

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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LIFE IN THE CITY



JUNE 1983

IN THIS ISSUE

- 103 KATHMANDU**
Trevor and Stella King describe life in the capital city of Nepal
- 104 URBAN EVANGELISM IN SÃO PAULO**
Frank Vaughan's work in the Cotia favela
- 106 FAST, EXPANDING, URBAN DHAKA**
The problems of Bangladesh's capital by Robert Sarkar and David Sorrell
- 108 PARTNERS IN CARING**
This year's women's project explained by Sue Le Quesne
- 109 BOOK REVIEW**
- 110 MBANZA NGUNGU GUEST HOUSE**
A reminder of changing times by Vivian Lewis
- 112 MISSIONTALK**
News and views from home and abroad
- 114 TALKBACK**
What our readers are thinking
- 115 Q's by Deka**
- 116 ARRIVING IN DEVKOT**
Concluding Eleanor Knox's story
- 118 MISSIONARY MOVEMENTS ETC**

Cover picture:
New and growing Dhaka

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

All over the world people are on the move, trekking from the countryside to the rapidly expanding cities and towns. They are attracted by the possibility of work or education. In many areas they are being forced to leave the land because farm mechanization has reduced the need for labour. But for whatever reason, it is happening at a rate never before experienced, and some believe it is an irreversible trend.

The 1980's are fast proving to be the decade of urbanization. In 1900 only 13 per cent of the world's population lived in towns and cities. By 1970 this had grown to 40 per cent and in 1980 to 50 per cent. Predictions suggest that it will be 70 per cent by 1990, and if you can believe statistics, by the early years of the next century the world will be almost completely urbanized.

Moment of opportunity

Whatever the future pattern is going to be, the reality now is of quickly growing cities and of people, who have broken old ties and are now open to the new influences of city life. Their old traditional values are being questioned. They are forming new relationships and testing out fresh ideas. What an opportunity for the church! Within two years of moving, so we are told, most people become settled again, either falling back into their old ways, or adopting different patterns of living. They will never again be quite as open in their thinking.

In this month's *Herald* some of our missionaries, working in vastly different parts of the world, write about the needs and the problems of the cities where they are located. They highlight the loneliness and temptations of urban living, the mixture of old and new cultures and the disillusionment which sets in when the sought after pot of gold does not materialize. They also explain some of the ways in which the churches are able to respond.

Relevant missionary work

People then are not only open to the gospel, they are in need of it. Such a combination of factors in missionary work is rare. 'The good news of peace, assurance and strength through Christ is the key to facing a completely different and much more complex world,' says one commentator.

'The same may be said about other uprooted and disturbed people such as refugees from famine, war or persecution. Millions in search of stability and a sense of belonging await the messengers of new life in Christ.'

'Jesus Christ — The Life of the World,' is the theme for the Assembly of the World Council of Churches to be held in Vancouver in July and August. As Baptists we share that belief in Jesus. All the time we have the opportunity of being the messengers of new life in Christ in the towns and cities where we are. Through the BMS we also have the opportunity to share in that 'same 'new life' work in many towns and cities around the world as partners with the church and our missionary workers in these new urban fields.

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Kathmandu — capital city of the Hindu Kingdom of Nepal, population about 300,000, is situated in a fertile valley at 4,500 ft, surrounded by hills and snow-capped mountains. This has been home for Trevor and Stella King for more than three years.



IF YOU could walk with us around Kathmandu, your senses would be bombarded with exotic, unpleasant, beautiful or unexpected sights, smells and sounds. Calm and peaceful, but at the same time bustling with life, the roads, many of which are just narrow alleys, are busy with traffic — cars, buses, lorries, bicycles, taxis, cycle rickshaws — and with other things like bricks, cows, buffaloes, rubbish, chickens, dogs, goats, barrows. It's certainly better not to be in a hurry.

This is a city of temples — hundreds of them, all different shapes and sizes, and probably thousands of idols made of wood or stone, brass or silver. Interwoven with Buddhism, the Hindu religion is a very visible part of Nepali everyday life and influence, for example, the way people eat or wash, marry or take a holiday.

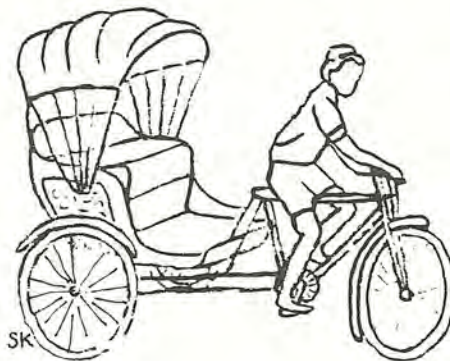
Time to talk together

One of the things which has made the deepest impression on us has been the friendliness of the Nepali people. They have time to stand or sit by the side of the road, talking together, washing their clothes, themselves or their children, watching all that is going on. We have been conscious of how closely we are watched. What we say is not so important as how we behave, and the people are so sensitive to unspoken thoughts and attitudes. Life is generally



very hard and many of the people have heavy loads to carry, both physically and figuratively, living here in one of the poorest countries in the world.

As Christians, our burden for these people is very great. In this land there is a small number of Christians spread throughout the towns and villages. Fellowships are non-denominational and most are linked together as the Nepal Christian Fellowship. We have great admiration for these brothers and sisters in Christ who are mostly very new in the faith yet are filled with eagerness to



witness for their Lord. You would be very welcome to come with us to one or two services, usually held on Saturday mornings, and share one, two or more hours of praise, prayer and preaching. Nepalis are allowed to practice their own religion freely but are not permitted to change their religion or to seek the conversion of others.

Limited supply of literature

One of the great needs is for Bible teaching, for Nepali preachers and leaders to strengthen and build up the Body of Christ. The Bible School, which had been running for two years, has

recently had to close and its future is very uncertain. On individuals there are many pressures from families and communities, continuing surveillance by the authorities and sometimes imprisonment. Bibles, Scripture portions, simple stories and well-produced literature are in limited supply, but becoming increasingly available. Care must be taken with its distribution.

Changes are coming rapidly to Nepal. The government and people are seeking to improve the health, education and economy of the country, but without

What we say is not so important as how we behave

losing the basic culture accumulated over many centuries.

