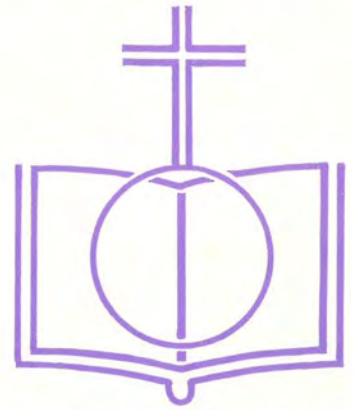


Missionary

# HERALD

The magazine of the Baptist Missionary Society



MAY 1978  
Price 10p

# JESUS SAID, 'FOLLOW ME....

.... AND  
I WILL  
MAKE YOU  
FISHERS  
OF MEN.'



(Matt. 4 : 19)



# MESSAGE FROM THE CHAIRMAN



W Murray Raw

We give thanks to God during this year for the beginnings of our Society's service in Angola and Zaire. Inspired by their great hero Livingstone, Comber and later Grenfell, penetrated jungles where white men had never been seen before, where ignorance, disease and superstition, in their most primitive and crude forms, imprisoned human beings. Their difficulties were staggering. Hostile tribes attacked them and the unseen

enemy of disease took its terrible toll. Comber's bride of less than a year died within a month of landing. Many others who followed died within weeks of arriving, but others immediately took their places. They 'were not disobedient to the heavenly vision'.

A hundred years later our difficulties are quite different, but surely no greater. Now there are national independent churches, which would have astonished and rejoiced the hearts of Comber and Grenfell. But the new partnership is not always easy. National leaders are not always as experienced as some who serve them. Sometimes resources of grace and knowledge do not yet match the new responsibilities.

Mission in Britain presents as great a challenge as any today, and we are meeting in this land now cultures which BMS missionaries have been meeting overseas for 200 years. We are willing partners with the Baptist Union as they engage in mission at home, but the BMS is still called to lead the initiative overseas. What then is our role overseas in 1978?

We find there a need far greater than the needs at home because so often material conditions are centuries behind those in Europe. Evangelism to illiterate people is a totally different operation from that to the well educated westerner. In agriculture, medicine, education and theology the new churches still need desperately the expertise in leadership training that we can give them. In most of our 'fields' national churches cannot yet live and grow without our help.

At home we are humbled by the steady stream of enquiries and offers of service with the Society. Again and again we hear the testimony from those offering that they, too, have seen 'the heavenly vision' and can only find their peace in obedience to it.

We hope and pray that every Baptist is active in support of the Baptist Missionary Society, and that each will see 'the heavenly vision' in this year, as others have done before us. We are not necessarily called to be successful, but we are called to be faithful and obedient. This we have in common with Carey, Comber, Grenfell and all those others. Above all we have the same GOOD NEWS to share.

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## MISSIONARIES' LITERATURE ASSOCIATION

This Association exists to supply our missionaries with magazines and papers. The work has been assiduously carried out for a number of years by the Rev W D Grenfell, himself a retired missionary, but now he has been joined in this valuable work by Mr Malcolm Pritty.

Whenever new missionaries are appointed the MLA writes to them and explains the purpose of the Association, as well as inviting them to submit a list of literature he or she would appreciate receiving.

### The range of the work

Last year the Association arranged for 291 subscriptions to various magazines for our missionaries. For example, there were 42 copies of the *Guardian Weekly* sent by air at an annual cost of something over £500.

There were subscriptions to 84 technical journals — educational, medical and theological. There were 52 subscriptions to various Women's magazines, all of which brought a great deal of pleasure to the recipients and kept them in touch with things at home. The Association posts about 40 different papers every month. Mr Grenfell is very conscious of the postage costs which have risen sharply. He has devised an ingenious way of saving in this field. With the agreement of the missionaries he cuts out the pages of adverts which appear in some magazines and so brings down the cost of posting.

As well as serving the missionaries in this way the Association also helps some national pastors by sending them religious material. It sends to 37 in this way. All told it posts literature to 233 recipients, 78 of whom are

single women, 96 are single men and there are 59 married couples.

### Expressing love and concern

Last year the Association spent £1,924 on this service and it should be known that this represents the loving concern for our missionaries by a lot of people. There are 364 people who generously provide the subscription for a magazine, but there are many more who donate money to the Association for its work; some do both. Mr Grenfell says how moving it is to open letters which reveal the love and generosity of our Baptist people. If you would wish for any more information, or have a desire to help, the address of Rev W D Grenfell is — Lambettis Cottage, Horn Hill, Gerrards Cross, Bucks SL9 0QU.



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Films, slide sets, posters, maps, literature  
are available depicting our work

Departments concerned with  
Young People's, Women's, and Medical  
support work are always available  
to offer help and advice

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We share in the work of the Church in:

Angola  
Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

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# COMMENT

'Rescuing children from Tondo's garbage tip' was the rather startling headline that stood out from the page of a newspaper recently, in bold black type. It was, of course, meant to startle. It was intended to stir the reader into active support of an appeal for funds to remove this great scourge. The puzzling thing was there had been no report from our missionaries in the Middle River Region of Zaire detailing the appalling condition, the danger to health, the pollution of the child mind, as set out in the paper. It was only as one began to read on through the article that it became apparent the 'Tondo' of which the author was writing was far away from Zaire and was, in fact centred in Manilla, the capital of the Philippines. This does not of course make the conditions outlined in the article any more acceptable, or remove our concern that such conditions should exist in any part of the world, but it is a relief and a cause for thanksgiving that such circumstances do not add to the difficulties experienced by our missionaries in Zaire at the present time.

