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The magazine of the Baptist Missionary Society



**PRAYING
FOR
MISSIONARIES**

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COMMENT

For many of us the only way we look at the life of the church overseas is through the eyes of our missionary colleagues. We have depended upon them to supply the many articles published in this magazine and to write regular prayer letters. Although they spend themselves, often to the point of exhaustion and ill-health, we still expect them to visit our churches on deputation when they are home.

A fresh vision

It is right to learn from them in this way and they are glad to teach, but should it end there? We can look at our churches through their eyes also.

The experience of serving Christ in an underdeveloped or developing country enables our missionaries to see this country and our churches with fresh vision.

One missionary, newly returned from Nepal, went into a supermarket, picked up two or three items from what he regarded as a bewildering large display of goodies, and left as quickly as he could in semi-panic. 'Do people really need all this?' he asked himself. The materialism of our society, which has infiltrated even the churches, is compared with the battle for the basics of life in many parts of Asia.

Missionaries from Brazil often compare the optimism and energy of that country, and the belief that so much can be achieved by hard work and application, with the tired apathy of strike-ridden, grumbling Britain, where everything seems to be left to 'them'. They see the dedicated enthusiasm of Brazilian Baptist in their efforts to evangelize their land and they wonder what is happening to the churches in Britain, where they first caught the missionary vision.

Often when these missionaries return home, they see changes in our society, which we have never noticed. One person complained that even the English language had altered. Certainly they have perceived an increase in selfishness, and have been appalled at changing standards of morality as portrayed on the television.

Something positive

But they have more to offer than mere criticism. Working as they do in areas where the church is relatively new and where a large number of church members are fresh in the faith, they can help us renew our vision. They can point us to the church which lives and works in a situation so different from ours, reminding us that much of what we think essential is not important at all.

To be involved in mission today means being prepared to listen to what God is saying through the church in other lands.

IN THIS ISSUE

IS THERE A DOCTOR IN THE TOWN? by David Masters	163
IT DID NOT TAKE ME LONG TO FALL IN LOVE WITH BRAZIL by David Grainger	164
NEVER AT CHRISTMAS by Fred Stainthorpe	167
VITAL TO OUR MISSIONARIES' WORK	168
STARTING FROM SCRATCH by Suzanne Roberts	170
NO DIFFERENT FROM OTHER CHILDREN by Gee and Maggie Hemp	172
ALMOST THERE by Alan Easter	175
THE PLAN AND THE SEQUEL by Dr William Stewart	176

IS THERE A DOCTOR IN THE TOWN?

by David Masters



MOST OF us would be upset if there were no doctor in our town. Certainly the 25,000 people at Bolobo balked at the prospect, when, eleven years ago, the BMS doctor, Bernard McCullough, felt called to take up a post downstream in Kinshasa. It involved training medical students there, but the BMS had no replacement for him at Bolobo.

The number of Zairian doctors was increasing at the time, the President Mobutu, who had personal links with Bolobo, had set up, with generous foreign funding, a pilot medical service called Fomeco. This organization ran the main Kinshasa hospital and a hospital river steamer. Both the BMS and Fomeco felt that the Bolobo hospital should be leased to Fomeco, which would post doctors there regularly to provide a clinical service for the town. For want of an alternative the Zairian church accepted this solution.

It is difficult to assess the value of Bernard's work in Kinshasa, but I can testify to the high moral calibre, under great pressure, of one of his students, who later became town doctor 100 km from Pimu Baptist hospital where I previously worked.

Drug shortages appeared

The new start at Bolobo was enthusiastic. Vast sums were spent on equipment and an increasing payroll. Then sadly, as Zaire's economic situation plummeted in the late 70's, serious drug shortages appeared and the doctors began to change at the rate of three a year. With these frustrations, and the isolation of Bolobo, standards of supervision, honesty, teaching and care fell. Drunkenness and immorality became an embarrassment.

As a result the local people pleaded with the National Zairian Baptist Church not to renew the lease on its expiry in December this year, but to appoint a missionary doctor again. So the Church's General Assembly appointed me to be the medical director. They sent me to visit Bolobo to assess the situation and to report back.

Children were dying

The welcome was rapturous, but the condition of the once thriving medical service was very depressing. Only a dozen in-patients were in what is an 83 bedded hospital. The water system was no longer functioning. The building was crumbling and the sterilizing facilities were dubious to say the least. Basic drugs were absent although sometimes available privately from nurses at a price. Children were dying of measles and whooping cough because no vaccinating was being done, in spite of free World Health Organization vaccines. Twenty Zairian nursing students qualify each year on this 'experience' which is not untypical of government hospitals in Zaire. For 100,000 people in a 100 km radius, Bolobo is the only hospital.

The Baptist church at Bolobo, which is one thousand strong, believes that God is calling it to witness to the love of Jesus through medical care. Each Sunday Baptist women from each quarter of the town in turn bring gifts of food for patients. Ward services are not permitted under Fomeco, but the Rev Etumla, who

is part time nurses' home warden, leads regular worship in the hospital chapel.

They declined free treatment

We set up a hospital pre-management committee which included me, the Secretary of the 300 km diameter church region, the Rev Eboma, and several leading Christian laymen. Many hours were given to a study of how much we could pay the nursing staff and how much we should have to charge the patients to do this, allowing for an annual gift of medicines from the BMS. The committee members declined any right to free treatment for themselves, which is a tremendous witness in itself. They instructed me to look at starting, re-equipment, and building capital, and we thank God for a generous grant from the BMS and from two Dutch agencies.

