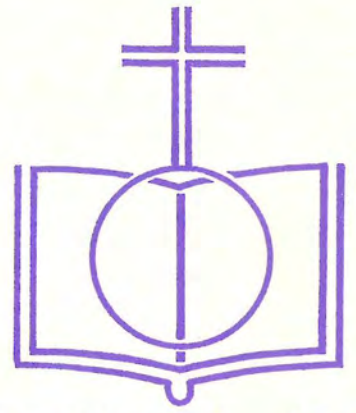


Missionary

# HERALD

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# Happy

# Christmas

# COMMENT



December is the month which includes Advent and Christmas. In our celebrations there are at least two important truths we should remember. The first is that Christianity had its origin in Asia.

There is a tendency today to regard the Christian religion as part of Western culture. In fact, it was born in the East. Not insignificantly, it began within that fertile crescent in which the great ancient civilizations developed and which geographically and historically has been a bridge between West and East.

Our knowledge of Christian truth has its basis in what was recorded or spoken by prophets, teachers and historians in that region which now includes Israel, Jordan and Lebanon. It was brought to the British Isles by foreign missionaries. In Roman times, the evangelists were no doubt traders, soldiers, government officials and slaves. Coming to the fringes of the Empire they brought their faith with them and talked and witnessed and served. When the Anglo-Saxon kingdoms were established and when the Normans extended their sway, there were organized missions, partly political, partly religious.

## **Praise God for missionaries**

At Christmas time, then, it is appropriate to give thanks to God for foreign missionaries. We can remember with gratitude those who first brought the gospel to our own land.

The second important truth is that what happened in the stable at Bethlehem was of universal significance. Jesus, born there, was to be not only the Messiah of Israel but also the Saviour of the World. To be sure, the best tradition in Israel regarding the Messiah envisaged him as one who would bear the

word of God not only to Jews, but through the Jews to all nations.

The story of the wise men who followed the star has always been regarded as symbolic of the coming of all nations to worship the Lord Jesus. The earliest Christian evangelists and teachers saw in it a fulfilment of such oracles as that in Isaiah 60: 'Nations shall come to your light, and kings to the brightness of your rising.' . . . 'They shall bring gold and frankincense, and shall proclaim the praise of the Lord.' That is why in mediaeval tradition the wise men became kings.

## **Jesus is the only Saviour**

At Christmas time we give thanks for the coming into the world of the one who was to be, and is, the Saviour of all men.

As Christians we regard the event as unique. Jesus is the only Saviour. There is none besides. Recently I read of a professor of religion who suggested that Jesus was one of several saviours. For Christians he was Saviour, but others could find salvation in other persons. A fair question would be: Whom would you name to be compared with Jesus and equal with him?

The claim which we make about the Lord Jesus is exclusive. It does give offence. It is regarded by some as unscientific or unphilosophical. But it is an essential part of the Christian gospel which we have accepted. With Paul we believe: 'that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus is Lord, to the glory of God the Father.' And in the light of history and human experience this claim can be defended as scientifically and philosophically well grounded.

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# SEASONAL GREETINGS

*May the story of the Child that Mary bore and the promise given by the angel to the shepherds, bring you joy beyond description this Christmastide and throughout the new year.*

*Then eagerly take your part in making such good tidings known throughout the world. Resolve to speed the work of the Baptist Missionary Society by a 'thank you' gift.*

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# Bats but not books

by Paul Chandler

A little before 7.00 am I arrive at school. Not surprisingly, the place is deserted; punctuality is not one of the outstanding qualities of the majority of the students, and on cloudy days like today they arrive even later than usual. They claim that it is difficult to get up on cold mornings; perhaps so, but equally they hope it might rain and wash school out for the day!

## Rendering to Caesar

Gradually, numbers increase. Citoyen Mbengi (one of our three headmasters!) has brought the flag, so the proceedings can now get under way. Every school in Zaire begins the

day by singing the national anthem as the flag is raised, followed by revolutionary songs and slogans in honour of President Mobutu and the Zairian nation. Today, as usual, most of our teachers are late, so those of us who are present must keep an eye on two or three classes each, for Africans are not unlike European pupils when nobody is watching!

As ours is a church school, we follow *animation* by assembly, led in turn by the Christian members of staff. We follow a traditional pattern of a reading, with or without a brief exposition depending on

who is leading, a hymn and prayer. For our readings, we follow the African francophone Scripture Union notes, which are the same as Daily Bread readings, though with a different commentary. Thus we have a daily opportunity of bringing the gospel to our students, most of whom have little background knowledge of the Bible. Unfortunately, we are short of hymn books, so singing is not always up to par, but we hope to improve matters this year.

*continued overleaf*

## Bats but not books

*continued from previous page*

After assembly, we listen to the day's notices; our present headmasters generally keep notices to a minimum, unlike certain of their predecessors who seized this opportunity to demonstrate how uncontrollably garrulous they could be, and frequently shortened first period by several minutes in the process.

