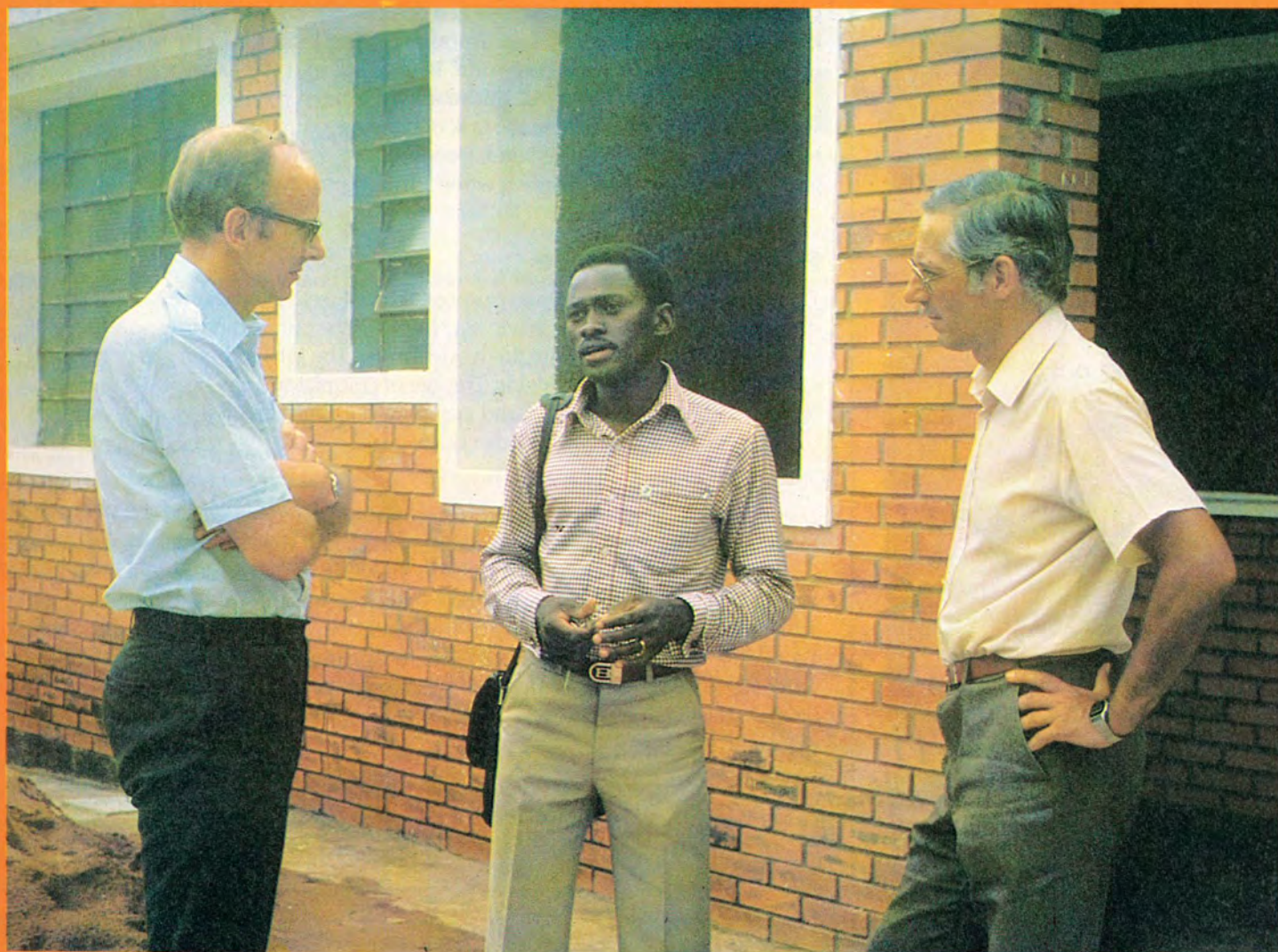


MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

NOVEMBER 1984 PRICE 20p



**Discussing theological training in
Mato Grosso do Sul, Brazil**





NOVEMBER 1984

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Jamaica	Zaire

COMMENT

A RECENT television discussion suggested that Britain today is a country where hope is dead. People have no clear vision of the future and so have no goals at which to aim, no sense of purpose in their lives. 'There is no point in planting trees for the next generation which may not live to see them.' The speakers seemed to be describing a country of helpless fatalism. 'There is nothing I can do and so I shall do nothing.'

Whilst this may be an exaggerated view, don't we all share to some extent this feeling of helplessness in the face of world forces over which we have no control? Yet is it right to say that we can do nothing? Of course the work is God's. He is the author of our salvation. Through His Son Jesus Christ He reaches out in sacrificial love to redeem the world. But we fall into the same trap as Carey's critics if we leave it there. All Christians have been recruited to be God's co-workers, to share with Him in the task of bringing 'good news to the poor, liberty to the captives, sight to the blind, freedom to the oppressed and to announce that the time has come when the Lord will save His people.'

Point and purpose

This most of all gives point and purpose to our lives as Christians. Not for us the depressing state of helpless inactivity. Not for us the comforting irresponsibility of leaving it to 'them' to sort out the world's mess. The job has been given to us and it is both exciting and challenging. The age of colonialism may be past. There may be no new lands to discover and conquer, but there is still a world to win for Christ. There is something we can do!

The question remains of course, 'Are we prepared to do it?' The Baptist Missionary Society exists to help Baptists in Britain to share in God's exciting, purposeful work worldwide. To share in the work of theological education and evangelism in Brazil, described by John Clark this month, where they are training more ministers than they appear to need because they believe in God's future. To share in the work in Bangladesh, where Gordon Soddy began his missionary work 50 years ago, where there are a different set of challenges. To share with God, and with Christians everywhere, our corporate task of healing the world's wounds.

There is nothing we can do? There is more than enough to do for those who are willing to follow where Christ leads.

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John Clark looks at the theological education explosion in Brazil

THE rapid expansion of the evangelical churches in Brazil has been well documented. The growth of the Baptists from five members in 1882, to over 500,000 today is also familiar throughout the BMS involvement in the work. What is not so well known is the explosion in theological education taking place in Brazil, particularly among the Baptists.

The ground work for theological education in Brazil was done by the Southern Baptists. They encouraged the National Convention to set up three Seminaries in Brazil; Recife for the North, Belem, to serve the Equatorial region, and Rio for the South. These seminaries have been heavily dependent on the American mission board for money and staff. The board refused to give money or personnel to other Seminaries, though this policy has gradually been changing. Any attempt to set up other Seminaries was resisted by the National Convention.

The arguments for keeping just three seminaries were basically:

1) Academic

There is a shortage of qualified teachers for theological education in Brazil. The opening of too many colleges would lead to a diminishing of academic standards.

2) Economic

Scarce resources need to be used wisely. The setting up of a Seminary involves a high capital investment. It makes better economic sense to have students concentrated in larger groupings.

3) Doctrinal

The Brazilian Baptists strongly influenced by the Southern Baptists put a strong emphasis on doctrinal unity. The Convention can control the teaching more easily in a few large units under central orientation, than in a decentralized system.

HUMAN STUPIDITY OR DIVINE FOLLY

The first break in the system came with the setting up of the São Paulo Seminary. It differed from the other three in that it received no financial help from the National Convention, it was controlled by the State Convention, and courses were at night for students who needed to work in order to finance their studies.

