

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



OLOGICAL SEMINARY
CISTRASSE
BOLLENDEN SWITZ.



**THE CHALLENGE
OF RURAL
HEALTH ZONES**

Editorial Comment

LAST month we reported on BMS plans for the future — plans which involve an expansion of the work, not to satisfy our own ego, but in response to what we believe God is calling us to in the latter part of this century. If the Society is to maintain its present work, if it is to expand that work into new areas of involvement, and if it is to begin work in countries which are new, then that means finding 40 new missionaries over the next two or three years.

Well 40 is not too many out of the total number of Baptists in the British Isles. Surely, someone says, we can find them if we pray hard enough for folk to hear God's call clearly enough to respond? That's a beginning, a beginning of the recognition that the call of God to mission isn't just to the 40 but to all of us.

At the missionary rally and valediction service at the Nottingham Assembly, Margaret Swires, about to leave for work in Brazil, said, 'Do you believe you are vital to mission?' She then challenged us all. 'Our success as missionaries depends upon you. "The prayer of a good man has a powerful effect." And we cannot go unless you give.'

The call of God to 'Go' in mission is a call to all of us whether we stay at home, or pull up our roots to embark for foreign shores. It is a call to be totally involved as His people in sharing the good news of His saving love with all people, near and far.

And that does involve giving — giving of ourselves, giving of our time in prayer and study, giving of our money. Here we are with only four months left to the end of the Society's financial year and over two million pounds to raise. Traditionally in the summer months, as people go away on holiday, and the missionary deputation programme peters out, there is a slump in giving. May we appeal to you to keep your level of giving up — 11 per cent up, to be precise, over last year's figures.

We are very grateful for the commitment of our supporters in the churches. You gave so well last year — yet another increase. Yes we did end up with a small deficit, but in a total budget of more than two million, that is not very much. Obviously we cannot have deficits every year, however small, otherwise instead of moving forward as we believe God is calling us, we shall have to go into retreat. We believe God is calling us to do a great work for Him today. But we cannot do it without your help, prayers, and support.

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MISSIONARY

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JULY 1985

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Where are the medical workers?



'Why do we still need medical missionaries in Zaire? Are there not sufficient Zairian doctors? Have we not trained sufficient Zairian nurses?' Dr David Masters asked at the Annual BMS Medical Meeting

BOLOBO hospital was run by Zairian doctors and nurses from 1972 to 1982. The people were united in pushing the church to take back the hospital again. The churches in Kinshasa, Bas Zaire and Haut Zaire have been asked to take over medical work previously done by the state. Why is this? Should we at BMS respond by helping the Baptist Church Community in Zaire to take on more medical work?

Why is there still a medical need for missionaries and expatriate financial support? Most diseases that Zaire can afford to treat can be treated by

auxiliary nurses trained in the hospitals. Zaire cannot afford to treat degenerative diseases like diabetes or heart failure. If you start treatment for 100 new patients this year they will survive and next year there will be these patients and another 100 new patients and so on each year. So no hospital could afford to treat them free and insulin for a day cost 10p. A school teacher earns 40p a day on which to feed and clothe his wife and family.

You need doctors to treat degenerative disease like diabetes, but we have to live with the fact that diabetes is

untreatable. But must we live with the fact that three out of ten children die before they are five with diseases that auxiliary nurses can cure with medicines that are available in Kinshasa at prices their parents can afford? Many will die from measles, as they did in Bolobo by the score during my last furlough, while vaccine to prevent it was sitting in Kinshasa free thanks to the World Health Organization. Why is this when auxiliary nurses know how to vaccinate? What can missionary nurses offer that makes all the difference?

Encouragement

They can encourage and they can organize. Zairians have no social security outside their families so that few will move from the developed parts of Zaire like Kimpese or Kinshasa to the rest of the country. Yet only in the developed parts of the country are hospitals rich enough to meet the requirements for training nurses with complete secondary education to start with. How can a man, with only three years' secondary education, who enters our auxiliary nurses' school unable to write a letter in the official language of the country or to calculate a dose, maintain an account with supplies of drugs and vaccines several hundred miles away in Kinshasa?

