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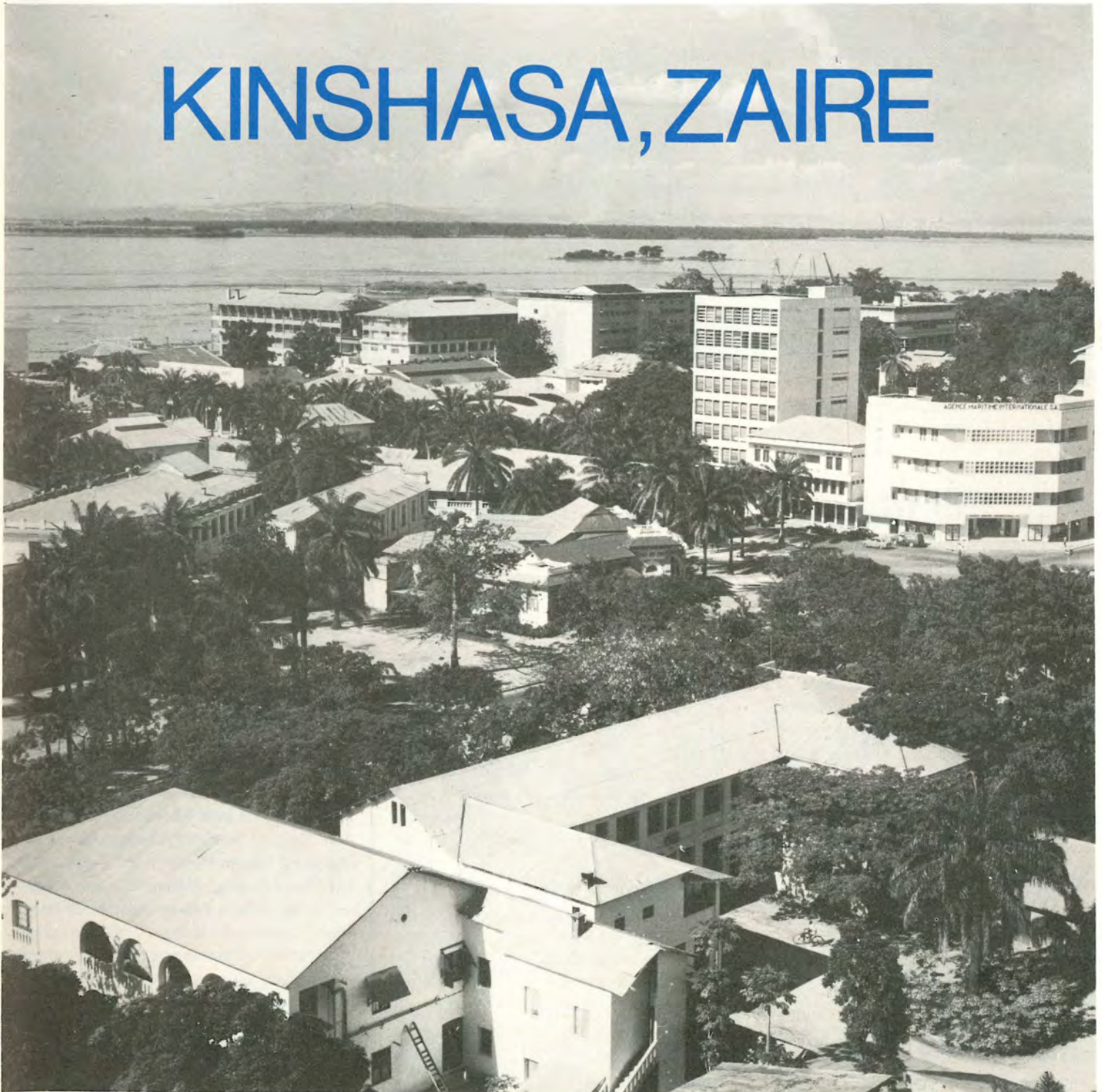
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KINSHASA, ZAIRE





Anne North in class

The Zaire British Association School

by Anne North

From about 1960 a group of children and a few mothers met in the British Association Club in Kinshasa and formed a nursery group. Out of this grew the Zaire British Association School, which now meets in the buildings of the International Protestant Church of Kinshasa.

The present school caters for 90-100 children, between the ages of four and eleven years. The children are divided into six classes. Although the class numbers seem ideally low this is necessary because the classrooms are so small. Display area, which is so important in a primary school, is very restricted and there is the added difficulty that everything must be cleared away each weekend, because the rooms are used for Sunday School meetings, held by the International Church.

Children from many countries

Priority is given to the admission of British children, but the school does take in children from many other countries. During the last school year there were about 20 different nationalities represented, from Europe, Asia and Africa. The main requirement for admission is that the child has a reasonable command of English. We are not able to teach English as a foreign language in school.

To find sufficient staff can often be a problem, as it is not possible to recruit trained teachers from Britain. The Baptist Missionary Society usually send two or three trained teachers to the school. The support of the BMS arises from its interest, in the education of its own missionary children. Apart from these BMS teachers, the school has to rely upon the help from wives of locally employed business men. Often these women are not trained, but some have had experience as assistants in schools in Britain. Their contribution is very much appreciated.

Stocks of good teaching equipment and text books have been very low, as it is so difficult to get supplies into the country. However, over the past two years the situation has improved tremendously, mainly due to the arrival of two large shipments. Once a year the school places a large order in Britain which is shipped out to us. This helps greatly but if an order is incorrect, or if anything goes missing en route, which is often the case, we have very little opportunity of

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COMMENT

From time to time a word or a phrase is thrown into prominence and for a period it is used or re-used, even it would seem, done to death, but then it quietly slips out of use once more.

The call for a standstill

A year or two ago the 'in' word of mission circles was *moratorium*. The word means a standstill and the suggestion was that there should be a pause in the sending of missionaries and in the supply of money to countries overseas for a period, say, of five years while a reassessment of missionary strategy was made.

The idea was first muted by the Rev John Gatu, General Secretary of the Presbyterian Church of East Africa, but it came into prominence at the World Council of Churches' Assembly on 'Salvation Today' held in Bangkok during 1973.

The Church to bear its own responsibilities

It was argued that the Church in the developing countries had, as it were, come of age and should accept full responsibility for mission in its own country. To continue in the old pattern of sending as many missionaries as possible, emaciated the Church by lifting from it responsibilities which rightly it should carry.

Further, it was claimed, many of the younger generation of Christians in countries overseas were calling for radical changes in the older patterns and governments regretted the large scale missionary presence in their country, questioning its necessity and resenting its reality. Then too, it was recognized that many students coming to this country from abroad noticed the state of our churches and asked, 'What is the rationale of missionaries from the West coming in great numbers to our countries?' So came the difficult and challenging proposal of a moratorium on money and personnel.

