

Missionary

HERALD

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**JESUS
SAID
'...THE
KINGDOM
OF GOD
BELONGS
TO SUCH
AS THESE'**

(Luke 18:16)



Delhi children

A PASTOR'S LOT IS A FULL ONE

by Annie Horsfall

It is Sunday morning. As Pastor Tobotela prepares for another busy day, the sun has already risen and it is becoming hot. He leaves the tiny three-roomed house quietly, but already his wife and some of their six children are awake and the baby has been fed. He takes with him his Bible, his hymn-book and his notes, along with a tape-recorder he has borrowed and a tape prepared during the previous week.

A few minutes later, he arrives at the local radio station, hoping that the pastor and choir who have agreed to take this morning's broadcast service will arrive on time; if not, the tape is ready. They arrive at 7.30 am just in time to arrange themselves in the studio for the 7.45 am transmission. Pastor Tobotela is relieved that this week the arrangements have worked out and he has not had to take over at the last minute, but he remains on hand and it is he who finishes the broadcast at 8.15 am.

No sitting back

He returns home to prepare for the morning service at the Makiso church. Today, it is the turn of a deacon from another church to preach and Pastor and deacons await his arrival. He arrives at 9 am just as the service is due to begin, and Pastor finds that he will be required to lead the service and to choose the hymns, the preacher doing only the sermon. They hurriedly select the hymns and, after a short prayer together, the choir enters the church and the service begins.

Meanwhile, Mama Tobotela has been busy, getting the children ready for Sunday school which is held before the morning service. She herself teaches in the Sunday school and then joins the other members of the choir as they lead the singing. During the service, she conducts the children as they sing some of the choruses they have learned, and she stays with them until they leave before the sermon, to see that they do so quietly, before she returns to her place in the choir.

After the service there are people to see and



Pastor Tobotela after a baptism

often the choir stay behind for a rehearsal. They take their singing very seriously and have choir practice three times a week, usually at 5 pm when everyone has finished work for the day before it becomes dark. On Tuesdays, they meet earlier, enabling them to attend the church prayer meeting at 5 pm. This is led on a rota system by deacons and church members including the women.

Back to school

Pastor prepares the rotas, but cannot often be present at the meetings himself as he teaches religious education and music at *Institut Lisanga*. He spends the mornings in the church office — preparing for the following Sunday, seeing people, sorting out problems and difficulties — or going

around town on his bicycle to see people about the next broadcast service. At 11.45 am he leaves on his bicycle to travel the five kilometres to the school at Chopo, ready to begin teaching at 12.20 pm. Teaching classes of over 50 pupils is no easy task, but he counts it a privilege to have the opportunity of giving the pupils there a good grounding in the Christian faith. It is almost 6 pm by the time he arrives home, tired and ready for his main meal of the day, and bringing with him the inevitable marking.

The pastors' wives keep busy, and Mama Tobotela is no exception. She looks after the family and cultivates her garden, where she grows manioc, pawpaws, bananas, maize and tomatoes to feed her flock, including relatives who often descend on them. She makes a wood fire outside, prepares and cooks the meals, cleans the house, does the washing and all the hundred and one jobs involved in running a home, besides using her nursing skills as she works part-time as a midwife at the local maternity hospital. Off she goes, the baby on her back, to walk the four kilometres to the hospital, knowing that she will have to face the long walk back when she is tired, as the bus service is so unreliable. She knows, too, that the family will be waiting for her, hungry and badly needing the meal she will prepare for them. On Thursdays, she attends the women's meeting, taking her turn at leading the service and frequently staying behind afterwards for a women's choir practice. The attendance at the meetings is small, but numbers are growing and the women are keen to witness to their Lord.

A floating congregation

Pastor Tobotela came to Kisangani in October 1977 after finishing his studies at the *Ecole de Théologie Evangélique à Kinshasa*, to be the first pastor at the Makiso church for several years. Makiso is a large

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Through the long annals of the Christian Church the nineteenth century must be recognized as a period in which there was tremendous missionary activity. Many of the modern missionary societies were founded in this century and during this era hundreds of men and women responded to the challenge and volunteered for service overseas, although in doing so they knew that they would face appalling hardships and all too often premature and tragic deaths. Yet, as has been noted in various places, this in no way deterred others, in fact for every missionary who forfeited a life to illness or attack, 13 others came forward to take that place. Such enthusiasm, such devotion, such zeal for the mission of the Church overseas was reflected in the life and experience of the Church here at home. The local church felt itself involved, in a variety of ways, in the proclamation of Christ in other lands.

Evangelize the world!

Undoubtedly a spur to this missionary zeal was a watchword of the Student Volunteer Movement — 'The evangelization of the world in this generation'. Professor Denton Lotz, Associate Professor of Mission at the Baptist Theological Seminary in Ruschlikon, Switzerland, says of this motto, 'It was the watchword which summed up the hope, zeal, breadth and urgency of the nineteenth century missionary movement. It expressed and helped to create the motivating spirit and dynamism of the greatest surge of student commitment to mission in the history of the Church! It permeated the thinking of thousands and caught the optimistic spirit of the age.'

Also, the reports sent back to this country by those who went overseas and the conferences which were organized to study the structure and progress of mission proved to be an evangelistic power, convincing others of the reality of God and so quickening the churches in this land.

Preach the gospel

The motto, however, was attacked on theological grounds as representing a false eschatology. It was also misunderstood to mean that those concerned were expecting the conversion of the world in one generation, whereas it was intended to mean the preaching of the gospel to those then living by those who were then alive.

It is clear that the motto in question has served its time and seldom can one generation take over the catchword of another. 'The idea of the whole world in this generation being confronted with the claims of Christ is a valid and necessary vision until that day when the Kingdom has come.' Evangelization is still the task of the Church — to go into all the world and preach the gospel making disciples of all nations. The churches at home still need to inspire their members to venture forth on this errand and be themselves inspired by the reporting back which enthusiastically claims 'even the demons submit to us in Christ's name'.

