

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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MAY 1983 PRICE 20p



TRAINING LEADERS



MAY 1983

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Cover picture:
Curitiba Theological Seminary

We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

IS IT true that there is a glut of Baptist ministers in this country? Certainly some ministers and recently graduated theological students have found it hard to settle. But if this is so, then we are indeed in a fortunate position in the United Kingdom. Overseas the churches are crying out for trained leadership. Do British ministers no longer consider work overseas as within their 'Call' to ministry?

Good Solid Bible Teaching

In Zaire more teachers are required for Bible and theological training. Such teaching would be so much appreciated by men whose library may only be a Bible in their own language, a French Bible, and the note books which they use at Bible school.

Zairian ministers are living out their faith sturdily in the face of witchcraft and corruption, and they need help. There are language problems. Students are hungry and poverty-stricken, often living away from their tribal areas.

A Reason to Help

Isn't that a reason to help such men, trained as we are with over-stocked library shelves of good books; used as we are to umpteen translations of the Bible into our own language? Maybe British pastors are afraid of having to work in the official French language of Zaire, or in the *lingua franca* of Lingala. If this is so, then our African brothers shame us, for Lingala itself will not be their mother tongue, and French may already be their third language. It doesn't say much for our British zeal to spread the Gospel and teach Biblical subjects if we are unwilling to find our tongues in order to interpret for others.

Some may protest that they are not qualified enough to teach. Well yes, in the Universities a PhD is welcomed. But elsewhere a recognized Baptist minister, able to train and advise future pastors could be useful. Ministers would be welcomed in Zairian church parishes. Men who will listen and care for the church lovingly.

In Trinidad a man is needed more to help Lay Training along. Bangladesh has visas to spare for ministerial couples, who would help to build up the church in a Muslim environment.

How Many?

Above all, every time a BMS missionary returns from Brazil he asks, 'How many candidates are in the pipe-line?'

Regrettably not many wish to do church planting in Rondônia or Mato Grosso. Not many are urgent to join Frank Vaughan in the *favelas* of São Paulo.

At the end of the last century the missionaries in Africa were dying of disease. Yet as each death was announced a theological student stepped forward to take that place. Deaths are fewer today. We are thankful. But we would be glad to see the gaps caused by living exploding populations filled in the same way.

MISSIONARY HERALD

THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

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© 1983 Baptist Missionary Society

Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

Enquiries about service to:
Rev (Mrs) A W Thomas

ISSN 0264-1372



Mary Norkett with wives of students

'There is a tremendous need for Christian education at all levels'

by David Norkett

The background

The 'Communauté Baptiste du Fleuve Zaire' (CBFZ) is the denomination that has grown out of the work of the BMS in Zaire (formerly Congo). Like most of the sixty or so protestant denominations under the umbrella of the 'Eglise du Christ au Zaire' (ECZ), the CBFZ is growing in numbers, from just over 80,000 members in 1975 to nearly 120,000 today. Some of its better qualified pastors are working mainly as school-teachers or as church administrators (regional secretaries or senior district pastors — see Diagram), so that there are probably only about 120 pastors, trained at Bible School or Theological College, working at parish level.

In rural areas a parish pastor may have over-sight of a dozen or more village congregations, each of which are usually shepherded by untrained catechists. It is not surprising that some of the hundreds of new converts quite quickly lose interest in the church and its message. Because of a lack of teaching, encouragement and growing personal experience, they fail to discover the

Theological Training in the Baptist Community of the Zaire River

power and the relevance of Christian faith and community for their lives. There is a tremendous need for Christian education at all levels, including the training of Christian leaders.

Extension courses

Many churches in the Third World are meeting this need through 'Theological Education by Extension', whereby Christians study at home, while continuing their usual employment and

church-work. They follow specially prepared study booklets and periodically meet with teachers and fellow students at a district centre, to be introduced to new lessons and to discuss the work they have been doing. The CBFZ has made a tentative move in this direction with the training of some deacons and catechists in Kinshasa and the Upper River Region. EBT staff, helped by some final year students, prepared and gave courses on God, Mark's Gospel, Hebrew Patriarchs, Preaching and Sunday Schools, in four centres in 1981/82.

STRUCTURE OF THE BAPTIST COMMUNITY OF THE RIVER ZAIRE

Annual General Assembly

4 elected delegates from each region

Executive Committee

General Secretary, Treasurer, 6 Regional Secretaries

CBFZ Headquarters in Kinshasa

GENERAL SECRETARY: Pastor Koli ASSISTANT AND TREASURER: Owen Clark
Departments of Evangelism, Christian Education, Education, Finance, Service

6 Regions

Regional Secretaries, Regional Offices and Regional Assemblies

West					East
LOWER RIVER 5 districts	KINSHASA 4 districts	BANDUNDU 7 districts	SOUTH EQUATOR 4 districts	NORTH EQUATOR 5 districts	UPPER RIVER 8 districts

33 Districts

Senior District Pastors and District Councils

Over 150 parishes

(part of a town, group of villages) and Parish Councils

Rural parishes are divided into small groups of villages, from which church members come together for monthly Communion. Each 'group' is under the leadership of a supervisor – catechist

Over 1,000 local congregations

usually supervised by a catechist (part-time lay pastor) and a group of deacons

Church Members

About 80,000 in 1976. Nearly 120,000 in 1982

Theological training in colleges

Most pastoral training in the CBFZ is done in residential schools of varying academic levels. The higher levels of theological education are reached in Kinshasa, at the 'Faculté Protestante' (like the Catholic Faculty, outside the State University System) and the 'Institut Supérieur Théologique', where the CBFZ has just a few students, some helped by BMS grants. Few of these students will end up in parish pastoral work, but it is

hoped that they will provide imaginative spiritual leadership and theological stimulus to help the church work out the implications of Biblical Christianity for individuals, families, communities and the nation in these difficult and challenging days.

