months. These were people whose Christian faith had sustained them during the hardships of the cotton fields and were of Methodist, Countess of Huntington's Connexion and Baptist background. Nearby the spot where they landed was a great Cotton tree (which still stands at the heart of modern Freetown) and the new arrivals gathered round it for a Service of Thanksgiving.

The Baptists in the group were accompanied by their Pastor, the Reverend David George, himself a freed slave. He constituted his people into the first Baptist Church in the continent of Africa. When news of the arrival of these Baptists in Sierra Leone reached William Carey in India he asked the newly formed Baptist Missionary Society to second two men to assist David

George. Rodway and Grigg arrived in Freetown in 1795 but left the country after two years and were not replaced.

David George's work continued to flourish for many years and as he approached retirement he prepared and ordained a successor – a practice which was to be continued for generations.

By the year 1853, however, the Church was without a Pastor. Among the Officers in the Colonial Service at that time was Mr John McCormack. He founded a Church on Baptist principles known as the "Church of God (Baptist)". Mr McCormack was connected with a small group in London, also of Baptist principles, which had withdrawn from the Old Chancery Lane Baptist Church, to form the Wilson Street Community. The founder of this group was Mr George Horsley, a nephew of Bishop Horsley, and he together with his friends sent money to Freetown in support of the new work.

The Church of God met, first of all, in Mr McCormack's house and many who attended were members of the Rawdon Street Church. It was not long before the Rawdon Street property was offered to



◀ McCormack and the two groups united to become the 'Church of God (Baptist)'.

Upon Mr Horsley's death, a trust fund bearing his name, was created, the interest from which has enabled grants to be sent to Sierra Leone ever since.

In 1949 two surviving trustees, Mr Karl Haspel and Mrs C I Buxton, invited the Baptist Commonwealth and Colonial Society to undertake the Trust and administer its income. The Society accepted the Trust and so the Church of God (Baptist) in Freetown came within the family of the Baptist denomination of the United Kingdom.

Within the Church of God building there are two memorial tablets – one to the memory of Mr McCormack and the other to Mr Thomas George Lawson who was the first Minister of the United Churches. Mr Lawson, who was the son of a Paramount Chief, was the Government Interpreter, speaking 27



Mambolo Baptist Church and pastor

Previous page: Members of the Bassa Church, Freetown

Top of page: Dr David Russell and Clifford Gill with CMS nurse at Port Loko

languages and dialects. The Church prospered under his leadership as it did later on under his son, Rev Moses Lawson. He was succeeded by his son, Rev Horsley Lawson. The Rev Isaac T Cole came next and was the minister at the time of the acceptance of the Horsley Trust but the work declined badly.

From 1949 to 1954 the Commonwealth Society continued to disburse the Horsley Trust interest, sending £125 per annum to the Church of God. At this time



(1954) there was growing concern on the part of the Commonwealth Society about the Sierra Leone witness for two reasons. Firstly because they had little first-hand knowledge of the local situation and secondly because it was proving increasingly difficult to get financial statements from Rev Isaac Coles.

In the autumn of 1954 the Society sent its Secretary, Rev F C Moreton and its Treasurer, Sir H C Janes, to Sierra Leone to:

- (i) investigate the work in which the Society was now involved,
- (ii) make a survey of other Baptist work which was alleged to exist in the Colony and the Protectorate,
- (iii) to present a report for the consideration by the Society of possible future involvement.

The major recommendation from that report was that although additional financial aid for the Church was urgently needed it should not be made available until a European representative of the Society be sent to Sierra Leone to act as advisor to the Church.

The following year the Rev F C Moreton returned to Freetown accompanied by his wife. Initially welcomed by the Rev I T Cole it soon became clear that he was being increasingly obstructed by him accusing Mr Moreton of working against the interests of the Church. Lacking surviving trustees the Church was unable to dismiss Mr Cole. New trustees were appointed and when in April 1956 Cole was convicted of embezzlement he was dismissed.

At this time the Bassa Baptist Church comes into the picture. The Bassa people come from Liberia and are seafaring people.

Though the Baptists among them had for years worshipped at the Church of God, language difficulties and a sense of being 'tolerated' by the Creole people had

led them to break away and commence building their own Church. Mr Moreton was able to see the completion and opening of the new building before returning to England, having handed over his responsibilities to the Rev Victor Jones in 1957. Mr Jones' appointment was made jointly by the Baptist Commonwealth Society and the Baptist Union of Great Britain and Ireland.

One of his tasks was to help in the training of two men, James George from the Church of God and Myers Dixon from the Bassa Church with a view to their becoming eventually pastors of their respective Churches. Mr Jones found the Church of God as uncooperative as the Bassa Church was encouraging.