We ask you to join us in prayer for wisdom, boldness and freedom for these Nepali Christians here in Kathmandu and throughout this land of Nepal. Jesus said to his disciples, 'You must be as cautious as snakes and as gentle as doves', but he also said 'Do not be afraid of people. What you have heard in private you must announce from the housetops.' At the moment it seems impossible for witness to be open, and personal contact seems to be the most effective way to tell the Good News of the Kingdom of God.

URBAN EVANGELISM IN SÃO PAULO

Frank Vaughan

Frank Vaughan

Why Cotia?

The *favela* in Cotia is not one of the largest or the worst that I have seen in São Paulo. If the worst is class G, then the one here is around class B. Most of the shacks have access to good drinking water and electricity. Drainage and sewerage leave much to be desired, but they are not the worst either.

We are here because one of the essentials for *favela* work is being fulfilled – backing by the local Baptist pastor. The church is a bit further behind, but that will improve.

Garage Gospel Hall

The main road from the centre of São Paulo passes through Cotia dividing the town into two sections. Until recently the lower half has been for the poorer folk and for the *favela*. When we arrived here six months ago we were thrilled to find that Pastor Ximenes had managed to get a garage made available for our use in the lower half of the town and not far from the *favela*. The garage belongs to Jair, a humble and faithful church member. Without him we would have made very little progress indeed. He modified and renovated the garage to serve as our chapel.

Property Owners

Jardim Coimbra is the name of the area where our garage-chapel is located. The name was given by land agents, who expect to sell it in lots to speculators and private builders as the roads improve. Already there is an estate of apartment blocks almost complete, which will bring another 10,000 people to live near our chapel.

Priority: a larger chapel

During our Holiday Bible School in February, when each day we had fifty people crowded into our chapel, the need for enlargement was evident. Now that families are moving into the apartments the urgency increases. Praise the Lord! Jair saw the need and agreed to help. He produced his wheelbarrow and tools to begin the extra foundations and the walls. By the end of April the roof should be ready for us to move in. Plastering and decorating can then be completed under cover.

Our hope and prayer is that some of the new folk will come to worship with us and that they will mix happily with our *favela* congregation.

Mothers' Club

Since last November we have had the use of a hall on the edge of the *favela*. It was loaned to us by a politician who expected to become the new mayor of Cotia. He was unsuccessful in the elections, but allowed us to continue using the hall. On Tuesdays we have had a group of women attending talks on basic hygiene and child care. More recently, Dorothy has begun a mothers' club, which functions regularly and effectively. Not only do the women and girls learn how to paint cloth, to knit and to crochet, they learn something about each other, and, more especially, the Word of God.

Dilapidated Premises

The hall has the name 'Community Centre' in large letters above the front window. But the name belies the truth. The building is in a deplorable condition,



Mothers waiting outside the garage

'Distinctive Chris reward, smiling a not necessarily r

with broken windows and heavy deposits of mud against the walls. It is not used by anyone other than ourselves. Because of a dispute between the owner and the town authorities there is little hope of improving its condition in the near future. Suitably enlarged and modified the building could be used as a creche and clinic thus properly serving the community.

Orphanage

The Baptist orphanage just outside Cotia continues to care for 30 lads from five to



Bring a plate and fork



The new apartments soon to be filled



The Cotia favela



Sing unto the Lord a new song

Christian service often involves working without the ungrateful, understanding that ignorance is rudeness.'

fifteen years of age. The lads come from various tragic beginnings. Some were abandoned when very small. Others come from broken homes and many from *favela* situations. Because of malnutrition when small, few can grasp facts and figures, so their chances of a technical career are very small.

On Wednesdays I am able to teach a few of them some handicrafts and, in conversation, point them in the way of the Master. It is difficult to preach about abundant life in Christ and then do

nothing about lives that you know are bound to be stultified because of some parent's greed or selfishness. For this reason I am hoping to get a workshop constructed where proper instruction can be given in craft-work, woodwork, basketry and, perhaps, ceramics.

What is Social Service?

Work in a *favela* always includes something of social service. What is social service in the Christian concept? Surely it is simply caring for the needy with Christ's compassion. The danger is

always to mistake the means for the end. To think that fixing drains or arranging building materials or baby food is all that needs to be done. Distinctive Christian service often involves working without reward, smiling at the ungrateful, understanding that ignorance is not necessarily rudeness.

On other occasions it means speaking with the boldness and authority of Christ to combat sin and evil. Not only for ourselves do we have to resist the devil, but also on behalf of others.



Fast, expanding, urban Dhaka

Robert Sarkar and David Sorrill describe the city where young people have ideas light-years distant from their parents.

TRADITIONALLY 'a city of mosques and muslin', Dhaka, like so many large cities in the developing world, is a fast expanding urban sprawl. Buildings are going up on all sides as the money earned by the massive migration of Bangladeshi labour to the Gulf States pours into the country. Bangladeshi society, still deeply rooted in ownership of land and property, dictates that the successful man mark his success by the construction of an appropriately prestigious house for his family. Those who manage to get to the Gulf States with their comparatively high wages are considered successful.

The superficial trappings of present-day Western culture may be seen anywhere in the city, in strange contrast to the ancient customs and culture of this part of the Indian sub-continent. Travelling by night recently, we had to stop when we found the main road was blocked in a small bazaar by a crowd of peasant labourers on their way home from a long day working the paddy fields under a tropical sun. They were all standing looking into a tea shop – some local meeting, a visiting dignitary, perhaps a big row or a business deal being clinched? No – they were watching the latest instalment of 'Dallas' on a colour

TV set. Before returning to their bamboo houses, with beaten earth floor and no electricity or piped water supply, to eat a very poor meal, they were being enthralled by the antics of JR, Sue-Ellen, Bobby, Cliff and the rest, in surroundings they could be excused for reckoning to be another planet.

