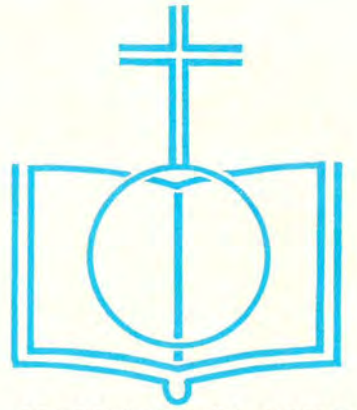


Missionary

HERALD

The magazine of the Baptist Missionary Society



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FOCUS ON KIMPESE

River Zaïre



Kinshasa

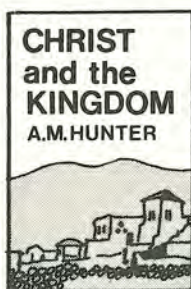
Kimpese

• Songololo

ZAÏRE

ANGOLA

BOOK REVIEW



CHRIST AND THE KINGDOM.

by A M Hunter

Published by the Saint Andrew Press
£1.95

The concept of the kingdom pervades the New Testament and so this book touches on various theological issues. A M Hunter believes that in the past many people have wrongly interpreted the kingdom as something which men can achieve on earth, whereas it is God's work, not man's; not 'some kind of Christian Utopia to be built by men, like William Blake's Jerusalem', but 'a divine power from the unseen world breaking into this one'. He claims that the kingdom is centred on Christ and involves the Cross, the Resurrection and the power which the Spirit gave at Pentecost. It is not a static institution, but the power of God. He also puts forward the view that the kingdom of God is inextricably linked to a belief in a final, future consummation as well as a present reality.

The kingdom requires a new way of living, which is set out in the Sermon on the Mount (which the author claims has been misunderstood over the years).

This book makes easy but stimulating reading although the author tends to gloss over some interesting and important theological points, and lacks real argument on many occasions. It contains a useful index of theological terms at the back.

HMB

MISSIONARY MOVEMENTS

Arrivals

Rev D J Hoskins on 13 July from San Fernando, Trinidad.

Mr and Mrs I D Coster and family on 15 July from Kinshasa, Zaire.

Mr and Mrs D J Stockley on 18 July from Gournadi, Bangladesh.

Mrs H Laver and family on 18 July from Barisal, Bangladesh.

Mr and Mrs O W Clark and family on 18 July from Kinshasa, Zaire.

Miss J A Maple on 22 July from Yakusu, Zaire.

Miss P A Walton on 22 July from Yakusu, Zaire.

Mr M Pitkethly on 22 July from Tondo, Zaire.

Miss M A Stockwell on 25 July from Mbanza-Ngungu, Zaire.

Rev D W F and Mrs Jelleyman on 27 July from Kingston, Jamaica.

Dr J D L and Mrs Bulkeley and family on 29 July from Yakusu, Zaire.

Mr and Mrs S Bull and family on 2 August from Kathmandu, Nepal.

Miss A R Matthias on 3 August from Tansen, Nepal.

Mrs H Smith on 3 August from Dacca, Bangladesh.

Mrs J Sorrill on 3 August from Chittagong, Bangladesh.

Miss R G Knox on 4 August from Mbanza-Ngungu, Zaire.

Miss J Whitelock on 11 August from Dacca, Bangladesh.

Births

On 17 July, in Glasgow, to Rev Timothy and Mrs Bulkeley (designated for India), a son, Richard.

On 28 July, in Chandraghona, Bangladesh, to Rev John and Mrs Passmore, a daughter, Hannah Grace.

Departures

Dr D K Masters on 13 July for Yakusu, Zaire.

Mr and Mrs M W Ewings and family on 13 July for Chandraghona, Bangladesh.

Miss W A Aitchison on 20 July for Tondo, Zaire.

Miss S M Le Quesne on 25 July for Dacca, Bangladesh.

Miss M J Bishop on 27 July for Yakusu, Zaire.

Mr and Mrs C M Sugg and family on 27 July for Upoto, Zaire.

Mr and Mrs D Drysdale and family on 27 July for Kinshasa, Zaire.

PRAYER GUIDE NOTES

Edna Staple (4 November) is now home on furlough.

Alvaro Rodrigues (11 November) is now in this country on a BMS scholarship studying at Spurgeon's College.

Mary Powell (25 November) has recently lost her mother.

THE 1981 PRAYER GUIDE

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It is interesting to consider the ground from which a well known and widely recognized venture has grown. In Baptist thought the initials IME, CECO, and the name KIVUVU, call to mind one place – Kimpese, in the Lower River Region of Zaire. In this issue, one of these cooperative pieces of work – the *Institut Médical Evangélique* – is considered.

The groundwork for this venture was prepared in the last century. A far seeing Quaker business man of Leeds realized something of the vast opportunities for the gospel in Africa at a time when most others were only dimly conscious that there was such a place. But Arthington was no starry-eyed visionary. He was a practical Christian who knew he was called to use, in the service of God, every ability which was his to employ. He consecrated his considerable wealth to missionary pioneering, while living himself in strict austerity the more to enable the opening up of Congo to the advance of the gospel.