Over a period of time other states followed the São Paulo lead in setting up their own colleges. One of the early ones was in Curitiba where the BMS have staff. The main justification for opening new Seminars has been the

tendency of the three major seminaries to produce a highly trained elite, out of touch intellectually, spiritually and socially with the majority of Brazilian Baptists. Certainly it has been difficult to get men trained in the large urban centres to return to the interior. When they do come they tend to move on very quickly or face major adaptation problems.

The slow trickle had become a mighty flood! In the last ten years over ten new seminaries have been opened. New ones are due to open next year. In 1984 there



John Clark, Missionary in Brazil — teaching at one of the theological colleges

are around 4,000 students in our Baptist seminaries. If the present rate of growth continues, in 1985 there will be over 4,500! Something more than dissatisfaction with the national seminaries obviously lies behind this explosion.

On the negative side, having a seminary has become a kind of status symbol. There is prestige in being a seminary professor. Pressure comes from pastors who see an opportunity to teach being created. Those who have a particular doctrinal axe to grind will put pressure on for a seminary with their view point. One of the latest seminaries to be started has largely come into being through a group unhappy with the 'official' teaching on the millenium.

Positively, Seminaries are being seen as urban mission centres, as well as training centres. David Phillips, a Canadian missionary, who teaches at the Campo Grande Seminary, has done an interesting piece of research on the effects of the founding of our Seminary on church growth in the city. Since the Seminary started there has been a dramatic increase in church growth.

Another factor has been the increase of students offering for training. The growth in State run seminaries has seen no reduction in the numbers going to the National seminaries. In fact, Rio Seminary with over 500 students, is full to capacity. It is more and more seeing its role as providing the teachers for all the

seminaries that are springing up. It has a well developed masters degree programme, and is working towards implanting a doctorate programme.

This explosion in numbers requesting training raises some fundamental issues. These issues we will consider shortly. Yet even allowing for the fact that some students may have misunderstood God's call for them and that others may be studying for ulterior motives, this army of Christians prepared to make considerable sacrifice in order to study for the Lord's work is cause for praise to God. To Him be the glory.

IN THE LAND OF BLIND MEN, A MAN WITH A WHITE STICK IS KING!

This slight variation of an old proverb sums up so much of theological teaching in Brazil. Many of our teachers do not have even one eye. The multiplication of seminaries has undoubtedly led to a lowering of academic standards. This is not to say that there are not some fine Brazilian teachers around, but they are being spread increasingly thinly.

There are no relevant external controls over degree awarding in our Seminaries. This means that a diploma is little more than a certificate of attendance at the Seminary. Though some students graduate having done work of a very high calibre, others are little more than literate. There will be no distinction

between their degrees. Neither will there be any external assessment of results.

Yet academic excellence is only one aspect of training for the Kingdom. One of the advantages of the situation is the drafting into theological education of many fine ministers, though not 'academics' they bring to the classroom a wealth of experience of the day to day life of the churches. There is no danger of our students becoming isolated from the believing community. They are being trained by men who know only too well the difficulties of bridging the gap between the lecture room and the pulpit.

IS SMALL BEAUTIFUL?

World wide the pressures are on academic institutions to go large. It's the only way of rationalizing resources we are told. Certainly large institutions can supply a range of options and back up resources, that our smaller seminaries can never match. Yet so often we are sought out by students reacting against the massification of theological education. They find in the more personal atmosphere of our seminary opportunities for growth and development in so many areas.

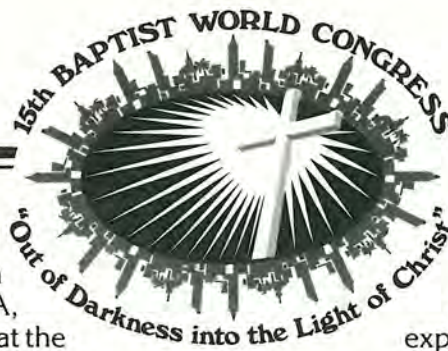
DO PART TIME STUDENTS MAKE FOR PART TIME MINISTERS? ARE PART TIME MINISTERS A BAD THING?

One of the big debates raging in theological education circles in Brazil is over the best way to operate the course. Should the courses be full time, with students giving up their secular jobs to devote themselves fully to their studies? Or should the courses be at night to enable the students to work and study? Our seminary at Campo Grande couldn't agree on the issue and so has both courses. We get the best and the worst of both worlds! However it has given us a chance to compare the relative merits of both systems.

The night course obviously offers financial advantages, especially in a situation in which there are no educational grants, and in which finance



One of the theological colleges



Thousands of Baptists from many nations will gather in Los Angeles, California, USA, from July 2 through 7, 1985 at the **15th Baptist World Congress.**

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from churches is hard to come by. It also teaches the student to make the maximum use of his time. Yet a system in which the student comes to his studies tired after a day's work, and is in the classroom from 7-10.30 p.m. five nights a week, will not be conducive to deep thought or reflection. It also places considerable strain, both physical and social, on the student. When he finishes his course, it is that much harder for him to give up his job to take on a full time pastorate.

The encouraging thing we have noticed is that in the first year the night course is largest, but in the further three years, the day course has more students. In part this is due to the high drop-out rate in the evening, but there is also a transfer of students to the morning as they discover the advantages.

Those who favour a 'tent making' ministry as the answer to the economic realities of Brazilian society tend to favour a 'tent making' theological course. Similarly, those who favour a full time ministry favour full time training. We are beginning to discover that there is room for both.

UNEMPLOYMENT

Will there be enough churches for the students being trained? What other areas of service are open to them?

There are those who are warning that it is human stupidity to accept so many students. There will not be enough

churches for them. Others reply that if God is calling so many, then it is a sign that God is preparing to do great things and we should be ready. Human stupidity or divine folly?

Those who see God's hand in the increased numbers highlight three factors:

1) Church growth — the Baptist work has grown from such small beginnings. If the pioneers faced with so many difficulties could plant 2,000 churches in 100 years, then with all the resources now available the present day Baptists should be able to do a lot more. The denomination has adopted the challenge of 99 in 9. That is to found as many churches in the first decade of their second century, as in the whole of the first century. They see the rush of theological candidates as God's seal of their plan. Is it? Time alone will tell.

2) Missionary expansion — one of the features of Brazilian Baptist life has been its emphasis on overseas mission. Even when they were a struggling group at the beginning of the century, a missionary was sent to Portugal. Now the Brazilian Baptist Missionary Society is becoming one of the major forces in world mission.

Many Brazilians believe that God has raised them up for a special purpose. As a third world country they have access to areas from which the more developed countries are banned. Their emphasis on evangelism, and the remarkable church

growth they have experienced makes their missionaries in demand in many areas. Where are these missionaries to come from? They look to the flood of candidates in the Seminaries as the answer.

3) Multi-ministries — this a new phrase coming into Brazilian vocabulary. There is a growing emphasis on a more rounded ministry from the Brazilian churches. Whilst continuing with their traditional emphasis on evangelism, many of the younger ministers are calling for more attention to be paid to the social needs of Brazilian society. They are looking for workers to help the churches develop these ministries. Where will they find them? Again the Seminaries are being asked to supply this need. Many of the Seminaries already have special courses to train their students in these areas.
Thank you Lord!

