

MISSIONARY

HERALD

THE MA

JUNE 1985 20p



BAPTIST THEOLOGICAL SEMINARY LIBRARY
6
9803 RUSCHLIMANN SWITZERLAND



**Zaire-Theological
Education**

Editorial Comment

THROUGHOUT THE Third World there is a great need for well trained Christian leaders and pastors, but often the national churches find it difficult to support a proper programme of training. In Zaire, for instance without the help which the Society gives in theological education, 'it is hard to see how the CBFZ could maintain this at a reasonably high level of the present'. So reads the BMS Annual Report.

In Angola too help is needed at the newly founded Kibokolo Bible School. There are great plans for evangelism and outreach into new areas, but this depends on having properly trained personnel. There is an urgency about this work, and as a Society we have been asked to find someone to teach in the Bible School. So far, sadly, no one has come forward.

It is obvious that this is an area of partnership with the overseas churches where we in this country have much to offer, but it needs those who are sensitive to the different social and cultural setting in which those churches are working. Patterns of training suitable for the circumstances of our British churches cannot simply be transplanted into the alien soil of Africa, Asia or South America.

Chris Spencer, who is training pastors in Yakusu, tells us this month about the situations into which some of his students are going and how in the Pastors' School they are trying to prepare them adequately.

This theme of appropriate training is taken up by Brian Tucker, who himself spent a year teaching in that same school. His article is based on a report which he gave to the BMS General Committee last year. It was very much appreciated by the Committee members and we thought that it was worthy of a wider audience.

Apart from the need for more theological teachers, at the Annual Members' Meeting in Nottingham, the Rev Angus MacNeill made an appeal for 40 new missionaries within the next two or three years. We have reported this elsewhere in this magazine and we hope that our readers will keep this need prayerfully before the churches. Today we are part of a world-wide Church which is looking to us to share some of our skills, knowledge and insights with them so that they may be the living, serving Church where they are. As Angus MacNeill said: 'God is calling. Are we hearing?'

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

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

© 1985 Baptist Missionary Society
Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

Enquiries about service to:
Miss J A Maple

ISSN 0264-1372

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



JUNE 1985

Features

- 103 **PITY THE POOR PASTOR**
by Chris Spencer
- 105 **NO HARDSHIP IS TOO GREAT**
Article about a theological student in China.
- 106 **TEACHING THEOLOGY IN AFRICA**
Brian Tucker writes what is appropriate in Britain is not in Zaire
- 109 **MORE MISSIONARIES NEEDED TO EXPAND THE WORK**
Angus MacNeill's request for more missionaries
- 110 **'TWENTY-FIVE YEARS ON'**
Fred Stainthorpe compares opportunities in education for young people, in Zaire and Britain
- 112 **YOU WILL DO YOUR THEOLOGICAL TRAINING IN ENGLAND**
by Mr M N Baroi
- 113 **COMMENTS, QUOTES, QUESTIONS**
by Deka
- 114 **MISSIONTALK**
News and views from home and abroad
- 117 **TALKBACK**
What our readers are thinking
- 118 **CALL TO PRAYER**
Guide for Probationers' Operation Agri, Zaire and India
- 119 **MISSIONARY MOVEMENTS ETC**

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Trinidad
India	Zaire
Jamaica	



Chris and Christine Spencer

PITY THE POOR PASTOR

‘What surprised us is not that some fall short of the standard we would hope to see,’ says Chris Spencer, ‘but that many do a good job in difficult circumstances.’

Chris Spencer teaches in the Yakusu Theological School and is also Regional Church Treasurer.

OUR Baptist Churches in Britain are well supplied with pastors and other trained Church workers. If you don't think that is true, compare the number of pastors in our British churches with the number available to serve our Baptist Church here in Zaire. In the Upper River Region there are about forty trained pastors to serve over fifty thousand Church members. Even though much of the work is done by other church workers, with less training, it is clear that there is a woeful shortage of men. Every two years a group of new pastors finish their training at the Pastors' School at Yakusu, and go out to start their ministry. In most cases they will immediately have to take on

considerable responsibility, and often there will be no experienced pastor nearby to whom they can turn for advice.

A new pastor will usually be put in charge of a parish – the term we use to describe a group of several congregations which are linked administratively. A parish may have anything from a few hundred members, up to two thousand or more. In rural areas it may cover twenty or thirty village congregations scattered over a wide area. In each village there will be a catechist in charge of the local church, but a great deal of work must be done by the pastor (who must, sadly, often spend much of his time on administration). I would like to share with you something of the work of three young pastors who completed their training recently.

Pastor MBOTSHI finished his training in 1982, and was sent to one of the large parishes in the city of Kisangani. He is responsible for the work in one of the large city churches, and also in several villages on one of the roads out of town. In many ways the work of a pastor is easier in the city. There are fewer problems visiting the whole parish, as distances are much less. There are other, more experienced, pastors close by. There are more educated people in the church, who can share in the work, and usually the financial problems are less acute. However, the city can create its own problems – problems of which a young man from a rural area has had no experience. His youth has also been a problem, as it has made it more difficult for him to gain the confidence of some of the older church members. However, he is keen, and gifted, and has made a very good start in his ministry. Already the Church has given him wider responsibilities, putting him in charge of Christian Education in the region. Very little work has been done in this field, so his work will be to pioneer their type of ministry.

Pastor BALONGA finished his training in 1980. After four years in charge of a parish, and immediately after his

ordination (which always takes place after several years of ministry) he has just been chosen to lead the Yalikina District (seven parishes, and nearly seven thousand members). His predecessor has had to leave the District under difficult circumstances, and there will now be a problem of rebuilding confidence, and strengthening the church after a period of doubt and dissension. The fact that Balonga was chosen, rather than a more experienced pastor from another District, shows the respect that he has earned while working in the parish.

Pastor MBEKO only completed his training in 1984, though he had some experience of church work before starting his training. He has now started work in an isolated parish of the Irema District, where the church is weak, and where many people have drifted away to join various sects. The decision to send him there was both a sign of confidence in his ability, and a recognition of the great need in that District. However, he found it difficult to accept his placement – there is a feeling that being sent to an isolated rural area is a form of punishment.

However, he has now started his work, and has encountered many problems. The area is so isolated that it was not even possible to get there by bicycle. There was no chapel, and no house for him to live in. Schooling for his children is a problem, and there is no dispensary nearby in case of illness.

Already a chapel has been built (it says much for his character that the chapel was built before his own house), the other church workers have been organised and encouraged, baptisms are planned, and some church members, who had joined various sects, have returned to the fold. Unfortunately, this has aroused some opposition from the leaders of the sects, who belong to the family of the local chief.

Not all new pastors have been as successful in their work. One pastor has had to be transferred to another parish after only two years, because of serious tensions between himself and his church members. Another, after a very difficult year in a parish, was very happy to accept an invitation to teach in a Bible School in another part of the country. A third, who trained elsewhere, was unable to cope, and fled from his parish after a few months. It is clear that the pressures on a new pastor are great, and while many cope well with them, others, sadly, do not.

These histories present us with a challenge as we work in the Pastors' School. Knowing some of the problems they will face, we want to try and prepare them to face such situations. However, various factors make that task a difficult one.