'Except the Lord build the house they that build labour in vain.' The Baptist budget differs little in size from the Fomeco budget. Most of the nurses will be chosen from the existing Fomeco staff. Without the Spirit of God working amongst missionaries, management committee, and Zairian nurses, even if there were a better medical service, the witness to the love and power of Jesus would be lacking.

Pray for the Zairian nurses who, because of the presence of medicines and cash limits, will soon have more patients and more work to do for less wages. They will now receive only the normal nurse's wage in Zaire — £20 a month, while student nurses are supported by their families.

IT DID NOT TAKE ME LONG TO FALL IN LOVE WITH BRAZIL

When David Grainger left this country in 1972 to serve as a missionary in Brazil he was not quite sure of what lay ahead. Not all of what he had heard of the country attracted him, but even so the call of God was strong and sure and he knew he had to go to Brazil.

The morning I left Hartlepool, my home town, to take the flight to Brazil, my parents came with me to the railway station. They were the last to hug and say goodbye. I had been living away from home for six years, but always went back as often as I could. As the train moved away, I shouted from the window, 'See you in five years time.' In fact it was four years, but I never saw my father again. He died just a few weeks before I returned on furlough.

The furthest I had ever travelled before was a twenty minute flight to the Isle of Man. This one took 16 hours. Mary Rasmussen, a BMS nurse, travelled with me. We were going to study Portuguese at the same language school in Campinas, which is about 80 miles from São Paulo. After arriving at Rio de Janeiro, we took a second flight to São Paulo where we were met by David Martin and his wife Charmian. After a quick drink of a delicious fizzy fruit drink called guaraná, we piled into a large jeep. Then came a series of exhilarating surprises. We were whisked through the heart of São Paulo, the biggest and busiest city in Brazil, with skyscrapers and mansions alongside sprawling shanty towns and heavy traffic hurtling at incredible speed. Within minutes we were on the highway to Campinas. I remember noting the huge number of lorries, many with gaily painted tailboards. Then there was the almost comical contrast between the ramshackle wooden houses on the farms and the huge red and white Coca Cola signs high on the hillsides.

The wonderful Brazilian people

Campinas turned out to be a beautiful, clean, modern city with lots of lovely tree lined squares. It has grown to become an important industrial centre of



David and Elidia Grainger

over 400,000 people. When packing my bags my mother had asked, 'What can you buy in Brazil?' She need not have worried. We passed one well stocked shop after another, and I counted at least three large supermarkets as well. Within a few hours I knew I was going to like Campinas. It did not take me long to fall in love with the rest of Brazil, warts and all. The beauty of Brazil is overpowering, and I had not anticipated that. I had also underestimated the fascination of much else and forgotten the most important influence of all, the wonderful Brazilian people.

At language school we studied alongside 38 other missionaries, mostly from the

USA. There were many opportunities to make friends. One old lady at the flower stall in the market used to give me a free carnation every Friday morning. But I first had to prove I had learned a little more Portuguese.

I joined the Central Baptist Church in Campinas, whose choir lifted my spirits even when I could not understand the words. The pastor and the members really made me feel at home. A Christian couple, Daniel Kaam, who is Brazilian, and his wife Nora, who is English, helped to smooth the difficult path through documentation and police registration. Dan spent a week getting our baggage through customs.

After a month I went down to Curitiba for the 150th anniversary celebrations of Brazil's independence. I liked the city with its cooler climate and European ways, so it was good to hear that I would spend six months orientation and further language training there after leaving Curitiba.

Opportunities to preach

Six months orientation is not long to knock you into shape for the task of leading a church in a strange land. However it was enough to learn more Portuguese, to get used to leading worship and preaching, and to see how a church is organized and run in Brazil. Pastor Marcilio Gomes Teixeira of the First Baptist Church, Curitiba took care of me. Apart from visiting and watching him work, there were plenty of opportunities to preach in the mission churches, and once a month I preached in the main church. Having to lead worship in an important church with large attendances was more than enough incentive to work hard on the improvement of Portuguese. Living on my own helped because it meant I usually could only converse in that language.

As my time in Curitiba was drawing to a close, the Executive Committee of the Paraná State Convention invited me to work in Maringá in the northwest. I moved to a little rented bungalow in one of the poorer areas. The streets were unpaved and were either a cloud of red dust, or a sea of sticky mud. My work involved visiting churches and congregations throughout the west of Paraná, but it soon became clear that occasional visits to far off places would not achieve much. It was decided to move me to Campo Mourão to become pastor of that church and secretary of the Ivai Baptist Association. However I still saw a lot of Maringá. I was courting the secretary of the First Baptist Church there. Elidia is the daughter of Rumanian immigrants. They went to Maringá when

it was a little clearing in the forest. It is now a thriving town of over 200,000 people. The Baptist work there started in Elidia's house. There are now three large churches in the town.

Campo Mourão was my first taste of the pastorate. There were 80 members and an attendance of 100 at the all-age Sunday school. I got used to visiting folk on farms and handling the tricky road conditions, mud and all. Sunday was always very tiring and involved preaching and teaching at the Sunday school in the central church and fitting a trip to a congregation or preaching point in the afternoon.