Mr Morton paid a short visit to Sierra Leone towards the end of Mr Jones' ministry in the spring of 1958 and introduced Mr Godfrey Dalton, lecturer in Fourah Bay College and a Baptist, to the superintendency of the two Churches and arranged for the two student-pastors to enrol as part-time students at Fourah Bay College. In spite of his College commitments, Mr Dalton and his wife gave valuable service to the two Churches and the student-pastors until they went on leave in 1961.

Anticipating Mr Dalton's leave the Joint Committee approached the Baptist Missionary Society for a replacement. They responded by inviting the Rev and Mrs Clifford Gill who had formerly served the Society in the Belgian Congo to go to Sierra Leone and they were appointed in October 1961. To cover the gap between Mr Dalton's departure and the Gill's arrival, Mr and Mrs Moreton went once again to Sierra Leone. This was the time of Independence from Great Britain and in the official celebrations, in the presence of the Queen, Mr and Mrs Gill represented the Baptist community. It was the hope of the Joint Committee which now included the Baptist Missionary Society, that the members of the Church of God might be encouraged to be more outgoing and evangelistic in spirit. In spite of patient efforts the Church became more and more restrictive in its practices to the extent of passing a resolution restricting membership to Sierra Leoneans. At this time Mr George and Mr Dixon returned from the Baptist Seminary at Ogbomoshaw in Nigeria where they had spent a year and were now taking a share in the ministry of the two Churches. The ordination of Mr Dixon was being urged by the Bassa Fellowship whereas that of Mr George was being strongly opposed by the Church of God.

The Rev John Potts, the Chairman of the Joint Committee, visited the Churches in 1966 with the special task of seeking to persuade the older Church to open its heart and its doors, but they refused so to do. During his visit Mr Dixon was ordained to the ministry of the Bassa Baptist Church. Upon his return Mr Potts, in a very comprehensive report to the Joint Committee, recommended the withdrawal of Mr and Mrs Gill from

◀ the oversight of the Church of God and the withholding of any further financial aid to the Church. Acting on instructions from the Joint Committee Mr and Mrs Gill withdrew from the Church of God in May 1966 and three days later were served with a Deportation Order by the Sierra Leone Government based on false information laid before them by the Secretary of the Church of God. Through the timely intervention of the Rev John Potts through the Foreign Office to the British High Commission in Freetown and the personal approach of the Rev Dr S M Renner, President of the United Christian Council of Sierra Leone, to the Prime Minister, the Order was rescinded.

As far back as 1962 Mr Gill had serious doubts as to the viability of the Church of God because as Rev John Potts put it so aptly they were 'only playing at churches'. Over the two preceding years Mr Gill had built, at the request of the Joint Committee, a headquarters building (office and residential) in the city of Freetown. The possession of this property prompted the Joint Committee to enquire if there were other opportunities of Baptist witness in the country. After consulting the United Christian Council which had a comity agreement between the Churches and Missionary Societies a visit was made to the Mambolo Chiefdom in the north of the country. Mambolo lies some 35 miles, as the crow flies, from Freetown but 120 miles by road with a ferry crossing. It has never seen any Christian presence and is largely Muslim with a Paramount Chief who, though illiterate, has made the pilgrimage to Mecca. Having regard to the strong Muslim influence in the chiefdom it would not be refused but after a number of visits the Chief had a letter written saying: - 'WE, the Paramount Chief, the four ruling families and the People of Mambolo invite the Baptist people to come among us and bring the Light of Education, the Blessing of Healing and the knowledge of the One True God and may Allah bless you.' It appears that the Chief had for many years wondered why it was that only Christian people taught and healed and showed compassion and not Muslims in Sierra Leone. So he was inviting Christians to come into his Chiefdom so that he could see for himself what it was that 'compelled' Christian compassion.

This invitation was presented to the Baptist Missionary Society who asked the Rev Clifford Parsons, during a tour he was making to other parts of Africa, to visit Mambolo. In his report he recommended the acceptance of the invitation but due to other pressing commitments the Baptist Missionary Society were not able to accept. Rather than sending an immediate negative reply to the Paramount Chief an approach was made to the European Baptist Missionary to consider the invitation. The European Baptist Missionary Society having established work in the Cameroons for many years were seeking a

new sphere of service in West Africa. After a preliminary meeting in Paris between Dr Vincent of the European Mission and Mrs M Barker, the Secretary of the Joint Committee, further talks took place in Bad Homburg between the Officers of the European Baptist Mission and Mrs Barker, the Rev Clifford Parsons, the Rev John Potts and the Rev Clifford Gill, resulting in acceptance by the European Baptist Mission of the Paramount Chief's invitation providing that Mr Gill could remain for a few years to head up the project. To this the Baptist Missionary Society agreed and seconded him. For their part the European Baptist Mission agreed to purchase the Headquarters in Freetown.