Human stupidity? Yes there must be a lot of that, and pride, self-seeking, blindness, and so many other sins by missionaries and nationals alike.

Yet there's a divine folly in the way God is taking the weak, and the rejected of this world and through them demonstrating His power. No there are not many wise among us, as the world counts wisdom. The great of the world don't appear very often in our assemblies or seminaries. But God is raising a people of power, and it is a privilege to be able to serve and help equip them.

Worshipping with Understanding

As Bob Draycott progresses in language study he enters with more understanding into worship, only to find newer and more demanding challenges



IN a previous article (December 1983) I tried to give readers some insight into what it is like to worship without understanding the words being used. As you study at language school you find that you gradually come to worship with understanding in a new language (in our case Brazilian Portuguese). The former state seems, when you are in it, to be one of great frustration. You discover,

however, that the latter state also has its share of frustrations.

Having been impressed by the fact that nearly everybody brings his own Bible, you discover that the version in use was translated over 300 years ago. Naturally it reflects the speech, vocabulary and style of yesterday. Even the recently revised version does not seem to be greatly used.

There is the dilemma facing the new missionary: 'To what extent should I learn this "extra" language of Zion, which is harder to comprehend and pronounce, when there is, in the New Testament at least, a recently translated common language version?' Yet you are unsure as to how acceptable this newer version is.

Not for any intrinsic defects, but for reasons of tradition, conservatism and economy. For the majority of Baptists a Bible is a much bigger investment than it would be in Britain, often with the added complication of having the hymn book bound in!

Different heritage

When you first arrive the preacher only conveys enthusiasm, fervour or the lack of such-like qualities. Increasingly you begin to be able to probe behind the manner, to the content of preaching. Many things become clearer at this point, different emphases in a different culture, different starting points, different uses of the Bible. You become aware of the great difference in the heritage, which surfaces in preaching, between a comparatively young church (100 years) in a Catholic country, with as yet few theological books available in Portuguese, and the situation in Britain.

Worship itself seems to lack some important elements. It would be ridiculous after so little experience to go

beyond this generalization. But, accepting this as a generalization, a 'feeling' rather than the outcome of a detailed analysis, one needs to ask, why? Seeking the answers, pondering on the questions, while listening and learning more, is one of the tasks of the new missionary. After a time worshipping with understanding involves talking to Brazilian and missionary colleagues, checking one's theories and discovering more about the cultural and historical heritage, which led to the present situation.

What are we doing?

My purpose has been to invite the reader to share imaginatively in this process of settling into a new life, into a church that is at once 'home' and very welcoming, but different in many ways.

The sharpest question of all from this experience of moving from worshipping 'without' to 'with' understanding, concerns the nature of worship itself. What are we doing? What do we think we are doing? What do we need to be and do, if we are to worship in spirit and in truth? Does the over-individualistic passport to heaven type 'gospel' mitigate against true worship? Which is the priority for Christians, worship, service or evangelism? Is worship really just a warming up operation so that everybody has time to arrive for the real work of preaching?

The nature and purpose of worship is tied up with the nature of the gospel, which then leads on to the nature of the church, plenty for us to be going on with. The main conclusion that I would draw from these observations is that as the initial mountain of learning a new language begins to be conquered by the new missionary, he is confronted by a second mountain. He knew it was there, but the first mountain seemed high enough to be going on with. This second mountain, probably the one that most missionaries find much more challenging, is the cultural mountain.

Once more I find myself back at the Incarnation, the universal appeal of a helpless inarticulate baby; at the Cross the universal appeal to those outstretched arms. Jesus the Word of God became flesh, in the end the last cry was uttered, and His body hung there. Jesus, He is the one that the whole world can understand and worship.

Watch-out for those P's and Q's

by Bernard Ellis

I knew a man who, despite thirty years in India, still found it difficult to count up to more than ten in Hindustani.

During recent months I knew a community nursing sister, in our own country, who confessed to having to think twice about p's and b's and remembering which is left and which is right. (I believe there is a medical term for this difficulty.)

About p's and q's, I consoled her by telling her of the care that printers' compositors had to exercise when putting type back into the case, especially p's and q's. Hence the phrase 'Mind your p's and q's,' although some people dispute the origin and speak of pints and quarts.

Whenever I hear anyone speak or preach in a language that is not their own, I am, as the line in the hymn says, 'lost in wonder, love and praise'. Such missionaries as Donald Hudson, Leslie and Freda Wenger, Gordon and Nesta Soddy, Ron Cowling, Mair Davies, Ernest Oliver and H M Angus – to name only a few, whom I know, in my time – were so much at home with their second language that Indian colleagues expressed admiration. Many times also I have sat in the Lower Circular Road manse and heard Vaughan and Mair Walters rattling away in Welsh, English and Hindi.

Not all of us are gifted. The late Jimmy Bottoms (Dr J W Bottoms, MB, BS Lond, MRCS Eng, LRCP Lond) once told me of an experience in a village in East Bengal. He said he was not too fluent, in the course of a sermon in Bengali, and apologised afterwards to the village leader.

'Do not worry,' he was told. 'You give us the ideas and we will think round what you mean.'

'Spoken like a gentleman,' said Jimmy, to me.

I have heard Indian theological students go at it hammer and tongs, or 'thack and plaster', as we say in Derbyshire – and with a boldness rarely found in the average Britisher, standing up to expound in a different language.

Such a student, at Lower Circular Road, really went to town, with a story for the children. 'A ship was on the sea of Galilee. The captain was leaning on the taff-rail, smoking his pipe, when he saw a cloud of dust in the distance. . . .'

And then to the sermon 'You can tell what people are from what they say when people are speaking to themselves . . . Hamlet spoke to himself, "to be or not to be . . . the slings and arrows of outrageous misfortune. . . ." And "The course of history would have been changed had not Lord Nelson won the Battle of Trafalgar".'

The earnestness of such young men was much to be admired. The point was that mostly we knew what they meant to say. From what I am told, English, to an Indian student from a non-English-speaking background, is as difficult as Tamil to a new recruit in South India. They say that Tamil is a terror.

Still, the poor old deputation welcoming a chairman, on a Saturday night can get into a tangle with his own language: 'Tonight we welcome Mr so-and-so. And I can say, without fear of contradiction, that when he's finished, you'll be pleased.'

And what of the distinguished visitor to a corner of a foreign field (Africa) who was asked to pronounce the Benediction in the local language? Taking a chance, he read the last line on the order of service. It said, 'Please do not take away this paper.'

WHY I WENT OUT

[The new missionaries recently appointed to the staff of the B.M.S. have been invited to describe the steps by which they were led to missionary service. The following letters have been received in response to the request, and further replies will be given in our next issue.]

GORDON SODDY, B.A., of Dacca

YOU ask me for the story of my decision. I cannot remember when I first made up my mind to be a missionary. I am told that I first spoke of it when I was about fifteen, shortly after my first public confession of faith, but all my life I have felt the unspoken influence of the call of missionary service. On the basis of my education at College, and my

FIFTY YEARS ON

Gordon Soddy looks back over fifty years and reflects on his missionary service

THE editor sent me recently the copy of an article which appeared in the *Missionary Herald* fifty years ago under my name, and asked me if I would like to reflect on the years since! I must confess that I had entirely forgotten that article, and I was most interested to see it. It tells of the way in which God prepared me for service abroad — mostly by a sort of 'start-stop' guidance which I found very puzzling at the time, but which is much clearer to me now as I look back. I think it is important never to be surprised at the way in which He guides — truly His thoughts are not like our thoughts.