### A size hard to comprehend

Often attention has been drawn to the fact that Brazil is an immense country covering such a vast area that it is not easy for anyone living in such a small island as our own to comprehend its size. Perhaps not so frequently has anyone pointed out that Zaire, likewise, covers an immense area and that if placed over Europe it would stretch across many of the countries with which we are familiar.

### The difficulties

It is this vastness which presents the people of Zaire with some of their major difficulties today. With its population spread along a thousand miles of the Zaire River and stretching back along the great tributaries to that river, the essential thing for the smooth running of the country is a system of good communications, and an easy flow of commodities. Unfortunately neither are achieved at the present time. Good modern roads are rare and so many of the normal roads to be found in the country are easily made impassable by bad weather, or the

collapse of a primitive bridge. As a result places remote from the ports or the capital city of Kinshasa can find themselves short of supplies for long periods. As everywhere in the world, shortages cause prices to rise and recently we heard of carrots costing the equivalent of one pound sterling each!

### Fuel like gold

Another problem faced by Zaire at present is that it has difficulty in earning enough foreign currency by exports to pay for essential things it needs to import. Among such items is fuel oil. A good result of this is that there are fewer occasions of road accidents for our hospitals to deal with because there are not so many cars on the road. The number of cars is further reduced by the lack of spare parts. But a bad side of this is that our district work whether medical or evangelistic has been sadly curtailed because diesel fuel cannot be obtained for the vehicles. Even if it can be located, the cost in the remoter parts is astronomical. In the Upper River Region recently it cost the equivalent of £3.50 per gallon.

### Looking to the future

The difficulties are great and yet there is a tremendous spirit of optimism in the Church and a very real sense that in the power of Christ they will be able to overcome. They recently celebrated the centenary of the commencement of the work in Zaire and characteristically they insisted in referring to it as the 'first centenary' because already their eyes are fixed on the next, and they are determined to use every opportunity which is theirs to further the work of Christ.

The Zairian Church lacks so many things but it does not lack that spirit found in the first disciples who went out against all the things which were opposing them, and turned the world upside down.

We are glad Tondo, Zaire does not sit on a garbage heap, yet we feel for those there in the difficulties which they face. We share with them, and are proud to do so, the burden of the work of the Lord.





*Stripping mace from nutmeg in Grenada*

# Jamaican Baptists and World Mission

by A B Johnson

Secretary of the Jamaica Baptist Missionary Society

The death of slavery saw the birth of the Jamaica Baptist Missionary Society. Slaves, freed from the shackles of chains and conscious of their obligation to their fore-fathers in Africa, impressed upon the minds of the Baptist Missionary Society in London the need to carry the gospel back to Africa. Coinciding with the arrival of Livingstone in Africa in the mid nineteenth century was the departure of a team from Jamaica to this great continent.

## **Jamaica reaches out**

Before the nineteenth century was through, the enthusiastic and zealous church in

Jamaica had sent missionaries to the Cameroons in Africa. Today, the Joseph Merrick High School is named after the Jamaican pioneer who began work in that country. The Jamaica Baptist Mission went not only to Africa but to other islands in the West Indies. It went to Haiti, to Cuba, to Costa Rica and British Honduras. This work grew in the early twentieth century, but personnel was withdrawn and it was only in the Turks and Caicos Islands that a continuous missionary witness was maintained until the middle of the 1970's.

The Turks and Caicos Islands are Coral

Islands four hundred and fifty miles north east of Jamaica, or just to the south of the Bahamas Islands. There are over thirteen islands in this group scattered in the Caribbean Sea with the biggest Grand Turk just seven miles long. For many years they were the producers of salt and over the past forty years the Jamaica Baptist Missionary Society has supported the work in these islands.

The Jamaica Society has nine churches on the islands and has participated in the building of two mission houses. During the forty years of unbroken service we have provided leadership personnel by way of ministers, many of whom were the product of our Jamaica Baptist Union. We have sent teams to train leaders in evangelism, in Christian education and to develop lay leaders. It has cost the Society money and the lives of men. As recently as 1963 we lost by death a promising theological student who was on the island doing evangelistic work during his summer holidays.

## **The child comes of age**

Over the years the work on these islands has so developed that today we do not have any Jamaican personnel stationed there, but we subsidize one of their own pastors. Indeed, this is the success of this Mission. In 1962, their first son entered Calabar Theological College to be trained at the expense of the Jamaica Baptist Missionary Society, and over the years there has been a steady flow of men for pastoral training. Today, there are two pastors on the field. They are the Revs Peter and Rueben Hall, both trained by our Society, and a third is on study leave hoping



*Students in the library at the United Theological College of the West Indies, Kingston, Jamaica*



to return to the field shortly.