Hearing of the proposed Baptist witness in Mambolo the Secretary of the Bassa Church in Freetown, Abraham Autridge, an educated man of sterling Christian character, offered himself for the work. After a period of training at the Sierra Leone Bible College he was ordained to the future and at that time the non-existent Baptist Church in Mambolo. The first time that the Gospel was publically preached the Paramount Chief said to his people, 'You all know me that I am a Muslim and I shall probably die a Muslim, my prayer is that my children will become Christians.'

The European Baptist Mission gave generously both in money and also in personnel and the work went forward with remarkable speed. On the site of 100 acres provided by the Chief and his people a Secondary School opened in September 1968 where 250 boys and girls from all parts of the country hear the Gospel as they receive their formal education. A Dispensary under the care of two European Nursing Sisters and two African Helpers treat around 100 patients each day as well as providing ante-natal and under-fives clinics. The last Sunday in January, 1971, the Rev Abraham Autridge baptised the first nine converts from the Muslim faith and the first person to enter the water was the Paramount Chief's own daughter.

Support for the Bassa Church continued and the Baptist Union and the European Baptist Mission shared with the local Church in providing an excellent Manse for the Pastor. The Pastor-designate of the old Church of God withdrew from that Fellowship and was accepted into the Methodist Church where he has proved himself a worthy Minister of the Gospel.

At the beginning of 1972 feeling that the work was now well established and having available an experienced missionary to oversee and take full responsibility the European Baptist Mission became the sponsors of the work and Mr and Mrs Gill returned to the United Kingdom. In doing so they marked the end of direct participation by British Baptists in Sierra Leone - 180 years after Pastor David George gathered his people and founded the first Baptist Church in the continent of Africa - the day they set foot on the shore of Sierra Leone.

Where Angels Dare

'HELLO WELCOME TO BMS Airways flight to Zaire and Bangladesh. Have you brought your ticket and passport?'

With these words 25 excited 9-11 year olds from Nottingham churches were greeted as they arrived at Mansfield Road Baptist Church for a BMS weekend. The church hall was laid out as Heathrow departure lounge and the back room converted into a jumbo-jet cabin.

The children spent the waiting time drawing each other's pictures on their passports and reading the BMS Inflight Magazine before being ushered onto the plane by uniformed stewardesses. The takeoff was accompanied by recorded jet plane sound effects. On the Friday evening they flew to Zaire with in-flight visuals of Zaire and a tape message from the Ellett family in Zaire.

On arrival at Kinshasa International Airport they had their passports stamped again and saw a range of Zairian objects. They then played the Bolobo and Parachute Games before retiring to bed, girls next to the aeroplane and boys in other vestry rooms. Next morning they took part in a range of activities which included making peanut cookies, Afro-music, a Zaire market collage, colouring Lingala texts and playing games in the park across the road.

Lunch included the option of a Zairian menu of very 'hot' spicy chicken and rice. A fun quiz, drama and the learning of a Lingala song followed in the afternoon and included the shouting of the Good News game. Then it was time to find those passports and tickets, get back on the plane and fly to Bangladesh.

After take-off a rich/poor meal was served with some children getting a morsel of rice and water (made dirty by a pinch of cocoa) while others had orange juice and biscuits. A lively discussion with the stewardess followed. In-flight visuals of Bangladesh and a taped message from Phil Commons helped to prepare them for where they were going.

In Bangladesh they were introduced to the game of Kabadi and they had the choice of cooking sweetmeats, doing drama, building a shanty or making a collage. A BMS treasure hunt round the church was followed by more parachute games.

They slept overnight in Bangladesh before flying back to the UK on the Sunday morning in time to take part in the service performing their dramas and singing in Lingala.

When asked by BBC Radio Nottingham reporter if she had been cold at night one girl retorted, 'Of course not. We were in Zaire and it's very hot there!'



Above: Angels 'dare' in the morning service

Below: 'Peanut cookies and Afro music. . .'

The weekend was used to introduce the children to this year's BMS Youth Project 'Where Angels Dare' which it is hoped will raise £50,000 over two years towards the cost of missionary air travel.



4-WHEEL DRIVE

After a slow start, the total for the previous BMS Young People's Project, '4-Wheel Drive', now comes to £30,950. This exceeds our target figure by nearly £6,000.

'Thank you to all those who put in so much hard work to produce this magnificent total,' said John Passmore, BMS Young People's Secretary.

'The extra money is going towards medical work in Bangladesh, which includes the Ruhea Clinic.'

This is the second time that a YP project has passed its target.

Regarding the new project, 'Where Angels Dare', those who were previously registered will have already received packs. If any Sunday School or youth group wishes to receive the project packs please write to BMS at Didcot.