So I have been reflecting on the ways in which I have known His guidance during my period of foreign service — and as I look back things seem to fall into place and I am amazed at the way in which He gently urged me into the path He wanted.

I went out to Bengal filled with the ideas that I was going to spend my life in preaching the Gospel to Moslems. I had known the Rev L Bevan Jones, a BMS missionary who had a worldwide

reputation as a worker among Moslems and as a writer about Islam. He was a friend of my father, and I had been filled with the ambition of following in his footsteps, so when I went out I was sure that this was to be my life's work. One of the first jobs I was given as a probationer in Dhaka was to take a Bible Class (in English) for Moslem students every Sunday. As I look back I can see that this was a complete failure, and I never began to get on the same wavelength as the students. I think I began to realize at that time that we just did not think in the same ways, and that I would have to change a lot before I could begin to cope — and I had no idea of how to begin!

A complete change

As my two-years' probation drew to a close, I was formally notified that we were to go to Chittagong — about the most difficult station in East Bengal at that time. We were to be alone, and I confess that I was not looking forward to it. Then, more or less at the last moment, an unexpected development meant that locations had to be switched to fill a vacancy, and I was told that, instead of

going to Chittagong, I was to go to the High School at Bistupur, just outside Calcutta — and Chittagong was to be left vacant. This was a complete change. I was taken out of the Moslem area into a Hindu area, and also out of evangelism into school-teaching. I had no voice in this change, but I welcomed it.

However, I had never done any teaching, and the next few years were very occupied as I tried to learn my job, being thrown in at the deep end to teach English to two classes of ten-year-olds, when my own Bengali was very shaky. The experience certainly taught me Bengali, but over those years I began to realize that I really was not a great deal of good as a teacher! Yet slowly the Lord was bringing another aspect of His Work into the foreground. I have always had a liking for figures and for working in figures, and slowly I was given more and more to do on the Accounts and Administration side. In 1941 I was made Bursar of the School, which was a Boarding School run very much then on English Public School lines. Then came the Bengal famine of 1943, when we were all engaged in Relief work (in

addition to our School work), and I had the finances of that operation in my hands.

Crisis

So things went on, until in 1947 a most unfortunate set of circumstances caused a financial crisis within the Bengal Baptist Union, and I was elected Treasurer of the Union, a post which I held for the next ten years. At the same time I left Bistupur and moved to the new province of East Pakistan, where I had several short locations. For one of these I was stationed in Chandraghona where I was Hospital Manager for about 18 months. It was just as though God was saying to me; 'You would never be any good as a worker among Moslems, and you are not really a teacher, but I can use you on this financial side, where you can help all my other workers by keeping the office going!'

As I look back now I can see the hand of God guiding me through all this, and I know that He eventually got me into the job which He wanted me to do — and He did it very kindly without making me feel that I was a failure and therefore had to be put somewhere where I should not do too much damage! Somebody had to do the work He gave me — to keep the wheels turning — and He had given me certain abilities which made it possible for me to do this. So people who were fitted for other work need not be wasted in the Office! All this was confirmed to me when in 1957 I was asked by the Society to become a Field Secretary for the province of East Pakistan. The BBU had struggled on for ten years as one body in the two countries, but in 1957 it was forced to divide into the two parts for India and for East Pakistan.

I felt very humble and inadequate when I was asked to do this job. I had, of course, to resign as Treasurer of the BBU, and to take over the three-fold job of Field Secretary — that of Mediator between the Society and the Provincial Union, that of Helper of the Society's missionaries, and that of watchdog over all the Society's property in the province.

Field Secretary

As I look back now I can see how God had equipped me for this. For 15 years I had been very closely involved with the Bengal Baptist Union, and as an Officer

of the Union I had helped to bring the Churches through the upset and the disorganization of the years immediately following the Partition of Bengal in 1947. The political unrest went on through most of the years in which I was Field Secretary, when there was no real prospect of any evangelistic advance among the Churches because of the political situation in the country. All this came to a head in 1971, and as a result of the Civil War the new country of Bangladesh came into being. But once more there was a great deal of re-organization to be done in the early 70's, and it seems to me now that the Lord has so timed things that when the time came for me to retire (on account of my age), it was also the time when the new situation in the country was leading to expansion and all sorts of changes in the work which it was possible to do. I don't think I should have been much good in some of the situations which the Churches — and our missionaries — are now facing!

I was very impressed on my recent visit to Bangladesh after ten years' absence to find a new spirit of confidence among the Church leaders, which is sometimes reflected in rather crude criticisms of the

Society, and of missionaries, which some of our workers find difficult to understand. I don't think these should be taken too seriously, because underneath there is still love for the Society, even though the critics chafe at seeming dependence. At the same time, our missionaries out there are in a completely new situation, and some of the things which I found quite acceptable to do can no longer be done. There is nothing to be regretted in this — God is always showing us the way forward if we have the patience and the humility to listen to Him. The Church in Bangladesh is not likely to have an easy life, or to enjoy any periods of great prosperity and success, but it is established and witnessing in the community there, and God will lead it forward in His way.

Pray that the Church leaders and the missionaries in that country may be sensitive to His will, and may remember that truly 'His ways are not our ways, and His thoughts are not our thoughts'. He often works in most mysterious ways, but when we look back, we can see something of the wonders He is performing.



Jill Starke, Nesta and Gordon Soddy, at Chittagong, Christmas Day 1957

A privilege to sing and weep

JUST over twelve months ago, André Ntomo deep in conversation with a student tripped over a dog lying at the classroom door and fractured his femur. This meant nearly three months in bed, plastered up to his waist. We never once heard a complaint in that frustrating time, and those of us able to visit him regularly frequently marvelled that it was rare to find him alone. He carried on teaching from his bed, but many others also found their way there seeking encouragement, advice or prayer.

We feared that, in view of his general health, this lengthy period of immobility would bring its own problems — especially bed-sores, but God preserved him from that. Just as he was about to get rid of the plaster cast and begin to get mobile again, news came of his father's death in Kinshasa and, although only just on crutches, he rushed off to be with his mother and the rest of the family. He returned from there confident that, if his doctor were agreeable, he could cope with the long-awaited trip to Amsterdam to share in the conference for itinerant evangelists.

Again, those of us on the sidelines feared that travel, hectic activity after so many weeks in bed, changes in diet and climate would cause problems with his diabetes, which was never completely stabilised at the best of times. However, God brought him back without even the most minor health problems on the way.

Never gave up

Although he eventually discarded his crutches, André was never again completely free of discomfort in his legs and feet and could not walk easily, so that in these last few months we persuaded him to use a stick. This increased weakness began to discourage him and he became increasingly tired of battling with his own ill-health, though he never gave up and rarely allowed his frustration to show for long.

Two months before his death his kidneys ceased functioning and from that time on his pain and discomfort gradually increased, though he continued to teach and preach right up to the day (20 June) when he was found unconscious and taken to hospital. He remained there

until he died early on the morning of 16 July. There is no doubt that he knew exactly what the score was. On the 14th, when he was wider awake and more lucid than I had seen him for some time, in spite of great pain, he told Mama Lowa, deaconess in charge of a nearby village, who had been with him almost constantly during those weeks and literally saved his life on several occasions in the previous years, that they would be leaving in two more days.