The outcome of this endeavour is that on 1 July 1978, what was a mission field of the Jamaica Baptist Missionary Society will become an autonomous body, the Turks and Caicos Baptist Union (TACIBU), and we are pledging them our continuing support.

Though Turks and Caicos have now 'come of age' we are still involved in the area within the Caribbean. Jamaica boasts more than seventy five per cent of the Baptists in the English speaking Caribbean. There are yet many islands without Baptist witness and in 1972, along with the Southern Baptist Convention Foreign Mission Board of the USA, and working through the Caribbean Baptist Fellowship, we carried out a survey of Baptist work in five Eastern Caribbean Islands.

#### The time to advance

Shortly after the results of this survey were known we decided to work alongside the Southern Baptist Convention on one of these islands, that of Grenada 'the land of spice'. In March 1976 we sent out our first short term missionary to Grenada, the Rev Sebort McKoy. Upon his return, we then sent out the Rev Heckford Sharpe in May 1977 and he is still there with his wife and two children.

The first Baptist church was started in Grenada in December 1975. Today there are two churches on the island, one of which is in the capital, St Georges, and the other, started in August 1977, is at Woodburn Park. This is real pioneering work which is being done by Rev H Sharpe. His workload involves plenty of visiting, sharing in the teaching of a Bible Institute with the missionaries of the Southern Baptist Convention who are at St Georges, and also speaking three to four times a week on a fifteen minutes radio programme under the title 'Morning Meditation' on a local radio station.

The advent of Revs S McKoy and H Sharpe to Grenada follows a line of others who have served in the Caribbean. Such people as Rev Sam Vernon, who served in Trinidad on the staff of the Baptist Missionary Society, and the Rev A B and Mrs Johnson who served for four years with the BMS in Zaire, at Binga and Yakusu.

#### A new work is launched

In closing this brief look at the Jamaica Baptist Missionary Society's involvement and work, we must mention that on the night when the Rev H Sharpe was commissioned,



*Relaxing in the common room at the United Theological College of the West Indies*

there was on the platform with him, the Rev Audley Reid and family, who were being commissioned to serve for a short term in Canada.

Rev A Reid began his ministry to West Indians in Canada on 1 March 1977. This was a new type of ministry in North America, but not new in the experience of the Baptist Missionary Society and the Jamaica Baptist Missionary Society who have cooperated in this way before.

Rev A Reid has served a profitable term liaising between the West Indians and the

churches within the Toronto area. His ministry has been to the whole man in the whole society as he interpreted the West Indian culture to Canadian pastors in seminars and in panel discussions.

The Jamaica Baptist Missionary Society, therefore, began with the aim to go back to its brethren in Africa, but today as its people travel to the cosmopolitan cities of the world we feel we still have an obligation to them in these societies. We stand ready to answer calls like those from Canada in our modern world, but have not forgotten the early aim of our founding fathers in 1842.



*Congregation at Salt Cay, Turks Island*



# THE BOYS' BRIGADE MARQUEE BENEFITS BRAZIL

by John Furmage

The South Western Association of Paran is a bit like Lazarus in John's Gospel. For a long time it was treated as dead and forgotten, but Christ in his mercy and wisdom called it out of the tomb (John 11).

Today the Association has an accepted place in the life and work of the Paran State Convention and there are those who firmly believe that the future will reveal a mighty work of grace in these parts to which all eyes will be turned. Indeed it has already begun to happen in some small way.

#### Vision of the South West for Christ

The South Western Association has 39 municipal areas, the size of British counties although less populated, and each with only one central town having a population ranging from 5,000 to 100,000. In 34 of these towns there is no Baptist work, and often no mainstream evangelical witness. Some of our people were inspired by the vision of the South West for Christ but did not know how to realize this. Then in 1975 the idea grew of having a tent with which to visit new towns where we might evangelize and so plant new churches. This led to the problem of where to get a marquee of about 15' by 20' which seemed to be the size required. On furlough, while trying to discover where one might be acquired, perhaps second-hand, we received a letter from Mr Harry Overton, the Secretary of the Boys' Brigade Baptist Council, proposing that an appeal be made to the BB Companies in our home churches. An answer to prayer

indeed, and not any old tent but our own brand new marquee. The appeal was greatly blessed and the marquee arrived in Brazil at the end of 1976.

January 1977 saw its first outing, not for the purpose of evangelism, but to house a Youth Retreat on a local farm. This was repeated in March with great success, but the real purpose of the gift was not fulfilled. Arranging a campaign such as we had in mind proved difficult due to lack of workers in the Association, and this situation necessitated our helping the existing causes rather than starting any new ones. But we did attempt to set up the marquee at Vitorino as we had a family from our Pato Branco church there. The first step was a site, and a public park proved ideal. Naturally we asked permission at the council offices, but the town clerk would not give permission without consulting the local priest, who in turn would not give his permission without consulting the bishop who lives 100 miles away. We wrote to the bishop but received no reply, and the time available passed, so the marquee has not been used in battle in the South West yet.