A lively little group

I loved the work with the people on the farms. Two people stand out in my mind. Berbete led a small congregation in a wooden building in the corner of a field on his farm. He was encouraged to start the work by Brian Taylor, a BMS colleague who worked in Campo

Mourão. From a shaky beginning Berbete had built up a lively little group and under a hissing gas lamp with myriads of insects humming around we had memorable services. Christmas programmes were always the best, with real straw in the manger, a real baby and some very spirited acting. Best of all was the stunning background of the clear night sky in which the stars shone with unparalleled brilliance. 'Silent Night' has never sounded quite the same anywhere else.

Then there was a short dark fellow called Zequinha, missing half his front teeth, but as wily as they come. To reach his farm meant an hour's bumpy journey on a narrow road snaking through the hills. His house was perched on a steep hillside. Each Sunday a group of 30 people packed into the house to worship and to study a Sunday school

continues overleaf



First Baptist Church, Curitiba

IT DID NOT TAKE ME LONG TO FALL IN LOVE WITH BRAZIL

continued from previous page

lesson. Zequinha could hardly read or write, but he did a wonderful job. After the service, which I led there once a month, we would gather under the shade of an orange grove to satisfy our thirst sucking fresh oranges and tangerines. Zequinha's wife often had a piece of fried chicken for me because she knew I had eaten a hurried lunch. I was sure the chickens used to scatter whenever they saw my car approaching!

Slowly that other Brazil began to weave its web of fascination. There was something deeply satisfying about working amongst folk in the poorer, more primitive Brazil, even if the ever present smell of pig-sties and earth closets did catch the throat as you arrived. Here were people who had cut

their happiness and their living out of the dense virgin forest. They would probably never drive a car, own a gas cooker or fridge, and would never live in a brick built house. But they could teach us all a thing or two about Christian commitment and joy in simple things. Am I wrong in thinking that they are somehow closer to God than many of us who are surrounded by the glittering trappings and trimmings of the towns or cities? The theologian in me says 'no', but I believe that they are more aware of the presence of God in their daily lives.

Learning the ropes

The members of the central church at Campo Mourão were very good, forgiving my mistakes and making sure I did not go hungry! Alexandre Labiak, a

retired Ukranian shoemaker guided me through the tricky first year of learning the ropes. A Hungarian deacon, Americo Olah, proved to be a right hand man on all occasions keeping me in touch with the pastoral needs. He also supervised the building of the new manse. The Amrades family helped too. Eunice kept me well fed, and it was a thrill to baptize her husband Theodoro, and to see him come as treasurer of the church.

July 1976 is deeply engraved on my memory. On July 2 my father died of a heart attack. It was completely unexpected, and a heavy blow, because by then I was making plans for a furlough to begin six weeks later. But the sorrow and the frustration of that moment were touched with other feelings. On July 31 Elidia and I were married at the first Baptist Church in Maringá. The pastor of the church, José de Silva Machado officiated, helped by Pastor Ismail Sperandio, Elidia's brother-in-law. Many BMS colleagues attended, and of course friends and relatives from various parts of Brazil.

By early September we had already arrived in Scotland for a three month furlough. We had much reason to give thanks for our time in Alloway, near Ayr. Although it was a sad time seeing the lovely home my parents had settled into a couple of years before and which inevitably had lost something of its glow, we nevertheless had a wonderful welcome from the folk at Ayr Baptist Church. This goes for many other places in Scotland. Our early return to Brazil is no reflection on the welcome we received during that first furlough.



Tailoring sons of moderator of Campo Mauro church

David Grainger continues his account next month.

NEVER AT CHRISTMAS

by Fred Stainthorpe

Missionaries are never sent on deputation at Christmas. Churches are too busy with other things. The children will be giving their nativity play and there's the carols (by candlelight!) service. It would be too much of an interruption to have the missionary, even if he did tell us of their quaint Christmas customs in Brazil or Bangladesh. Let him come later, when we are not doing anything special. Then he won't interrupt the church's programme.

Such an attitude shows a misunderstanding of Christmas. It has a distinct missionary dimension. Indeed, it is the beginning of the missionary enterprise for at this time the Father sent the Son into the world. This is emphasized in both of the Gospels which describe Jesus' birth. We know that all four Gospels end with a missionary challenge, but two of them begin with one!

The Gospel is for all

Matthew is generally regarded as the Gospel for Jews. They are to see in Jesus the fulfilment of their ancient hope. Yet Matthew alone mentions the visit of the Magi to the infant Jesus. Whereas Herod and his court fear the advent of Jesus and reject Him, Gentiles from afar make a long journey to worship the new-born King. They are willing to submit to ridicule, danger and misunderstanding. The length of their journey shows the extent of their determination. The chosen people ignored their longed-for leader. The despised Gentiles hasten to His cradle. The Gospel is for them also.

Luke is often seen as the universal Gospel. Written by a Gentile, it shows Jesus as the Saviour of all. Roman and Jew, rich and poor, Pharisee and tax-collector, are all accepted by Him. This

note is struck right from the beginning. The angels tell the shepherds of good news which shall be for all people (Luke 2:10). The aged Simeon sees in the child Jesus a light to lighten the Gentiles and the glory of His people, Israel (Luke 2:32). The Gospel is for all. Nobody is to be left out.

