

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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BICENTENARY IN JAMAICA



FEBRUARY 1983

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We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

WHAT ARE the priorities of mission today? Some would plead the cause of the world's poor. 'The failure to preach the gospel among the poor of the earth is one of the greatest injustices being done to the poor,' complained Emilio Castro when he spoke to the Commission on World Mission and Evangelism last year.

'Christians should not glorify poverty or the poor,' he said, 'but they should recognise that the poor have historically been God's chosen vehicles for the evangelism of the world.'

Evangelism or Service?

That may be so, but how is the task to be attempted? 'Easy,' believe some, 'it's all a matter of preaching, teaching and baptizing. Concentrate on evangelism and everything else will follow.'

'Not so,' comes the counter argument. 'Christ came that men might have life and have it abundantly. We are in the business of bringing fuller life to the whole of mankind. In a world where so many are without the basic material necessities our mission must be concentrated on bringing these to them before ever we dare preach.'

Sign of the times

It is interesting to see the churches of the Third World bringing these two arguments together. In some areas they find that to preach the Gospel at all effectively they must stand alongside the deprived against all the forces of exploitation and power in the world.

'The evangelization of the poor by the poor is a "sign of the times" for the universal church writes Claude Geffré in the International Review of Mission.' It is not just an appeal to the generosity of Christians in the rich countries for their most deprived brethren. It is an invitation to conversion addressed to the whole church, which should be commemorating Jesus' identification with the weak, the poor, the voiceless of this world.

Who are the poor?

The churches of the Third World would ask us to take a look at what we mean by 'poor'. If being poor means to be enslaved, dehumanized, lacking in *abundant* life, then what of Western Society 'dominated by profit, sex, drugs, alcohol'. Those living in the First World are also poor people awaiting the liberating good news of the Gospel. And so some churches in South America are becoming more and more aware of 'their missionary responsibility towards the godless men of the countries where Christianity is long established'.

Humiliating isn't it? Perhaps it is worth repeating what Angus MacNeill, BMS Overseas Secretary said to the General Committee in November as he spelled out the Society's policy: 'We shall remain on the pioneering frontiers of Christian mission, and we shall stress a total witness to the Gospel as it relates to the whole man and the whole of society.'

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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

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TWO HUNDRED YEARS OF WITNESS IN JAMAICA

FOR JAMAICAN Baptists 1983 is bi-centenary year. Baptist work began on the island in 1783, ten years before Carey sailed for India and nine years before the formation of the BMS. In fact it was not until 1814 that the BMS shared the work in Jamaica, when John and Sarah Rowe arrived in the colony.

They found that the ground had been well prepared by others, and John Rowe was able to preach to a congregation of 500 almost as soon as he set foot on the island.

George Liele

The pioneer of Baptist work was an ex-slave from America, George Liele. He came from a Christian family, and his master, fortunately, was a deacon in a Baptist Church. He gave George his freedom.

For a while, George Liele served as a deacon and pastor in America, but eventually he moved to Jamaica. In 1783 he preached to a large crowd on Kingston racecourse. A small church of four people was formed, which met first of all in a shed, and then in a newly erected chapel.

George's burning desire was to preach the message of salvation to his coloured brothers and sisters, but this was interpreted by white people as an encouragement to the slaves to rebel. He was arrested, charged, imprisoned and put into leg-irons. However he was soon at liberty, only to be arrested again, this time for the debt on the chapel building. He was not released until the debt was cleared.

He faced opposition on many occasions, the most notable being the time when men on horseback interrupted the communion service and took the bread.

Moses Baker

It is reported that by 1791 George Liele had baptized about 500 people of African descent. One of these was Moses



CONGRATULATIONS

Baker, a coloured barber. He had come from New York to settle in Jamaica in 1783. He once wrote to a friend about himself: 'As to religion, when I first came to Jamaica, mine was of the world. I was much given to strong drink and many other bad habits.'

Baker became a Christian in 1788 and settled on an estate belonging to a Quaker in order to give instruction on morals and religion to the slaves there. It was to this same estate 26 years later that John Rowe preached to the congregation of 500, the result of Moses Baker's faithfulness.

The BMS

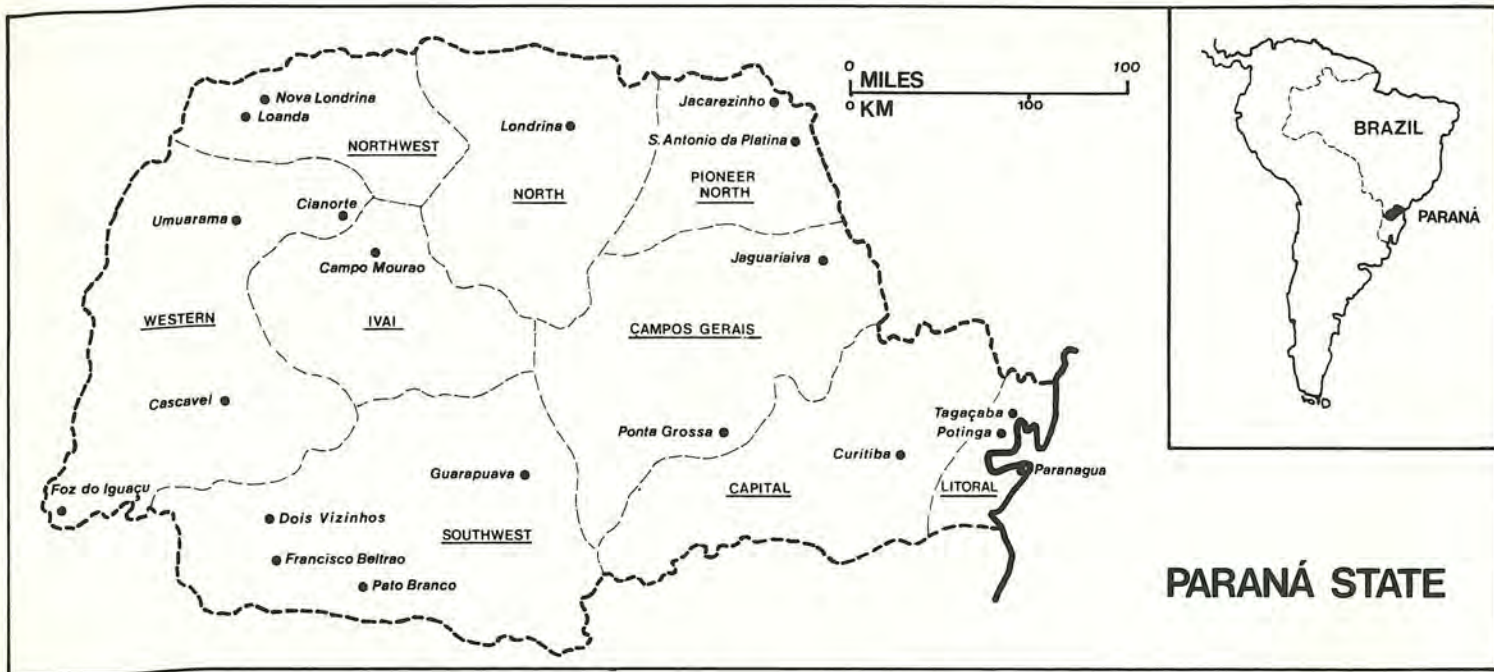
During those 26 years, Baker kept up a correspondence with two Baptist ministers in Britain. One of them was Dr John Ryland, Secretary of the BMS. The Jamaican House of Assembly passed a law to restrain coloured men from preaching, so Moses Baker appealed to the Society for missionaries to go to the island. Eventually, John Rowe, a student of Ryland's at Bristol, and his wife Sarah arrived at Montego Bay on February 23, 1814.

