

BCAF REPORT '89

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Dear brethren and sisters;

Once again it is time to report to you upon significant activities relating to the BCAF operations in Kenya and elsewhere that the fund is called upon for assistance.

We apologize for the delay, due partly to the demands on our time, and due partly to the well-meaning but severely misinformed efforts of bro Mark Johnatty in distributing a proliferation of misleading information to the brotherhood in matters relating to Kenya. This has resulted in a report of some greater length than originally anticipated as we will address, in a general way, the main issues that have been called into question. If there are any who desire greater detail, we ask that you write to us with your specific questions, and please exercise patience in waiting for the reply.

In November and December, 1988, bro Bob, bro Lowell, and I spent a week in the Nairobi and Webuye (Bungoma) areas. In the planning stages we had been somewhat concerned that such a visit at this time may be accompanied by the risk of conflict with the authorities. A letter from the lawyer put that concern to rest by informing us that there would be no risk or danger resulting from an informal discussion with our members providing the discussions were non-political.

The purpose of the visit was to address several areas of

particular concern to us; current issues and problems some of which we felt could get out of hand if not addressed promptly. I will attempt to itemize these for your information:

REGISTRATION:

The wheels of progress continue to grind slow, but at least they are grinding! Prior to our departure, we had received a request from the lawyer for some copies of the Berean magazine, and also for a copy of the Constitution of Berean ecclesias in North America. We responded by sending, along with the copies of the magazine, a copy of The Berean Basis of Fellowship. This should give all they need to know - and more. We thought it better to send that particular form of the Constitution rather than the Birmingham version because it is directly and specifically related to the situation of Berean ecclesias everywhere.

While in Nairobi we met with the lawyer along with bro Epaphras, and discussed the details of the application for registration. An area of concern to the lawyer focused on the fact of our policy that any administration of help or welfare assistance was restricted more or less to members only. She felt this may present a problem in the manner by which the authorities would react.

As it turned out, she was

right. Not long after we returned home, the verdict came in: "It appears to the Registrar that the interests of peace, welfare or good order in Kenya would be likely to suffer prejudice by reason of your registration as a society."

Although this verdict was given shortly after we left, we did not receive word of it until March. Normally an appeal can be made to a ruling within 30 days; we had by this time exceeded the time limit considerably, but apparently there is some flexibility allowed, therefore the lawyer encouraged us to appeal in any case.

An appeal has now been requested and is in progress according to the latest communication from the lawyer on July 4, 1989. In that letter she includes the following somber advice: "We draw your attention to Section 4 of the Societies Act which states that every society which is not a registered society or an exempted society is an unlawful society and therefore your activities (if any) in Kenya, may be called into question."

Please be mindful of our Kenya brethren and sisters constantly in your prayers.

THE BCACK

The Berean Christadelphian Assistance Committee of Kenya (BCACK) is the designation given to a committee that has been carefully picked and appointed for the purpose of

properly and carefully assessing the needs of the Kenyan brethren and sisters, reporting such to ourselves (the committee for the BCAF), and looking after the proper administration of funds sent to them from the BCAF. The BCACK has been in existence now for over two years. The members of this committee were originally bro Epaphras Wekati, bro Manuel Wanyama, and bro Joseph Mapesa. Most of you know and have met bro Epaphras. Bro Manuel and bro Joseph are elderly but capable brethren of a very high degree of integrity and respected highly by all members. They are all three of them very conscientious and dedicated to do the very best that they can to fulfill the duties delegated to them. All of them travel extensively, personally investigating as much as possible all matters and needs reported to them; at times taking with them other younger brethren for the purpose of training. It is the duty of bro Epaphras to report to us their findings and recommendations.

Last fall a small adjustment was made and bro Johnson Waneloba was appointed on a trial basis to the BCACK, and brother Epaphras appointed solely to the responsibility of committee secretary. We will have to wait and see how this arrangement works out, but the theory behind it is that through these three committee members all three major ecclesial areas are thus represented.