### Bats leave their mark

At 7.30 or thereabouts, lessons begin; we have five 50-minute lessons a day, with a 20-minute break at 10 o'clock. But before any overworked teacher rushes to telephone the candidate secretary, I hasten to point

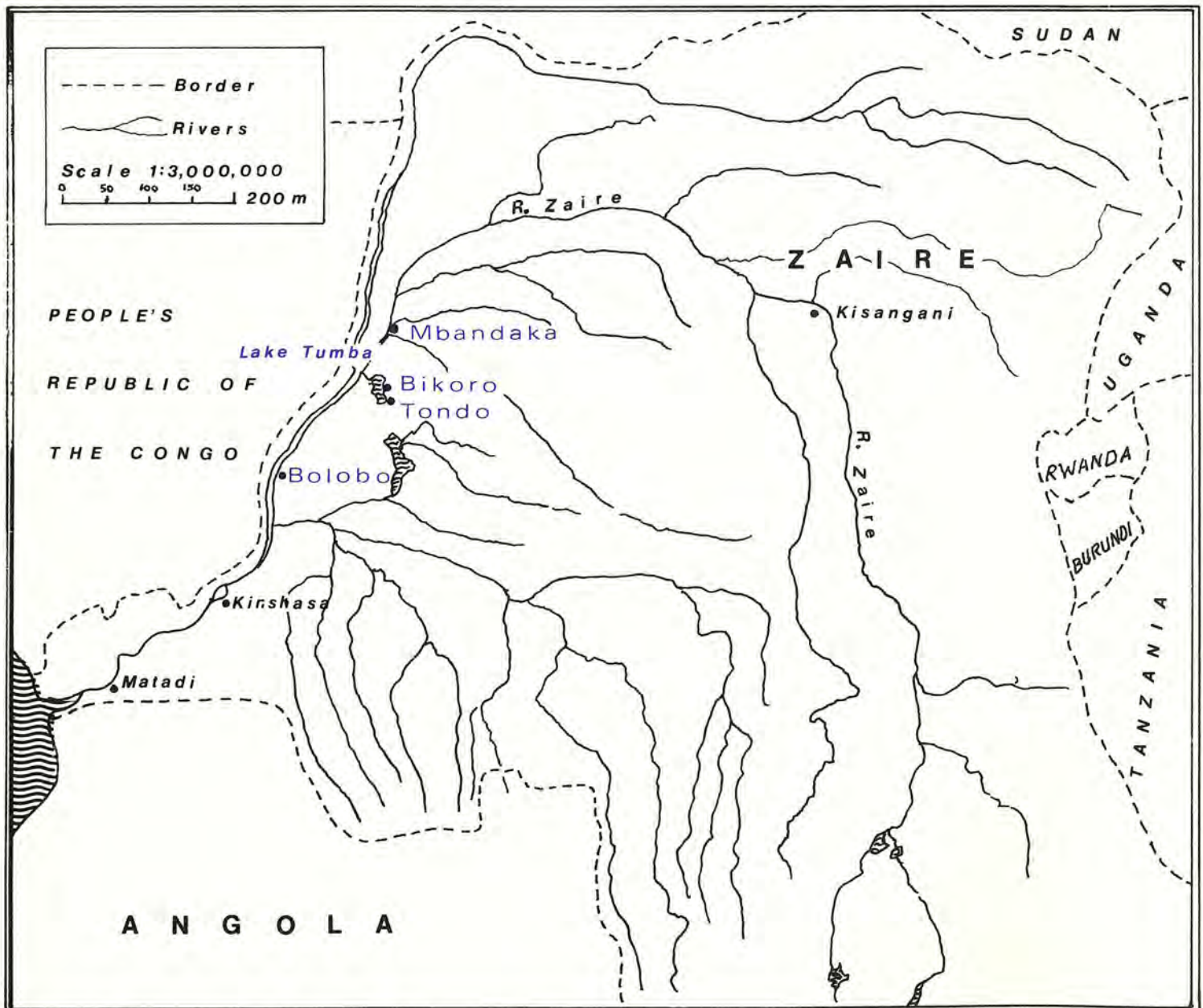
out that, although we finish school at midday, we work a 6-day week. Today we are not making a very good start; since so many people arrived late, the classroom has not been swept, and that means a delay while someone goes to the office to get a broom. I do not mind teaching in a dusty room, but I find that a layer of bat droppings hardly make the surroundings more congenial! And the droppings are always thickest near the blackboard! (If anyone can let me know of a reliable way of removing bats from a building, he will earn the gratitude of hundreds of people in Bolobo.)

While one person is fetching the broom, two others go to the office for the text-books. The rapid growth in numbers, combined with pilfering and the very high cost of books, has led to a severe shortage of books; very few are distributed nowadays, so we borrow them from the office and return them at the

end of the lesson. The school cannot afford the paper and ink necessary to duplicate many texts, even if our ageing and temperamental Gestetner were to comply! And another effect of inflation is that students, who supply their own stationery, have to pay the equivalent of 35p for an exercise book containing about 20 pages.