It is hard to think of a greater contrast than that between a Bangladeshi labourer's lot and the studied extravagance of the Dallas set. That is not to say that TV is a backward step. With only 25% of the total population able to read and write, it is without equal as an educational tool. And even 'Dallas' is good escapist entertainment, as are 'Hart to Hart', 'The Fall Guy' and 'General Hospital'. The daily glimpses of English Football League matches, copied from satellite transmissions by the Bangladesh tracking stations, whet the appetites of the millions of Bangladeshis who are football-crazy. TV has taken Dhaka by storm and helped to increase the complexities of those who live and raise their families here. Young people are growing up with ideas and attitudes in many cases 'light years' distant from those of their parents, who were raised in the village environment. And this applies equally to the Christian community.

Isolated in the city

After the Liberation War in 1971 and the emergence of Bangladesh as an independent nation, a 'work-seeking drift' to the capital city began from all areas of the country. All the local religions are represented amongst those arriving: Muslims, Hindus, Buddhists and Christians. The Christians, many of them leaving their village environment for the first time, found work somewhere in the city and rented accommodation nearby, often a good distance from the nearest Christian group. In the village they were part of a tight Christian community. In the city, isolated from other Christians, they have a tendency to fall by the wayside. The church recognizes that it has no systematic way of finding and contacting these people.

And for those who do settle near a Christian group or church the problems of a 'gathered grouping' have to be faced, perhaps for the first time. The members of the group are from all regions of the country, each with its own ways of saying and doing things. Yes, Christian brothers and sisters together in fellowship, but not in the same way as the Christian village from which each



chance to increase the family income is a wonderful opportunity. Consequently, the 'new to Bangladesh' problem of the working couple with 'latch key' children has arrived. The pastoral problems caused by children being left for long periods on their own in the house, coupled with wifely freedom unknown on such a scale before, are causing much heart searching.

But for those who are not educated or with minimal qualifications the job opportunities are very few and far between and most Baptist churches have a special fund for relief of those in distress in an environment where there is no relative to fall back on, as in the village. The fund is usually administered by the minister or secretary with advice from the deacons.

Sunday School on Friday!

The Bangladesh Government, to give more opportunity for the Muslim majority community to attend prayers, recently changed the weekly day off from Sunday (introduced during the

British Time), to Friday, which is the day of special Muslim prayer. Sunday suddenly became an ordinary working day. This caused the Christians, especially in Dhaka, a great deal of concern and debate. How vital is worship on a Sunday to being a Christian, or to Christian witness in this context? Should a stand be made to retain Christian worship on Sundays or not? What do you call Sunday school when you hold it on Fridays? The Christians decided that for them in this context Sunday is very important and appealed to the Government to announce that Christians in whatever work they are employed would be allowed to take two hours off on Sunday morning to attend worship. After due consideration the Government agreed.

To be away from the village with all its influence, stability and familiarity, with your traditional points of reference missing, being almost overwhelmed by the rush and expediency of the city is disorienting enough. Then suddenly to find Sunday has disappeared as well. . . . Please pray for us.

came, with its strong concept of Christian community of which the church is a part. In the city the community concept is reduced and the church services become the point of meeting, the members returning to anonymous city life for the rest of the week. The church in the village set-up exercises strong influence and discipline upon its members. For instance drinking alcohol (in a culture where 'social drinking' is traditionally unknown, and alcohol is consumed only in order to become drunk) in many churches carries the discipline of excommunication. Ministers, deacons and church meetings are finding that they are having to rethink their whole approach to discipline because of the lack of close contact with members in the week, compared to the closeness of village life, where nothing is private. And also because a member, if placed under discipline, often just goes to another church in the city, whereas in the village there is only one church.

Latch-key children

Life is hard for many folk in Bangladesh. Jobs are hard to get, salaries and wages low. But in the big city there is far more chance for the wife to get paid employment than in the village. The



The temptations of city life

PARTNERS IN CARING

by Sue Le Quesne



This year's BMS Women's Project

Bishop Tandy says that 'the BMS is a successful partner in mission', and that 'British Baptists, through the BMS, are doing a vital work.'

What is this partnership? Partners have to work together, sharing the load or they pull against each other and the work does not go forward smoothly, and is hindered. There is also another side to being partners, the joy and excitement of working together, of sharing in a common task. The Society works in partnership with national churches, our missionaries work with national colleagues — and we also by our prayer, caring and support are partners in the work overseas.

The BMS has eleven missionaries in India, whereas only 25 years ago there were 125. Nowadays, it is very difficult to get visas for new people to go to India to work as missionaries. But we do give thanks that there are able nationals who carry on the work that previously was done by missionaries, witnessing to the love and power of God revealed in Jesus Christ.

Down the years since Carey first began his work in Bengal in 1794 the Society has worked in many different parts of India in varying ways — medical, educational, agricultural, evangelistic — all showing the love and compassion of God, and proclaiming that salvation through Christ is the one way to God. This in a land, where the Hindus worship so many gods, where Muslims call on the name of Allah, and the animist 'bows

down to wood and stone'. Today in India the Church of Jesus Christ is a living witness to the one true God. In a population of 700 million there are 21 million Christians.

Sending its own missionaries

How thrilling it is to see the church in Mizoram standing on its own feet, sending out its own missionaries, running its own schools, staffing its own hospital. 90 years ago this was one of the most backward areas of India, animistic in belief, practising head-hunting. Now 90% of the population are Christian. No BMS missionary has worked there since 1977, as permits for expatriates are no longer available.

In Orissa there are three very different hospitals. At Udayagiri the hospital continues to provide health care for the

area, and to give loving service in the name of Christ. The feasibility of community health work in the villages is being considered. Joan Smith after her years at Serkawn in Mizoram, is now working here.

On the plains at Berhampur the hospital for women and children continues to meet a constant need for medical service, patients coming from a radius of 50 miles. There is a Public Health Programme based on the hospital, and this includes a Tibetan refugee settlement 50 miles away. The Medical Superintendent of this hospital is a BMS missionary, Dr Betty Marsh.

Place of Light

In Diptipur the work began as a dispensary run by missionary wives, and the hospital was only started in 1957. It has continued to grow and is now a





centre especially for eye treatment as the Medical Director, Doctor Suna, is an eye specialist. Of the patients coming to the hospital 97% are Hindus. Diptipur means 'place of light'. The hospital is truly a place where Christ's compassion is demonstrated, and the teaching of God's love in the Lord Jesus points to Him who is 'the Light of the World'. Some are finding the fullness of life that comes only by faith in Christ.