Most of the CBFZ pastors are trained at a somewhat lower academic level, for three or four years, at the Bolobo or Kimpese Bible Institutes, or the 'Ecole Baptiste de Théologie' (EBT) at Yakusu. These student pastors have done some

church work, had a few years of Secondary schooling, been recommended by their church at local and regional level and been successful in quite competitive entrance exams. Last year the EBT Council accepted 10 students from over 40 applicants. We praise God that there is a steady flow of men, usually between the ages of twenty and forty, who have felt a definite calling to pastoral ministry. A few of the EBT students are pastors who had previously been through Bible School, but now want further training which will give



David and Mary Norkett

them more knowledge, salary and prestige and the chance to teach some 'Religion' in schools. Several others had been teachers in church schools and others had given up good jobs in fields as diverse as printing, meteorology and medicine distribution. Nearly all are married, with several children, and the families have a hard time living on a small allowance, in rather primitive conditions (no running water and usually no electricity) and having to grow some of their own food. Some of the wives, in particular, find it hard to get used to different people, customs, languages and foodstuffs, in a place far away from their own tribe and district. EBT students come from all six CBFZ regions, some from over a thousand miles away.

The EBT programme

We have tried to make pastoral training at EBT Bible-based and relevant to life in Central Africa today. About a third of the lessons are directly Biblical (introduction, exegesis, Biblical doctrine), with a slight accent on scholarly, critical study but more emphasis on drawing out lessons that will be useful in pastoral and preaching work.

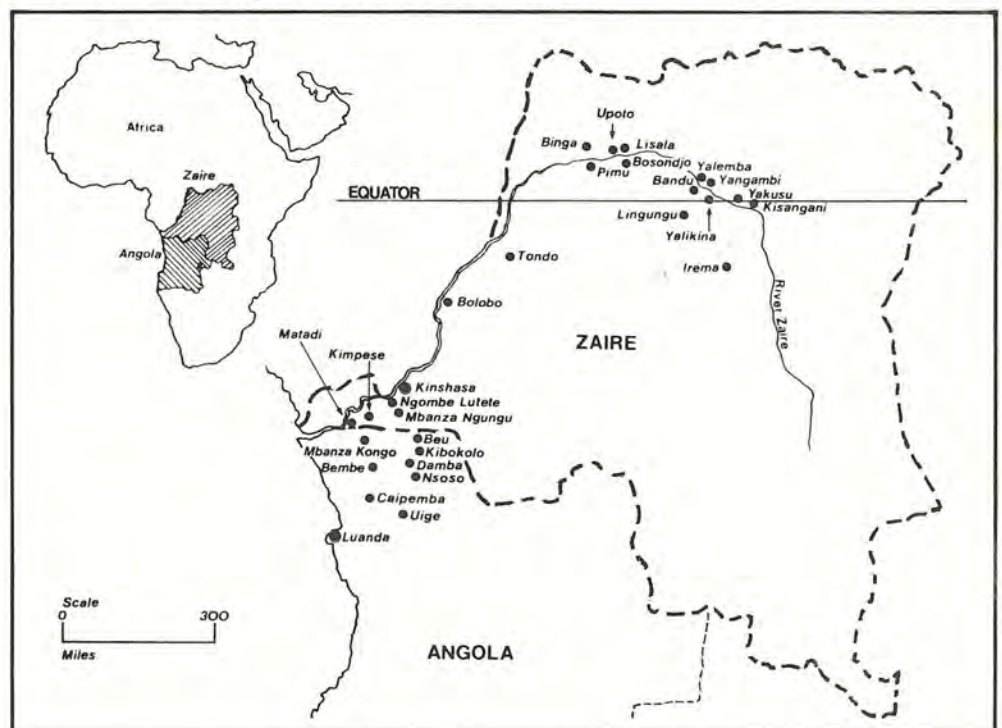
It is wonderful when God's Word comes alive to students as they grapple with questions people often ask about, such things as witchcraft, illness, healing, life after death. To get the students thinking about the context in which they will be ministering, there is an emphasis on African Studies, including the History of the Church in Africa, African Theologians, a little African Literature, the main Religions of Central Africa and African Sociology. When we examine traditional beliefs and customs, the students take a major part, explaining what happens in their tribe at birth, marriage, death, and

so on, and we discuss what should be the response of the church to these practices.

An important place is given to practical theology, when we discuss the main aspects of the life of the church and the work of a pastor. During their four years at Yalusu, students begin to put into practice what they are learning, by preaching and working with catechists and deacons in local villages, teaching Sunday school and baptismal classes, helping with Bible-study groups, working as part-time chaplains in the mission hospital and occasionally going further afield on evangelistic campaigns. During their third and fourth years, each student does some research and writes a mini-thesis on a doctrinal, practical or historical subject that will be of use to him and the CBFZ. Subjects tackled last year included 'The Gifts of the Spirit', 'The Doctrine of Holy Communion', 'The

role of the Pastor's Wife', 'The Birth of the CBFZ', and 'The use of Proverbs in Evangelical Preaching'.

All this may sound grand, but life at EBT is not without its problems. A year ago the students boycotted classes for some days when the Director, backed by the staff, refused to make an expensive journey to Kinshasa to try to get a final decision on government recognition of the EBT diploma. It was a tense and saddening time, with students and staff hardly talking to each other for several days. But it was also a time of anguished prayer and heartsearching through which God taught us some valuable lessons and which ended with a moving service of reconciliation. In April the students were able to accept the eventual decision that the EBT Diploma in Theology could not be recognized officially as being of teacher training level.





Student with large family

'WHAT happened to Paul after he founded Churches?' asked my colleague of last year, Joan Maple, to the new students. 'He was crucified,' came the immediate reply from one of the students! He had been a catechist — a full-time lay pastor — for a number of years. That is perhaps an extreme example, but it illustrates the great lack of basic Bible knowledge amongst so many Church members and even full-time Christian workers here in Zaire. Our aim at the Bible School (or 'Institute' as it is called in French) is to train men with a limited Secondary Education to exercise a pastoral, evangelistic and preaching ministry in a parish of the Baptist Community of the River Zaire.

We have ten students at the moment — three 'finalists' in the third year and seven second years. We can only have two years at a time as we only have two classrooms and two full-time teachers, the Rev Nzela, our Director, and myself. The student pastors' wives also have classes to enable them to read the Bible, give short talks, run a Christian home and teach other women. They are taught by my wife, Helen, and Mrs Irene

Masters, the wife of the Medical Director of the Bolobo hospital. The men's classes are in French (their third or even fourth language!), although I did teach a course on Christian basics in Lingala (the main 'trade' language here and the second language of most of the students after their tribal language) in an attempt to give them a more thorough grounding in the fundamentals of the Faith.