### A mixed bag

The class I am teaching first today is a typical 6th form. There are 30 students, three of them girls, and about a quarter of the class are repeating the 6th form, having failed their State exams once already. Although the education system in Zaire is selective, there is a wide range of ability in the class; some students ought to obtain their State diploma, others just made it into the 6th form and have reached their ceiling. The age range is almost as wide, from 17 to early and even mid 20's. Sometimes there is a discrepancy



between a student's real and official age. The oldest student to gain a State diploma at Bolobo in recent years, admitted to being 33 at the time!

So begins another day at the Institut Monyongo. When I arrived in Bolobo in 1973 the school was known as Collège Moteyi Nkassa. A year later it was renamed Collège Monyongo, before receiving its present name. This is one of several changes that have taken place in the last five years, the most noticeable of which concern the size and staffing of the school. In 1973-74 we had a Latin/philosophy section to 6th form level, and biology/chemistry and agriculture sections to the 4th form. In 1977-78 we have had 6th form in Latin/philosophy, divided into two classes, biology/chemistry, maths/physics and agriculture, as well as pedagogy to 4th form level! To put it another way, the 6th form number about 170 (including 55 in one class!), and the entire school population, from 1st to 6th form, is over 1,000. The problems created with regard to staffing, classroom space and discipline can be imagined. It must be said, though, that our present headmasters are much stricter than their predecessor in deciding whom to admit into the school, so in a couple of years the 6th forms should be of a more sensible size.

**Expatriate numbers increased this year**

Five years ago there were eight expatriate teachers, including five missionaries, in the secondary school, and these made up well over half the staff. In 1976-77 there were just two of us in a far larger staff, but this year expatriate numbers were increased by the arrival of four Peace Corps volunteers. four Peace Corps volunteers.

As I indicated earlier, discipline has been a problem, especially outside the classroom. However, colleagues have noticed an improvement during the past year, and we hope this improvement will be maintained.

At this point I must mention our headmasters, Citoyens Mbengi, Iyeti and Mankale. In 1977 the Baptist Community of the River Zaire decided that the school was too big for one man and proceeded to divide it into three, which explains how we have three headmasters. Fortunately, they are good friends and co-operate fully, so in effect the school is run by a triumvirate – appropriately enough for the Latinists! Buildings have been completed for one of the schools, comprising the maths/physics and agriculture sections, to move to a new site. The date of



*The Scripture Union group setting off to take a service in the next village*

the move depends on how soon desks can be made by the school carpenters.

**Christians cannot be bribed**

Citoyens Mbengi, Iyeti and Mankale have struggled to restore standards of education and discipline, both of which had declined rapidly. All are former pupils of the school. Citoyen Iyeti in fact obtained his State diploma at Bolobo before going on to university. Between them the three have literally been doing the work of about eight men. Citoyens Mbengi and Iyeti in particular are fine Christians who need prayer support as they live out their faith in difficult positions of responsibility and in face of physical exhaustion. They have the respect of the students; if only they had the full co-operation of the staff things would be much better, but unfortunately the professional conscience is not yet widespread in Zaire. One student was heard to remark that he would only work hard for the headmasters' subjects because he knew these men could not be bribed. Obviously in this situation a Christian has many opportunities to witness by the way he lives. There is still a need, and indeed a demand, for missionary teachers.

I seem to have raised most of the problems we face, without indicating the encouragements.

The first of these must be our Scripture Union group. We wish more of the Christians in the school would come, but with a smaller group the members feel free to join in the discussion of the passage we are studying, and to ask the questions that are troubling them. We praise God for the growth of these young Christians during the year.

Early in the school year three students approached me independently within a week, asking if they could be baptized. After following baptismal classes for six months, they were baptized in June.

Finally, it is encouraging to see former students become teachers in their turn in the various schools in Bolobo. It must be a real joy to past missionaries to see the Iyets and Mbengis assume positions of leadership and fight the good fight.

**Work hard and learn your lessons well**

In closing, may I offer one piece of practical advice to anyone thinking of offering for service as a teacher in Zaire. If the BMS accepts you as a candidate and sends you for language training, work hard at your French. If you are reasonably fluent in French, and know your subject, then you need not have any worries about discipline.



# Take one egg

by Daphne Osborne

'Take one egg . . .', I never thought I would be taking cookery demonstrations over a smoky wood fire, under a blazing hot sun, and surrounded by about seventy women and children. But that is just one of the new jobs I have had to learn during my three and a half years in Bolobo, Zaire.

Take one missionary . . ., and end up with an accountant, typist, administrator, translator, sick visitor, dress-maker, the list goes on.

**Teaching in Bolobo was quite different**  
My main task here has been teaching. At first

I taught English in the secondary school but large numbers, small classrooms and a lack of books made teaching rather difficult. I certainly did not learn any lessons of patience, but rather a sense of failure and inadequacy after many years of successful teaching in England. However, I know that the Lord had all this under His control, and He used these experiences to lead me into other areas of teaching among the women and children.