Rowe faced many difficulties in what was a short career. He died of yellow fever at the age of 28 after only two years of service. He was the first of a long list of distinguished missionaries, which includes William Knibb that great campaigner for the emancipation of the slaves.

Today the BMS has only two workers in Jamaica, David and Christine Jelleyman. David is deputy President of the United Theological College of the West Indies, and Christine teaches at the Calabar High School.

The Baptist Missionary Society joins the Jamaican Baptist Union in giving thanks to God for two hundred years of witness in the island, rejoicing that so much of it has been shared together.

The Chairman of the BMS, the Rev Donald Monkcom, and his wife Joyce are visiting Jamaica this month at the invitation of the Jamaican Baptist Union. As former missionaries in the island they will be taking part in the Bi-centenary celebrations and will be giving the greetings of British Baptists.



by David and Doris Doonan

PARANÁ REVISITED

TWENTY YEARS OF GROWTH AND CHANGE

OUR FIRST visit to Paraná was made over the Christmas period of 1963. By then BMS missionaries had been in Brazil for ten years and Paraná was our only area of involvement. There were five couples cooperating with the Paraná Baptist Convention and all but one were engaged in the oversight of growing Baptist communities among the coffee plantations in the North West of the State.

When, in 1964, we finished our period of language schooling and went to join the team in Paraná, we too took up the pastoral oversight in Umuarama. The church organized five of its congregations into independent churches during our four year term of service there. How we were made conscious that God was at work during these years! When we left Umuarama there were still five congregations linked with the church and moving towards becoming churches in due time.

We left Paraná in 1976 to become House-Parents at the BMS Hostel in São Paulo. That was the Lord's way of levering us out of the Paraná we had come to know and love. During our 12 years there we had both become involved in various aspects of the work, from Sunday school, through Women's work to Lay Training by Extension and into Theological Education in the Capital, Curitiba.

Well developed telecommunications

To revisit Paraná today is for us a moving experience. We are struck by the changes that have taken place, but especially by all that God has done over the years. You can travel from Paranavai in the North West to Foz do Iguaçu in the South West Corner and scarcely see a coffee bush. Vast fields of wheat or large tracts of pasture land occupy the landscape. What is more, you can travel all Paraná on good asphalt roads — gone are the mud baths and the sand dunes we called roads. Should your car break down in a country town, no longer do you need to wait for days for parts to be ferried in. You can pick up the 'phone and dial direct to Curitiba or Rio, or for that matter to BMS Headquarters at Gloucester Place, if you so wish! Paraná has the most developed system of telecommunications in Brazil, and Brazil is well up in the world telecommunications league.

Our paraffin fridge and oil lamps, or our diesel generator (and that was modern) are things of the past. Rural electrification has lit up the farmsteads as well as the townships and, of an evening, colour TV fills the leisure for the family. Life on the farm is not as strenuous as it used to be and the tractor and the combine harvester in the barn explain why. No doubt the worries are there nonetheless.

Changes in the Churches

All this change has not left the Christian community untouched. Mechanisation has diminished the rural population and so the coffee plantation churches are either no longer there or are greatly reduced in membership. Evening cottage meetings when friends and neighbours were won for Christ no longer attract people like they used to. The missionary's film-strip of David and Goliath is no competition for Santos V Flamengo on the colour TV and LIVE at that!



David Doonan with hostel children

In the towns and cities the adult education courses and the local University faculties occupy the evenings of many adults. The positive effects of these courses are that many churches have members who achieve a higher standard of education than before and this is reflected in the quality of local church leadership, especially among the young people.

Today, BMS presence in Paraná, is reduced from the peak of sixteen couples in the mid-nineteen seventies. Paraná is only one of the six States where BMS is now cooperating in Brazil. Of the nine couples present in Paraná, five are involved in local church oversight and evangelism. Two couples are in full time Theological Education teaching, one couple is on an agricultural project and one couple is responsible for Mission administration as well as church work. All are involved and active as evangelistic missionaries, whatever their specific task may be, and the aim of all is to bring men and women into direct contact with the claims of Christ on their lives.

Theological Education

Theological education in Paraná has changed in the past decade. The Lay Training Course by Extension no longer exists, perhaps in part a reflection of the higher secular education standards which qualify people for matriculation in the University level seminary courses. The Bible Training Institute in Curitiba has



Bible Seminary, Curitiba

given place to the Seminary with around 140 students doing courses in theology, sacred music and religious education. This year the seminary will give to the denomination over twenty qualified graduates in these courses. The missionary staff at the Seminary are a minority and the Principal is a Brazilian. Instead of cramped wooden classrooms in an old fashioned house adapted for the Institute the seminary is today housed in good modern purpose blocks with adequate accommodation for men and women students. A fine chapel stands at the centre of the property and alongside it a two-storey classroom block with excellent library accommodation.

From its small beginnings some eighty years ago the Paraná Baptist community depended for decades on financial support from abroad and during the decades of rapid numerical growth that

dependence was a concern to thinking leaders. With wise foresight on the part of the Brazilian leaders and American missionaries a target date was set for financial independence. Successive Convention Secretaries, among them Arthur Elder and Avelino Ferreira of the BMS, encouraged the Paraná churches in stewardship until this year, 1982, under the capable leadership of Pr Altair Prevedello, the first full-time Brazilian Convention Secretary, Paraná Baptists reached complete financial autonomy. Apart from occasional grants for specific projects, the work of extending Christ's Kingdom in Paraná is funded from the tithes of Paraná Baptists themselves.

Continued Growth

Christ's Kingdom continues to grow in Paraná. The growth rate may not be as fast as it was in the coffee boom era when BMS missionaries had the privilege of being 'Always on the Frontier,' but



David, Doris, John and Margaret Doonan

PARANÁ REVISITED

continued from previous page

there continues to be growth. In this centenary year for Brazilian Baptists the Paraná Baptist community organized twelve new churches and brought the total membership of its churches up to over sixteen thousand. More than £6000 was raised on State Missions Sunday on top of the monthly £2000 contributed by the churches for denominational activities on a State, National and International level. Paraná Baptists aim to win Paraná Brazil and the world for Christ.