Small Allowance

Nine of our ten students come from other parts of Zaire and they all have children — one man is here with his mother, wife and nine of his fourteen children! Most of the students live in the Bible School 'Camp' in very cramped living conditions — just one or two very small rooms with one or two beds for each family. They also have a small kitchen in which the wives cook over an 'open' fire. Most of the families find it very difficult to make ends meet — they receive a weekly allowance of about £1 50 per family plus 10p for every child, but most of the time they do not even receive this as the churches here are very lax in paying their contribution to the Bible School.

Life at the Bolobo Bible Institute

by David Butler

We endeavour to make the course as broad as possible, but are hampered in this by a lack of part-time teachers from other schools in Bolobo, who in the past were able to help us more than at present. Pastor Nzela and I teach Old and New Testament Introduction and studies on particular books (such as Luke, John, Romans, Genesis, Psalms and Isaiah), Doctrine (God, Man and Salvation, the Church authority and Christian ethics), a survey of Church history and then a more detailed study of African (and especially Zairian) general and church history.

There are also French lessons (to enable them to be more proficient in the official language of the country and to use commentaries and other Christian books, most of which are in French), Pastoral Studies (taught by another Zairian pastor, the Rev Lunkebila, the head of our Parish), lectures on Christian cults and deviations (Jehovah's Witnesses, Kimbanguism — the main 'Independent' African 'church' here, and Roman Catholicism) and the contemporary world.

'Our aim is to train men to exercise a pastoral evangelistic and preaching ministry'

disciples. We count it a great privilege to have been involved in part of our Lord's 'Great Commission' in teaching others to 'make disciples of all nations' and would value your prayers for the whole Church of Christ in Zaire as they seek to glorify their Lord and our's in this great and glorious task.

The part played by British Baptists

Our going, giving and praying are still vital. Although there are now Zairian directors of all the pastor training schools where the CBFZ is involved, missionaries are still warmly welcomed as colleagues. Their teaching, spiritual and practical qualities are often appreciated and their experience of church life and theological training in other countries is valuable. They are often willing to stay on longer in a theological school than Zairian pastors and they are not a financial burden as their salaries are paid by a missionary society.

The BMS contributes a major part of the budget of EBT and the Bolobo Bible

Institute, and BMS money has helped provide much needed classrooms and students' houses over recent years. Most CBFZ districts try to give their expected annual contribution to these two schools, but this barely covers the students' small weekly living allowance. Many CBFZ members are very poor, and though many give a larger proportion of their income to the church than some British Christians, it is not yet nearly enough to cover most of the running costs of pastor training schools.

Most important of all is our continued interest and prayer. I hope this article will help you to pray for teachers and students in pastoral training in Zaire and I would especially ask you to remember Pastors Kuvituanga and Nzela, the new principals of EBT and The Bolobo Bible Institute. A former EBT student wrote recently to say that prayer cells that he has set up in his parish prayed specially for the churches in Britain, thanking God for their faithful and generous support over many years. May that support still continue.

Bearing Fruit

I find in my teaching — as in the preaching and pastoral work that I do in Lingala in the Churches — that it is very necessary to keep stressing the basics of the faith and this does seem to be bearing fruit by God's grace. The necessity for conversion and the 'new birth', baptism as a sign rather than the means of salvation, proclaiming the Person and the work of Christ to produce conversion, the nature of true worship, the Biblical pattern for mission and Church life and government — all these things need constantly to be stressed. At times it does seem an up hill task and one naturally gets tired teaching in a hot and humid climate and starting to teach at 7.30 am, but there are tremendous rewards. These include the time when a final year student's face lit up as the great truth of justification by faith alone really dawned on him and — most gloriously of all — when another student described how he had been converted after a time of real seeking at the end of his second year.

The mission of the church of Jesus Christ is essentially making and teaching



After service, Bolobo church

'What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also.'

Teaching Others to be Pastors

by Angus MacNeill

THE PATHWAY to Christian Service lies open to all. It is fortunate indeed that the way is not blocked by some barrier, which can be passed only on the production of a certificate, diploma or degree. Every Christian has the possibility of becoming a servant of others after the manner of Jesus who wrapped a towel round his waist and washed the feet of His disciples. The qualifications for this kind of service are love and humility, which have a foremost place in God's Kingdom.

Some years ago now, I recall being a frequent visitor of a poor Zairian lady who lived alone in an apology of a hut. She had a large disfiguring neck-goitre and a chronic complaint, which made her a semi-invalid. As a Christian, however, she was far advanced in the service of Christ. The gentleness and love which radiated from her could be seen in her beautiful eyes. She excelled in attracting children to her and in telling them the stories of Jesus. She had no schooling and certainly no formal training in any aspect of Christian witness. Her expertise lay in her own love for her Lord and in the transforming power of the Spirit of God at work within her.

The Church's Strength

The strength of the Church of Jesus Christ lies in the fact that people like this are to be found in all parts of the world, and no programme of Christian education can produce them automatically. It seems important to say these things since we live in a programme-orientated world where learning and education tend to be associated with the production of immediate positive results. 'Put something in and you will get something



Theological students, Yakusu, Zaire



out,' is the sort of approach with which we are familiar!

There is always the danger of thinking that if we can get enough pastors or lay people trained, then we have ensured the health of the Church. People will then be taught the Faith in the right way and the evangelistic thrust of the Church's witness will be directed properly and efficiently. Sadly, this is not always so. The lessons and the insights of the classroom which lie behind the certificate or diploma can get so easily distorted once the classroom door closes behind the student for the last time. I have seen enough in my days as a missionary and pastor to remind me that Theological Education in itself is not the answer to a Church seeking to expand or consolidate her gains.

An Important Role

On the other hand, Theological Education does have a very important role to play in the life of the Church and this has to be recognized. In the early days of our Society two centuries ago it did not take us very long to see the importance of specific training. Once



there had been a response to the preaching of the Gospel and the Church had come into being, the Christian community required to be taught and some people had to be helped to give a lead in further evangelistic thrusts. Quite apart from the belief that the proclamation of the Gospel should not be the sole prerogative of the missionary, there was the obvious commonsense conclusion that, all things being equal, if one man trained ten people to do his work then ten times as much would be achieved.