There is no public postal service, bank, public transport, between Kinshasa and Bolobo. Vaccines have to travel on ice, too, or they are ruined. The state pays only six auxiliary nurses for the 100,000 people in the Bolobo zone. The number has been drastically reduced as Zaire needs its money to service its loans from the rich world with rising interest rates and costs of spare parts and fuels. For the same reason free medicines can no longer be supplied by the government as pharmaceutical companies raise their prices to finance higher wages in the West. The remaining auxiliary nurses live by the profits on the sale of medicines which they have received at high cost from Kinshasa via many intermediate traders all of whom take their cut. He needs all the illness he can get and rapidly learns what medicines his patients prefer rather than what is best for them. Preventing illness takes up time when he could be in his fields growing food and who wants to pay for medical care when they are well?



Health worker giving some tender care

A missionary nurse has no anxiety about survival as his or her personal income is many times that of the auxiliary nurse. So all the effort can be put into organizing and encouraging a group of auxiliary nurses. She can buy drugs cheaply at Kinshasa without personally going there. She can see that the pharmacy is always stocked so that auxiliary nurses always have patients, so that they can be paid a regular salary. She can even visit and provide in-service training with the receipts and get the auxiliary nurse and local populations to work together to prevent illness. *Thus the missionary nurses at Tondo without any doctors are saving many lives.*

In Bolobo we have an auxiliary nurses' training school which Joan Parker runs and our only other missionary nurse, Richard, is working in the hospital. Again Richard's contribution in encouraging and organizing is invaluable.

None of the auxiliary nurses have had the privilege of working in a well run European hospital. I understand that even at Kimpese fluid charts are rarely done, yet without them how can good results be obtained in treating life threatening diarrhoea or recognizing

early complications after surgery for a perforated duodenal ulcer or an enlarged prostate?

No patient who is sick enough to be hospitalized could survive without the care of his relative to buy and cook his food and deal with his excreta. Yet the relative does not understand the importance of persuading a malnourished child, who has lost his appetite, to eat or a delirious sleeping sickness patient to turn over in bed to avoid bedsores.

Yes Richard can encourage the auxiliary nurses but he can also see they have some of the tools for the job by organizing the pharmacy well. I can wash my hands on the ward round at Bolobo yet a paediatrician treating AIDS in the biggest hospital in Kinshasa lacks soap or water to do this! Richard controls the supply of drugs from the pharmacy to the inpatients and also arranges that the nurses don't take their annual holiday during August when the student nurses are all away. Richard is also able to use his technical skills learnt on an intensive care ward in Britain. He is very good at general anaesthetics, which despite our total lack of oxygen, we need to use for some conditions. Like all missionary

nurses Richard has rapidly had to get used to writing his own prescriptions and using a vacuum extractor for difficult confinements.

We don't have a missionary nurse at Bolobo helping to run auxiliary nurse dispensaries, which save so many lives, though Joan Parker used to until the state cut the salaries of the nursing school staff and she stepped ably into the breach.

Where are the nurses?

Zaire still needs missionary nurses and the CBFZ continues to request them. People are dying of curable disease because we lack them. Is God not calling some nurses to step off the ladder of promotion in Britain and make a place for an unemployed nurse and start work in Zaire?

Does Zaire still need doctors? There is probably one doctor to every 50,000 people in Zaire now which is about all the country can afford. If a doctor treats malaria the result is the same as if a nurse does, but his salary may be ten times higher. If the disease is a more sophisticated one a university trained doctor may be more effective in diagnosing and treating it, but only if the patients can afford the laboratory tests the doctor has been trained to use. The doctor cannot treat the diabetics even if he knows how to as it is too expensive. For these reasons, outside of the developed parts of Zaire like Kinshasa, the doctor has two prime roles. He organizes and he does surgery, though nine times out of ten, hernias and Caesarian sections can be done as well, by trained auxiliary nurses as they are at Yakusu.

Why do we need missionary doctors? Most Zairian doctors are young and inexperienced. Is a new and inexperienced missionary doctor any better? Yes, surgically they are likely to be better as they have spent six months assisting a specialist surgeon in Britain whereas many Zairian doctors have never even seen most operations. Secondly they have access to good text books and thirdly they have learnt a lot more about surgical judgement. 'With my lack of experience and lack of laboratory facilities and good quality post operative nursing is this patient

likely to do better or worse if I operate on him than if I don't?' A missionary doctor is likely to answer that question better.

Organizer

The doctor however is likely, like the missionary nurse, to save far more lives by his organizing than by his surgery. A Zairian doctor has probably never had a bank account to learn that what comes out must go in first. He is under heavy pressure from his family to use his position to get a good share of the takings and under pressure from the Zairian staff to use his position to improve their pay and prospects.