He consecrated his abilities

He offered the Baptist Missionary Society £1,000 to explore the possibility of establishing a chain of mission stations up the Congo river, reaching from the West coast towards the East, to link up with those pressing in from that shore. Then when it was discovered that there were some 12,000 or more miles of water highways leading into the very heart of this vast land he financed a specially designed steamer to travel these ways in the name of Christ. Further, on his death he bequeathed a magnificent sum of £466,926 to the Society earmarked for new work. One such project sponsored by this generosity was the Baptist share of a United Institute for the training of preachers at Kimpese in Lower Congo, and from this beginning another cooperative work, the great teaching hospital known as IME has developed.

Two modes of thought

Last month, in Edinburgh, a World Consultation on Frontier Missions was held with the purpose of recapturing the pioneer mentality and commitment of the early missionary movement such as that which launched the work of the BMS in Congo. It sought to draw attention to the hundreds of millions of people beyond the effective reach of Christian congregations – that is why the term 'Frontier Mission' was chosen. Those sponsoring this consultation firmly believe that voluntary missionary agencies mobilizing and supervising missionaries, are still the key to reaching the unreached people.

In contrast the Commission on World Mission and Evangelism of the World Council of Churches, meeting earlier this year in Melbourne, focused its thought, not on missionaries penetrating foreign lands, but of mission as starting from the daily life of every local congregation.

Who, or what, then, is to be the prime agent of evangelization? In his 'Enquiry' Carey argued that there rests upon Christians the obligation to use all means at their disposal for the conversion of unbelievers wherever they may be. The strength of the BMS is surely that it is an agency composed of representatives from the local church engaging together to fulfil the command of Christ to reach out into all the world with the good news of His saving grace. The Society is an extension of the local church not an agency set over against it. Its drive, its enthusiasm, its recognition that there are still millions who have never heard, is a reflection of the concern of local fellowships to see God's Kingdom come everywhere. It is the local church increasing its strength and ability by a fellowship of labour together for the sake of Christ.

WE NEED THEIR HELP

by Nzungu-ya-Tsuka

Kimpese is a large village in the Songololo Zone of Lower Zaire and since 1908, when EPI was formed, there has been mission work here. Since then EPI has changed its name twice and is now CECO.² Many students passed through its classes and before IME³ was built in the early 1950's, it was also a medical centre. IME began in 1950 to meet the real medical needs of the area which CECO found to be too great for its limited means. The aim of IME was to witness to the love of our Lord Jesus through healing and medical education, so the institute is very much part of the church's ministry. In the mid 1960's the church branched out again in its work of the proclamation of the gospel with the development of CEDECO⁴ to train local farmers in the best way of obtaining the greatest yield from the soil, and to encourage agricultural development in this part of Zaire. CEDECO, IME and CECO are all co-operative missionary institutes, and in these three centres missionaries from many missions from different countries, work side by side with the Zairians and Angolans.

After Independence the missionaries began to give over the positions of responsibility to the nationals, preferring to work with, rather than over, their fellow Christians. We now have three able men directing the centres and perhaps we might think that it is time the missionaries went home and left their brothers to continue. But their presence is still important and will be in the foreseeable future. Why do we say this? Because first of all the missionaries ensure a sincere co-operation between the participating missions and the centres and church communities here. Secondly, the centres need their experience in order to help in the development of Zaire, which still has a way to go in its progress. Thirdly, they can help in the common aim to find ways and means of helping the young church advance and learn to fly with its own wings.

The need for the missions

The aim of the missions was to build up and train men and women to serve their nation, by education in the moral, spiritual and intellectual realms. Man, in order to study well, needs to be healthy and in order to work well he needs to keep his body in good shape by preventive and curative medicine, and also by eating a well balanced and adequate diet. So the three centres work together for the well being of the whole man. God cares for the whole man. He does not divide us into parts and so the mission must witness to His love by caring for the mind, the body and the soul.

The presence of missionaries shows us the devotion of the sister churches to the work of Christ in Zaire. These three centres are not just to help Kimpese but the whole of Zaire, and they receive people from all over