We have come a long way since the early days of our Society in India. Theological training programmes are now under the firm management of the different Church groupings which we partner and their direct control is out of our hands. However, we still feel it part of our missionary calling to support the training of pastors or lay-leaders and today our missionary personnel form part of the staff in nine institutions in five different countries. These institutions vary from ones that provide an advanced training at University Degree level, to the rather more simple teaching of a school for evangelists.

Financial Burden

Quite apart from the contribution our missionaries can make in their own right to Theological Education, it has to be recognized that some of the Churches with whom we work find it difficult to discover adequately trained people from within their own ranks, who can take up this kind of teaching post. Further, the running of these Pastors' Schools or Seminaries can prove to be a very heavy financial burden on a Christian community with limited resources, so it is glad to have some of the staff places taken up by missionaries. Whatever the reason, it seems right for us, a Missionary Society, to be involved in this kind of work and we do so gladly.

It was hardly yesterday when the Apostle Paul wrote to Timothy — *'What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also'* (2 Tim 2 v. 2). This responsibility never leaves us and it must remain our prayer that all who are trained 'to teach others' and to be pastors of God's people will have their feet set on the pathway of love and humility along which we are called upon to walk in true Christian Service.



'There have never been enough trained ministers to meet the needs of the growing churches,' reports Michael Wotton, BMS missionary at the Baptist Seminary, Curitiba. 'We need ministers who have had a thorough grounding in the Word and doctrine.'

Mike and Gill Wotton

BRAZIL is an exciting country to work in, not least because of the rapid growth of the Christian church there. It is a land where the Holy Spirit has been powerfully at work leading numberless men and women out of darkness into His marvellous light.

The very first Brazilian Baptist church was founded in 1882 in the town of Salvador, with just five people. Within one hundred years those five have turned into close on 600,000 baptized church members.

To this day the Brazilians keep their evangelism alive and effective; the church continues to grow. (How one wishes to see in this country the same spiritual concern for those who live and die without Christ.) All blessings, however, bring their problems.

No Time for Adequate Care

There have never been enough trained ministers to meet the needs of the growing churches. Especially in rural areas one minister has often had to care for a church with several distant preaching-points spread out in an area perhaps the size of an English county and over bad roads. So he simply did not have time to care adequately for the pastoral needs of his people or, more important, to teach the newly-converted, enabling them to face battles and temptations and grow in the knowledge and love of the Lord. Thus many of those who seemingly had a real experience of Christ have fallen away. During twelve years in Brazil I have met so many who have said to me sadly, 'Ah yes, pastor, I was a Christian once.'

Because of this lack of trained ministers, laymen have of necessity

TRAINING MEN FOR THE MINISTRY IN BRAZIL TODAY

found themselves as leaders of many churches, often preaching three or four times every week. Most of them are men of God in the fullest sense, but most have had no theological training or adequate preparation in the Bible, so that what they can offer from the pulpit is limited.

Sunday preaching in Brazil is directed far more to evangelizing newcomers to the church than to teaching the church members the deeper truths of the faith. Thus the church grows but often with many members who have a slender grasp of basic doctrine. This means they can easily fall victim to the convincing but erroneous teachings of the sects and of divisive Christian splinter-groups, because they do not know their Bibles well enough to distinguish truth from error.

A Full Diary

The Brazilian minister will normally preach more times every week than his British counterpart. For example, birthdays in Brazil are seen as evangelistic opportunities. You invite in your relatives, friends and neighbours for a

sumptuous tea, cream cake and a thanksgiving service, at which your minister will preach the gospel. The Brazilian preacher's diary gets very full! So, because of this pressure, the danger for the young preacher is not to concern himself adequately with Bible-study and preparation. His sermons can become a series of graphic illustrations loosely strung together rather than an exposition of the Word of God.

These four points are, obviously, a generalization and I can think at once of many exceptions. But I do believe that they contain more truth than falsehood.

Twofold Needs

All this then is the background against which the colleges seek to train men for the ministry in Brazil today. From the above sketch it will be seen clearly that our supreme needs are twofold:

1 We need immensely more labourers for the harvest.

2 We need ministers who have had a thorough grounding in the Word and doctrine and so can effectively fulfil the

ministry of *teaching* their church members to build them spiritually.

The Lord in His goodness is already meeting both these needs.

On the first point, the number of Brazilian ministers in Paraná has more than doubled in the last ten years, and they are mostly gifted and dedicated. Then too, all the Baptist theological colleges in Brazil are well-filled and within the last few years five new colleges were either founded or upgraded from the level of Bible Institute. Candidates for the ministry are coming forward all the time.

On the second point the great majority of these candidates want to do a degree-level course in theology. In other words, they are willing to spend extra time in college for a theological preparation in some depth.

Thus the basic picture for the present and future ministry in Brazil is, I believe, very encouraging.

Demanding, Challenging Obedience

Training for the ministry, in obedience to the call of God, is always demanding and challenging. But theological students in

Brazil face demands and challenges that we in this country know nothing about.

In the first place there is the problem of TIME. As yet Brazil offers no grants to theological students, so almost all our students in the Paraná Baptist Theological College have to undertake a full-time job to earn enough to support themselves and their families. That is why we give lectures at the college only in the evenings (from 6.50 to 10.45 pm), for that is the only time when most of them are free. With all the pressures of job and evening study, how can they have time to read widely or even to cope adequately with the demands of the course?

Yet, within the limits imposed by the problems of time, the majority complete the course most satisfactorily, while some are brilliant students.

Secondly, there is the problem of MONEY. In addition to the need to support himself and his family, each student has to pay the college fees and buy all necessary text-books. If he is fortunate enough to have a well-paid job, he will be able to complete the four-year course without financial worries. But if he earns very little, he will be in for a battle. I remember visiting one of my students in the house he was

renting. He is married with a young son and another child on the way. His home was smaller than your garage and not nearly so well built. I deeply admire the dedication of so many in their obedience to the call of God.

The college too has no cash left over from its day-by-day running expenses. For example, we are in urgent need of a new library building, but there is simply no money available. A grant from the USA enabled the foundations to be laid, but the new library is still literally at ground level.