All too often what happens is that which happened when someone took over the Bolobo hospital and 90% of fees from patients went on the personnel and the remaining 10% was inadequate to buy the materials, pay for electricity, repairs etc. The patients stop coming and receipts get even less until chronic bankruptcy sets in. Official state recommendation and mission hospital post experience shows that hospital care suffers when more than 40% of income goes on personnel. Missionary doctors are under fewer pressures and so they are more likely

to get the mix right especially as their salaries don't have to come out of the takings. Missionary doctors are more able objectively to see that an X-ray machine may consume money, which could otherwise be used on essential medicines, but rarely provides information which alters the future for the patient.

The Zairian government has organized the whole country into health Zones and a doctor at Bolobo, Yakusu, and Pimu is to organize and supervise all health care Protestant, Catholic, state or private. . . . They need above average organizing skills and honesty for this new and exciting work. I am convinced that this work should be financed 100% by the patients, and missionary doctors can pioneer the way for Zairian doctors and show that patients' fees, well managed, can buy the drugs easily available in Kinshasa, pay the staff and the costs of transport to supervise the Zone, which is about 140 miles long in the case of Bolobo.

Where are the doctors?

Development agencies like USAID, Christian Aid, Tearfund, Oxfam can supply starting funds but they can't find the people adequately skilled to

use them. Where are the doctors God is calling to Zaire to take up this challenging work?

Still today however, our missionary doctors spend a large part of their time not only organizing the medical work itself but also the basic logistic backup which we take for granted in Britain. They run an electricity company, the only local motor vehicle, a banking service, a petrol station (paraffin for lamps and primuses, diesel fuel for generators and vehicle, petrol for motor bikes and outboard motors plus the needed lubricants) a radio communication service, a vehicle repair and welding service, a timber yard and cement supply service, a shipping service and possibly an airstrip and air traffic control centre. These are essential to run a hospital yet once they are running the church, the schools, the state authorities and others all demand access to them, often expecting the hospitals resources supplied by or for the patients to finance them or provide free credit.

The work must be done and done well or we will lose good relations with the aid agencies, the patients, or the other groups necessary to community development. Yet this is too much to



Waiting for the Clinic to start

expect a missionary doctor to do and neither are all of them mechanically minded. This is not a minor work to be left to a volunteer who learns by his mistakes and is replaced two years later by another, who learns again by the same mistakes.

We in the hospitals are very grateful for the work that Andrew North does in Kinshasa for all of us. Starting out from nothing he has acquired experience and set up a good service.

Where are the logistic officers?

We need men of similar gifts to assist each of the hospitals. Men who have perhaps had experience in running small business, thinking ahead, accounting and some mechanical skills too. I believe that Zaire will need men with these skills long after Zaire doctors replace missionary doctors. The logistic obstacles to the work are enormous. Where are the logistics officers God is calling to Zaire?

The need does not constitute the call.

Yes, but can we turn down the opportunities God is giving for witnessing to His love in meeting these needs. Patients see love in action and some respond. I think of a man who waited weeks in hospital for a prostatectomy while we worked at improving nursing standards to make it less dangerous. He heard and responded to the Gospel and was subsequently baptized. One evening I went to the hospital and heard a ward service led by a local trader who gives his services on the hospital committee. Three years ago he could not have done it as the hospital was empty because of bad management and deliberate profiteering.

When I visit rural dispensaries on the motor bike I find groups of Christians without a Bible amongst them welcoming me and asking me to lead them in prayer which I gladly do. Of course we are wanted in Zaire also for the drug grant which is so regular that we can plan on it. We thank you for contributing so that each year this keeps its value and we don't have to spend time begging for money for

running costs. No other aid agency commits itself to long term financial help.

Jesus did not say give your money and make disciples. He said go. He calls you to go where you are in Britain and show and demonstrate the gospel and some He is calling to Zaire. Money and drugs cannot show love only people can.

There are Zairians who believe our God is a God of love and justice and in the strength of His Spirit demonstrates it day by day. They are asking some in Britain to join them as missionary doctors, missionary nurses and missionary logistics men. The one political party of Zaire has a slogan *Se servir non. Servir oui*. Don't help yourself help others. Our Lord invented the slogan 2,000 years ago and supremely demonstrated it on the cross. Only by His Spirit can we today aspire to this. We are aware how often we fail and would ask you to pray for us and our Zairian colleagues that the vision may not grow dim as the years pass.