Renew the vision

Who, or what will inspire a new generation of young people to evangelize their generation? There are those like Professor Lotz, who hope that the World Conference on Mission and Evangelism, to be held in Melbourne in 1980 to discuss the conference theme 'Thy Kingdom Come', may achieve some such thing, and may help the Church everywhere to rediscover the centrality of Christ and the reality of His kingdom, because 'a kingdom without a King is as much to be pitied as a King without a kingdom.'

Christians everywhere are urged to pray that the meeting of the Commission on World Mission and Evangelism in Melbourne in 1980 will revive the vision of that nineteenth century watchword for world evangelization.

JAMAICA'S DEBT OF GRATITUDE

by Arthur J Edgar, Principal

If unforeseen circumstances were to force the closing of Calabar High School in 1979, the School would have fully justified its 66 years of existence, and its passing would undoubtedly be a cause of national regret.

Calabar, which opened its doors in September 1912, to Jamaican boys who would not otherwise have received a secondary education, was famous almost from the start. The credit for this was due largely to the genius of the School's revered co-founders, Revs Ernest Price and David Davis of the Baptist Missionary Society. Others who succeeded to leadership in the ensuing years built on the solid foundations which they laid and brought the School an enviable reputation for scholarship. Among those who came to Calabar under the auspices of the BMS were Walter Murray-White, Cecil Woodyatt and Walter Foster, as well as able Board Chairmen like Keith Tucker and Donald Monkcom.

Calabar's contribution to the nation

Just to mention the following old-boys will indicate how much Calabar has contributed to Jamaica: Sir Philip Sherlock, first Jamaican Vice Chancellor of the University of the West Indies; Rev Dr Hugh Sherlock, a revered pastor and recently retired Secretary of the World Methodist Council; Rev Dr Horace Russell, first Jamaican President of the United Theological College of the West Indies and now pastor of the historic East Queen Street Baptist Church in Kingston; Sir Egerton Richardson, Jamaica's first permanent representative to the United Nations; Roger Mais, perhaps the country's finest novelist; Dr Arthur Wint, Olympic gold medallist and until recently Jamaica's High Commissioner to the United Kingdom; Herbert McKenley, Olympic gold medallist and current President of the Jamaica Amateur Athletic Association; Hon P J Patterson, Jamaica's Deputy Prime Minister and Minister of Foreign Affairs; Mr E G Green, recently

appointed first Ombudsman of Jamaica. Rhodes and Jamaica scholars over the years, and distinguished men in all walks of national life are too numerous to mention.

But what of those who have now entered into this great heritage? Today Calabar is a school of 1,700 boys ranging in age from 11-19, and occupying a 30-acre site in suburban Kingston. The School moved to this locality along with its older sister — Calabar Theological College — in 1952, but now occupies the campus alone, the College having merged with others to form the United Theological College of the West Indies in 1966. Management and Principal now have little choice in selection of students as 95% of the intake is placed by the Ministry of Education on the results of national common entrance (11+) exams. No fees may be charged and all basic expenses are met by the Government. Like other Jamaican schools, however, Calabar has to engage in



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its own vigorous fund-raising for the extra facilities and equipment needed to enrich the curriculum.

The student body is drawn from a wide range of socio-economic backgrounds and many boys have problems of an emotional or economic nature. In this respect Calabar is like most large urban secondary schools and the situation is aggravated by the rapid social, political and economic changes now taking place in Jamaica. Many students need financial help to pay for books, lunch, clothes, exam fees and transport, while others need counselling for their spiritual and emotional problems. The annual contribution which the BMS makes to the Students' Welfare Fund, and the Chaplain assigned by the Jamaica Baptist Union are both significant indicators of the Church's continuing practical interest in Calabar.

Two schools in one, as it were

Since September 1978, Calabar along with several other high schools has been operating on the shift system. This has become necessary because of the inability of the government to finance the building of sufficient schools to keep pace with the rapidly increasing population, and to meet the growing demands for secondary education. The School's facilities are used by two sets of boys daily. The first shift runs from 7.15 am to 1 pm while the second shift begins at 12 noon and ends at 5.45 pm. Most teachers are confined to a particular shift, but some have to work across shifts. There is an annual change-over of shifts.

While the shift system gets into school almost twice the number of students that could be accommodated on a single shift, there are many problems. Wear and tear on facilities is heavy, hours are inconveniently early or late, teams and other extra-curricular groups that cut across shifts have great difficulty getting together, and the administrators' tasks are much more difficult. Everyone hopes that the additional schools, or at least, extra buildings and facilities, will be provided



School prize giving with Mrs Jelleyman on the right

in due course so that the shift system can be phased out.

The minority are still important

The present teaching staff of 90 is now almost fully Jamaicanized, most teachers being graduates of the University of the West Indies. Calabar still values help from overseas, however, especially in areas of critical shortage like mathematics and physics. United Kingdom Baptists who have come as teachers in recent years are Steve Jackson of Leeds (now at Regent's Park College, Oxford) and John Rhodes of Billingham, Cleveland. Mrs Christine Jelleyman of East Plumstead and Mrs Mary Russell of Bridgewater and West Ham Central Mission are valued senior teachers who have both been at Calabar for over 20 years.

In recent years there have been several changes in the curriculum, directed towards making the School's programme more broadly based and therefore better able to serve the needs of students of varying abilities and aptitudes. Industrial and business subjects have now been added to the usual 'grammar

school' subjects. The tradition of compulsory religious education and 'chapel' continues — an indication of the importance the School attaches to spiritual values. Students have been sitting the Cambridge GCE O' and A' Level examination with good results over the years, but will in common with other Caribbean secondary schools start changing over to locally based examinations as from this year.