If the Churches in the West send missionaries overseas on the assumption that theirs is the only saving understanding of Christ's teaching and theirs the superior culture and race; if,

as some would argue, there has been an equating of Christianity with the white race, then perhaps it would be right to call a moratorium. But if the withdrawal of missionaries and support hinders the progress of the gospel then clearly it is contrary to the will of Christ and should be resisted.

Missionaries should not be coerced

In all the fields in which we co-operate with the national Church we never thrust missionaries into those countries. It is by their invitation that we go and, as Dr Wagner of America has said, 'If it is clear that by our withdrawal less people will be won to Christ, then missionaries should not allow themselves either to be intimidated or coerced by those who have a tendency to shout 'Missionary, go home'.

From the time that this call for a moratorium was launched up to the present we have not found much sympathy for the idea from among the church leaders with whom we are associated overseas. They indeed have insisted over and over again that they need the help of colleagues from these islands. The Rev Osmond John, senior minister of the Baptist Union of North India, who is in this country at the present time, said recently that India still needs our help if the work of the gospel is to go forward there. The Church in Brazil wants our co-operation in reaching the unevangelized people of that country and requests more help. In Zaire, as Pastor Mama Ditina says in an article in this issue, 'There is both a need and a desire for colleagues from Britain to work alongside us. We need teachers, nurses, doctors, church workers and agriculturists.'

The call for help

We hear from all parts, not a cry to withdraw, but a Macedonian call to 'come and help us'. There is an urgent need for various skills to be put at the service of Christ alongside our brethren and sisters in Asia, Africa and South America — not in any sense of superiority, but in a spirit of comradeship in the gospel and in a desire to see all men everywhere brought to a knowledge of Christ as Lord.

Fitting The Building To The Foundation

by Owen Clark

A little less than a century ago, George Grenfell cautiously negotiated in the newly launched 'Peace' the uncharted rocks and sandbanks of a swift and powerful waterway in Central Africa. In so doing he was the instrument of official BMS policy. Prompted by the vision of such men as Robert Arthington, that policy was to preach the gospel to the various peoples, peaceful or

hostile, that Stanley had encountered on his epic journey down the river Zaire, and to establish a chain of mission stations halfway across the African continent.

No-one could have foreseen all the consequences of that courageous response to the great commission, 'Go ye into all the world. . . .' Nonetheless it is evident that many of the opportunities today facing the Baptist Community of the River Zaire (CBFZ), as well as some of its problems, have their origins in the successful prosecution down the years of that initial policy of the BMS.

Audacious evangelism

Whereas some societies were content to evangelize a particular tribal grouping or a recognizable geographical area, the BMS had the audacity to preach the gospel from San Salvador (now in Angola) to Kisangani. Along rough tracks in Lower Zaire, on to Stanley Pool, and then a thousand miles up the river, her missionaries struck out in all directions in an attempt to make Christ known to as many as would listen. Inevitably they crossed not only the equator, but a great many tribal and language frontiers too, making converts among peoples of differing cultures and customs.

Both they and their masters being good Baptists it probably never occurred to them that the diversity of young churches which they were in effect founding would one day form a single Community with a centralized administration. It would hardly have entered their heads to ponder the logistics, or the cost, of sending representative delegates to an annual Assembly, empowered to take policy decisions on behalf of all the far-flung parishes of the Community. It is unlikely, either, that they were prompted to wonder

whether widely dispersed Christians of humble origins, or even missionaries for that matter, would one day appreciate the necessity of paying a General Secretary and his staff to co-ordinate their endeavours and to represent their various ministries before the state, to the rest of Christendom and to the world-at-large. Premature as such questions would then have been, today they are only too pertinent.

Modern realities

Idealists might be tempted to think that somewhere along the line things have taken the wrong turn; that it might have been better if each little parish had been left to run its own affairs, each school and hospital free to ply its trade without outside interference. Such speculation would be not only idle, but naive. Things are the way they are for reasons which have been adequately documented, and the serious enquirer may discover them for himself. Suffice it to note here that the present structure of the CBFZ corresponds with the political and ecclesiastical realities of the modern state of Zaire, which provide for freedom of religious observance within an ordered framework.

Reflection upon the graces, human and divine, which characterized the making of the first hundred years of Church history in Zaire leads one to acknowledge the hand of God at work. It follows that the opportunities and challenges which now confront our Baptist Community in Zaire are God-given. Furthermore, the enormous problems of distance and communication, of inadequate resources, of a natural distrust between different regions, of the late development of educational opportunities, and so on, must be seen as obstacles to be overcome in God's own good time, be it now or later.

Our Zairian friends are challenging themselves to discover in what way they may help to shape the second century of Protestant witness in their country. How can they face up to the opportunities inherent in the legacy bequeathed to them by the BMS? It is significant too that they have shown considerable reluctance to go it alone. Rather have they consistently expressed their desire that the BMS should continue to be an active partner in tackling the tasks that lie ahead.

Continuing need

Early missionaries painted vivid pictures of peoples living under the fear of witchcraft and in the darkness of superstition. Even



The 'Peace' taking on wood for the boiler



The Executive Committee of CBFZ meeting in Kinshasa

allowing for modern reappraisals of African culture, it is clear that the effect of the gospel has been to illuminate the darkness of men's minds. It would be premature, however, to suppose that the need for its light has in any way diminished. Although the open practice of witchcraft is less in evidence, the explanation of mishaps of various kinds continues to be sought in terms of personal enmity. It is not uncommon either to attempt to safeguard particular interests with the help of professionally prepared fetishes. What is far worse is that African society has adopted much of the paganism of the West.

Polygamy as it used to be practised has largely disappeared, only to be replaced by prostitution and concubinage. Material progress has bred materialism. Old-time slavery has virtually gone, but a variety of corrupt practices provide an alternative means for man to exploit his fellow man. Never has the need been greater for Jesus Christ to be made known as the One who brings men into a wholesome relationship with God and with each other.

Making Christ known

Baptists are playing their part. In noisy church and busy market, in modern factory, office and classroom, in clean-swept village, dusty town and bustling capital, by personal word and combined effort, they are testifying to their faith in Jesus as their Saviour and their Master. They are leading others to Christ, and encouraging them to be baptized and join the fellowship of the Church. Zairian Christians, both pastors and laymen, are in the vanguard of evangelism today, but

it would be false to assume that therefore missionaries have no further part to play in the process.

Those who work in specialist occupations of one kind or another witness effectively by their faith, their love and their integrity in circumstances which are often discouraging or ambiguous. There is work too for capable pastors in theological training, in organizing extension and refresher courses, and in helping to stimulate evangelism and church growth by every means at their disposal. Once again the Theology School at Yakusu is beginning to give a lead, as well as the Bible Schools at Bolobo and Kimpese. Training to degree level is provided by the Protestant Faculty of Theology in Kinshasa.

Ministries amongst young people, within women's groups and in the realm of Christian literature also involve missionaries in direct evangelism. Sometimes the lack of a clear-cut

job description may cause frustration, for the local church tends to assume, somewhat naively, that even the newest missionary recruit automatically knows what he is about. Given time, however, few are they who fail to discover that they can play a significant part in the ongoing process of making Christ known.