#### Decisions for Christ in the North

But just as people heard about and came to see the risen Lazarus, so the news of the marquee's use for youth work was spread abroad. A report in the 'Paran Baptist' resulted in a request for the marquee to be used in the Northern Association in November. Camb, a town near Londrina,



*Listening to an address in the marquee*





*Evening session*

had a large suburb without a Baptist church and all the pastors in the Association were co-operating to establish a new work there. House to house visitation was done in the area, before the tent was put up on a vacant site at a street corner and lights and loud speakers installed. But then the rains came down! Now in Brazil nothing kills a meeting like rain, as people just do not come out. However, in spite of almost 14 days of rain the attendances were good with sometimes, during a dry spell, as many as 200 in and

around the tent. It was thrilling to see the marquee being used as intended and to witness people finding Christ through it. About 60 people of all ages made decisions to follow Him. The campaign proved so successful that the local church has rented a house in which to hold meetings and continue the work. So the Boys' Brigade in Britain has brought blessing to the people of Bairro Santo Amaro in Cambé, Brazil. *Somos cooperadores com Deus* — 'We are fellow workers with God'.

We pray that it will not be long before the marquee is used in evangelism in the South West also. Campaigns are planned for Pato Branco and Clevelandia, and our people are also looking to the new towns, such as Dois Vizinhos (Two Neighbours), which present good opportunities in a rapidly growing situation. Let us pray to the Lord of the harvest that He will send labourers into His fields so that the BB marquee may be used to full advantage for the Kingdom of God in the South West of Paraná.



*Room at the back only*





*Music was an important part of the celebrations*

# The Centenary

or as our African friends insist — THE FIRST CENTENARY by Ruth Page

Certainly there has never been centennial celebrations like it! It was the most moving, exciting, ebullient, spontaneous, organized festival that Zaire has ever known. Its like can never happen again.

## **They thought big!**

The preparations had started long before I arrived back early in December and one of the first things that happened to me was to be coopted on to the centenary committee. This gave me some insight into the expectation that was in the air and also into the vast amount of work that was being undertaken both by the members of the central committee and by a large number of people in all the districts which go to make up the Church in the Lower River Region.

What struck me from the start was that expectation was running so high, they were thinking in terms of vast crowds wanting to come, they assumed that a whole host of people would be willing to help church members in villages near and far, the staff of all the church schools in the area, the local firms and businessmen and of course all the pastors. They expected and assumed because they believed in what they were doing, they were so convinced that the centenary of the arrival of the first protestant missionaries, George Grenfell and Thomas Comber, on 24 January 1878, was deeply significant that their conviction communicated itself in the most extraordinary way. The result was as unbelievable as it is indescribable. It was a miracle.

## **No such word as 'impossible'**

From every kind of European logic the whole thing was utterly impossible. For a start they decided to hold it at Ngombe Lutete which entails a journey of 30 miles on an unmade road from Mbanza-Ngungu the nearest town. By the weekend of 21/22 January the rains could well have started and after one really heavy rain all the cars and lorries could have been bogged down at the Nsafi bridge and had to sit it out till the road dried out. And what about the economics and logistics of it all, assuming the road to be passable? Just about everything is in short supply and very expensive. How easy it would have been to say, 'We should have liked to arrange a big celebration but of course in present circumstances this simply isn't possible'.



But no, with a simplicity which one could only admire it was said, 'It will be like the miracle of the feeding of the five thousand,' and so it was. At the most conservative estimate there were three thousand people there on Sunday and with those who came and went it cannot have been far short of five thousand for the whole weekend. But this is anticipating.

#### No water!

In good Baptist tradition a committee was formed with representatives from Ngombe Lutete, Mbanza-Ngungu, Nlemvo and Bangu (Kinkoni) as well as representatives from the Lower River headquarters. They decided on the broad lines of the form the festivities would take and the kind of preparations to be made. A sub-committee was formed to take care of the arrangements for receiving visitors. They did a gigantic and magnificent job. Every district was to send a prescribed quantity of food and so many cooks. Visitors were divided into groups, for instance the members of visiting choirs formed one group with a separate team of cooks and 'waitresses' from the secondary school to serve them. Then there was an editorial sub-committee responsible for the production of invitations, programmes and the historical outline of the centenary 1878-1978. 'Old boys' of our schools, headmasters like Lufimpadio and Lusadisu were most assiduous and untiring and made a notable contribution to the celebration. The committee found a brilliant

solution to the problem of which choirs should be allowed to sing. The church at Mbanza-Ngungu has four choirs and I imagine the number of choirs in the Lower River must run into three figures so you see why I refer to a 'problem'. All the choirs were invited to learn the same hymns and then Mr Mbalu, having duplicated all the music in four parts in tonic solfa, went from district to district during the weeks prior to the Centenary for rehearsals. Thus we were able to have one choir from the Lower River, the only others being visiting choirs from Kitega (ex St Jean) and Lisala (ex Dendale) in Kinshasa. There were a thousand things to be thought of: water, there being no running water at Ngombe Lutete except in the valley below, lighting, there being no electricity and paraffin not always available for lamps, transport, both for supplies and visitors, and so one could go on.