From 1976 to 1979 Calabar was the national champion in athletics and has in the last two or three years also won football and basketball. Rev David Jelleyman — BMS representative in Jamaica and a senior lecturer at the United Theological College — is a tower of strength in the School's Sports' Administration. So too were the Rev and Mrs William Porch who completed their service here in 1974. Other extra-curricular activities for which the School has established a good name are choral, music, drama, scouting and cadetting and Inter-Schools' Christian Fellowship work.

continued overleaf

JAMAICA'S DEBT OF GRATITUDE

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Calabar is particularly fortunate in the interest shown in the School by parents, old boys and friends. They have assisted in raising funds for buildings and equipment and in financing many of the extra-curricular activities like sports. Representatives of these related groups along with nominees of the Jamaica Baptist Union, Ministry of Education and Staff and Student Body, now comprise the Board of Governors, in keeping with the Government's move to democratize the administration of educational institutions.

Facing the challenge of the future

There are big plans for the future. A massive fund-raising drive is soon to be launched to finance the provision of much needed new buildings and facilities. At the end of the development period in 1987 (coinciding with the 75th anniversary of the School's founding) there should be a new sixth form block, additional classrooms, laboratories and workshops and a new library, audio-visual centre and assembly hall, as well as greatly improved sports facilities. The building which was erected to be a chapel, but is now used as a multi-purpose hall, will then be refurbished and rededicated as a chapel.

Jamaica owes a debt of gratitude to the founders of its many great Church-related schools of which Calabar is one of the finest. In starting Calabar, the BMS was making yet another outstanding contribution to the development of Jamaica. Today as the country struggles amidst grave problems to establish itself as a newly independent nation with an identity of its own, it needs more than ever the stability, traditions and values which a Christian school can help to create and nurture. While we give thanks for the past, we pray for strength to cope with the challenges of the future. Pray for Calabar that it may ever be true to its motto —



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General Work: Anon (CYMRO): £5.00; Anon: £10.00; Anon (GW): £2.00; Anon (FAE Aberdeen): £10.00; Anon (CYMRO): £4.00; Anon: £1.06; Anon: £1.00; Anon (Brazil): £5.00; Anon (FAE Aberdeen): £10.00; Anon (Hereford): £30.00; Anon: £30.00; Anon (Worthing): £5.00; Anon (Westcliff): £100.00; Anon: £200.00; Anon: £8.00; Anon (CYMRO): £25.00.

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NEW WORKERS



IN ZAIRE

David Aubrey was born into a family with a Baptist tradition, one grandfather was General Secretary of the Baptist Union of Great Britain and Ireland and the other its honorary legal adviser. So the Church has always played an important part in his life. At boarding school his main Christian outlet was through the large Christian Union there, and it was through this organization that David was able to spend part of his holidays taking handicapped boys abroad.

Having done a sandwich course in engineering at college, he decided that rather than work in a factory straightaway, he would like to do something useful and challenging, as his work with the handicapped boys had been. He was led to apply to the BMS and with the support of his home church, Leamington Baptist, and other friends, was accepted for a short term position in Zaire.

David left England in August and is first of all serving at Pimu for a few months, while Luke Alexander is on furlough. Then he will join the missionary team at Tondo, where he will act as builder and maintenance man.

IN NEPAL

Noel and Rosemarie Baker originally come from Calcutta, India. Their son, Danny (15), was born in India and their daughter, Michelle (13), was born in London.

Both Noel and Rosemarie are grateful for the excellent spiritual leadership they enjoyed in their churches. For Noel it was at a Summer School camp in 1956 that he personally decided to follow the Lord, while Rosemarie had made her decision the previous year through the work of Youth for Christ in Calcutta. Rosemarie grew up in the famous Carey Baptist Church and it was here that she met Noel, who was then a student of theology at the Calcutta Bible College. In 1961 he gained his diploma, took up his first church and got married.

In 1965 they came to England, Noel having held pastorates in India in an Evangelical church and an American Baptist church. In 1966/67 he studied at the Belfast Bible College.

While in England Noel and Rosemarie maintained strong links with the churches where they had lived in India, and the desire to return to that country on missionary work never completely left them. Noel engaged himself in a career in social work, which he found most enjoyable and satisfying, while Rosemarie continued to do secretarial work and looks forward to doing the same with the UMN in Nepal.

Their call to serve God in Nepal was further confirmed by the Society's acceptance of their offer of service because of the existing need of a social worker in one of the hospitals. With the support of the Perry Rise Baptist Church, London, Noel and Rosemarie left England in July and are now busy with language study in Kathmandu. They are very grateful to God for His provision of guardians in Mr and Mrs Woodfield and family to their children who remain in England.

Noel and Rosemarie left for Nepal resting in the promise that 'He which hath begun a good work in you will perform it until the day of Jesus Christ'.



IN ZAIRE

As a missionary's son Mark Pitkethly was first exposed to the gospel at a very early age, but it was not until he was home and staying with guardians that he came to trust in Christ for himself. This took place one Easter Sunday at Silver Street Baptist Church, Godmanchester, where Mark worshipped during the holidays from Eltham College. It was not until about four years later that he felt the call to be baptized, this time at Dereham Baptist Church, Norfolk, his home church.

Nearing the end of his school career, Mark decided to have a year's break from academic study, and it was while wondering what he might usefully do, that a short term of service with the BMS was suggested. Having experienced first-hand some of the difficulties of living abroad, Mark was not without reservations, but after praying about it for some time it became clear that this was the will of God. A verse from the first chapter of Jeremiah was particularly meaningful at this time: 'For you will go wherever I send you and speak whatever I tell you to. And don't be afraid of the people, for I, the Lord, will be with you and see you through' Jeremiah 1:7, 8 (Living Bible).

