

MISSIONARY

# HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

# COMMENT

HOW do you think of missionaries? Are they special people, set apart and somehow different from the rest of us mortals? True enough, they have received a call to serve Christ, but as Christians we have all been called to serve Him somewhere. Yes, they have been asked to use certain skills and gifts as they share the message of God's love, but that also is true of us all. The only difference is that missionaries are working in overseas situations. In other respects they are like you and me. They have come from and have been brought up in the same local Baptist Churches.

## Pressured

Missionaries themselves feel that they are ordinary. They don't like to be lifted up on to pedestals and revered as though the missionary call imparted to them special powers and reserves of energy. In fact missionaries need our prayers just because they are ordinary. Vivian Lewis, freshly returned from Zaire, writes this month about the peculiar pressures which missionaries feel, especially in Africa. Try and imagine yourself within the situation he describes. How would you feel? No wonder the favourite text on missionary prayer cards is: 'Brethren, pray for us.'

## Preparation

In another article, Jim Grenfell touches upon the same theme. He has responsibility at Selly Oak for the preparation of missionaries for their work in a different and often bewildering culture. In some ways it is a thankless job, because the reality never strikes home until you are faced with the life and work in a Third World country. Nevertheless it has to be done and lessons learned in the comparative 'calm' of St Andrew's can suddenly be brought to mind, years afterwards, when confronted with some of the problems of doing the job. So pray for the essential work of preparing missionary candidates for their years of service.

## Partners

In a year when we have been thinking of William Carey, Keith Skirrow tells us about some of the students being trained in Carey's foundation, Serampore College. India's ministers and missionaries preparing to evangelise their own country and beyond. They are part of Carey's vision, who believed that the real and lasting work in India would be done by Indians themselves. They are our partners today in the work of the Gospel. Let us pray for them too.

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# Keith Skirrow, who has recently returned from Serampore, talks about some of his students

## 'They are lengthening the Ropes'

William Carey's text in the sermon he preached at Nottingham, May 1792, together with his famous motto 'Expect great things from God; attempt great things for God' are always in front of the thinking of Serampore College. There are interesting developments in the policies and endeavours of the College, but its justification is to be found after all in the students who go out from it into various fields of service. The following portraits briefly try to introduce the reader to some of them.



*Keith and Edna Skirrow  
now retired from India*

DAVID SURESH comes from a dedicated Christian family, his father having been a civil servant. When Suresh was a tiny baby he got smallpox. His parents were distressed and kept long vigil and prayed that if their son was spared they would dedicate him to full-time service.

Suresh had an English-language education with a degree at the end of it. He became drawn to the Friends' Mission Prayer Band. This organisation, began out of a coming together in Vacation Bible Schools of Christian friends of various backgrounds, largely from Tamil Nadu, the state to which Suresh belongs.

The Lord brought to their attention the

obligation of Christians in areas such as Tamil Nadu, and even more Kerala, where churches had been long established and numerically quite strong, to take the Gospel to parts of India. So they began to pray. As in England at the close of the Eighteenth Century, out of praying came a Missionary Society and the Friends' Missionary Prayer Band is sending missionaries to unreached tribal areas, and to parts of North India, far removed from their heartland.

For his BD Degree, Suresh wrote a thesis on the FMPB. Now he has completed his BD course at Serampore and is thinking where God is leading him. Naturally missionary work is one of the most important openings for him.

BIDYA RATAN SINGH came to Serampore at the beginning of last Session, having worked as an evangelist for some ten years. Unlike Suresh, he is from a non-Christian family which still refuses to acknowledge him. He comes originally from Manipur, and belongs to the numerically largest ethnic group the Metha, who occupy the plain country of Manipur. Though they have many characteristics in common with the hill peoples of Manipur, they think of themselves as distinct from them. In particular they have adopted Hinduism, which the hill people have not, and are very conscious of it. Unlike the hill people, their neighbours, they have been very slow to respond to the Gospel which has been proclaimed there for more than a century.

Bidya Ratan (the name means Jewel of Learning) had a reasonably good education, and was living in the District of Cachar in Assam. While he was there

he became a Christian. The Gospel was brought to him by Mizo missionaries from the north (Presbyterian) part of Mizoram. Soon he became an evangelist himself, and worked alongside the Mizos. His closest colleague was a Mizo, so he tells me, who came from the Chittagong Hill Tracts in Bangladesh, and was baptized by the writer at Rangamati. So Bidya was forewarned about one of his teachers at least when he came to Serampore! In Cachar the predominant language is Bengali. So besides his native Manipuri and the Mizo of his colleagues he has become fluent in that language, the more so because he has married a Bengali girl, like himself a convert from Hinduism. In her case the family opposition is the more intense because they are of Brahmin cast.

At first Bidya had many a struggle with doubts and misgivings and at one time came near to giving up. So he continued in Missionary work for some ten years.

Then the Mizo Church decided that he should be better equipped for his work by studying at Serampore. For many years he had not had any discipline of study and it was not easy for him to adapt to the application demanded and the exercise of his critical faculties. However at the end of his first year we are sure that he is capable to do the course.

In some ways he is so simple-minded as to be thought naive. He came to Serampore with a daughter Eunike, and his wife was again pregnant. Mrs Edna Skirrow, who has generally had the care of the ante-natal cases, was away for the first three and a half months of the year. The other ladies, wives of teachers, were very worried about her; she was not well nourished, and blood pressure was too high. But Bidya was not worried. I do not mean that he did not care, but he said that prayer was all that was necessary. I am glad to say that in the event all went

KHUP ZA GO also comes from Manipur, but his background is quite different from Bidya Ratan's. He belongs to the Chin people, the Tiddim Chin. They are of the same racial group as the Khyangs Bawms and Pankhous of the Chittagong Hill Tracts and the Mizos of India: but the Chins are predominantly of North-West

Burma and further south in that country. The national border runs through the Chin territory. Christian Chins try to maintain communications with each other but there are difficulties.

Chins not so very long ago were a head-hunting people. I recall that in 1960

when I had the privilege of attending the Burma Baptist Convention some of the Chin Baptists produced a role-play type portrayal of their work among remote Chins still at heart head-hunters. Those who have become Christian are, however gentle and eager to spread the good news.

While he was at Serampore, where he came for further education, Khup Za Go had a traumatic experience. His first wife had died, leaving no children. They waited a long time, he and his second wife, before the first child arrived. The delivery was difficult, and when the child came she was very ill with a rare disease. A German lady, Mrs Kloss, was at that time the medical in-charge and with my wife's help nursed them. They went for better accommodation and proximity to medical aid to our BMS guest-house, in Calcutta - '44' as it is affectionately known to India Missionaries. Within two weeks the baby died. Dr Kloss conducted the funeral at the Danish



Rev Khup Za Go and family

well and they had a son. He is called Timothy – the New Testament one was son not brother of Eunike, but no matter.

While going on with his studies Bidya has been taking part in the life of the local church, and the members find his ministry very acceptable. At Serampore we have so very few students and staff who are competent in the Bengali language. In my time we have had only three students from West Bengal and one from Bangladesh, so the local Bengali Christians treasure those who can minister to them in their own language. Last Autumn when I was giving baptismal instruction to some, I fell ill with hepatitis, and Bidya took over.

He has two more years at Serampore. Presumably he will remain in the married quarters, and so will be able to minister in the vacations when there are no classes. Then he will return to Cachar.

A few years ago there was an article in the *Missionary Herald* about Lal Than Zuava. A Baptist from South Mizoram who serves in the Mizoram Baptist Missionary Society. He is currently seeking possibilities of working in Thailand, and of becoming a Thai citizen.