AVOIDING NEGATIVE CRITICISM

We are not going to try to make the implication that everything is working perfectly and flawlessly, but this present arrangement is working better than anything else we have tried up to this point of time.

Right now we do not have any better ideas other than to try to improve on the present system. We endeavor to express our appreciation to the members of the BCACK when things are done well, and help them to improve upon any areas of weakness that may yet exist in the system. Simply to criticize them when things go wrong or when things do not happen as fast as we think they should happen does nothing but to break their resolve and totally discourage them. To date, they have had charges and derogatory statements heaped on them which they simply do not deserve. As with ourselves, their work in these matters is voluntary, with no personal material gain or self gratification whatsoever. On the contrary, the work is often thankless, time-consuming and filled with disappointment with the things that cannot be accomplished on account of criticism, self-seeking and lack of dedication, cooperation, and common sense on the part of others.

Why then do they do it? They do it out of love for their fellow brethren and sisters and a deep desire to see things done correctly according to scriptural principle. The little things that can be accomplished on that basis is most times reward enough to compensate for all the negatives. But there are limitations on any person's level of tolerance; and the ability of Christadelphians to self-destruct from within over trivial matters is becoming notorious. Let us be very careful.

ASSESSMENT OF THE PHYSICAL WELL-BEING OF KENYAN BROTHERS & SISTERS:

A re-assessment of the state of welfare of the brethren and

sisters was another primary reason for our trip; not that the BCACK are incapable of doing that, but, as will be explained later in this newsletter, the credibility of the BCACK needed to be re-established in the eyes of the general membership.

In general, there is no acute or severe situation that requires an immediate response or influx of funds that lack of which will result in the development of a desperate situation with any particular individual member. The severe drought of 1985 is memory, albeit a recent and dreadful one. The needs of members are being monitored as best as we know how and are capable of doing under present restrictive conditions.

We know of no one who "was deprived of material food" when funds were used instead for spiritual benefit. Very few eat heartily or bountifully in Kenya; but, on the other hand, we have yet to witness any situation in the past few years within our membership where anyone has been or is starving. Please do not be misled by unwarranted appeals to emotion.

BROTHER DAVID NJOKA

The situation of bro David Njoka is the exception to the above. He required special assessment. He is quite destitute and is a very sick man. We endeavored to determine what would be the most effective way to minister to his needs. His situation is very difficult because it is next to impossible to transfer funds to him directly. We had endeavored to channel funds to him directly through the former recording bro of the Nairobi ecclesia (bro Joshua Chesoli who was also the ONLY brother of the

Nairobi ecclesia except for an elderly brother in relative isolation). Sadly, those funds were never received by bro David, or anyone else but bro Joshua. More on this later.

Any funds that have been received by bro David he has apparently refused to apply towards medical treatment for himself. We are at a loss as to what more we can do, other than having a brother personally escort him to a hospital and pay the bill for the treatment!

BRO PHILIP WEKATI

In August, 1988, bro Philip was withdrawn from by the ecclesia to which he belonged, on account of the disclosure by bro Philip himself that he had successfully contested a seat in the Kenya Government. This came as a great disappointment to all of us - but most of all to the brethren and sisters there. Particularly we feel for bro Epaphras. He was closely involved in the ecclesial decision. Certainly this has not been an easy time for him; his stalwart stand for the sake of the Truth in the face of such circumstances is to be admired and respected. Please do not be misled by the devious effort of a few brethren in Kenya who seem dedicated to discrediting him in the eyes of other brethren and sisters.

Rumors had been floating around for some time, prior to this sad disclosure, that bro Philip was involved in the political structure of his community. We simply do not know FOR SURE "how long" bro Philip has held this political post. We were not able get such information from him last fall. Bro Epaphras does not know, nor, it appears, does the other members of his family. This privacy in matters of personal activity is not uncharac-

teristic of bro Philip. For instance, it was a considerable length of time in 1969 before the members of his own family (including sister Florence, his wife) were made aware of his baptism - which was an occasion of joy! Therefore, it is not uncharacteristic of brother Philip, especially in a matter that has been a cause of shame for him, that he would seek to keep details private.