In the Bible School at Bolobo we offer a three-year course for would-be pastors, and

these students come with their wives and children. These wives have received very little schooling and are pleased to have the opportunity of learning the basic three R's. I have been involved in a teaching programme for these women, mainly reading and writing, and largely phonetic in approach. They progress from their simple reader to easy Bible stories, and then they are pleased to buy their very own copy of the Bible. (The American Bible Society provides subsidies for this.)

Other subjects in our programme include

*Daphne Osborne giving a cookery lesson*

arithmetic, Bible study, sewing, singing, cooking, hygiene and French.

Last year we had ten women, but this year just five, which means we can give more individual attention. It is very encouraging to see them beginning to take part in our assemblies. They follow the reading, sing the hymns and pray aloud, with increasing confidence. Their husbands are very happy about this and we pray that the wives will work alongside them when they return to their villages.

Another aspect of my work has been in the Sunday schools. There are six Sunday schools in the village and each student is responsible for one. For two or three lessons a week we study teaching methods in general and then plan the following Sunday's lessons, sometimes making visual aids and models. The students are keen to do well but we are very disappointed with the response. Only a few children come and church members are not keen to help unless they are paid for it.

#### **Travel takes time**

Apart from teaching in Bolobo we like to visit other villages to help the women. A considerable amount of time is spent in travelling, eg, out of one trip lasting thirteen days, eight were spent 'on the road', or river.

We always take members of our women's committee to share in the teaching and we have lots of talks, discussions and singing. The women particularly enjoy acting and make their plays as realistic as possible. If there is a meal in the play they bring all the cutlery and crockery and prepare real food. On another occasion they were very enthusiastic leprosy sufferers, limping about and groaning for hours.

Other aspects of journeys are not so enjoyable: for instance, being in a small boat for fifteen hours during a dark, stormy night; being stranded on a lonely fishing island, with hordes of hungry mosquitoes; and cycling through deep sand and/or thick green mud.

No, my thoughts have not always been noble on such occasions, but these times are only a part of the overall picture. I have really enjoyed my period of service in Bolobo. To be a part of a team with other missionaries and with the African people has been an enriching experience. Certainly we are all one in Jesus.



*Women's class doing a presentation*

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# WHAT SHALL WE WEAR?

by Pauline Weatherby

The following day was a public holiday, and as part of the day's entertainment the girls from the nursing school in Bolobo were asked to get up a football team. The request was not met with much enthusiasm — we did

not even have a football at that stage — and with women all over the world the cry went up, 'What shall we wear?' The African cloth was definitely unsuitable and none of the other schools could help us. So that evening

the three missionary ladies sat and discussed the unexpected things they had found themselves doing since arriving in Zaire, and as they talked they made eleven pairs of denim shorts! We did not win that day, but with a little practice and our own football we became more successful as the year progressed.



*The girls' football team in the specially made shorts*

## How to inject an orange

Such unexpected incidents add variety to our school life, football or physical education being only one of the non-medical subjects included in our timetable. French, maths and civics are also obligatory. Lessons are always more interesting when the students have something to do, be it taking one another's temperature and pulse, injecting oranges (to practise giving injections), bandaging, or trying out some new menus in dietetics, the latter being particularly popular as there are always samples.

Any young people wishing to enter the nursing school here must first of all show that they have successfully completed two years of secondary education. They are then allowed to take the admission examination but of 100-200 applicants only about 20 will be selected to come to the school, and even with this number it is difficult to give



them enough practical experience in the hospital. Most of the applicants are still young men, the lower age being 16 years, but some may be coming up to 30 years old. Last year we had students from the Lower River Region of Zaire and others from as far as Kisangani. However it is not ideal to have students from far away, as their families are finding it increasingly difficult to find ways of sending money, and this only adds problems to an already difficult student life.

#### Rain stop work!

We usually have about 60 students in the school and offer them the choice of three diploma courses – a general hospital course, public health and midwifery. In practice most of them follow the hospital course and then choose between one of the other two. The school, as the hospital, is really under the direction of the President's Medical Organization, FOMECO (Fund for Co-ordinating Medical Work). We have two classrooms, two offices and a small, fairly well supplied library. The classrooms are quite adequate except when it rains, for at such times the rain on the corrugated iron roof makes it impossible to hear the teacher. On another occasion rain stopped the examinations as it was just too dark to read the paper. The library is not as well used as expected, most of the students being quite unaccustomed to studying themselves from books. Simple brochures are the most acceptable but even these need some explanation.