Another Serampore student in the Mizoram Baptist Mission is Dhar Kumna. His mission field is the Northern part of West Bengal. It is 2-300 miles from Serampore and close to the BMS former station of Jalpaiguri. It is so different from his own Mizoram, where formerly he was a pastor close to the Bangladesh border. He knew there our Baptists in Sajek. Being a missionary in India raises for the Indian as many problems as it does for the Western missionary (except that he does not need a visa and a long air journey). Certainly he has problems of education and the pressing question whether his family should stay with him, or can he leave them behind at home, hoping to get leave to see them at least sometimes. DHAR KHUMA needs our prayers.

Cemetery at Serampore, one of the sad things that stand out in the memory of Serampore days for us.

However God has blest the couple and given them a son and daughter. The first is called Carey, having been born on August 17th, the day of Carey's birth.

Khup Za Go has a great interest in his own language, especially as the vehicle of the good news of God. He has been engaged in the translation of the Bible into the Chin language. This has led him into an interest into linguistics and the comparative studies of the languages of the Lushai-Chin group.

Since putting the translation into the press he has been appointed to the Christian Literature Centre at Gauhati in Assam. He has been Assistant to the Director, but the Director is retiring and Khup Za Go will take his place.

For six months of this year he has been

taking a course at the Polytechnic College, Oxford. It is not the first time he has been out of India, quite some time ago he went to America. It was the Americans who pioneered the evangelization of his people – American Baptist; and Khup Za Go is a Baptist. He seems to have enjoyed his stay in this country, but says he would have liked more opportunity to see the places. However, as was reported in a recent *Herald*, he did have opportunity to visit the Scottish Baptist Assembly. Also he had experience of Mission England campaigns. But the main purpose of his visit was to learn about the techniques of literature production for the sake of his work at the Christian Literature Centre, while at the same time taking advantage of the libraries of Oxford and London to pursue his studies of his own and related people and their languages. Literature is a very important tool in the work of 'lengthening the ropes', and Khup Za Go holds a key position here.

These students are 'lengthening the ropes'. They are instrumental in spreading Christ's Kingdom in India and beyond. Pray for them. The text of Carey's sermon goes on to speak of 'strengthening the pegs (staves)'. Read the text in Isaiah 54:2 – and don't forget that the previous chapter speaks of the suffering Servant of the Lord. Mission is the fruit of the travail of his soul; the cost of Mission is willingly giving one's life. Some have the task of lengthening the ropes; all have the task of strengthening the pegs, a strong backing in prayer and self-giving for the task of the whole Church.

## Tuesday 22nd January

First lessons seemed to go off okay. With each new class the pupils enjoyed my attempts to write and pronounce their names — gorgeous sounds like Babelangi, Njili, Yangbaka, Gwakwa! The majority seem to follow instruction and explanations in English, although I've spent hours making sure I know all the necessary French, too! I'm having to be wary of that dais at the front as I tend to walk around quite a bit and forget it's there — not very seemly to fall off when you're in full flow about adverbial clauses!

School day begins 6.45 a.m. When the bell tolls we go up to church where the pupils have congregated on the steps. We take roll call for the class assigned to our care, and all join the other people on the mission for a short service, hymn, prayer and Bible reading, in Lingala. 7.15 a.m. and they troup up to school for flag raising, national songs and notices. Lessons start at half past. It seems a long morning; my stomach still hasn't adjusted to breakfast at 6.30 a.m. and a six hour wait till lunch.

Storeroom thoroughly cleaned and set up now. Having borrowed milk powder and porridge oats from the others until the arrival of our own food, we're able to have breakfast and tea here. We still have a cooked lunch together as it's easier for the moment.

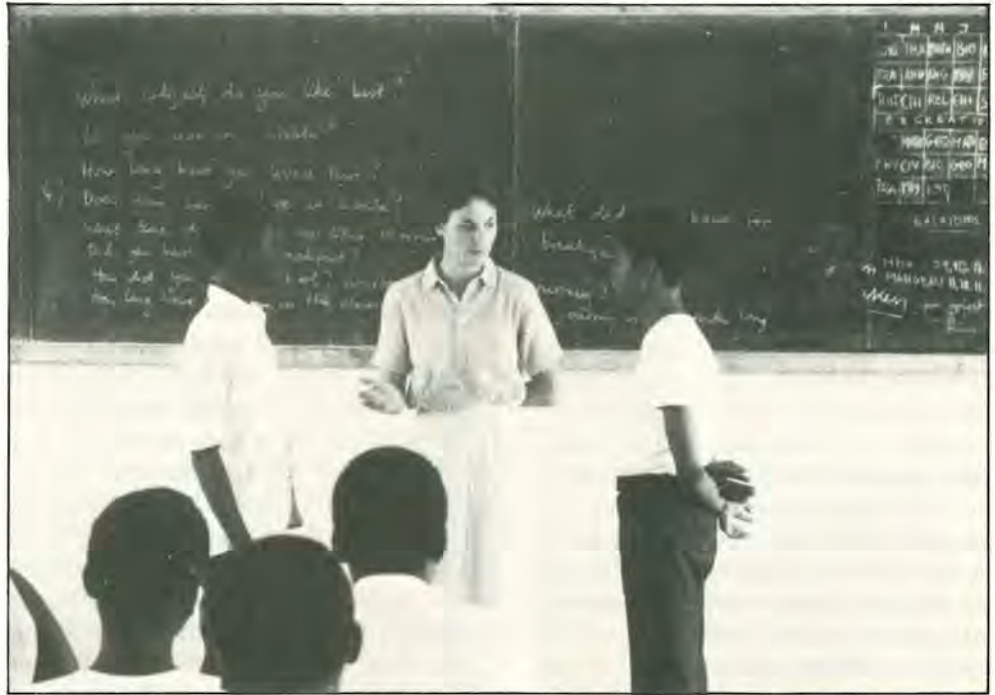
## Monday 28th January

Radio transceiver broken; used on a failing battery. Very tired and very hot. Takes ages to prepare even one lesson. Hélène who comes to wash and iron for us has hung everything on the line very tightly, so all the soft cotton T shirts have grotesquely deformed shoulders! Mosquito bites are sore and infected.

## Wednesday 30th January

My pupils were being punished when I arrived for the lesson. Not having sung the national songs with sufficient enthusiasm they were 'practising' outside for two whole lessons! Went back home to the chores.

We have a good view of school from one of our bedroom windows, as the ground (grassy and scattered with tall oil



Nicola Beale teaching in Upoto, Zaire

# First impressions

## Settling into life in Zaire in 1980, Janet Wilson continues to turn the pages of her diary

palms and other trees) slopes up towards the school compound, about 100 yards away. Watched a man shin up a palm tree and hack off a bunch of ripe reddy-chestnut nuts with a machete. His only support was a rather flimsy-looking loop of fibre wrapped around his body and the tree. The local people use a lot of palm oil in their cooking. Apparently it's red at first, but turns golden brown when heated.

Could hear my pupils; the hearty singing and hand clapping became more subdued as it grew hotter!

## Thursday 31st January

Quite good lesson with 5's. Short story, comprehension question (orally), and a dictation. Most seemed interested — it's a good class. Some in 6P can't even cope with the verb 'TO BE'! Lorraine started me on Lingala this afternoon. *Najali mwasi* (= I am a woman).

## Friday 1st February

Ian is having to set some exams. He's got to find out what the pupils have done first, using someone's exercise book! Ian and Lorraine took the radio to the Catholic mission to ask if it could be repaired. Parts need to be ordered from Europe and may take 18 months. Meanwhile we have no contact with Kinshasa, no idea about planes or boats due, or any other information. No immediate contact with a missionary doctor if we should be sick.

Put some photos and magazine pictures up to cover the grubby patches of wall. Looks more like home. Pastor got some fuel for the generator so we had lights and music on the cassette tonight! A luxurious tea with flapjack baked on the woodstove (my first effort; to make it hotter, put more wood in, to cool it down, take the door off!). We had pai

pai as well — a soft juicy fruit similar to melon.