Remembering those who are far away

So we are on good scriptural grounds if we emphasize mission at Christmas. We ought to remember Christian work among Jews. Few Baptist Churches do this. We ought to remember those who are far away. Missionaries would welcome a Christmas letter. We should remember those who link the churches with overseas workers. Staff at 93 Gloucester Place are often forgotten by us. So too are many of God's people who are imprisoned for their faith. To assist all such at Christmas is to share in its missionary spirit. Sadly, most of our concern and giving go to our nearest and dearest, who need it least. We also hope to receive from them, too! If we were truly Biblical, missions both at home and overseas would receive a great boost at Christmas, as we give to those who are far away, who need help most and who may never pay us back. This is what God did at the first Christmas.

A Christmas deputation, then, might not



be such a bad idea. The missionary would have much more to tell us than quaint Christmas customs.

Of course there is another reason why missionaries do not undertake deputation at Christmas time. They want to be with their own families. For several years they have been separated from them. They have accepted this separation with all the heartache it has entailed, especially at festive seasons.

We, who may have never been separated from our families, ought to be glad that they are together. Soon, many of them will be parted once more. We, whose lives are often so easy, ought to reflect on the willingness with which they have answered a call to 'endure hardness as good soldiers of Jesus Christ', so whenever they visit us, whether at Christmas or not, we should welcome them in the spirit of 3 John 8. 'We are bound to support such men (and women) and so play our part in spreading the truth.'

Physical Health

Most missionaries live in areas of constant exposure to common tropical and other diseases – malaria, amoebic dysentery, hepatitis, tuberculosis – and a multitude of less common ones.

Food must be washed and cooked thoroughly, and foods eaten uncooked must be scrubbed in soap and water, then soaked in iodine or chlorine solution to kill microscopic parasites. Water must be boiled or filtered before drinking or even rinsing dishes. In the missionary home food can be prepared safely, but with much extra work. However, away from home the missionary is vulnerable, for other people often do not take the same precautions. That's where missionaries need the shielding protection of prayer.

It is easy to vow, 'I will drink only clean, boiled water.' But hike for hours up a mountainside in 100 degrees of heat, greet the entire village, collapse in a sweaty pile and then try to refuse the cool glass of orange juice handed you. Newly squeezed, by dirty hands, from fresh oranges, that have fallen in the grass where people go to the bathroom, it is mixed with impure water in a dirty glass. But it is refreshing, and the hostess prepared it just for her special visitor and offers it in her only glass. You drink it.

Missionaries do not come equipped with a natural resistance to local health.

Language

Learning how to talk, shop, preach and converse in a foreign language is a traumatic experience that never ends. Missionaries can tell dozens of funny stories about language mistakes – but they were not quite so funny at the time.

A poor knowledge of a language often hampers the missionary's understanding of what is going on around. This can lead to false impressions and the forming of over hasty judgements on people and situations.

Only God can straighten out the 'confusion of tongues'.

VITAL TO OUR MISSIONARIES' WORK

What do you say? How do you pray? The BMS Prayer Guide lies open in front of you, but how do you pray for people you have never met? The ministry of prayer by people at home is vital to our missionaries as they work with the church around the world. So here are some ideas to help your praying for missionaries. Next month we shall learn how to pray for nationals in those countries where our missionaries serve.

Relations with Nationals

Even among Christians, misunderstandings can arise due to a difference in customs. It is hard not to act in a paternalistic way. It is especially hard for an older missionary, who has taught emerging Baptist leaders 'everything they know' from a human standpoint, to let them work without interference. As most teachers know, it is easier to do a task yourself, than it is to tell someone how and then let them try, mistakes and all.

Pray for cross-cultural understanding.

Missionary Children

Constantly moving, spending little time in their homeland can create an identity crisis for the children of missionaries. Many feel more at home in their country of service.

Family life is often harder to maintain on the mission field. Parents may be gone for days, preaching and teaching. Many missionary children attend boarding schools or live in hostels for much of their school days, sometimes even in

another country, seeing their families only at holiday times. Possibly more tears have been shed by parents and children regarding schooling than over any other part of missionary life. Pray for missionary parents and their children.

Emotional Health

For missionaries there must be a real sense of the presence and call of God every day. Some days the sun seems hotter than usual, the market smellier, the beggars more pitiful, the meat more fly-covered, the vegetables scarcer and bargaining in a foreign tongue harder. On such days a missionary wife would give almost anything to be 'home' in a clean, air-conditioned, bountifully stocked supermarket.

And there are times when the Landrover bogs down in the mud and the only man with a team of oxen for towing is away visiting his uncle; when the mosquitoes swarm in the stifling night and the only person who comes to hear the preaching is the village drunk, attracted by the music. That is when a missionary would trade something valuable to be in



*A separated missionary family — David and Irene Masters at Bolobo
Andrew at Eltham College,
Jacqueline at Walthamstow Hall,
Ian at the British School, Kinshasa*

a clean, cool church where at least someone would say, 'That was a good sermon.'

When people at home are praying, such days are few. But they do come. In the power of prayer, missionaries are led to the right people for witnessing. These times bring a refreshing sense of fulfilment.