Our day starts officially at 7.00 am when the students are required to assemble around the flag and sing the national anthem. This is followed by the singing of other political songs, often accompanied by drums and dancing. Some of the Christians will have arrived earlier, about 6.30, for morning prayers in the small hospital chapel. Sometimes these are led by a deacon or the hospital chaplain but often by the students themselves. Lessons fill the morning until midday, covering a wide range of subjects to prepare them for their future work. Unlike nurses in Britain they must be able to diagnose and prescribe treatments as well as give nursing care, and many procedures which are carried out by doctors in this country will fall to the nurse in Zaire. While some students are in the classroom others are in the hospital, working under the supervision of senior nurses or learning from the doctor as he does his ward round. In each ward a student will be given three or four patients and will be expected to know as much as possible of their history, illness and treatment,

and to report this to the doctor and other students on the round.

#### More work after school

At midday we break for about two hours, some to rest, others to go searching for food, which seems to have become an increasingly difficult task over the past year. Then we have lessons again from 2.00 until 4.30. After school this year we have organized a few 'conferences', when some of the more senior students have presented case histories to the rest of the school and then opened the meeting for questions and discussion. These times have been very profitable, especially for the final year students, as they have not only shared some of their more complicated observations but also attempted to explain their 'everyday' medical language to first year students.

Another after school activity was a small Bible study group which was held in our home. Again it was often the students themselves who led these studies and raised questions for discussion. A gift of a New Testament in Modern French for each student was greatly appreciated and we used this as a basis for our studies. Had you been in Bolobo at that time you would quite often have seen the students sitting around the hospital, quietly reading their New Testament.

One afternoon a week was given by each class to *Salongo* – practically, this meant that each student made his contribution to the

upkeep of the school by cutting grass, digging gardens or even helping to build sleeping accommodation for fellow students.

#### The temptation to cheat

Twice a year we hold examinations and as elsewhere these can be times of tension for everyone. No student is allowed into the classroom until desks and walls have been checked for any notes which might help him. As the students enter each one is checked, for there is always a temptation to cheat. But all are agreed that it is much more satisfying to have earned a diploma by fair means, as could be seen from the students' faces on prize-giving day.

Where do the students go from us? Many will go to work in the big cities, one or two may stay in Bolobo, and others will go back to their villages. Here, in the more rural areas, they will work in dispensaries and will often have great responsibilities for the people around them. How important it is that they receive the right training, with the right principles, and that they recognize their own responsibilities to the people round about them. How we pray that as they come to study nursing they may really be influenced by our Lord Jesus Christ, that amidst the difficulties and problems of their country they may be able to stand firm for Him. But what possibilities there are as young Christian nurses spread out over the countryside! Please pray for them and all who are involved in their formation.



*Midwives with newly presented diplomas*



*New houses built through the housing project at Tondo*

# New look, new life

by Mary Hitchings

Tondo village at the moment is a hive of activity, for it is taking on a completely new look. Yes, the housing project has come to Tondo. This scheme is sponsored by American Christians to make low cost housing available on a non-interest mortgage basis, and it is hoped that eventually every family who are permanent residents in Tondo will have a new house made of permanent materials.

## **Make way for the new**

Under this scheme they make a downpayment of approximately £60, and when the house is completed they will pay £7 a month rent until the total sum of £300 has been paid and then the house will be theirs. About eight families have already moved in. The plan is to demolish all the old houses and make new roads, gardens and parkland areas where the children can play. The project is expected to take another eight years to complete. Friends in America and Canada have already donated money to build new houses for the poorer people who cannot afford them. Of course this project has also created jobs for many who were unemployed, thus raising the standard of living.

Within the housing project there is also a scheme to work amongst the Batwa folk, who are a pygmoid tribe and on the whole rejected by other people, but the State is trying to upgrade them and integrate them into the life of the people. We as missionaries are participating in this scheme and we have started a baby clinic in their camp, a public health programme, and we have plans to help them in their agricultural work. It is hoped too that a way may be found to build new houses for them, but very few can afford the downpayment.

One of these little women was brought into our hospital one evening. She had gone into the forest to collect firewood when a strong storm suddenly blew up and a huge branch of a tree fell on top of her splitting open her scalp. We have no X-ray at Tondo but we believe she may have fractured her skull. The wound healed quickly but she was unconscious for about a week. Mentally she is very slow and we doubt if she will ever be quite normal again. She is able to cook vegetables, but cannot as yet go to work in her garden.

## **The hospital gets a face-lift**

Our hospital buildings are also taking on a new look. With a special grant given by the BMS we have been able to buy paint, timber and cement to redecorate and repair the hospital. Money is also available for a new water system, but at the moment we are waiting for materials to complete this project, and we need, too, someone who can do the work for us. During the upheaval of carpenters, masons, and decorators in the hospital, we have continued our medical work, offering new life to the sick folk. Medicines have been in very short supply and difficult to obtain. Of the large drug order which came from England via ECHO (The Supply of Equipment to Charity Hospitals Overseas), 65% was stolen at the port of Matadi. Also many of the State-allocated drugs were stolen before they reached Tondo. Other materials and equipment are in very short supply, and the order which was sent to ECHO in June 1976 still had not arrived in Tondo when I left in August 1978. It has now arrived in Kinshasa and is on a private boat on its way to Mbandaka where we will collect it by truck.