## Sunday 3rd February

Our first Zairian-style communion. Hundreds of people arrived for the service from outlying villages. Very crowded, hot and sticky. A choir slow-stepped into church, singing in competition with both harmonium and bell!

Several groups sang songs, and all the visitors were welcomed and gave speeches. At 11.30 a.m., still with no sermon in sight, we took a short break for some fresh air and a drink.

## Monday 4th February

Exams began today and I was invigilating a roomful of pupils, members of two different classes placed side by side to minimize cheating. Everything ready at 8 a.m.; kids seated, paper checked (they provide their own) for crib notes, all books on the floor — but no French exam in evidence! The teacher in charge arrived somewhat late and hurriedly scribbled a few questions on the board.

## Tuesday 5th February

Up very early. Ian busy writing an exam he was asked to do last night. Later today he was given two more exams to prepare for tomorrow . . . and that involves not only composing the questions but writing it out on Banda sheet and duplicating over sixty copies, one at a time by hand. The Banda machine isn't in perfect order.

Children are regularly bringing pineapples, avocados and eggs to the door now. I have to run over to Lorraine to get an idea of the price before I start bargaining! Eggs are exchanged for coloured magazines paper, which are in high demand to cover school exercise books. Test eggs in water first, to see if they sink or float!

## Wednesday 6th February

Cecilia, the fish lady, arrived with some crocodile meat today! All cut up into big hunks — feet and snout, the lot! We bought a nice lump from the middle — very good!

## Saturday 9th February

Exams finished. This morning we arrived at school for the first session to find the teacher in the classroom still *thinking up* the questions!

Helped Martin mark his English papers. Just finishing tea when a group of about a dozen children came to visit us, and squashing two or three on to each chair, they sang a selection of songs in Lingala, French and even English. It was lovely to know that someone realizes we haven't a clue what goes on in church week by week, and that they'd taken trouble to learn some English and practise so hard. After a while there was a crowd peering through the windows, and more children poured in. . . .

## Monday 11th February

Three days off school to get exams marked and reports filled out. Pastor has unearthed the parts necessary to mend the radio, in his office. Wonderful! Apparently they'd been ordered when the same fault had occurred previously. Took the precious bits and pieces to Père Albert, the elderly Belgian priest with long white beard, who mends radios and assorted technical equipment. He should be able to put it right for us now, time permitting. Wandered around Lisala market and purchased corned beef, matches and soap.

Onions were on sale for £1 each! Ian

fancied some for a moment or two. . . . The market's such a hotch potch. Stalls laid out with rusty hinges, sticky boiled sweets, tins piled high with sugar (crawling with flies), black and shrivelled dried fish, lengths of sewing thread hung over a string, high heeled shoes and jazzy bras!

Luke and Katie Alexander arrived from Pimu to spend a few days with us.

## Friday 15th February

Emergency staff meeting. Our Easter holiday has been moved to February and starts tomorrow! Something about an official directive to change back to the two-term school year from the three-term school year which was being tried out. It makes more sense to have only two terms, with long holidays in February and August. With three shorter breaks the pupils who have long distances to travel can't get home and back in time! But changing the system half way?!

Some pupils were awaiting money from their families, to travel home at Easter. Now they're stranded at Upoto, and have to fend for themselves, as no meals will be provided for boarders during holidays. Things are so hard.

We'd hoped to visit our colleagues at the Pimu hospital for Easter, but there's no time to arrange a trip now, with the holiday already upon us. Don't know what we'll do with our 'enforced' rest!



Women's sewing class at Upoto, Zaire



# Grass cutting in Zaire

By Joyce Rigden Green

If you think mowing the lawn is a chore try keeping Zaire's elephant grass at bay

DOZING in the garden the voice of the lawnmower is heard. The different sounds, whine, whirr or squeal, remind one of birds marking their territory in the dawn chorus. The sounds, with the smell of cut grass are evocative of the long hot summers of childhood memories. Sitting in the sun I enjoy the peace of a Sunday afternoon with the traffic sounds hushed so that human voices, children calling at play and people talking are clearly audible. It is very like Zaire. My eyes close and my mind wanders into the past. I could be in Zaire but for a single lawnmower called into action . . . yet I do remember hearing one at Kimpese belonging to a Swedish missionary. . . .

Grass cutting in Zaire has to be done by hand and is a communal affair called *Solongo*. Villages are responsible for keeping the grass clear from the village and for cutting it along the roadside into and out of the village. Not all villages are good at keeping their bit of road clear so

it is necessary always to travel with a machete and/or a coup-coup in the landrover, with a rope, spade and planks of wood, the latter in case a bridge needs repairing.

## Threat of imprisonment

The Church, Mission and schools are responsible for the land around them and village chiefs have the right to enforce *solongo* and exact penalties if it is not done. Recently a new chief was appointed to Bolobo town, who was very keen on keeping the place tidied up by a certain time. Three attempts to comply, by the off-duty staff of the hospital, failed to get all the hospital land cleared in time. The chief threatened imprisonment for the entire staff, so an appeal was made to the church for help. (A good way to get the members more involved in their hospital.) They must have responded since the staff are still at liberty.

A similar thing happened at Pimu. The chief brought his wife to the hospital for the caesarian section. While she was in the operating theatre, he noticed the state of the grounds and ordered that everyone including all the staff should go out at once and do *solongo*. Perhaps he was suffering from extreme expectant fatherhood, which made him unreasonable. Dr. Green had to go out and explain that it was impossible to leave the hospital with no staff and that two lives were at stake — his wife's and his, as yet unborn baby's. The chief saw the point.

## A green tide

One understands how important *solongo* is when one realises how quickly everything grows. Elephant grass reaches six or seven feet in a very short time and advances like a green tide which does not ebb; villages, gardens, roads can be swallowed up as if they had never been.



It recalls vividly Jesus' story of the Sower, — the good seed can quickly be choked. So, *Solongo* has to be done weekly and anyone who can wield a machete has to do so (though it seemed to me that the women often seemed to do most of it). It even has its place in the school timetable. Indeed children are often called out of school if a VIP is expected. When President Mobutu was due to visit Lisala all the schoolchildren from Upoto were sent to help tidy up the town. They passed us on the steep path up the small revine which separates Upoto from Lisala, children of all ages and sizes each with coup-coup or machete. I expected to hear of innumerable cases of children with sliced off ears, fingers or toes queueing up at the dispensary to be stitched up! But there was not one casualty. Children in Zaire learn from a very early age to handle these tools and become extremely expert. A lot of precise teaching time is lost because of grass.

Grass cutting however is not the only obstacle to learning. Sometimes the teachers' pay does not come through for months. Some teachers may be supporting members of their extended family, who helped them when they were studying and now think they are wealthy, and can supply everything they want. They may be at their wits end to find money for them. So, some teachers go off fishing to make a bit of money, others seek other ways — so classes can be stranded. Some times lack of pay leads teachers to accept bribes from parents to give their child good marks. Sometimes immoral teachers threaten to fail girls in their examinations or refuse their true marks in class if they refuse to go to bed with them. It is small wonder that education suffers and our missionary teachers feel frustrated at times because results are poor.

## Choking weeds

With the resulting patchy basic education and false results the whole structure of society must surely be affected from practical subjects through to the professions. A recent strike in Kisingani because no pay had come through for months resulted in children not having the basic knowledge needed for their next course and one of our missionary teachers had to spend the first part of the course going through material the children should have known.



*Solongo: women clearing a path*

Please pray for children who are keen to learn yet have so many hindrances; for the Zairian teachers that they may be kept free from the choking 'weeds' of bribery, and immorality, and for those both Zairian and missionary who labour in love, in and out of school hours to give the children the chance of becoming better citizens and possible leaders of their country; for those who sow the GOOD SEED that they may find new life in Christ.