Praise and thanksgiving

We received his body at about nine in the morning and it was laid on a bed on the stage in the massive meeting hall, which had been decorated with palm-branches and purple bougainvillea. A piano was moved in and for the next 30 hours Tata Mpia hardly left it. CECO came to a halt for two days and all that could be heard was the singing of hymns and choruses, mostly praise and thanksgiving. After a brief service the men withdrew in accordance with tradition to discuss arrangements, leaving the women to watch over the body, most of them sitting on the floor around the bed.

Throughout the day people arrived, sat for a time, sang or prayed and then left again, people from all denominations and none. As dusk fell, the crowds began to gather and the women settled down for the night, some with tiny babies. About ten o'clock there was a second service and then the many choirs started singing in turn: four songs from a choir and then two from everybody to keep us awake. The remaining Bible School students did a magnificent job serving everybody with piping-hot tea or coffee and bread, for it was also a cold night. Even at two in the morning there must have been five or six hundred people there, all praising God. How can I convey the sound of such a crowd, the rhythmic and enthusiastic singing, accompanied by drums, shakers and other instruments? But what a way to express our common grief!

temo, a CBFZ Pastor teaching at Kimpese

At dawn most of those present dispersed to wash and prepare for the new day, leaving just a small group of women around the body. At that stage, to my great joy they asked me to go and sit with them for a time and then pray with them before we left briefly for breakfast. At eight a further service and then at 12.30 the bell rang to call people to a final thanksgiving timed for one o'clock but in true Zairian style late in starting, partly because we were waiting for denominational leaders from Kinshasa. A lot more singing, this time by a congregation of over 1,000, another sermon, a biographical sketch – and how hard it had been to piece that together, for André spoke so little about himself, much preferring to talk about His Lord – prayers, and then a final farewell by all the pastors, who had taken the places of the women around the body placed now in the coffin. They sang 'God

be with you till we meet again' and then spoke a final blessing together.

A privilege

The coffin was borne out by Bible School students, preceded by a plain wooden cross carried by the senior Angolan student, and then placed on the pick-up for the short journey to our cemetery, a delightful clearing among the trees. The singing never stopped – one person after another would start up a hymn which was then taken up by the rest. A few more words of appreciation and thanks to God and then the coffin was lowered into the grave and buried, still to the accompaniment of hymn-singing rather than the wailing that is so often heard at a non-Christian funeral. What a privilege it was to sing and to weep with so many, to sense God's closeness to us all over that period and to listen to person after person state

confidently that André is now in God's presence and we shall meet again.

Here are a few quotes from the many tributes that were paid, and then a final personal comment.

– André has left a tremendous hole in the Bible School, but a bigger one in all our hearts.

– I looked at the death certificate. The doctor had written: 'He had suffered from severe diabetes for thirty years, high blood pressure for twenty and for the last two months his kidneys had not been functioning.' I asked myself how he had lived so long and know the answer must be 'by faith and determination'.

– He came to my office one day to discuss my timetable and I saw straight away that he was having trouble with his



Billy Graham Conference – André Ntemo attended in Amsterdam 1983

feet. I asked why he hadn't sent for me to go to him. He answered that his knees were much better that day, and as long as one or the other was all right, he could get around.

— Unlike most of us Africans, never once did I hear him blame God, his family or witchcraft for any of his sufferings.

— He wasn't just a CBFZ pastor. He was ready to go to any group of people with whom he could share the Lord Jesus and all the communities represented here today feel that they have lost one of their pastors.

— I decided one day to count the number of times I heard him give thanks to the Lord. I wasn't with him all day, but lost count anyway!

To me his life and ministry are summed up in one of the hymns that we sang

several times, and André would find nothing incongruous in the fact that it comes in the section of hymns for children. My Kikongo-speaking colleagues will forgive a rather poor translation.

*If you can't do a great work,
do well the work you do.
Carry the light to all the
dark places,
and bring joy to the place
where you are.*

*Refrain:
Bring joy to the place where
you are.
If I've lost the way,
show it to me,
and bring joy to the place
where you are.*

*If your heart is rejoicing,
sing out.*

*Give joy to others too.
Whether it's an old person or
a young one,
help them as best you can
and bring joy to the place
where you are.*

*Share with others every word
that God gives you;
people are longing to be taught.
You can feed them with bread
from heaven.
Bring joy to the place where
you are.*

May that be the aim of us all.

After paying André's hospital bill, we are hoping to organize some sort of permanent memorial to him. The two suggestions so far received are either a scholarship fund for the Bible School, or a fund to help subsidize insulin for other diabetics.

Joad: Returning to the Church

Paperback 67p
Churchman Publishing, Worthing
August 1984 £2.50

This book is the first offering from this new Imprint whose objects are to publish books helpful to the Church and the advancement of the Christian Faith, ecumenical in outlook and eirenical in spirit. The choice of this first title seems largely to have been determined by the publisher's own spiritual pilgrimage, to which he refers in the Introduction, and in response to the publication of *Jesus: the Evidence* and to certain theological controversies within the Church of England.

C E M Joad, known now to a younger generation only by reputation as a philosopher converted to Christianity from materialistic atheism late in life, recorded his path to faith in 1952 in his *Recovery of Belief*. The present book is a reprint of one major chapter of that book with Joad's tribute to the Church of England, and Postscript of Christianity. The book does have an incomplete and dated feel about it, and in view of the publisher's stated intentions in publishing it, we

may wonder whether it does make a significant contribution to present debate or provide help to the bewildered. However Joad's obvious debt and gratitude to the Church of England shine through in his tribute to it. In the Postscript, forcefully rejecting views of a 'universal consciousness' as the fundamental principle behind the world, he pays eloquent testimony to his trust in a Personal God: '... I am assured that God is a Person, that He has an interest in me, that He wants me to be a

better man and that if I pray to Him and trust Him, He will help me to be one. Here is a creed which can affect a man's life; a creed to live by; a creed to afford comfort in trouble and help in danger.'

Further publications in the catalogue include books on life in a psychiatric hospital, on prayer and preaching. Further reprints will be offered, as well as the publishers being willing to receive manuscripts on almost any subject other than fiction. KHH

COMMENTS QUESTIONS QUOTES

By DEKA

PRIORITIES — do you have difficulty in deciding what your priorities ought to be?

What are the criteria by which we decide? Perhaps we don't think about them very much? Ought we to do so? Some people seem to be obsessed by them and that puts us off!

A recent letter from a missionary began like this:

One of the main problems facing missionaries is, I think, that of sorting out priorities. Even when we have identified what we consider to be the most important things to get done, the immediate needs of each day press in on us, and so they get put off for yet another day, or week. Also, what I believe should have first claim on my time and energy isn't necessarily the same as how my colleagues — both missionary and national — see it, and this can lead to tensions and frustrations.

It's a problem for all of us, and in the family, at work, in the church. Most likely we do not all put our priorities in the same order. They are very personal matters, and we need to respect each other's judgement in relation to them.

I can almost hear the expostulations! Yes, I admit much easier said than done, a discussion on what to do first can be a real flash point if we are not careful.

But wait a minute! Surely we have forgotten the most important thing? As Christians there is one over-riding priority for each of us, first and foremost loyalty to our Lord, and then obedience in carrying out the work He has given us to do. That is where we have to start. After that our lists of priorities may be different, but they will all have the same aim.

