

Africa

2019 Missions Conference





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Letter from Pastor

Each year, First Baptist Church of Milford looks forward with great anticipation to Missions Conference, and it has finally arrived for 2019! It is during this annual conference that we specifically revisit our mission to reach the world with the gospel of Jesus Christ. We must prepare, as a church, to help our prepared messengers to reach the world with a prepared message. This year, our focus is turned toward the continent of Africa.

As we continue to train messengers and print the message of the Word of God, may we be mindful that there are many tribes and even villages and towns in Africa without a single witness—either in person or from the Bible in their language. Our goal as a church, with its ministries, is to fulfill the mission given to us by Jesus Christ Himself in Matthew 28:19–20.

As you read the included articles about African ministry, pray that you will be burdened to be more involved in reaching out to others both abroad and at home. I believe that the information contained on these pages will bring light to the great need for us to labor together in presenting Christ to Africa. Would you also pray for these two requests during this Missions Conference? First, pray that we will be challenged to become more like Christ (being like Jesus). And second, pray that we will become more concerned with helping others—all over the world and especially in Africa—to become more like Him too (leading like Jesus).

In His work together,

Pastor Bill Duttry

“For where your
treasure is, there will
your heart be also.”

Matthew 6:21



Africa
2019 Missions Conference

My commitment for the year 2019 – 2020 is to give

Amount	<input type="checkbox"/> \$5	Interval	<input type="checkbox"/> Weekly (52 times)
	<input type="checkbox"/> \$10		<input type="checkbox"/> Bi-weekly (26 times)
	<input type="checkbox"/> \$20		<input type="checkbox"/> Twice monthly (24 times)
	<input type="checkbox"/> \$50		<input type="checkbox"/> Monthly (12 times)
	<input type="checkbox"/> \$100		<input type="checkbox"/> Quarterly (4 times)
	<input type="checkbox"/> \$250		<input type="checkbox"/> Annually (1 time)

\$ _____

Signature (optional)

Ministry Commitment

My commitment for the year 2019 – 2020 is to pray for

- Bearing Precious Seed
- Milford Christian Academy
- Master Ministries
- Biblical School of World Evangelism
- First Bible School of Translation

Faith Promise

My commitment for the year 2019 – 2020 is to give \$ _____

Each year, our Pastor challenges us to increase our faith in the area of Faith Promise Missions giving. Would you begin praying now about what the Lord would have you to give this year towards missions?



Missions Conference Schedule

Sunday – Thursday, September 15 – 19

SUNDAY

8:30 am	Prayer Breakfast	6:00 pm	Evening Service
10:05 am	Worship Service Speaker: Bob Mach		Speaker: Dave Barnhouse

MONDAY

10:00 am	MCA Elementary Session Speaker: Fisa Mihy-mihyndu	7:00 pm	Evening Service International Apparel Night Speaker: Dave Barnhouse Kids start in auditorium
10:45 am	Morning Session Speaker: Bob Mach		
6:20 pm	African Culture Exposure in Auditorium	7:35 pm	Kidz Missions Speaker: Karie Ferguson

TUESDAY

10:00 am	MCA Elementary Session Speaker: Ackim Mulaisho	7:00 pm	Evening Service Speaker: Bob Mach Kids start in auditorium
10:45 am	Morning Session Speaker: Dave Barnhouse	7:35 pm	Kidz Missions Speaker: Fisa Mihy-mihyndu
6:20 pm	African Culture Exposure in Auditorium		

WEDNESDAY

10:00 am	MCA Elementary Session Speaker: Karie Ferguson	7:00 pm	Evening Service Speaker: Dave Barnhouse Kids start in auditorium
10:45 am	Morning Session Speaker: Fisa Mihy-mihyndu	7:35 pm	Kidz Missions Speaker: Dale Money
6:20 pm	African Culture Exposure in Auditorium		

THURSDAY

8:15 am	Prayer at the Flagpole	7:00 pm	Evening Service International Apparel Night Speaker: Pastor Bill Duttry
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The Religion of Animism

By Bob Mach

The gospel is universal in its message and application, yet the best presentation of gospel truth depends on what is already understood and misunderstood by the people you are trying to reach. Successful evangelism and church planting on the African continent requires a good understanding of the mentality of the African people. This understanding requires an adequate knowledge and comprehension of animism.

The gospel is universal in its message and application, yet the best presentation of gospel truth depends on what is already understood and misunderstood by the people you are trying to reach.

The religion of animism is found in different parts of the world, including Asia and Latin America. It is most prevalent, however, on the continent of Africa. Practically all indigenous cultures found within the 54 countries on the continent of Africa are based on animism or animistic belief of some kind. This animist viewpoint has an effect on the animist's views of monotheism, sin, scripture, and grace.

This animist viewpoint has an effect on the animist's views of monotheism, sin, scripture, and grace.

In animist thought, there is little concern for a supreme, all-powerful being. If such a singular creator exists, he has long since lost interest in what is transpiring on the earth. If there is one Almighty God, He no longer has any role or implication as to what happens in the life of the individual. God is, at best, an ambiguous and undefinable entity. The animist does not concern himself with such a concept.

The animist does concern himself with his belief in the spirit world. This spirit world operates in conjunction with the physical world. These spirits are ancestors, spirits inhabiting inanimate objects, and other spirits including evil or wicked spirits. In the mind of the animist, these spirits are absolutely affecting and influencing what is taking place in his life specifically and in the world in general. As such, the spirit world is the major concern in the mind of the animist.