Unfortunately, some of our churches do not pay enough attention to selecting suitable candidates for training, and not

all of those who come to the school have the necessary spiritual qualities and gifts. While we can judge academic ability on the basis of entrance exams, we depend on the local churches to judge each man's spiritual qualification, but sadly some seem to forward the name of anyone who asks to be considered.

At the school, only one of the four members of staff has had any experience working as a pastor in Zaire (or anywhere else). When we were recently seeking another African teacher, none of the experienced pastors, who were approached, were willing to come, and in the end the church had to send a young man who had only just finished his own training at the Theology Faculty.

In spite of such problems, we try to make the training we give as practical as possible. There are courses on the practical side of the ministry (pastoral counselling, preaching, worship, evangelism, Christian education, the family, administration, accountancy) as well as on the more academic side (Biblical studies, doctrine, Church history, languages). While men are with us, they are able to share in the work of the local church, gaining pastoral experience in nearby villages, sharing in some evangelistic work, and helping with other forms of church work – Sunday School, Baptismal classes, choirs, Bible studies, and hospital chaplaincy. During vacations it is sometimes possible for them to go further afield, and to spend a month working alongside an experienced pastor.

In England, a new pastor would be linked with an experienced colleague, he would share in Fraternal, there would be special training courses organised for him, and the burden placed on him would be far less than here in Zaire. When we consider the pressures that a pastor must face here, what surprises us is not that some fall short of the standard that we would hope to see, but that so many do a good job in difficult circumstances. To us, that is a sign that God is indeed at work in His Church in this country.

Pity the poor pastor. Yes, but please pray for him as well!



Theological School at Yakusu

Chen Zhuying, a student at Nanjing Theological Seminary, writes to his colleagues about the work in China's poorer Churches.



View of Nanjing

No hardship is too great

DEAR CLASSMATES:

Greetings! Although it's not long since we parted, I miss you all very much. President Ting and other teachers (of the seminary) are returning to Nanjing today, so I am taking this opportunity to send you my reactions and insights gained during my fieldwork along with greeting to you all.

I formally began my fieldwork at Yiwu in Zhejiang Province. There I was overcome by the fervent love the Christians here have for God. To hear the word, to worship God — no hardship is too great for them. They come long distances — dozens of miles. If something needs doing at the church, they compete with each other to do it. If the church needs anything, they contribute immediately. They treat their church as if it were their own home and family.

One evening I stepped up to the pulpit greatly agitated. Six or seven hundred pairs of eyes watched me with expectation, confidence and yearning; but I had nothing to give them. I felt my own shortcomings deeply at that moment. Classmates, when we graduate and go out to work, what a terrible lack will be in us if we cannot satisfy the people's spiritual needs. After a few days working in Yiwu, I realized that mere knowledge of the Bible is not enough. We must first make what the Bible says our own experience and witness before we are capable of working.

Next I went to Dongyang County to help run a volunteer training course. This was the place most seriously affected by the 'Yellers' in Zhejiang. It is also one of the poorer places in the province. The poverty is clearly seen in the home of one of the elders who

looks after the church. The room is eight square metres with several wooden stools in it. A small hole with a piece of plastic over it is the window. The bed consists of a few boards with some rice straw stacked on top. When grass is burned for cooking fuel, smoke fills the room so badly that we all had to close our eyes.

The students in the training course pay only 10c per meal. When I saw them with their bowls of rice, green vegetables and a few pieces of bean curd, eating with such gusto, I asked one young woman, 'Don't you find this life very hard?' She answered, 'No, we are used to it. What we need most is food for the spirit. Many people were led astray by the Yellers because they had no spiritual food.' These few short sentences express a deep need of the Christians there. This is a cry from their hearts: 'Feed our spirits; give us light!' Some old Christians grasped my hand and asked with great earnestness, 'Will seminary graduates really come here in the future?'

Classmates, if there are poor churches like Dongyang that need us, what should we do? Can we adjust to that life? We, who live in the dormitory, sit on soft sofas under milky-white electric lights and drink our fragrant coffee while we read the Bible . . . will the people dare approach us? Will they be willing to tell us what is in their hearts? I am not saying we should deny the material and speak only of the Spiritual. That would be too superficial. But Paul also tells us to be all things to all people. Otherwise, how can we merge with the people? At the Spring Festival Bible study (in Nanjing seminary), the professor said that Paul knew how to deal with both wealth and poverty. He took as example some seminary students who go too far in seeking material comfort. He worried that it would be too difficult for us to adapt ourselves to life in the grassroots churches. We heard this many times at school, but didn't accept it. After that Spring Festival meeting, we forgot about it. But now, doing my fieldwork, it has really shaken me, and I feel it is worth pondering.

CHEN ZHUYING
Nanjing Seminary Student
Trans L J Wickeri

Published by kind permission of 'Bridge'.

Brian Tucker's time teaching theology at Yakusu made him think about the relevance of what he and others were doing.

TEACHING THEOLOGY IN AFRICA

Five years ago I spent six months in Zaire. They were good months for me, but were they any good for anybody else?

What I was doing was helping to teach the fifteen ministerial students who were then at the Baptist Theological College at Yakusu. Yes, it did do some good for them. It kept the institution open which might otherwise have had to shut down yet again because of staff shortage, and thus got them all one year further on in their four-year course.

But was it any more use than that? At the time I couldn't think much about that because I was too busy struggling with day to day demands and an unfamiliar language. I have had the chance since, including a period of sabbatical study-leave, to broaden my outlook by trying to study the kind of theological education British missionary societies provide in the French speaking nations of black Africa. Here are some thoughts on that subject. They are mostly other people's thoughts and none the worse for that. A few books are listed at the end for those who feel prompted to pursue the trail further.

I came to feel that, when African ministerial students are taught by British missionary teachers, their own natural heritage is under-valued. I also came to feel that it is a bad thing, both in principle and in practice. In this setting, as elsewhere, western Protestant missionaries are predominantly of the conservative-evangelical wing, and that probably exaggerates the effect.¹

It is an effect which has several causes. The causes are inter-related and hard to disentangle, but I am attempting that artificial exercise here.

One cause is the curriculum. I was given one in outline, but told that the details were up to me. I scabbled about in my memory, old lecture notes, and some more recent books, and did the best I could. But it was a British or at least a western best. Since then I have looked at curricula, past and present, published both by British and by African colleagues and Bible schools, and seen in detail how remarkably similar they are. The same had long been noted by a far more accomplished investigator.

What is remarkable to the observer

is that, in spite of the time and honest labour expended upon them, curricula all emerged very much the same and characteristically western.²

This is natural and to some extent unavoidable. Christianity itself has been western for most of its life, and has taken on western dress. But it makes the African student's burden correspondingly immense.

It is a plain fact that if a theological student in Asia or Africa is to read with any real understanding any of the great classics of modern theology, he must be required first of all to undergo a full introduction to the whole tradition of western thought – its origins in Greek philosophy, its development in the Middle Ages, the significance of the Reformation, the Renaissance, the Enlightenment and the Industrial Revolution.³

The curriculum requires the African student to step outside his own history.