Safety

Since travel by the thousands of miles is inherent in missionary work, prayer is definitely in order. In most cases — driving — whether on mountain trails or city streets — is hazardous.

In many cities, travel by taxi or bus can be a heart-stopping experience. A small plane ride, dodging thunderstorms or skirting mountains to land on an uphill, cattle-strewn grass strip bracketed by a cliff and a mountain, is nearly equivalent to a city taxi ride.

Pray that your missionaries get there and back. Pray for their safety from robbers and from theft. And pray for the growing number of missionaries who face the threat of revolution or war.

Doctrinal Understanding

Each missionary faces two possible sources of doctrinal confusion. First the missionary must be able to identify and explain false doctrines from various cults or sects. In many countries missionaries sent by Mormons, Jehovah's Witness, Bahais, Muslims and others are present. Our Biblical understanding must grow deeper each day.

Also the missionary must confront the sly infusion of animistic or other earlier beliefs into the practice of Christianity. The missionary must constantly identify the thin line between 'Culturally relevant' worship forms and the introduction of paganism into Christian worship.

Pray for those who are taking the 'Good News' into a land, but do not intend to import a new culture. Pray that we can spot indigenous forms of worship or local interpretations of Scripture that are not Christian. But also pray that we can recognize the cultural customs of forms that would enhance local worship.

Family at Home

Many missionaries leave knowing they probably will never see a parent alive again. Slow or lost mail aggravates the feeling of separation from loved ones. The only comfort is to know that God cares for our loved ones more than we do and can do what is best for them.

Spiritual Growth

Missionaries are not supersaints; they are on the same Christian pilgrimage as those at home. But temptations will be felt wherever victorious Christian work is going on. Often when missionaries are overworked they succumb to spiritual depression, that dryness which has a great undermining effect in their lives. Pray that God will give missionaries the riches to grow on from His Word and from conversation with Him.

Weather

Although every season brings its blessings, the weather can do more damage and stop more missionary activity than anything else except sickness.

Typhoons, hurricanes, monsoon floods are common for many lands. But touching most of all is the constant suffocating heat that saps strength and the will to work. Or the long rainy season when everything is mildew. The rainy season creates mud and washes out bridges.

Then comes the dust the plague of the dry season, with multi-coloured layers coating everything. And if the rains do not start on time, a drought results.

Pray for good weather and for missionary patience in bad.

*Adapted from an article
in the New Zealand Baptist*



The clinic building at Ruhea

STARTING FROM SCRATCH

During her first term of service in Bangladesh, Dr Suzanne Roberts became aware of the importance of preventive health care. Here she explains some of the problems and frustrations of pioneering clinic work in isolated Ruhea.

HOW DOES a new health programme begin and how are ideas and vision transformed into a functioning and effective project? In a desperately poor area, with the nearest hospital an expensive distance away, you would expect a new clinic to be popular and well used. But it often depends on whether your ideas of good medical care are the same as those of the local people.

Local practitioners, who dispense a mixture of charms and multiple western medicines, abound. The more you give the better doctor you are! So the first problem, and a continuing one, is acceptability and education. A mother, desperately anxious to do the best for her child suffering from diarrhoea, is unlikely to leave the old and tried ways for the uncertainty of the new odd ideas of fluids and continuous feeding. Everyone knows that only makes the

problem worse! However carefully explained and demonstrated, such new treatments must be seen to work before they will be generally accepted and that takes a very long time.

We'll wait

Preventive health care means encouraging the individual to take an active part in looking after the family's health.

But this has little attraction compared with the injections and syrups delivered by others, except that it is cheaper. This attitude of 'We'll wait for someone else to do it for us', is sadly most visible within the Christian community. Of five Christian villages I visited to discuss having their own health programme only one has chosen workers for training. In contrast I was invited to a Muslim village and within a very short space of time it

had organized a health committee, chosen workers and arranged the use of a building, plus furniture, for our clinic.

It has not been easy to get the project moving. There is the erratic postal service to contend with. I write to ask advice, place an order, enquire, invite for interview and then put the matter out of my mind. Only later do I realize that no reply has been received and an essential part of the pattern of planning is missing.

All the mistakes are mine

Although the programme of care will change in response to different needs, it is very important to get the basics right. I have been helped by invaluable teaching aids and advice received from courses in England and have also been able to follow the pattern of the Baptist Sangha Clinic. It has been a blessing to know the leading of the Spirit. The project would

never have started without both human and divine help. As they say in books, 'all the mistakes are mine'.

In order to involve local people by training volunteers as health workers in their own villages, a course of study has to be planned. But at what level should it be and what should I expect these workers to be able to do? This is a subject not covered in medical schools nor even in a missionary training college.!

Ruhea is in the backwoods and has very little in the way of amenities that would attract staff. But then those who come are more likely to have a desire to serve others rather than just an interest in the salary. The Lord's hand has been in the finding of staff — nurse-midwife, a driver, and a compounder (someone who deals with medicines), who also has an interest in teaching the village health workers course and has possibilities for administrative work.

Fortunate to have a choice

The clinic buildings intended as a training centre, local clinic and referral centre for other clinics had already been built. But before stocking up with supplies I needed to decide what we would treat at Ruhea and what would have to be sent by mobile ambulance to Government hospitals. In terms of Third World medical cover, I am fortunate to have that choice to make.