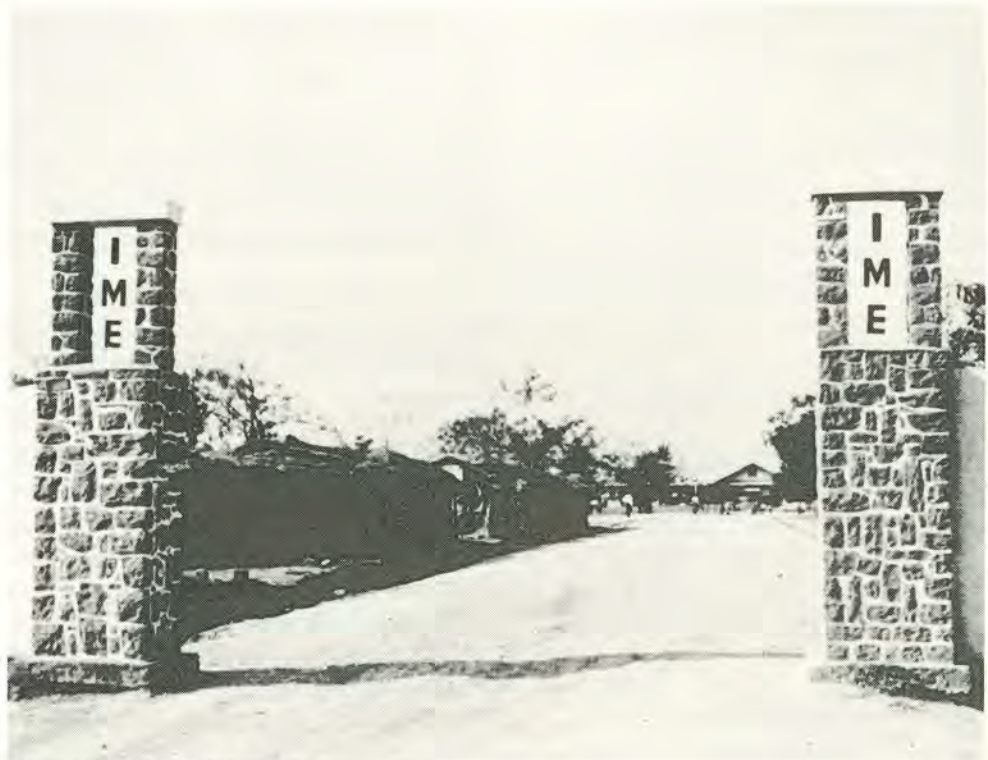
the country. If you go travelling, you will find people in all walks of life who have been trained at Kimpese, some of whom are now leaders in hospitals and schools, faithful to the Lord they learnt to know and love here in Kimpese. The missionaries have helped us so much in this work and it is important that they do not leave us now. We need doctors, nurses, technicians in various specialities, agriculturists and teachers to come out and help us, and to work beside us as brothers and sisters. They can share their expertise, their time and themselves, and labour with us so that the Lord will be glorified through the ministries that we practise here in His name.

¹ EPI is the Evangelical Pastors' Institute

² CECO is the Centre for Co-operation

³ IME is the Evangelical Medical Institute

⁴ CEDECO is the Centre for Development and Co-operation



The entrance to IME hospital



IME viewed from the air



The new theatre and administrative block

THERE IS A NEED FOR CHANGE

The queue for vaccinations

by Vumi-Batswasilua

Washday



There are many diseases and other medical problems in and around Kimpese. For example, it is almost certain that every member of the population is carrying around at least one variety of parasitical worm, and possibly many more. Intestinal upsets, such as diarrhoea caused by gastroenteritis, are common and there are epidemics of diseases among children, especially measles which is a killer here.

In this area the most common causes of ill-health are malnutrition, which reduces a person's resistance to disease, and bad drinking water. The water usually comes from

a local stream, where people wash their dirty clothes, and themselves, and which also serves as a toilet. Other causes of public health problems are complicated maternity deliveries, and too many children. These problems affect the entire population, but children under five and pregnant women are most at risk.

Of course, people do not come to the hospital unless they are very sick, often close to death, so if the people will not come to us, we must go to them. This way we can not only treat them, but, we hope, prevent illness from occurring. 'Prevention is better

than cure,' as the saying goes. People do not always accept our help, however. For example, it is obvious to us that drinking unboiled water can make you very sick, but as unboiled water looks the same as boiled water, the people do not see how the two can be different. The best way to persuade people to take our medical advice is to show the difference in health between a family which does and one which does not.

We need to put more effort into treating children and pregnant women, and that is why we are very keen to have clinics for preschool and school-age children, and do



own villages, encouraging their neighbours to dig proper latrines, use them and then cover them, to discourage mosquitoes and flies; feed their children a balanced diet; protect their water supply; and take advantage of prenatal and baby clinics. They know when to send a sick person, or a woman about to deliver, to the nearest nurse or to the hospital.

Supporting the centres and the workers are village health committees, composed of the most influential men and women in the village. They are encouraged to talk about the health needs they see and look for ways they themselves can attack their problems. It is the committee which chooses its own health worker. All this, including the training and supervision of staff, is the responsibility of the community health department. With a population of 100,000 permanent residents and 100,000 Angolan refugees to plan for, it is easy to see that five health centres and ten dispensaries (even though these will be upgraded to health centres when the nurses have learned preventive medicine) are hardly enough. Other difficulties we face include the high cost of petrol, the shortage of doctors and an invasion of cholera. Supervising the existing work and expanding it, in spite of these setbacks, is the challenge of public health work.

as much prenatal work as we can. There is so much which can be done amongst these people in their own villages. We have village clinics and the nurse in charge is very active in preventive medicine. Ideally, the village should be a community which can develop ideas within itself, and have the energy to carry them out, rather than be dependent on help from the hospital.

Further news of the outreach of public health

The children's pavilion at IME hospital is full. Most of the children's deaths in the hospital are caused by measles and dehydration. However, something can be done about both of these in the villages themselves. Mothers can take their children to baby clinics and have them vaccinated against measles. If the children have bad diarrhoea and become dehydrated, the mothers can make them a drink of water with a little sugar and a little salt, and give it to them every few minutes. This way they will recover. The baby clinic can also give vaccines against malaria.