Heal the sick

Traditional BMS commitment to the art of healing the sick has left the CBFZ with an important contribution to make to the provision of health facilities for Zaire's increasing population. Cover is provided by the terms of a convention signed with the state. Let it not be in doubt, however, that without continuing BMS participation the Community would find it impossible to maintain the current level of activity in our hospitals at Tondo, Pimu and Yakusu.

The state pays salaries, though not all of them, and underwrites the travel of expatriates to their homeland. It supplies some medicines, though not enough, and organizes the overall administrative framework of the Health Service. For its part the Church undertakes to recruit personnel, obtain supplies and ensure the day-to-day running of its medical institutions. To do this it relies heavily at present on BMS help in the form of personnel, logistic support and financial aid, and is likely to need to do so for the foreseeable future.

Although our hospital at Bolobo is currently administered by the Zairian FOMECO organization under the terms of a special agreement, we are still able to contribute personnel as and when available. In all of our five regions, too, we minister to the health needs of the population through our local dispensaries.

continued overleaf



The maternity ward at Pimu Hospital



Fitting The Building To The Foundation

One of the objectives which the Community has set itself is a better co-ordination and supervision of its medical work, in the first place through a permanent Central Medical Committee. This could lead to a better pooling of talents and resources, lighten the task of all concerned, increase efficiency and cut costs.

Train up a child

Just when the Church had begun to adapt its thinking and its planning to the takeover of its schools by the state, it found itself being asked to run them once again. This it accepted to do, and so the CBFZ is at present administering 193 primary schools and 99 at secondary level. Adequate buildings have to be provided, qualified staff taken on and a minimum of material conditions ensured.

Although the Department of Education budgets for all teachers' salaries, the Community is required to organize the physical payment of its staff in all five regions. This involves the handling of something

approaching 300,000 Zaires each month (about £200,000) and rendering an account for the same. In order to cope with this and general administration we run Education Offices in Kinshasa, Mbanza-Ngungu, Bolobo, Upoto and Kisangani.

Eighteen months of schooling without religious influence has been sufficient to convince the people of Zaire that this was not the way that they wished their children to be educated. As with other confessions, the CBFZ now has the responsibility of sharing its particular insights with the young people entrusted to its care. This is attempted through morning assemblies, by direct religious instruction and in out-of-school activities such as Scripture Union groups. Crucial to their success, as with all education, is the personal influence of the teacher.

A sound, balanced education for its young people may be in the long run the best way for Zaire to solve its many problems, whether political, economic, health or social. As in other spheres, BMS participation in this process continues to be eagerly sought, and there are more openings for qualified secondary school teachers than we are able at present to fill, in most of the subjects on

the curriculum. An increase in the supply of specialist teachers would also make it easier to release some of our more experienced people for the important task of inspecting the schools. In this, as in the realm of school administration, the missionary presence is welcomed by the powers-that-be.

Something to eat

In a Third World country such as Zaire it is not possible for the Church to forget that Jesus was concerned for the hungry to be fed, but much remains to be done in this direction. Agricultural projects at Tondo and Kimpese demonstrate the advantages of scientific methods, of mechanized farming, of a wider range of crops and of better quality stock. Their value lies not only in their direct contribution to food production, but in the stimulus which they provide for the local population to overcome long-standing taboos (tilling the soil is women's work, for example) in order to improve their own lot. Such influence can extend far beyond their immediate locality.

It would be fair comment, nonetheless, and not inappropriate, to suggest that the surface has hardly been scratched. Zaire is a country of vast, largely unrealized potential as far as

agriculture is concerned. Fertile soils, a warm climate and abundant rains often provide near-ideal growth conditions, and it should be possible not only adequately to feed the whole population, but to export many products as well. This is far from being the case.

Within the CBFZ there is a genuine concern to do far more, and in all five of our regions agricultural projects exist, at least on paper. In reality many such schemes are rendered ineffective by a lack of trained personnel, of investment capital and of general know-how. In spite of repeated appeals the BMS has been able to provide only two qualified agriculturalists in recent years, plus a number of one-year volunteers who have helped to keep the project at Kimpese ticking over. Considerable assistance has been rendered by Operation Agri, but machines, equipment and vehicles need competent people to handle and maintain them. More agricultural missionaries are needed to give continuity to existing projects, and to vitalise others that are little more than a name.

Many parts, but one body

Space will not allow a detailed survey of the many support ministries which enhance the witness of the Baptist Community of the River Zaire. Higher education, catering (as at the conference centre at Kimpese), vehicle maintenance, building, printing, accounting, hospital management, bilingual secretarial work, pharmacy and radiography are some of the areas in which Zairian and missionary personnel work side by side.

Those of us who work in the General Secretariat of the CBFZ in Kinshasa have the privilege of serving all of the regions and sharing in many of the Community's diverse ministries. Our concern is for the whole gospel to be effectively proclaimed. This is a time when faith and patience are tested to the limit, and when we are called to exercise the quality of love that is revealed in the New Testament.

The Baptist Community of the River Zaire invites us to face in partnership the challenges and opportunities which are the legacy of past endeavours. Have we lost, in this nonchalant age, the vision which inspired our predecessors, or shall we be moved to build upon the foundations which they laid so patiently and at such cost?

The Zaire British Association School

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re-ordering until the following year. Many of the children's parents help by bringing out small items when they return from leave.

Morning school only

We follow the same pattern for the school year as in Britain, starting in September and going through to June. The children only attend school in the morning, from 7.40 a.m. to noon. As this is such a short time, the mornings tend to be very concentrated and the timetable cannot therefore include such varied activities as those of a British school. All children over seven years old receive homework each day. We usually try to include a few special events in the timetable towards the end of each term, such as small concerts, sports day, open days, films or parties.

Many of the children are from families who have moved around a lot from one country to another, with the result that the children's education has been very interrupted. This lack of continuity obviously places the child at a disadvantage. Even families who stay in Kinshasa for several years often have leave periods of two months per year which coincide with the school terms.

Although the entrance requirement is that the child has a reasonable command of the English language, many of the children are far from fluent and this causes extra difficulty with their work. Several children speak a language other than English at home, hear French spoken in the city, and use English at school. In some cases they are also using Lingala with their Zairian playmates and people who work in their homes. Is it any wonder that some of them are confused?

Opportunities for witness

So what is the role of a missionary teaching in the British School? It is certainly far from many people's idea of that of an evangelist going from village to village, giving Bible teaching. In many ways it is far from the sort of work which I imagined when I first applied to the BMS. However, the fact that the BMS does support the school means that missionary children can receive their education in the same country as that in which their parents are working. Parents can therefore see their children more regularly than they would if the latter had to attend boarding school. Also there is a good opportunity for witness among the very large

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English-speaking community in Kinshasa. I held a Bible Club for English-speaking children one afternoon a week. Although it was not restricted to children from the school, that was the main source of attendants. It was surprising how many children, even from British background, were quite ignorant of what we generally consider to be well-known Bible stories.