Language

It also asks him to leave behind his own language. How sad that is! Dr Carrington has just produced a new manual for probationer missionaries learning Lingala. There, he points out that although a literal translation into English makes this Bantu *lingua franca* sound naive and childish, a kind of Pidgin, it is in fact, in its own terms, a properly adult medium of communication. I well remember Dr Holmes, now of Chesham but formerly of Yakusu, referring wistfully to 'the beautiful Lokele language'. John Taylor has a moving passage in which he dwells on the subtlety and capacity for nuance of African languages, and of his own transition after much labour and effort from everyday conversation into this richer realm of oblique comment.⁴ It is in this very realm that most African ministers will have to function most of the time.

But while they are students, they must effectively forget it. Their lessons and their library alike will be in a European medium; at Yakusu, in French. Several practical considerations dictated this shift, including the limited spread of tribal languages, the wide area from

which students are drawn and within which they may be stationed, the availability of books, and the need felt on both sides to validate the course against international criteria. But what a loss it is that must be set against these gains. The word 'medium' suggests neutrality – the inert carrier of the real active agent, but the suggestion is profoundly misleading. Language expresses culture, lifestyle, corporate identity, as all migrants – notably those from and to this country – instinctively feel. But the African migrant into the realm of theology must leave his culture behind on the dockside, or at least label it 'Not wanted on voyage'.

Language is the most obvious expression of culture, which is, in the often-quoted definition of E B Taylor.

*That complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.*⁵

It is all that which comes under judgement too when a person's language is in effect dismissed as unworthy or, at least, inappropriate.

A world-view

But if language expresses culture, what lies beneath and usually remains unexpressed is what we have come to call world-view. This is the bundle of assumptions by which a given society interprets experience and finds meaning in it. You and I know well enough how pervasive, and how persuasive, such a perspective can be, because we have all more or less accommodated ourselves to a common western scientific world-view. Two of its features stand out in sharp contrast to what I have come to think of as the two most inclusive characteristics of the African world-view, as follows.

The traditional African world is all-embracing; its arena of experience is a single whole, a network of forces in which every part is in relation to every other part. Within such a scheme, the individual has no fundamental moral or ideological choices to make; it is not a world within which he is free to pick and choose, but one in which tradition

has already laid down for him his appropriate path. By contrast, the west has a supermarket approach: the trolley full of beliefs and attitudes which I pick off the shelves is my own affair, and you choose your different selection in equal privacy and independence. Each of us seems to be implying that either trolley full is as valuable or as worthless as the other; each matters only for the time being to its present owner.

The other inclusive characteristic of the African world-view is that it is personal. Humankind constitute only some of the beings who comprise the network of reality, the whole pointing to that supremely personal Being from whom it derives. African scholars have argued that what the west has so far seen and dismissed as Animism, Fetishism, and Idolatry should be re-evaluated in this light.⁶ The contrast with the western scientific world-view seems absolute. Here, all explanations are at heart mechanical, and the fundamental forces of the universe are utterly impersonal; here, 'God is dead'.

'If we are sane, all primitive negroes are raving mad.'⁷ That is the verdict of one experienced observer, trying to take account of the extreme contrasts so briefly and inadequately summarized in the two preceding paragraphs. In his own provocative way he is only echoing the more sober approach of the classic missionary scholar Heindrick Kraemer, who proposed that there are in essence only three world-views represented on the planet: the eastern, with its less developed form the African; the western; and the biblical.⁸

Learning together

O that we could claim that in the theological classroom African student and expatriate teacher each abandons his own inherited perspective and that together they learn a new and common stance on the biblical mould! I devoutly hope that here and there it is so, and that in several instances something approaching that may be happening. But experience and observation suggest to me that if so, it is rare. Much more



Photo above:
Bible students
at Bolobo



Photo left:
Principal Rev Nzela
and assistant at
Bolobo Bible School

commonly, it seems to me, the Christian westerner is more western than biblical, and consciously or not, from his representative position of financial and technological superiority he is beckoning the African to desert his own ideological enclave and to join him. Such a situation was obviously sensed (on a different continent but among a similarly traditional people) on an occasion which an experienced American evangelical missionary relates.

*I am still chagrined to remember the occasion when a fellow missionary and I were pushed out of a circle of South American Indian believers who were praying for the healing of a sick person. I will never forget their words: 'We're sorry, God's power cannot heal when there are unbelievers in the circle.'*⁹

I repeat: I think what happens to African ministerial students when their instructors are British missionary teachers is that their natural heritage is under-valued. I must also repeat that I think that is a bad thing, both in principle and in practice.

I think it is a bad thing in principle because it implies that the western version of the Gospel has become the only valid or acceptable form of the Gospel, whereas the biblical declaration surely is that the Word becomes flesh in every human culture. A look at the Black churches which have sprung up in modern British cities will exemplify what the New Testament itself declares. One of the sequel's to the Lausanne Congress of 1974 was the *Willowbank Report* of 1978. Though this is very careful to avoid any taint of syncretism, it nevertheless warns that expatriate witnesses 'will fail to communicate

successfully if they try to impose (the gospel) on people without reference to their own cultural situation and that of the people to whom they go'. 'Conversion,' it states roundly, 'should not deculturize a convert.' I agree.

I agree not only for reasons of principle but for practical, pastoral reasons. It is a sad but common observation that, under stress, even African Christians who have been long and apparently firmly established in the faith readily revert to traditional religious forms and attitudes. It was this very discovery that prompted the study which eventually issued in Fr Placide Tempels' seminal work *Bantu Philosophy*. A novelist has set up a fictional situation to epitomise what so often happens in fact, using his experience of Ghana. In *A Good Man in Africa*, William Boyd describes the reaction of local people to a sudden death by lightning, and has the narrator remark that they 'shed their Christianity as easily as a pair of trousers'.

What has been merely tacked on can be easily enough knocked off again when the first blow falls. Only what has become part of me personally remains my possession under real test. So much is true for anyone, anywhere; we do our budding African pastors and their congregations no favour by making it so likely that they will discover it for themselves in relation to an imported faith.

Black Theology

Black Theology has now become nearly as well established as Black Politics, and both alike testify to the new pride which Black Africa is ready to take in its own way of seeing and doing things. Nowadays, an African Christian

spokesman is bold to say, in an international forum:

*For all Africans, even after many years of Christianity, and standing fully within the Christian Revelation, the spirituality and world-view of their fathers is still very present.*¹⁰

A Ghanaian bishop asserts both principle and practice in his catchphrase title *Christianity should be Africanized, not Africans Christianized*.¹¹

But these more or less learned and literary debates, whether about politics or about theology, are for learned and literary people. What may be much more significant is a much more popular phenomenon: the upsurge of new African Christian or quasi-Christian churches of indigenous origin. Judging by the last count, they probably now number at least 6,000.¹² They are a forceful reminder that, south of the Sahara, Africa has remarkable fecundity. Sow the seed of the Gospel, and the harvest — however bewildering its variety and however dubious some of the new strains appearing — will at least be large. Perhaps this is a judgment on the mission-founded churches or the partly mission-trained pastors, but perhaps it is also testimony to the irrepressibility of the Holy Spirit.

Somewhere in Ethiopia there are several large crates containing several thousands of pairs of jeans. Somebody in the States meant well and acted efficiently, but he made the elementary error of failing to take account of the difference between his intended recipients and himself. They are still in desperate want, but they can make no use of his generosity in this alien embodiment. Is that a terrible parable of the way I spent my time?