There was a time when foreign missionary pastors were responsible for the oversight of a large proportion of the Paraná churches. At pastor's retreats English mixed with Brazilian Portuguese and sometimes drowned it out. Today only ten per cent of nearly 100 pastors in Paraná are missionaries and capable gifted Brazilian pastors lead the work of the churches.

Baptist Laymen

During the seventies the Baptist laymen of Paraná were encouraged by reports from Avelino Ferreira of British Baptist Men's Movement activities. They began to consider their own resources and potential and to organize themselves for action under Avelino's inspired leadership. With outstanding local leaders like André Zacharov, a leading figure in Paraná's banking world, and Haroldo Xavier, professor at the University in Maringá, Baptist laymen have grown in expression and influence. At a recent annual congress over two hundred men from the local Men's Fellowships met together. Included in their programme, as is usual in Brazil where evangelism is a major emphasis, nightly evangelistic meetings under the preaching of Pastor Nilson Fanini, attracted an average of over 3000 people, each night.

Already in the early days of Baptist witness in Paraná the UFM — União Feminine Missionária, the Brazilian BWL was to the forefront. There are more UFM groups in Paraná today than there are churches, because not only each church has its group but many of the 100 congregations not yet organized as churches have already organized their women's work. Among UFM leaders in



Curitiba, capital of Paraná

Paraná leaders like Dona Edite Sá Gomes have been examples and an inspiration to Brazilians and missionaries, men and women alike. Dona Edite witnessed for Christ in her home and in the churches for over thirty years before she saw her husband won for Christ. Today in 'retirement' they serve their Lord together.

Paraná revisited today is a different place from the Paraná we went to work in almost eighteen years ago, or even from the Paraná we left in 1976. The mustard seed has grown and the growth continues. The British Baptists have had a small share in what God has done and our share has enriched us. Paraná has sent to Britain some of its young men for further training and while here they have inspired our churches. Who will forget men like Waldemiro Tymchack, Reginaldo Krukliś or Moises Amorim? Our share continues. Nine BMS couples work at present in Paraná alongside 16,000 Paraná Baptists. Your giving, your sending, your prayers, have not been in vain. Pray on and remember:

'It is God who makes things grow' (1 Cor. 3:7 NIV).

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Q's Q's Q's *by Deba*

CHANGES make us think. Often we do not like old established patterns to be altered, but sometimes we have to admit, when new habits have been formed, that there was some value in the change after all. 'Why ever didn't we think of that before?'

There are times when we have to make a decision whether or not to take a stand, as a matter of principle, or whether to accept a change, however upsetting or revolutionary it may be to us, because it really is not a matter to be stubborn over.

Changes can be painful, but also very salutary. I think most of us need a stab at times to make us consider why certain matters are important to us.

Q Q Q Q Q

The church in Bangladesh is having to face changes at this time and is having to consider what attitudes to take up. The Martial Law authorities have announced that the weekly holiday is no longer to be Sunday, but Friday. Bangladesh is a Muslim country, for the vast majority of the population are Muslims, and Friday is the Muslim's Holy Day. So Friday and Saturday will be weekly holidays, and Sunday a full working day. Wow! I wonder what we would say to that?

The International Christian Church in Dhaka has changed its worship service from Sunday to Friday, and the Christian Primary Education Centre – the school where some of our missionaries' children have attended – is now closed on Fridays and open on Sundays.

What do Christian schools and hospitals do? How do the national churches face up to this? Members of their congregations may well have to work on Sundays now. Do you alter the times of worship? What about Sunday School?

Changes – Questions – Challenges.

Q Q Q Q Q

There is another change which has taken place in Bangladesh, which we all ought to note. Dacca is now to be written DHAKA. Did you notice this in the paragraph above? Another order of the martial law authorities, and in fact a much more correct rendering of the Bengali spelling.

It is always a joy in the midst of a working day when something happens that tickles your sense of humour and lightens the moment. Going into the office of a colleague, I was surprised to find him performing a kind of pirouette on one foot, while at full stretch he was trying to bash the overhead tube light with a filing tray. For a moment I was really worried – was he having a brainstorm? Then light dawned – or rather didn't. One of the tube lights was not working, and he was trying to help the starter.



I DIDN'T HAVE PROBLEMS LIKE THIS IN BANGLADESH!

New Baptist Fellowship

BAPTIST LEADERS from South America, meeting in Salvador, Brazil, have formed a regional fellowship of Baptist unions and conventions.

The Union Bautista Sud-Americana is the second fellowship to be formed in recent months. Earlier last year the All-Africa Baptist Fellowship was formed.

The South American Fellowship is a partial reorganization of the earlier Union Bautista Latino Americana together with those unions who could not previously participate.



Malia

GOING TO A FUNERAL BY POST

The story of
**'Mary the
Resilient'**
told by
Nora and John Carrington

HER NAME is Malia — the way we say 'Mary' in the Upper Zaire. She was born to Christian parents in a village of farmer-hunters bordering on our BMS station at Yakusu, where she received her early education, first in the Infants' School run by Mrs Chesterman and then in the Girls' School with Miss Wilkinson in charge. When she was baptized in her teens she took the Christian name of 'Winnie' from that of the well-loved wife of Bondombe, as Sir Clement Chesterman was called in Congo. After her primary education, she entered the school for mid-wives at the Yakusu hospital where her tutor was Sister Phyllis Lofts. The friendship that sprang up between teacher and pupil ripened into a very close relationship as Malia got older and began to use her skills as a midwife among the women of the village around Yakusu.

By the time we arrived on that station, Malia had married one of the male nurses at the hospital whose name was Tokolokaya and there was a little family growing up. We came to know her as a

lady with a forceful character, who could not easily be deflected from the way she believed was the right one for her. Thirty years later, the Zairian government decreed that European Christian names must be replaced by authentic African ones. We wondered what Malia would do about her chosen appellation 'Winnie', which she would certainly not want to give up because of her love for her teacher in her early days. She refused indeed to abandon it, but with typical spirit added two more syllables to make the word: *Winikolo* (o — as in hot), a Lokele word meaning 'persistence, resilience, staunchness. . . .' Everyone who knows her agrees that it suits her perfectly . . . 'Mary the Resilient!'

Setting up home elsewhere

After Independence, Tokolokaya was promoted to work in the Kisangani hospital. As he became a wealthier man, he planned to do what so many men in the Upper Zaire hope for — invest in another wife. Malia knew that as a Christian she could not live in a

polygamous household and she told Tokolokaya in no uncertain terms that if he carried out his intentions she would leave him. He refused to alter his plans and Malia left him to set up home elsewhere in Kisangani, supporting herself and the children with her by her midwifery.