Nurse helping on male ward, Chandraghona, Bangladesh



Bishop Lesslie Newbigin giving his address at the BMS Annual Missionary Sermon

As the Father sent me . . .

The Church is not meant to draw people out of the world into a safe heaven, but to send them into the world with a mission, Bishop Lesslie Newbigin said in the BMS Annual Missionary Sermon at the Nottingham Assembly

'The church begins as mission, as a movement launched into the public life of the world to continue what Christ came to do until it is finished.' He began by referring to William Carey and his emphasis on Christ's Great Commission as the 'Mandate for Mission'. But he pointed out that there were other great missionary texts like John's Gospel, chapter 20 where locked doors did not keep out the risen Jesus. 'The disciples are afraid. They have gathered behind locked doors. They are doing what the Church is often

tempted to do – withdrawing from a hostile or uncomprehending world to seek consolation in a safe enclave where the world does not penetrate.

'But locked doors do not keep Jesus out and His word to them is: open the doors which you have closed; go out into the world of which you are afraid. As the Father sent me, I send you.'

Bishop Newbigin, formerly a Bishop in the Church of South India and later secretary of the International

Missionary Council, asked 'for what purposes did God send Jesus'? It was to announce and embody the reign of God. This is the good news which Jesus came to bring – that the kingdom, the reign of God is at hand. 'But what is new is that the reality of God's kingship is no longer a distant dream, no longer a mere theological slogan, no longer something which belongs to another world; it is here now and everyone must come to terms with it before it is too late.' What are the signs of this kingship? 'The answer comes in parables, in riddles.' 'The kingship is a mystery, it is hidden in order to be manifest. Its signs are that the blind see, the deaf hear, the lame walk and the lepers are cleansed. Parables and miracles finally converge on the cross. The kingship is present in a crucified man, the power and wisdom of God hidden in the weakness and foolishness of the cross. So as we read. "As the Father sent me, I send you"; we read immediately: "He showed them His hands and His side."

The risen Christ is recognizable by the scars of His conflict with the prince of

*Valediction Service at the
recent Assembly*

this world, and those He sends in His name will be recognizable by the same marks. His disciples will be recognized as His body, not by the crosses on their buildings, but by the marks of the cross in their corporate existence in the world.

“As bearers of the Gospel in the world,” says Paul, “we are always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies. . . . So death is at work in us, but life in you.’

What are the marks of the cross? We have sometimes been misled by the image of the mediaeval crucifix where Jesus is portrayed as a figure of defeat, of submission to the power of evil. Primitive art, true to the New Testament, portrayed the crucified Lord as a victor, head erect, triumphing over Satan. The cross was not submission to evil – it was the price paid for an uncompromising challenge to all the power of evil right up to the very end. ‘As the Father sent me, so I send you.’

He was inviting them to share in his victorious conflict with the powers that contradict God’s reign and to take their share of the wounds which that conflict entails. This doesn’t mean that ‘sending’ is now the disciples’ programme. He breathed on them and said: Receive the Holy Spirit. Here is a convergence with Acts 1 where mission is seen as the overflow of Pentecost.

The presence of the Spirit is the presence of the kingdom now in foretaste. It is the presence of the risen and victorious life of Christ and it is the presence which constitutes the



witness. As the New Testament tells us, it is the Spirit himself who is the witness.

The place where that witness occurs is at the frontier where the reign of God challenges the reign of sin and death. That is the place where the marks of the cross will be seen as the authenticating insignia of the Body of Christ. If we understand these words of Jesus, we are delivered from a futile and damaging controversy which divides those who should be united in their mission to the world. A controversy between those who insist that evangelism is the primary business of the church, and those who insist that action for justice and peace in the world is the primary form of the Church’s mission.

Action for justice and peace can become a mere political campaign with no clear relationship with personal commitment to Christ, repentance and faith. On the other hand there are

styles of evangelism which draw people into a private enclave of promised peace with God and where they can wash their hands of responsibility for the misery and injustice of the world-misery and injustice for which, as citizens, buyers, sellers, employers, workers and voters they are in part responsible. Such recriminations get us nowhere and damage the Christian fellowship.