Books

Besides the books mentioned in the body of this article, and those mentioned in the notes, people who find the subject interesting may like to pursue aspects of it in some of the following.

D J Bosch: *Witness to the World*, 1980
 B Davidson: *Africa in History: Themes and Outlines*, 1966
 A K Dickson: *Theology in Africa*, 1984
 M J Field: *Search for Security*, 1960
 B A Gerrish, article: *Curriculum, theological, in the New Dictionary of Christian Theology*, 1983
 C R Hallpike: *The Foundations of Primitive Thought*, 1979
 R Horton and R Finnegan (Eds): *Modes of Thought*, 1973
 R W Hull: *Modern Africa: Change and Continuity*, 1980
 R W July: *The Origins of Modern African Thought*, 1968
 J Maquet: *Africanity: The Cultural Unity of Black Africa*, 1972

A A Mazrui: *The African Condition*, 1980
 J S Mbiti: *African Religions and Philosophy*, 1969
 N J Paden and E W Soja (Eds): *The African Experience*, 1970
 C R Padilla (Ed): *The New Face of Evangelicalism*, 1976
 B Sundkler: *The Christian Ministry in Africa*, 1960
 C Wauthier: *The Literature and Thought of Modern Africa*, 1978

Notes

- (1) R Winter (Ed): *The Evangelical Response to Bangkok*, 1973, pp 12f.
 E. Kendall: *The End of an Era*, 1978, p 84.
- (2) S Neill: *Survey of the Training of the Ministry in Africa*, Part 1, 1950, p 23.
- (3) L Newbiggin: *Theological education in a world perspective*, in *Ministerial Formation*, No 4 Oct 1978, p 5.
- (4) J V Taylor: *The Primal Vision*, 1963, pp 36-38.
- (5) E B Tylor: *Primitive Culture*, 1871; cited in J S Pobee's paper, *The Word Became Flesh*, 1984, p 4.

- (6) J S Mbiti: *Concepts of God in Africa*, 1970
 E B Idowu: *African Traditional Religion*, 1973.
- (7) G Gorer: *Africa Dances*, 1935; cited in J C Carothers: *The African Mind in Health and Disease*, 1953, p 124.
- (8) H Kraemer: *The Christian Message in a Non-Christian World*, 1938, pp 147ff.
- (9) J A Loewen: *The gospel: its content and communication*; in J R W Stott and R T Coote (Eds): *Down to Earth*, 1980, p 117.
- (10) G Setiloane: *How the traditional world-view persists in the Christianity of the Sotho-tswana*; in E Fasholé-Luke and others (Eds): *Christianity in Independent Africa*, 1978, p 411.
- (11) P K Sarpong, cited in Pobee, see (5) above, p. 10.
- (12) D B Barrett: *Schism and Renewal in Africa*, 1968, p 3.
 H W Turner: *Patterns of ministry and structure within independent churches*, in Fasholé-Luke, see (10) above, p 44.



Angus MacNeill giving appeal

More Missionaries Needed to Expand the work

MacNeill to the Annual Members' Meeting in April.

Pointing out the direction in which the Society intended to go he said that the existing work in nine countries needs to be maintained.

'This is God's gift to us,' he said. 'We cannot turn our back on the existing work. So we are going to continue to need people to maintain work in places well known to us. We are not ashamed of that. It is God's work.'

'But there is also an expanding work to do. Missionaries are continually embarking on new ventures within the established countries of work. We have new things to do through our missionaries and in conjunction with our partner churches overseas. We are always being challenged to think of new work in these areas.'

'In Zaire we have only just begun with the Baptist Community of the River Zaire, to think about the great need for Christian literature. There are further calls to help in new areas of work in

Brazil, and in Angola we have still not found anyone to succeed Fred and Marjorie Drake in their work. There is a big challenge to expand our existing work.' Mr MacNeill went on to talk about new areas of work. 'We must be flexible to the idea of work in new countries and among new people. We are proving a number of possibilities of working with existing Baptist groups and agencies in countries which are new to us,' he said.

'For this we need people — missionaries in the fullest sense — sent by God with the specific intent of spreading the Gospel by word and deed. This is a task which is not outdated. It is relevant and compelling today. We look to the future with eagerness. Our missionary task is by no means finished. We still need people to share in this venture of faith. Pastors, doctors, nurses, church workers, builders, hospital workers, agriculturalists, teachers, foresters, administrators — 40 people in all — to maintain our work, to expand our work and enter into new areas of work. God is calling. Are we hearing?'

THE BMS is aiming to expand its work over the next two or three years and this is going to mean that at least 40 new missionaries need to be recruited.

'We are not empire building. More missionaries and more fields mean nothing unless they are part of God's leading and will,' reported the Rev Angus

Photo: Primary school of Upoto

SOME time ago I came across a copy of the original opening ceremony of the school in which I taught until recently. It was quite an occasion. The diocesan bishop conducted the proceedings. All the governors were present as well as many other important local personalities. The then Secretary of the NUT declared the school officially open and a fine brochure was distributed to everyone. It showed various features of the building and explained how the local education authority had planned everything in the finest detail.

Eighteen years later the school moved to another site and a second opening ceremony was held. This time the current Minister of Education was our guest.

I could not help contrasting these beginnings with that of another secondary school with which I had been associated in Zaire, in 1960. The country had recently gained its independence from the Belgians and for some weeks the upheaval and uncertainty within its borders had made world headlines. There was much coming and going in international circles. Grave decisions were taken. Many other decisions, of a less spectacular but equally important nature, were also being made in various parts of the country itself. One such was to begin a secondary school at Bolobo.

For many years almost all of the primary education in Zaire had been carried on by missions. They were all required to have a white person in charge. The new Zairian government, however, decided to appoint Africans to run these schools and so accelerated a process which the missions had already begun. Secondary schools were few in number. Each year some of our best leavers were selected to attend the secondary school at Kimpese or the teacher-training school at Yalamba. These were both hundreds of miles away, either up or down river. The local people, rightly wanted to have secondary schools nearer home and so in the dry season of 1960 I was asked if I would help to begin such a school for the children of the Middle River area.

Fred Stainthorpe compares the privileges and opportunities available to young people in Britain with those in Zaire.



‘TWENTY-FIVE YEARS ON’

Enthusiasm

We had little money of our own and little hope of obtaining any from the new Government. Our equipment was likewise very limited. Our only building was a small hall originally built for the training of catechists. However, we had an abundance of enthusiasm for the teenagers of our primary schools. It was impossible to accommodate all who wished to enter. We held an entrance exam for all who had heard about the new school and selected some thirty of the best. Some of them had left primary school a year or two previously but we felt it right to ‘stretch’ Government regulations and give them a chance. Most of them came from our own district, but some came from the neighbouring up-river areas of Lukolela and Ntondo. We made educational history by admitting a girl!

BMS made us a grant of 10,000 francs to cover initial expenses but the Government, although willing to give us *agreation* as a recognized secondary school, could offer us nothing more at the time. We told pupils that they would have to buy all the materials they needed and we ordered as many textbooks as we could from Kinshasa and Belgium. These, we knew, would take some time to arrive but regulations said that we should start at a certain date, and this we did, equipment or none.