For several years we had been aware of his "job" as a Land Elder, which, as far as we were able to ascertain, was somewhat equivalent to the job description of a county clerk. On the surface this may seem innocent enough, but the danger lay in the fact that in Kenya this kind of job involves rubbing shoulders constantly with elected government officials, with the resulting pressure being applied to seek an elected position. Refusal to comply can have serious negative consequences.

We were uneasy about this situation regarding bro Philip, and had warned him several times that he could be compromising not only his own spiritual well-being, but that also of his brethren and sisters.

It now appears that bro Philip, on account of "the weakness of the flesh", as he described it, gave in at some point to the pressure and coercion, with the result that he subsequently sought and was elected to a county seat. The fact that this is a low key position in the echelons of the Kenya political system does not make it any less wrong for a brother of Christ because it still involves the commitment of allegiance to someone other than Christ.

Some of you may be receiving correspondence which appears to be making an issue of HOW LONG bro Philip has held this position and how long

we have been in fellowship with an elected county official. We feel that at this time such a question is redundant. The important questions here are:

1) did brother Philip ever teach or maintain that participation in worldly politics was acceptable activity for a Berean member?

-and-

2) did bro Philip remain in fellowship after brethren and sisters had FULL INDISPURTABLE DISCLOSURE of his situation?

The answer to both questions is, of course, an emphatic NO. We emphasize "full indisputable disclosure" because in Kenya it is as easy to keep political matters from becoming widespread knowledge as it is difficult for the ordinary citizen to obtain any documentation on elected officials without misrepresentation or pretense.

While visiting Kenya in 1987, we were informed by a brother that he believed bro Philip had been elected to a county seat. Our immediate response to him was that if he had indisputable proof he should go directly to bro Philip with his information; and if bro Philip refused to cooperate, he should take it to the one or two other brethren of local ecclesia, thenceforth to the entire ecclesia, etc., according to Matt 18. I did approach bro Philip directly with what I heard, representing it as a rumor, and he denied any involvement whatsoever. Therefore we were faced with the dilemma of one brother's word (whose integrity had previously been called into question in other matters) against that of another, and there was very little more that could be done AT THAT TIME. As always, with patience, these things do eventually work themselves out with a minimum of disruption and loss.

We tried to assess the situation when we arrived to see how others had been affected, how they were reacting, and if there was anything that we could do to salvage the situation or at least to help them to cope with the loss of a brother who apparently many had looked up to for example and leadership. Thankfully we found everything proceeding in orderly fashion with bro Arphaxad having taken over the duties of recording brother for the Kimikungi ecclesia. We have no knowledge of any others having been disfellowshipped or having left that particular ecclesia.

Some communication being sent around to the brotherhood implies that bro Philip is still in fellowship. *This is simply not true*, and we would like to take this opportunity to make it very clear to Berean brethren and sisters everywhere, that *bro Philip, to the best of our knowledge, continues to be out of fellowship to this day*. In addition, contrary to the information being circulated by bro Mark, we have no indication that bro Philip is in any way influencing ecclesial activities from the sidelines, using his status as "chief" or head of the family. There are limitations to the influence wielded by that position, even in Kenya, even if bro Philip were attempting to use it, which he is not. Even the ecclesial hall is no longer on his property, having been demolished due to safety concerns.

Bro Philip is not proud of what he has done. We found him to be very withdrawn, low-key, and quiet. He is not well physically. He expressed that while he still believes the Truth to be right, and his heart is still with the bre & sis, he realises that he had done and is doing wrong, and that he had no desire to be a part of the

ecclesia until he had his personal life straightened out. Again, if some of the brethren over there who are so intent on making an issue over this would just lay down their pen and go and talk to bro Philip personally, they may come away with a different opinion. But perhaps that would not suit their cause.