Zaire is only one window onto a world full of desperate need. Everywhere we look there are broken homes, broken lives, broken hearts.

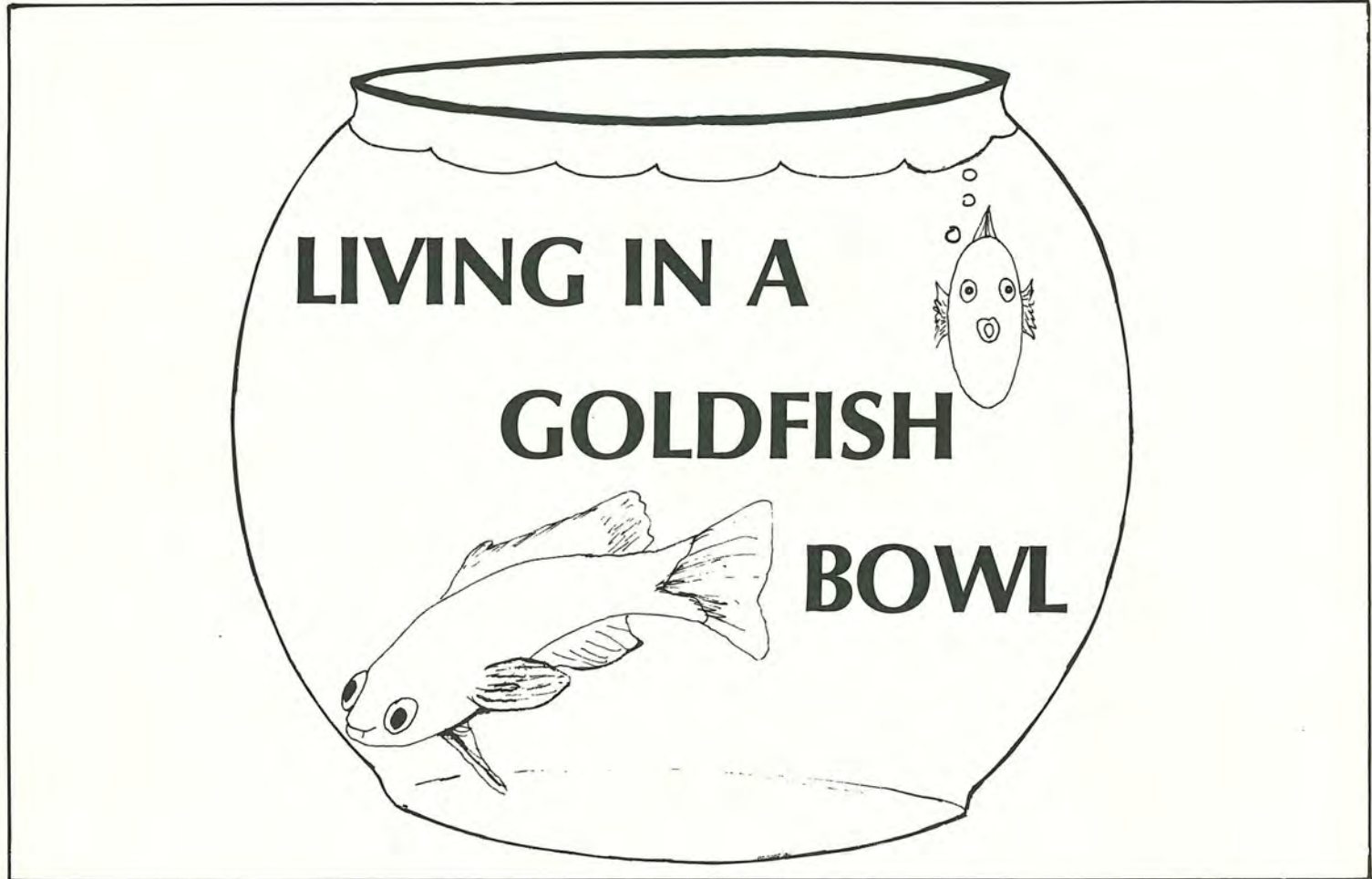
A chill wind reminds me that I am not in Zaire, and I see that my grass needs cutting. How fortunate I am to have a garden with grass and a machine to cut it; a house to live in, health to enjoy them, a country where I belong and hope for the future through Jesus Christ. I'll cut my grass tomorrow, perhaps, but today claims with urgency my prayers and yours for those who have no country, no home, no school, no food and no hope.

We are reminded by the Call to Prayer, issued at the Assembly to the Denomination, that prayer is our duty and our privilege.



*Women clearing grass around village*

# Vivian Lewis talks about the isolat



*All eyes are on you*

FOR most of us in this country life is lived in a number of circles. There is the circle of our immediate family — husband, wife, parents, children, brothers or sisters. Then there is another circle of our neighbourhood — the people next door, those who live in the same road, with whom we can be on varying terms of intimacy. There is the circle of our work — the persons we are in contact with in office, shop, school or factory. There is a further circle of our church life, fellow members of the church, house group or Bible study circle. There can be another circle where we take our recreation, members of a sports club, or friends with whom we share our play.

Some of these circles can overlap to a certain extent, but most of us live half a dozen, fairly separate, lives. We move easily from one circle to another, and

# ion and exposure of missionary life

this provides variety and interest for us.

It isn't like that for most missionaries in Zaire. Let us imagine a typical situation. The mission station will be a group of houses in a community, which is little more than a very small village. There'll be a church with schools and possibly a hospital and/or an agricultural project. You will be one of a group of missionaries that could number anything from about four to ten persons. Let's say seven missionaries. Seven white people, whose native tongue is English, in a sea of black people, who talk another language and live an utterly different kind of life.

## Didn't choose them

You live with the same six people in a very isolated and closed community. They are your family, your neighbours, you work with them, worship with them, play with them. You didn't choose them, but you can't get away from them. You walk to the end of the dirt road outside your house, and it's forest, and you can't go any further.

The seven of you are under the eyes of the Africans all the time. You are white — and so an oddity. You have to get used to being stared at. People will stand outside your house and watch you — sometimes for an hour or so. You go out and walk along the dirt track and some, children especially, will just follow you, looking at you.

That's the situation you live in twenty-four hours a day, seven days a week. And you could be there for up to a year before you are able to get away for a break. It is like living in a goldfish bowl.

The culture around you is an alien culture. It could take years for you to learn the language to the extent that you can feel at home amongst the people, and especially to be able to appreciate and be spiritually nourished by their worship.