At Ludhiana in North-west India, there is the internationally-known co-operative medical centre, the development from a hospital started in 1894 by Dr Edith Brown, a BMS doctor, as the first medical school for training Indian lady doctors. Since 1947, male patients have also been admitted, and male students from 1950.

Maintenance grants to all these hospitals are a sign of our continuing partnership with our brothers and sisters in India. In picking up this part of the on-going BMS budget, as the Women's Project for 1983/84, we are demonstrating our prayerful support for this work. The target for our Project, 'Partners in Caring', is £15,000.

When Carey first went to India it seemed very far away, modern travel and so many Indians now living here in the UK makes it seem much nearer. A common sight in India is that of two oxen yoked together for ploughing or drawing a cart etc. If one stumbles or falls, the other is hindered. We are still challenged to be loyal yoke-fellows with our brothers and sisters in India.

To be a Pilgrim

A Memoir of Ernest A Payne by W M S West

Lutterworth Press £4.95

THE ESTEEM in which Ernest Payne was generally held was indicated when so large and representative a congregation gathered in Westminster Abbey shortly after his death to join in the Service of Thanksgiving for his life. To be sure, he had made outstanding contributions to the Baptist Missionary Society, Regent's Park College, the Baptist Union of Great Britain and Ireland, the Free Church Federal Council, the Baptist World Alliance, the British Council of Churches and the World Council of Churches. Among the leaders of the Ecumenical Movement he had been prominent. His reputation as a Church Historian was high.

How was he able to accomplish so much? Obviously, he had been endowed with a mind of high quality and with an extraordinary capacity for concentration and work. But he was a devout man, with a high sense of responsibility, devoted to the service of Christ, His Kingdom and His Churches. That he lacked personal ambition is not so certain as the author appears to think. Certainly he made the very most of all his opportunities, of which there are many, for so often he happened to be in the right place at the right time.

Morris West tells the story of his life and achievements from his childhood, student days, first pastorate at Bugbrook and on to the ever increasing circles of influence. He tells the story most competently, in a manner that holds the attention of the reader. Acknowledging his own debt to one who was first his

tutor, then his friend and encourager, he writes as one who greatly admired Ernest Payne. The tribute which he pays is worthy and well-deserved. Much light is thrown on details in the recent history of those institutions in which Dr Payne was involved. Readers of this magazine will be particularly interested in the references to the Baptist Missionary Society and to J B Middlebrook.

But those wishing to use the book to improve their knowledge of events must proceed with caution, bearing in mind the author's own statement: 'This book does not pretend to be an objective biography.' The points of view of Ernest Payne on the various issues are clearly presented, but of course there were other points of view, and in his complex personality there were a number of contradictions which caused different people to regard him in different ways. For a fair and critical assessment we must wait until, with the passage of time and by reference to other opinions, it is possible to have a more objective view.

The book is well produced, and the illustrations have been well selected. There are a few minor blemishes due, no doubt, to the need for haste in editing. There is an element of avoidable repetition. On page 68, J Ingli James should be H Ingli James and at the time he was General Superintendent of the East Midland Area. On page 93, Claudia Tyrtova, on marriage, became Mrs Pilipuk.

A S CLEMENT

by Vivian Lewis

Mbanza Ngungu Gue

WHEN missionaries first came to what was then the Belgian Congo in 1878, travelling into the interior was hazardous and difficult. Ships could navigate the River Congo for one hundred miles upstream to the present day port of Matadi. Then however, they were faced by two hundred miles of cataracts and broken water before they reached the calm waters of Stanley Pool at today's Kinshasa, the capital of Zaire. From there the river was navigable for a thousand miles, and provided the easiest route into the heart of the country.

For the first twenty years of exploration and opening up the country to commerce and mission, everything that was needed in the interior was carried by porters from Matadi to Stanley Pool. This included the small fleet of ships, broken down into portable sections and reassembled at Stanley Pool, that were used for travel and transportation beyond Kinshasa. Among those ships were the 'Peace' which spearheaded the advance of the BMS work into the interior.

A Staging Post

The BMS set the headquarters of its 'Congo Mission' at Kinshasa where a mission station was established in 1882. As a staging post on the road between Matadi and Kinshasa, Ngombe Lutete was opened in 1884, and became the centre for mission work in Bas Zaire at that time.

The problem of transportation from Matadi to Kinshasa was eased dramatically in 1898 with the completion of the railway linking those two places. The railway was 220 miles long, the trains were pulled by wood burning steam engines, and the journey took two days — an overnight stop being made at Mbanza Ngungu. In time Mbanza Ngungu, sited on the railway, grew in importance. The BMS established a mission station there and today it has



Church at Mbanza Ngungu (above left) Building the 'Peace' at Stanley Pool (top right) M
become the headquarters of mission and church work in Bas Zaire.

For the convenience of missionaries travelling up and down on the railway, and therefore staying overnight at Mbanza Ngungu, the Society built a Guest House on the compound. It is a wooden structure with a corrugated tin roof, and is still standing, the oldest building on the compound, and one of the oldest in the town.

When we visited Mbanza Ngungu recently we met Pastor Kwansambu, the regional secretary for Bas Zaire, who has

his headquarters there. We were shown over the Book Shop, the three missionaries flats, and the one-storied office block at the rear, from which the life of the church and its educational programme in the region is organized.

But none of these more modern buildings held for me the romance and interest of that old wooden guest house. All the missionaries coming to the Congo, as it was then, will have sailed into Matadi, and then travelling up by train, will have stopped overnight at Mbanza Ngungu, and stayed in that house.

st House a mute reminder of changing times



mission buildings (bottom right)

The Adventure of Mission

If it could only speak, what stories it could tell. The earliest pioneers who battled against swamp, cataract and forest, to open up the country to the Gospel, facing hostile tribes and contending with killing diseases. Young missionaries, who were eager to share in the adventure of mission, some of whom were to die even before they reached the stations to which they were appointed. Older men and women, who were broken by the ravages of the land and the climate, resting here on their way home to Britain for furlough or retirement.