When we got back to Zaire after furlough in 1977, we heard a remarkable story of how Tokolokaya (a river man and so like a fish out of water in the forest) had got lost among the huge trees after running away from a charging elephant. Malia heard the call for help broadcast over the Kisangani radio and set off at once with one of her daughters to go and look for him. After several days of walking along forest tracks they found him at the place where he had been discovered, completely exhausted, by some Bamanga hunters. The two women brought him back to Kisangani, paying for a lorry to transport him as soon as they got to the main road. Then they handed him over to his second wife and went back to their own home.



John Carrington

An African tribute

We sent letters to our friends in Zaire to tell them the news and there was a special letter for Malia. We were surprised that we did not get a reply from her as the weeks went by. Then one came, after eight months. She had been travelling all over Zaire, she wrote, and had only just got back to Kisangani to find our message waiting for her. She was heart-broken at the news and sent us a letter straightaway to express her grief. She devised a remarkable way of sharing, as Africans always want to do, in the funeral of her life-long friend. She put on her best clothes, including the scarf that Phyllis had sent her, bought a few flowers to put with some of the choicest sweet-smelling gardenias from a bush in her own garden, so as to make up a funeral spray and then had her photo taken in a Kisangani studio. This she sent to us by air-mail, asking us to pass it on to Phyllis's family together with a translation into English of her own tribute to the memory of her friend who had passed away. Who else but someone like Malia would think of going to a funeral by post?

Continuing friendship

Sister Phyllis Lofts had left Yakusu before we arrived there, but Malia kept up their friendship by correspondence and by calling her oldest girl, 'Loftsie'. It's not surprising that the young lady became another midwife who was working in the University Clinic while we lived at Kisangani. We were often able to bring letters from Malia to Sister Phyllis when we came on furlough and to take replies back to Zaire on our return there. Once Phyllis sent Malia a silk scarf which she was delighted to receive and wear on special occasions.

At the end of last year, Phyllis became seriously ill in Worthing where she was living and had to be taken to hospital. John visited her there, greeting her in our Lokele language and talking with her about Yakusu and Malia. Her illness had not taken away her delightful capacity to tell funny stories and find something to smile about in every difficult situation. Two days later she passed away.

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Geoffrey Grose, BMS missionary in Delhi, was one of the chaplains at the Asian Games. In a recent letter he and Elsie describe how the local churches responded to the special challenges which the games offered them.

CHRISTIAN GOODWILL



Green Park Church, Delhi

'Christian Goodwill For Asia' was the title taken by the churches of Delhi and others to describe the united effort that has been made at this time. With so many people visiting the city for the Games it was an opportunity to express to them the love and concern of Christ's people. Volunteers from all over India came to share in literature distribution — the Bible Society had done an excellent job here — and millions of Gospel and Scripture portions were distributed. The Evangelical Student and Graduate Fellowship (about 16-20 of them living in the ground floor flat here) had a coffee bar running at Parliament Street church and the telephone number of that flat was also printed in the tracts distributed, as a contact point for help. Reception tables were set up at all the main entry points to Delhi and teams of Christian young people welcomed visitors and assisted them with directions for buses. It was much appreciated.

Perhaps because it was the corner of the work with which we were most concerned, we were very excited about the Prayer-room at the Games village where most of the athletes were living. In the dining hall building, rooms were set aside for Hindu, Muslim and Christian worship, and arrangements were made for ministers and priests from all denominations to be present turn by turn for both morning and evening prayers. No one could know just how many of the participants would be Christian or how many would be likely to attend prayers, so it was very thrilling to find a real keenness for fellowship among some of the residents.

Send more Scriptures

Many of the South Koreans came regularly and, as the days passed, we

began to see how wonderfully God was working. Scriptures in the languages of all the participating countries had been provided through the Bible Society and were put into the prayer-room for use or for taking. Before long we were getting calls, 'Please send in more Scriptures' and it seemed that as fast as we arranged for Gospels to be taken in, so fast they were being distributed.

It was lovely to go in to the village for evening prayers and find a group of twenty or so, mainly South Korean, already gathered with their Bibles and hymn books (which must have had priority when packing their luggage), already singing and encouraging others to sing with them! Music proved to be the language of communication, since most of them spoke little English but knew many of the tunes.

Giving thanks for success

The Roman Catholics had a mass every morning and, sitting in the lounge afterwards, the RC priest was very moved when a Korean girl, who had won two gold medals, came for the Protestant prayer time especially to give thanks for her success. The Syrian Orthodox priest returned from his turn at leading evening prayers absolutely bubbling with the joy of having shared worship with these young athletes and having heard one from the Philippines give his testimony of how he came to the Lord.

After receiving several phone calls from the receptionist asking for Scriptures to be sent in, we asked her, 'What church do you belong to?' 'I'm not a Christian,' she replied — but she was certainly being used by God for His purposes. So we give thanks for these young athletes



especially, who used this time as an opportunity to share the Gospel with fellow competitors from countries where normally there would be little or no Christian witness.

A time of preparation

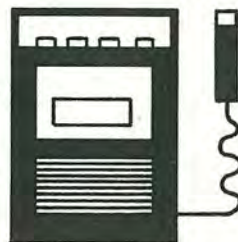
Before the Games opened, we had a week of special meetings in the church designed for the deepening of the spiritual life of us all. Numbers were not great but all who came were encouraged and strengthened in their faith. The morning Bible Studies based on prayers in the Bible were especially helpful and about 30 people came regularly at 7.30 a.m.!

Morning Bible Studies and evening meetings left the rest of the days free for a Sunday School Teachers Training Course. About 30 teachers from various churches came for the four-day course.

Most of them were young and we hope that they receive all the encouragement they need from their churches to use the new knowledge that they have gained. Our Women's Fellowship worked hard providing lunch and tea every day for everyone.

On one occasion the phone rang asking whether a baptism could be arranged in the church for the next day. Several people were to have been baptised in the Church of the Redemption, but no water was available to fill their tank. All water trucks were in use at the Games. Sunday morning, another call — would we be able to provide lunch for everyone — about 30 people. So, both baptisms and lunch were arranged. We rejoice with our colleagues in new people being brought into the fellowship of the church.

MISSIONTALK



NEWS AND VIEWS
FROM HOME
AND ABROAD

New Missionaries at Bolobo

NURSES Richard and Elisabeth Smith, left last year to serve with the BMS at Bolobo, Zaire.

RICHARD'S nursing training began at the age of 16. Although he had a church background, he drifted away from the church. It was not until 1976 that he came once again under the sound of the Gospel. He was converted in 1977, baptized the following year and entered into membership with the Harefield Baptist Church.

Towards the end of 1979 Richard began to feel the call to missionary service, and although he approached four or five societies, including the BMS, he was always led back to the BMS. He says that he resisted filling in the application forms for several weeks. 'I was somehow rebelling and saying, "no, not me Lord, send someone else". However I had no real peace until I had filled them in and sent them back.'

Richard's offer of service was accepted by the Society in February 1980, but meanwhile he had become engaged, and the whole process had to be repeated in the May when the offer of long term service was accepted for both Richard and Elisabeth.