In animist thinking, a spirit can take up residence in an inanimate object. This object can be something in nature such as a tree, a mountain, or a river; or it can be something made from human hands such as a vessel or an idol. When an object is considered to be inhabited by a spirit, the object is then considered to be animated. This gives meaning to the word "animism" given its Latin root "anima" which means "breath, spirit, or life."

In animist thinking, animated objects are to be worshipped. Again, whether objects in nature or manufactured

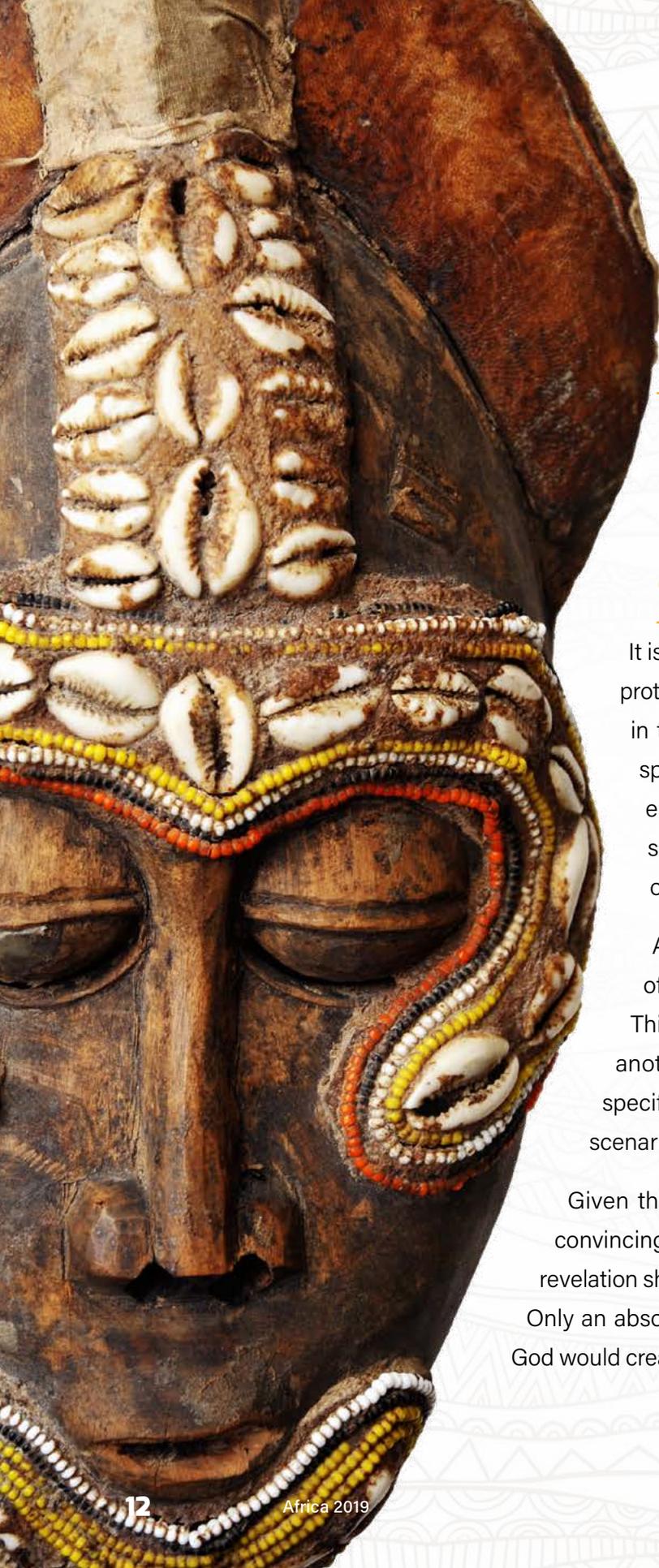
objects, these objects are to be worshipped given the spirit that is animating them. This worship can be demonstrated in actual physical prostration, prayer (supposed communication with the spirit), and practices such as oblation (the offering of elements such as food or drink). Such worship can take place on the individual level or the corporate level (an entire village together).

This animist theology is passed from generation to generation through oral tradition. Nothing is written. Nothing is learned from that which is written. All that is known and understood in animism is held in the mind of the animist and is passed orally to the next generation. Much of this knowledge is passed when a boy reaches the age of initiation. At specific times, eligible boys are secluded from the rest of society where they experience certain practices and rituals and are initiated in receiving knowledge of animism and animistic practice. There are few, if any, written documents.

This theology of animism lends itself to what is technically referred to as fetishism. If an idol (fetish) is animated by a powerful spirit, then perhaps that spirit can be motivated to do something beneficial for the worshipper (fetisher). Various incantations, sacrifices, or other practices may be incorporated in an effort to convince the fetish (spirit) to act on behalf of the fetisher. This particular help sought by the fetisher could be in the areas of seeking a marriage partner, influencing a particular individual for marriage, having children, succeeding at business, obtaining a position of influence or power, or being healed of an illness or wound.

Evident in the practice of fetishism is that anything "beneficial" received by one person has absolutely come





at the catastrophic expense of someone else. This is inherently understood in the practice. Any improvement for one person comes through the devastation of another. From a general world viewpoint, this is why the practice is evaluated negatively. The English colloquial term for fetishism is “voodoo.” It is important for the believer to recognize, however, that the Bible refers to it as sorcery.