Q Q Q Q Q

We have never been promised that the Christian life is going to be easy, and often it seems to be a real battle. A battle within ourselves, a battle on the human plane, and a battle against unseen powers and forces.

We are very conscious of being in the battle, as so many problems and difficulties come, almost daily it seems, to discourage us in our efforts.

We praise the Lord for encouragements He has given us at times when we have neither deserved nor asked for them. There have been times when we have felt discouraged, disappointed, even rejected, but the

Lord has lifted us up wiser, and supplied with more faith to fight the next battle.

Comments from two different parts of the world. We know something of the pressures and temptations that missionaries face, we face similar ones. But there is another added dimension to all this in many cases, a pervasive power of evil in a society where the witch doctor still exercises an almost crippling sway. There are situations where the trappings of western society are absent, and therefore do not mitigate the starkness of the situation. Physical loneliness and weariness heighten the problems.

'Forget them not, O Christ, who stand Thy vanguard in the distant land. Thanks be to God who giveth us the victory.'

WHITLEY PUBLICATIONS SCHOLARSHIPS 1985

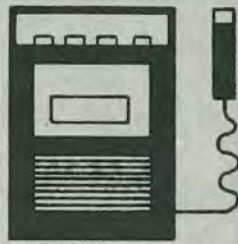
The Committee of the Whitley Lectureship is offering financial assistance to Baptist scholars engaged in research and writing on aspects of Christian life and thought with a view to publication. Grants may be made either at the writing stage, or to assist publication.

For further information and application forms write to:

**The Secretary of the Whitley Lectureship
Revd K W Clements
Bristol Baptist College
Woodland Road
Bristol BS8 1UN**

Applications for 1985 should be submitted by 31 December 1984.

MISSIONTALK



NEWS AND VIEWS
FROM HOME
AND ABROAD

Report on Scottish BMS Summer Holiday 11-18 August 1984

'THE best ever,' was the general consensus report on the Scottish BMS Summer Holiday, held as usual this year at Atholl Baptist Centre, Pitlochry, from 11-18 August.

Certainly those who have attended regularly over recent years, felt that this was no exaggeration. Numbers were up, with an overall total of around twenty participants. This made a good working group for projects and for the outdoor adventure-type activities, which make the Scottish Summer School so unique, and such an attraction to those who return year after year for rock-climbing, canoeing, abseiling, hill-walking etc. The facilities of the Atholl Centre are excellent and these combined with expert coaching, the beautiful weather,

lovely scenery of glens, mountains, lochs, and rivers to give everyone a good time.

The visiting missionary, Dr Betty Marsh, gave an introduction to medical missionary work in India, particularly at Berhampur hospital where she works, and, at another session got everyone playing a development game. The new BMS film 'Partnership in Zaire' was appreciated.

We look forward already to the Scottish BMS Summer Holiday of 1985, and I appeal to ministers, missionary secretaries, and youth leaders in our Churches to encourage young people to come and enjoy Scottish scenery and hospitality at Pitlochry.

R Armstrong



Summer in Paris

GUIDED tours in Paris; viewing French Christian videotapes; social evenings featuring everything from haunting Norwegian hymns to a raucous rendering of 'Old MacDonald' by British participants; joining a French Baptist Church for its Sunday worship service — all these and more 'fringe activities' of the French Baptist Federation's Annual Summer School for foreigners held at Massy, south of Paris, this summer.

The main activity of the School was, not surprisingly, the morning French lessons, in three ability groups, which ranged from grammar and conversation classes to a course in studying the French media, and another on the French Bible. Most of the participants were British, but others came from Germany, Norway, Sweden and the USA, and despite the age-range being from 15 to 50, all the participants

blended together exceptionally well for the three weeks of the School.

The Summer School was led by David and Jessie Boydell, former BMS missionaries in Zaire, along with a staff of four French Christian teachers, and took place in the French Baptist's language school at Massy. The school, which has trebled in size since last year, is just preparing for the arrival of students for the September term, from seven nations — USA, Austria, New Zealand, Malaysia, Britain, Germany and South Africa. These students are mainly missionaries who intend to work in ten different French-speaking countries in Europe and Africa.

Further details of the language school may be obtained from David Boydell, 17, voie de Wissous, 91300-MASSY, France.

Water Pumps Arrive

IT has taken two years, but the water equipment order for use in Ntondo, Zaire, has arrived at last. Steve Mantle, who is in charge of the water project, reports that he was ill with malaria at the time, but his wife, Isabel, 'did a grand job of supervising the unloading.'

In spite of the fact that they have been waiting in Kinshasa for customs clearance for most of the two years, nothing was stolen, although everything was rusty.

Steve is calling a meeting of the

local water committee to decide where the nine pumps should be placed, but he himself feels that two should be used in Ntondo itself, and the rest should be used out in the villages.

Whilst he has been waiting for the pumps to arrive, Steve Mantle has initiated a well-digging scheme and 25 have been dug in Ntondo itself. Several people have, as a result, gone ahead to dig their own wells without help, a prime example of what rural development is all about.



Energy crisis — Nepal

NEPAL is facing an energy crisis, according to the new Executive Director of the United Mission to Nepal, Howard Barclay, who recently attended a seminar on the subject at Butwal.

'For me it was a disturbing experience,' he says. 'We heard again the strong warning of the results of deforestation. In the last 20 years one third of Nepal's forests have been used. With similar use, in 20 years there will be none left. Why? Basically while about 58,000 cubic metres of wood are used

annually for commercial purposes, ten and a half million cubic metres are used in the same period as firewood for cooking purposes.'

'We listened to presentations about viable alternatives to firewood — hydro-electricity, biogas, solar-power. Yes, these are good and right sources of energy, and I am glad we are concerned to develop them, but from what we heard, they are not going to replace the need for wood-fuel for cooking — certainly not in the next 20 years, nor even make much appreciable difference to the need.'

'Will a reforestation or afforestation programme help? It might just make the difference, but would take a massive input to change direction.'

POPULATION DISASTER

POPULATION growth in Africa is outstripping the increase in food production and unless something is done quickly, the Continent is heading for disaster. So Mr Edouard Saouma, head of the United Nations Food and Agriculture Organisation suggested to the agriculture ministers of 30 African nations in July.

'Africa is failing to cope with the problems of feeding its people,' he said. 'Population growth is the main factor responsible for the increased demand for food. I fear that many African nations, if they do not take action to encourage a drop in fertility rates, are speeding for disaster.'

He told the FAO African regional conference in Harare that so far there had been no significant fall in the birth rate. 'The result is the highest population increase in the world. The population increase of four per cent a year being experienced in some African countries is explosive.'

'How can a nation's farmers be expected to increase their output at a sustained rhythm of four per cent per annum to feed new mouths? In the difficult conditions of African farming even a growth rate of three per cent is likely to surpass the possibilities of most programmes for agricultural development.'



Report on the BU/BMS United Conference for Women

High Leigh 25-28 September 1984

It was a chilly autumn day as the women gathered at High Leigh, Hoddesdon, for the conference, so we appreciated the central heating. The next two days were much warmer, and the glorious sun encouraged us all to enjoy the lovely grounds and countryside around. There were 94 women present, and one brave man — David Martin — who took the Bible Studies and led the Communion service. There was quite a little contingent from Scotland. Although numbers were smaller there were representatives present from many of the different areas.