Our staffing ratio was high. Three of us took it in turn to teach the class. A young missionary from Scotland, now Overseas Secretary of the Society, taught English and RE. A young lady was responsible for geography and maths, whilst I took the physical

education, French and science. All tuition had to be given in French. This was not the easiest of tasks. One felt at times that one was only a page ahead of the best students who were not slow to point out any mistakes made.

Humour

Life was not without its humorous side. Occasionally I would sit with a colleague on his verandah overlooking the river Zaire and listen to a small group of students say their first sentences in English. Their speech had an incipient Scottish accent! Fortunately they were all keen to learn English and we were glad it had been chosen as a second official language of Zaire in preference to Flemish. Yet the idiosyncracies of the language puzzled them. Later, when a young married woman joined the staff, she would sometimes be greeted by the word, 'Good morning, Mrs'!

Our shortage of equipment was most marked in science. Fortunately much of the early syllabus was textbook stuff which would be learned by heart. The students were so good at this that we found it hard to convince them that science was as much concerned with helping them to think straight. Such experiments as we were able to perform were done using household equipment. We demonstrated the expansion of liquids by heating a pan brimful of water on a primus stove. On a hot afternoon, with thirty students packed round the bench watching every detail avidly, one longed for a cold English day!

Earlier experiences had shown me how difficult it was for them to grasp ideas of scientific causation. Once I had demonstrated atmospheric pressure to a group of our primary school teachers by boiling some water in a tin, stoppering it, and watching it collapse as it cooled. All were impressed and some startled. 'If you had done this in the village,' one of them said to me, 'People would have said you were a witch.'

After a while textbooks began to arrive and we were able to structure our work a little better. There was a paucity of material suitable for Africans. Apart from a few reading books, all work was

based on the Continental classical tradition. Pupils were learning about European history, geography and culture but little about their own country and continent. This situation has now been remedied but one can well understand why 'authenticity' later became a key-word in Zaire.

Accommodation

The end of the first year drew near. We had faced a number of problems and solved many of them. The examinations were held and nearly all of our 6th year qualified to begin their 5th year studies. We arranged to hold another entrance exam. Our biggest problem was that of accommodation. The successful students could all arrange to live in the village but where would we house the extra class? The Government, though well-disposed, was still not able to help us financially. We had to convert some boy's sleeping quarters into our second classroom. Much of our original grant of money was spent in doing this and making furniture. Fortunately another colleague had both the skill and the equipment to do this. A nearby forestry concession supplied us with the timber and the room was completed in time for the new school year.

Soon four and then five members of staff were taking the two classes. We then had to decide whether the school would be able to offer the complete range of secondary education or be restricted to a two-year *cycle d'orientation*. In any case proper buildings would be necessary. We looked over various plans but our hopes were not high. The Government could still not guarantee financial support.

It was at this point in the school's life that I had to return to this country. Adequate financial help was eventually given and a set of classrooms was built by missionary colleagues and American Mennonite 'Paxmen'. An African headmaster is now in charge and Zairian teachers have worked on the staff for many years although expatriate staff is still welcomed and needed. Several young people from this country have spent short terms of service in the school. Many of the school's original pupils now occupy

responsible positions in Zairian society, in church, school and public life. Some have gained academic distinction in universities. One of them became a journalist living in Brussels, writing on economic affairs for the weekly paper *Zaire*. He used to travel extensively and would send me postcards from all over the world.

He was born in a small bush village and probably never dreamed that his life would develop as it has. He and many others owe much to work which the Church began through its missionary outreach. One wonders if they ever think back to the first years of the Bolobo school's life. It would be good to meet some of them again and reminisce about the early days. One thing is certain. Had they been magically transported to see British schools they would not have been able to contain their astonishment. Even Solomon in all his glory had never been arrayed like them. It would have seemed to them beyond belief that some people under-value the opportunities given to them. And if some of our young people could spend a year in an African school, even now, they would come home very conscious of their privileges and maybe wanting to spend some of their lives in the service of Christ and others abroad.



Principal of Yakuso Theological College
Pastor Kuivitanga

**That's what
Mr M N
Baroi
was told
34 years
ago**



You will do your Theological Training in England

Yes, this was said to me in 1950 when I was studying at the Baptist Mission College, Barisal, Bangladesh.

In the late 1940's when the Rev E L Wenger went to Bangladesh (then East Pakistan), he was first stationed at Barisal. He was my teacher in my last two years at the Baptist Mission Boys' School and I was baptized by him in 1949. Later when I was studying at B M College and staying with him in the same mission house he told me I would study theology in England. Probably he does not remember now what he said 34 years ago, it matters little, but his prophecy has come true. I came to England to study theology at Bristol Baptist College.

I don't want to bore you by telling my long story of the last 34 years but I would just like to share with you why and how I came here.

After finishing the government contract service term, I joined the Bangladesh Baptist Sangha (Union) as Assistant Director of Social, Health and Economic Development (SHED) Board, a service arm of it, in 1976. On completion of six years of service I was appointed as Secretary of the Social and Institution Board (SIB) of the

Bangladesh Baptist Sangha.

During these eight to nine years of my involvement in social and economic development activities I always felt that moral and spiritual development, especially in the context of Bangladesh, needed to come first. I also realized that I myself should have been better equipped in this regard to lead my people in that direction.

I shared my thoughts with the Bangladesh Baptist Sangha authority and with the Rev Neil B McVicar, BMS representative in Dhaka who later on discussed it with the BMS in London. I feel that my thought was in line with God's plan in Bangladesh because a positive reply came from the BMS approving a grant for my theological studies at Bristol Baptist College. I also received a letter of acceptance from Dr M West, Principal of the Bristol Baptist College.

It took me quite a bit of time to get the visa clearance and I really could not inform the BMS office well in advance of the exact date and time of my arrival to England. However, as soon as I got the visa clearance I wrote to Mr Stanley Mudd about the date and time of my arrival at Heathrow Airport,

but that was just a week ahead of my arrival date. When I arrived at Heathrow on September 15 I could see no one had come to collect me. I had arrived before my letter to Mr Mudd. However, a lady missionary, Miss Jacqui Wells, travelled with me from Dhaka. She made a telephone call on my behalf to Mr Mudd. Mr Mudd immediately rushed to the airport from his Orpington residence, but I had to wait at the airport for two hours.

As I waited I listened to an announcement, constantly repeated, 'Will Mr and Mrs so-and-so please come to the meeting point. Mr and Mrs so-and-so are waiting for you'. The thought came to my mind that we are all travellers in this world and, for one reason or another, sometimes we are lost, but there is someone at the meeting point calling each one of us by our individual names. That someone is none other than Jesus Himself, and the meeting point is the Cross of Calvary, calling every one of us and saying, 'I came all the way down from heaven to collect you, to make you free, to liberate you and take you up to the Father in heaven. The cross is the meeting point for us and I am still hanging and waiting for you to come to the cross. Can you hear me?'