Shortage of Text-books

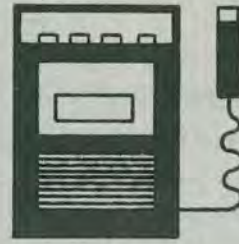
Thirdly there is the problem of BOOKS. Theological books in Portuguese are still in short supply in the sense that not many titles are available. One of the subjects I teach is the Fourth Gospel, but until recently there was not one theological commentary on John in Portuguese. C H Dodd's 'Interpretation of the Fourth Gospel' is now available in Portuguese, but that is all. (I think wistfully of the range of material on John that can be found on bookshelves in England!) I also teach New Testament Greek at all levels, but the one and only textbook that exists in Portuguese is heavy and unnecessarily difficult. So in my 'spare time' over the last four years I have been writing my own text book. On the whole other subjects are more adequately catered for.

Fourthly there is the problem of the Brazilian system of education, which in general does not encourage the student to think for himself. The student's task is to receive the pearls of wisdom offered by the teacher and learn them by heart to reproduce in the next exam! But last year I was teaching the synoptic gospels to the first year, a class of more than thirty students, and was immensely heartened by their questioning minds. Often I would spend most of the classtime answering questions and encouraging discussion and debate.

Yes, we have a number of problems in theological education in Brazil today, but there are many, many positives. Above all else, I value the dedication of the students and the quality of their Christian life. Assuredly the Word will continue to be proclaimed with power in that great country.



Curitiba Institute



Building which is more than brick laying

PATAN HOSPITAL was officially opened last November by King Birendra of Nepal. Its opening marks a new era in the medical work of the United Mission to Nepal in which BMS shares.

The new building is of high quality. One visitor commented that he had not seen such craftsmanship anywhere else on the Indian sub-continent. Work was started in 1978 and is slightly ahead of schedule, a most unusual thing for Nepal. The construction team has been international with never more than nine expatriates working with a team of up to three hundred site workers.

Place of Learning and Caring

But it was no ordinary building site; it was more of a community. For instance, how many building sites provide literacy classes? Or how many sites use the spare ground on the site for a chicken farm and vegetable patch in order to provide a good nutritious meal at minimum cost to the workers? How many building sites make eggs available at a cheaper rate to ensure that their workers are able to buy them for their families? Many workers have now acquired knowledge

and skills in building techniques which they are able to apply on other construction sites, and no doubt in their own homes. So the hospital construction has been more than mere 'brick laying'. It has been a place of learning and caring, a means of witness, both by the quality and standard of workmanship and by the fair and just treatment of employees.

For more than 26 years the UMN has provided care services in Kathmandu at Shanta Bhawan Hospital. Shanta Bhawan, which means 'palace of peace', could be described as one of the many stately homes in and around Kathmandu. It was built by one of the Rana prime ministers, for one of his sons. It has never been an ideal building for a hospital.

Discussions about the building of a purpose built hospital have taken place over the past 20 years and eventually culminated with an agreement to build at Patan and combine Shanta Bhawan with the 25 bed government hospital to make one new institution.

More Accessible

The advantages of the new site are many. The hospital is a mere

Patan Hospital, Kathmandu



50 metres from the bus terminus situated at the junction of three major roads which reach out like tentacles into the district of Lalitpur. Shanta Bhawan was not even on a bus route, which made access difficult for the sick person who could not afford a taxi. This new hospital is on the edge of the town of Patan, where 30,000 people live in very crowded and often unhealthy conditions. It is a well planned hospital building able to deal with 1,000 patients a day in the new outpatient department. Shanta Bhawan struggled to cope with 400 patients.

Shanta Bhawan has become a familiar name throughout Nepal well known for the high quality of care. Your prayers are now needed for the new hospital and for the witness of the Christians on the staff. They will be living and working in a more exposed and less protected environment, where many more will be alert to observe their living witness to the Lord Jesus. For the transfer of services to Patan Hospital is not simply a move to a new and more efficient building, it is an entering into the health care system of the country in a more involved and realistic way.

Return to Africa

CAROLINE JENKINSON, who is now teaching at the British Association School in Kinshasa, is not new to Africa. She was born at Nakuru, Kenya and lived in that country for nine years. She also spent two years in Uganda before coming to the UK to complete her education.

In Africa, she went to school at Eldoret, Kenya, and Kampala, Uganda, and at one time almost

all her classmates were African. In England she studied at Christ Church College, Canterbury, and Bulmershe College, Reading. She obtained an honours degree in Geography and Education in 1981 and went on to gain her Post Graduate Certificate in Education.

During summer vacations she has worked as a sales assistant

for Marks and Spencer, has been employed by a local toy firm, and has assisted with an outdoor holiday for children at the YMCA, Lakeside.

Her home is in Wokingham, Berkshire, where she belongs to Milton Road Baptist Church. Before going to Zaire, Caroline spent a term at St Andrew's Hall, Selly Oak, for Bible Study and orientation.



A Boy Called John

JOHN PEACOCK is now a middle-aged man. His English-sounding name has deceived more than one distinguished visitor to Calcutta.

When John paid a visit on BOAC business to the Earl of Snowdon at the Great Eastern Hotel, there was a momentary flicker of surprise on the Earl's face. Nothing on John's business card indicated that he was a Telugu,



one of the dark-skinned Dravidian races originating in South India.

With a wide smile, John told the story. And always began, 'When he saw my black face. . .'

Unlike many of his fellow-countrymen, John had no occasion to feel at a disadvantage with anyone, high or low, in what was once the Wall Street of Calcutta or in his own Tollygunj, in the suburbs, on account of his 'colour'.

Telugus have proved themselves to be fine Christians, in jute mills or in positions of great responsibility.

John is now one of our men in the city: a keeper-in-touch for the BMS. When British Airways was BOAC, he joined the staff, after leaving Scottish Church College, and rose from the ranks to high office, before his health began to give way. If you arrived

at Dum Dum international airport in the middle of the night, John could ease the way through formalities, especially if you were a Baptist.

Bright Eyed, Cheerful Boy

I first met him when he was the youngest member of the YPF, which I ran at Lower Circular Road Baptist Church. He could not have been much more than eight or nine years old and anyone with half-an-eye could see that this bright-eyed, cheerful boy would go far, with the encouragement that he received from his church. So it was, with his own hard work and enthusiastic attention to his career.