BMS WORLDWIDE SPECIAL EXTENDED EDITION

The November edition
of

WORLDWIDE

features interviews with returning Zaire missionaries as well as other BMS news.

This free monthly recorded magazine on cassette is ideal for focusing prayer concern and can be used either in small groups or in Sunday worship.

Write to BMS today for your copy

NEEDED OVERSEAS

BRAZIL

★
Three people for pastoral,
church planting and association
work

★
Two social workers for church
related community work

★
One health educator for church
related programmes

ITALY

★
Three pastors

NICARAGUA

★
Co-ordinator for theological
training by extension

★
Doctor with speciality in
anaesthetics, neurology or
ophthalmology

CHINA

★
Two TEFL teachers for work
with the Amity Foundation

NEPAL

★
One nurse educator

★
One dentist

★
One forester

★
One mechanical engineer

SRI LANKA

★
Ministerial couple for district
work

ISRAEL

★
Qualified Anaesthetist for the
Christian Hospital in Nazareth



Evangelism in Brazil

Earlier this year, Eric Laing, minister of Clevedon Baptist Church, visited Brazil with his wife as part of his sabbatical studies. The following is the first of two extracts from his report.

AT THE BEGINNING of the Decade of Evangelism we came to Brazil to look at the methods and strategies of the Baptists, in particular in evangelism and church planting. There are some 4,472 Baptist churches in Brazil and we saw at varying degrees of depth about 45 of them. That is hardly a random sample but those who arranged our itinerary made it possible to observe a broad spectrum of ministry.

Evangelism

Evangelism is the life-blood of the Baptist Church in Brazil. 'Evangelism or perish' would fit it accurately. Statistically there are 4,472 churches, 3,966 congregations (potentially churches to a greater or lesser degree) with around 800,000 members. They have 200 home missionaries and around 107 serving in other countries.

We found evidence of a vibrant faith and an eagerness to share the gospel with all. One was left wondering when they would begin to evangelise Britain? There was concern about their growth over the last five years. Although they had grown, the percentage growth had fallen and their numbers, as a percentage of the whole population, had also fallen.

What is the Brazilian response? Lesslie Newbigin, in a paper on urban evangelism, said that there is a need for believing congregations. Our impression of Brazil was that here were people who believed in the gospel, people who were not ashamed of the gospel. They obviously believed that there was a need to share the gospel, that the church did not exist for itself but for

others and that they were a people who not only studied and practised their faith but passed it on.

Planned Evangelism

We constantly heard the phrase 'divide and multiply'. The church planned to grow. They assessed their area and if there was no evangelical church it became a prospective church planting situation. The first step is the creating of a preaching point. People without a church are drawn in. New people are invited to meet for worship and preaching. The next stage is a congregation and probably a rented house. The final stage is the forming of a church.

This process is followed by large and small churches alike. The founding, or mother church, is responsible for the staffing, preaching and visiting. Many of the initial preaching points are open air – clearly possible with their climate. We saw one that was situated at the edge of a very poor area consisting of several backless benches.

The *Herald* of September 1990 contained an example of this kind of activity. It was a combined operation between the Association, the American Southern Convention and the BMS.

A local or mother church, relatively poor and with 50 members was also involved. In 1988 there appeared to be two Baptists in Palmas, the missionary and his wife. In September 1989 a service was started with twelve people. The missionary and his family moved on. The Brazilian pastor was left with five – the foundations were well laid.

The night we visited there were around 100 people, there had been nine recent baptisms and there were more on the way. The church had carried on the traditions started with extensive visitation, house Bible studies, contacts with local traders through the pastor, and contacts with the army barracks. The next day a Christian musical concert had been arranged in the local club. That contact had been made through a converted, retired superintendent policeman. They were expecting 500 people.

The percentage of churches per thousand of the population is of concern. The aim in São Paulo state is to reduce the proportion of one to 50,000 to one to 15,000. In the period 1982-1993 they have planned to plant 1,000 churches. Latest figures show 187 new churches, 2,000 congregations and 5,000 preaching points. Who will say they will not reach their target? They only need less than half of



the present congregations to become churches.

The criteria for forming a church is adequate leadership, financial stability, autonomy and a building. 'If you aim at nothing that's what you hit,' I was told. If you reach out in answer to need and in obedience to the command of Jesus you can expect things to happen. The group of churches in the São Bernardo area of São Paulo adopted these goals for 1991:

1. To have 1,191 home Bible studies.
2. Begin 62 new preaching points.
3. Inaugurate 54 new congregations.
4. Open 62 new Sunday Schools.
5. Realise 2,318 baptisms.
6. Organise 31 new churches.