Village health workers visit people in the village and encourage them to use the nearest clinic or health centre. Five villages in our area already have health centres, with a dozen village health workers who are part-time volunteers. They have responsibility for their



Waiting at the dispensary

MAGIC — OR FAITH?

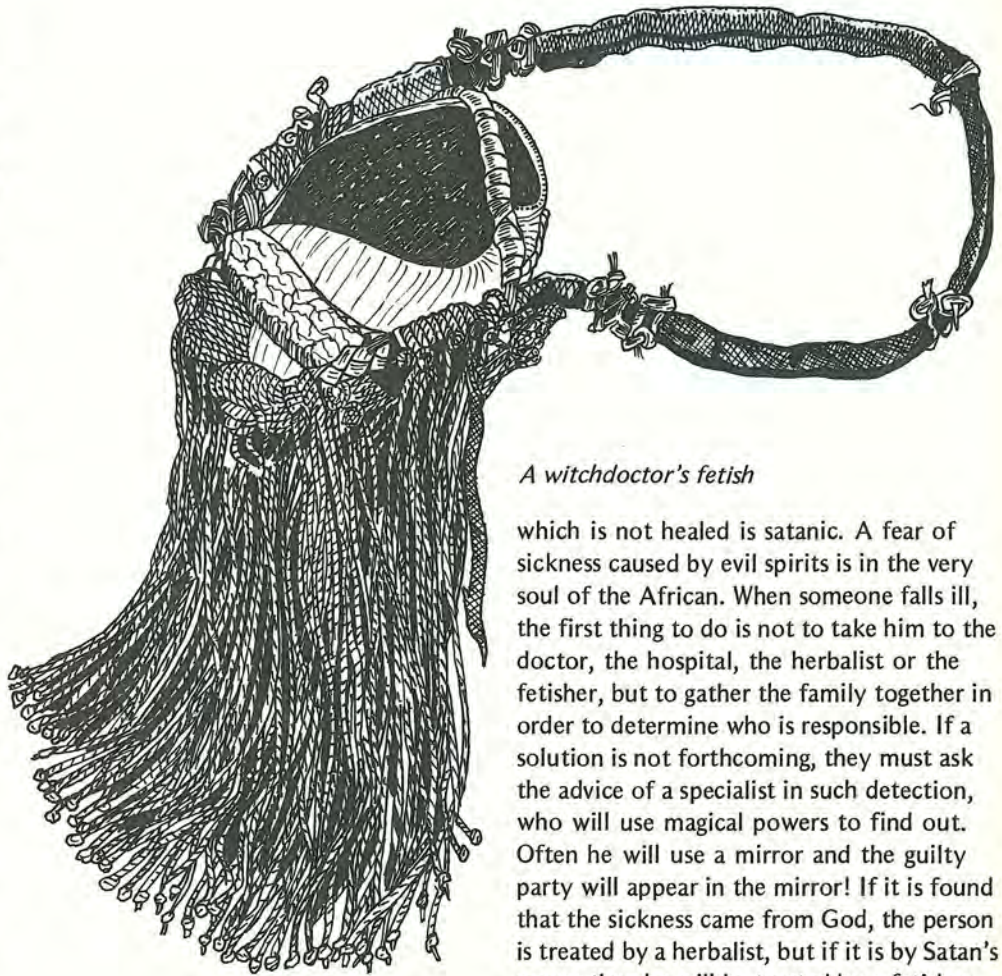
by André Ntomo

It is well known that the African is a religious man, a man who knows that there is a Supreme Being who is God, creator of the heavens and the earth, God Almighty. God was not only known as creator and almighty, but also as good, and therefore the author of everything good. Evil never comes from God. Not knowing the God of Jesus Christ, and being unable to see God with his eyes, he regarded good things which were out of the ordinary, as gods. He therefore worshipped the gods of harvest and fertility as well as the ancestor spirits, although not the spirits of people who had been evil during their life on earth. For the African, all unusual things represented God, and were intermediaries between himself and God, although ancestor spirits were only in contact with man, and did not act as intermediaries. On the other hand, he recognized the power of Satan, the enemy of God and man. Illness, bad luck, and other evil things were not from God, who is good, but from Satan and his angels, who always want to do evil to man.

In this article, we are not speaking of all Africans, but rather of the tribe called 'Bakongo' who inhabit the region around Kimpese. According to common thought, if a man does not like you, a man with a satanic or diabolical spirit, he can give, send or transmit a sickness, bad luck or some other evil to you, even over a distance of many thousand miles. If an evil man has killed someone of another family, he has deprived that family of a pair of working hands, which is a great hardship here. However, according to tribal law, the evil man must provide the bereaved family with one of his own kin to replace the dead man, unless he is strong enough to be a replacement himself.

Magical healing

When a chief is chosen, the strongest man is nominated so that he can defend his community against the power of evil men. A sickness given by a satanic power finds its



A witchdoctor's fetish

healing only in magic. There is a belief that sickness which comes from this source can only be healed by the fetishes, as neither modern medicine nor traditional cures will work. When death comes from Satan, it is important to find out who is responsible within the family, and this is especially true of the death of a young person, which is never from God but always from an evil spirit. On the other hand, it is often the case that when the old die, people dance instead of cry.