His widowed mother — as gentle a soul as ever breathed, as they say — used to bring him to church, with his sisters and other members of the family, by tram from Tollygunj to Esplanade, changing for Park Circus, and arriving at church well before 9 am, for morning

worship — an hour or more on the way. And Mrs Peacock was not a well woman.

Arriving in Force

On Christmas Day or Easter Day it was quite a sight to see the Peacock family arrive in force. They hired a lorry and out of it piled Peacock's both large and small — so many that they easily filled three rows of seats.

As they grew up, they fulfilled their early promise. Edith became a deacon — John already held that office and went on to become church secretary — and other members of the family made their mark in the church and in BOAC and QANTAS Airlines, for there were many in-laws, too.

Where are they now? Still in Calcutta, I should imagine, although several have travelled widely, from UK to Australia (New Zealand, too, I shouldn't wonder) and certainly to Hong Kong and USA. B G Ellis

Jessie Madeleine Barnard

MISS JESSIE BARNARD, who died on February 20, served the BMS on the Home Staff from 1907 to 1952. When she retired, the General Committee referred to her efficiency, trustworthiness and the devotion of her service.

She was born in 1889 to a family which came from the Potteries. She lived most of her life in North London and was connected with the Ferme Park Baptist Church serving as a Sunday School teacher and deacon.

She started at Mission House, which was then in Furnival Street, in January 1907 and served in the Foreign Office, now the Overseas Department, for most of the time until her retirement rendering personal assistance first to Dr C E Wilson and then to Dr H R Williamson.

It was typical of her that she was prepared to remain in office beyond the normal time of retirement in order to give assistance to Dr G H C Angus and to the Rev Victor Hayward

as they took over their secretarial responsibilities.

She helped the Society through two World Wars, with all the difficulties and interruptions to the work which these caused. The Furnival Street premises were damaged by bombs more than once in the Second World War, and eventually had to be evacuated. It was a time and energy consuming period, requiring staff of the calibre of Miss Barnard. Important documents and other items had to be retrieved from the premises, and the headquarters moved mainly to Kettering. Then there was the return to London to the newly acquired premises in Gloucester Place.

Retirement for Miss Barnard did not mean resting on her laurels. She was soon back in Mission House working for the Nurses' Christian Fellowship.

After a period, when she looked after her sister, she moved to South Lodge, Worthing, where she became a valuable member

CHURCH UNION IN SRI LANKA

IT IS more than ten years since legal action brought to an end attempts to form a united church in Sri Lanka. But now the Anglican, Methodist, Presbyterian, Baptist, and the Church of South India Jaffna diocese groups have begun to pass resolutions which are meant to overcome the legal objections.

By law the Sri Lanka assembly must approve a bill to authorize the union. Some objectors in some of the denominations say union would violate their religious freedom and deprive them of various property rights.

So far the Methodist conference and one Anglican diocesan council have approved the

proposed resolution. The CSI council is a strong supporter. The Baptist and Presbyterian groups have deferred a vote pending a fresh study and assessment of the earlier 1963 plan because, it is said, some of the younger ministers and members are unfamiliar with it.

The resolution says the 'Church of Sri Lanka . . . shall provide for any of our members to exercise their freedom of worship and practice thereof as existing at the date of union and for any of our ministers to exercise their ministry . . . as at the date of union and to receive their emoluments and other benefits including pensions on terms not less favourable than at the date of union while in active service . . . or on retirement.'

About two-thirds of the 15 million Sri Lankans are Buddhists, about one-sixth are Hindus. Most of the 1.2 million or so Christians are Roman Catholics. EPS

of the family of retired missionaries. She found it difficult to accept her last illness, because of the restrictions it placed upon her, but her attitude was typical. A friend, visiting her in hospital just before she died asked, 'How are you?' 'Better than I look,' she replied.

TALKBACK



WHAT OUR
READERS ARE
THINKING

Is there no longer a clear call from God for service overseas?

From Mr D M Callis

I HAVE felt under some compulsion to write to you about a phrase in 'The Changing Face of Asia', by Neil McVicar in January's *Herald*.

In the otherwise interesting and instructive article, he says '... individuals and married personnel go overseas for a shorter specified time and a more defined task. This may be due to a shift in theological thinking...'

This unexplained comment is disturbing to me. What change in theological thinking is meant? Does one gather correctly that as a general feature there is some indication that candidates no longer feel there must be a clear Call from God for service overseas, but instead a sort of feeling that one could give a

year or so, and be useful somewhere? (I do not under-rate for a moment the value of short-term service *per se*.) Or perhaps, and this is my fear, the article is saying that the historic motivation of a deep burden for souls perishing without Christ is no longer felt.

If either, or both of these sentiments is becoming usual, surely the effectiveness of the Mission's work in

terms of the salvation of men, women and children (the prime, all-consuming aim of mission as given by the Lord in Matthew 28. 18) is bound to suffer.

I do hope you can reassure me!

Norwich

D M CALLIS

Reply to Mr Callis from Reg Harvey, BMS General Secretary

WE ARE pleased that you are reading the *Missionary Herald* in such detail and very glad indeed for your concern that the Gospel should be proclaimed. One thing I would make plain — the BMS still seeks to maintain the sharpness of the cutting edge of the Gospel and that is our main thrust, winning men and women to Christ.

I am surprised that you picked up the particular points that you did. Neil McVicar says that the new attitude is more likely to be caused by a change of social and family patterns. Nevertheless there is continuing change and growth in our understanding of God and of His Mission. So in this sense there is a change in the theology of mission.

Of course the key to missionary outreach is to be found in the Great Commission of Matthew 28 and its emphasis on making disciples, but that single verse never was the sole basis for Mission. All of the Bible points to the nature of our God and Father being that of outreaching, gracious, missionary love. He has made man and seeks to love each man to Himself through Christ. He is concerned for the whole of each man in his need. The Gospel of Jesus Christ never was single or simple, in one sense, for it offers Good News that is fresh and unique for each person. Jesus came offering a full ministry and not just a preaching ministry. He is surely the Saviour of all men and the Saviour of the whole man.