So although our contact with the local people is somewhat limited, there is still plenty of opportunity to witness for the Lord in the expatriate community of Kinshasa.



Children of the school



Mama Pastor Ditina Diakubama

MAMA DIK

WAYS THRO

My parents lived at Kimpese and that is where I grew up and went to primary school. In 1952 the family moved to Kinshasa, about 200 kilometres away, at a time when I was finishing my sixth class at school. I had hoped to continue my schooling, but my mother was very ill, and I had to stay at home to look after my four younger brothers. A short while after we had settled in Kinshasa my mother gave birth to a daughter and her care was added to my responsibilities.

A year to remember

1956 was not an easy year for us as a family because both my parents were ill and had to enter hospital at Kimpese, leaving me entirely alone with the responsibility of the family. But it was also a year of great rejoicing for me because it was during 1956

that I was converted. One Saturday a verse of scripture kept coming to me over and over again. It was a verse from Isaiah, chapter 55 and verse six, which I had learnt long before at Sunday School, 'Seek ye the Lord while he may be found, call ye upon him while he is near'. It kept going round and round in my head. I wanted to look it up in the Bible but I could not find the place. On the Sunday I went to the Kitega church and through the preaching of the late pastor Mpeti I was brought to the Lord.

Following this experience I returned to baptismal classes. I had started going once before, but had soon abandoned them. This time there was no turning back and my baptism finally took place on 6 September 1959 by the late pastor Nkomi who was the father of Andre Banzadio. Andre visited

Britain and shared in some of the Summer Schools.

From 1959 to 1962 I shared in the preparation of candidates for baptism, leading one of the classes. Then in 1963 the Dendale church (now Lisala) called me to be a deacon. Another great point in my life arrived in 1967. I felt that God was calling me to continue my studies and go to Bible School.

This call was confirmed by the church and in 1968 I was accepted at the Thysville Bible School (now Mbanza-Ngungu) where my tutors were Bill Appleby and Ruth Page. It was 16 years since I had done any real studying and I found the work very hard. It was a four year course and by God's grace I was able to continue to the end.

Every need supplied

There were three other students from the Dendale church as well as me and 1,000 Zaires were needed for each of us. The church, one Sunday, had a special collection for us students and it was wonderful. They had the largest offering they had ever had – over 4,000 Zaires. God was gracious in other ways, too. My parents had recovered and were home again and able to look after the family while I was in Bible School.

When I left Bible School in 1972 I was immediately asked to start a women's work among the churches of the Kinshasa region. This covers a large area and contains fourteen parishes. Unfortunately much time is taken up in travelling because I have to rely on buses which are very infrequent. I have often had to wait over two hours for one, and then to travel on them is expensive. Before I can board a bus, or after I leave it, there



The Kitega church, Kinshasa

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UGH

are often long walks to be made. To save expenses I walk whenever I can, carrying my books on my head. The women, who give generously, finance the women's work entirely on their own, and my base for this work is a bed-sitter in the Mama Ekila Centre in Kinshasa. For a time, as well as organizing the women's work in the region, I was pastor of one of the churches.

Since 1976 my work has extended beyond Kinshasa to the whole of the Baptist Community of the River Zaire. It has taken me up as far as Upoto, and down to the Lower River area.

The Church is alive

Looking at the work as a whole, from my own experience, I know God is working in the Church in Zaire. Of course there are difficulties but souls are being won for Christ. People have a hunger and thirst for the Word of God and members of the Church do understand their responsibilities. There is no doubt in my mind the Church is alive.

In my particular sphere I encourage the women to see that their first responsibility is to be a Christian in their own home because from their children will come the Church of tomorrow. For me, one of the biggest things is that a mother who is a Christian should show the love of God to her children from the earliest days. A Christian woman should also show a Christian character and behaviour to non-Christians around her. Many women today in Kinshasa go out to work in offices and factories, and they have the responsibility to show their trust in Christ at work.



The Lisala church, Kinshasa

Seeking out the lost

Kinshasa acts as a draw for many people from the villages up and down the country. It is estimated that there could now be six million people living in the city, but life in the capital is so different from the villages and people coming there from a close knit family or tribal situation feel lost in the impersonalized rush of city life. So in each district we have what we call 'searchers of the lost'. They are women who seek out those who are in need and help them in any way they can. Some of these people are ill. Others lack clothes or food and we help them as we can but above all encourage them to find fellowship and God within the Church and to feel part of our family.

Some people think there is no longer any need for missionaries to come and share the

work with us. There is both a need and a desire for colleagues from Britain to work alongside us. We need teachers, nurses, doctors, someone on full time women's work, Bible School tutors and agriculturists. Our country is very large and many tribes and customs are contained within the CBFZ. It is very difficult to weld them together but with God all things are possible.

My visit to Europe has meant a great deal to me. I have received much help and have learnt much in Christian experience and in social living. I would say to all who are seeking to maintain a witness today, 'Remember all things work together for good for those who love God'. I feel the stress is on the 'love' and I have always found that God has been faithful to me and has kept His promises.



Taking up the offering



Andrew North with CEDI lorry outside CBFZ apartments

NEVER A DULL MOMENT!

by Andrew North

Kinshasa is the central point for BMS activity in Zaire. My work there can be roughly divided into two main parts; firstly, to help missionaries with their travel plans, and secondly, to deal with supplies needed by our various stations.

I think one of the most important requirements for working in Kinshasa is to have plenty of patience. The easiest job seems to take such a long time, and hours can be spent waiting in offices for a single signature, or for the boss to put in an appearance. Masses of paper work seems to be needed for something as simple as buying a carton of food.

20 forms for one visa

All missionaries leaving for, or returning from Britain have to travel via Kinshasa. When a missionary first arrives in the country, identity papers and a visa need to be obtained. For the latter many forms have to be completed. University or college certificates and birth certificates have to be translated into French and then checked by the Embassy. A doctor in Zaire has to certify that the missionary is in good health. Altogether there are about 20 different forms required for a visa application. Often it is several months before a visa is granted. The government offices, where the visas are issued, are spread all over Kinshasa so if a passport does go missing, which happens quite often, it is necessary to chase from one office to another, thus covering several kilometres.

Once the application for a visa has been put in, travel arrangements can be made. Those missionaries who work in stations upriver generally travel by the national air-line Air Zaire. The planes often leave very early, in which case we have to set off from home in the middle of the night. The airport is about 25 kilometres away, on the edge of Kinshasa. At the airport we check first of all whether

the plane is still expected to leave on time. Often there are delays of several hours or the flight is cancelled. On a few occasions we have arrived on time to find that the plane has already left!

Scrum at the airport

The scene at the airport can be likened to a rugby scrum, as there are so many people trying to push their way forward to the check-in desk. For some flights there are twice as many passengers as places on the plane. Because I am quite slim I have been able to sneak in between, or over, people and thus force my way to the front of the crowd. One needs to hang on to the check-in desk quite tightly to avoid being pulled under and trampled on. Once a person's name has been checked on the passenger list his place on the flight is fairly secure, but until the plane has actually taken off one just cannot be certain.