But it is not enough to point out that a battle between words and deeds is a futile battle. The first mission in Matthew’s Gospel was commission to heal and cast out evil spirits. Throughout the Gospels healing and exorcism play as large, if not a larger part in the story than preaching. The command to preach comes after the command to heal and to cast out evil spirits because it is the explanation of these happenings. People are being delivered from these evil powers because the reign of God is present. The preaching explains what is

happening. And because these happenings are the assault of the reign of God upon the entrenched power of Satan, they lead to the conflict which Paul calls the principalities and powers, which is settled on the cross where Christ disarmed the powers, unmasked them so that God might reign and be glorified.

The Church is sent to continue that same mission for which Jesus was sent; to challenge the powers of Satan in the power of the kingdom, in the power and name of Jesus in whom the kingship of God is present. This means both word and deeds – words which precipitate action, and action which needs words to interpret it. The name of Jesus has to be spoken. It is in His name and no other that the powers of hell are compelled to yield.

But His name is taken in vain if those who take it are not involved as He was in active challenge to the powers of sin and death wherever and however they operate. The word and the deed belong together. The mission of Jesus was to announce and to embody the reign of God in the decisive assault of that reign upon the usurped power of Satan. The preaching is possible because the embodiment is a reality. The preaching is necessary because deeds without words are dumb and because God's reign calls for the intelligent response of rational souls, not dumb acquiescence in face of overwhelming power. The Church's mission is the continuance of that assault in the power of the living Christ present through the Spirit. Its authenticating mark will be the mark of the cross. It is the repeated testimony of Scripture that the witness of the

Spirit is given at that point where the Church is faithful to death in face of the power of evil. It is in the context of the warning of suffering that Jesus tells His disciples that there will be another Counsellor who will bear witness.

The triumph of the Church in the midst of the power of Rome was not won by superior wisdom, but by the blood of the martyrs. In my own missionary experience I have seen how the faithfulness under trial of very simple believers has been mightily to cast down strongholds which had resisted the most powerful battering of our sophisticated missionary methods. Looking at world-mission today there is little doubt where our most difficult battle line is to be found. In great parts of the Third World Christianity is vibrant and growing. The place where the Church seems to be in retreat is in the areas dominated by the culture of which we are a part, that culture which sprang from Christian roots, but which has lived for the past two and a half centuries by another ideology.

That culture we call modern, western, scientific – that culture which has largely taken control of the urbanized leadership of the rest of the world. This is our most baffling missionary frontier. 'Can the West be converted?' said General Simatoupong, the great Indonesian Christian leader. That challenge comes to us from the Third World. We respond, not by drawing men and women out of the world into a safe haven. Peace from God is offered, but not in the private room behind locked doors. We can be the bearers of Christ's gift of peace into the life of the world if we follow him on the way he went.

That means challenging the assumptions on which our society rests – the assumption that public life can be ordered apart from faith in God. The assumption that politics and economics are outside the jurisdiction of Christ. The assumption that the incessant stimulation of unbridled covetousness is what we need to keep the economy running smoothly.

The assumption that human rights can be guaranteed without a corresponding doctrine of human responsibilities. The idea that what is called scientific truth is the real public truth, whereas the claim that Jesus is the truth is merely a personal opinion for the private sector. It is to this enormous challenge that we are called. That in part is what it means to be sent into our world as the Father sent Jesus into the world. The outward mark of obedience will be the sign of the cross. But the inward power to remain faithful is the presence of the risen Christ himself, through the Spirit who is the Spirit of Jesus and the Spirit of the Father.

It is not we, but the Spirit Himself, who alone can convict the world and lead us all into the truth.

CHURCH ASSEMBLIES



‘Not a bit like our British assemblies,’ says Chris Spencer

I have just spent a week at a Regional Church Assembly. If that conjures up an image in your mind, perhaps of a Baptist Assembly in Britain, or of an association meeting, I suggest you start again, for there is very little resemblance. Our assembly was a small gathering: four delegates from each of eight districts, plus eight ex-officio members. In all, 26 pastors (or other full-time church workers), nine women, and five laymen – to represent over fifty thousand church members. It is not a very representative gathering, but with the difficulties of transport and finance it is not possible to bring together a great many more people. The forty of us gathered at Yalikina to make important, and binding, decisions

about the work and the life of the Church in the Upper River region of the CBFZ.