#### No one watched the clock

As the days and the weeks went by enthusiasm was mounting and activity was being stepped up on all fronts. In the end people were working almost round the clock and the remarkable feature of 'Operation Centenary' was that the more tired they became the more they worked. Headmasters and the people in the church education office would get back from long journeys in the middle of the night and still turn up on time the next morning. No one watched the clock, no one complained, and we were all working right up to the moment we left for Ngombe Lutete. The electric Gestetner broke down and needed new parts which are difficult to obtain, but fortunately I was able to roll off all the stencils here in the flat on a manual duplicator. All the decisions and plans were minuted and circulated with the speed and precision of a military operation. Although our lines of communication were long, transport uncertain and road links circuitous (we have no telephone links and the postal delays are such that all letters were sent by hand) we managed to keep all the districts actively involved. It would be interesting to work out how many miles were traversed during the month preceding the Centenary weekend, the round trip to Kinshasa is 200 miles, to Kimpese 75 miles, to Ngombe Lutete 70 miles, to Nlemvo (Kibentele) 90 miles, and then one would need to add all the journeys on foot and on the back of a lorry undertaken by pastors and others to organize their local contribution from the village churches.

#### It is always possible to walk

During the ten days prior to the Centenary, letters of greeting were arriving from Britain,



*Another way of making a joyful noise*

from missionaries who had served in the Lower River, from others who were interested and on the very day we left from the BMS in London. These letters arrived with unaccustomed speed and were a great encouragement to the Superintendent, the Rev Nkwansambu Ndonaniele, and his team. Here at Mbanza-Ngungu two of the younger pastors who finished their four-year Bible School course here in 1972 hit on a novel way of encouraging their flock to attend the Centenary celebrations. The return fare, on the back of a lorry, from here to Ngombe Lutete is about £4 (six zaires). So they announced in their respective churches that this need not prevent anyone from going as they themselves are prepared to organize a walking party. True to their word they left at 4 am on the Friday morning with an enthusiastic group of 73 who arrived singing lustily and beating the drums at 4 pm after covering the 30 miles without mishap. I thought it was rather delightful that after dispensing with the mechanics of civilization they quoted to me on arrival an extract from Bossuet's sermon which they had studied with me in Bible School, 'Qu'est-ce que cent ans?' (What is a hundred years?).



*Part of the group from Mbanza-Ngungu*

*continued overleaf*



# THE CENTENARY

*continued from previous page*

## **If it's a tree, whitewash it!**

And so to Ngombe Lutete. I must confess that we did not walk but enjoyed the comfort of the Renault 4 which is now entering its eighth year of service. We drove up the hill from the level crossing and under a large banner which spanned the main road at the market place announcing in French and Kikongo that the Centenary was on.

The Committee really had thought of everything. We had a rousing welcome at Gombe Matadi, stopped at a second banner at Mbanza to take photographs and on arriving at Kivianga saw dear old Mfumu Mapeka, aged 91, sweeping up outside his house ready for the 'fete'. Kivianga is the village established on the outskirts of the Ngombe Lutete land for people who were persecuted for their faith. Driving in to the station it was immediately apparent that

they had made a supreme effort to have everything shipshape, including whitewashing the trunks of all the trees lining the roads, as the Belgians would have done for a military parade. The whitewash was a gift from the Sugar Company. Ngombe Lutete was unmistakably 'en fete' and even before the programme of events began Pastor Wantwadi, an early arrival from Kinshasa, commented on the air of excitement that prevailed.

## **'This is the day the Lord has made'**

By Saturday morning the British contingent numbered 19, 17 missionaries and two from the Embassy. We were glad that the British Ambassador was represented by Mr Alan Waters and that Elizabeth, who before her marriage was a BMS missionary, was able to accompany him. The programme started rather later than planned because of waiting for important visitors and this gave us time to talk to the many old friends, too numerous to name, including deacons, pastors, former pupils and students. To see two nonagenarians, Mfumu Mapeka and Tata Masakidi greet each other with radiant smiles was a moment we hope has been perpetuated on film. From Ngungu Kimbanda the elderly deacon, Etienne Nkazi, had walked in and with obvious emotion said,

'I thank God that I have been permitted to see this day'. There were some wonderful links with the past. Tata Masakidi was a 'houseboy' in the home of the Bentleys, Holman Bentley having been one of the first group to settle after their arrival in 1879. Another link with Holman Bentley was the presence of one of the sons of Don João Nlemvo, Bentley's faithful collaborator over a period of 25 years. His son, Way, who still advises on the medical work of the community, had a remarkable collection of photographs including one of his father taken in 1879 when as a boy of 12 he was 'given' to Bentley, himself only 29 at the time. Another very surprising and moving link with the early days of the church here almost escaped unnoticed. Someone from Ngungu Kimbanda, a nearby village, came to give us some pineapples. It came out in the course of conversation that he is the younger brother of Ntetela, the first Christian martyr here, who was killed when preaching at Kimbenza and thrown into the river Zaire. This was before the founding of the church at Ngombe Lutete in 1888; he would have been the ninth founder member.