Evident in the practice of fetishism is that anything “beneficial” received by one person has absolutely come at the catastrophic expense of someone else.

It is for this reason that many animists carry or wear things for protection. Rings, bracelets, necklaces, or items (gri-gri’s) carried in the pocket are considered as protection against what the spirits or a spirit might do to them. In animist thinking, different spirits have different levels of power. One hopes that the spirits of his protective devices are stronger than any spirit one might encourage against him.

As well, the lack of a supreme power or authority in the life of the animist tends to leave him with a sense of relativism. Things that are wrong in one context may not be wrong in another context. Rather than being evaluated on their own, specific acts are considered positive or negative based on the scenario in which they appear. There are no absolutes.

Given the mentality of the animist, the Christian must begin by convincing the animist of the existence of the one true God. General revelation should be used to convince the animist concerning this point. Only an absolute God could create the universe. As well, only a caring God would create the sun, the rain, and the growth of what is necessary for

life. God is not an uncaring distracted God, but rather a God who is involved in His creation and the life of each individual.

In the animist viewpoint, a lack of God in the Biblical sense provides a lack of understanding concerning sin. Once it is established in the mind of the animist that there is one true God who is interested in their life, the animist can then begin to adjust his understanding of sin. An Almighty God determines Himself what is right or wrong, rather than the circumstances or contexts of life.

This God has, in fact, made such determinations and these determinations are given to man in written form. Rather than maintaining a secretive oral tradition, God has given an open written Word. Given that our concern is no longer with the conflicting and varying opinions of different spirits, but rather with one supreme God, His Word and will can be openly and clearly understood by all. Secret initiation through oral communication is no longer necessary.

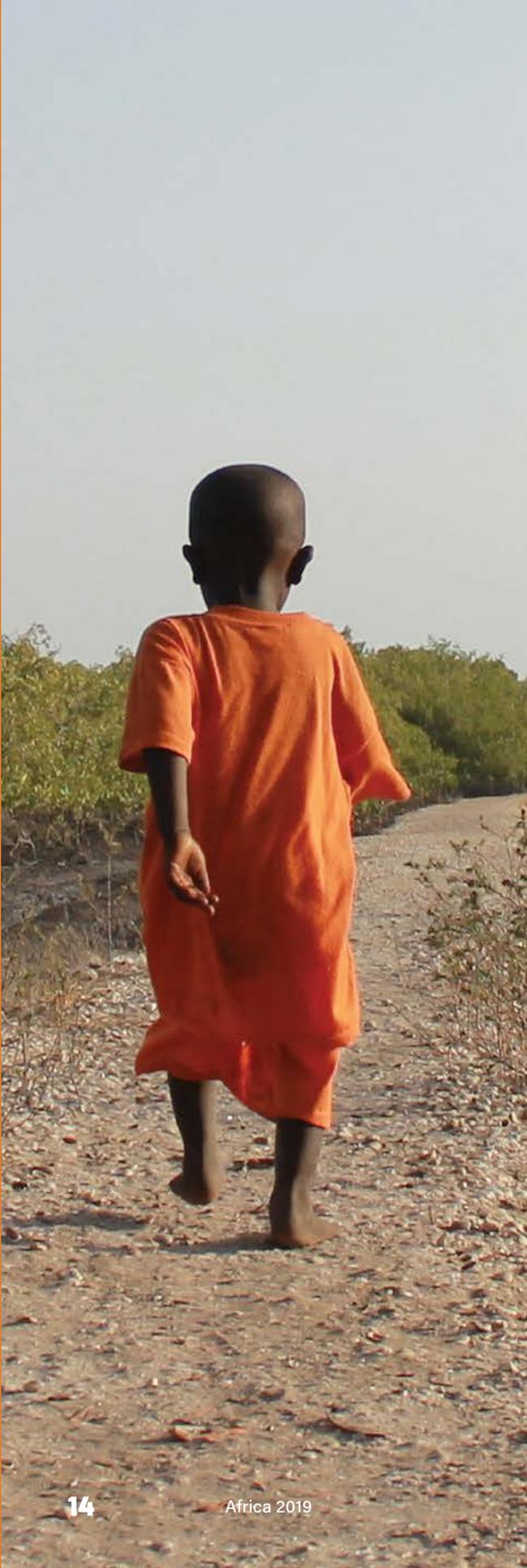
Once the animist understands his need to recognize the one true God who has communicated to us openly by His written Word and defined for us what acts are righteous and what acts are sinful, one can begin to explain to him concerning the grace of God. Animism is a religion of fear and intimidation. The animist lives to placate spirits and counteract fetish acts against him. There is the continual pressure to “stay one step ahead” of what anyone might be trying to do to him.

The animist must see the contrast between this and the grace of God. Rather than fearing a multiplicity of spirits, he can accept the grace of one Almighty Being. Rather than provoke the spirits against someone else or protect oneself from such provocations, the animist can recognize that the Almighty loves him and has provided salvation for him. As well, he can understand that the grace of this Almighty God has the victory over all possible evil from the evil one.

Rather than fearing a multiplicity of spirits, he can accept the grace of one Almighty Being.