BRO JOSHUA CHESOLI

Some very serious question marks here regarding sincerity and integrity and honesty. We had not intended to go into any detail here as it is not generally our policy to do so where personal indiscretions are concerned. However, since bro Mark has placed great reliance upon bro Joshua as a source of information, it is important to lay out a few facts about bro Joshua.

When we arrived in Kenya last fall, we had a meeting with bro Joshua to discuss his methods of obtaining information about brother Philip. We were concerned about this because he represented himself to the authorities as being the head of a non-existent youth organization so that he could officially request and obtain the names of elected counsellors. We do not disagree that there was a need for such information IF IT COULD BE OBTAINED LAWFULLY. We strongly disagree with any method which employs misrepresentation. This action of bro Joshua's also had the potential of severely jeopardizing our relationship with the authorities. All correspondence is filed away and if ever reviewed & investigated in the near future the link could be established between bro Joshua and Berean Christadelphians. We met with the District Commissioner while in Bungoma and explained to him what had happened, and that

the Body as a whole does not sanction such methods and was not responsible for the actions of this individual. He accepted our explanation; but it appears that bro Joshua's letters will be kept on file should any other incidents arise involving him.

Incidentally, bro Joshua's efforts and the risk to which he exposed himself and the bre & sis was all for nought. By the time bro Joshua received the list of names of elected councillors, bro Philip had already been out of fellowship for a month.

In discussing the matter with bro Joshua we were satisfied that he understood our point, and turned our attention to other matters.

During the next couple of days as we visited the members of the Nairobi ecclesia, and bro David Njoka at Kitui, it became painfully apparent that funds that had been allocated to them through bro Joshua since 1987 had actually never been received. We kept on digging deeper into the matter hoping that somewhere we would find an answer that would confirm that it was all nothing more than a terrible mistake. What we did find, to our dismay, was that bro Joshua had masterminded a plan to channel the funds to himself apparently for his own personal benefit. In order to keep us from becoming suspicious, he had forged letters of thanks and acknowledgement from the bre & sis who were to receive the funds. He also took letters from the same bre & sis and added an extra "0" to the amounts that they requested. There were other things we discovered about bro Joshua's activities that we were equally unhappy about. We feel it is being kind to bro Joshua to say that there is no doubt whatsoever in our minds that he has committed forgery, misrepresentation, and theft.

We laid everything "on the table" before the bre & sis affected, and they were appalled and shocked as they looked at the evidence (all their letters they had never written, all their signatures they had never signed, and all their money that could be traced to bro Joshua's account and no further). To this date we have had no apology or acknowledgement of wrongdoing from bro Joshua; nor has there been any effort by him to comply with our request to reimburse the funds to the proper recipients.

Bro Joshua was disfellowshipped the same week by the Nairobi ecclesia for conduct unworthy of a brother of Christ - a move which, we are sure, Berean ecclesias everywhere will unanimously support. Some of the brethren and sisters there indicated that bro Joshua's objective was to thoroughly discredit bro Epaphras and the members of the BCACK in order that *HE* could become the channel through whom all funds allocated for Kenya would be sent!

We mention this as a matter of interest as it appears that, in spite of all that has been revealed about his devious activities, this is exactly what he still seems to be endeavoring to do. Nor will he stop as long as he has someone who will give him a sympathetic ear and promote his cause to the brotherhood.

Remember, this is the "faithful" and "capable" brother that bro Mark keeps referring to. This is the "reliable" source of information that bro Mark would have us listen to rather than the members of the BCACK. *Please remember: BRO JOSHUA, FOR VERY GOOD REASON, IS NO LONGER IN FELLOWSHIP. HE IS NOT A BEREAN MEMBER.* It is nothing short of ridiculous that he is being promoted as a faithful and

capable source of information on matters relating to the Berean body in Kenya!

It is noteworthy that Bro Epaphras always had some reluctance to work with bro Joshua an account of past experiences. At times this reluctance caused us some degree of frustration. However, through incidents such as this we have learned to respect bro Epaphras's judgement and precautions. He has always been very fair and patient with everyone, and generally has very good reason for what he says and does.