*to be continued next month*



*Some of the group who arrived on foot*



# JAMAICAN BAPTISTS AND HOME MISSION

by a Jamaican Baptist

It has been said that the urban crisis is 'to keep us from congratulating ourselves for a ministry abroad that we are loathe to practise at home', or as Jesus once said, 'Go and tell your friends'. Missionary Societies have become synonymous with 'Overseas Mission'. But for us as a Society (the Jamaica Baptist Missionary Society) this is not so for we are actively engaged in evangelizing our homeland. This is being done in many ways.

## Investing in the ministry

Outside of the Holy Spirit, the future of the church depends upon trained leaders. We recognize this and great emphasis is placed upon theological education. Historically the Calabar Theological College goes back to 6 October 1843, but since then much has happened. Today, we are part of the United Theological College of the West Indies, which is itself a faculty of the University of the West Indies. We are integrated yet we have not lost our identity within an intellectual framework. We are still deeply involved in Baptist work, and our young men, called of God to the ministry are being trained to lead our people. Even in their training, some serve as student pastors, others are assigned 'field work' and still others almost weekly supply the pulpits of our churches throughout the island. There can be no greater investment of missionary funds than in this area of training.

## The plans at home

In all this, our Missionary Society, through the Department of Evangelism of the Jamaica Baptist Union, is seeking to win Jamaica for Christ. In 1975 we procured a tent costing 4,500 Jamaican Dollars (approximately £8,148). This has become the centre of a



*Calabar College as it was. This is now part of the Calabar High School*

new thrust in outreach across the island. It is placed in new areas to begin a new work; it is placed in different areas to strengthen the work and it is available anywhere it is needed. This tent was bought to help the Jamaica Baptist Union realize its five year goal, which ends in 1980, to have 300 churches (we have 272 now) and 50,000 members (at the end of 1977 we had 35,000).

This year's theme is Church Expansion and we are having a National Evangelistic Crusade within our churches with the aim of having a rally in every church. This is Home Mission, and as the Department of Evangelism plans they receive all their funds for literature, publicity, promotion and equipment from our Missionary Society.

## The portable church

The tent can only go to new areas as sites are acquired. Here again, a heavy strain is placed on the funds of the Society as very often in our expansion work, especially in new areas, we have to purchase sites and help in initial building work.

The media, too, is being used as we try to fulfil the great commission, and so every Sunday morning throughout Jamaica our own religious broadcast, 'Christ for Today', is heard. This programme is produced in our own studio at our Baptist Union Headquarters by our own technicians who compile this half hour programme. It is a great source of challenge, information and blessing to our people. This is the only locally

produced half hour programme done by any church in the country, except for a service which is relayed from a church every Sunday.

## A new concept

26 February 1977 will be long remembered in Jamaica. On the same night in which we commissioned two overseas workers, one to Canada and the other to Grenada, a third was commissioned to work at home as our Christian Education Coordinator. This was a great moment in our denomination for here was a young pastor gifted and trained to work in this important field. Through him we were saying that the gospel is for the whole man, in the whole of his society in the whole world. This will continue to be the challenge and responsibility of the Jamaica Baptist Missionary Society, and by God's grace we are trying to exercise this mission which God, in Jesus Christ, has given Baptists of Jamaica.



*Calabar Chapel, now used by the High School*



# The Church in South-East Asia

by Violet Hedger



*A water family in Hong Kong*

With all the troubles China has faced these last decades, many feared that Christian worship and teaching might have vanished from the country. It is however astonishing to find how strong is the Baptist community. In Hong Kong, for example, in addition to some ten international Baptist churches, there are about thirty Chinese Baptist churches, many of them formed by refugees from the mainland. Most of them have their own pastor and one told me of the evangelistic zeal of the congregations and of their energy in helping the new escapees, who arrive in a terrible condition. The same is true in Thailand, where the International Baptist Church has a team of missionaries who travel all over the south, keeping in regular touch with the villages and the water people. In addition it has five more missionaries and Thai helpers on the Cambodia border. There they have set up five camps to receive the stricken people fleeing from Cambodia and Vietnam. One of these camps is set aside for lepers and there the warm clothes and food, sent out by our Charities, are distributed.

## Looking forward

It is splendid to discover how the Christian Church is preparing for the future, and eagerly they look forward to the time when China will open her borders to the West. At Christmas there was a conference attended by missionaries, ministers and leaders of all the Christian communities at which the subject under discussion was 'Evangelism for South-East Asia'.

Every day, for several periods, the gospel is broadcast to China, Cambodia and Burma, while two hundred million booklets with words of Scripture are in preparation to be distributed to refugees and all who are learning to read.

How good it is that our Baptist Missionary Society has its own representative in this forward looking and hopeful community. She is Miss Dorothy Smith who is the only white woman in her domain of Rennie's Mill. This clinic is about eight miles east of Hong Kong and reached by a cliff track which is one of the roughest, most twisty and hilly lanes possible. Her car is old and noisy, but it is her one link with the city.

## The 'village' on the hillside

Rennie's Mill is a 'village' of 100,000 people, mostly Chinese from Taiwan. Its tiny houses, clinging to the cliff face, cascade down a steep hillside. The 'roads', narrow lanes climbing zig-zag up the cliff, are lined with tiny shops exhibiting a medley of skills.