So you can well imagine how that little waiting at the airport was not at all a waste of time for me. Mr and Mrs Mudd looked after me until I could adjust to the new climatic conditions. After a week I left for Bristol where I stayed with Mr and Mrs A May until the college opened on 30 September 1984. Later on I found that Mrs Jean May was my class mate at the Baptist College and Mr May a student one year senior to us.

If any one asks what I have brought from Bangladesh I can say on behalf of the people, the churches, the Bangladesh Baptist Sangha and myself that I have brought a deep love and a warm greeting for you all. What I am taking from here is your deep love and warm greetings for the people of

Bangladesh. What I need from you now and always is your prayers so that I can prepare myself for His ministry in Bangladesh and can remain His true and faithful witness and servant for the rest of my life.

COMMENTS QUESTIONS QUOTES

By DEKA

How big is your heart?

Some months back a friend sent me a cutting out of a book of daily readings and several things in it caught my eye. It was headed 'Do you read your mail?' Is that a silly question? – of course we open our letters and read them, or do we? So much literature comes through our letter boxes nowadays. Sometimes I quickly glance down a letter, I think I am reading it, but if I am honest I probably could not tell you at the end what the main gist is even.

Let's return to the cutting, the writer went on to relate how he received an interesting printed letter with the headline, 'I'm getting married'. Excitedly he read on. The last sentence was, 'I'm not really getting married, I just wanted you to read this letter'.

Q Q Q Q Q

I hope that we do not need a spur like that to make sure we read letters right through. The trouble is, it is easy to read and yet not really hear and understand what the writer wants to communicate. What about those missionary prayer letters? They contain so much, joys and sorrows, struggles and triumphs – they help us to learn how God is working, and they ask our prayers for specific people, situations and projects. We really need to absorb the contents of those letters so that we

can pray in a meaningful way, and share in the work that our missionaries are doing.

Q Q Q Q Q

I started off by asking a question. I do not mean it to be personal in the sense of asking if you have an enlarged heart. And yet in one way that is just what I mean. We all ought to have big hearts, stretched to their limit. Why? 'Every Christian needs a heart 25,000 miles in circumference.' That is to embrace the whole world. A tall order, or a challenge?

This month sees the culmination of several months of discipleship classes, and baptisms next Sunday. Many young people will be baptized, but almost all will fall quickly, away from the church.

Yes, there I am actually quoting a letter from Africa, but the sad truth expressed in it is not unique to that country. In Brazil we hear of opportunities for evangelism, of doors wide open, of new members joining the church, but also of the back doors being open as well. Do we ever feel that about the churches we belong to in this country?

It is so much easier to see the faults in, or criticize churches hundreds or thousands of miles away than to be honest about the situation nearer at home. I am sure Jesus must have had a twinkle in His eye when He told the story of trying to get the speck out of your neighbours' eye but not realizing the plank in your own eye. Yes, ludicrous, but I think we take the point.

One more word, the opposite is true also, sometimes it is much easier to see all the good and positive things happening in churches far away, and not to realize that God is doing exciting things here also.

What are we hearing?
What are we seeing?

Making it Plain

The women of the churches have responded well to the BMS Women's Project, Making it Plain.

With money still coming in it is hoped that the target of £20,000 will be reached.

'To date we have received £17,332, Miss Susan Le Quesne told the Annual BMS Women's Meeting.

'Again this is a generous response from the women of the churches, and I know a sign of continuing commitment and support for the work of the Society.'



CHURCH TO RUN CHINESE UNIVERSITY

THE authorities in China have asked a small church in Norway to build and run a major university for 12,000 students. As China cannot formally deal with a mission agency, the denomination, the Mission Covenant Church, is setting up a special foundation in Hong Kong (MiCoNo) for the purpose. Financial support is to be sought from the Norwegian government.

The invitation to build the university in the coastal province of Guangdong, has been cleared by central Chinese authorities. It is one of the first of its kind since China started opening up to foreign influence in the early 1980's.

Intended to cover all major fields of university education, the university will be ready, it is hoped, in ten to fifteen years time.

Christian activities will not be accepted as part of the education programme, but the denomination will be able to appoint Christian teachers and build a church on the campus. Chinese church bodies have not been involved in the negotiations.

The Mission Covenant Church of Norway has fewer than 10,000 members and is not in a position to cover the expected investment of more than £70 million, so they will have to ask the Norwegian government for help.

The plans have already caused interest in the Norwegian government. Zhan Jiang is a centre of China's young oil industry, where Norwegian state and private firms are already engaged. The university is to offer courses in oil technology.

Negotiating with education authorities in Zhan Jiang last year, a Mission Covenant delegation made it clear that evangelization is their major concern. The Chinese authorities have said that their reason for entering into an agreement with a Christian organization is their positive experiences with universities run by Christians before 1948.

Late last year, Chinese church leaders said that overseas church investment was welcomed in Chinese secular development projects.

EPS

Faith and order

THE World Council of Churches' Commission on Faith and Order held a weeklong consultation in Kinshasa, Zaire, in March. It met to consider issues related to God as creator. More than 20 theologians from nine countries — including Zaire and Britain — attended, representing eight traditions — Orthodox, Catholic, Anglican, Lutheran, Reformed, Methodist, Baptist and Disciples.

The results of the consultation

will form a major part of a study 'towards a common expression of the apostolic faith today'.

Also part of the consultation programme were meetings with representatives of Zaire's three main Christian groupings — Kimbanguist, Church of Christ in Zaire (ECZ, which includes the Baptist Community of the River Zaire) as well as another 61 Protestant communities) and Roman Catholic.

Carey Memorial

THE BMS is meeting half the cost of erecting a memorial to pioneer missionary William Carey at Serampore College, India. The present grave is in a poor state of repair and is in a situation away from the College, which makes it difficult to protect it from vandals. The College authorities intend to tidy up the graveyard, drain it, and cement over Carey's grave, with the aid of a government grant, and restore it as a place of Christian burial.

A new memorial will be erected in the Serampore College grounds and the original plaque from the grave bearing the words requested by Carey himself — 'A wretched, poor and helpless worm, On Thy kind arms I fall' — will be transferred to the new site.

The BMS has agreed to pay £5,000 of the expected cost of £10,000.



RUTH PRITCHARD, who spent seven months in Balangir, Orissa, as a volunteer at the Girls' hostel, was one of the young people who spoke at the BMS Rally at the Nottingham Assembly. She ended by saying: 'In all humility I would like to share part of a letter which one of the girls slipped into my hand the day before I left. Her name is Susamma. She is an orphan and has lived at the hostel for ten years. It humbled me once again to realize the power and the extent to God's love.

Dear love Anti Ruth
Firstly take my love greetings.

I am well by the grace of God I expect you also like me.

O my dear Anti you are going to letul sad Anti we all are sad to remember your going. I feel pease to see you. I like you as my mother any one not give us like your live. Anti your gone after give me a letter — forget me not. Anti plese give me you photograph of your femely photograph.

Anti agin take my greetings that is all. thank

Love from Susamma

At the Annual BMS Members' Meeting in Nottingham the Rev Dan Weller took over as BMS Chairman from the Rev Derek Mucklow. Miss Maureen Sleeman was elected vice-chairman and will become the Society's fourth woman chairman in 1986.



A GROWING CHURCH

WRITING from Rondonopolis in Brazil, Stuart Christine charts the progress of the church over the last two years.