All sickness which responds well to medical treatment comes from God, and all sickness

which is not healed is satanic. A fear of sickness caused by evil spirits is in the very soul of the African. When someone falls ill, the first thing to do is not to take him to the doctor, the hospital, the herbalist or the fetisher, but to gather the family together in order to determine who is responsible. If a solution is not forthcoming, they must ask the advice of a specialist in such detection, who will use magical powers to find out. Often he will use a mirror and the guilty party will appear in the mirror! If it is found that the sickness came from God, the person is treated by a herbalist, but if it is by Satan's power then he will be treated by a fetisher, who will, by magic, tie bonds around him so Satan cannot torment him any more. These fetishes (bonds) are tied around the hips, the forearm and the neck, and the fetisher will go into the house and put protective fetishes in the four corners and in front of the door and windows so that the evil spirits cannot come in. Not surprisingly, the first missionaries had lots of problems but, by the love of God, they had the opportunity of evangelism. There were places where the Gospel was proclaimed for many years before a breakthrough came. People were asked to believe in Jesus of whom they had never heard before and to give up their fetishes. But the missionaries had not examined in



African tribesmen

detail why they had fetishes; they labelled them as bad without knowing that they were used as protection against the evil around them. Nevertheless, Jesus was proclaimed, and by perseverance, many turned to the Lord and still the message continues to be proclaimed. In the church, however, there are three types of Christians – those who are convinced, those who wish to keep the customs of their area and those who are unconvinced.

Degrees of faith

Convinced Christians are those who no longer believe in the magical power of natural phenomena. For them, Christ is all victorious; He has the victory over all powers, authorities and evil things. When they are sick they put their faith in God and go straight to the hospital, praying that God's will be done.

Christians who nonetheless follow their customs are those who have confidence in God, but when a family member falls sick they call the family together and go straight away to the hospital or the herbalist. Do not be confused between a herbalist and a fetisher. The only danger in herbal treatment is that sometimes a death is caused by administering too much of a plant extract through a misunderstanding of the necessary dose. However there is much to be said for this treatment.

Unconvinced Christians are those who still believe that certain diseases can only be cured by the fetisher, and even though this treatment is far more expensive than the hospital, they continue to consult several such people. Often they are treated by the hospital and the fetisher at the same time, going to the hospital to show that they are Christians but in secret going to the fetisher for help.

Non-Christians hardly ever go to the hospital. They prefer the family reunion and the

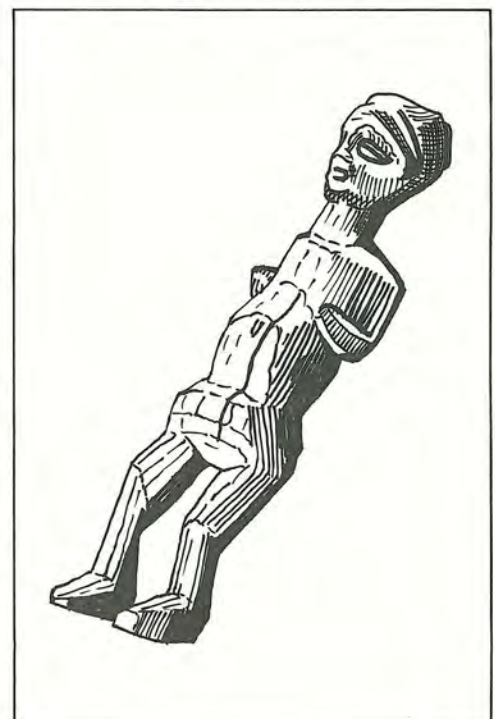
fetisher, but when they see the patient's condition getting worse they resort to the hospital treatment.

Breaking the chains

Does this belief still exist today? Certainly it does. Often the missionary was equated with the colonial rule, and after Independence there was a revival of these beliefs, along with the idea that the missionaries had been telling a false story. However, it is encouraging to see that many people are realizing that the belief in fetishes divides families which only the love of God can unite, and they are abandoning the belief which causes quarrels and divisions and choosing to follow God's way.

Why do many people still put their faith in fetishes? Charles Harvey, a Canadian Baptist missionary, has done a lot of research in the villages and he has found that the basic problem in the hearts of the people is a fear of evil forces. He has exhorted them to fight it with their faith in Jesus, who is all powerful. He pleads with them as he preaches, to put everything into the hands of Jesus. This is the only message which we can proclaim which will liberate these people from their fears and from the forces of evil around them. As we share in the gospel

together, we seek to break the chains of those who live in fear of Satan's power, for the love of Jesus is the only thing which is able to cast out fear. Many have found that to be so, and we pray that through the continual preaching and living out of the Word of God, many more will be convinced of the liberating power of Jesus.



WORKING TOGETHER

by Nsilulu, the pastor at CECO

Everyone knows that the pastor is a man of the people. However, among those people are many social classes and so during his training he must be shown how to meet the needs of people of varying ages and levels. All people, however rich or poor, old or young, the manual worker or the university professor have their good times and their bad.