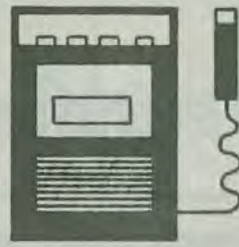
Today the railway by-passes Mbanza Ngungu, and the train journey, faster now, does not require an overnight stay.

Anyway, all our missionaries enter or leave Zaire, by air through Kinshasa. The Guest House is becoming delapidated, used just occasionally by visiting church workers coming in from the district to the regional office. It stands, a mute reminder of changing times and differing life-styles.

Yet the mission goes on. Missionaries today jet into Kinshasa, and fly on, often in Missionary Aviation Fellowship planes,

to airstrips near their stations. We are here, not as old time pioneers, but as partners of the national church. For the need for the Gospel in Zaire does not change. Nor does the offer of God's love in Christ. We are here at God's call, and in your name, to share with the national church in making that offer known.

Vivian Lewis is pastor of the International Protestant Church in Kinshasa, Zaire.



Bi-Centennial in Jamaica

TWO HUNDRED years of Baptist work in Jamaica were marked, when the Jamaican Baptist Union met for its 133rd Assembly at the end of February.

As we mentioned in the *Herald* of that month, Baptist worship and witness were introduced into Jamaica in 1783 by George Liele, an emancipated slave from America.

The Assembly meetings from Monday to Saturday, 21 to 26 February, were held in the Boulevard Church, Kingston, a new suburban church with capacious premises. The business of the Union and its departments was transacted in the mornings and afternoons, and some crowded rallies were held in the evenings.

The Rev Dennis Millwood gave the Presidential Address and Chairman of the BMS, the Rev Donald Monkcom gave Bible studies on four mornings and conveyed the Society's greetings at the Missionary Service. In Jamaica, the media are giving a good deal of attention to the Celebrations.

On the Saturday evening a Civic Event was held, when the Governor of Jamaica, the Most Honourable Sir Florizel Glasspole was the speaker. On this occasion certificates were presented — in batches according to circuits — to all the Baptists, who have been in church membership for 50 years or more. Engraved medallions were given to the deacons who have served for the same length of

time. Ministers received metal plaques, engraved and mounted on polished wood. A special presentation was made to BMS missionary, David Jelleyman, for outstanding services to theological education. David has served in Jamaica since 1948 and his wife, Christine, since 1952.

The concluding services of the Assembly were held on Sunday, 27 February in the National Arena. This seats 9,000, and it was packed to capacity with many people standing. The preacher at the morning service was Dr Gerhard Claas, General Secretary of the Baptist World Alliance.

The Bi-Centennial celebrations span the whole year. A day of prayer was held in January together with launching services in a number of parishes, or counties, into which the Island is divided. In July there is to be a pilgrimage to Georgia, USA, where George Liele served as a minister. There will be evangelistic crusades during September, October and November, each in a different centre, and a closing rally in the National Stadium on 27 November.



**JESUS CHRIST: OUR MESSAGE
AND MISSION FOR THE EIGHTH**



JBU President, Dennis Millwood, addressing Bi-centennial Assembly

Opening of Kibokolo B

From a letter sent by Fred and Marjorie Drake

AT SIX in the morning we were called for by a deacon to prepare for our journey to Kibokolo for the opening of the Bible School — *Instituto Biblico Baptista* (IBB). Delegates and belongings were packed into two Land Rovers and we set off about 9 am to face a bumpy, pot-holed road (280 kilometres — 175 miles from Uige to Kibokolo) a comparatively short journey taking nine hours. On arrival, each traveller had but one thought — wash, food, bed. The first two were provided and enjoyed, but a 'Sing-song' by the local choirs had been arranged in honour of the delegation. This joyful noise — singing, drums, rattles — continued until nearly midnight, but we were allowed to leave about 11 pm.

The long awaited day had arrived. Delegates and invited dignitaries were each given a copy of the programme on

which were 18 items. The Ceremony took place in the open air commencing about 10.30 am and continuing until 2.30 pm. Fortunately it is cooler at Kibokolo than in Luanda, added to which it was quite a dull morning. The congregation of about 700 arranged themselves on poles supported at each end by bricks. Others sat on the ground.

The Director of IBB, the Rev Armando Sebastião (see April's *Herald*) introduced the professors and the seven students, six men and one girl. 13 passed the entrance exam, but for one reason or another they had not all been able to arrive.

Speeches followed by both the General Secretary and President of the Evangelical Baptist Church of Angola. A representative of the Roman Catholic church addressed the congregation and presented the Director with a large Bible and Bible Dictionary.

The Society's faithful treasurer



Victor Oxley

VICTOR OXLEY the Society's 'faithful treasurer' has retired after 15 years of service. Both at the March General Committee meeting, and at the Annual Members' Meeting in Nottingham speakers told of the 'methodical way in which the finances of the Society have been conducted'.

'He came to the BMS when the Society was facing many problems. He showed that he had a

firm grasp of what needed to be done, but all was informed with compassion and a real feeling for the needs of missionaries on the field.'

At a General Committee, Reg Harvey spoke of his wise comments in committee and his guidance as an officer of the society. 'He has always been committed to the whole of the work.'

'Thank you for inviting me in the first place,' Mr Oxley responded. 'My whole career I believe has been directed towards these 15 years. The Lord has guided me right from the beginning.'

In Nottingham Mr Oxley was presented with a special edition of Young's *Concordance to the Bible*.

Mr Arthur Garmon, Secretary of the Leavesdon Road Baptist Church, Watford, and Financial Officer for Watford, was elected to succeed Mr Oxley as the Society's Honorary Treasurer.

New BMS Chairman, Alberic Clement taking over from Donald Monkcom



Also at the Annual Meetings in Nottingham, the Rev. Alberic Clement succeeded the Rev Donald Monkcom as Chairman. Elected as vice-Chairman is the Rev Derek Mucklow, minister of

Carshalton Beeches Church since 1976. Mr Mucklow was first elected to the General Committee in 1974 and is at present chairman of the Overseas Committee.

Teaching in Zaire

JUSTIN BLAKEBROUGH, a physics teacher, made a short-term offer of service to the BMS in 1981 for work in Zaire.