It was not, in all honesty, an encouraging, or inspiring, meeting, for such Assemblies do not seem to bring out the best in our church leaders. It does not help that most people are tired all the time. Most of us had had long, tiring journeys to get there. Some of us drove there, arriving well after midnight, as one of the Landrovers had broken down on the way. Others travelled by canoe, or by bicycle, in some cases taking two or three days to get there. We then worked solidly for six days, meeting in a small, hot room, and usually carrying on until very late

at night (several times until after midnight).

Most people in this culture seem to enjoy a good argument, and everyone feels they must have their say (even if they simply repeat what someone else has already said) so discussions can take a long time. Sometimes this ensures that important questions are thoroughly dealt with, but often it is the more trivial matters which take a long time (such as, who should sign a choir membership card), and important matters then have to be rushed, or dealt with very late at night on the last day.

Rivalry

There is, perhaps inevitably, a certain degree of rivalry between the eight districts, especially when it comes to sharing out limited resources and personnel. While it seems fair that each district should be treated the same, it can mean that at times the

wider needs of the whole church, or the particularly urgent needs of one or two districts, are overlooked. There is also a danger that discussions can degenerate into squabbling. Linked with this is a tendency to neglect some aspects of the church's work. Thus, while schools and medical work are seen as very important (all the delegates have children, and most will get ill at some time), Christian education, Sunday Schools, and women's work tend to be overlooked, and discussions about them are not always taken seriously.

However, the whole picture is not gloomy. Most of the issues facing the church are dealt with seriously and sensibly, and most of the decisions are of value for the life of the church. Anything unwise will usually be brought up again at another meeting, and appropriately corrected. Just a few

items from the agenda will give some idea of the breadth of the discussions:

- Rules for the ordination of pastors
- How to deal with the many sects in the area
- Establishment of a Literature committee
- Establishment of new parishes
- Re-election of the Regional Secretary
- Entrance exams for the Nursing School
- Financial problems in the church schools
- Annual budget