What can we say then of a pastor let loose in a school setting where there are many educationalists? The pastor is among them, but all who teach are responsible not only for the academic but the general development of the students both morally and spiritually, showing them from the Bible the true way to live, both as individuals and in a community, helping them to find Christ and, in accepting Him, to be assured of their salvation.

We rejoice at the possibility of being able to teach religion in school – to teach the message of the gospel completely freely to students, and we do not cease to give thanks to God, and also to the government, for this fact. Sometimes one has the joy of seeing several students come to know the Lord during the school year, and we see the family of God continuing to grow. More than once parents have written, or come in person, to say that they have noticed a change in their

child since he accepted the Lord. This is what we seek – that the confession of Jesus as Saviour will indeed make a difference to a person.

It is also good to see students chosen as deacons and see them taking on these responsibilities seriously. So often young people seem to be ashamed to serve God where everyone can see them and they can be known for what they are. It is also pleasing to see Christian students wanting to witness to their faith in freely agreeing to be Sunday school teachers. The top class has several members serving in this way. May their witness bear fruit. They are growing in knowledge and understanding of the Christian faith.

Problems to be faced

We all know that where God is at work the devil also prowls, seeking to win disciples for himself. A pastor in such a situation must always be on the look out. He must know the members of his flock, their needs, the way they behave and the background from which they come.

Our students at CECO come from different backgrounds, families and different faiths, so it is difficult to integrate them in the same

Christian family. Some are Protestants, others are Catholics. There are Muslims and members of various sects, and naturally we have others who do not acknowledge any religion. Each influences the others in his group with ease, but the pastor has great difficulty in influencing them all in the Christian faith. It is difficult to do the good things, but easy to do the bad.

The other teachers must support the pastor so that the witness of the one complements the ministry of the others, each bearing the others up. We have sharing meetings so that we can all work together for the complete development of the student.

The basic tool of the pastor is, of course, the Bible, but often the students must go without. Perhaps only a third of them possess a copy and each one is difficult to obtain. It is very sad that so many people who long to buy a Bible are unable to do so because of the short supply. How can we encourage the daily reading of the Word of God when it is impossible to buy a copy?

In conclusion, it must be said that the man who experiences no difficulties in his work is not doing a good job. The pastor must spend time studying the Word of God in meditation and in prayer in order really to help his students in all their needs. He cannot work alone, but as a member of a team, and the team is varied. There are missionaries who contribute the fruits of their experience in so many ways, the other teachers and not least the practising Christians of the local church. In the silence of his home, the pastor will put each student, with all his needs, before the Lord. Whoever teaches and expounds the Word of God is called upon to be the prime example. We all wait with expectancy for something precious to come out of our work here.



Palm Sunday

THE ACTION THAT STRENGTHENS

by Irene Masters

'And He saw that there was no man and wondered that there was no intercessor'
(Isaiah 59:16)

In these days, there is a tremendous need for intercession for our own country and the world. Maybe we have noticed it more coming back from a term of service abroad, but the amount of dissatisfaction in this country is striking, considering we have so much compared to many other countries. There appears to be a spirit of striving and seeking, always aiming at and wanting something else. It is no wonder that young people are rebelling and are restless, looking for truth. Because we are materialistic and put our security in money, there is a breakdown of the family. People are striving for material things and many believe that if only they have a certain item all will be well, but when it is obtained there is always something else they want! They think that if only there were better opportunities in education, housing, etc, they would be satisfied. In fact, we have far more now than ever before, and yet we are still not satisfied, and young people can see that such ideas are all lies and that material things do not bring satisfaction and peace.

We have turned our backs on God, and have become too clever and proud to need Him any more, and as we read some of the books of the Old Testament prophets, such as Habakkuk, and consider this country, should we not be brought to our knees in intercession for our country when we compare it with Israel in the days of the prophets? How we need to pray that the Church may be a true witness, showing people that things cannot bring satisfaction, and that only Jesus can fill the void. Only by finding God's will for our lives and being obedient to that, can we find true peace and satisfaction, aim and purpose in our lives.



Other countries need intercession

Not only do we need intercession for our own country, but there is a great need for intercession for other countries too. In many countries, the national Christians are in need of prayer, and perhaps we missionaries have not been as faithful as we should have been in sharing their problems and difficulties so that the churches in Britain could pray for them, and truly be workers together in building up the worldwide Church.

It is important for Christians at home to pray that the churches may go on to maturity, able to preach, to teach, encourage and strengthen one another.

Whilst on deputation, it is often said that people should pray for missionaries. Although it is not easy to pray for individual national Christians, prayer is needed for them too, perhaps on a more general basis.

When planting seeds, the ground must be prepared, otherwise the seed, no matter how good, will be choked by the weeds. These weeds must be pulled out. Many people in other countries, even Christians, are still bound by their fears — fears of witchcraft and sorcery, fears of ancestral laws and customs, fear of family, of rejection and

persecution, and it is easy for us to forget this when we have been released from these pressures for so long. They need intercessory prayer, that these weeds of fear may be uprooted, so that these people are not choked and held down by them. They need our prayers for release and to know that in Jesus Christ there is true freedom from these fears so that they may grow unhindered, and bear fruit.