BRO STEPHEN WATTI

The other "faithful" and "capable" brother in whom bro Mark places such great reliance is bro Stephen Watiti. Because we are still awaiting information as to his ecclesial status, we will refrain from commenting extensively upon his activities. Suffice it to say that we have good reason to believe that he has been disfellowshipped by the Makuma ecclesia for lack of attendance at memorial services, and for taking **an active leadership role** ("shop steward") in the local union at the Pan African Paper Mills where he is employed.

MATERIAL vs. SPIRITUAL PRIORITIES

Another reason for our visit was to address the need once again to set things into perspective regarding the relationship of the material to the spiritual. The emphasis had unfortunately been shifted more to the financial and material help that each member would receive, or rather, to what each member felt that they were entitled to receive as a member of the Bereans. Some of this can be traced back to an incident that

occurred in the winter of 1988.

Due to the burden of the workload on our committee, we had attempted to delegate some of this work by appointing another brother to look after the physical work of transferring funds from a "western" Barclays Bank to a Barclays Bank in Kenya. Because of his recent contact with the Kenyan situation arising out of the 1987 trip, we requested bro Mark Johnatty, and he accepted.

Our instructions were (or so we thought at the time) that funds were to be sent over to the BCACK to be used and applied at their discretion, and that they were to prioritize the needs as they saw fit, and then report to us as to how the funds were spent, with their recommendations as to future allocations. Over the years since 1983 we have tried many various methods, and have slowly come to the conclusion that this was the only method that was truly effective.

Bro Mark deviated from this procedure without prior consultation with anyone, and encouraged the Kenyan bre & sis to bypass the BCACK and write directly to himself as the administrator of BCAF funds for Kenya, stating their needs - with the implication that what they asked for would be supplied, or at least that appears to be how they understood it. Also implied was the inadequacy and incompetence of the BCACK to do their job properly in representing to us the needs of the bre & sis there. The outcome was that every member of the BCACK resigned on account of the fact that their credibility with the bre & sis had been called into question and severely impaired.

We could hardly blame them. They had spent the greater portion of their lives building a reputation for honesty

and integrity. Two of these brethren are over seventy years old, and they did not volunteer their services at this stage in their life simply to have their reputation called into question and perhaps destroyed in the eyes of their bre and sis by someone from across the ocean that they hardly even knew.

We acted on the matter as quickly as possible and took corrective measures, resulting in the resignation of bro Mark and the complete re-instatement of the members of the BCACK, with the understanding that the needs of the Kenyan bre & sis MUST be represented through the BCACK, and that the funds in general (with one or two exceptions for the sake of expediency) MUST be administered through the BCACK. There was, however, at the time of our visit, a continuing reluctance on the part of some to cooperate on this basis. In the eyes of some, the BCACK still lacked credibility; that is, there was the feeling that the brethren on the BCACK were not accurately representing the policy of the BCAF; and also that more funds were being sent over than what the bre & sis were receiving, the implication being that the brethren on the BCACK were lining their own pockets or financing their own personal projects. We know for a fact that such is not and never was the case, and that the brethren making such charges have a greatly distorted idea of the amounts that are actually being sent over.

With all this taking place, it is understandable that, in the minds of many, the priorities have become inverted somewhat from their proper and rightful perspective. The members of the BCACK have not been affected personally by this shift of priorities, however, and indeed are able to see the

danger that could result from all the hype and publicity that the matter of welfare assistance has been receiving. Our object in this was to clear up matters as quickly and as cleanly as possible, restating the objectives and restoring credibility to the BCACK, i.e. that they DO represent the policy of the BCAF, and that they have duly and as fairly and honestly as possible distributed the funds as instructed. We may be forced to stress that if welfare matters continue to take precedence over spiritual matters, we may have no alternative but to discontinue the assistance program. The Bereans are not a welfare organization that one joins in order to receive a monthly cheque! If that is truly how Bereans are beginning to be perceived in the minds of some, we may have to take some rather drastic corrective measures to get things back on track as they should be. Our policy and reasons for the assistance program have been clearly stated and outlined in previous reports. We will not deviate therefrom.