Last month Mark left for Tondo to assist John Mellor in the agricultural project there.



SHARING IN MISSION

An article prepared on behalf of the CNI and circulated by the Conference for World Mission

All round the world Christians and the churches to which they belong are looking for ways in which they may share together in response to the call of Christ to go into all the world and preach the gospel to the whole creation; and to see how expression may be given to the fact that membership of a local church means membership of the worldwide Church also.

In the past, western churches, through their mission boards, have given generously to world mission in those areas of the world to which they have been related traditionally, and to the churches which have grown up in them; but they have also decided how the money was to be spent while in their mission headquarters far away from the areas of mission.

With the coming of autonomy to overseas churches, churches in the west have recognized only slowly that decisions about which mission tasks should take priority in a particular area must be taken by the local church. At the same time it continues to be necessary for some resources for carrying out these tasks to come from churches far

away. Therefore the following questions have to be asked:

- How can the Church in each place be free to work out its own priorities in mission without feeling dependent on churches in the richer countries?
- How can Christians in donor churches feel involved in world mission without taking decisions which properly belong to the church to which they are giving?
- How can our togetherness in mission find expression in a way which is meaningful to both giver and receiver?
- How do donor churches of different denominations respond to their sister churches in another part of the world which have discovered unity?

Take the CNI, for example

The Church of North India is a united church related to seven mission boards in North America, nine in the United Kingdom, one in Australia and one in New Zealand. In January 1976 in New Delhi at a meeting attended by representatives of these Boards, it was decided to set up an international committee in order to promote co-operation by overseas mission boards in relation to the

CNI; so the International CNI Related Missions Committee (RMC) came into being. So far it has met annually at Woking, near London, but its third meeting took place in India. On each occasion the CNI has sent representatives to the meetings.

The first two meetings of the RMC have resulted in an imaginative new scheme being put into operation whereby the CNI and its related overseas mission boards are co-ordinating procedure in respect of:

- requests for personnel from CNI to overseas member bodies;
- guidelines for a CNI/CNIRMC bursary scheme;
- response to financial requests from CNI to member bodies, both for recurring and non-recurring grants to CNI Synod and its dioceses.

Commitment has also been accepted and has been implemented to a CNI Pension Scheme for some categories of full-time church workers.

Not least in achievement has been:

- the agreement to act together on the part of the mission boards;

The reading room at Diptipur



The photographs all show CNI projects with which the BMS is associated

— the full participation of the CNI with them in agreeing to procedures. This respects both CNI and mission board freedom of action at certain points.

How it works

The method of dealing with requests for capital grants is one very good example of the new co-ordinated procedures. Traditionally each of the CNI's 22 dioceses would have sent its requests for non-recurring grants to the mission agency to which it was related before union. Under the new scheme each diocese is invited to send them to the CNI Synod. The Synod itself also develops requests for both church-wide programmes and also for areas of need not covered by any particular diocese. When the requests have all been gathered in, the Synod Committee concerned reviews them and arranges them under general priority heads.

The Webb Institute at Baraut for the training of church workers and pastors



Children's kindergarten, Delhi

and revision as seem necessary. Each related mission agency intimates the level of financial commitment which, in the following year, its representative will recommend through the normal budget process of that agency. On the basis of these commitments the Synod Committee draws up its final list of projects/programmes in priority order.

During the last quarter of the year the related mission agencies give firm promises of sums they are able to contribute to the total sum required to meet the requests on the list. In this way the CNI's priorities are respected, and while no society is identified with a particular project at the time of contributing, all the societies are free to share information about any or all of the projects with their church constituencies.

The projects are varied

The list of work requiring capital support is a long one covering many aspects of the Church's life. For example, the 1979 list of priorities contains the following requests:

1. Nagpur Diocese Secretarial Training Course
Nagpur is the capital city of Maharashtra in Central India. It is the headquarters of the National Christian Council of India as well as of the Nagpur Diocese of CNI. Historically the diocese has been related to the Church of Scotland and Anglican missionary societies. Geographically large, numerically it is one of the smallest CNI dioceses.