I started to look for the cheapest sources of equipment and medicines. However, when found, stocks were sometimes out, as advance planning is not seen as a necessity, or, as I discovered when looking for visual aids for the training programme, the whole set was being updated and is only now becoming available. Even some basic things were difficult to find.

I had visualised basic laboratory facilities as a later development, but as many

people cannot afford even the relatively short distance to the nearest lab, I have had to bring this forward in the programme.

Bringing things into the country involves finding my way around 'prior permission to import' which needs one set of documents, and then the proper 'permission to import' which needs another set.

Searching for medicines

What medicines do we need? Just the basics, or do we need to cover conditions that, as a doctor, I can treat even if they only come infrequently? I have changed my mind over this as I have seen how important it is for our acceptability to have the medicines to give out ourselves — even if they are available locally or within a reasonable distance.

I had an interesting morning trying to find the right shop in the narrow streets of Old Dacca which could supply some of our needs. There was a slow and somewhat frustrating session with the proprietor about sizes, price and only at the end did I find out whether or not the products were available. All this was in between the arrival of other customers because I, just being a female in a Muslim country, had to wait.

It was only moderately successful, but it was a beginning, which was slow, frustrating, exciting and depressing in turn. The difference between the vision and the actuality, the sudden feelings of urgency against the pace of progress, the needs that we cannot yet even start to meet, these are the stuff of Satan's attacks. Sometimes there is a feeling of almost overwhelming inadequacy. I need to be reminded again and again, 'Trust in the Lord, and lean not to my own understanding,' for what a wonderful accompanying promise there is, that 'He will direct our paths.'



Training class at Lokkipur

NO DIFFERENT FROM OTHER CHILDREN

by Gee and Maggie Hemp



Top: Gee in his office
Bottom: Piano Practice

Gee and Maggie Hemp are hostel parents in São Paulo. Before they left, folk in Britain wondered how the hostel could be a full-time job for two young people. They themselves had no clear picture of the work. Now, as they look back over the first few months, they tell us something of the way they are caring for missionaries' children.

THE CHILDREN attend St Paul's British Association School, which provides an English education up to 'O' Level. During term time they live at the hostel, only returning to parents for half-term. The hostel provides the parents with the extra choice of how to educate their children, which has always been a source of much heart-searching amongst missionaries. Not all missionaries wish their children to attend this school, especially those who are able to secure a good Brazilian schooling for their children in the larger cities, but the option is there. It is also as well to remember that it is the parents who have been called to the work in Brazil, and not the children, and so later in their school lives the children may return to continue their schooling in England, which they would find very difficult after studying in the Brazilian system for many years.

Thus it is that from August '82 there will be twelve children, from eight different families, living together with us at the hostel in São Paulo. We have an equal number of boys and girls and a wide age range.

We sometimes forget that missionaries' children are no different from others. We must not expect more of them simply because their parents are working in this way. In fact they are very ordinary and healthy teenagers, with all the problems that beset the 'in between' years.

Although a large group, it is our responsibility to treat each one as an individual and to respond to his personal needs. Although we strive for a homely atmosphere, we recognize that this is not always possible, so we try to help the children understand and adjust. Of the twelve, two will be new to hostel life, others are quite 'old hands', but each set of houseparents have their own funny ways and priorities!

Living with us will be Neuza, who is more than just a maid; at twenty-three years old she is a friend and helper, yet her responsibilities lie very much in the domestic work of the house. She will be continuing her school studies, attending at night, from August onwards, so she will be kept very busy. Helping Neuza we have a cleaning lady who comes three days a week and concentrates on the basic cleaning. Amelia attends a Pentecostal church, so we find many areas in which we differ, but we thank God for the Christian faith and witness of both our domestic staff. Domestic workers are not easy to find or keep in São Paulo and many employers have suffered from their inconsistency and light-fingeredness. It makes us even more aware of how wonderfully God has provided for our needs.

School work and house work

During the week our day starts at 6.30 am when the alarm goes off, giving us a few minutes to wake up before we start



the rounds of waking the children. Breakfast tends to be from 7.00 to 7.30 am but includes a prayer time around the table, starting at 7.20 am. The children then have fifteen minutes in which to sort out books, collect their packed lunches and clean their teeth before leaving for school. Some children seem to need more than fifteen minutes and tend to leave time for a brisk walk or run to school! Before they leave they must also make their beds, except on bed-changing day! School begins at 8.00 am and ends at 3.00 pm. They stay at school the whole day, during which the house is cleaned, the washing and ironing done, the meal prepared and other 'goodies' cooked, the accounts kept, the house repaired and the shopping bought. Of course, there are times when the children are sick and have to be cared for, or we have a visitor to entertain, or an unexpected problem to solve.

When school ends at 3.20 pm the children have time in which to relax. This may mean that they stay on to activities at school, watch a film on TV, or play football around the house. Many of the children attend music school and have their lessons in this period before dinner.

A helping and testing time

Dinner at 6.00 pm provides a lively forum for debate and many tales of school life are told. The meal tends to take quite a time especially when Uncle



Gee has good or bad news to give after the meal. There is always something to remind them about or something to arrange. Immediately after dinner homework begins and the sound of piano practice accompanies the clicking pens and chugging thought processes! We seek, not only to encourage an atmosphere of work, but also to help and test the youngsters as they do their studies. Usually there is more than half-an-hour at the end of homework time for the children once more to relax, have showers and get ready for bed. Bed-times are staggered according to age, but all are in bed punctually as their days are very full and quite tiring. Each child is allowed fifteen minutes for a quiet time before going to sleep, and we try to encourage them to use this time appropriately.