The Gospel is both to be proclaimed *and* demonstrated. The acceptance of this has led to medical, teaching and other specialist missionaries and,

nowadays, to the growth of such things as Tear Fund, where Christians with a firm commitment to evangelism have felt an equally firm commitment to the need for ministry to men in their varying needs. The ministry of compassion is part of God's Good News. Missionaries who engage in aid or development tasks certainly see themselves as messengers of the Gospel and evangelists rather than 'do-gooders'.

Realising that genuine Gospel work can be done by demonstration as well as proclamation has led to different attitudes to service overseas. For effective pastoral work and evangelism there is a need to grasp the language and culture of the people. But if the contribution of the missionary is to be in a technical or practical role, then language and culture study is not so important. It means that folk can think of offering for a shorter period of service overseas and still fulfil a useful ministry. Our experience with short-term missionaries is that they feel called by God for specific Gospel ministry within a particular role. The nature of that role might mean the period could be a limited one. It is no less a call and no less a commitment.

I hope that you will feel reassured by this. Another encouragement I would pass on to you is that during this last year, of those who were accepted for service overseas through the BMS, only three made short-term offers. 21 made completely open offers and so, as far as they can see into the future, are ready to give their lives to the cause of the Gospel overseas.

R G S HARVEY
Mission House, London

Computers in Nepal

'RECENTLY it has been delightful and challenging that ways have opened up for computer work in Nepal,' write Stella and Trevor King. Trevor has been asked to run a computer programming course at Nepal's National Computer Centre and is now trying to do two jobs at once. The United Mission's Central Service Department still takes about six hours each day.

some materials promptly sent by a friend in Britain. UMN has backed this new venture (read Trevor's article in January's *Herald*) and is being recommended by its Industrial Development Committee to appoint a computer consultant and to urge that people in UMN should consider where computers would be useful in their jobs.

The NCC preparation task has been aided considerably by

I was sensitive to such dangers!



Paul Weller, part-time minister in the Tameside Fellowship and Community Relations Officer for the Great Manchester Ecumenical Council, replies to Bernard Ellis's criticism of his article in the January 'Herald'.

I WAS sad that Bernard Ellis of Bath was unable to accept my article in the spirit which it was written, because I have great sympathy with his concern about camera-clicking, ten-minute visitors. Common human sensitivity, coupled with a pre-journey reading of the excellent World Council of Churches book *Third World Stopover* had made me sensitive to such dangers, and,

given the limits within which we had to operate, I sought to avoid them. But I fully accept that there is an area of serious debate here concerning the value and limitations of short visits to other countries.

However, debate is very different from disparaging and inaccurate analogies. For me, India was not a stop on a 'world tour'. I was seeking to strengthen my experience and work with the Indian communities here in Britain by actually going to the country from which they had come instead of just hearing about it second hand. And I would certainly not presume to write a book about India. I simply

wanted to share with others something of what had been for me a significant, if all too brief, experience.

I would, though, be interested to know precisely what Mr Ellis considered to be wrong with the *content* of my article. On the whole, I restricted myself to sharing personal impressions. Where more general comment was attempted, it was done with reference to the insights and convictions shared with us by Indian Christians and missionaries with many years of knowledge and experience.

REVD PAUL WELLER

Ashton-under-Lyne,
Lancashire

Historical Missionary Documents

THE BMS and the Southern Baptist Convention Historical Commission have co-operated to make missionary journals, correspondence, minutes and records dating back to 1792 available for study.

Documents, covering more than one hundred years (1792-1914) of the modern missionary movement, have been microphotographed on to 90

reels of microfilm, which is described as one of the most substantial Baptist Manuscript collections in the world.

'The historical documents are now more accessible to lay persons and professionals for study, research, and better understanding of missions heritage,' says Southern Baptist spokesman Lynn E May.

A Million Bibles

PLANS for the publication of one million Bibles by the end of last year, the re-opening of hundreds of church buildings throughout the country, the publication of a new hymn-book, short-term training classes for church workers, and further development of both domestic and international activities — all this was reported to a joint meeting of the China Christian Council and the Three-Self Patriotic Movement held in the latter part of 1982.

The meeting, chaired by Bishop K H Ting, urged Christians to live so as to 'glorify God and help others', to increase friendly international contacts, but also to 'be on guard against infiltration by hostile forces from the outside world', and to give themselves wholeheartedly to China's modernization while 'struggling against persons who carry out criminal activity under the guise of Christianity'.

SPECIAL OFFERS

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*The Directory will be published early Sept.
The Diary will be published at the end of July.*

Q's Q's Q's by Debra

WHENEVER we need to look up some fact in a book, we can go round to our local library and get the necessary volume. Not so in all parts of the world. In many places books are at a premium, especially Bible and theological books. At times such shortages can have unusual consequences — this happened in Zaire:

'There is a tremendous unsatisfied demand for Bibles and Christian literature.

During his first trip out in the car Tim was stopped by two policemen — as well as demanding all his and his car's papers, on hearing he was a missionary one also asked hopefully if he had any Bibles. In this context think also of the students who leave the Faculty. They will be the best-educated ministers in the country, but they will be lucky if they have more than a cheap one-volume commentary and a couple of introductory text books, as well as their notes, to provide the resources for preaching and teaching their people in the years to come.'

Q Q Q Q Q

Would you expect there to be a demand for Chinese Bibles in Zaire? I would not, but I'm wrong, as you can hear:

'We had a small stock of Chinese "Good News" New Testaments in simplified Chinese script — there has been a constant demand for copies of these from our Chinese friends, and we have now ordered more, by air, from Hong Kong. The tatty copy left in the window, that we had on display, was seen and also requested.'

Q Q Q Q Q

Blocked pipes, of various kinds, can cause many problems and often they seem insoluble. A tube well in India was being improved in order to ease the lack of water for a hostel. This involved dismantling the well. At the same time roof repairs were going on, and everyone was busy. A small boy threw a rock down the dismantled well, the men returned, and wondered why the pipes would not go down. Months have passed, the well is still blocked and it seems that a drilling rig is required, to drill through the rock. Makes you think, doesn't it — 'for a ha'porth of tar the ship was lost'.