ELISABETH was brought up in a Christian home in Southall, where she went to the FIEC church and Sunday School. She was also a member of the Girls' Brigade.

At a time when her interest began to wane, the family moved to Uxbridge and joined Waterloo Road Free Church. Here she felt more settled, and Christ came to mean more to her. Her life changed slowly, and in February 1974 she was baptized.

She felt God was guiding her towards nursing service and she began training in 1977, was introduced to the Harefield Baptist Church, and met her future husband Richard.

Richard and Elisabeth initially prepared for service in Bangladesh, but when that door closed, and after six months at St Andrew's Hall, they studied French in Brussels and Tropical Medicine in Antwerp ready for their work in Zaire.

They arrived in Bolobo at the beginning of December, after spending a couple of months gaining experience at other mission hospitals in Zaire.



Smooth hospital take-over

REPORTS from Bolobo, Zaire, indicate that the hospital, after a ten year lease to FOMECO, is once again in the hands of the Church after a smooth take-over. Dr David Masters is medical director and is working with nurses Elizabeth and Richard Smith, and Joan Parker who has returned to Bolobo after an absence of several years. We shall share a little more of the news in future issues.



David Masters

ANOTHER recruit to the missionary team in Bolobo is Paul Newns. He has been working for a short while at Pimu whilst Luke Alexander has been on furlough. He goes to Bolobo as the maintenance man. Joan Parker writes: 'We are pinning our hopes on him that he will be able to "fix" all those things in need of "fixing" - not least the generator.' He will return to Pimu later.

Paul is a native of Luton and a member of the Limbury church. He says, 'I came to Jesus as Saviour and Lord at the end of 1974, though it was more Saviour than Lord.'

'It was not until our church joined with an American church in a partnership mission that I learned that God wanted more from my life and above all, He wanted to be Lord.'



He spent a year at university and two and a half years working as a bio-chemistry technician. During that time he explored the possibilities of missionary work as a career, the pastoral ministry and then service as a short-term missionary. He believes that God will eventually lead him into the pastoral ministry after his service with the BMS, 'although that is in the future and in His hands'.



Richard and Elisabeth Smith

Pioneer doctor's centenary

THE NEW situation at Bolobo has brought joy, not only into the hearts of the local people, who believe that they will once again have a caring Christian medical service, but also to the first missionary doctor there, Dr Edwin Charles Girling celebrated his 100th birthday on



Dr Girling

January 18. He says, 'It is excellent that Bolobo hospital is once again in the hands of the Church. I am very glad indeed, but I think it's going to be a struggle for them.'

After studies in Edinburgh and London, Dr Girling went to Bolobo in 1908 supported by the Birmingham churches as a 'Grenfell Memorial Medical Missionary'. Medical work had been carried on at Bolobo for at least twelve years before Dr Girling's arrival. BMS missionary, Miss De Hailes, who had no formal medical training, ran a dispensary and in one year

alone saw more than 19,000 patients.

The buildings were far from ideal. 'They were not my idea of a hospital,' says Dr Girling. A report by a contemporary observer tells of operations he saw Dr Girling perform 'in a fearfully hot building, with his patient on an old wooden table, which had been made to serve as an operating table by having the leg rest of an old cane deck chair lashed to it'.

The churches of Liverpool generously gave towards the cost of a new hospital, opened in 1912, which for many years was known as the Liverpool Hospital.

There was a break in Dr Girling's missionary service during the First World War when he worked as a Medical Officer in northern France. After returning to Africa, he and his wife came back to Britain in 1922 because of the illness of their second daughter. But he has never lost his interest in the work at Bolobo. He still remembers much of the African language he learned more than 70 years ago. When the present hospital was opened in 1972 he recorded a message for the occasion, and when, a few years ago, a number of people from Bolobo came to see him, they were surprised that he could still speak and understand their language.

Teaching by computer

LAST MONTH we mentioned that the Society had entered the video age, and that two of its latest films, 'The city that cannot stop' and 'The land of tomorrow' are now available on VHS and BETAMAX. This month we can reveal that we are looking at the uses of the computer as a learning aid.

Computers are now widely available in schools and more and more children and young people have access to home computers. We are at the moment experimenting with various programs which we hope to have available soon.

Christian-Muslim

THE NEW Muslim presence in Western Europe and how it affects the self-understanding of Christian churches was a major question which the Conference of European Churches' Consultative Committee on Islam in Europe faced in a meeting held in Germany last December.

Other questions taken up by the committee were the meaning of Islam for God's purposes in the world, rights and responsibilities of the Muslim communities in European societies, and whether there is a common witness of Christians and Muslims to people living in secular societies.

Churches give well

BAPTISTS in Glasgow and the West of Scotland report that they have 2,462 members on the Birthday Scheme Roll. Gifts, which go to support medical work, amounted to £7,474.74 last year. They also mention that £5,661.31 was contributed in 179 BMS Globes.

In the country as a whole, churches have responded well to last year's appeal, and have given just over £1½ million to the work of the Society. Once again British Baptists have shown how much they are prepared to share in the task of world mission through the work of the BMS.

Nothing remains the same, however, and costs continue to rise. The budget for the current year is £2,143,680. After receiving money from interest and legacies we shall need to ask the churches for £1,743,680 if we are to maintain our share of the work of the Gospel overseas for another twelve months. This is a 14½ per cent increase on last year's figure. The Society is confident that the churches, realizing the importance of the task, will rise to the challenge.

What's in a name?

SEARCHING for a title is never easy, but we thought we had done quite well when we came up with 'Missionscope' for the Society's programme of on-going missionary education. After all it has the associated words of 'telescope' and 'microscope' linked with it. They are both tools for looking and we want 'Missionscope' to be a tool to help people take a closer look at the realities of mission in today's world.



The trouble is that folk keep suggesting other words like 'periscope', 'stethoscope' and even 'horoscope'. But if in the end people realize that there is 'scope' for them to learn more, and that the BMS is prepared to help, then that is enough.

Inflation in Brazil

THE END of 1982 saw much activity in Brazil, according to Peter and Susan Cousins writing from Sinop in Mato Grosso. The elections in Brazil gave a narrow victory to the government party, although the industrial and main agricultural regions are all in the hands of the opposition. There seems to be general satisfaction with the outcome.

In the meantime, Brazil has had to appeal to the IMF for help with repayment of its overseas debts of over eighty billion dollars. Inflation continues to run at over one hundred per cent annually. Many families cannot make ends meet. Some of the poorer folk in the churches earn little more than twenty pounds a week. The cost of living is not much different from Britain.

Retiring

TWO MEMBERS of the Mission House staff, both former missionaries, have recently retired. Miss Dorothy Humphreys served in the Medical Department having previously worked



Ruth Murley

in India. She is succeeded by Miss Ruth Murley, formerly of Pimu, Zaire. The Rev Margaret Popham, Trinidad 1974-79 has looked after the Deputation Department, no easy task, and has been succeeded by another member of the Mission House staff, Miss Pam Hawkins, who up until now has acted as the missionaries 'travel agent'.