*Top left: Girls' bedroom
Top right: Collecting pocket money
Above: Prayer time*

Having twelve children at the same school can lead to quite an involvement with it. In this area, we are sure that the future will hold many opportunities. Most of the children who attend the school are of wealthy families whose parents have every material luxury. However, the community the school serves is greatly in need of the gospel and we must never forget that the rich, too, need Christ and that they will find it difficult to accept Him. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.' We encourage the children to

continues overleaf



Maggie is popular at such times

have visitors at the weekend and some have attended church with us. As our involvement with the school increases we shall be seeking opportunities in which to share our faith. The academic standards of the school are very high and several of our young folk struggle with work. In this they need every assurance, understanding and even extra help.

Time to relax

At weekends we seek to encourage the children to relax and enjoy many varied activities. There are Saturday morning events at the school which some of the children attend, especially the boys. The school swimming pool is available for all school members and parents on Saturdays during the summer. The church young people's group also plans sporting and social activities and the children often set off early in the morning to participate, returning late afternoon, tired, in need of a shower and full of stories!

They all like to go shopping, especially at the new shopping centres where they can wander to their hearts' content. We have also taken them to the beach for a day and have several other ideas for possible outings. Some Saturdays they are quite content to stay around the house, watching TV or listening to the stereo, reading, or playing table-tennis in the games room. The boys are proving very capable of cooking 'churrascos' — barbecues — which everyone enjoys.

The most important area of our life within the hostel, as in any house, is the spiritual life of the family. The children each have different experiences and needs. Some are church members having been baptized, others have not yet made their public witness. Of course our desire and prayer is that they all may come to

that point where they accept the Lord as their personal Saviour. Each one needs to be encouraged to grow in faith and commitment and we seek to do all that is possible to cultivate this. As a 'family' we attend the Ferreira Baptist Church, which is fairly large and one in which the children can become part of a larger group and make personal friends. The church programme begins at 9.30 am with the all-age Sunday School. This is followed by the morning service which ends usually at midday.

During the afternoon the children clean their shoes, get their uniforms ready and write the all-important letters to Mum and Dad! During the early evening there are meetings for every age group and these are followed by the evening service which ends at about 9.00 pm. Our main concern is that the children participate fully and receive food for their spiritual lives. In the area of participation there is a need for discipline as well as encouragement and in the case of many we are concerned at their lack of spiritual growth.



Doing the chores

John Punchard (16) will be studying for his 'O' levels this year and will have a study-bedroom of his own. Andrea Hodges (15) will begin the fourth year, leading up to 'O' levels and will share a bedroom with Judith Vaughan (14). The four other girls will share a bedroom at the front of the house, using two bunk beds; they are Helen (14) and Alison (11) Westood, Natalie Connor (11) and Raquel Clark (12). At the back of the house the largest bedroom, and the nearest to Auntie Maggie and Uncle Gee (!), will accommodate five boys, Justin Hodges (13), Sean Connor (13), Christopher Holmwood (13), Mark Vaughan (12) and Paul Brown (12).

You can see, 'Hostel-life' is full and varied, with never a dull moment! As you continue to pray for the hostel for missionaries' children in São Paulo, please pray for us as a 'family', and for each member in particular, with our varied needs. Pray too for the parents, as well as the children, during the time of separation.

We would especially ask you to pray for our spiritual lives, that we may continue to grow in knowledge and love of our Lord and Saviour, Jesus Christ.



Homework

ALMOST THERE!

by Alan Easter

John and Brenda Chudley were called to missionary service first in Gambia on a short term appointment with the World Evangelization Crusade (WEC) and later in the Sudan with the Africa Committee for the Rehabilitation of Southern Sudan which was organized by the Africa Inland Mission. Then the door became fast closed against their continuing to serve overseas.

There followed a difficult period of trying to settle down once more in this country and neither John nor Brenda felt too happy about the work which they were doing. Then, in quite unexpected ways, God began to unfold his plan for their future and, to their great joy, they realized that it was to be connected, still, with Christ's mission overseas.

The pointer came when they were asked by The Wycliffe Bible Translators if they could locate a good secondhand Land Rover which Wycliffe required for use in Sudan. Soon this request was followed by other similar requests for help from a number of sources. John and Brenda realized that they could still serve the work of the gospel overseas by being an agency for procuring and shipping items needed abroad to further the work of witness.

This involvement, however, grew at such a pace that it soon became clear that such work demanded more than spare time. In great faith therefore John and Brenda gave up their respective jobs to launch Unimatco Ltd. The purpose of the venture was to supply and ship equipment overseas to missions and relief agencies. A tiny bedroom in their house became the office and was equipped with the minimum of filing cabinets and machines. An old stable outbuilding in the grounds of WEC's



Cycles for Zairian pastors

Bulstrode headquarters near Gerrards Cross became the workshop. Here equipment was repaired and modified and then crated ready for shipment.