A national plan of evangelism is in operation at the moment. The slogan is 'Baptists tell Brazil Jesus is the Solution'. This slogan can be seen on posters, tee-shirts, car-stickers and notice boards. Clinics are arranged in strategic places to make the message known and encourage churches to evangelise. Training is given in key areas like ministry to the deaf, planting churches, Bible study, ministry in the community, hospital visitation and counselling adolescents.

There was ample evidence of the challenge being taken up but we also saw positive neglect of the programme too. As one pastor said, 'That's Brazil, this is Rondonia'. He then showed his plan for growth based on evangelising through small house groups. His aim was to keep his groups at a membership of eight. Larger than this, he split up and made more groups. His church has grown to the capacity of the building and they are building another over the top.

The Sunday evening we were there the Association was just ending its convention. Of the 15 leaders appointed only one was over 45.

Personal Evangelism

Evangelism cannot be planned by leaders without the support of lay men and women. We saw ample evidence of awakened and sensitive laity.

There is a family living on a favela. Each week a Bible study takes place in their home. At the church there is a children's holiday club. The boy of the family – about 10 years old – brings 28 children from the favela to the club. He was present at the mid-week Bible study as were many young people.

We met Enoch on the edge of the city of Curitiba. Seventy-two years of age, he

works as a security guard at night and builds his house during the day. Wherever he has lived he has held meetings in his home to which he has invited his neighbours. He began a Sunday afternoon meeting in January to which he invited the pastor to speak to 41 people on the first day. Now there is a regular group of around 15 meeting each week. Will this become a congregation or a church?

Enoch was converted when he was eleven and forbidden by his parents to go to church. They died and his elder brother continued the ban. The brother and his wife died; Enoch and his wife brought all seven of this brother and led them to Christ. A gifted young farm administrator, no theological education, with an obvious gift of evangelism. There are no opportunities for ministry in his own church and so he begins to worship and serve in a small cause that had had several stops and starts. He became convinced of God's call to him to be the pastor. The church invites him but can only pay £35 per month. This won't keep his family but he is so convinced of God's call that he accepts.

Now God starts moving among the congregation healing wounds. The Spirit is convincing people of sin, there are conversions. He is used in remarkable ways to win many to Christ in the community. God moves those within and without the church to give money and material to build a Temple. The day we visited it was packed to the door. They are already planning an extension. The pastor is being encouraged to seek some training in a distance learning scheme.

Clearly when God moves people to evangelise he speaks to leaders and people alike. It is to the whole church that Jesus gave the commission to 'go and make disciples'. When leaders and people respond, God gives the growth. □

(Continued next month with Population Related Evangelism and Evangelism and the Poor.)

Mission Education is an important part of World Mission Link, some might say the most important. Some questions.

We know what Link-Up is, we understand Staff Teams but what is the point of Mission Education?

Mission Education aims to involve and inform all parts of local church, auxiliary and association life about world mission.

Isn't taking our Link-Up seriously Mission Education?

Yes – we hope that all Link-Up groups will want to find out more. How will you find out more – a meeting, a short course, a study day, input into Sunday services? Mission Education can help – information leaflets, worship material, videos, slides, ideas. Contact the Resources Secretary for details and requests. Mission Education can also help with Speakers, contact your BMS Representative.

Isn't Mission Education just a DIY Deputation? Only this time the churches do the work!

No, Mission Education is more than a yearly visit. For world mission to be a vital part of all church and Association life a regular and continuing input is needed. Church and Auxiliary Missionary Secretaries have an important role in ensuring that when planning is done and agendas made world mission is included.

And – don't deride DIY – its one of the ways we learn.

We want to do more about Mission Education, have you any advice?

Talk to your BMS Representative. Study your Link-Up missionary's prayer letters and list things you want to know more about. Contact other Link-Up groups in your area, what issues or questions do they have?

Look at the BMS material, think how it can be used.

And – finally – Christmas! Have you planned something about world mission, have you written to your Link-Up missionary, have you thought about 1992? □



WOMEN OF THE WORLD

A United Nations report recently published under the title 'Women of the World 1970-1990' is described as the first effort to statistically measure the global status of women.

The study noted that 16 years after the 'UN Decade for Women' was decreed in 1975, 'The majority of women are still behind men in power, wealth and opportunities, although some things have improved.'

At the end of last year, only six of 159 member states were governed by women and only 3.5 per cent of public ministers were women.



A GREENER CARIBBEAN

The state of the environment, under-development, poverty, the debt crisis and drug abuse were all on the agenda of the Fifth Assembly of the Caribbean Council of Churches.

The 300 participants from 28 countries, who met in Trinidad at the end of August, called for the creation of an

environmental protection agency 'to deal with standards and safety in industry and commerce, industrial waste management, deforestation, devastation of marine life, pollution of water resources, land and coastline erosion and illicit mining.'

They decided to urge churches to promote educational programmes aimed at raising awareness among Caribbean people on matters of environment protection.