When the animist comes to a saving knowledge of Christ, the emotion that is usually the most strongly felt is that of relief. Rather than developing relationships with a multiplicity of spirits, he can develop one with the Almighty. Rather than relying on secretive oral initiations, he can rely on the clear, written Word. Rather than having to discern right from wrong through specific circumstances, he can know right or wrong from the Word. Rather than living in fear and intimidation, he can accept the grace of God.

To effectively reach the animist, it is necessary to understand how he thinks and what he believes.



Pastor Ackim Mulaisho

By Dave Barnhouse

Ackim Mulaisho was born in a mud hut deep in the Zambian Bush. His father had two wives. In their culture, the more wives you have and the more children you have, the more of a man you are. Growing up in this environment was tough. Many days his family would go hungry, living only off of what they could gather in the Bush. He was able to attend the Bush school, having to walk several miles each day. He did not own a pair of shoes until the 8th grade, often tying leaves to his feet to protect them against the hot sand. In Zambia, school is free up to the 8th grade, then parents are required to pay; however, the school decided that Ackim could play soccer and his life began to change. The school paid for his shoes, uniforms, and school fees. Upon graduating from the 12th grade, he was selected to play for the Zambian national team. He went out in the Bush to say goodbye to his mother. While there, he attended a revival service hoping to catch a ride back in town with the missionary. As he sat in the service that night, he heard a

message asking him, "If you gain the whole world and lose your soul, what profit is it?" That night, deep in the African Bush, Ackim gave his heart to the Lord. And so began his journey. The next day he contacted his coach and told him he would not be joining the team; he was going to serve the Lord. The coach, along with Ackim's family, could not understand why he would pass up such an opportunity. They thought that maybe someone put a curse on him so they could take his spot on the team. His mother was particularly upset, because his soccer pay would take care of the whole family.

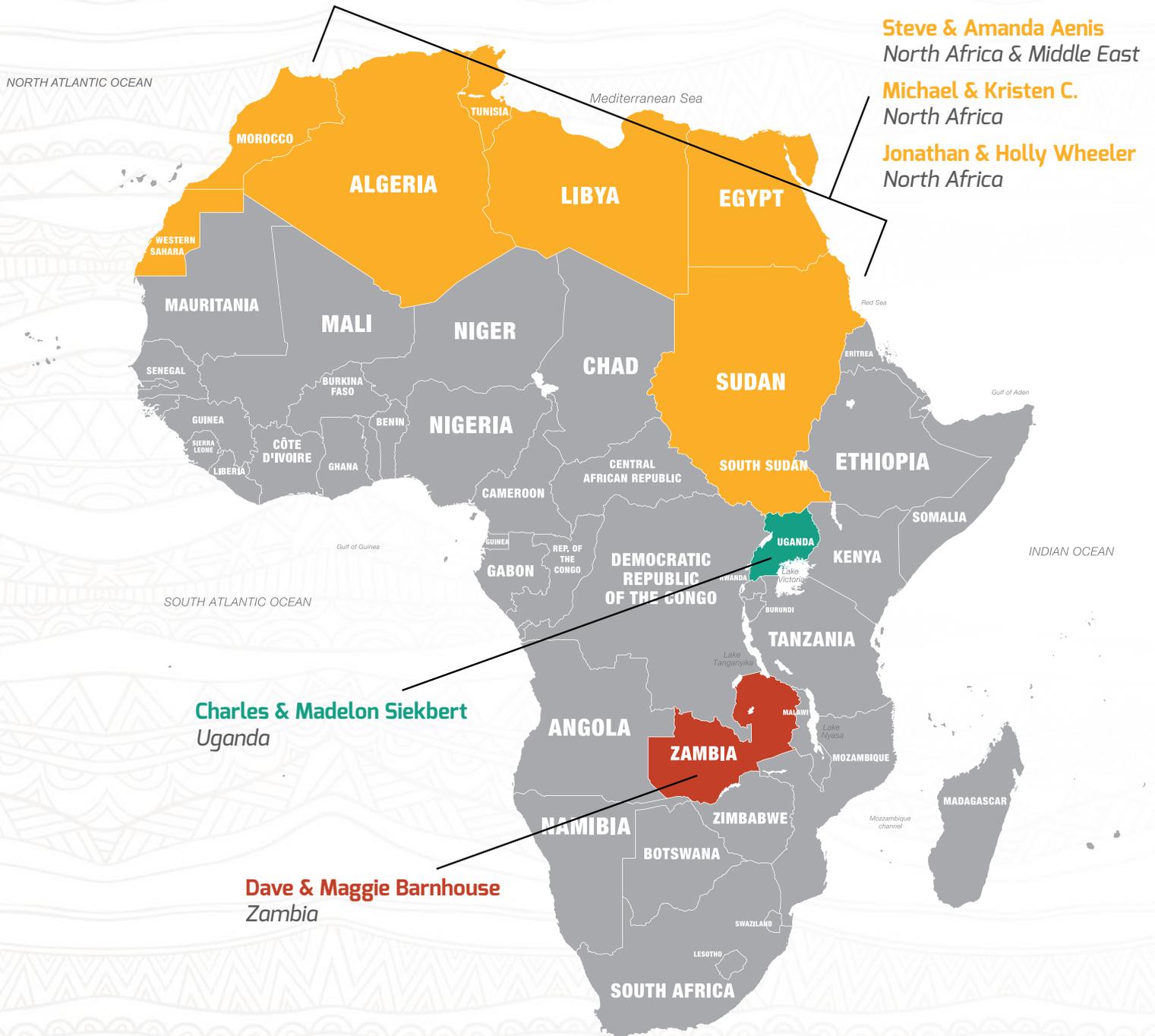
I met Pastor Ackim about 12 years ago. Our church took a mission trip to Zambia, visiting our missionary there. Ackim lived in a small, one room shed in town and was helping the missionary plant churches in the Bush. After our trip, the missionary had to come home, leaving Ackim and the other Bush pastors by themselves. The Lord laid it on my heart to take the ministry over as a church, which eventually led to my family moving to Zambia as missionaries. Ackim became a part of our family, working side by side with us every day. God blessed and the ministry began to grow. We were able to drill a well; bring electricity to the farm; start