He was born in Southend-on-Sea where his father was the minister of a Baptist Church. His education was undertaken at Hinchley Wood School, followed by the University College of Wales, Aberystwyth, where he graduated in 1978. His post-graduate certificate in education was taken at Bristol University, and he completed his preparation for teaching physics by taking a 'Safety for teachers' certificate in radioisotopes and radiation.

Three years teaching as a physics master at the Lady Eleanor Holles school has given him a professional competence. During this period he tried to visit most countries in Europe as well as Russia and Turkey.

Anything electrical or mechanical fascinates him. His hobbies include maintenance of old cars — in fact he completely rebuilt one — electronics and football.

After a longish period of doubt about spiritual things, he committed his life to Christ in 1981 and was accepted by the Candidate Board of the Society in January 1982. Although his confession of faith was delayed

in order to be sure of what he believed, he received a great deal of practical experience in the Kaleidoscope Youth and Community Project, linked to Bunyan Baptist Church, Kingston-upon-Thames, for over seven years. He knows therefore that Christian work is very demanding. He has been involved in several community ventures including street theatre.

Justin studied French in Belgium before leaving for Zaire in February, and is now serving in Mbanza Ngungu in a secondary school.

Friends in this country wonder whether the heat of Zaire has made him dispense with the old army and navy coats he was so fond of wearing in Britain.



Bible School

A local Government official gave a short speech. Ten choirs took it in turn to make their contribution to the occasion. The charge to the students was given by Fred, who reminded them of the reason for establishing a Bible School—the need for more pastors to work for the church in Angola. In 1977 17 men and one woman were ordained. During their time of exile they had pursued their Theological studies, some in Africa, some overseas. At their ordination it was recognized that IEBA needed a Bible School where students could do their theological training in their own country.

At the close of the ceremony, delegates and invited guests were taken on a conducted tour of the temporary dwelling of the Director (a future dispensary) and the students. Then up the hill to where the foundations and two rows of cement blocks were in for the school building. Lack of cement has prevented



Armando Sebastião further work being done, much to the disappointment and discouragement of the Director, students and local church members.

At 4 pm approximately 100 people sat down in the church building to a meal of rice, a small portion of meat, greens, and *pai-pai*, prepared by the ladies of the Kibokolo church.

As people started to leave the church the heavens opened and a deluge of rain followed and continued well into the night. How grateful we were that it had held over until after the ceremony.

TALKBACK



WHAT OUR
READERS ARE
THINKING

Witness bears fruit forty years on

David Masters

WHEN Mrs Irene Wilton picked up the February *Herald* her eye was caught by the picture of Dr David Masters of Bolobo Zaire. His features bore a striking resemblance to a young Christian medical student she had known in her youth.

Victor Masters had witnessed to her about Christ when she was a young teenager undergoing treatment in Charing Cross Hospital in 1937-1938. He had told her that when he qualified he hoped to become a medical missionary.

At that time she was not a Christian, but in the years that followed she often wondered what had happened to that kind, young, Christian medical student. After 40 years of happy married life, her husband tragically died in

1980. Not knowing what to do, she felt she must have a Baptist minister to conduct the funeral. She was subsequently invited into the fellowship of the Kingswood Baptist Church, Basildon where she came to Christ and in due course read the *Missionary Herald* with David Masters' photograph in it.

'Is he connected with the Dr Masters I knew all those years ago?' she wrote to the Editor. Not being able to answer, he forwarded the letter to BMS Committee member the Rev K C Masters father of Dr David Masters.

Writing to Mrs Wilton he told her about Victor his younger brother. He became a doctor and served as a Captain in the RAMC during the war. He applied to the BMS but there was no suitable opening in

Africa where a doctor could take his young family, but he was put in touch with an American Society who had a post vacant in the then Southern Rhodesia. Sadly after only three and a half years of very fruitful service, the family was involved in a serious polio epidemic in which their only daughter and the doctor died. In 1951 the widow and the youngest son, both crippled from the waist down, were flown back to the USA for treatment, and there they still live. Because of that photograph, Mrs Wilton is now in touch with the widow Mrs Beryl Masters.

The moral is, 'Always witness for Christ'. It could bear fruit even after forty years.

REV K C MASTERS

Bournemouth



What objections?

From Rev John Nicholson

PLEASE will Mr Ellis tell us what he objected to in the Rev Paul Weller's 'Reflections on India'? I personally found the three articles on India in the January issue very illuminating and complementary.

If Mr Ellis was implying that no one can learn anything about a country in three weeks, I strongly disagree with him. Sometimes the short-term visitor can gain insights missed through over-familiarity by those who have lived longer in that place.

Let me illustrate that point from the same January issue from the article headed 'Partnership'. This included the impressions of some Indian Christians, who had visited the churches in Derbyshire. I found their comments on our attachment to church buildings and on our mission to Asian communities in this country both fair and challenging.

REVD JOHN NICHOLSON
Lancashire and Cheshire
Association Minister



Gareth Wheeler and Frank Gouthwaite talking to a visitor to the BMS exhibition at the Nottingham Assembly

Q's Q's Q's *by Debra*

MONEY – why should that be a burning topic for me at this moment? Not because I have had a letter from my bank manager, or a sudden unexpected windfall. No, my thoughts were triggered off by a report given at the March meeting of the BMS General Committee – the Society's budget, accepted for this year, needs a 14.6% increase in the giving of the churches, but so far the giving shows only a 5.6% increase. Then I was reading some prayer letters from missionaries, and these extracts leapt out at me.

A voice from Zaire:

'Imagine yourself in the situation of having a family to support and having an income which doesn't meet ordinary, daily expenditure and then someone offers you an equivalent of six months wages for a small favour.'

A voice from India:

'Many pastors have not yet received their salaries for the last two months. We very much wanted to give some increase this year as our village pastors get so little even compared with the lowest paid manual day labourer in their own villages. But we cannot even find enough to pay regularly at the existing level . . .

We need them, but we cannot provide for their needs, which does affect their work and witness.'

Q Q Q Q Q

Whow, where do we go from here? What are our priorities? I think that many of us need to do some hard thinking.