February 1983: Congregation formed with twelve members meeting in a house.

February 1984: Church formed with 32 members meeting in a rented hall.

February 1985: First anniversary with 69 members meeting in own

building.

During the anniversary celebration seven people accepted Jesus as Saviour and Lord — baptismal classes have been started for them — and seven decided to return to church life after several years away.

The latest challenge to the church is to complete the second stage of a building. They aimed to put the roof on the sanctuary by 1 June. The campaign to raise the

£2,500 needed was begun on anniversary day. By March a little over half had come in.

The church in Rondonopolis is already reaching out into new areas, holding meetings in the new suburb, of Jardim Atlantico with 1,000 homes projected. In another development at Moradas Parati they are holding similar meetings. A new work has begun at Primavera 80 miles away with a group of 15 meeting in a newly completed hall.

AN URGENT REQUEST

The Printing Press at Yakusu, in Zaire, is having great difficulty in obtaining spare parts for its very old presses. These date from before the Second World War, and are of two models:

- 1. The ANGLO-AMERICAN 'ARAB' Platen Printing Machine.**
- 2. The IMPROVED 'ARAB' Platen Printing Machine.**

Both were manufactured by Josiah Wade Ltd., Halifax (a company which is no longer in operation).

If anyone is able to supply parts for such machines, or knows of a possible supplier of such parts, either new or from scrapped machines, could they please let the Yakusu Printing Press know:

**Rev C J Spencer
CBFZ, Yakusu
BP 147, Kisangani
Zaire**

EYES DOWN



SOME people obviously take games seriously. The Bolobo Game, here seen being tested at the Nottingham Assembly, is getting plenty of concentrated effort.

This new game from the BMS is a fun way to learn about life in a Zaire hospital. Some of the en-

couragements and emergencies faced by our medical missionaries and their Zairian colleagues crop up in the course of play.

Anything can happen: 'It's raining, so no one turns up to work,' or, 'the generator breaks down — postpone the operation and get

your spanner out.' These are just two examples of common frustrations. There are also joys, of course. 'The MAF plane arrives with fresh supplies of medicines' and, 'a new Zairian doctor comes to join the staff', or, 'twelve student nurses come along to Bible study'. It's all in a day's work

in Zaire, and it's all part of the Bolobo Game for you to try.

Available from Mission House at £1.34 including VAT, package and posting.



**Donations towards
cost of
postage
will be
greatly
appreciated**

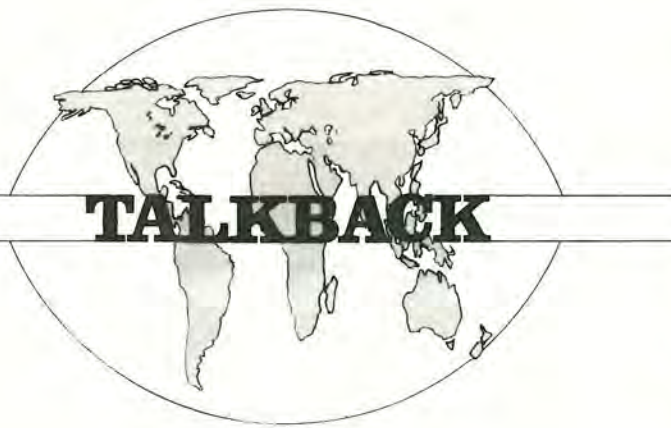
1 copy — 18p
5 copies — 46p
10 copies — 98p
20 copies — £1.72p

BRAZIL'S PRESIDENT

BRAZILIANS heard with dismay of the death of their newly elected president. Tancredo Neves was rushed into hospital on the eve of his inauguration ceremony and underwent several stomach operations. At 75 he was probably the most popular president Brazil has known for some time. 'He was the hope of all Brazilians,' writes David Doonan.

'It spoke well for the stability of the Brazilian political scene that the vice-president was sworn in and took over from the military without any difficulty and already the policies of the new regime are taking shape and changing the scene in many ways. All parties have shown great respect for the democratic process and especially for the president himself. One well known (now) opposition leader said: It was difficult to be in opposition to such a likeable man.'

Available Now! Free



Hymns that reflect today

From Rev Barry Vendy

WHEN considering services on world mission, I find there are many so-called 'missionary hymns' that I just cannot use. Some in our hymnbook seem to trivialize life abroad (e.g. apes — presumably not missionaries — swinging to and fro in sultry forests); others, to romanticize Third World existence (can you reconcile Ethiopia with God's 'sunkissed children on earth's spreading plain?'); others, to write off all

other world religions as worthless (e.g. 'Islam's sway darkly brooding', and 'the heathen of every tribe and nation' — fine for Hendrik Kraemer, perhaps but what about Kenneth Cragg or George Appleton?); others will live with the old 'sending-receiving countries' pattern.

This is, I am sure, a caricature. There are many other fine hymns in our book, concerning the universal love of God, and

the fact that we live in one world. Modern supplements, too, contain excellent new hymns which demonstrate the true breadth of mission. Names of hymnwriters like Albert Bayly, Brian Wren, Fred Kaan and Richard Jones come to mind. 'Praise for Today' and for example, Christian Aid's service sheets take today's world seriously.

But I wonder whether the *Missionary Herald* could do us a service by presenting us with contemporary liturgical material concerned with world mission — hymns, prayers, and orders which reflect current thinking about mission, including material from overseas.

What I have in mind is material that, for example, shows appreciation of other world religions in their richness, rather than dismissing them; stresses the fact that world mission is a partnership involving the whole world church as equals; shows what we may learn and receive from the church overseas.

REV BARRY VENDY
Stroud Baptist Church
Gloucestershire

From Dr Stanley Thomas
WE are all grateful to Stanley Browne for reminding us of 'The forgotten factor' in medical work. (His article 'Health for All — The Forgotten Factor' — in the *Missionary Herald* of April 1985.)

He reminded us of decisions taken by the WHO and the Conference for World Missions to urge all concerned with matters of Health to consider the 'spiritual dimension' in any strategy which is concerned with care of the whole person.

Your readers will be happy to know that the British Medical Association has received contributions from Christian doctors in its study of 'Alternative Medicines' and has invited a group from the Churches Council of Health and Healing to meet its working party on the theme. Following a very useful discussion in which the Christian point of view was received graciously and gratefully an invitation was received from the Royal College of General Practitioners for the Churches Council to share with the College in a Study Group that would examine the whole question of spirituality and Medicine. This group has already begun its work. There have been two meetings and another is due this month. We look forward to the future with great excitement and expectation.

STANLEY THOMAS
Sussex

Study on John 6:5-13

J E Brown

Flowing

D Em A DGD E

Je-sus said, "Make the peo-ple sit down." Je-sus said, "Make the peo-ple sit down. And I will feed their hungry souls with My Bread, and I will feed their

D D7 G D Em A D D7 Em A

hung-ry minds with My Word." Please feed us, Lord, with your Bread; please feed us, Lord,

D D7 Em A D D7 Em A A7 DC

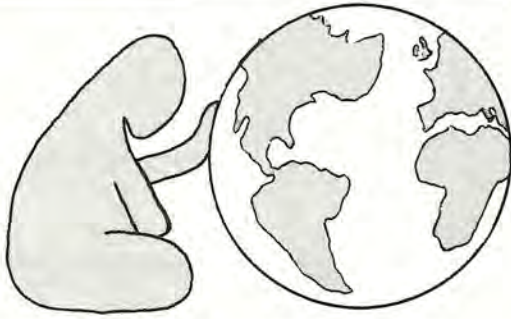
with your Word, Satisfy our hun-gry souls, satisfy our minds. Je-sus

D Em A D D7 Em A A7 D GD

said, "Make the people sit down - and I will meet their need.