SETTLING DISAGREEMENTS:

There is a need for more instruction in Kenya (and perhaps elsewhere) regarding the scriptural method to be used in the settlement of disagreements and disputes among brethren and sisters (i.e. Matt 18). There is too much indiscriminate writing by some Kenyan bre & sis to bre & sis abroad - i.e. North America, Australia, & England, containing allegations and charges, some of which are little more than unsubstantiated gossip, and some of which may be true, but all of which pertains to local matters and local bre & sis. This should not be. There is a

scriptural method of dealing with these problems, and we will endeavor to get this message across, not only just to those concerned, but to all the brethren and sisters there. They must all learn, as we must all learn, to deal with problems amongst ourselves discreetly, wisely, & above all, scripturally.

We have continually stressed to the bre in Kenya the need to go, with any information they may have of perceived wrongdoing, directly to the brother concerned rather than spreading abroad unsubstantiated rumors and gossip. Most are growing to understand this principle; examples of failure to apply this principle, such as in the case of bre Joshua Chesoli & Stephen Waiti in relation to bro Philip Wekati, are the exceptions.

GATHERINGS:

There still appears to be some mis-directed information being circulated amongst the brotherhood regarding the safety of holding gatherings under the present circumstances. *Any gatherings that are held are under the direct approval and supervision of the District Commissioner. They are also held on school premises where such assemblies are not called into question.* They are not held, as alleged by those supplying subversive information to bro Mark, by "snatching" protection from the Central registration.

Bro Mark has attempted to make an issue out of a gathering held in 1988 using ("expropriating") funds he had sent over initially targeted for material and welfare purposes. There was nothing out of line about this. In an effort to help reorganize priorities, the BCACK saw an immediate need for a spiritual function

such as a gathering, which is the most logical, effective and safe atmosphere by which to fill this need.

In addressing the question of where to obtain funds quickly enough, our advice to them was that if they felt that the greatest need was for spiritual education, then that is the direction in which the funds should be directed, as required. Incidentally, we have no record or proof that the required amounts were nearly as great as bro Mark's sources (who were in no position to have access to such information) have indicated. Our calculations indicate an average cost for a gathering of about Ksh 1500.00 (\$75.00). Nor do we have any indication that anyone has ever suffered hardship on account of a gathering being held.

Apparently bro Mark has taken exception to this way of doing things. We have no apologies. On these matters his ways are not our ways. The primary purpose of Bereans in Kenya is not for welfare, but for spiritual nourishment of the bre & sis. Welfare is a secondary duty, and must always be treated as such. The BCACK is totally in harmony with us on this, and agree that if this order shows signs of reversal, welfare assistance should be dropped, at least for a time. This would allow for a sifting process (some of which is already happening) to determine who are Christadelphians indeed. Remember that we have over 100 members in Kenya - 90% of them relatively young in the Truth. From such a number under such circumstances there is bound to be some fallout. This sifting process is never pleasant, but we must be careful not to become discouraged or upset when it happens, but approach it objectively and do our utmost to insure that it is not one of the "little ones" that

fall victim to all the negative influences.

BUSIA

From the contents of this report it may seem that our visit was burdened with nothing but trouble. Not so. We had many pleasant and uplifting experiences. On one occasion we were requested to travel to an area called Busia, located to the north of Lake Victoria near the Uganda border. Here we encountered a group of about 70 individuals intent on discovering the Truth of the scriptures. They had investigated most religions and were not satisfied with what they found.

They had taken the trouble to cut a road in to the compound so that we would not have to walk in. When we arrived we discovered that they had built a shelter out of tree branches in order to shield us from the midday sun. Under that shelter we spoke to them of the promises to Abraham, Isaac, and Jacob; and how those promises related to the purpose of God as fulfilled in Christ, etc. They listened very intently, and we are pleased to hear that they are continuing to follow up on these things, having just recently attended a gathering held this spring at the Cheptais school. (Remember, at such institutions gatherings can be lawfully held.)