Richmond Nelson, a Jamaican Disciples of Christ pastor, said the environment in the Caribbean is steadily being destroyed and that the 'Caribbean person is fast becoming an endangered species'.

'The region's people are being awakened to the fact that there is a connection between economy and ecology. Pollution in the Third World is a by-product of wasteful lifestyles and harmful production processes and an oppressive economic system in which the rich get richer and the poor get poorer.'

PRESIDENT CRITICISED

Eight Protestant and Catholic leaders in Brazil have criticised President Fernando Collor de Mello's economic policies.

'We are alarmed by the effects of the recessionary economic policies imposed by governments elected on the basis of promised improvements in the standard of living of the poor.'

'These plans have raised the level of unemployment and have lowered national production to unprecedented levels,' they said.

Despite dark forecasts for Brazil, church leaders pointed to signs of hope.

'There are sectors of society that insist on keeping hope alive, organising themselves and mobilising the population to persist in the struggle for a more just world. The churches associate themselves with these sectors to ensure more strength for the fight.'



WELCOME

Owen Clark, who has served in Zaire since 1961, has joined the home staff as BiCentenary Secretary. Owen is replacing Vivian Lewis who has felt it necessary to resign because of the serious illness of his wife, Gwen.

Since 1978 Owen has worked in the Secretariat of the CBFZ so he brings a wealth of administration and organising experience to the BiCentenary task. Owen and Deanna had been planning to return to Zaire soon to work within the Kingasani district of Kinshasa and this they still hope to do when the BiCentenary celebrations are complete and the present Zaire emergency is over.

As we welcome Owen into

this new role we also assure Vivian, Gwen and their family of our continuing prayers and support.

CHRISTIAN 'UNTOUCHABLES' KILLED

The Christians for Indian People's Liberation has condemned the killing of 23 Christian 'dalits' or people of 'untouchable' caste by Hindus in the village of Tsundur in Andhra Pradesh.

The CIPL said that it condemned the killings 'in no uncertain terms' and criticised the police 'behaviour' for being 'overtly partisan, anti-dalit and anti-poor'.

They said that the police did not report the 'brutal mob attack on the fleeing dalits' to the district authorities for more than 24 hours. 'The police attitude raises a matter of grave concern to all who uphold social justice.'

About half of India's 16 million Christians are of Scheduled caste origin.



WE LOVE

Baptist women in Venezuela have prepared the material for this year's Baptist Women's World Day of Prayer, which takes place on the first Monday in November.

The theme they have chosen is 'Together in Christ, We Love' and features testimonies on evangelism from women in Latin America.

BCCI

The crash of the Bank of Credit and Commerce International (BCCI), which has embarrassed several charities, overseas governments, local authorities and individuals, sent the BMS Financial Secretary searching through some old files. He emerged clutching a sheaf of documents and a smile on his face. 'Officials of the bank approached us a few years ago,' he said. 'They promised all sorts of generous savings if we transmitted funds to some of our overseas partners through them. Something made us feel uneasy about the "deal" and we declined their offer.'

SOLIDARITY WITH ZAIRE

Emilio Castro, General Secretary of the World Council of Churches, has assured Christians in Zaire of 'our solidarity with those who have been made to suffer as a result of the social unrest. We also grieve with those who have lost loved ones during the political upheaval.'

He said, 'News coming out of your country has been distressing. The process of democratisation and political pluralism which started earlier on has raised the hope of many. However, the abrupt

postponement of the national conference must have dashed hopes leading to disillusionment, frustration and riot.

'We pray that God will bless the churches' efforts to create a condition of the genuine dialogue for peaceful resolution of the political situation with justice. May the God and Father of our Lord Jesus Christ hasten the bringing about of a just solution to the benefit of all people of Zaire.'

FRANKLY

For three weeks before and one week after 2 October 1992 half of the letters posted in the Kettering area of Northamptonshire will have a special BiCentenary franking on them. This is being paid for by the local authority.

The post mark will show the borough arms of Kettering, which itself incorporates an outline of the original Mission House – Widow Wallis' home, and the words 'BMS Bicentenary 1992.'

What Kettering does today . . .

THEY WILL BE THRILLED

Former BMS missionary in Upoto, Zaire, Janet

Willson, was delighted when she received the project pack for the Women's project.

'What really brought a lump to my throat was the poster of two lady catechists,' she writes. 'The one on the right is Marguerite, our next door neighbour at Upoto who frequently baby-sat for Elizabeth while we all got together on Sunday evenings. She worked with me on the Ladies' Reading Class too.'

'I'd just received a letter from her the week before. Both ladies will be thrilled to know that the women of Great Britain are thinking about them and praying for them. They feel so lonely and overburdened!'



I was very pleased to read the reference in the September *Herald* to the late Rev George Young and his book.