MISSIONARIES have many skills which they take with them to use in the service of the church overseas. Janice Brown, serving at Bolobo, is a skilled musician who has written several songs, based on Bible passages and arising out of her own spiritual pilgrimage.

The folk at Bolobo have enjoyed singing them and we thought perhaps some of our readers would enjoy them too. This is the first of several that Janice has sent to us which we are thinking of printing and making available at a later date.



CALL TO

PRAYER

1784 - 1985

Probationer Missionaries Operation Agri 2-8 June

BEFORE THEY are accepted as missionaries in full standing, probationer missionaries have to complete successfully their language training. In Zaire, having studied French before they arrive in the country, they begin to learn Lingala or Kikongo as they begin to pursue their work, but once a year they travel to Kinshasa to attend a language school. In Brazil, missionaries study Portuguese at Campinas before trying out their first hesitant words on the churches, and in Bangladesh and Nepal they study in Barisal and Kathmandu.

The Society is grateful for the continuing support Operation Agri is giving to its agricultural and development work.

ALL praise to you our Heavenly Father, for you are calling the nations of the world to maturity and to freedom. We rejoice that Christians in many lands are witnessing to your message of salvation, of freedom and deliverance from all that enslaves, proclaiming the message of Jesus:

to bring good news to the poor,
to proclaim liberty to captives,
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour.

All praise to you, the God of all men, that you have called us to share in this task, with our brothers and sisters in Christ overseas.

Zaire – Yakusu 9-22 June

YAKUSU is the centre for a great deal of church work in the Upper River Region of the CBFZ. Elsewhere in this magazine there is mention of the work of the Pastors' School. The Rev Kuvituanga is the principal and there are more than 20 students in training. Both Chris and Christine Spencer are involved in the theological school, but Chris is also the Regional Church Treasurer and Christine is involved in Sunday School work. Chris Spencer no longer has responsibility for the printing press, this is directed at Cit Waloimi and Cit Lokangu. The work is hampered at the moment because only one of the machines is functioning. The presses are very old and it is proving difficult to find spare parts. Rosalyn Williams also teaches in the theological school and organizes training and refresher course.

The hospital at Yakusu is popular not only with folk who live near, but with people from Kisangani, who are prepared to travel for the high standards and Christian care which the hospital offers. Lyn Bulkely is now in charge of the medical work throughout the region, while Dr Likwela has taken over as Medical Director of the hospital along with his responsibilities as Director of the Nursing School. Sue Evans, Margaret Bishop and Susan Chalmers are all involved in teaching in the Nurses' School and working in the maternity department as well as doing other duties. They do not confine themselves, however, to the health work, and are involved in evangelistic work particularly among the Bakumu people.

India – Phulbani District Orissa (The Kond Hills) 23-29 June

JOAN SMITH carries much of the strain of the work at the Moorshead Memorial Christian Hospital. She is acting director of the hospital as well as nursing superintendent. Dr Harashita Nayak is the only doctor and there is the likelihood that he will be moving on soon to take further qualifications.

popular with the local people who find the facilities elsewhere inadequate. There has been a marked increase in the number of patients attending.

Lack of funds and the difficulty of obtaining drugs and appointing senior staff is a constant problem. It is a hard task to keep the property in good order, yet the patients come and they are well cared for.

Although there are many problems in the running of this hospital, it remains

Joan Sargeant is in charge of the Girls' Hostel. She is also involved in women's work along with Mrs Bhagyabati Naik. We remember the Millman Memorial High School and its headmaster; the Udayagiri Pastorate Union and the Rev Sudhandsu Naik, the Area Superintendent, and the Balliguda Pastorate Union, with the Rev Amarendra Pradhan, the Area Superintendent.

MISSIONARY MOVEMENTS

Arrivals

Rev D Punched on 17 March from Curitiba, Brazil.

Rev J & Mrs Watson & family on 30 March from Barisal, Bangladesh.

Departures

Mr & Mrs S Mantle & family on 12 March for Tondo, Zaire.

Mr S Ayres on 12 March for Tondo, Zaire.

Births

On 4 March, in Brazil, to **Mr & Mrs F Gouthwaite**, a daughter, Gillian Louise.

On 27 March, in Brazil, to **Rev & Mrs S Christine**, a son, Benjamin Alberto.

Deaths

On 15 March, **Mrs Elsie May West** (née Palmer, widow of Rev Lionel West) (Zaire 1931-61) aged 82.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (13 March-10 April)

Legacies	£
Miss H Barrow	100.00
Miss E J Dean	100.00
Mabel Florence Funnell	50.00
Mr F K Gilbert	250.00
Mrs L M Holley	1,492.89
Miss E A Perks	2,000.00

General Work

Anon: £25.00; Anon: £20.00; Anon: £10.00; Anon: £2.00; Anon: £50.00; Anon: £2.00; Anon: £10.00; Anon: £25.00; Anon: £2,000.00; WOM: £20.00; Anon: £1.00; Anon: £15.00; CYMRO: £30.00; Anon: £5.00; Anon: £30.00; Anon: £20.00; Anon: £14.00; FAE Aberdeen: £15.00; Anon: £2.00.

Women's Project

Anon: £5.00; Anon: £46.50.

Five Christian Schools and Your Child



These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.



CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset

Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.

Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bournemouth, Dorset BH5 2DY. Telephone (0202) 423266.



SILCOATES – West Yorkshire.

Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924) 376915.

WALTHAMSTOW HALL Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.



ELTHAM COLLEGE

London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

NOTICE BOARD

SITUATIONS VACANT

Needed urgently for work in:

ZAIRE

Secondary School Teachers

Graduates with PGCE and probational year completed for teaching and possible Scripture Union work. Some French desirable — further training given.

Pharmacist

BSc in Pharmacy. Some French desirable — further training given.

BANGLADESH

Church workers and/or ministers

for evangelism (particularly amongst Muslims) and literacy work in cities and villages.

GOING PLACES

BMS WOMEN'S PROJECT 1985/86

£20,500 to provide transport for Pastors and Evangelists working in Angola.

Details are available from Miss S Le Quesne

SUMMER HOLIDAY CELEBRATION

3-4 August at Folkestone Baptist Church to commemorate 75 years since the founding of BMS Summer Schools

Write to the Rev David Martin for details

ANNUAL REPORT 1984/85 Water from the Rock

Now available free!

Donations towards the cost of postage will be greatly appreciated

1 copy — 18p
5 copies — 46p
10 copies — 98p
20 copies — £1.72

MISSIONARY RALLY AND VALEDICTORY SERVICE
Worcester Baptist Church
Sansome Walk on 26 June 7.30 pm

BMS/LBMU AUTUMN MEETING
Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

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