a children's home, a Bible Institute, and a Christian school; plant several new churches; send out our first missionary to the far northeast of Zambia on Lake Tanganyika and much more. We sent Ackim to Bible college in town, where he earned his Bachelor's degree and then helped him get his Master's degree from a college in the States. His burden and passion is to reach the Bush people of Zambia with the gospel. So today, when he sees a barefoot little boy walking down the dusty dirt road, Ackim doesn't see the poverty or the helplessness. He sees Hope, knowing the difference Christ made in one little boy's life!

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Pastor Ackim is the President of our mission in Zambia. He oversees the many aspects of the ministry, teaches in the Bible Institute, and pastors Troy Baptist Church.

Member and Non-Member M



Missionaries to Africa

Algeria

Total Population

42,988,000

People Groups Unreached

36 of 40

Largest Religion

Islam (95.9%)

Egypt

Total Population

100,264,000

People Groups Unreached

25 of 42

Largest Religion

Islam (86.7%)

Libya

Total Population

6,706,000

People Groups Unreached

30 of 43

Largest Religion

Islam (97.1%)

Morocco

Total Population

36,381,000

People Groups Unreached

27 of 31

Largest Religion

Islam (99.6%)

Sudan

Total Population

42,763,000

People Groups Unreached

130 of 162

Largest Religion

Islam (89.9%)

Tunisia

Total Population

11,667,000

People Groups Unreached

12 of 14

Largest Religion

Islam (99.0%)

Western Sahara

Total Population

577,000

People Groups Unreached

10 of 10

Largest Religion

Islam (99.9%)

Uganda

Total Population

44,121,000

People Groups Unreached

5 of 67

Largest Religion

Christianity (83.5%)

Zambia

Total Population

17,784,000

People Groups Unreached

4 of 73

Largest Religion

Christianity (87.0%)



Where the Gospel is Not Welcome, Obstacles Abound

*The Story of an Attempt to Take the Gospel
to Southern Tunisia*

By Michael C.

I stood inside the studio apartment, looking around at the place I would now call my home away from home, when my cell phone began to ring. Answering it, I heard the unmistakable voice of Mounir Abouda, the landlord, asking typical starter questions in Tunisian Arabic: “Labes? Chna hwalek w eddar?” This is strange, I thought. I spent a good part of the afternoon with this man — what else could he possibly want or need from me? “Aslemma khouya,” I began. “Oui, ça va bien ya sidi, kol chay labes, hamdullah.” After all, everything was perfectly fine. I was fine, the studio was fine. It had been less than thirty minutes since we parted ways ... hardly enough time for my world to collapse. “Maikel,” he continued confidently. “Fama haja okhra - ghodwa lezzem temchi maia lel merkez.” Come again? Did he just say what I think he said? He must have sensed an uncertainty in my reply when I asked him why I needed to accompany him to the police station in the morning. “Bel haqq?” I asked. No, no — he must be mistaken. I have never had to do that before. I have lived in Tunisia for more than six years and never once have I needed to





go to the police station after moving into a new home. But when I brought these things to his attention, Mounir stood his ground and insisted that this was not a big deal; this was the rule and we were going to follow the rule. He made a strong point and I quickly decided to go with the flow; I agreed. “Behi, nchoufek ghodwa, Mounir. Tosbahalakhir.”

I would not say that I had the best night moving forward. That phone call ushered into my mind a seemingly endless supply of questions, doubts, and concerns. Why is this necessary? What are the police going to want to know? I have never had to do this before, but is this how it is done in the south? Why did Mounir not tell me this earlier, before I signed the contract? Is this about residency? Are the police going to require me to have residency in order to live in Medenine? Are the police going to go through my stuff and interrogate me? Does Mounir suspect me of being a missionary? Am I going to get kicked out of the country tomorrow? Will the police lock me up while they decide what to do with me? How was I able to live more than six years in the north without any police run-ins, but only one day in the south?

That phone call ushered into my mind a seemingly endless supply of questions, doubts, and concerns.

I had driven down south only days earlier in my quest to introduce the gospel to this needy area in the Muslim country of Tunisia. Most Christian activity, though minimal, happens in the northern region — primarily the capital, Tunis. Large coastal towns such as Sousse and Sfax also have a touch of Christianity, though not nearly the level found in Tunis. The question remained: Who would take the gospel to the central and southern villages and towns? I hatched a plan to set up shop in the city of Medenine, strategic because of its proximity to other places such as Tataouine, Gabes,





Matmata, Kebili, Douz, Djerba, and Ben Guerdane, to name a few. I would secure housing in Medenine to have a centralized home base, and make day trips out to the neighboring towns and villages. Working with Arabic Bible Outreach Ministry online, I would receive contact information of real Tunisian people located in these towns and villages who need and want an Arabic Bible. I would set up meetings and travel to those individuals, hand out New Testaments, and attempt to start regular Bible studies. That was the plan. Little did I know how much resistance I would face along the way.