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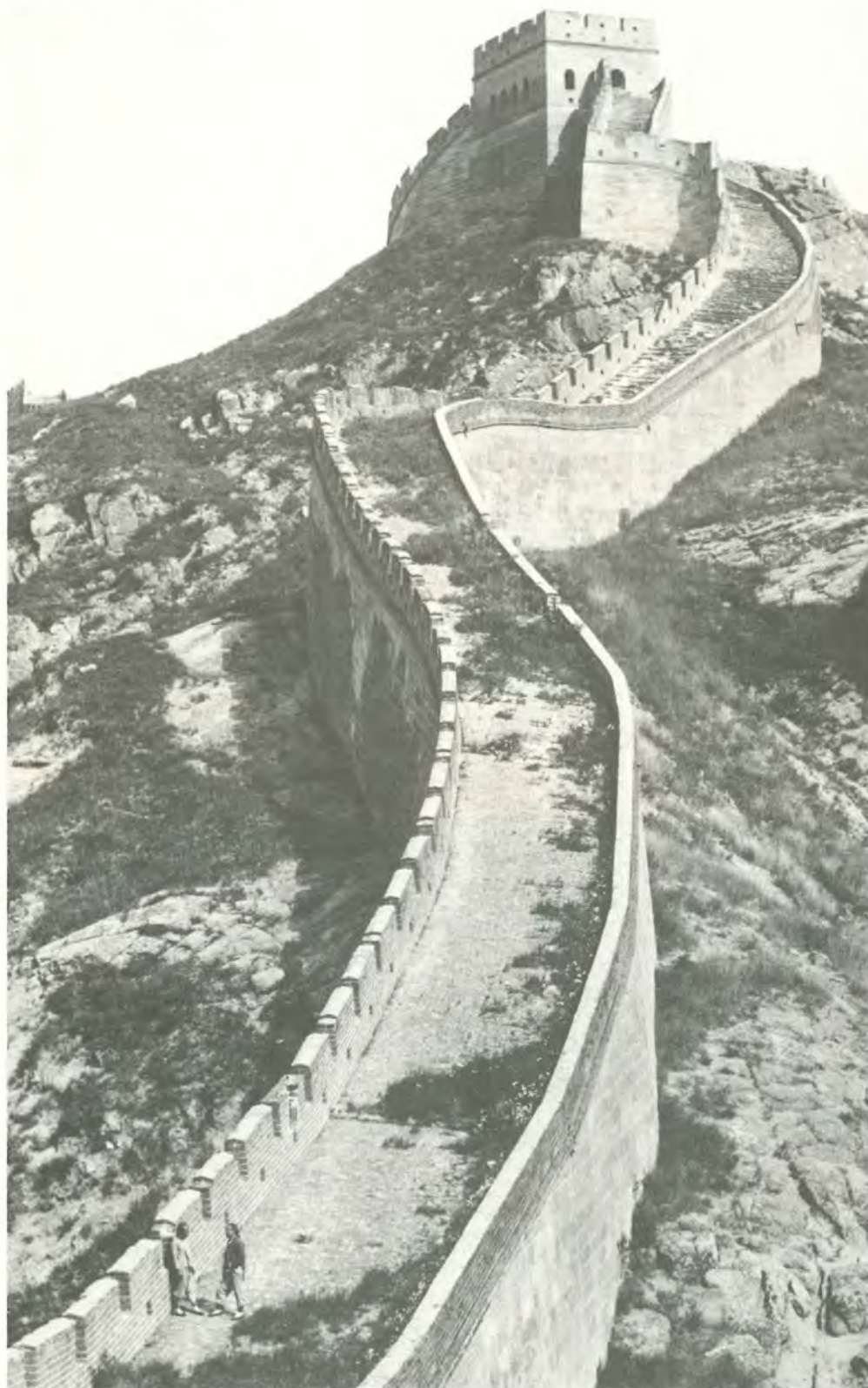
New church in a development area of Delhi



THE DIVIDING LINE

This article is a selection from and condensation of an article in the tenth Bulletin of the China Study Project sponsored by the Council for World Mission.

The Great Wall of China



1966 was a watershed in the modern history of China and in the history of the Christian Church in China. It was the year of the beginning of the Cultural Revolution and the activities of the Red Guards. The closing of churches, the burning of bibles and the persecution of some Christians was only part of the struggle of the extreme left to settle its own leadership problems and gain power.

In spite of some relaxation in 1972, when President Nixon visited China, and visitors could attend worship in either the Cathedral of the Immaculate Conception or the Protestant church in Peking, the world outside China heard very little of organized Christian or other religion, apart from visitors who were able to meet some Catholic and Protestant leaders, notably K H Ting, the former Anglican Bishop of Nanking and the President of the Nanking Theological Seminary. He continued until 1978 to be almost the only well known Christian leader able to meet foreigners privately. He was able to assure his visitors that Christians continued to meet in small informal groups but was unable to say very much about what was happening to Christians in other parts of China.

Theoretical freedom

It appeared then that the officially recognized 'Three Self Movement' was not functioning. The 1975 Constitution stated that the people have 'freedom to believe in religion and freedom not to believe in religion and to propagate atheism'. But it has not been until the last 18 months that this theoretical freedom to believe has become nearer reality. Throughout the period 1966-78 the media ignored religion and all religious expression.

Some contact was made in 1977 with Christians in the areas bordering on Burma and with the Muslim minorities further north. Some information about Christians in the coastal provinces of Fukien and Chekiang has continued to come through, but as this is mostly from refugees, it needs to be treated with caution. Those receiving such



Canton city (photo by Asian Outreach)

information are often politically and theologically predisposed to interpret it in a manner favourable to their own view-point.

However, although we cannot make a guess about the situation in other parts of China or overall numbers of Christians, we can be certain that there are a number of predominantly Christian villages in those two coastal provinces and many are related to the indigenous evangelical churches such as the Little Flock and the True Jesus Church. There are some related to the Seventh Day Adventist churches and to the Church of Christ in China. These churches, if autonomous, may not have suffered from the lack of contact with organized national and provincial structures, but some seem to have suspended worship during the height of the Cultural Revolution, and some Christians suffered persecution. Yet this was not always the case and much must have depended on the local leadership. A Hong Kong Roman Catholic priest returned from a visit to this area in January 1979 and reported that there were several Catholic villages whose 'theology is very debatable but whose faith is strong'. The Cultural Revolution had a bigger impact on cities than on rural areas, but overseas Chinese have shared in house meetings and the letter from Sian, to several Baptist missionaries, indicates that if there is no

news from an area for many years this does not mean the Church is dead.

Towards restoration

In the current wave of reaction against the 'Gang of Four' who took over leadership after Chairman Mao's death, reputations tarnished since as early as 1957 are being restored and admissions made of serious mistakes at that time and even earlier. The Religious Affairs Bureaux at national and provincial level so long under eclipse have been restored. Their function is not only to give the voice of organized religion some expression, but also to study religion of all kinds with the purpose of eventually demonstrating its falsity and educating the masses to accept 'scientific truth'. In the meantime, however, it is admitted that 'patriotic personages in religious circles' were slandered and that their reputations must be restored. The 'Gang of Four' are accused of 'wantonly vilifying religious activities'. The names of religious leaders who have not been heard of for many years are reappearing and discussions proceeding about the reopening of some Christian churches. There is an acute shortage of bibles and hymnbooks, both because they have not been printed for many years and because they were seized and destroyed by the Red Guards. The ultimate aim is that they should

be printed in China, but there are serious shortages of paper and printers. It is likely to be a long time before bibles can be printed once more. Meanwhile, there are some modern translations available including 'Today's Chinese Version' and it may be possible to send copies from Hong Kong to the officially recognized Catholic and Protestant bodies. Indeed the Bible Society is confidently expecting an order shortly via the Peking government for several hundred bibles.