This was the first time that the conference had been held at High Leigh, and this in itself made some differences. It was good that we had the use of all the buildings — not that every room was filled by any means, we had hoped for 150 bookings! The buildings are fairly compact, and that along with the smaller numbers meant that we were better able to get to know each other; there was a real warmth in our fellowship and sharing; a more informal approach was part of the planning for the conference. I know people missed some of the 'traditions' from Swanwick, but overall there was an appreciative response, and a

general consensus that it had all been very good.

From the beginning to the end we were encouraged to get to know each other, to talk to folk whom we did not know, and just to share some facts about ourselves. Various means and methods were used to help us in this — games during the welcome meeting, and novel ways of Bible Study — at all times audience participation was encouraged.

The theme of the whole conference was, 'Committed — so what?' We were encouraged to see our commitment in four ways — to Jesus as Lord, to His Church, to our family and friends and to the wider family of our neighbours and reaching right out as there is no limit to the witness of God's love.

Our Bible Studies were based on Paul's letter to the Philippians, and David Martin challenged us to look honestly at ourselves as we decided which of the two opposites we were closest to — worthy/unworthy, pressing on/going back, do as I do/do as I say, optimistic joy/pessimistic gloom, Christ's strength/own strength. We were reminded that joy is a mark of victorious Christian

living; commitment should be solid service, but with a smile, and what is in our hearts will work out in our personality and behaviour. As 'servants' (slaves) of Jesus, we are the absolute possession of our master, completely dedicated to Him, and in all things seeking to honour Him. At times there is an element of suffering in our commitment and service, and we have to go through our reluctance and reach out and press on. We can rejoice that we are an Easter people, and have the assurance that God is stronger than all forces and circumstances.

One of our speakers was Muriel McNair, who is Secretary of the Church Life Department in the Baptist Union of Scotland. Under the title of 'Putting our House in order' we were made to think about the house of our souls; looking at the needs of a material house gave us interesting insights to check on for ourselves. It is necessary to have a vision of what the house will finally be, then to make sure the foundations are secure. After that a plan is needed, which has the approval of authority, and a skilled craftsman to build the house.

It involves a lot of hard work,

and finally needs beautifying if it is to be a real home. God must be at the centre if our lives are to be worthy of him.

With Marianne Wupper — President of the European Baptist Women's Union — as one of our speakers, we experienced in a living way what it means to be sisters of Baptist Women in other countries in Europe. As President she shared with us how she has the opportunity to visit Baptist Women's Groups in many countries. As she told us of her experiences, the problems, joys and opportunities facing our Baptist sisters became very real for us. Life may be hard for many of them, but they have much to teach us about enthusiasm, zeal and dedication. One evening we saw slides of Poland. Marianne had visited there, and shared in a Women's conference at their newly opened conference centre.

Phyl Gilbert, who has worked in Angola and Zaire for 28 years, was the BMS speaker. As Christians we are drawn in by God's love, and then driven out to share it. Paul describes himself in various different ways — a 'fool' for Christ, 'messenger of reconciliation', 'ambassador', 'partner', 'servant', and Phyl illustrated what this means for Zairian and Angolan Christians today. Witchcraft still has a strong hold on many people, and only the power of Christ can break it. To be a missionary today calls for humility. Ruled by the love of Christ we are each called to be a missionary in the place where God has placed us. We also saw slides of Angola, and later the film 'Partnership in Zaire'.

The closing Communion Service was held on the last morning before breakfast; as we gathered round the table we were again reminded of God's presence in our midst, and shared the 'Peace' with each other. So encouraged and strengthened by our time together we returned to our own homes.

Holding all the reins, reminding us of what we should be doing, making sure we knew each other, introducing our speakers, and being a most efficient chairman was Carol Quicke. We are most grateful to her for her friendly, relaxed approach which so helped us all to feel at home and at ease, and to feel these days together had been good, and to thank God for everything.



From left to right: Sue LeQuesne, Margaret Booth Davey, Muriel McNeill, Rita Milne, David Martin, Phyl Gilbert, Marianne Wupper, Beryl Chambers, Carol Quicke

Apologies!

WE apologise for an error in the leaflet sent out as a joint publication with Operation Agri for this year's joint Harvest Appeal.

The leaflet stated that the person serving at CECO Kimpese was 'Michael Knight'. It should of course read, 'Michael King'.

BBC Medical Appeal

KIMPESE is not just another mission hospital in Zaire. It is a co-operative venture sponsored and run by several denominations and nationalities.

It is different in other ways too. It has a new look. It is up to date and it is reaching out into the community. It is because of this community health outreach that it has been chosen for the BBC Medical Appeal on 18 November.

Community health, primary health care, preventive medicine are fashionable catch phrases today. Mission hospitals cannot be content to remain overcrowded healing centres run by over-worked staff, trying desperately to cope with an increasing volume of unmet human need — and all in the name of our Lord, the pioneer Physician Healer.

Yes, the 365 beds at Kimpese are always full. The special departments are chock-a-block with outpatients, and the operating theatres are in constant use. Kimpese enjoys a high reputation too as a centre where gifted Christian young people are trained as medical auxiliaries, nurses, midwives and laboratory technicians.

But over the years the whole emphasis has been subtly changing, and prevention is the new watchword. At the request of the government, Kimpese has accepted responsibility for the health care of over 100,000 people living in the area surrounding the hospital in Lower Zaire.

Appalled by the stream of patients with advanced diseases of all kinds, the staff realised that much sickness and suffering could be prevented, if only... If only a network of rural clinics could be established. If only Africans could be trained to run and supervise these clinics, with a modest range of drugs and dressings. If only preventive inoculations and vaccinations

could be given. If only village health workers could be trained and then encouraged to pass on to others what they have learned.

It is a question of showing everybody that the basic ingredients of health are there, in the home and village. Food and water are the first priorities. Good farming is encouraged. Water-borne disease should soon be a thing of the past, if the ideal of clean water is achieved in every household.

TB and measles are already yielding to preventive injections. Smallpox has completely disappeared and the incidence of leprosy is falling rapidly. Sleeping sickness will also yield to enthusiastic case-finding and proper treatment. Most women attending ante-natal clinics receive anti-tetanus injections, and all children are protected against polio.

Malnutrition is being fought on several fronts. Farmers are encouraged to grow bigger and better crops; mothers are shown how to choose and prepare the best food they can afford. Since parents have learned that their children are now healthier, and have a better chance of survival they are more ready to accept family planning advice.

Now that some of the major transmissible diseases are controlled, the only cases of TB and measles coming to the hospital are from outside the project area.

The government is watching the project with interest and is sending young Zairian doctors to observe and learn.

The BBC Medical Appeal on 18 November will be asking for gifts to be used directly in the Kimpese Community Health Project. The more money raised, the better will the Community Health Project at Kimpese function.

Dr Stanley Browne.

It is a joy to help, but we need more cars!



ICTHUS MOTOR MISSION is having to turn missionaries away. Formed four years ago in order to make cars available to missionaries on furlough, it had always been the proud aim of Len Carne and Bert Brooker, who operate the mission, that no one would ever be refused a car. But now they are short of suitable vehicles.

When we publicised the work last year (see the *Herald* July 1983) this stirred up a great deal of interest.

'We were busy going to various parts of England collecting cars,' say Len and Bert.

'Many we had to refuse because of age, condition and distance, and we hope that those who kindly offered vehicles will understand.'