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Finding the studio apartment on Tunisie-Annonce.com (a classified ads website), calling Mounir and setting up an appointment was relatively painless. I had been through this process more than a few times before and it was fairly straightforward. I agreed to the terms, and Mounir and I drove around town getting the paperwork and official stamps needed to complete the housing contract. Afterwards, I moved in. I was in the process of getting settled when I received the call from Mounir about visiting the police station in the morning.

The following morning, Mounir rode with me as I drove to the local police station of Medenine. I parked out front and we walked in together. We sat in the waiting area inside and greeted officer after officer. All were curious and surprised to find a westerner in the station. We waited for the police chief to usher us into his office and when he did, I found him to be friendly and courteous. Mounir told the chief about my situation, how that I had just moved into the area and taken up residence in his studio apartment not far from the station. We showed him the housing contract. The chief, at first, seemed like he was going to allow me to stay without issue. He mentioned that every time I would travel outside of Medenine, I would need to check into the station and inform the officers; I would

also need to check in at the station every time I returned to town. I thought about it and decided I could live with that restriction. He claimed it was for my safety. Some time later, another officer came in who was extremely suspicious and upset at my arrangement. He demanded answers as to why I was trying to move to Medenine without a residency permit and what kind of business I was involved in. I noticed a change come over the chief of police and he told me that I would need to go with him the following day to the office of foreigners in another part of Medenine to ask about residency.

The next day, I went back to the police station. I picked up the chief and drove with him over to the office of foreigners. Along the way, we stopped at various checkpoints so that he could talk to other police officers and soldiers. Each one saw my face, learned my name, and greeted me. I was becoming very well known in this town and I have little doubt that I was the only westerner in all of Medenine. We made it to the office of foreigners and it was not long before the man behind the desk handed me a paper with a residency checklist. I later discovered that some of the items that were “required” to get residency were unusual and uncharacteristic of other parts of Tunisia. I knew later that afternoon that there would be no way for me to get everything necessary for residency in order to stay in Medenine. I decided my best course of action was to get out of Medenine of my own doing, instead of chancing my future to the officers in charge.

Each one saw my face, learned my name, and greeted me.

I went to sleep that night knowing that in the morning, I would pack up all my belongings and leave town. The morning came; I was pleased that it was a Sunday because I knew that fewer officers would be working that day and it would be easier for me to slip out of town unnoticed. I emptied the studio, loaded my vehicle, and drove to the center of town to find Mounir and tell him my decision. I met him on the side of the road and handed him three month's rent in order to break the contract. I explained that there was no way for me to get residency at this time and that I was going to leave town before it became more of an issue. I said thank you and goodbye, and headed out of the very town I had previously thought would be my home. It was a strange feeling leaving town, feeling like I was running from the authorities. Every police checkpoint on my way to Gabes had me wondering if they would identify me and pull me over; it never happened. I spent the night in Gabes and then made my way over to the island of Djerba, where I spent the remainder of my time. Even with this radical change of plans, I was still able to accomplish my goal of traveling to Tunisians who wanted Bibles and ministering to them. I just made sure to avoid Medenine during my travels, which had its challenges.

The weeks of travel after my Medenine incident brought me through many police checkpoints. I was stopped several times by officers and quickly released. One time, however, I was detained for a few hours and interrogated relentlessly. It was nighttime. I had been meeting with a Tunisian man who had requested a Bible. I sat with him at a cafe for several hours, talking about the Word of God and answering many of his

questions. By the time I left his town, it was late and my presence as a foreigner driving alone in that part of Tunisia was highly suspicious. I was pulled over at an official police checkpoint and at least ten officers emptied the contents of my car. I was questioned — and questioned some more. Two of them ushered me inside the station and took me to a room upstairs where they continued to hammer me with questions and suspicions. They made copies of all of my paperwork. And then, just as I thought I would be arrested, or transferred, or kicked out of the country for spreading the gospel, they let me go. I returned to the island of Djerba that night, wondering about the many obstacles that stood in the way of gospel ministry in southern Tunisia and wishing I could somehow make the way easier for others coming after me.

Perhaps it is universal to want to find success in one's endeavors. Achievement, after all, seems to be a sort of confirmation that education was not acquired for naught; hard work was not exerted meaninglessly; and time was not spent in vain. I do not presume to

speak on behalf of all full-time Christian workers, but I do speak for myself when I say that there has been a frequent struggle in my mind over the years of what constitutes success in Christian ministry. My human nature wants to see measurable results — the kind of physical achievements that would grow a curriculum vitae; but New Testament success is far less physical and far more spiritual. Achieving New Testament success does require physical things like education (learning the Bible), hard work (serving God), and time, but the outcome is less likely to grow one's curriculum vitae and more likely to grow one's faith. New Testament success is God being glorified through spiritual growth in ourselves and others (for starters), initiated by our obedience to God and measured on an eternal scale. Closed doors and dead ends might just be part of the path that grows our faith and brings God glory.