Another method of transport used by our missionaries is small single-engine planes flown by the Missionary Aviation Fellowship. MAF fly to many mission stations throughout Zaire, carrying missionaries and important supplies. They often land on small grass runways in the middle of the bush and it is much easier to know when to expect a MAF flight as we have radio contact.

Unusual travelling companions

Some of the missionaries travelling to upriver stations go by river boat. They usually use this method of transport if they want to take a lot of luggage, or if there is no suitable flight available. The river boats are very large, comprising first, second and third class sections. The third class travel amounts to some space on a barge which is tied up to the main boat. Getting on to a boat with all your luggage can be quite difficult and may take several hours as there are often hundreds of people trying to get on at once. The boats only have an approximate timetable and sometimes they leave several days after their scheduled time. Both on the boat and on the dockside you have to watch your belongings very carefully as there is a lot of thieving.

On the boat you may find yourself sharing a cabin with not only another passenger but also a goat, a few monkeys, one or two pigs or some fish (either dried or alive). All of this adds interest to the trip. The smell can be quite strong but you soon adjust. The food on the boat is generally good but you need to take your own supply of drinking water. A boat journey to our furthest station at Yakusu, near Kisangani, can take three weeks or more. Some missionaries



Loading drugs for Pimu hospital

find this trip quite a relaxing time, others are glad when they reach their destination.

For missionaries travelling to Lower Zaire the main form of transport is car or Land Rover. There is some form of public transport but it is neither reliable nor safe.

Lost! A bed

The other side of my work involves importing, and sending to other stations, medical supplies, food, vehicles and educational materials. This again requires a lot of paper work. Most time is spent in dealing with medical supplies for the three hospitals supported by the BMS, those at Tondo, Pimu and Yakusu. In April and May this year I imported about ten tons of medical supplies and vehicle parts with a value of over £20,000. I had to make several trips down to the port at Matadi, the first few being quite useless as, contrary to information we had received, the boat had not then arrived. Security at the docks leaves rather a lot to be desired. A case containing £3,000 worth of Land Rover parts, which we could not locate, eventually was found at the far end of the dock in an old railway truck.

Transporting goods can be very difficult in Zaire. Lorries have to be hired only from people you know to be trustworthy or you may lose the lot. Medical equipment and vehicle parts are the things which are most likely to be stolen, because they are so difficult to obtain in Zaire and therefore fetch a good price.

When supplies have reached Kinshasa, I store them in my flat until they are re-crated and sent off. As you can imagine, a few tons of supplies take up a lot of space. Often there are piles of boxes in each room. Even the fridge is full of vaccines at times. Some nights I have struggled to find my bed among the boxes!

Security, a priority

Most of the supplies arrive in the country in thick cardboard boxes or thin wooden crates. For security reasons these have to be repacked in stronger wooden crates. Metal bands are fastened around the crates to make them more secure. Every box has to be weighed before it can be taken to the dock. At the moment I am having to weigh them on a pair of bathroom scales, hardly the ideal thing but the best that is available. When a boat is due to leave, the re-crated goods are taken to the docks in a lorry or Land Rover. If I only have a Land Rover to use, then several trips are necessary. In the last two years we have not had anything stolen and have been able to cut down on delivery time by a quarter.

Everything which is sent in to the country is subject to thieving. When things are stolen, important supplies either have to be bought in Zaire, where, if available, they are very expensive, or flown in by air-freight which again is very costly.

Food is becoming increasingly difficult to obtain in Zaire so much is now imported. Again this involves re-packing into strong crates before shipping upriver. There are many items which are needed by people

upriver which have to be bought in Kinshasa. Many orders come in for cement, roofing sheets and other building materials, but these are not always easy to obtain.

A variety of goods

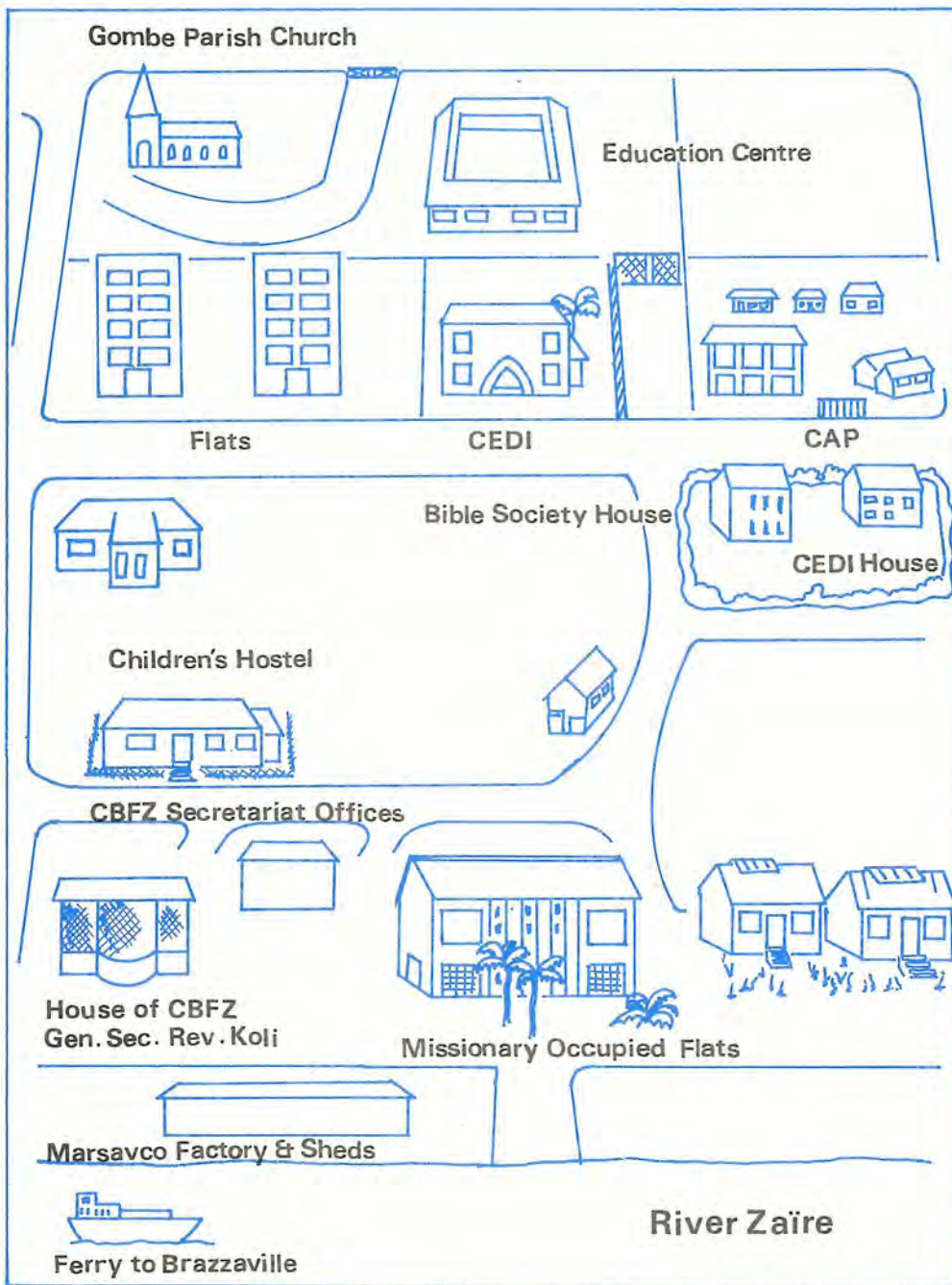
In two years in Kinshasa I have transported a great variety of goods, ranging from medical supplies, vehicles and parts, to Bibles and text books, to wheel chairs and false legs, to rabbits and even a piano! The list is long and varied because work in Zaire encompasses hospitals, schools, colleges and agricultural projects as well as church work.