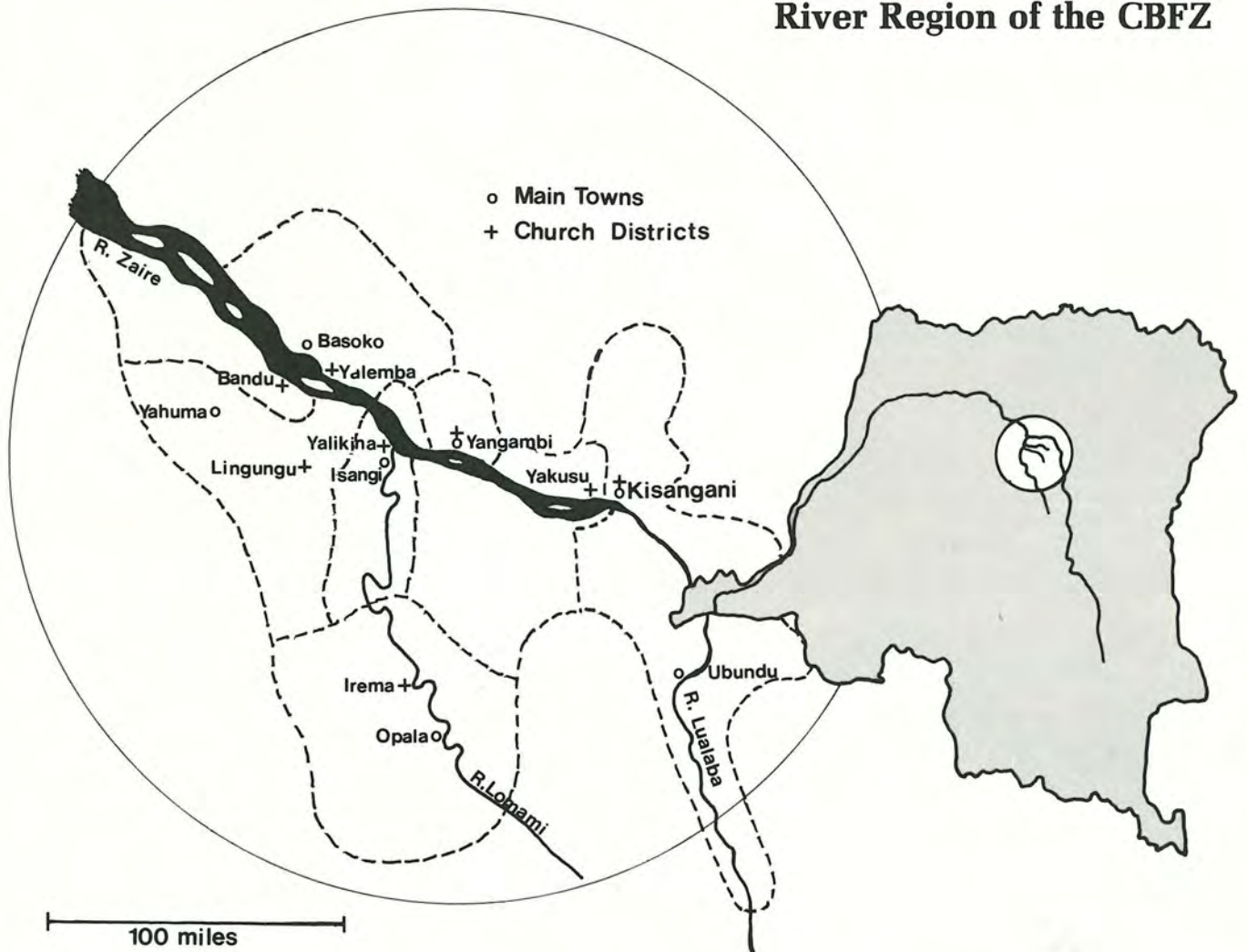
Fellowship

Perhaps as important as the actual decision-making is the chance for pastors and church leaders to meet together, to discuss with one another, and to get a wider vision of the church

than their own district or parish. Because of the distances between the districts, it is the only chance for fellowship that some pastors will get for several months. For a missionary it is a chance to get to know some of the church leaders better (especially those who work a long way from Yakusu) and to gain a deeper insight into the life, and the problems, of the church.

This year I was the only missionary present at the Assembly, and I came back from it tired, unhappy about some decisions, and discouraged. In retrospect I can see that there were two sides to it, as there are to most aspects of our work here. It is our prayer that God will indeed bless the decisions that were made, and that they will prove a blessing in the work of the church in this region.

Church Districts in the Upper River Region of the CBFZ



GOING PLACES



'GOING PLACES' – the church in Angola is going places, and the pastors are wanting to go places also – evangelizing new areas where the Gospel has never been preached, visiting the village churches, teaching and building up the Christians. There is so much to do, and that is why the Women's Project for 1985/86 is to raise money – £20,500 – to provide transport for pastors in Angola.

After the long years of civil war, fleeing the country, living as refugees in Zaire, now many Angolans have returned and are starting life again. Re-building their homes, villages, and the churches. There is the Bible School at Kibokolo training pastors. People are asking to hear the Gospel – there has been a tremendous response in the Kwango area and much shepherding and caring of church members.

This project gives us a very specific way of helping in this work. Further information about the project, leaflets, posters can be obtained from the BMS.

BMS Women's Project 1985/86

Church members in the Angolan Church



Communion service



COMMENTS QUESTIONS QUOTES

By DEKA

IT'S hard to picture, and imagine, what life is really like in another country with a different culture, and nothing will ever replace 'going and seeing for yourself' – and then the situations may not be at all what you have always imagined. To us here in the West it must seem that we have so much, and our lives are so comfortable; so following on from that we think of 'our poor missionaries, how hard life is for them, what a lot they have given up'. Yes, true in some ways, but is that how they see it? I do not think so, rather, what a privilege in being called to serve overseas and how much they have gained. Not financially of course, but then that is not the most important thing in life is it? So how? by living in and learning about another culture, by the broadening of experience and vision, and by the challenge of the deep faith, courage and spirituality of many who in the eyes of this world have so little yet know the secret of life – a living experience of Jesus Christ as Saviour.

Q Q Q Q Q

'We have a good news to proclaim – a power that will transform men and societies, looking first Godwards, then inward and finally outward we can go with confidence.'

I read these two sentences recently in a Prayer Letter and they made me think. Yes, we do have good news to proclaim, and we do believe that it is the power that can really transform men and societies. It is the second sentence that spells out the sequence that leads us to be able to share the

Gospel with assurance. Are we sometimes getting the sequence in the wrong order, or do we leave out part of it? It must begin with God, then it has to include that look at ourselves – what is God really saying to me, how does He want to prepare and use me after that as we look outside ourselves to the world the crying need of millions for the Good News confirms our call and commitment and leads to dedication and going forth.