There are cookshops and needle-workers, women making beautiful flowers, cobblers and dyers, and a laundry with the oldest washing machine one could ever see and which is turned by hand! The people are most friendly and kind. Many are fisherfolk, and some carried huge rocks in baskets on a pole over their shoulders up that steep cliff to extend the settlement in some way. There are crowds of children who fall in and out of the sea like dolphins.

It was wonderful to walk through the 'Mill' with Dorothy Smith. The women and children crowded round her, their faces lighting up as she approached them and the children running to greet her. Rennie's Mill is largely a Christian village, its faith based on the practical Christianity centred in the hospital.



*Rennie's Mill Christian Medical Centre*



*Dorothy Smith*

Dorothy is slim and energetic and her face is alight with interest and love for her people. She, herself, designed the hospital when the old one was washed away in a tornado. Her special delight are the maternity wards, for it is looking after the mothers that gives her the best opportunities to talk about Jesus. At the 'Mill' she is 'doctor' and tutor: She runs the clinics and the X-ray, and diagnoses which patients go to the new hospital in Hong Kong. She has living with her two students whom she is training to be nurses.

#### **Little recreation**

It is a lonely life. Very rarely does she see a visiting doctor, and her companions are three dogs and a cat — all rescued from dustbins — and the Chinese students who share her small living quarters. Her one relaxation is to climb the steep cliff and drive along that dangerous road to share in a prayer meeting in the city. I wondered how many of us

would make such an effort to share in a meeting for prayer. Should she be in a position to have a few days leave, she goes to the Philippines to help build up an orphanage for badly neglected children in that island. How courageous and faithful are our missionaries, and how proud we should be of them!

#### **Ready for all things**

The whole Christian Church in Hong Kong and Thailand, binding as it does many races in its warm fellowship, Chinese, Thais, Indians, Burmese, Cambodians, Malays, Americans, Australians, and New Zealanders, is eager and expectant, looking forward to

the time when all barriers will be down. It is preparing to bring the gospel to the surrounding peoples in their own languages. Few though they be, their love for Christ is a power that gives them hope and courage to embrace the millions around them, who as yet have not heard of Christ. It gives them, too, the energy to prepare for whatever He requires of them.



*Old tenement houses in Hong Kong*



# NEWS IN BRIEF

## EBA CONFERENCE

Representatives from churches of the Essex Baptist Association recently met in Chelmsford for a missionary conference. Under the chairmanship of the Rev Dennis Horwood, Vice-President of the EBA, those present gave thought to the overseas work of the BMS in three sessions, 'Bible Mission', 'Faith Mission' and 'World Mission'. The Society's Treasurer, Mr Victor Oxley, outlined the faith of the BMS as it budgets at the beginning of the year to support a number of missionaries, and related the Society's financial needs to people. He linked figures on paper to actual people in particular places across the whole field of BMS work.

Rev Vivian Lewis, Assistant Secretary for Promotion, spoke about faith as a missionary faith and stressed the responsibility of every local church to focus regular interest and prayer on world mission. He suggested this might be done either by a prayer board related to the BMS Prayer Guide or by participation in the Sunday service. Ministers and missionary secretaries were agreed that the missionary situation must be made relevant to congregations by their own enthusiasm and interest.

## ASSISTING MOTHER THERESA

For the first time Mother Theresa has a doctor working full-time by her side among the destitutes and dying in Calcutta, India. He is Dr Suranjan Bhattacharji, a graduate of Vellore Christian Medical College and Hospital. He is the first of several Vellore graduates who will spend six months with Mother Theresa and her Missionaries of Charity. Vellore is one of the two principal Christian Medical Colleges in India, Ludhiana being the other, and BMS nurse Miss Ann Bothamley works in the private patients' block of the hospital.

## AFRICAN REFUGEES

In a special report by Christian Aid, the relief arm of the British Council of Churches, we read 'Both black and white governments in Africa are creating refugees by intolerance and discrimination without hindrance from those western powers reluctant to jeopardize their vested commercial or military interests.' The report shows that there are now some 1.6 million refugees in 27 countries, with a further 1.8 million returnees moving from refugee camps toward resettlement. Until last year BMS missionary Rev Jim Grenfell was working amongst Angolan refugees in Zaire.

## THINGS HAPPEN IN THREES!

For BMS missionaries John and Valerie Furmage, 7 February 1978 was a very special day. The country of Brazil was celebrating its Carnival day, a time of merrymaking before the rigours of Lent. The Furmages were holding their own personal celebration, their wedding anniversary. And to cap it all, their second daughter was born on this very same day! In the photo, two-day old Lorna is seen with her mum and sister, Joy. John is pastor at the Pato Branco church in the South West Association of Paraná, and with Valerie's help runs a Christian Book Centre there as a means of outreach in that difficult region.



## 50 YEARS FOR A BIBLE

The Bible Society reports that the number of languages with at least one complete book of the Bible rose during 1977 to 1,631. Of these, 266 have the whole Bible and 420 a New Testament. 'As a Bible Society we want to see New Testaments in at least 1,000 languages by 1982,' said the Executive Director, Rev Tom Houston.