Closed doors and dead ends might just be part of the path that grows our faith and brings God glory.



God at Work in the Democratic Republic of the Congo

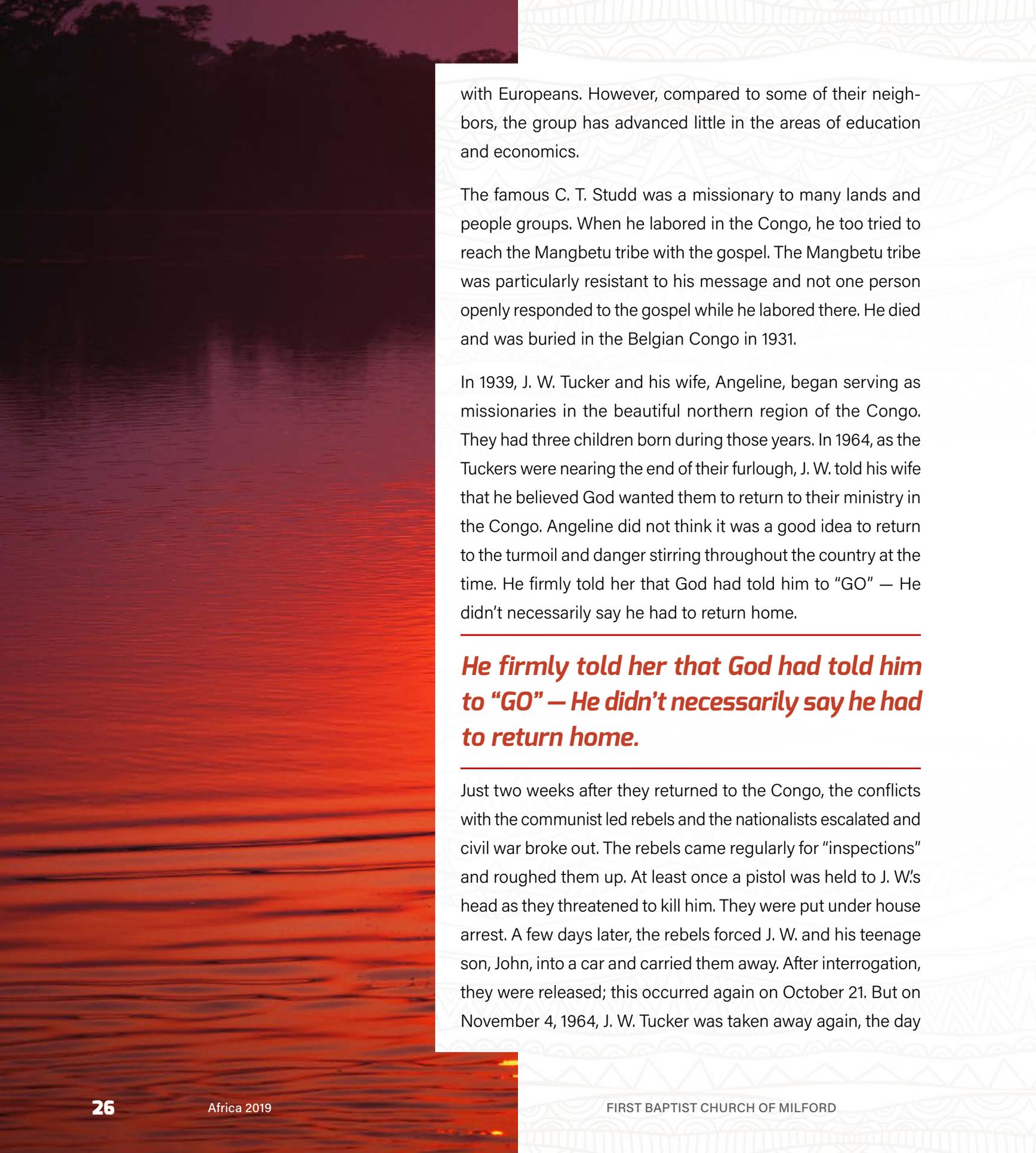
Compiled by Jerry and Beth Smyth

The Democratic Republic of the Congo is the largest country in Sub-Saharan Africa, by land area, and the second largest in all of Africa. It is the fourth most populated country in Africa, the sixteenth most populous country in the world. It was a French speaking country until it was annexed in 1908 by Belgian and became known as the Belgian Congo.

In 1960, the Belgian Congo achieved independence and became known as the Republic of the Congo. Soon political conflicts arose over the administration of the territory and the leaders turned to the Soviet Union for assistance. The unrest continued until an army coup in 1965. In 1971, it was renamed Zaire and was run as a dictatorial one-party state with the Popular Movement of the Revolution as the sole legal party. Due to its anti-communist stance during the Cold War, the United States assisted its leaders.

Despite the history of unrest in the Congo, many Christian missionaries have continued to labor to preach the gospel. One of the very large people groups is the Mangbetu tribe, which is divided into six subgroups. Their traditional belief system includes a complex of ideas about witchcraft and sorcery. The Mangbetu kingdom was already highly developed at the time of first contact





with Europeans. However, compared to some of their neighbors, the group has advanced little in the areas of education and economics.

The famous C. T. Studd was a missionary to many lands and people groups. When he labored in the Congo, he too tried to reach the Mangbetu tribe with the gospel. The Mangbetu tribe was particularly resistant to his message and not one person openly responded to the gospel while he labored there. He died and was buried in the Belgian Congo in 1931.