Specifically Christian

Bible translation is one of the tasks of the newly opened 'Centre for Religious Studies' at Nanking University. The Head is K H Ting, the former Head of the Nanking Theological Seminary which closed down during the Cultural Revolution but continued to function through extension work. Concerning the work of the Centre he writes: 'We shall take a number of graduate students whose specialization is to be Christianity . . . if any department of the University requests it we will be glad to give lectures on Christianity.' A Society for the Study of Religion has also been formed and at its first meeting K H Ting read a paper entitled 'My appreciation and misgivings concerning Liberation Theology now in vogue'.

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The official line is to tolerate religion, but to suppress 'superstition' defined as among other things 'witches, wizards, prayers for rain or children, curing diseases through exorcism, phrenology, geomancy, etc.' It is possible that some Christian groups will not fit into the nice distinction between 'religion' and 'superstition'. One report speaks of a Protestant village where 'demon possessed persons are usually healed at once after prayer'. In a Catholic village 'a statue of the Virgin Mary circulates secretly and miracles are performed'.

Missionaries – wait!

It seems likely that there will in future be a gradual revival of church structures locally and some national co-ordination through the officially recognized national bodies, the China Christian Three Self Patriotic Movement and the Catholic Patriotic Association. But China's Christians are divided on what should be their appropriate reaction to the Government and to Socialism. Many Christians both within and outside China will dismiss the 'official' church as compromised and continue to believe that the only way for Christians is the way of resistance and secret worship. Few, however, believe that the Government will allow missionaries to enter the country and Chinese Christians agree that the time for foreign missionaries is not yet nor in the foreseeable future though some foreign Christians could certainly be among those who go to work in China in a secular capacity.

We still do not have enough knowledge of China and the Chinese Churches to know how we should begin to relate and what form our future relationships should take. Hasty action by organized western Christian bodies could be disastrous for Chinese Christians and we need at all times to try and understand the overall experience of China during the past 30 years in order that we may understand more completely the state of religion in China, the experience of Chinese Christians and their position in Chinese Society.

THE SODCUTTING

by Lawrence Wallace

This was the unofficial name given to the official ceremony held at Rangpur to start the building of the Sangha Multipurpose Standard House for the use of Bob and Miriam Young. It was even more than that for it was also the first of the many projects to be undertaken by the Sangha Technical Services team.

A few weeks ago I asked David Sorrill if there would be such a ceremony and his comment was, 'Oh, yes, I love sodcutting!' Accordingly, we agreed to have the ceremony on Sunday, 29 April 1979, in the same compound where the work had started about 200 years ago.

On the way up

The previous week I had been in Dacca, seeking permits for obtaining cement and steel, so on Saturday I met David at the airport there and, after an hour's delay due to the President's arrival, we flew together right up north to Thakurgaon Airport, which left us still two hours from Dinajpur.

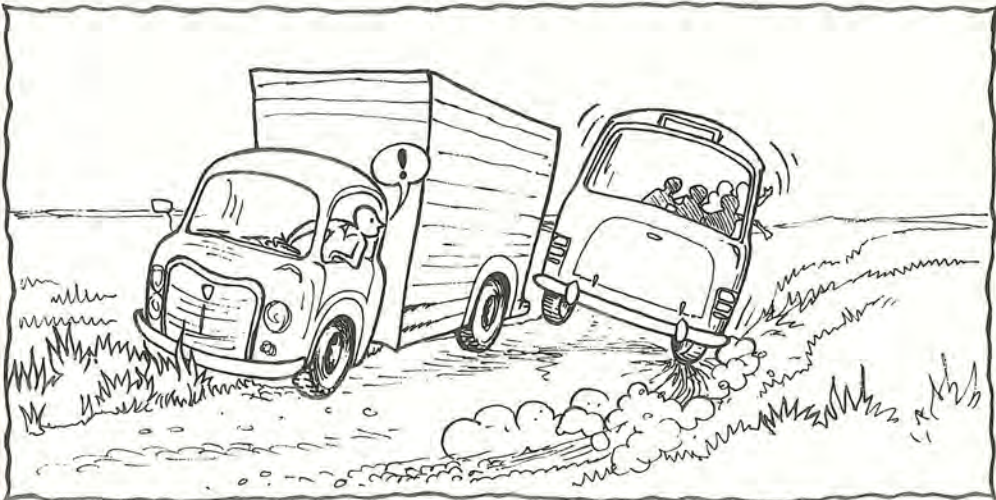
On landing, we made our way to the waiting area until the Biman bus was ready to leave for its journey to Dinajpur. David met a few friends and filled in the time by chatting, while I, like our travelling companions, 'stared at everybody and everything' to fill the gap.

Eventually, the bus was loaded and we headed off at a terrific speed, horn blowing, racing gear-changes (they were going in because I could hear them!!) – the lot! I am convinced we reached at least 40 mph on the narrowest part of the road! Everything smaller than the bus was forced to leave the road; in the case of lorries, the driver took two wheels off the road. Many times we seemed to pass lorries with just a coat of paint to spare. After one of these passes, a missionary friend from the Lambe Hospital leaned over and said, 'Faith without works is dead, but if faith stops working, we're dead!'