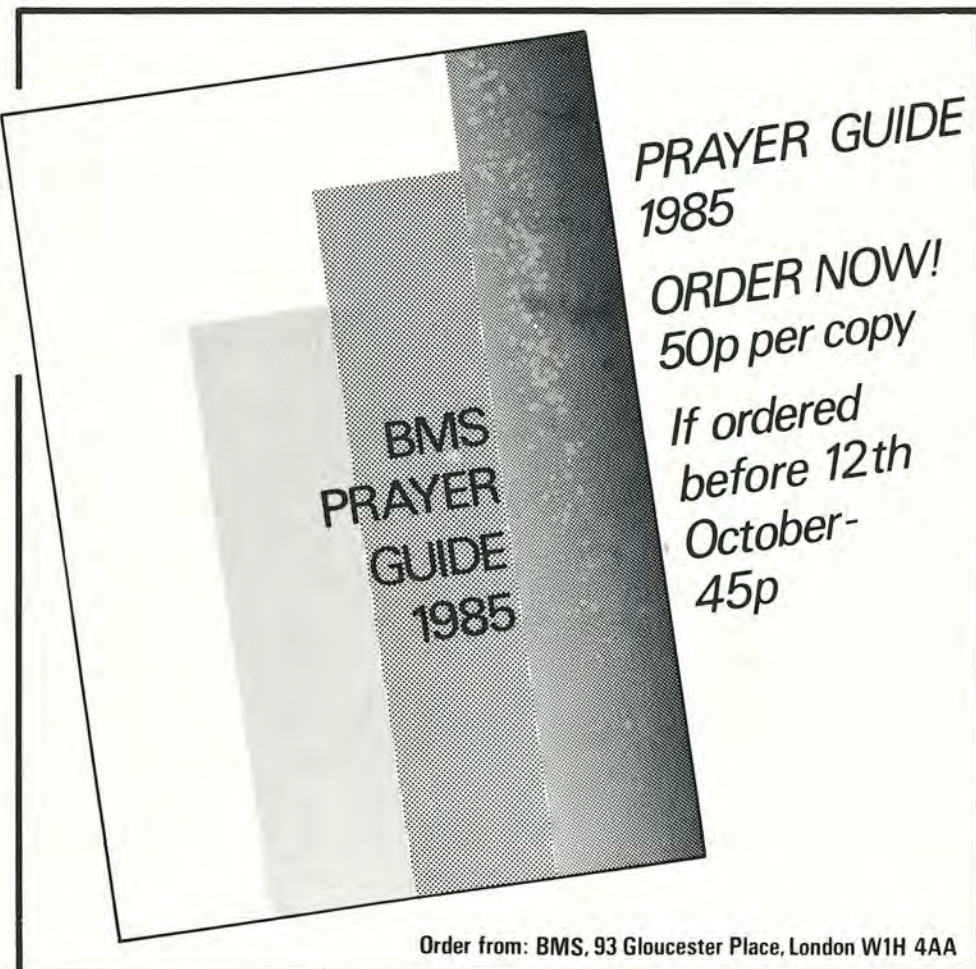
## Thrown together

So you are thrown together with the same six people — missionary teachers, nurses, doctors, housewives. None of you feel you have had adequate theological training, but you have to rely upon each other, and your own private devotions, to sustain your spiritual life. And the nearest shop, where you could get some Christian books to help out, may be up to eight hundred miles or so away.

So you live with the same six people, and after months and months of them alone, their habits irritate you, their mannerisms grate on your nerves, you are heartily sick of them, and begin to wonder why ever you came, and however you are going to stick it out.

That, you know, is the reality of the situation in which most missionary work is undertaken. Missionaries aren't extraordinary people, but just ordinary people trying to be obedient to God's call in an extraordinary situation; a situation that is demanding, and emotionally and spiritually draining.

What an encouragement it is, therefore, to know that there are, back home, those who are praying for you and supporting you with their love and concern, who understand the pressures under which you are living, and who daily bring you to the throne of grace. Here, then, is a part that every one of us can have in the world-wide mission of the Church and the BMS produces prayer aids that help us to pray with understanding.



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**Jim Grenfell, tutor at St Andrew's, Selly Oak, continued the discussion on preparing missionaries for work overseas**

# MISSIONARY TRAINING



*Jim Grenfell, from St Andrew's, Selly Oak*

STRANGELY enough, although Paul Sheppy's letter in Talkback (*Herald* July 84) was written in criticism of one section of David Kerrigan's article (*Herald* May 84) in which he gave some of his impressions of his short time at St Andrew's Missionary College, I found both letter and article encouraging.

It was refreshing to read Paul Sheppy telling us that — 'the point of education is to face the student and teacher in dialogue together with the subject material so that both come to understand more fully the possible approaches from which a selection can be made, . . .' rather than a process which merely re-enforces opinions already held. My colleagues on the staff of St Andrew's would all agree with that and from what I know of David Kerrigan, so would he. I read some of his essay work and he is not afraid to grapple with new ideas and sees value in dialogue with Christians of other traditions and people of other faiths.

## **Well meaning**

Too often these days we find some

students coming to us who have been 'got at' by well meaning but ill informed Christian friends. They, with the best of intentions, tell them that they have heard Selly Oak is too 'Liberal' or too 'Ecumenical' or that we on the staff are 'not even Christians'. They warn that they had better watch out or their faith will be ruined, or the cutting edge of their message blunted.

So a few come 'heresy hunting' from the moment they arrive and, when they meet up with some new thought or a new angle on an old theme, close their minds to everything else we offer.

Thankfully most have proved mature enough to realize that we too, love the Lord and have been deeply committed to the mission of the Gospel of Jesus Christ for a good many years and that we sincerely desire that our students will grow in their faith and become effective missionaries.

Of course, we share this desire with the BMS and with the ministers and members of the home churches of our students. We welcome the close co-operation with the BMS Personnel

# TALKBACK FEATURE

Secretary, the Chairman and members of the Candidate Board, who visit St Andrew's frequently to meet the students and monitor their progress. We have also valued the contacts with the ministers of some of our students who have visited us and we would welcome more of these contacts. Some churches have been able to use our students in a variety of ways during the holiday periods and some have been on placement with congregations in multi-racial church situations to gain church experience before going overseas.

## Over protective

Occasionally we find ministers and lay church leaders, who seem to be a bit over protective of their young candidates. I can understand their feeling for I am a pastor too. They are afraid we might question their faith and their calling. In one respect they are quite right we will raise questions and we would be failing in our duty if we did not. It is a serious business being a missionary and if someone has made a mistake it is better to find out early before too much damage is done. If they have a real faith and are not mere 'spiritual clones' they will grow and their understanding of their calling will develop. They may not always like the process for growing can be painful, but where there is no growth there is no real life.

I came into my present post as a tutor in a Missionary Training College partly because of my 20 years experience in Angola and Zaire. I went back there in 1975 after an absence of four years in the home ministry in Nottingham. From the moment I got back, in addition to my work amongst Angolan refugees, I found I was frequently drawn into pastoral work amongst missionaries. Not just BMS, but also American, Canadian, and Swedish missionaries and volunteers from a variety of societies and organizations as well as Angolan and Zairian church leaders.

## Culture shock

Too often it seemed that young missionaries were getting into problems and tangles, due in part to their own enthusiasm together with a lack of experience. In some cases there was a complete lack of awareness that attitudes

and methods, which were effective in their own culture, might not be acceptable or effective in another. Some had never come to terms with 'Culture Shock' and one or two were wallowing in self pity. Some had little understanding of the relationships between church and mission in the post independence era.

Of course this was not the whole picture, for the majority were effective and able people, who had come to terms with the difficulties, and were obviously doing very useful work and maintaining a fine witness.

The tensions, frustrations and dangers experienced by people who go overseas with mission and church agencies may be different from those of thirty years ago but they are just as real. Frequently there are fewer experienced colleagues to give help, advice and encouragement. As always missionaries have either got the spiritual resources, the skills, the necessary insights and the endurance to survive and become effective workers, or if not, they become part of the problem, a burden to themselves, their colleagues and a hindrance to the witness of the church.

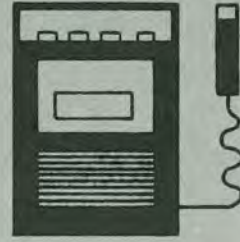
Preparation for mission must take all this into account and do more than give useful information about the country to which a candidate is to be sent. Most problems encountered by missionaries these days can be fitted into one or more of the following categories. Problems associated with the conflict of cultures, personality problems heightened by living and working in community, a sense of frustration because the work proved to be different from cherished expectations, an inability to adapt to changing circumstances, and an inadequate spiritual experience. At times breakdowns in health also have their roots in these matters.

## Theological issues

What about theological issues? Don't they cause problems for missionaries?