We wish these friends well in their retirement.

BISHNEY'S STORY

(1) HOW TO KILL LOVE

Dr. Eleanor Knox, an Australian CMS missionary, works with the United Mission to Nepal in Devkot alongside our own BMS nurse, Joyce Brown. Here we begin Dr. Knox's account of Bishney's illness and learn how it helped to change attitudes in the village of Devkot.

When I heard of Bishney's illness I went to see her. She was obviously very anaemic and weak. It was hard to understand why they had not brought her to hospital for treatment. Even when I urged them to bring her they did not come.

Discouraged

'How's Bishney? Will she die?' the

villagers asked on my next visit. It seemed as if they were expecting her to die and were just seeking confirmation from me of their worst fears, rather than trying to grasp at a blade of hope. When they talked about her, they appeared discouraged, almost as though they believed she was no longer part of the group. Emotionally they were quite detached.

It gave me a tremendous sense of desolation to meet this taking away of love from a person who appears to have no hope. Nepalis have a word for it, *mayn marnu*, which literally means 'to kill love'. It is their way of coping with those who are not going to recover. They simply cannot afford to leave farm work to stay with a sick person, if that person is not going to recover enough to be able to work again.

Evil Influence

Next door to Bishney a mother shouted abuse at her own child. 'Don't you dare to go next door again! You corpse! No child can live near that woman!' It made me feel quite sick. She was a close relative, but she was terrified in case her child should be affected by the evil influence, which she believed had taken hold of Bishney.

After all, Bishney's two children both died very young, and recently she had a miscarriage. As far as the villagers were concerned, that was evidence enough that a malevolent power affected her.

Thinking about the hopelessness, the disengagement and the turning away from Bishney in the village, I realized afresh that God's love is always there. He never 'kills His love'.

Her old grandfather told me, 'No woman can live in that house. Her mother-in-law died, and her children died. No woman can survive there.' He too was convinced that there was something bad affecting the house.

Very ill

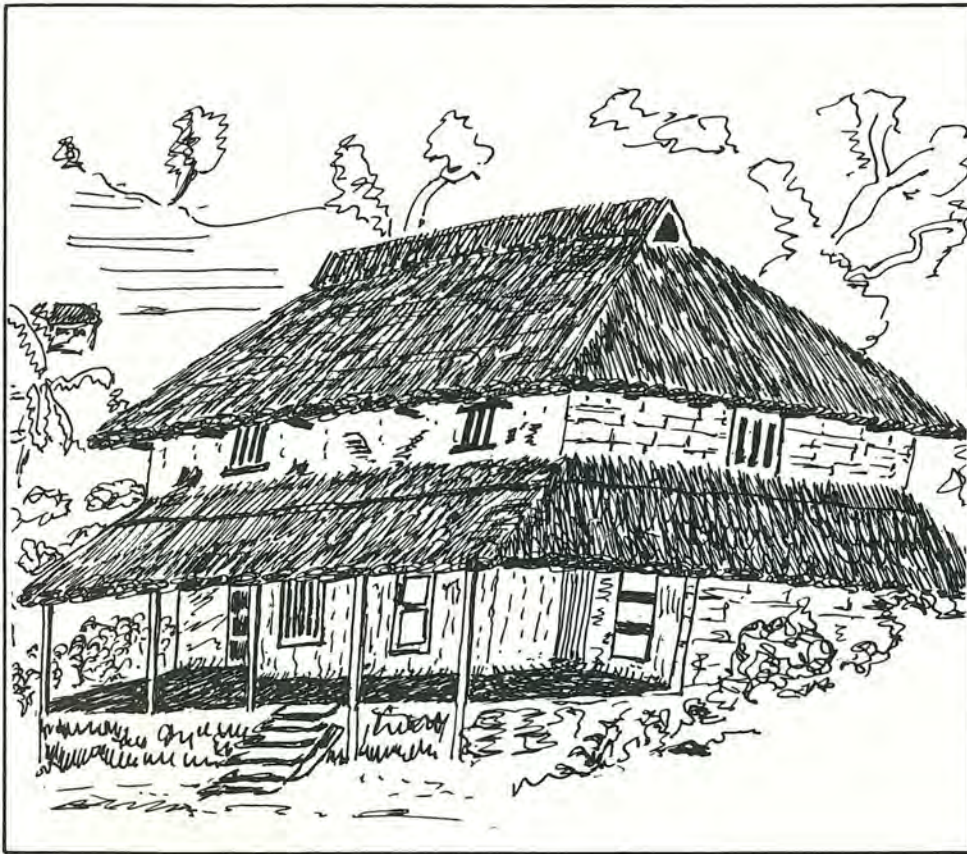
By my next visit she had become very ill. The menfolk were not at home. They were far too busy with the harvest to carry her to hospital that day, so I gave her some medicine, giving her the first dose myself, and leaving the rest with her. The men promised to bring her to the hospital in two day's time.

They did not come and Bishney did not take any of the medicine. I found it carefully put away when I saw her again. This time I gave her a course of medicine and injections, there in the village, staying until they decided to bring her to hospital.

We set off together, her husband carrying her in a basket on his back. Several other village men came too, and took turns transporting her. After a while, we had to stop and take her out of the



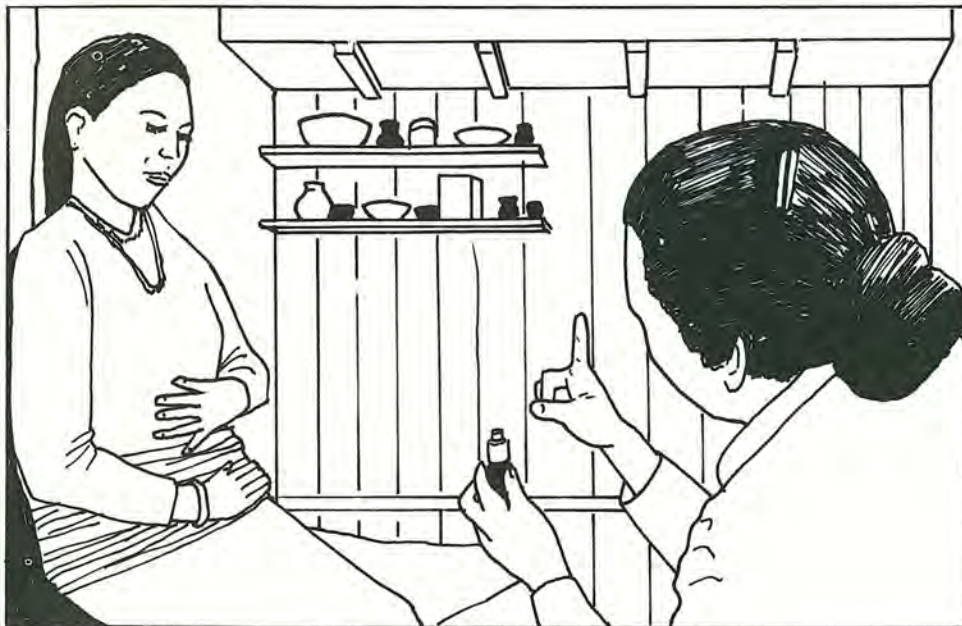
... she was no longer part of the group.