Prayer can achieve so much

So often people say to missionaries that they want to do more, and perhaps sometimes it is felt that prayer is not enough. However real intercessory prayer can do so much, and this is what is needed more than anything else. There is so much that can be done by a change of heart and attitude towards each other, when fear and rejection of others from different tribes and clans are overcome by a real compassion. This can only come about when the spirit of love and the power of God is filling and controlling our lives, and we should be praying for this.

We are all working together with God and for God, and He has given each of us a different sphere of service. No sphere of service is more important than another. The sower needs the weeder. The work of the missionaries is hindered if there is no intercessory prayer for the people. 'There are diversities of operations, but it is the same God which worketh all in all,' in the missionary and the intercessor.

As God looks down and sees, as He did in Isaiah's time, that there is no judgment or justice, that truth is failing and that people are making themselves a prey to evil, may He not say that there is no man, and wonder that there is no intercessor? Let us hope that He will see people caring and burdened, truly interceding not only for this country, but for the world.

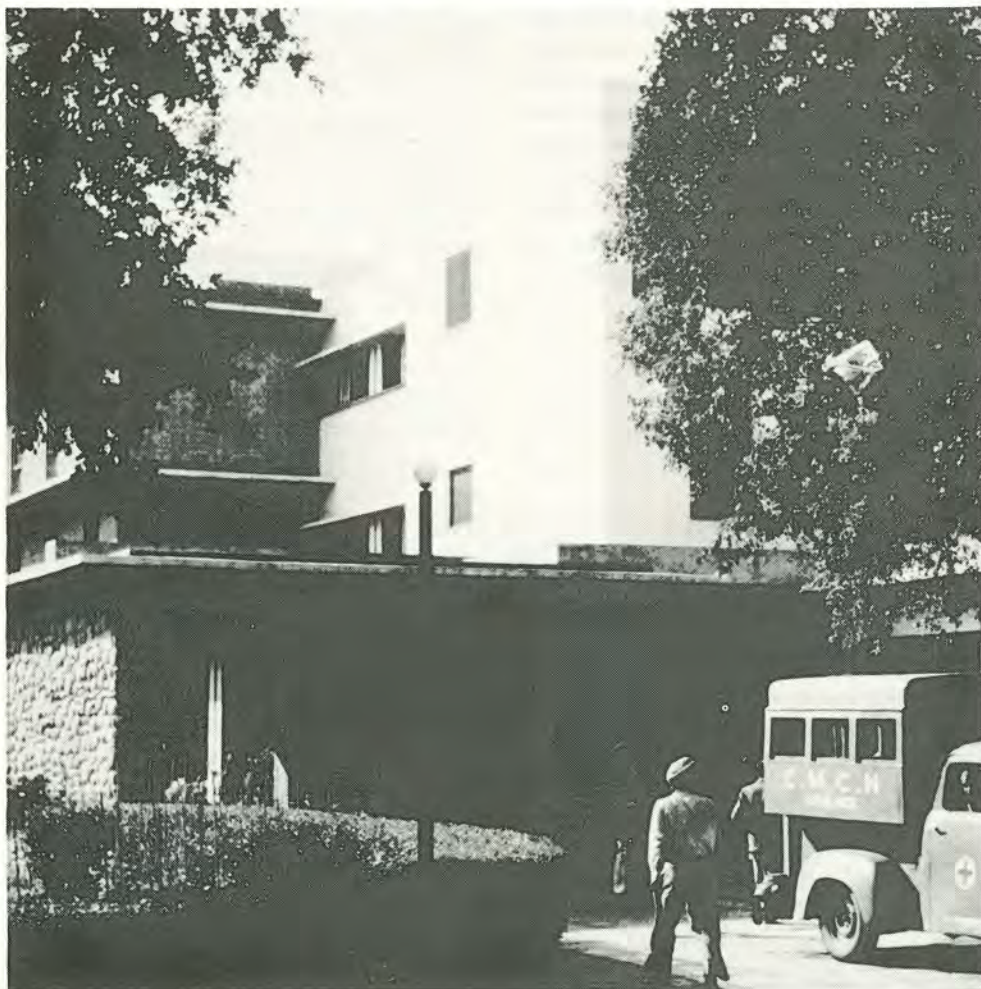
A REMARKABLE MAN

Some of the Mission House staff recently had the privilege and pleasure of meeting Dr Nambudripad, the director of Ludhiana Hospital, Punjab, India, a hospital founded by a Baptist and with which we have had close links in the past through a number of missionaries.

Dr Nambudripad is a distinguished neuro-surgeon who has trained and practised in this country and in the United States, as well as in India. He comes from Kerala and was born into a high caste Hindu family. He accepted Christ during his time in Bristol and was baptized in Old King Street church

shortly before leaving for his own country once more. He was warned before he left of the possible opposition of his family to him on account of his change of faith, but found this difficult to believe until he returned and had to face a hostility which culminated in his being confined in a mental institution for two months. However, patient witnessing eventually resulted in his wife, his children and one of his brothers accepting Christ too.

He is firmly of the opinion that missionaries are needed at Ludhiana and would be welcomed, although they would need special qualifications for a teaching hospital. He



mentioned the need for a pathologist, a biochemist, a radiologist, and a principal of the nursing college, and he does not believe there would be any difficulty in securing visas for properly qualified persons. Apart from the hospital's needs, Dr Nambudripad believes that it could offer valuable training in community health in an Indian context to western trained nurses, and the hospital welcomes medical students in their elective year.