At times they do. Missionaries are a strong minded group of people and it would be surprising if they did not have differences, yet frequently they find they can manage to co-operate effectively with Christians of other traditions and theological standpoints than their own, as they work together. They discover that their mutual love for Christ and the people Christ loves is far bigger than their theological differences and the particular jargon they use to express them. Where theological jargon does divide, it is often just a symptom and the main cause of division can be traced to one or more of the five problems I have suggested.

I think the Editor in his comment at the end of Paul Sheppy's letter effectively dealt with the question raised about the need for a 'Conservative Evangelical' lecturer. At St Andrew's we feel that those involved in the training for mission programme benefit from being in dialogue with Christians of several shades of opinion, so that they can learn from, and contribute to, the learning of others. The tragedy is that too often Christians stick labels on other Christians, so sure that they have nothing to learn from them!



## Young People's Views Of BMS



Tim Doucy — Group Leader (Left);  
Andy Bruce — President of Penzance A (Right)

HOW can the BMS improve its image among young people? This was the question posed at the BMS Summer holiday in Penzance.

'BMS does not seem to appeal to young people, and we felt that the image needs to be improved,' reported Andy Pegg, one of the holiday makers, and missionaries Trevor and Stella King. Their group produced a questionnaire which was distributed to all those present. It examined two aspects: What do young people know, and how should presentations be made?

'We distributed 68 questionnaires and 55 were returned. Everyone knew that BMS was involved in Zaire, but only 31 thought that we worked in Angola. By contrast 34 thought that Zambia was a BMS field.'

'Correctly, 31 believed that two thirds of the world are malnourished. Most thought that

100,000 people die each day from starvation — the actual number is 10,000. In regard to British aid 30 reckoned it was less than 0.5 per cent of our annual wealth, but 31 thought that it should be over 5 per cent. (How do you release so much money? Cuts in armaments, health, education?)

No one had a clue about the distribution of the world's religions, but 30 were right when they said that nearly half the world's population has not heard the Gospel.'

The favourite ways of presenting missionary information were by games, video and film, and through sermons and talks. Only 14 thought that missionaries should show slides but 39 thought they should be the main presenters, although some believed that the churches themselves should be the main agents in missionary education. The majority thought that there was insufficient missionary interest in the churches. Only

eleven read the *Herald* and 23 did not know about *Look*.

There were several criticisms of missionary deputation, which included inadequate and unprepared speakers culturally at variance with their audiences; a lack of background information; too many unpronounceable names in too short a time; outdated films; slides of landrovers and sunsets.

They thought that churches should be linked to missionaries by prayer and correspondence, and that those missionaries should be sent to the link churches for deputation. They suggested sponsoring missionaries and projects and using case-studies when presenting material in the churches.

'Churches should be involved in continuous all the year round activity and they should be stimulated by their local missionary involvement to create a vision for the world.'

The young people would like to see video films produced, more dramatic presentations and a BMS rock group. 'It would be a good idea to involve more pastors from abroad and to use the strengths of the missionaries rather than assume that they are all good presenters.'

'Congregations should be prepared for deputation by distributing handouts about the missionaries and their fields and there ought to be well laid out displays of the country and the missionaries' work.'

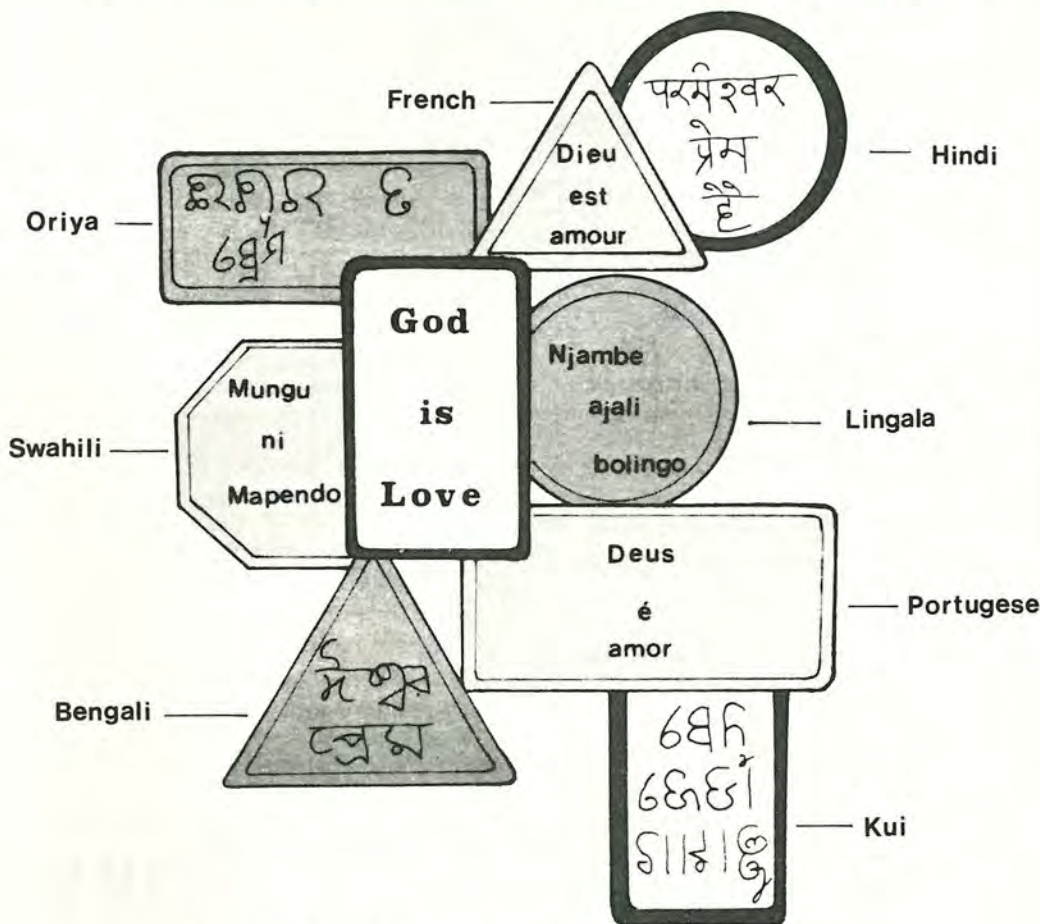
'Missionary education should be linked with an emphasis on a change of lifestyle towards "radical" Christianity, a commitment personally and therefore within our own communities.'

The Society would say that some of the things are already being done or encouraged. But the message evidently is not getting across. What do others think?



Liz Hall —  
Group Leader

# MAKING IT PLAIN



## BMS Women's Project 1984/85

## Attention Everyone!

On 18 November, *This Week's Good Cause* will be the Community Health Outreach Project associated with IME, Kimpese, Zaire. This Radio 4 programme follows immediately after *Sunday*, and the appeal will be made by Dr Stanley Browne, the chairman of the Medical Committee of the Conference for World Mission.

## Roof needed

READERS may remember that the church at Pimu, Zaire, was destroyed by a storm about two years ago. It was repaired, using local materials, and with the help of Luke Alexander and a team of workmen.

The need for a new roof, however, caught the imagination of Mr D W Hopkins, the father of Dr Adrian Hopkins of Pimu, and he has been very much involved in drawing up plans.

He has been in touch with the Swedish Baptists about the construction of an aircraft hangar which he saw at Semendo in Zaire whilst on a visit to Adrian and Sylvia. The Swedish Baptists have been able to give him details about this hangar and he has incorporated some of the ideas into a design for the church roof at Pimu.

## A speaking in tongues?

AT St Mary's Baptist Church, Norwich, Whitsunday was combined with the Parade Service of the Girls' Brigade.

We obtained from some missionaries the rendering of Acts 2:11 in Oriya, Nepali, Bengali, Hindi, Portuguese, French and Lingala, and copied them out on posters. We funked trying to copy out Urdu!