Today, John and Brenda have a custom built warehouse, still in the grounds of Bulstrode, which is equipped to handle the various consignments allotted to them. To meet John and Brenda is to appreciate at once their joy in being able to serve the Lord in this way. 'We are privileged,' they say, 'to take a share in the Lord's work overseas, which at one time they thought had come to an end, by finding and preparing and shipping equipment and vehicles to all parts of the world to speed the work of the gospel.'

On many occasions John and Brenda have helped the BMS with their expertise and service. Many items purchased under the Operation Agri Scheme have been packed and sent to their destination by Unimatco. Recently they were able to obtain and ship out to Angola for the Society a Land Rover. This was needed by Fred and Marjorie Drake the first BMS missionaries to be able to

return to that country to work since missionaries were expelled in 1961.

More recently Unimatco have been crating and shipping 8,000 hymnbooks, which the BMS have had printed for the use of the Evangelical Baptist Church in Angola (IEBA). These will be of inestimable help to that Church which is seeking to reestablish itself after years of exile and finding that it is having to build from scratch.

Unimatco has also crated and despatched the bicycles purchased from money raised by the Junior Section Boys' Brigade Christmas Appeal. 106 bicycles have been sent to Zaire for the use of pastors of the Baptist Community of the River Zaire (CBFZ). Many of these pastors have large parishes to cover — in some cases they may even be responsible for 60 villages many of which can only be reached along forest tracks. These cycles will greatly help them in the pastoral care of church members.

When John and Brenda crate and despatch goods we can say 'They're almost there'.

THE PLAN AND THE SEQUEL

by **Dr William Stewart**

Published by the Council of Serampore College

DR WILLIAM STEWART visited India as official representative of the Church of Scotland for the tercentenary of the arrival of Alexander Duff in India in 1830. On his arrival Duff went to visit William Carey for advice and encouragement, and his later visit is memorable for Carey's dying words to him.

William Stewart, as a missionary, was in the succession of Duff, and as a former Principal of Serampore College, was in the succession of Carey. It was therefore fitting that his 'Carey Lecture' given at

Serampore should compare how these two men saw the Plan of Mission and then estimate the Sequel.

Dr Stewart notes that both men were products of the Evangelical Revival. Both were sure of God's purpose and had a concern for humanity, in soul and body. Both looked for the formation of a church in India which would be self-sustaining.

In their methods they differed. Carey stressed the need for strenuous language study to translate the Scriptures. Duff offered education in English, but, in contrast to other educators, with the New Testament at its heart.

The influence of both on the development of modern India is great and widely recognized in India. In their main objective the sequel has seen hostility from Hinduism, but the teachings of Jesus have permeated Hinduism, both in thought and practice. Further, conversions led to the formation and growth of the national church and to the expression of the Gospel in India.

This is a fascinating but all too brief

comparative assessment of the work of two pioneers. 'Dedication marked them both,' but their methods differed. Baptists who know little of Duff could have their appetite whetted to understand his approach.

Dr Stewart faces up to the weaknesses as well as the strength of both. Yet, 'with all their human frailties, . . . from their commitment the God of history brought forth a sequel beyond their imagining.'

Also received, 'Missions in India' — a Catalogue of the Carey Library and 'The Carey Library Pamphlets' (Religious Series). These two catalogues of material being microfilmed show the wealth of resources in the Library at Serampore for scholars researching in the history of missions in India. The College are to be congratulated on revealing what treasures they have.

ELW

*Copies of this lecture can be obtained from: The Incharge,
Carey Library,
Serampore College,
Serampore 712201,
West Bengal, India.*

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MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs M Sansom on 3 August from Upoto, Zaire
Dr L and Mrs Bulkeley and family on 3 August from Yakusu, Zaire
Miss M Stockwell on 4 August from Mbanza-Ngungu, Zaire
Mr and Mrs D Drysdale and family on 10 August from Kinshasa, Zaire
Miss J Maple on 10 August from Bolobo, Zaire

Departures

Rev D and Mrs Brown and Paul on 2 August for Porto Velho, Brazil
Miss W Aitchison on 4 August for Tondo, Zaire
Mr T Jeffery on 4 August for Tondo, Zaire
Rev E and Mrs Westwood and family on 12 August for Cuiabá, Brazil
Rev F and Mrs Vaughan and family on 14 August for São Paulo, Brazil

Births

On 2 August, at IME Kimpese, Zaire, to **Mr and Mrs M Abbott**, a daughter, **Helen Ruth**
On 4 August, at Karawa, Zaire, to **Mr and Mrs I Wilson**, a daughter, **Elizabeth Jane**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (5-18 August 1982)

Legacies

£	p	
		Miss S Barnes (Medical) 886.00
		Miss E G Baxter 642.85
		Mrs I M Beaven 250.00
		Miss G W Gilbert 434.09
		Dr J C Hutchinson 500.00
		Mrs H J V Johnson 109.50
		Mr A G Shrimpton 100.00

General Work: Anon: £3.00; Anon: £1.50; Anon: £5.00; Anon: £35.00; Anon (Stamps): £40.00; Anon (Cymro): £45.00.

Relief Work: Anon (PH): £10.00.

NOTES FOR YOUR PRAYER GUIDE

The Stamp Bureau (25 November) is now looked after by Mr R B Camp and Rev Roy Cave.

Baptist Men's Movement Secretary (26 November). The Rev Edgar Brown has now taken over from Mr Maurice Abbott.