Ludhiana still relies on overseas finance for about 3% of its budget, and this is needed for capital projects. This will be needed more than ever in 1981, their centenary year, when they hope to launch a 'renewal crusade'. The word 'renewal' is used in both its material and spiritual sense. However, Dr Nambudripad warned us that overseas finance would not be allowed to dictate the hospital's policy or priorities.

Those of us who met him were deeply impressed by the depth and sincerity of the Christian faith of this able and dedicated man.

Ludhiana hospital

THE FAMILY TREE

by Dr S L Henderson Smith

Family tradition is a strong influence in society. How many school-teachers, doctors, ministers, engineers, shop-keepers and carpenters are such because they were brought up in homes where fathers or mothers were the same before them? There is a wider choice of career today, of course, but a son or daughter's choice of job is often surprisingly influenced in this way. How natural and how desirable that this should be.

It is perhaps more surprising that family tradition should be so evidently formative in the calling of missionaries. You might have thought the privations, anxieties, the knocks and bruises experienced by children growing up in the families of men and women serving abroad would displace all ideas of similar service from their minds.

Many are the times when missionary service has meant cruel separation of families. As the parent is 'obedient to the heavenly vision', the child has had to be left behind in the care of guardians or schools. Yet such wounds have again and again been wonderfully healed by the grace of Christ. Nowhere is there greater proof of this than when, in the fullness of time, the son or daughter has offered for similar service.

At other times, the parents have sacrificed their own intense desire to continue service abroad, for the sake of the education of their children. How intensely rewarding it is when, years later, that secret grief is at last allayed by the offering for service of the child, now fully able to replace his parents in the Society's roll-call! Such a family can echo the Psalmist's words, 'This is the Lord's doing; it is marvellous in our eyes' (Psalm 118:23).

In the annals of the BMS, the same names occur again and again, such as Wenger, Sutton-Smith, Shields, Price, Stockley,

Rigden-Green, Bell, Lewis, Brown, Flowers and Williamson, to name only a few. As a familiar name comes round again, do we have a mental picture of the home where stories of God's leading have been repeated? A kind of folk-lore persists in such homes. Missionary adventures enter the fabric of the family and are constantly repeated, contributing to the sense of the reality of the Lord's presence. It is this sense which gives substance to that mysterious process we describe as 'The Call'. No wonder the valediction of missionaries is always such a moving service. It is, like baptism, the time when we feel nearest to the living Christ. His presence is almost

palpable, giving courage and demanding sacrifice. We should thank God for the family links in the BMS. They are one more reminder that the Lord who called Simon, and Andrew his brother, and James the son of Zebedee, and John his brother, is still at work today.

Richard and Judy Henderson Smith have been accepted by the BMS for service in Bangladesh. Richard is the son of Stephen Henderson Smith, who wrote this article. The family has been connected with the BMS for generations.

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HELPING THE BMS

*Rev George Young at the Exhibition with Dr S L Henderson Smith
(photograph from Huddersfield Examiner)*

The Salandine Nook Baptist church held a Missionary Exhibition earlier this year, which saw the culmination of weeks of work. Every organization in the church took part. Some examined an area where the BMS are working while others concentrated on Home Missions, and there were 20 exhibits in all. The Exhibition was preceded by a writing and painting competition. Dr S L Henderson Smith wrote a play for the occasion about the life of Rev George Young, who once served with the BMS in China. The young people performed the play, with items by the choir. Rev Young was the guest speaker and he challenged his listeners and encouraged them in their faith.



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The youth group of Bethel Baptist church in Barry, South Wales, made some money for Life+Line on 19 July at the local Youth Council Fair. They offered wet sponges to hurl at the young people at 2p a throw. Although the weather was unkind the rain did not dampen anyone's enthusiasm, and £81 was raised.

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for helping us grow, sharing our excitement as we meet the challenge of Christ's ministry in today's world.



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ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(12 July-18 August 1980)

Legacies:	£	p
Mr W A Bevis	100.00	
Miss R E Burston	729.54	
Mr M Campbell	100.00	
Miss E E Clark	100.00	
Miss E F Edwards	100.00	
Miss L M Gulliver	2,000.00	

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Miss F C Thompson	500.00
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Miss M Wright	12.50
Medical Work: Anon (In gratitude to God):	£40.00;
Anon: £4.00.	

Bangladesh Relief: Anon (MAC): £10.00.

Relief Fund: Anon: £20.00; Anon: £5.00.

General Work: Anon: £10.00; Anon (FAE – Aberdeen): £10.00; Anon (CMC): £20.00; Anon (Cymro): £11.00; In memory of Miss Flossie Pitman: £175.00; Anon: £5.00; Anon: £1.00; Anon (Thailand): £1.35; Anon: £10.00; Anon: £1.00; Anon (Cymro): £66.00; Anon (FAE – Aberdeen): £10.00; Anon: £30.00; Anon: £10.00; Anon: £8.00.

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The IME hospital as seen from the church



The secondary school at IME