In spite of all these difficulties, patients with severe anaemia, children seriously ill with measles, malnutrition and many other diseases have found healing and returned to their villages rejoicing. We have had many cases of tuberculosis, especially amongst the Batwa people, and it has not always been easy to keep an adequate supply of drugs to treat them. Also they are very difficult to treat as basically they are a nomad tribe and many of them do not like staying for a long period in one place. Then, too, there are several diabetics amongst our patients, but miraculously a new supply of insulin has always arrived just as we were on our last vial. The only diabetics we have lost are those who have gone across the lake to search for native medicine and have died as a consequence in diabetic comas.

#### **Innovations in public health**

In addition to our work in the hospital we have started a new public health programme in the Lake Tumba district. Miss Flora Morgan and one of our Zairian nurses are responsible for this. Each village has chosen a person who, preferably, is a family man without a regular job, but who has enough prestige in his village to be looked up to

by the other folk. These men are called *animateurs*; they come into Tondo for a course of public health lectures and then they return to their village to teach the people there and, we hope, to give a good example themselves in the way they look after their own household. We give them a few aspirins and nivaquine (if available) and they treat patients with high temperatures caused by malaria. If in the morning the temperature does not go down they send the patients into hospital. In between giving courses at Tondo, Citoyen Nzee will visit the villages to control the work of the *animateurs* and to replenish their drugs.

Within this new public health project we continue our very busy ante-natal clinic, and under-five clinic at Tondo. In the children's clinic we have diagnosed many cases of malnutrition, some of them bordering on kwashiorkor which is a protein deficiency disease, but with gifts from home we have been able to buy milk and porridge oats to feed these children so that lives have been saved. In the maternity department we have approximately 150 deliveries a year. Any emergency cases have to be sent to the State hospital at Bikoro, some 25 kilometres away,

where there is no doctor, but a very experienced Zairian nurse is able to perform emergency operations.

While we have been teaching in the public health programme, our agricultural project, run by Mr John Mellor and Citoyen Lokela, has sought to give the people practical help in raising new crops, and improving the strain of poultry in order to rectify the protein deficiency in their diet. Unfortunately, the agricultural project, too, has been greatly hampered through lack of essential supplies such as chicken food, fuel to run the incubators and other essential equipment.

#### **Listen to this!**

We too have been offering the people new life in Christ as we have been ministering to their spiritual needs. The Sunday schools have been very well attended, and a new one has been commenced with success amongst the little Batwa children. One little boy of six years old, who was particularly bright, arrived home one Sunday and wanted to tell his family the story he had heard in Sunday school. Apparently they were not

*continued overleaf*



*Example of old housing at Tondo*



*The Batwa Sunday School (above)*

*Baby Clinic, Tondo (right)*

## **NEW LOOK, NEW LIFE**

*continued from previous page*

too attentive so he stood up and said in a loud voice, 'What's the matter with you? Don't you want to hear the Word of God?' The family sat quietly and listened to him — and so the gospel is spread.

A youth group has been started amongst the eight to eleven years olds and this too has been successful. There is yet a great need for a dedicated Zairian Christian to work amongst the teenagers. The women of Tondo under the leadership of Mama Mioto are giving a good witness both in Tondo and the surrounding villages. I was able to help Mama Mioto organize two women's retreats, one at Tondo and another across the lake at Ikoko Bonginda, and both of these were very well attended. Our theme this year was 'Behold, I make all things new' (Revelation 21:5). How applicable this is in these days, and we do indeed praise God for the new life which He is giving to the people of Tondo.



# N J A L A

by John Mellor



In Tondo, where we serve the Lord in the African Church formed by the BMS and American Baptists, the word *njala* is heard everyday from someone's lips. The English equivalent is 'hunger'.

There are many parts of Zaire where game is still plentiful, but anywhere which has become at all urbanized suffers food shortages. Tondo is on the banks of Lake Tumba, which stretches in one direction farther than the eye can see. In some parts of the lake there is still plenty of fish, but this is not so near Tondo. Folk daily paddle their dugout canoes halfway across to meet anyone coming from the villages on the other side, in order to buy up fish before it reaches Tondo's shore. They then resell at prices which most families can only afford once a week, and that is about as often as they buy fish.

#### Tiny monkeys are the only game

Behind us lies the forest, as it is called. Most of it is under cultivation but there is still not enough to provide every family that wishes, with land to grow sufficient cassava to feed themselves. Cassava, or *kwanga* as it is called in Lingala, is the local equivalent to potatoes. To buy enough cassava to feed an average family of six including two adults costs £1,

and sufficient fish would be £1.50 — even then the portions would be small. The average wage is £17 per month. The only game within easy reach of the village is the tiny monkeys, not much bigger than a man's hand, that eat the villagers' maize while it is still in the field! However, our folk are better off than those who live in the cities and depend on the bush to supply them with food.