When the Pastor had read the opening verses of Acts 2, the girls held up the posters and said together in the languages that they carried: 'We hear them tell in our own languages the

wonderful works of God.' This gave something of the flavour of the Babel on the first Pentecost.

Later, in pairs, they said their verses one by one, indicating what language they represented, even if their pronunciation was not exactly of native quality. The Pastor related this to the map of BMS work in Asia, Zaire and Brazil, to develop the theme that the Gospel is for all people. The message was brought home to the congregation when he reminded us that the ends of the earth also include the suburbs of Norwich. L.W.



# Two New Secretaries



## At BMS



JOAN MAPLE, a former Zaire missionary, has joined the Secretariat at Mission House. She has taken over as the Personnel Secretary and will be receiving all enquiries about missionary service overseas.

Joan is a member of Greenford Baptist Church, Ealing, where she was converted and baptized. Formerly a primary school teacher, she entered Spurgeon's College in 1973 and studied for a BD degree.

She was accepted by the BMS in 1976 for missionary service and in 1977 left for Zaire to teach in theological schools. She served both in Yakusu and Bolobo before returning to the UK in 1982. Since then she has been teaching in a middle school.

ANDREW SMITH is our new Secretary for Audio Visual Communication (note the new title). He is a member of

Tonbridge Baptist Church, where he is a house group leader, but he was converted in the USA in 1973 when he was staying at Minneapolis, Minnesota.

Andrew has worked for the Ministry of Defence for 10 years and is experienced in all aspects of photography, film making and video.

He and his wife Elspeth have a one year old son Graham.

## Greetings from Bangladesh

SOME friends may remember the visit to Britain last year of the Rev Robert Sarkar, then a minister in Dhaka. He has moved to a different part of Bangladesh to the small group of churches in the Jessore Union.

He has recently written: 'Greetings from Narail. I have been stationed here since February and I am enjoying this totally new type of work of evangelism among Hindus in a new situation. My family is the only Christian family in this town. Do pray for us please.'

Another person asking for prayer is John Halls. John is a volunteer sent out by the BMS to work with the United Mission to Nepal. He says that he and others are now working on the construction of an extension to Tansen Hospital, something which is very badly needed.

Enter into an experience of partnership with Christians in Bangladesh and India

## VENTURING into BENGAL

### A THREE WEEK TOUR

**22 March-14 April 1985 (there may be slight alterations in dates to fit in with flight schedules)**

**16 days in Bangladesh – Dhaka, Barisal, Chittagong, Chandraghona, Dinajpur.**

**3 days in India – Calcutta and Serampore.**

**Priority given to age-range 18-35. Applicants should be of sound health, able to withstand a hot climate, to travel by air, rail, river steamer and coach, and to appreciate simple meals of rice and curry.**

**Accommodation shared rooms/dormitory.**

**Must be willing on return to share experiences with the churches. Two days briefing beforehand.**

**For further information and application forms write to:**

**The Young People's Department, Baptist Missionary Society, 93 Gloucester Place, London W1A 4AA.**

## COVER STORY

Members of the Girls' Brigade, Balangir, Orissa, India.

Just before Carole Whitmee came home on furlough last year, she visited the Girls' Brigade International Council Conference in Singapore. 'I was taken by surprise at the interest shown for GB in India,' she says, 'and also the excitement at the possibility of extension there. In the Church of North India, the Rev Daniel Francis is anxious to see companies of the Girls' and Boys' Brigade started.'

Whilst she was home Carole received several invitations to visit groups in Jabalpur where there is interest in starting GB companies. Similar interest is being shown in part of Cuttack and from Calcutta. 'It seems as if the door is opening for extension of GB in India. This is exciting and we look to the Lord to continue to work, to lead and to guide so that His will may be done.'

However, although the Balangir company continues the extension work has not yet got off the ground. The Rev Daniel Francis has not yet been able to visit Carole and her work, although he has made several attempts.



# COMMENTS QUESTIONS

By DEKA

*At what level should we pitch our lifestyle, in order to follow Christ faithfully here?*

So questions a missionary in Brazil after describing how families daily go begging from door to door, and how children forfeit the possibility of going to school by trying to help the family income by selling oranges.

Q Q Q Q Q

Or listen to this —

*Life is very hard for many Zairians. For example, I used a black bin-liner to prevent water leaking from a large oil drum which I had in my kitchen. As the leakage continued, I used the bin-liner to put rubbish in and later threw it away. However, André, who helps around the house, asked if he could have it to use as a raincoat.*

What can/should our response be? I do not know, but I am sure that these situations ought to say something to us. What standard do we use to pitch our life-style? That of our neighbours, or others living in the same area? Do we think, 'I must not let down my colleagues at work?' What are the cries of millions trying to make us hear? What does the Bible say? What is Christ asking of us? Each of us has to make our own response. Do we need to think a bit more about our life-style?

Yet, in many ways, we appear to be so poor compared with some of our fellow Christians. Our inner, spiritual needs are the same, but sometimes the many trimmings of our life seem to make it harder for us to have a living faith, than for those who cannot take basic daily

necessities for granted. Do you remember that at this year's Baptist Assembly, when a Brazilian pastor was asked what he felt we could learn from the church in Brazil he replied, 'Enthusiasm, and a zeal for evangelism.' A couple returning to Brazil after furlough have written:

*We did not realize how much we had missed Brazil until the first Sunday back. . . . We experienced a spiritual renewal — a breath of fresh air that we had not found in Britain. Strange, isn't it, but we needed to come back to Brazil to renew our vision and vitality.*

Q Q Q Q Q

Well known, and much loved verses of Scripture can so often take on a new meaning in most unexpected situations, and what a missionary from Zaire has written sums up the kind of thoughts I

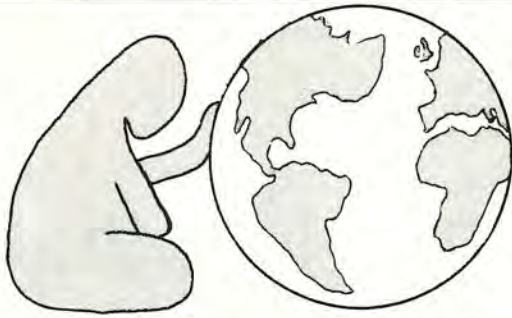
have been struggling to express:

*Last Friday I went along to the Women's meeting — I confess more from a sense of duty. . . . I can't now remember what the speaker had to say but my mind was caught by the words, 'If I have all knowledge . . . faith to remove mountains . . . give away all I have, but have no love I am nothing. . . .' It set me thinking, I wonder what picture we present to those around us? Are we so busy in noble works that love has worn thin and instead of the patient and compassionate love of Christ coming through, a harassed and irritable attitude is what sometimes comes over? This I'm sure doesn't apply to just missionaries either. Anything under pressure changes, whether it's food, water or people, and missionaries are not exempt. . . . Maybe you know the feeling. Yes, we're reminded that all our activity however essential and noble is worthless if we haven't love . . . but also never ends!*

## BMS STAMP BUREAU

**The extensive stamp collection of the late Mr C H King, former Chairman of the Society and an Honorary member of the General Committee, has been donated to the BMS in accordance with his wishes. It is now in the hands of the BMS Stamp Bureau. The Baptist Missionary Society gratefully acknowledges this gift.**

Further details of the Stamp Bureau may be obtained from:  
R B Camp, 3 Barnfield Crescent, Wellington, Telford, Salop TF1 2ES



CALL TO

# PRAYER

1784 - 1984

## Home - Sharing in Mission 30 September - 6 October

THE month of October is a good time for the BMS to remember its roots. On 2 October, 1792, the Society was founded, not because of some vision from the 'top' — our denomination doesn't work that way — but because a group of working pastors in the Northamptonshire Association had caught the missionary vision.