I entered Rawdon in 1927 and was immediately impressed by the way in which senior students like the late John O Barratt mentioned the name of George Young. George had already left the College some years previously but all who had known him, including the late Dr A C Underwood and his staff, mentioned his name, one could say, with reverence. George had obviously influenced for good all who met him. I did not meet George myself until his first furlough but when I did I realised

at once that here was a true 'saint' of God.

I also had the inestimable privilege of knowing George's family who at that time lived at Wyke near Halifax. I can't imagine that any of them are still alive but if they are I would like to assure them that the hospitality offered to me and many other students is still a precious memory after well over 60 years.

O F M Campbell (Rev)

Thank you to the 'No Small Change' team for the challenging day you brought to Huddersfield. The theme certainly touched a spot for us not just in our support of BMS, but in our whole outlook on life and mission.

For me, personally, it helped to bring together two separate compartments. My worshipping life in a church setting which seemed to be completely divorced from my work teaching in a deprived area where a 'joy rider' took one of the cars from the teachers' car park and where every day we are concerned with children who are suffering because families cannot always give them the love and security they need. I had begun to long for a leafy glade or a village school where all was sweetness and light!

Others have been challenged in various ways. 'We must do something about this BMS money!'

I would have hoped we could attract more people to such a splendid presentation but do feel that those who did come will be helped in spreading the message you brought in their own churches. Certainly the children's programme and different aspects of the evening programme will act as an inspiration in planning our own future events.

Pray for us as we try to keep God where He should be at the centre of things, offering hope through Jesus. We pray for you as you continue with this promotion.

C Hadfield



BAPTIST MISSIONARY SOCIETY

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1992-93 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 1991.

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 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA

WORLDWIDE CHRISTIAN TRAVEL

BRAZIL
When: 1-16
May 1993
Cost: £1,597

For further details of the above and of holidays to Jamaica (24 March-6 April 1993) and to India/Bangladesh (November 1992 and February 1993 - dates to be confirmed) and of the tour of William Carey's England, please write to the BiCentenary Secretary, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

Good News

Joao and Celia Manga, Brazilian missionaries serving in Guyana and supported by the BMS, update us on their work.

WE HAVE BEEN IN Guyana for ten months. Our victories in God overcome the troubles and defeats.

The constant striving strengthens our faith and conviction that God wants us to be here.

Nineteen new Christians were baptised at Wismar Baptist Church, Linden inaugurating the newly completed baptistry. It is common in Guyana for people to go into the waters soon after their decision to follow Christ.

Unfortunately most of them will not remain faithful to their churches. Because of this we have been moving at a slower pace. Candidates for baptism undergo an eight lesson course on the meaning of being a child of God and their responsibility to the church. As a result, all of those who are baptised remain as active members. We will soon have another group ready for God's glory.

Theological training is reaching the end of its first course, 'Sermon Building', with four students in Linden, Georgetown and Parika. Non residential courses were the practical answer of the dire financial straits of the country at this time. The new Convention building, under construction, may make it possible for residential courses to be offered, meeting the need of urgent leadership training.

Celia is successfully equipping leaders and teachers of the Sunday Bible School. The new classes for adults were a revolutionary change in the life of the Wismar church. The fruits are beginning to show, as new classes are created to accommodate the different adult groups.

Joao was invited to the Camp pastor this year. The theme, 'Pleasing God in all our choices', was truly inspiring. The location on the banks of the Essequibo River is a very beautiful place. It is said that it is the best church campsite in the country. There were 60 young adults participating.

Joao was involved in a car accident in July. A person threw himself in front of the car when Joao was returning home from Georgetown. The man was drunk and died. Police investigations concluded that it was the man's fault but the absence of guilt does not eliminate the great sadness of what happened.

Locked up to be Set Free

There was no earthquake. There were no metal chains to be broken. There was only the smell of urine and a bare floor to sleep on.

My mind could not indulge in sweet dreams. The shock of the last hours had not yet yielded. Flashes of driving in the dark night, the sudden sight of a man,



s from Guyana

the squeaking sound of the tyres and the big bang kept coming back to me. It all happened in a second, but it was not over. That was just the beginning of the long night.

Tiny pieces of glass still itched their way into my skin. I had to kick the windscreen off to be able to drive the car back to Georgetown.

After the hospital, I went to the police station to report the accident. That was one of the four traffic posts I had to visit.

After repeating the sequence of events for the last time I thought that I could finally go back home.

Though treated with respect I was now one of those considered to be guilty until proof of innocence. As a reward for doing what is right I was invited to

spend the night in a lock-up.

There was someone else in the cell. It was too dark to see what he was like. It was 1 a.m. and for the moment there was nothing else to do so I tried to get to sleep. I was awakened by the sound of cockroaches climbing in to the bag of provisions quickly put together for me by the Rev Charles and Mary Love.