A house in Devkot.

basket, because she was too ill to sit up. A hammock type of stretcher was borrowed from another village and we went on again.

The track down the mountain was very slippery and I wondered how they would manage. It was not a problem for them, however, but it was all I could do to keep up with them.



...Bishney did not take any of the medicine.

A Long Stay

What a relief when she arrived in hospital. Unfortunately the tests showed that she had Aplastic Anaemia and was more seriously ill than we first thought. She urgently needed a blood transfusion, but her husband would not act as donor. He had given his blood six months before, when she had the miscarriage. So a mission nurse agreed to give hers.



...a hammock type of stretcher was borrowed.

Afterwards Bishney felt better and said she wanted to go home. Because we were awaiting the bone marrow reports from Kathmandu, her husband persuaded her to stay.

We explained the nature of her illness to her husband and pointed out that she might have to stay in hospital for a long time. I had already offered to pay the hospital bill, thinking, originally, that she would only be in hospital for one or two weeks, so I reaffirmed my offer.

No one from the family was able to stay with her, which made things difficult, because all the patients have to have someone to look after them and to cook their food. But it was bad enough not having Bishney able to work without the family losing another able-bodied member.

We eventually agreed that Bishney should stay for two months and cook for herself. Her husband would bring what she needed from home. At least he had not lost his affection for her, in spite of the general attitude of the village.

Bishney's story will be continued next month.

I WAS SICK AND YOU VISITED ME

by Vivian Lewis



Hospital visitors

DURING recent months, hospitals in Britain have experienced the disruption caused when auxiliary workers have taken industrial action. So often we take for granted all the hospital services — not only the doctors and nurses who provide the direct medical care, but also the cleaners, porters, cooks and so on, who clean the wards, prepare and serve the food, and do the hundred and one other jobs that are necessary.

Have you ever wondered what it would

be like if only the direct medical care was given, and the patients or their family had to provide for all their other needs? For that is what happens here in Zaire. When a patient comes into a hospital, at least one other member of the family comes with them, and often more. They will wash and care for the patient, see to their needs, and provide their food. Alongside each ward there are areas where the families prepare and cook the food, do the washing and so on. And at night one person sleeps in

the ward with each patient, usually under the bed.

No one to care

This is possible when the hospitals serve their locality — even though the area from which they draw their patients may stretch for fifty miles or so in any direction. But what of a large Government institution like the Mama Yemo Hospital in the centre of Kinshasa? It has 1,800 beds, and patients are sent to it from the whole of the western area of Zaire — anything up to 300 or 400 miles. Many of its patients have no one to care for their needs or provide their food.

My first visit to the Mama Yemo hospital was with a young BMS colleague, when we were shown round by one of the hospital chaplains. We were shocked by the overcrowding, and what to our European eyes were unhygienic conditions. Nurses dressed open wounds or extensive burns there in the middle of the crowded wards, with patients and their families and visitors all milling around — with no concern for sterile conditions or the risk of infection.

Taking turns to help

After our tour of the hospital wards we walked to the chapel, which was situated near the main gate. It only seats about 50 people, but as one side is open, there must have been about 200 ladies crowded in and around. They held a short service of praise, singing their hymns lustily and with that rhythm that is so typically African. They then moved off to visit all the wards. These are the ladies from the Christian churches in Kinshasa. Each day they come about noon, laden with baskets, boxes, or large washing bowls, full of food that they have collected and prepared. It will be distributed to those patients who have

no one to care for them, or are too poor to buy their own. The ladies of the churches of the different communities (denominations) in Kinshasa take it in turn to undertake this act of Christian service — and by a happy coincidence, the day we were there it was the turn of the ladies of the Baptist churches. We shared in their service, and brought them greetings from their fellow Baptists in Britain.

What moved me most was the realisation that it was out of their poverty that these people were sharing the little they had with those less fortunate than themselves. Many of the ladies who shared in that programme that day were from families where the bread winner was out of work, for the unemployment situation in Zaire is much worse than in Britain. And I happened to know that the person who organizes the food

programme is in great need himself. His salary is the equivalent of about ten pounds a week. But because of mal-administration in the department for which he works, he has only received four pounds a week for the last year.

Jesus said, 'I was hungry, and you gave me food. . . I was sick and you visited me.' His followers do that daily at Mama Yemo Hospital.

BAPTIST HOLIDAY FELLOWSHIP

HOLIDAYS-1983

WESTHOLME FAMILY HOTEL, MINEHEAD

Owned and operated by Baptist Holiday Fellowship. Many visitors insist that it has a distinct and particularly happy atmosphere, and return year by year.

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June 25-July 9	Scotland	Leader: Rev Lawrence Jones	£250
Aug 17-Aug 27	Oxford	Leader: Rev Albert Oakeley	£165
Sept 10-Sept 17	Llandudno	Leader: Rev Anthony Walker	£ 85

OVERSEAS TOURS

April 7-April 18	The Holy Land	Leader: Rev Charles Couldridge	£473
May 20-June 3	Majorca		£229
June 17-July 1	Sweden	Leader: Rev Alan Easter	£450
July 1-July 15	Switzerland	Leader: Rev Dan Weller	£399
July 29-Aug 12	Italy	Leader: Mrs Brenda Forward	£359
Aug 12-Aug 19	Paris		£199
Sept 6-Sept 18	The Holy Land	Leader: Rev Fred Wilson	£490

Please write or telephone for Brochure to:
Baptist Holiday Fellowship (MH), 1 The Esplanade, Minehead, Somerset TA24 5BE
Telephone: Minehead (0643) 3473

PRAYER GUIDE NOTES

Keith and Barbara Hodges (1 February) are now back in Brazil after their furlough.

Chris and Christine Spencer (21 February) are now back in Zaire after their furlough.