We cannot just go along with the sentiment expressed in a song of yesterday – 'Money is the root of all evil.'

Money is a necessary part of our everyday life in present society. But should it not be the tool, rather than the be-all and end-all of life?

In the Western world there seems to be an almost insatiable demand for money – for money's sake, for prestige, for position? The pernicious thing about money is that the more you have the more you seem to want. The phrase 'an elegant sufficiency' has a nice comforting ring about it – but what does it really mean? 'Enough not to worry, but not an excess.' 'Enough for my own needs and

pleasures, and some left over for others.' I think it would be a meaningless expression to those mentioned in the above quotations.

How are we going to answer these questions – the BMS needs an increase in giving this year of 14.6%, that would be, in total, £10.50 a year, or only 20p per week, from every member of our churches. What happens when we put ourselves in the place of that Zairian Christian, or of an Indian pastor, and then look at ourselves? How the Lord has blessed us!

SPECIAL OFFERS

1. BAPTIST UNION DIRECTORY 1983/84

Containing details of Churches, Secretaries, Lay Preachers, Ministers, Associations etc. Rules, Constitution, Baptist Societies and other details etc.

Price £3.95 with **no** charge for postage if ordered, C.W.O. before 31st August.

2. BAPTIST DIARY 1984

Available in 4 colours
BLACK, BURGUNDY
YELLOW, DARK BLUE

Price £1.25 with **no** charge for postage if ordered before 30th July.

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

Order from:

BAPTIST PUBLICATIONS
Baptist Church House
4 Southampton Row
London WC1B 4AB

Arriving in Devkot

ON THE DAY arranged I arrived to stay in the house I was renting from Julpe. As I came along I saw a group of men had begun to build the 'house' for the toilet. I was thankful for that! Julpe's wife had just finished planting out some spinach seedlings in front of the house. That was kind of her. The porters had arrived ahead of me with my household stuff.

I had thought of asking one of the Damai women to carry water for me, and mud the floor, and clean the pots.

'Oh, she can't come inside the house,' Julpe said. 'She can do outside work, but not inside.'

Apparently the Sarki caste people consider the Damai caste as inferior. So a Damai cannot come into a Sarki house.

'Oh well,' I said, 'all sorts of people will come into the house when I am here. Anyway, I am a no-caste person myself. I don't observe the caste customs.'

'We'll talk about it,' said Julpe.

After a while both the Damai woman and her husband agreed that she should do the work. She is one of two Damai families whose houses were destroyed by fire six months earlier. I thought it might help the family finances if I gave her some work.

House warming!

Julpe's teenage daughter said she would bring firewood for me. I paid her, but it was very poor stuff. However she came along and offered to light the fire for me in the evening. The smoke was almost unbearable, but I thought I must persevere and have a fire because the house was so damp. Also I hoped some of the village folk might drop in after the evening meal. So I kept it going, smoke and all. If you sit on the floor at the level of the fire the smoke is not so bad.

One of my neighbours did drop in during the evening, the grandmother

Eleanor Knox's story

from the next door, or rather the house in front of mine. I discovered that she is one month younger than me. We sat around the fire in the middle of the floor. I told her about Jesus being born in a cowshed and put in the manger. These people all have cowsheds, but only the better off have mangers.

Surprise visit

Early next morning I opened the door for the Damai woman, Binda Maya, who was carrying water for me. Then I got back into my sleeping bag. To my surprise a man appeared above the landing. He had just come straight in and walked upstairs to have a look.

'Aren't you up yet?'

'No,' I said, 'I am reading. But please don't come in unless you are called.'

It seems the word spread around the village not to go to my house to visit.

'She gets angry,' they said.

I had not been angry with the man, but I thought I should make it clear that I did not want people just walking in without even calling or coughing, as is customary, at the door. However I had no visitors that evening.

The next day I went to air some blankets. I had no clothes line, so I hung them from the beams jutting out from the cowshed. Several people commented about it. The following day, one of the village men arrived with some long poles to make a clothes line for me. He had just been to the forest and cut the poles. He asked me where I would like it and then he set it up for me — three upright poles with a fork on the top, then a horizontal pole supported by



...a child had been burned

the forks to make a wooden clothes line.

Yem Kumari, a young married woman from Gaikhur village, came to join me the following day. Yem Kumari had been trained as a nurse assistant in Amp Pipal hospital before she was married. She has also worked for two years with the Government family planning work. Now she is working part-time with me.

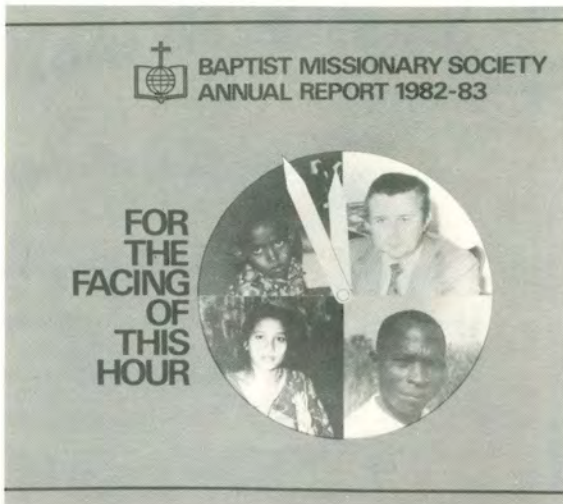
Visiting

We went to visit the family, where a child had been burned three days before. This child, about one year old, had accidentally sat in the fire at his home. We cleaned the burns and put gentian violet on, and then gave the mother some in the small plastic bottle.

The next day the child's elder brother came to tell me the rats had eaten the medicine. I could not believe rats would eat gentian violet, but sure enough they had eaten the plastic top of the bottle and spilt it all.

This was the same family where the children had run away screaming at the sight of me a few days before. I asked the mother why she had not taken the child to the clinic when the accident had happened. She started telling me about her father, who is a *phukne manche* (one who blows evil spirits out of people as a form of medical treatment). It seems he is not favourable towards modern medicine. She certainly has appeared to be one of the most favourable towards me. She is one of the Damais.