Twice a week we have radio contact between Kinshasa, Pimu, Upoto and Yakusu. We hope that eventually we will be able to have contact with more stations. The radio is useful for missionaries to send messages to Kinshasa about what supplies they need and for informing upriver stations when shipments are on their way.

Apart from these jobs there are always 1,001 other things to be done. I have had good support from the Zairian pastors, who have helped me especially with translation, as I do not speak French. I have really enjoyed my time in Kinshasa and although I have been very busy with work I have also had time to enjoy the way of life which is so different from that in Britain. All the work I have done in Zaire I know I could not have done without the Lord's help and I thank Him for it. Life is far from dull in Kinshasa and I look forward to returning to continue the work to which I believe the Lord has called me.



Flora Morgan preparing to catch the river boat



Smugglers in the night

Night times as well as day times are often interrupted by the passage of strangers bearing odd-shaped sacks through the garden and down the cliff, barked at furiously by our guard dogs, but according to them we should not be afraid as they are not thieves – only smugglers!

A road parallel to the river bisects our plot, the BMS having retained the river side for staff houses, offices and the children's hostel. In fact there are still two of the old wooden houses standing proudly on their iron legs. There is a block of four flats which houses present missionary staff. The house of the General Secretary of the CBFZ is what used to be the Field Secretary's house. Its majestic riverside lawn has become a manioc garden and extra rooms are being built on to the side of the house to accommodate the extended family. The hostel for missionaries' children, which is run by the Costers, is a spacious house set back from the river and in its own grounds. By the road itself are two houses which, whilst being on our land, do not belong to us. The first is occupied by the General Secretary of the Bible Society of Zaire, and the second by the head of the Protestant Publishing house, CEDI.

Across the road are three concerns in which we maintain an active interest. The first comprises a spacious car park surrounded by modern chalet-type buildings. This is CAP (*Centre d'Accueil Protestant* – the Protestant Reception Centre, formerly known as UMH). It is here that many missionaries are accommodated on arrival in Kinshasa, and is much frequented, too, by Zairian church workers.

Books are hard to come by

Next door to CAP is CEDI, the Protestant Publishing house, the front of which is given over to a spacious bookshop where religious books in many languages, school textbooks, stationery, children's colouring books, etc may be bought. There is a tremendous hunger for reading material in the country, but the cost of raw materials and therefore of books themselves, is very high indeed. There is a great need for writers of Christian literature, and one notices the dearth of children's books.

The third concern is with our parish church which is situated behind CEDI. Known originally as Kalina, the Gombe parish church now serves two congregations, one French-speaking and the other English-speaking. Each has its own constitution and organization,

OUR PLOT

In which capital city of the world can you lie in bed and gaze across the river at the capital city of another country? Yes, Kinshasa, the capital of the Republic of Zaire. 'Our plot,' the plot of land occupied by the BMS in Kinshasa, has only a few metres of river frontage, a large part of

the rest being taken up by Marsavco, the margarine and soap factory, but we do enjoy an excellent view across the river to Brazzaville, the capital of the Congo Popular Republic. It is normally fairly peaceful on this river side, although the generators of boats moored below can be quite noisy!

the French parish having a Zairian pastor, and the English parish having just called a pastor from America. The French service is very popular (we had to queue for half an hour to get in at Easter!) as Zaire is a country with many languages, but only a few of them are used for church services in Kinshasa. The English-speaking parish attracts people from various embassies and businesses: there must be over a thousand foreigners in Kinshasa whose mother tongue is English. Within the church grounds is a complex known as the education centre used on Sundays first by the French Sunday School, then by the English Sunday School, but in term-time rented out to the Zaire British Association School.

Food is also difficult to obtain

In many ways Kinshasa is a modern city: jets scream overhead, factory sirens mark the shifts of the day, the hygiene department sends the appropriate vehicle once a week to deal with the dustbins, but one is continually aware of the poverty and disease all around. Food is always an essential item, but one wonders how people manage to exist without the staple foods, manioc, rice, beans and sweet potatoes, as none of these is plentiful and all prices are very high.

One of the great privileges of living in Kinshasa is that of meeting colleagues as they come and go through the city. It is especially encouraging to meet those returning from furlough and those coming out for the first time, and our continual prayer is that they may settle and work happily in the place to which God has called them, and if we can be of any help we are only too glad to do so.



THE RELIC THAT TELLS A STORY

by Jim Grenfell

A NEW LEAFLET
for children

'LET'S EXPLORE'

It deals with the BMS work in Angola
and Zaire from the beginning
to the present day

This leaflet is available on request
from the Literature Department

Baptist Missionary Society
93 Gloucester Place, London W1H 4AA

When visitors to the BMS compound in Kinshasa see a rusty piece of metal on a cement block partly covered by bougainvillea, few of them realize the amazing story behind it. That piece of metal is the boiler, and all that remains, of the steamboat 'Peace'. In its day it was a remarkable boiler; steam could be raised inside 10 minutes to drive the 'Peace', and it took just 15 minutes to build up enough pressure to reach the top speed of 12 mph.

The 'Peace' herself was something of a marvel too. She was only 70 feet long and 10 feet wide and could sail in very shallow water, for with a full load of six tons her draught was only 18 inches. The propellers worked in tunnels, which was a revolutionary idea, and these were designed to protect them in shallow water or weed-congested backwaters.

She was built of mildly tempered steel plates, coated with zinc to resist rust, and held together by copper rivets. The plates were thin but the mild temper made them tough, so that they merely dented to blows which would have penetrated thicker or more rigid plates. The hull was divided into seven watertight compartments and would stay afloat even if a number of plates were holed below the waterline.