Ever since the BMS has functioned because of the support in prayer and giving of the local churches. There is no Baptist Missionary Society apart from the Baptist Churches in Britain. The General Committee and its sub-committees are manned by folk from those churches and elected by the associations. Most of its missionaries first heard the call to serve abroad within their local church. For nearly 200 years British Baptists have been able to share in world mission through the BMS. The job is not yet complete and the Society still needs the active support of the unions, associations and churches in Britain.

## Brazil - São Paulo 7-13 October

THE city of São Paulo is one of the fastest growing in the world. It has a population of about twelve million and reflects Brazil's successes and problems. Modern industry, high rise luxurious apartment blocks and urban highways are there alongside the abject poverty of the shanty towns.

The São Paulo Baptist Convention has its headquarters in downtown São Paulo and its member churches are scattered all over the city and state. These churches range from communities of the highly affluent to the very poor.

Frank and Dorothy Vaughan are working in evangelism and social services in the shanty town area of Cotia. Gee and Maggi Hemp have just supervised the moving of the BMS Hostel back to Vila Sonia, whilst at Campinas the Draycotts and Wielands are well through their language training.

## Nepal - UMN Health Services Board 14 - 20 October

ACCORDING to Nepal government statistics nearly one in five children die before the age of five. This emphasizes the great task which needs to be done in primary health care and preventive medicine through clinics and advice given in village situations. The need is there too in hospitals which have crowded outpatients' departments and very limited facilities for inpatient care.

Anne Matthias is working in Kathmandu as a consultant with the Health Services Board. Stuart Little is at Tansen, where a

new extension is being constructed with the help of a BMS Volunteer. Stuart is a dentist, involved in preventive medicine and education as well as routine dental work. Kin and Sue Liu have moved to Patan Hospital to do laboratory work, and they will be joined by physiotherapist Isobel Strang when she has completed her language training.

The other new BMS members with the UMN are Doctor Ian and Sally Smith now working at Amp Pipal Hospital.

## Jamaica 21-27 October

AS in many other parts of the world Jamaica is facing severe economic problems. The country has to import a great deal of what it needs and this is plunging it into debt. The government is trying to encourage the tourist industry, but this is bringing it into conflict with the churches who are afraid of the gambling and gangsterism which is associated with it.

The Jamaica Baptist Union has 274 churches and just over 40,000 communicant members. Some of the

city churches of Kingston are involved in a total ministry — medical and dental services, a nutritional programme, as well as preaching and evangelism.

David Jelleyman, after a lifetime's service in Jamaica has just retired. He has been teaching at the United Theological College of the West Indies, and Christine, his wife has been teaching at Calabar High School. The BMS has been asked to find someone to replace David.

## Gift & Self Denial Week 28 October - 3 November

IN the Old Testament the motive for sacrifice is thankfulness for God's mercy. In the New Testament too we cannot escape the message of God's grace. He gives to us in Jesus Christ even though we do not deserve it, and it comes with overwhelming generosity and power.

It is this measureless liberality of God's love in Jesus Christ that moves us to give of ourselves in return.

The phrase 'Gift and Self Denial' is one we have used for many years. It seems stark and forbidding, but it isn't. It speaks of what we joyously offer of ourselves to Christ for his work today through the BMS.

*Look graciously upon us Lord,  
And give us  
Thoughts which pass into prayers,  
Prayers which pass into love,  
Love which passes into life eternal.*

## MISSIONARY MOVEMENTS

### Arrivals

**Mrs M McVicar** on 11 July from Dhaka, Bangladesh.  
**Dr E J Marsh** on 15 July from Berhampur, India.  
**Miss N Beale** on 17 July from Upoto, Zaire.  
**Mr & Mrs D P B Davies & family** on 17 July from Kinshasa, Zaire.  
**Mr & Mrs M Sansom & family** on 17 July from Upoto, Zaire.  
**Miss O Satterley** on 17 July from Pimu, Zaire.  
**Rev C & Mrs Spencer & family** on 17 July from Yakusu, Zaire.  
**Dr D Withers** on 17 July from Pimu, Zaire.  
**Rev N B McVicar** on 18 July from Dhaka, Bangladesh.  
**Rev D W & Mrs Doonan** on 20 July from São Paulo, Brazil.  
**Rev M L R & Mrs Wotton** on 28 July from Curitiba, Brazil.  
**Rev D A & Mrs Brown & family** on 30 July from Porto Velho, Brazil.  
**Miss P Woolhouse** on 31 July from CECO, Kimpese, Zaire.  
**Miss G Hunter** on 31 July from IME, Kimpese, Zaire.

### Departures

**Miss B Earl** on 3 July for Pimu, Zaire.  
**Rev F & Mrs Mardell** on 9 July for Dhaka, Bangladesh.  
**Miss W Aitchison** on 15 July for Tondo, Zaire.  
**Mr & Mrs D Drysdale & family** on 15 July for Kinshasa, Zaire.  
**Miss A Isaacs** on 18 July for Upoto, Zaire.  
**Mr & Mrs I Wilson & family** on 24 July to Upoto, Zaire.  
**Mr & Mrs C Laver & family** on 30 July to Chandraghona, Bangladesh.  
**Miss E Gill** on 31 July to IME, Kimpese, Zaire.  
**Miss C I Strang** on 24 July for Patan, Nepal.  
**Mr & Mrs M C Wheller & family** on 24 July for Butwal, Nepal.  
**Miss J A Willis** on 24 July for Butwal, Nepal.

### Deaths

On 30 July, **Miss Constance Ada Hawkins**, SRN (India 1928-34 and 1937-60) aged 83.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (11 July-7 August).

### Legacies

	£	p
Miss R V E Darratt	100.00	
Miss W E Evens	1,000.00	
Irene Sophia Griffiths	500.00	
Mrs L S Lugg	1,000.00	
Mrs L E Pay	1,189.47	
Miss A C Silcock	200.00	
Mr D Thomas	100.00	
Mrs B R White	300.00	

### General Work

Edinburgh: £50.00; WAM: £20.00; Cymro: £50.00;  
FAE Aberdeen: £10.00; Anon: £5.00; Anon: £5.00;  
Anon: £5.00; Anon: £100.00.

### Medical Work

OAP: £20.00; Herne Bay: £10.00.

### Women's Project

Anon: £5.00; Anon: £25.00.

### Relief Fund

Anon: £5.00.

# BAPTIST HOLIDAY FELLOWSHIP

## WE CAN OFFER:

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- \* HOLIDAY FLATS — MINEHEAD
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- \* HOLY LAND GUIDED TOUR

+ + + + + + + +

We have facilities for

## CHURCH GROUP HOLIDAYS WEEKEND CONFERENCES

1985 Brochure available Mid-October

Please write to:

Baptist Holiday Fellowship Ltd. (MH)  
1 The Esplanade, Minehead, Somerset TA24 5BE

# NOTICE BOARD

## SITUATIONS VACANT

The following missionaries are needed to serve in:

### Angola

Minister to help in theological education and administration

Builder

### Sri Lanka

Minister to help with training programme

### Zaire

Nurses (SRN - SCM)

Fuller details from  
The Personnel Secretary

## PRAYER

## GUIDE

# 1985

50p per copy.

If ordered by 12 October - 45p.

**HAVE YOU ORDERED  
YOUR  
MISSIONARY  
HERALD  
FOR 1985?**

**Contact your Church  
Magazine/Missionary  
Secretary**

## WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm

£3 - including morning coffee, lunch, afternoon tea  
Details from Miss Sue Le Quesne

## WOMEN'S MISSIONARY CONFERENCE

NORTHERN COLLEGE  
MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm

£3.50 - including morning coffee, lunch, afternoon tea  
Details from Miss Sue Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.