FAITH WEPUKHURU

On our final day in company with the bre & sis we had the joy of conducting a successful baptismal interview. Sis Faith Wepukhuru is a 25 year old schoolteacher who has been learning the truth for the past 2-3 yrs. She travelled with us extensively in 1987 and again in 1988. She is well-educated, and will, we feel, be a valuable

asset to the work of the Truth in Kenya.

PROJECTS

We visited a well site and were favorably impressed with what we saw. The well yielded clear cold water that we would have no hesitancy about drinking. It was surrounded with a concrete cap that drained away excess water so that the well would not become contaminated. Such wells can be developed for about \$300.00 Cdn.

Latrines are also being erected in various places. These are concrete structures built according to government standards, and are a vast improvement over existing latrines. Both wells and latrines are inspected by government inspectors, and any contribution towards such a project is matched shilling for shilling with government funds. More of both will be required. We have one contribution already on hand that has been earmarked to sponsor another well.

We are presently paying school fees for five students. One of the students, bro John Wafula, that has been supported by the fund, is now proceeding on through university in hopes of becoming a medical doctor. Whether or not he is successful in that particular quest, he should emerge as a well-educated individual capable of not only supporting himself, but his family as well. That is what we hope to accomplish in each student that we support.

Presently 5 - 6 students is the maximum that the fund itself is able to support. We are hoping to change this education project gradually to a sponsorship basis, as we are doing with the other projects. Anyone who wishes to sponsor a student (usually the child of a bro or sis), or the construction of a

well or latrine, simply write to one of us to let us know the amount you would like to allocate and towards which type of project.

NEED vs SUPPLY

It has never been our policy to canvas for donations; we feel that such should not be necessary, as long as bre & sis are kept informed, in a general

way, of the needs. On this point, suffice it to say that the present drain on the fund in total to meet present needs in all countries varies from month to month between \$1200.00 - \$1500.00. There is never a large balance on hand, and donations tend to be somewhat sporadic, but we proceed in confidence supported by the history of the fund, that, as is the need, so will be the support.

Remember, the bottom line of the BCAF is that it is a channel of assistance BY the members FOR the members, a medium through which those who would like to help, and are able to help, are linked with those who are in need. The objective cannot be more simply stated.

Respectfully, your brother
in grace,

Ed Truelove
Secretary, BCAF

JUST RECEIVED!

Bro Bob has just received (Aug 8/89) a letter from bro Epaphras, which typically speaks volumes in a few words. Bro Bob faxed the letter to me immediately, and the following portion is reproduced for your benefit & consideration:

"Bro Mark Johnatty does not want to understand our situation. It would be quite OK if he did not correspond with the rest of the world with some kind of authority on something lacking credibility. He writes sister Mary Agnes, and the contents of the letter borders on sowing seeds of discord when he asks her why other people should be assisted and not her (school fees for her son). We have looked after her son thru & thru, yet bro Mark has the audacity to write what he writes. I don't consider that as a very brotherly spirit whatever his intentions are. He says in his letters that he has had to 'coax' a brother to get information from him (of course, we know who) on politics. Doesn't he know that the methods used (including impersonation) by his informer is un-Christlike?!"

"Some time ago we had a strike at the Pan Paper Mills at Webuye where the police had to come to the rescue of the employers who had been taken hostage by workers. And who was behind it all? None other than Bro Mark's informer on ecclesial matters here - bro Stephen Watiti, WHO IS OUT OF FELLOWSHIP FOR SUCH ACTIVITIES (unionism)."

The above certainly answers our questions about bro Stephen's status with the brotherhood. In spite of his being out of fellowship, we are concerned that if the authorities get wind of bro Stephen's affiliation with Berean Christadelphians, very difficult times may be in store for the registration process and for the bre & sis there.

If you are concerned about bro Mark's activities, we recommend that you write to him and request that your name be taken off his mailing list. Somewhere and somehow this damage and defamation has to stop or be stopped.