Arrow-guards were a necessity

There were two cabins and sleeping accommodation for eight people. When the boat was first fitted out, wire network screens were hinged and folded up to the mahogany sun-awning. These served as

continued overleaf

The Relic That Tells A Story

continued from previous page

arrow-guards, strong enough to stop spears and slugs from guns and the small poisoned arrows used by some of the river people. The screens could be let down in a moment to protect the steersman and the man in charge of the engines. In the early years before the 'Péace' became known as a ship of peace these guards were very necessary.

It was back in the 1870's that Robert Arthington of Leeds had the vision of a chain of mission stations stretching across the heart of Africa. Also at this time H M Stanley, in his great journey down the Congo river, had proven that over 1,000 miles of navigable waterway existed in Central Africa, along which missionaries might sail and set up these stations. Arthington was willing to finance the initial project of entry into the interior and the BMS had missionaries, already experienced, who were anxious to take the gospel to the people of Central Africa. Not long after they had been there the need arose for a ship in which to sail on that waterway, and again Arthington provided the funds.

A ship in 800 bundles!

George Grenfell, one of the pioneers, drew up the specifications for the boat and she was built on the Thames by Thorneycroft's of Chiswick. Grenfell himself spent a great deal of time observing every aspect of the ship's construction. On 16 October 1882 she went for a trial run. But the Thames is a long way from Central Africa, so the 'Peace' was dismantled, made up into 800 packages of which only three exceeded 65lb, and shipped out to the BMS base near Matadi. From there the bundles were carried on the heads of men for 225 miles over hilly roads and jungle paths to Kinshasa, where the boat was to be rebuilt and launched on Stanley Pool. It took just three months for this transport operation and not a single case was lost!

But there were more difficulties to overcome before the ship could actually set sail. Two mechanics were sent out from England to assemble the 'Peace' but these died before they reached their destination. A replacement engineer was sent. He, too, died after just

five weeks in the country. At this stage Grenfell set to work himself, with the help of African labourers who had been with him in the Cameroons. Together they rebuilt, launched and sailed the ship which he came to love and which had such a tremendous influence on the work of the BMS in the heart of Africa.

David and Jonathan

From that day in June 1884 when the 'Peace' was launched on Stanley Pool, until his death in July 1906, George Grenfell and the little steambot were like David and Jonathan. Together they explored the waters, and the charts which Grenfell made of the river provided the basis for official navigation charts for many years to follow. But the primary purpose of the exploration work was as necessary preparation for the missionary enterprise. Sites were chosen, mission stations were built and the 'Peace' carried both missionaries and supplies. New territory was opened up and more and more people were given the good news of Jesus Christ. Year after year the steamer provided a floating base and home for a growing number of missionaries.

There were times when the 'Peace' and her crew faced great hardships and dangers together. At one time Grenfell's sick daughter, Pattie, was being taken from Yakusu to Bolobo, and the 'Peace' could only make

half speed because of a fault in one of the engines. Grenfell worked all night to overhaul them and put in new piston rings. When they eventually got away at first light it was only to run aground on a sandbank. It took the crew several hours of hard work waist deep in water before the ship was freed. By mid afternoon, as they were beginning to make up lost time, a violent storm broke which caused further delay and much damage. Exhausted, they finally arrived at Bolobo very late at night. Pattie died the next morning.

Difficult but exhilarating days

The people who worked with the 'Peace' in those pioneering days knew something of what Paul spoke about in 2 Cor 11:26, 27 — dangers on water, dangers among suspicious and hostile people, exhaustion, pain, long vigils, hunger, thirst, going without meals, cold in times of storm and the lack of dry clothing. But through it all they rejoiced and praised God, finding great comfort and strength from the enthusiastic, prayerful support of Christians at home. The story of the 'Peace' gripped the imagination of the friends of the BMS and their support was magnificent; a steady flow of young volunteers came forward to join in the Congo mission. While those days were hard they were exhilarating too, and those who worked with the 'Peace' experienced the joy of seeing men and women won for



Children playing on the boiler of the 'Peace' watched by Hilary Coster

Christ, mission stations built, churches established and the work making progress.

In one sense the 'Peace' shaped the pattern of BMS involvement in Zaire. Because of this little steamship, the BMS has probably had the hardest task of any missionary society working in that area for over the years it has meant that there have been virtually three mission fields within the same country, work being maintained in the Lower, Middle and Upper River Regions. The 'Peace' made it possible for the pioneers to push ahead along the river and plant stations which future generations of missionaries maintained with many difficulties.

Africans continue the work

But problems go hand in hand with opportunities and there have been wonderful opportunities for service amongst many different peoples. BMS missionaries have been able to take part in a reconciling ministry and now they experience the joy of seeing African Christians from different regions playing a vital role in the life of the nation. These Christians serve their Lord in administration, education, medicine and commerce, and pastors and evangelists continue the work of proclaiming the gospel of peace, which those who sailed in the steamship 'Peace' first took to that land those many years ago.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address:

(1 July-4 August 1978)

General Work: Anon (LAJ): £3.00; Anon (L): £30.00; Anon (MLW): £12.00; Anon: £10.00; Anon: £7.00; Anon: £30.00; Anon (JC): £50.00; Anon (CMC): £15.00; Anon (FSH): £2.50; Anon (AFG): £25.00; Anon: £10.00; Anon (Aberdeen): £10.00; Anon (a Christian girl - Glasgow): £5.00; Anon (Cheam): £5.00; Anon (Cricklewood): £5.00.

Relief Fund: Anon: £5.00; Anon: £10.00.

Medical Work: Anon (FSH): £2.50; Anon: £15.00.

Young Peoples' Project: Anon (MER): £200.00.

Legacies

	£	p
J Dowsett	100.00	
E G Harmer	6,574.55	
W A Hunt	1,389.04	
C L Iles	8,010.25	
C M Jones	500.00	
Mrs M Mardle	50.00	
S Moss	172.19	
Gladys Emma Plumley	2,543.50	
Miss C M Rootham	25.00	
Miss D A Sames	4,000.00	
Miss E E Sharp	100.00	
E Taylor	50.00	
Miss E M Woolley	2,500.00	

MISSIONARY MOVEMENTS

Arrivals

Rev D W and Mrs Doonan and family on 6 July from São Paulo, Brazil.

Rev D R A Punchard on 6 July from Foz do Iguacu, Brazil.

Mrs D W F Jelleyman on 11 July from Kingston, Jamaica.

Miss P Spratt on 13 July from Mbanza-Ngungu, Zaire.

Miss H Boshier on 13 July from Mbanza-Ngungu, Zaire.

Mr A North on 13 July from Kinshasa, Zaire.

Miss A German on 13 July from Kinshasa, Zaire.

Miss D Orford on 13 July from Kinshasa, Zaire.

Miss D Osborne on 13 July from Kinshasa, Zaire.

Miss P M Weatherby on 13 July from Bolobo, Zaire.

Miss M J Greenaway and Miriam on 13 July from Upoto, Zaire.

Miss M Bishop on 15 July from Yakusu, Zaire.

Dr K and Mrs Russell on 15 July from Yakusu, Zaire.

Miss V Green on 15 July from Ngombe Lutete, Zaire.