All this reminds me of an experience that I had, but fortunately with a happier ending. Have you ever had a blocked toilet? — not a nice experience. Along with the help of a house-boy I was struggling to clear one in a guest room. We tried wires, a piece of bendy bamboo (of course the pipe went round corners), blowing down a pipe, suction, all to no avail. In desperation the house-boy perilously balanced on an outside lintel, opened a pipe junction box. After

some poking around he hawked out a small soft toy! — a parting gesture from a small guest!

Q Q Q Q Q

Animals can often bring a smile to our faces, or perhaps something else? Visitors to a remote Leprosy hospital were warned that the electricity was erratic. For their first 36 hours they had none, and why? A suicidal python had electrocuted itself on the wires as they passed through the jungle.

An unwelcome gate-crasher.

'As we laughed and caught up on family news from the five months I had been away, there was a crash and a rat fell out of the hole in the bamboo ceiling right in the midst of us! There was a loud shriek from one member of the team.'

Establishing contact:

'Driving back from clinic we passed a family of monkeys swinging through the trees in the jungle. We stopped, and they in turn stopped to look at us. We waved, and to our surprise and amusement, one large monkey waved back.'



Was someone waving?

WAITING FOR JULPE

Eleanor Knox's story

IN NOVEMBER 1978, after a month away, I came to Devkot to see if the house was ready for me to take up residence.

As I came into the village three young children of one of the Damai families ran screaming to their house, apparently terrified by the sight of me. As I went a little further, I had a more pleasing reception. Kale, the father-in-law of Bishney, was coming up the path with a load of *Kodo* (millet) in a basket on his back. He gave me a lovely smile. Kale is a dour person. He does not often smile, so when he does it is something special.

Going to See My House

I went along to Julpe's temporary home. It was time for the morning rice meal, so I hoped to find Julpe at home. He was not. He was down in the rice fields in the valley. It was harvest time. He would be coming to eat his rice meal, his wife told me, which she had cooked for him.

While I was waiting to see Julpe, I thought I would go to see my house. Inside everything seems to be alright, but there was no 'house' at all over the pit toilet.

He's Coming

'O yes, Julpe is coming, he's coming any time now.'

So I sat and waited on Julpe's tiny verandah. One of the daughters dumped a load of dry manure there. She put a *gundri* mat over it to stop the chickens scratching it all over the place. The verandah was so small that there was

hardly anywhere else to sit, so I sat on the *gundri* mat which covered the manure.

'You must examine me,' said Julpe's wife.

'What's the trouble?' I asked.

'Oh you examine me and tell me that,' she said.

However much I asked she would not say what she wanted to consult me about, so I advised her to visit the Luitel clinic.

'There is a little room there for examining women,' I said.

'And my son too,' she demanded. 'He has had diarrhoea for a month.'

'Bring him as well,' I replied.

The Man Who Blows

While I waited, Mangola, the child of Julpe's brother was playing in the courtyard. His eye was obviously sore so I asked about it.

'Yes,' his mother said, 'his eye is very painful and there is a white spot on it, so we took him to *phukno mancho*, the man who blows.

This child had often visited the Luitel clinic for recurrent bronchitis but they had never thought of taking him there for his eye trouble. That was a thing for 'blowing' it seemed. In other words for blowing out the evil spirits. I examined the child's eye. It was inflamed with an ulcer on the cornea. I advised the mother to bring him to the Monday clinic as well.



'It's alright, Julpe is coming,' they said. So I waited. An older woman from the next house came along and crouched chatting. Amazingly she was not complaining. Usually she is full of moans and goes on about her troubles and family difficulties. She was much more contented, but coughing and spitting all the time. I had urged her once before to visit the hospital for a sputum test, because there had been a lot of TB in Devkot.

'Why should a person of my age go to hospital?' she said. 'I am at the end of my life. It would be better for me to die.' She is just over 50!

Mangole, the child with the ulcer on his eye was still playing in the yard. Still Julpe did not come. So I thought I would tell the old lady and the children a story of Jesus. I told them about blind Bartimaeus having his sight restored by Jesus. The old lady listened with interest.

After waiting for three hours, I decided that Julpe was not coming, so I told them I had to go. The three and a half hours' walk back to Amp Pipal had to be completed before dark. I asked Julpe's wife to ask him to put a 'house' over the toilet and to tell him I was coming to live in the house he had prepared for me after three days.

NOTES FOR YOUR PRAYER GUIDE

Christopher and Jenny Sugg (18 May) will be leaving the service of the Society.

MISSIONARY MOVEMENTS

Departures

Miss C Preston on 14 February for Dhaka, Bangladesh
Rev D and Mrs Grainger and family on 18 February for Curitiba, Brazil
Rev R and Mrs Davies and family on 24 February for Rio de Janeiro, Brazil
Mr and Mrs S Mantle on 1 March for Tondo, Zaire
Miss M Philpott on 1 March for Kisangani, Zaire
Mr and Mrs A North and family on 13 March for Kinshasa, Zaire

Arrivals

Miss V Campbell on 25 February from Dhaka, Bangladesh
Mr and Mrs F Gouthwaite and family on 5 March from Potinga, Brazil
Rev D and Mrs Doonan on 7 March from São Paulo, Brazil

BIRTHS

On 11 March, in Bromley, to **Mr and Mrs Michael Cranefield** (designated for Zaire), a son, **Timothy Stephen**
 On 18 March, in Brazil, to **Rev S and Mrs Christine**, a son, **Samuel John**

DEATHS

In Calcutta, India, on 14 February, **Miss Lily Quay**, aged 74. (India, 1938-1975)
 In Leicester, on 27 February, **Rev Harold Bernard Saunders**, aged 64. (Zaire, 1954-1964)
 In Amptill, on 8 March, **Mrs Dorothy Ethel Bottoms** (widow of Dr James W Bottoms), aged 83. (Bangladesh, 1929-1960)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (18 January-18 February 1983)

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Miss E S Booton	50.00
Mrs E F Braben	100.00
Mr H T Coe	100.00
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Mrs J W Hazel	1,045.57
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Mrs F Vicary	50.00
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General Work

Anon: £3.00; Anon: £5.00; Anon (Kirkby Muxloe): £10.00; Anon (Cymro): £60.00; Anon (Evangelical Trust): £200.00; Anon (FAE-Aberdeen): £10.00.

Women's Project

Anon: £2.00.




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:

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* Dates and costs to be confirmed.

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