We reached Dinajpur about two hours later without incident, but there was still another mile or so to go before we reached the compound. To achieve this goal we 'hired' two convertible, two-seater rickshaws. We put the hoods down, loaded our bags and moved off, gathering up speed to a good 3 mph and rolling violently on the corners! Again, our mode of transport got us safely to our destination.

Getting down to business – and pleasure!

At the compound, David went to stay with the Rev Gwyn and Joyce Lewis, and I went to my room with the Rev Bob and Miriam Young. There was a lovely meal waiting for me, so I ate it slowly, enjoying every mouthful. Then, after a rest, I brought



BOOK REVIEW



myself to life again with a cold 'mug shower'. After this, I joined Bob and the lads from the hostel for a game of football. It was a great game – my side lost about 3-1. David, Bob's son, arrived home shortly after us, full of life and very happy, as he had been on the winning side in a football game with the smaller boys. Later in the evening, David Sorrill joined us for supper, and we discussed the ceremony. All the arrangements were made and it was agreed that the ceremony would be conducted by the Rev Swe Hla Phru.

For the next morning, the idea was to have breakfast at 6.30 and leave for Rangpur at 6.45. When the morning hour dawned, I vaguely heard Bob shouting from outside, 'Lawww-rence, are you coming?' Then it penetrated – I'm supposed to be going to Rangpur! With a speed that surprised me, I half fell out through the mosquito net and stumbled to the bathroom, shouting back, 'It's okay, I'm coming', in a voice that I hoped gave the impression that I had been up for hours!!

After a good breakfast we left at 7 o'clock with Bob at the wheel, Gwyn and David in the cab, and myself sitting in the open back of the landrover-pickup, enjoying the cool morning air. By the time we arrived at Rangpur, 40 miles away, I can assure you I was wide awake, after all the fresh air en route, and the necessity for imitating the

action of horseriding! On arrival, we were greeted by the church members of the Rangpur District town church.

The sod is cut

When we had talked informally for a little while, and the introductions had been made by the Rev Swe Hla Phru, we moved to the site for the ceremony. After a few opening remarks the latter then requested David to say a few words and 'cut the sod'. There was a prayer of dedication, Gwyn spoke, and I followed. We sang a hymn, and Swe Hla Phru closed the ceremony with prayer.

However, the occasion was not quite over, as it fell to me to hand round 'jallopies' – local sweetmeats. I have no idea how they are made, but they are delicious! Then we were invited to Swe Hla Phru's house for a lunch of *kasi mangsa* (male goat), *sak* (rather like spinach), *dal* and *bhat*, followed by a banana or two!

Later in the afternoon we made our way back to Dinajpur. I drove, with Bob in the back of the vehicle. At Saidpur, the halfway stage, David and Bob changed places and we continued on. Eventually, we arrived back safely, and after supper I retired to ponder the day's experiences, wondering in how many ways Christ's Kingdom would be advanced through the development of the Sangha mission work, in what has proved to be a difficult area in which to serve.

GOING PLACES

by Elizabeth Goldsmith

Published by Inter-Varsity Press 60p

Do you feel that God may be calling you to 'full-time' service? Are you asked for advice by those seeking the Lord's will for their future? Then this is the booklet for you.

Brief and to the point, it is packed with sound advice and practical guidance. The introduction begins with the Great Commission, which is still binding on the Church today. What follows is the outworking of our Lord's command. Among many vital issues dealt with are: finding God's will, weighing up the type and length of service involved, gaining experience, training, qualifications, personal discipline and spiritual preparation.

Writing from her own experience as a former missionary, and as one who helps train others for service, Mrs Goldsmith has a sure touch in the advice she offers.

EDM



NEWS IN BRIEF

MISSIONARY MOVEMENTS

Arrivals

Miss R Montacute on 29 June from Kinshasa, Zaire.

Mr and Mrs C E Foulkes and family on 30 June from Khulna, Bangladesh.

Rev A H and Mrs Swanson and family on 4 July from Colombo, Sri Lanka.

Mr and Mrs J G Tweeddale on 5 July from Kathmandu, Nepal.

Miss H M Boshier on 7 July from Ngombe Lutete, Zaire.

Miss H M Hopkins on 7 July from Ngombe Lutete, Zaire.

Mr J A Ottaway on 7 July from Upoto, Zaire.

Rev D C and Mrs Norkett and family on 11 July from Yakusu, Zaire.

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

Miss B M Cooke on 16 July from CECO, Kimpese, Zaire.

Miss R R Harris on 16 July from CECO, Kimpese, Zaire.

Mr M Sansom on 21 July from Upoto, Zaire.

Mr and Mrs C M Sugg and family on 28 July from Upoto, Zaire.

Departures

Mr and Mrs G A L Phillips and family on 26 June for Kathmandu, Nepal.

Mr and Mrs J H West and son on 3 July for Mount Hermon School, Darjeeling, India.

Mr and Mrs A P North on 10 July for Kinshasa, Zaire.

Miss V A Green on 15 July for Ngombe Lutete, Zaire.

Mrs G E Myhill and son on 17 July for Nova Londrina, Brazil.

Miss G E MacKenzie on 23 July for Bolobo, Zaire.

Mr and Mrs N C Baker on 27 July for Kathmandu, Nepal.

THE BOYS' BRIGADE

It would be difficult, maybe impossible, to fully assess all that the Boys' Brigade has done by its support of the Baptist Missionary Society through the years. Suffice it to say that it has been an invaluable help to the work in all areas of the world and for this we praise God and thank the Brigades.

Last Christmas the Junior Section of the Brigade organized a Christmas Appeal to provide a minibus for use at the hostel for missionaries' children in Kinshasa, Zaire. The result of that appeal totalled £9,547 and recently at Felden Lodge, the Boys' Brigade Training Centre, a cheque for this amount was presented to Rev Fred Drake, the

Secretary (Overseas) of the Society. The photograph records this happy occasion. The minibus was supplied and shipped by Unimatco about whom there was an article in the August issue of *The Herald*.