From this thumbnail sketch it is not hard to appreciate the relevance of our agricultural development work. But in spite of their needs, people everywhere tend to be conservative, slow to change their methods and to adapt their way of living according to economic circumstances. We had been keeping Rhode Island Red chickens for five years before a general desire arose to buy them. Now there is such a demand that what we can produce is but a drop in the ocean, and a Farming Partner\* in Southend-on-Sea is developing a solar heated incubator for 2,000 eggs so that we can raise production capacity.

#### Beginning at the people's level

Because of this conservatism we have begun at the level at which folk actually keep their chickens, that is, allowing them to run about

in the villages in quest of their own feed. We hatch the chickens in incubators, rear them until they are over the early stresses of life, and sell them at three weeks old. The purchasers receive simple instructions to feed the birds with termites, maize (ground in a pestle and mortar) and greens, and to keep water before them at all times. All these items are commonly available and by the time the proud owner has grown tired of carrying termite hills from the forests, the pullets have learnt to fend for themselves. They then go on to be large, meaty birds, the hens laying far more and far larger eggs than their native counterparts.

As time goes by, the local race of chickens is being transformed into a far more productive bird. This is because when someone rears or buys one of our cocks, he then eats the smaller native one. Consequently his native hens breed with the Rhode Island Red cock and produce much improved offspring.

Another limitation on our capacity to produce poultry has been feed for the breeder flock. We are currently getting over this by buying maize in the villages and

*continued overleaf*



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## NOMINATIONS for GENERAL COMMITTEE

Nominations  
for the  
Baptist Missionary Society  
General Committee  
should be received in the  
Mission House by  
15 January, 1979

Nominations should be sent to:

Rev A S Clement,  
93 Gloucester Place,  
London W1H 4AA.

## NJALA

*continued from previous page*



obtaining various other ingredients from other sources. The price of maize is continually rising due to the wide practice of distilling alcohol from it, the distillers paying more than double the price of maize imported into Britain.

### Three birds with one stone

Whilst clearing land and providing ourselves with the capacity to grow our own livestock feed, we have learnt of a number of crops which have come to light internationally in recent years, and which are potentially capable of providing people's nutritional needs without including fish, meat, eggs, etc in the diet. So in our crop development we are killing three birds with one stone: providing poultry feed, developing crops which Zairians will be able to grow for themselves to meet their dietary needs, whether fish is available or not, and developing crop rotation. In view of the expanding population, the last is essential if the people's future food requirement is to be met.

At present the land is only used to grow cassava, usually intercropped with maize and peanuts. Methods of growing these crops allow for soil erosion due to the very heavy rains, so that it is essential to give the land at least seven years' rest between crops — indeed, the former Belgian colonial agriculture administration found that 15 years were necessary. We are finding that there is no diminution in yields if we allow time between crops for weed-growth to develop; this makes a dense sward later to be ploughed in as green manure, and it grows while the crop is still in the field, it being necessary to weed only during the early stages of crop-growth. We have had some wonderful crops due to this method. Neither do we use fertilizers, which are quite out of the reach of the ordinary villager.

### Right-hand man

In 1975, Loleka lo Mpia came to work with us. He is the village headman at Tondo, the English equivalent of which would be the Lord of the Manor. He is a very intelligent man, though he had the benefit of only an

elementary education. He is an excellent means of liaison between the project and the Zairians, and between us ex patriates and the Zairians. The work has gone from strength to strength since he joined us and we employ about a dozen men, mainly on land clearance.

It was at Tata Loleka's suggestion that we opened a small shop to help the local folk obtain basic supplies at more economic prices than those prevailing in the local shops. Operation Agri allowed us to use part of a grant they had given as a loan of initial capital. We sell rice, sugar, beans, sardines, soap and paraffin, and make enough profit to cover the agricultural work's running costs. Development work generally does not make a profit and while so much labour is being expended on land clearance we shall need to subsidize the project from other sources of income.

Present plans include rabbit development which has already begun but met with some problems, introduction of milk goats, visits to outlying villages taking with us pullets and eggs for hatching, talking to folk about agricultural development and about the everlasting gospel of love, salvation and freedom from bondage to sin through the blessed Lord Jesus Christ. This is all welcomed by the folk, who love to see us and hear the Word opened up to them by the Holy Spirit. The problem in the past has been that pressure of work at the base has kept us from visiting other villages in the Lord's name.

### The bond of intercession

It is nine years since we first came to Zaire to serve the Lord at Tondo. It has been a hard time physically, mentally and spiritually, but a time in which God has proved his faithfulness and love and one in which the BMS and Operation Agri have been very patient in maintaining us and the work. Tondo is set deep in the forest, deprived of the modern amenities such as electricity and other services that would simplify development work. But we bless God that He is sufficient and that He has shown us that He will bring glory to Himself through our service of Him in the place where He has put us. Please join with us in the bond of intercession for the healing of those beloved of God and for the extension of His Kingdom. And if He should so incline you, please let us know of your burdens so that we can share with you in fellowship before Him to His glory.

\* A Farming Partner is one who supports the work of Operation Agri.