We visited Julpe's family. Julpe's wife picked a young pumpkin for me. Her sister-in-law offered me an egg. These people are so generous, in spite of their poverty.



FOR THE FACING OF THIS HOUR

BMS ANNUAL REPORT 1982-83



The Rev Reg Harvey (above), BMS General Secretary, and the Rev Angus MacNeill (left), Overseas Secretary, present the Society's Report to the Annual Meeting in Nottingham. The report, which shows how the BMS is responding to the challenge of today, costs 10p and can be obtained by writing to:

**BMS, 93 Gloucester Place,
London W1H 4AA**



Baptist World Alliance Secretary, Gerhard Claas giving the missionary sermon at the Nottingham Assembly

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (21 February-14 April 1983)

Legacies

	£	p
Mrs D Bailey	200.00	
Mr E R Best	284.33	
Miss M E Bond	3,000.00	
Mrs E K Boxall	100.00	
Miss A U Cameron	50.00	
Mrs E Clements	50.00	
Miss A Coward	254.47	
Mrs M Jones	1,419.08	
Miss I D E Jones	50.00	
Miss L M Kerry	1,036.41	
Miss G King	6,861.59	
Miss F L Major	50.00	
Miss D C Old	5,521.50	
Miss G Pope	940.00	
Mr A Preston	500.00	
Rev G E Reed	719.39	
Mr H Royston	872.32	
Miss W M Russell	167.92	
Mrs W W Stevenson	100.00	
Mr R G Thomas	2,000.00	
Mrs S A Williams	6,970.69	
Miss A Williamson	300.00	
Anon	1,000.00	

General Work

Anon (Wolverhampton): £2.00; Anon (Hereford): £30.00; Anon (In His Name): £5.00; Anon (*Christian Herald*): £20.00; Anon: £5.00; Anon: £150.00; Anon: £50.00; Anon: £10.00; Anon: £5.00; Anon: £6.00; Anon (Stamps): £43.25; Anon (Cymro): £75.00; Anon (FAE-Aberdeen): £10.00.

Relief Fund

Anon: £10.00.

MISSIONARY MOVEMENTS

Arrivals

Rev J K and Mrs Skirrow on 29 March from Serampore
Dr R and Mrs Henderson Smith on 30 March from Chandraghona
Rev P and Mrs Goodall on 12 April from Colombo, Sri Lanka

Deaths

In Whitstable on 11 April, **Mrs Dora Frances Austin** (née Camburn) aged 92 (Angola and Zaire 1920-51)
 In Plymouth, on 13 April, **Rev Clifford John Parsons**, aged 70 (Angola 40-59; Associate Foreign Secretary for Congo 59-66; Brazil 1973-76)

PRAYER GUIDE NOTES

Mr Robinson Murmu (5 June) is secretary of the West Dinajpur group of churches.

The Mizoram Missionary Society (8 June) now has 53 missionaries.

Anne Matthias (12 June) is now working in Kathmandu.



The Executive of the Jamaica Baptist Union. BMS Missionary David Jelleyman second from the right, seated (see page 112)

Plan Now to Attend



10th Baptist Youth World Conference

July 11-15, 1984

Buenos Aires, Argentina

JESUS CHRIST – THE TRUTH: Our Faith, Our Commitment, Our Peace

Thousands of young people from every continent will gather to share in fellowship, study, worship and witness – exploring together their role as Christians in building a better world.

This will be a once-in-a-lifetime experience!

A group of young *British Baptists* will spend nearly 3 weeks in South America – 8th-27th July*, 1984.

- **Sharing in the Congress**
- **Working on a practical project in an Argentinian Baptist Church**
- **Sightseeing in Buenos Aires, the spectacular Iguazu waterfalls, and in Rio de Janeiro**
- **Enjoying hospitality and fellowship in Argentinian homes**
- **Visiting Baptist work and young Christians in Brazil**

Group members will have two opportunities to meet, get to know each other and prepare for this visit – 3rd December, 1983 and 13th-15th April, 1984.

Cost will be £1,000 *

This will include air travel from London to Buenos Aires, internal flights in South America, Congress Registration, and hospitality.

Please book by 1st September, 1983 with a deposit of £50 (the balance is due in May, 1984). Later bookings incur an excess charge. No registrations are accepted after 31st May, 1984.

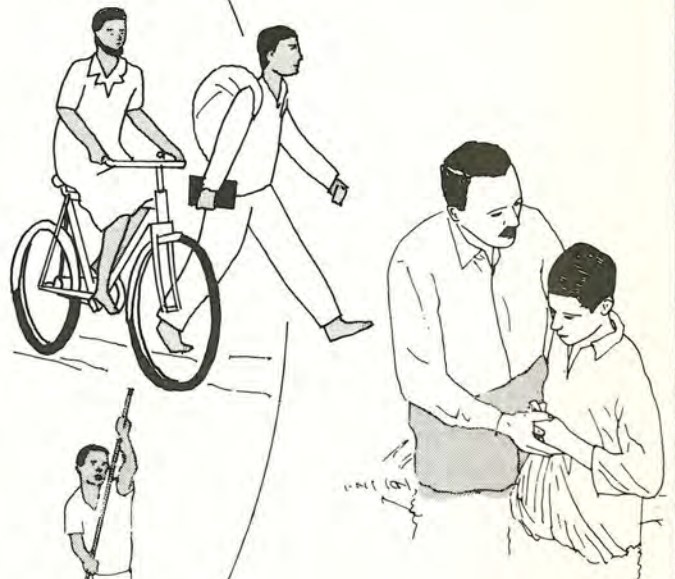
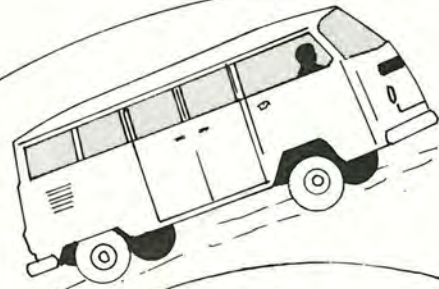
* Dates and costs to be confirmed.

Bookings or requests for further information to:
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LAUNCH PAD

BMS YOUNG PEOPLE'S
PROJECT 1983-84



TRAINING PASTORS
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