In 1939, J. W. Tucker and his wife, Angeline, began serving as missionaries in the beautiful northern region of the Congo. They had three children born during those years. In 1964, as the Tuckers were nearing the end of their furlough, J. W. told his wife that he believed God wanted them to return to their ministry in the Congo. Angeline did not think it was a good idea to return to the turmoil and danger stirring throughout the country at the time. He firmly told her that God had told him to “GO” — He didn’t necessarily say he had to return home.

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Just two weeks after they returned to the Congo, the conflicts with the communist led rebels and the nationalists escalated and civil war broke out. The rebels came regularly for “inspections” and roughed them up. At least once a pistol was held to J. W.’s head as they threatened to kill him. They were put under house arrest. A few days later, the rebels forced J. W. and his teenage son, John, into a car and carried them away. After interrogation, they were released; this occurred again on October 21. But on November 4, 1964, J. W. Tucker was taken away again, the day

before his 49th birthday. This time he was placed with about 35 others in a Catholic mission which was being used for a prison.

Getting out of the Congo was impossible at this point. Angeline was able to visit J. W. at the mission and take walks with him from time to time, which lifted the spirits of both of them. A friendly commander even permitted J. W. to visit his family at home. The other prisoners were appreciative of J. W.'s presence and said: "He prays for us and gives us hope and strength and confidence."

They were hopeful that a rescue would come when they learned that the UN was negotiating with the rebels and that paratroopers had landed at Stanleyville, rescuing about a thousand prisoners — though the martyr, Dr. Paul Carlson, was killed at that time. But then the negotiations broke down on November 23 and the situation became more desperate.

On November 25, the day before Thanksgiving, Angeline called the Catholic mission to see how J. W. was doing. The Catholic nun said: "He is in heaven." They pieced the story together and learned that the rebels had taken thirteen prisoners, including J. W. and some Catholic priests, and had beaten them to death with clubs. They loaded their bodies onto a truck and took them about 40 miles to the Bomokande River at a place called Nganga. There they were fed to the hungry crocodiles.

Two days later, Belgian paratroopers arrived in Paulis to rescue the Europeans and Americans. But for J. W. Tucker, it was two days too late. Like so many others before him and since that time, he would wear a martyr's crown.

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After 26 years of successful ministry in the Congo, it all seemed such a waste. But there is more to the story.

For many years J. W. had tried, with little success, to reach out to the Mangbetu tribe with the gospel, but the tribal king refused to allow him to preach to the people saying: "We have our own gods."

During the Simba rebel uprising, fighting spilled into Mangbetu territory. In desperation, the king requested help from the central government in Kinshasa. The government responded by sending them a man of powerful influence from the Isidro area. They called him "the Brigadier." Just two months before J. W. Tucker was killed, he won this man to the Lord.

The Brigadier became chief of police in the Nganga area. When the Brigadier arrived in Mangbetu country, he quickly realized they were pagans. So he determined to win them to the Lord. Being a new Christian, he shared the gospel with them as best he could, but with no success. Being somewhat discouraged, he began to pray and the Lord gave him an idea. So he sent word to the king to bring his tribal elders and meet with him.

When the tribal delegation arrived, the Brigadier said: "From time immemorial, you have had a saying: 'If the blood of any man flows in our river, the Bomokande River, we must listen to his message.' A man's blood has flowed in your river. He tried to give you a message about his God who sent His Son to die for your sins,



so that all who believe on Him will have eternal life. And I am bringing his message to you. This man's blood has flowed in your river, so you must hear his message." As the Brigadier spoke, the Spirit of the Lord began to move in their hearts and many received the Savior that day.

This proved to be the key to their hearts. The Christian police chief had a very receptive audience. Individuals began to accept the message and to receive Christ as their personal Savior. Within a couple of years, there were thirty churches planted among the Mangbetu people. Fifty years later, it was reported that about 600,000 people had now professed to have received Jesus Christ as their personal Savior.

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The story continues.

A Bible translation project was started in 1980 and three booklets of New Testament selections have been published. In the 1990's, literacy was emphasized. Unfortunately, until now, there has been little for them to read. Today a Bible translation team is working among them. Pray that the Mangbetu people will soon have God's Word in their own heart language.

J. W. Tucker's wife, Angeline, and his children continued to carry the burden of reaching the people in the Congo. In 1972, Angeline Tucker was reassigned to return to the Congo. When she returned for a furlough four years later, she became ill and passed into the presence of the Lord after only a few days.

The Tucker's daughter, Carol, was a member of our church in Missouri. Her daughter, Nicole Gariepy, followed us to Ohio as a student at BSWE with a passion to go to the Congo and carry on the work of her grandparents. She married a missionary who had started an orphanage ministry in the Congo and followed him there. Due to complicated pregnancies, she had to return to the States for each delivery, but would return to the ministry again after the birth of each child. The Congo has a history of civil unrest, which has forced the closing of their ministry at this time. They are now back in the States, but their hearts are still in the Congo and Nathan continues to make trips back to the work. The passion of J. W.'s family to reach the people of the Congo has never wavered.

We can only look at the missionary work among the Mangbetu as an illustration of the Scripture that summarizes the ministry of a missionary: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Corinthians 3:7)

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