Two Bibles which have each taken nearly 50 years to complete were finally published last year. These are two of four completed in languages which had never had a full Bible before. These four were in Batak (Indonesia), Chol (Mexico), and Isoko and Urhobo, both Nigerian languages. The latter two translations were started in 1918 and 1919 respectively. In recent years both projects have been entirely the work of African Christians.

## HELP FOR CYCLONE VICTIMS

The Church's Auxiliary for Social Action (CASA) is now in the third phase of its relief programme to combat devastation caused by the cyclones and tidal wave that hit the south-east coast of India last November. As a result of the catastrophe, rice crops were ruined, fishing boats washed up to five miles inland and two million people were made homeless. The first phase of the rehabilitation programme provided some 100,000 victims with food, clothing, medicine and household utensils. The second phase included providing shelter for some 5,000 families, starting a nutrition/health care scheme for 5,000 people, assisting the local communities through cash-for-work programmes and replacing looms for the weavers.

## SUMMER SCHOOLS

The Young People's Department regrets that the Summer School planned for Lyme



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Regis will not now take place. Shebbear College, North Devon, is fully booked for both Schools, but there are still a few places left at each of the Bexhill Schools. Booking forms can be obtained from YPD/BMS.

### CHRISTIAN ENDEAVOUR

Rev James Heron, minister of Springburn Baptist Church, Glasgow, will become the new Christian Endeavour National Director



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on 1 June, immediately after the National Convention. In October, the 18th World CE Convention will be held in New Delhi, India, when representatives from 75 countries and island groups will be present. The organization celebrates its centenary in 1981, and there is a CE representative on the BMS Young People's Committee.

### KESWICK CONVENTION

Not all the places have been filled for the BMS houseparty to be held 8-15 July at the Convention. If you would like more details or an application form get in touch with Mr C Turner, BMS.

#### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(18 January-8 February 1978)

**General Work:** Anon: £6.00; Anon: £100.00; Anon: £150.00; Anon: £60.00; Anon: £500.00; Anon: £7.00; Anon (JB): £3.00. In memory of Rev A J Wilkinson: £114.00.

**Medical Work:** Anon: £40.00; Anon (JB): £2.00; Anon: £5.00.

**Relief Fund:** Anon: £5.00.

#### Legacies

Miss D G Bowerman  
Mr W H J Harris  
E H Jones

Miss J M S Parker	1,850.00
Miss M C Parker	350.00
J Smith	100.00
Miss M Westcott	20.00
Rachel A Whitelaw	513.89

#### MISSIONARY MOVEMENTS

##### Arrival

Miss E M Staple on 31 January from IME, Kimpese, Zaire.

##### Departures

Mr and Mrs I D Coster (and family) on 25 January for study in Belgium.

Mr and Mrs D Wheeler (and family) on 12 February for Barisal, Bangladesh.

£ p  
45.00  
25.00  
25.00

Mr and Mrs G Smith on 12 February for Barisal, Bangladesh.



# The 'A' to 'Z' of Mission

Saturday 29 July – Saturday 5 August

A Teach-In to be held at C E House,  
Leamington Spa, Warwickshire

The aim will be to study the history of BMS work in Africa, to share in the celebration of the centenary of the Congo Mission (A ngola to Z aire), and to consider our response to the challenges and opportunities of the future.

There will be sessions of Bible studies, lectures, seminars, discussion groups, films etc., and recreational activities will also be planned.

*Minimum age 18 years, Cost £32.*

Send now for more details and a booking form to: Rev V G Lewis,  
BMS, 93 Gloucester Place, London W1H 4AA.

## A REPORT FROM THE BRITISH AND FOREIGN BIBLE SOCIETY

How do you instruct Christians in the faith? In Britain, one of several tools that could be used is the Bible. But once a person goes beyond western Europe, the Bible is the only tool that is available in most other parts of the world. Furthermore, in those parts the Bible may not be available in the local language but only in a second or third language which has to be used for communication purposes outside the local area.

Wherever one looks in the world the same picture emerges. In Peru, for example, an evangelical church with a packed congregation sits expectantly waiting for the arrival of a Quechuan New Testament, because at present they still have to read from a Spanish text and then translate what they need to hear. In Nepal there is a similar situation. The first 49 Christian churches in that country, all evangelical, are thrilled that in November 1977 they received their first copy of the New Nepali Bible. It is interesting to note that two years ago no local Christian community was permitted, so there has been this growth to 49 churches in just two years.

The ancient Coptic Church in Egypt is being encouraged to join in Bible study and teaching which is being given by bishops and priests outside of formal worship. Similarly in Ethiopia the new Patriarch has announced that he expects the priests to use the Bible as the source of all teaching and in as many languages as are spoken in that country.

Upon the provision of the Bible, and upon its correct translation, much of the church's growth and life depends. It is because the whole Bible was not available to some of the churches in Africa that a misunderstanding of the Christian faith has occurred.

Across the whole world spectrum we see a common need. It is first and foremost Christians, be they Anglicans or Baptists, Catholics or Orthodox, Congregationalists, Methodists or Presbyterians, who need the one tool without which the most devoted missionary or the most eager national cannot do his principal work of making Christ known.

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