'However the number of cars offered has now fallen to a trickle.'

'We have so far managed with finance, in spite of having so few donations this year, but we are sure the Lord will provide for our need in that direction.'

'But at the moment, although we have 20 cars, we feel that we could cope with another ten or so.'

Icthus Motor Mission, formed in 1981, is part of the outreach work of Catford Hill Baptist Church. It all started when someone offered an old car, in

good condition, for use by a needy Christian or Christian cause. It soon became obvious that missionaries home on furlough had a real need for a car not only for their own use, but also for their deputation work.

Soon two other cars were donated, and a further two were bought from insurance companies.

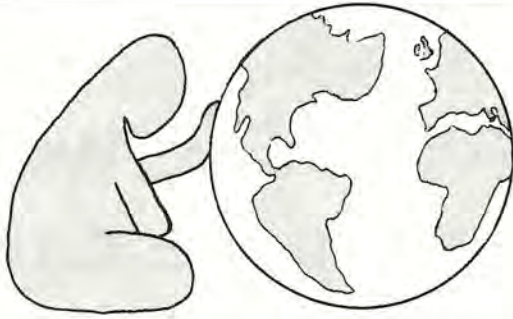
The mechanical work on the cars is done by Len Carne, in his garage, and Bert Brooker does the body work.

Already many BMS missionaries have cause to give thanks for IMM, who have provided cars, for their use. Missionaries pay for the tax, insurance and National Breakdown Service, nothing for the use of the car, but they are responsible for maintenance while they are using it.

'It is a joy and thrill to help Christian brothers and sisters, who sacrifice so much to spread the Lord's work in all parts of the world.'

'We believe that as long as the Lord's hand is on this small, but expanding missionary scheme, there will be cars and the resources to maintain them.'

If anyone has a vehicle to donate please contact IMM's Secretary and Treasurer, Mr A R Brooker, at 43 Montem Road, London SE23 1SH or telephone 01-291 1652 (day) or 01-690 3193 (evening).



CALL TO

PRAYER

1784 - 1984

Zaire- IME Kimpese 4-10 November

THE international Protestant hospital at Kimpese, IME, has a very high reputation. The beams of its influence extend to every part of Zaire through patients, nurses and laboratory technicians trained there, and medical students who spend their year of practical training at IME. This year 20 new students are expected in the Laboratory School and 25 in the Nursing School. Involved in this training are Betty Gill, Michael Cranefield and Michael and Brenda Abbot.

As we report elsewhere in the *Herald*, the main thrust of IME's work at the moment is in community health and preventive medicine. Dr Stephen Green has been appointed Médecin Chef de Zone, which he describes as, 'District medical officer cum public health supervisor.' It is a full-time job, which he is doing part-time, involving getting to know a health zone 3900 sq km large with a population of 103,387. He is also a full-time paediatrician. Dr Ken Russell is now at Kimpese, responsible for the orthopaedic unit. Gwen Hunter, on furlough, will be moving to Kinshasa on her return to act as secretary for missionary affairs and to continue responsibility as CBFZ Medical Co-ordinator.

Angola and Tanzania 18-24 November

THE BMS has no missionaries in Angola at the moment. Fred and Marjorie Drake have completed their invaluable two years of post-retirement service helping in administration and in the teaching of the Kibokolo Bible School. The Society is currently looking for two missionaries to serve in Angola, one to do the kind of work which Fred has been doing, and another to work as a carpenter-builder. The Secretary of the Evangelical Baptist Church in Angola, IEBA, the Rev Alvaro Rodrigues, is visiting Britain at the present time and many friends will already have had the opportunity to meet him. He tells of the two year old work amongst the Kwango people. They were previously unreached with the Gospel, and now there are at least 500 Christians and two young men seeking ministerial training at Kibokolo where Armando Sebastião is director. The country continues to be torn by civil war and the economy is in tatters. Food prices are impossibly high.

Donald and Dorothy McLarty are our two associate missionaries working with Christian medical students and doctors in Tanzania.

Zaire-CECO Kimpese 11-17 November

MANY pastors and many people now prominent in government or public life in Zaire spent years of study at Kimpese and cherish the memory of this small town at the foot of the Bangu Hills. Today the Evangelical Centre for Co-operation continues its tradition of service to a Christian community well beyond the immediate locality of Kimpese. Schools, a conference centre and a Bible Training School are the principle activities of CECO. BMS missionaries Pat Woolhouse and Georgette Short are teachers in the Secondary School and involved in Scripture Union activities. The school is staffed by British, Swedish and American personnel as well as Zairian. Also involved in passing on knowledge are Michael and Carol King who are managing the CECO farm.

Lord,

*We thank you for so much that we take for granted,
doctors, hospitals and nursing care,
clean water, wholesome food and a balanced diet,
schools and health for our children.*

May these too be your gifts to Zaire offered through your servants working in places like Kimpese.

Zaire-Pimu, Bosondjo 25 November-1 December

PIMU is a fairly big centre in the North Equator Region of the CBFZ, mainly because the church, the schools and the hospital are situated there and there is opportunity for paid employment in the building and maintenance work which is always needed. Pastor Bombimbo has settled back into the work of the church after his time in Europe last year. The church, wrecked by storms two years ago, is hoping to build a new structure out of permanent materials.

Dr Digby Withers is on furlough so the hospital is now down to two doctors. Dr Nzongo has taken over as head of the nursing school. Adrian Hopkins is responsible for administration and medical work and often makes dispensary trips in the surrounding area. He sees many needing special eye treatment at the hospital, but the distances the patients need to travel makes this impossible. He is hoping to be able to operate in other local hospitals in the future. Sylvia Hopkins apart from supporting Adrian, also teaches in the Secondary School.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Bafende (nee Stockwell), Augustin and Mamie on 3 August from Mbanza-Ngungu, Zaire.

Rev Dr S G T and Mrs Bulkeley and family on 7 August from Kinshasa.

Rev H F and Mrs Drake on 16 August from Luanda, Angola.

Rev F S and Mrs Vaughan and family on 18 August from Cotia, Brazil.

Mrs I Masters and family on 31 August from Bolobo, Zaire.

Miss A Flippance on 7 August to Binga, Zaire.

Rev E J and Mrs Westwood and Alison on 18 August to Coxipo, Brazil.

Rev D and Mrs McClenaghan and family on 18 August to São Paulo, Brazil.

Mr and Mrs D Davies and family on 22 August to Kinshasa, Zaire.

Miss S Chalmers on 22 August to Kisangani, Zaire.

Miss Y Errington on 22 August for Pimu, Zaire.

Mr and Mrs R Smith and family on 22 August to Bolobo, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (8 August-5 September).

Legacies

	£
Miss M L Bartley	566.86
Miss D A Briggs	400.00
Mrs E Brown	903.31
Miss M C Cameron	100.00
Miss M Harris	100.00
Miss L E Head	2,758.45
Miss D E B Holland	151.61
Mrs C M James	300.00
Miss R Mays	25.70
Mr S R Pemberton	150.00
Mrs M Stewart	1,000.00
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Departures

Rev J W and Mrs Passmore and family on 2 August to Dhaka, Bangladesh.

Deaths

On 18 August, **Miss Hope Andress**, BA (India and Bangladesh 1931-1960) aged 83.

On 23 August, **Rev A H Hawkins** (Committee member) aged 101.

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