MISSIONARY MOVEMENTS

Arrivals

Rev K Hodges on 1 November from Cuiabá, Brazil
Miss J Brown on 5 November from Devkot, Nepal
Mrs B Hodges on 6 November from Cuiabá, Brazil
Rev C and Mrs Spencer and Ruth on 9 November from Yakusu, Zaire

Death

In Carmarthen, on 2 November 1982, **Rev J Clement Davies**, aged 86. Honorary Member of General Committee since 1961

Departures

Mr and Mrs D Stockley on 8 November from Gournadi, Bangladesh
Rev N B McVicar on 8 November for Dhaka, Bangladesh
Mr and Mrs M Sansom on 9 November for Upoto, Zaire

Birth

On 9 November, to **Mr and Mrs C Eaton**, a son, **Ryan**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (27 October-17 November 1982)

Legacies

	£	p
Mr G D Brush	21,301.85	
Alice Bryan		50.00
Mrs E Lang	3,000.00	
Miss W Lock		200.00
Mr H B May	4,232.58	
Rev S J Newbery		50.00
Miss L Summers	6,779.88	

General Work: Anon: £5.00; Anon (In memory of Mr F Ager): £10.00; Anon (2 Disciples): £10.00; Anon (A Baptist Church Member, for Water Projects): £3,000.00; Anon (Inasmuch): £5.00; Anon: £5.00; Anon: £2,000.00; Anon: £10.00; Anon (Bedford): £10.00; Anon (Cymro): £25.00; Anon (FAE - Aberdeen): £10.00; Anon: £3.00.

Agricultural Work: Anon (M & W, Leicester): £100.00.

Gift and Self Denial: Anon: £1.00; Anon: £2.50; Anon: £0.50; Anon (Bath): £5.00; Anon: £8.00.

Harvest Appeal: Anon (Sussex): £15.00.

Women's Project: Anon (Bournemouth): £100.00; Anon (Hull): £1.00; Anon (Bideford): £1.00.



BE A LOOKER!



Encourage the children of your church to read the Juniors' Magazine of the Baptist Missionary Society every month.

It's full of stories and pictures about the BMS's work in other countries.

Ask about LOOK! at your church or Sunday School or obtain it from:

The Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

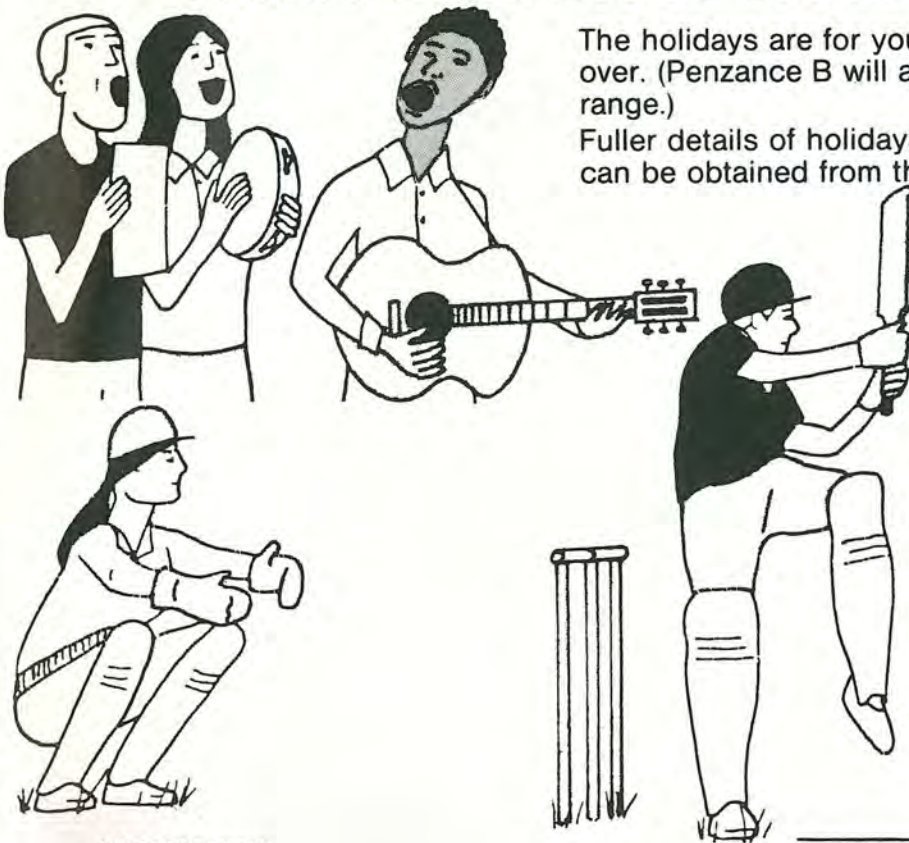


WORLD OF DIFFERENCE

THINK BIG FOR YOUR 1983 HOLIDAY

The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.



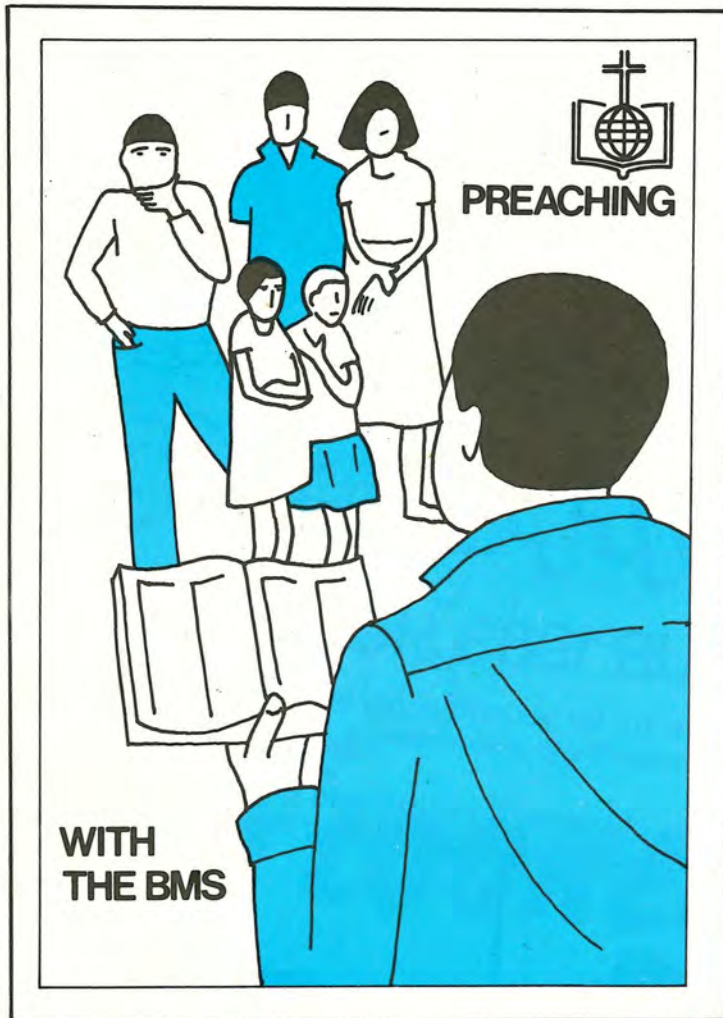
PENZANCE
 'A' 30 JULY-13 AUGUST
 'B' 13-27 AUGUST

EASTBOURNE
 'A' 23 JULY-6 AUGUST
 'B' 6-20 AUGUST

PITLOCHRY
 30 JULY-6 AUGUST

APPLY NOW!
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