Miss J Maple on 15 July from Yakusu, Zaire.

Rev G and Mrs Myhill and son on 17 July from Nova Londrina, Brazil.

Mrs D R A Punchard and family on 17 July from Foz do Iguacu, Brazil.

Miss M Mills on 17 July from Driptipur, India.

Mr P and Mrs Chandler on 22 July from Bolobo, Zaire.

Mr J Ottaway on 22 July from Upoto, Zaire.

Mr M Sansom on 22 July from Upoto, Zaire.

Rev D W F Jelleyman and Paul on 26 July from Kingston, Jamaica.

Rev H R and Mrs Davies and family on 26 July from Curitiba, Brazil.

Miss V Campbell on 2 August from Dacca, Bangladesh.

Miss C Preston on 2 August from Chandraghona, Bangladesh.

Miss M Stockwell on 4 August from Mbanza-

Ngungu, Zaire.

Departures

Rev F J Grenfell on 9 July for Kinshasa, Zaire.

Mr S Mantle on 9 July for Kinshasa, Zaire.

Rev A B and Mrs Scott and Callum on 18 July for Curitiba, Brazil.

Miss D Smith on 18 July for Hong Kong.

Rev J K and Mrs Skirrow and sons on 21 July for Serampore, India.

Miss V A Bothamley on 21 July for Vellore, India.

Miss S M Le Quesne on 24 July for Dacca, Bangladesh.

Rev D and Mrs McClenaghan and family on 25 July for Cuiaba, Brazil.

Mr C L and Mrs Eaton and family on 28 July for Kathmandu, Nepal.

Mr I D and Mrs Coster and family on 30 July for Kinshasa, Zaire.

Miss W Aitchison on 30 July for Tondo, Zaire.

Miss O Satterly on 30 July for Pimu, Zaire.

Miss P Walton on 30 July for Yakusu, Zaire.

Mr P Riches on 30 July for Yakusu, Zaire.

Birth

At Karawa, Zaire, on 13 July to Dr M and Mrs Stagles (of Pimu), a daughter, Ellen.

Deaths

In Worthing, on 28 July, Mrs Mary Elizabeth Hancock (wife of Rev Max Hancock) aged 77 (Angola Mission 1928-59).

In Trinidad, on 28 July, Rev John Herbert Poole, MBE, BD (St John's, Port of Spain 1907-09, 1911-23, 1926-46, 1961-70; Nassau, Bahamas, 1923-26, 1946-52).

In Stockport, on 29 July, Mrs Mary Evelyn Simpson (widow of Rev A R D Simpson), aged 83 (Zaire Mission 1923-55).

Official BMS Recording of KITEGA CHOIR OF ZAIRE

The cassette has many items from their repertoire and was recorded on their recent Centenary Tour of Great Britain

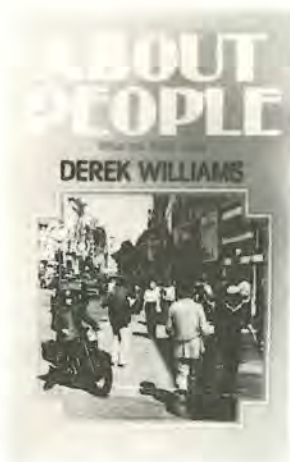
It is available from the
Information and Publicity Department

price £2 plus 12p postage



ABOUT PEOPLE by Derek Williams
Published: Inter Varsity Press £1.30

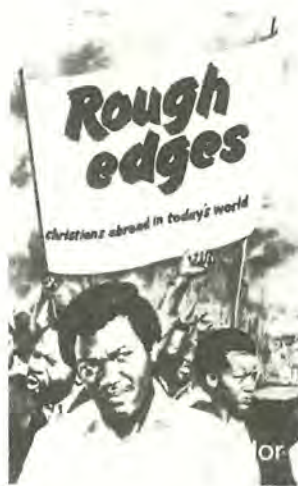
In his introduction Derek Williams, editor of the Christian magazine *Third Way*, clearly states that he is not giving any 'brand new theories about the human condition', rather he is telling us what we can know about people from the Bible. Each chapter deals with a particular aspect of man, from his original creation to the new creation when he becomes a Christian, and there is an easy progression from one chapter to the next.



The author, an ordained Anglican, writes with a crisp style making full use of illustrations and references, both biblical and otherwise. This makes the book very readable and the sub-titles in each chapter further help to make it suitable for commuter reading. Indeed the author states that he has not written a theological treatise. But for

those who wish to go deeper, there are questions and Bible references at the end of each chapter as well as a suggested reading list at the end of the book.

This paperback at £1.30 might at first seem a little expensive, but since it may be used as a study book for both private and group study, as well as ordinary reading, the price in fact is very reasonable. Do not be put off by the rather dated-looking cover.



ROUGH EDGES by Rhena Taylor
Published: Inter Varsity Press £1.25

This little book of short stories is written by one with missionary experience in Africa and the background is always African. Apart from the first the stories are all illustrations of problems missionaries face because of the nature of their calling – problems by no means confined to those working in Africa.

The characters are stock characters and do not develop or have individual characteristics as these stories are written to illustrate a point and illuminate moral dilemmas which missionaries face. The great virtue of the book is that it deals with real problems for those who work within an alien culture and who are themselves far from perfect.

If the reader wants literary excellence he should try elsewhere, but if he is concerned to know what the missionary conscience must struggle with and what the real pains and heartaches are, this book is strongly recommended.

JMB by David Wheeler

LAST WORD

from Bangladesh

We were riding home in a cycle rickshaw from language school when we passed a man lying in the dust, in the hot tropical sun. He was completely naked and looked as if he were dead. Now, contrary to what people at home might think, missionaries are not turned into instant saints when they arrive at their place of calling. So, of course, the Levite syndrome appeared for an instant which, briefly put, says, 'It's nothing to do with me'. But the love of Christ which constrains us immediately countered by turning our thoughts to the Good Samaritan who stopped and helped the stricken traveller, although the man was a stranger and a foreigner. But by this time the rickshaw wallah had pedalled on his unconcerned way and now that man lying in the dust was dead anyway.

But the problem still persists, at least in one new missionary's mind and heart and hopefully in all missionaries' hearts, for there are thousands more in the plight of that man neglected by the roadside. Pursuing the problem further is to discover that there is no one easy solution.

Begging as a way of life

For one thing the numbers are so large that it would be impossible to deal with them all. If the impression got abroad that missionaries were in the country solely to deal with the poor and with beggars the outcome would be catastrophic. In a land where so many are abjectly poor and where begging is a way of life for innumerable numbers, the missionary would be overwhelmed and have no time for other work. Then, too, I realized that I was new to the situation and had not had time to put everything into perspective. I envied the Good Samaritan who apparently did not have to wrestle with such problems. We depend so much on the wise guidance and advice of older missionaries. Please pray for them as they help us to a full understanding of the work, and for us as we learn. Perhaps, too, you would care to think what you would have done in a situation like this.

SM