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### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(2 September-27 September 1978)

**General Work:** Anon (Aberdeen): £10.00; Anon (Aux West Midlands): £100.00; Anon: £250.00; Anon (ER): £40.00; Anon: (BCL): £15.00; Anon: £35.00; Anon: £3.00; Anon: £35.00; Anon: £25.00; Anon: £10.00; Anon: £5.00; Anon (FAE Aberdeen): £10.00; Anon: £30.00; Anon: £10.00; Anon: £15.00.

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**India Relief Fund:** Anon: £10.00.

### Legacies

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Mabel Snow  
Miss J Watson  
Mr E J Wiggert  
Mr A T Wilken  
Miss E Willmott

### MISSIONARY MOVEMENTS

#### Arrivals

Miss B Ward on 11 September from Kathmandu, Nepal.  
Miss L Howes on 11 September from Kathmandu, Nepal.  
Rev R Young on 16 September from Dacca, Bangladesh.

### Departures

£	p	
350.00		Miss M E Philpott on 29 August for study in Belgium.
500.00		Miss V M Hamilton on 8 September for Dinajpur, Bangladesh.
200.00		
17.32		
400.00		Dr R J and Mrs Hart and family on 8 September for Chandraghona, Bangladesh.
25.00		
3,700.00		
25.00		
2,143.12		Rev D R A and Mrs Punched and family on 9 September for Foz do Iguacu, Brazil.
214.28		
100.00		Miss R Montacute on 10 September for Zaire British Association School, Kinshasa, Zaire.
		Mr M Sansom on 11 September for Upoto, Zaire.
		Miss J Maple on 12 September for Yakusu, Zaire.
		Miss C Preston on 13 September for Chandraghona, Bangladesh.
		Mrs P Riches and Jennifer on 17 September for Yakusu, Zaire.
		Miss M Hughes on 25 September for Kisangani, Zaire.

# WHERE'S JEREMIAH?

by Beryl Chandler

It was about 5.30 pm and I decided to call in and see Mama Liyombi. I found her sitting outside her little house with an orange and some salt before her. I asked her what she was going to do with it and she replied, 'I'm going to eat it because I haven't eaten all day.'

Over the past five years we have seen many changes in Bolobo, Zaire, not the least of them the changes caused by inflation. In some cases basic food prices have gone up more than five times their original price, so poor people like Mama Liyombi have to rely on the help their neighbours and friends can give them.

## Dizzy through not eating

This year we seem to have become more involved with the poor people in Bolobo than ever before. We were really saddened when one of our older church members was falling ill and suffering from dizziness, simply because he was not eating enough. We urged the church members to help him and we ourselves helped out by providing him with three good meals a week. But what happened the other days we really do not know.

It is five years since I first came out to Bolobo to work with the women. We have held classes in and around Bolobo and also travelled quite a lot into the bush. This year we have felt it was God's will to prepare the women in Bolobo to teach others. We have held training programmes, mainly with the ten women on the committee, in the hope that they will be able to continue the work themselves.

We began with our weekly Bible study. The training session was at 8.00 am each Tuesday and six women, from different parts of Bolobo, came to our house to prepare a Bible study. Each Tuesday afternoon those six women went home and led the same study in their part of the village. This meant that six studies were being held each week instead of the two when only Daphne and I led them.

## Learning to lead

Please pray for Mama Nyeto who has taken on the job of preparing these studies, that as she meets with the other six in the group she may be guided by the Holy Spirit as she prepares them to teach. Our intention was that after every six to eight weeks the group would change to give opportunity for others to learn to lead the studies. Up to now about 20 women have been involved in this.

At the beginning of the year we usually plan what classes we will hold in Bolobo, and then fit in our journeys to other parts afterwards.

This year we held four three-day classes in Bolobo, besides various one-day classes for deacons' and pastors' wives. Trying to get the women's committee to plan a three-day class was a real struggle at first. It took us two and a half hours at the first meeting to choose a theme! But they did manage to get the hang of it eventually and planned a whole class for our last week in Bolobo. Various pastors and teachers were invited to take part in the class by giving talks on

the theme 'The power of the Holy Spirit'.

## Where's Jeremiah?

After seeing so many people struggling to find the Scripture readings in church, we decided to hold a special class that they might learn the names of the books of the Bible and where to find them. Mama Limungu was our most outstanding pupil, for after just six lessons she could turn to any book in the Bible. This woman is now teaching others what she herself has learnt.

Besides staying in Bolobo village we have been on several journeys with the women and we hold classes in all the villages we visit. Everywhere we go, people ask us why they are not visited by more missionaries. One of the answers is that many missionaries have a full time-table in school, or a full programme in the hospital and so just do not have time to visit in the area. Please pray that more missionaries may be able to do this work of travelling, not so much to establish the Church but to strengthen it and to help it grow. Pray too for those who are doing this work now that they may not be disappointed when things do not go according to plan, but that they may know real blessing and encouragement as they serve the Lord in this way.

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