BWA NOMINEES

Rev A S Clement and Koli Mandole Molima are among the 12 nominees from 10 countries for election as vice-presidents of the Baptist World Alliance. Mr Clement is Secretary of the Baptist Missionary Society and Pastor Koli of Kinshasa, Zaire, is Secretary of the CBFZ (Baptist Community of the River Zaire). They are subject to election by the 14th Baptist World Congress when it meets in July next year in Toronto, Canada.



Rev Fred Drake, second right, receiving the Boys' Brigade cheque

Birth

At Yakusu, Zaire, on 17 June, to Mr and Mrs P H Riches, a second son, Jonathan Peter.

Marriages

In Bury St Edmunds on 14 July, Mr Luke R Alexander to Miss Kathleen E A Ince, both of Pimu, Zaire.

In Hemel Hempstead on 14 July, Rev Desmond E Samuels to Miss Sheila C Finch, both of CNI, Delhi, India.

Death

In Birmingham on 21 July, Miss Emily Pentelow, aged 85 (China Mission 1922-48).

A PASTOR'S LOT IS A FULL ONE

continued from page 146

town-centre church, packed tight with over 1,000 people for special united services for all the ten Baptist churches in Kisangani, such as those at Christmas, Easter and the twice-yearly baptismal services. At other times, there is a congregation of about 80 each Sunday morning, including visitors waiting for transport or passing a short time here for their work. There is a nucleus of faithful members and it is good to see the numbers gradually increasing, especially amongst the students. Pastor has to deal with the difficulties of a floating congregation and many other difficulties not experienced in England, such as the theft, twice, of the mains switch in the church, and putting church members under discipline for polygamy, one of them having four wives and 40 children!

Pastor Tobotela also faces personal difficulties due to the lack of suitable accommodation for himself and his family. Each church is responsible for providing a house for its pastor, so the Makiso members have taken special collections from time to time, using the money to buy cement to make cement blocks. The pile of blocks mounts slowly, but there are still not nearly enough to start



Pastor Tobotela leaving for school

building and the children continue to sleep on the floor, as there is insufficient room for beds for them all. Despite all the difficulties the members of the family remain cheerful and radiate the joy of the Lord to all with whom they come in contact.

Women unite in worship and service

One Sunday a month, Mama Tobotela leaves home soon after the end of the morning service to attend a united women's service in one of the churches in Kisangani. This often involves walking at least five kilometres perhaps to a Pentecostal, an Anglican, an *Eglise du Christ au Zaire* (Protestant) or another Baptist church or perhaps to the Salvation Army citadel or to the Military Camp where the women of all the various Protestant communities gather together to worship and praise the Lord in word and song.

The 'song' usually means six to eight different choirs singing one or two items

each, so it is not surprising that the service lasts until after 5 pm. From these services has come a deepening sense of fellowship amongst the women of the various churches, and in each of the suburbs groups have been formed of women from different communities who go out visiting the sick, those in prison, those in difficulty and trouble, and taking food to patients in hospital who have no family to feed them (hospital meals are not provided in Zaire). In all their service, they remember that they are doing it for the Lord and use every opportunity which arises to witness for Him.

We praise the Lord for the growing together of the various communities, at a time when sects are proliferating in Zaire, for their united work and witness, and for the many dedicated pastors and church leaders, praying that they may go forward together and that Christ's Kingdom may be extended in this part of Zaire.



Mama Tobotela and her baby

A number of educational and medical institutions in Nagpur itself cater for Christians and others in the area. One of these institutions is St Ursula's Girls' High School. The Bishop writes: 'About 100 girls take their School Leaving Certificate every year, of whom about 30 go on to college. Others cannot afford college fees. A Secretarial Training Course will be very helpful for school-leavers and also meet a need in the area where there is a great demand for secretaries.'

2. Cuttack Diocese Adult Education

Cuttack Diocese is almost entirely of the Baptist tradition and mainly rural. It has

decided to reduce the number of its paid pastors in order to lessen its dependence on overseas financial support for the ministry. Through a literacy project it hopes to nurture more literate congregations and some leaders who can help to fill the gap left by the reduction in the number of pastors. The people in the three pastorates chosen for the literacy project are tribal and in an area of limited educational opportunity.

Two of the pastorates concerned receive some help from the CNI's Evangelistic Fund, but additional assistance is required for equipment and training for 12 workers with the aim of producing 1,000 new literates each year.

3. Bishops College, Calcutta

Bishops College, originally Bishop Middleton's College, is a main centre of ministerial training for North India, housing about 40 presbyters in training for a three-year course.

Founded in 1820 on a different site, it was mainly an arts and science college for nearly 100 years, only becoming a purely theological college of the Anglican Church in India in

1917. Today its work and numbers have expanded to the extent that its present buildings are inadequate and the need is urgent for new living quarters for staff and students; for central college rooms including classrooms, lecture rooms, more library space, facilities for indoor recreation, a staff common room, seminar rooms and an assembly hall. The developments envisaged are not ambitious but there is need to bring the facilities up to date and more in line with the function of the college within the life of the Indian Church.

Bishops College provides a BD course and a Diploma course in the English medium; it also provides a BTh course in Bengali, and lay training facilities. No 'walled oasis', both staff and students of the college are exposed to the realities of life in the city of Calcutta by many types of urban and parish involvement. Efforts are being made to raise money on the spot, but additional support is requested as part of a shared exercise not just in putting up new buildings but in Christian concern for people: in this case, people who are to be future leaders in that part of the worldwide Church.

October 28th – November 4th

BMS Gift and self denial week

This is your opportunity
to remember in prayer and in giving
the work of the Lord overseas

Serve Him generously