The morning came reminding me that if you lie on the floor very long light bruises help to remind you not to do it again.

Allowed to go out for a few moments, we went back into the room with a new companion, 16-year-old Terrence. The dim light was proportional to our gloomy mood. There we were, the chicken thief, the mugger and the pastor.

A tired prayer brought the renewal of the Spirit. The picture of Paul and Silas in Philippi came to mind vividly. They had also been locked up. Locked up for God's glory, arrested that they might set others free. . . .

The three of us sat down to pray for one another. The little New Testament I found in Mary's bag had been perfect in leading Tim and Terrence through the Salvation plan. They prayed with me to receive Jesus as their Saviour. If they really meant that only the Lord Himself can tell.

Investigations led to the conclusion that the man, declared dead on arrival, was the maker of the accident. He had been drinking all afternoon and informal reports confirmed that he had been trying to stop other vehicles on the road by standing in their path.

I learned an old lesson that day. Whatever our grief, wherever we are, the Holy Spirit is with us to guide us to glorify God in our actions. It is up to us to choose. Forgetting about myself and ministering to Tim and Terrence restored my peace of mind.

Nothing can separate us from the love of God. Let what has to come, come. □



MISSIONARY MOVEMENTS

ARRIVALS

Ann Bothamley
on 6 September from Vellore, India

Joy Ransom
on 15 September from Okhaldhunga, Nepal

DEPARTURES

Ruth Montacute
on 31 August to Kinshasa, Zaire

Christine Spencer
on 3 September to Mbanza Ngungu, Zaire

Sue Headlam
on 4 September to Chandraghona, Bangladesh

Pat Woolhouse
on 5 September to Kimpese, Zaire

Sue Frame
on 6 September to Pokhara, Nepal (INF)

Derek and Joanna Punchard
on 14 September to Curitiba, Brazil

EVACUATIONS

On 28, 29 and 30 September all but five of our Zaire missionaries were evacuated from Zaire. See page 4

BIRTHS

Congratulations to **Pam and Steve Seymour** on the birth of their son, **John Mark**, on 5 October 1991. John weighed in at 7lbs 14ozs

DEATHS

We regret to report the death of **Miss Edith Winifred Taylor** on 9 September aged 85. Winifred served with the Society in India from 1935-1961

We regret to report the death of **Mr John Peacock** on 3 October aged 63. John worked as Secretary for Missionary Affairs in the BMS Calcutta Office from 1984

AMENDMENTS

Please note that **Corinna Woods** left for Kathmandu, Nepal, on 16 August 1991

ACKNOWLEDGEMENTS

LEGACIES

J Whitton	1,057.44
Mrs E D Morgan	11,142.85
Annie Gillies	658.10
Glenda D Kimber	500.00
Mabel Emma King	200.00
Phoebe Marion Blackwell	7,932.57
Henry David Hardy	500.00
Muriel Alberta Staines	57.19
Mrs Marjorie D M Rowat	500.00
John Cornelius Codd	21,587.25
L De Hailes	1,034.12
Mrs S K Hullett	1,250.00
Mrs N E Appleton	1,070.03

GIFTS

Charities Trust: £9.50; Glasgow: £500.00; FAE Aberdeen: £5.00; FAE Aberdeen: £25.00; Darlington: £30.00; Crayford: £145.00; Anon: £35.00; Lindsay: £35.00

Coming to your area soon!
Book the date!

Change

NO SMALL

11/12 JANUARY

North
Blackburn

25/26 JANUARY

South East
Bournemouth

8/9 FEBRUARY

Wales
Cardiff

22/23 FEBRUARY

Midlands
Bilston

7/8 MARCH

Scotland
Bellshill

21/22 MARCH

South West
Devizes

4/5 APRIL

Wales
Bangor

11/12 APRIL

Central & East
Hitchin

9/10 MAY

North
Newcastle-on-Tyne

16/17 MAY

South East
Venue to be announced

For further details, contact
your BMS Representative.

- 'Thought provoking'
- 'Really exciting programme'
- 'Not a bit like other deputation meetings'
- 'Those who didn't come really missed out'

These people are talking
about NO SMALL CHANGE.

A weekend event organised by the Baptist Missionary Society. Discover how God wants you to be part of His worldwide church.

SATURDAY

Come and enter the life of the world church. Something for everyone!

3.00 – 5.00 pm

Varied and stimulating afternoon for all ages. Events and seminars to enlighten and challenge.

KIDS FOR CHANGE! An action-packed programme for children over five.

6.00 – 7.30 pm

The Summons – a multi-media presentation. Face the challenge. Decision time!

(Creche for under fives available all day)

SUNDAY

Team members will share in local church services.