Q Q Q Q Q

The unexpected can be a great encouragement at times, especially when daily life seems to be so full of difficulties and problems. One of our missionaries had this experience and wrote about it:

'Recently I had to have a document photocopied. I went to the shop to find it had not yet opened, but the door was ajar and I went inside. A man and a woman were in the shop, and gave me a chair. They then went behind the counter, sat down and sang a hymn and prayed together before opening the shop properly. How often would that happen in shops in Britain? The Zairians have much to teach us in their devotion to our Lord.'



Oxford Street! – old Dhaka, Bangladesh



MISSION TALK

Mud in YOUR Eye?

OUCH! How very messy and stingingly uncomfortable! That is, if it is mud of water-softened soil or wayside dirt, the sort that children's fingers and toes squeeze with such satisfaction and that passing cars spray so devastatingly. But not all mud in your eye is like that. Mud can be 'Mission-Up-Date'. Certainly that is what Charles Rutter, one of our Baptist ministers and member of the BMS General Committee, has made it to be.

Attending the committees of the Society regularly, he realised that the first-hand news of the Society's work that he was gaining, sharing in the important policy decisions and hearing all the furlough missionaries speaking at General Committee, should not be kept to himself. The members of the churches who helped to elect him, his fellow ministers who are all part of the

BMS family, all needed and deserved to know. Hence, MUD! He produced an attractive information sheet that updated his local colleagues with Mission news — news to prompt prayer and to inspire commitment to the cause of world Mission.

Is there **MUD** in your eye? Wherever you live in England, Scotland, or Wales, there are people elected by your area to serve on BMS General Committee. They too have the opportunity of bringing fresh news of God's lively activity in the places where BMS is in partnership to you. Are you encouraging them to update you on Mission news in your local church, your district, your Association? If not, aren't you sorry to be missing out on it?

If you'll pardon the expression, here's **MUD** in your eye!

Mrs Wilma S Stewart, will be remembered with much gratitude and affection by many in Baptist circles. A missionary of the Church of Scotland, she served for many years at Serampore College, India, where her husband was Principal in the 1960's.

Her generous hospitality and warm friendship, her outgoing personality and vigour, and her loyal support for her husband, made a great contribution to the life of the college community, and also of the local Baptist church.

She died suddenly on 28th March at her home, and our deep sympathy is extended to Dr William Stewart in his great loss.

EBH Williams

The Society is seeking a total of four

AREA

REPRESENTATIVES

to serve in England in the London; the South-East; the South-West; and the Central and Eastern Areas.

Their role will be to secure grass-roots support from local Baptist Churches, encouraging, and assisting ministers, missionary secretaries and other key workers in world mission and the support of the BMS.

They will be expected to have a previously demonstrated knowledge of and commitment to the Baptist Denomination and the Baptist Missionary Society.

Their tasks will involve personal visitation of local churches and leaders, conduct of meetings of varied types, leading of training conferences, participation in the general promotion and deputation programme of the Society, etc.

Applicants may apply direct, giving full curricula vitae and details of relevant experience. It would be helpful if one of the geographical Areas was specified.

Applications are invited by 22 July from those willing to serve *either* as fully paid representatives or as early-retired honorary representatives. Selection will be made solely on candidates' ability to fulfil the role.

Write for further information or apply directly to:

**The General Secretary
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA**



APOLOGIES

WE apologise to the Rev W Velhum Pitts for reporting that Martin Hewitt, accepted candidate for Brazil was a student

pastor at Wraysbury Baptist Church. Mr Hewitt was assistant co-pastor until January. He is still a member of the church.

WHAT CAN MISSION DO FOR YOU?

HERE are nine things involvement in world mission can do for a church:

1) A strong missionary programme in a church teaches unselfishness. We teach our children that it is wrong to be selfish, that they should share. A church can be as selfish as children sometimes. When it is, it needs to grow up spiritually.

2) A strong missionary programme teaches obedience to Christ. Christ said, 'Go!' This is one way we go. He said, 'This Gospel of my kingdom shall be preached unto all the world.' He said, 'You shall be my witnesses unto the ends of the earth.'

3) This may surprise you: A strong missionary emphasis and programme make it easier to pay the rest of the bills in the church programme, because they create a sense of stewardship better than in any other way, and out of that sense of stewardship the whole level of giving is lifted. Many churches testify to what happened in the whole financial picture of the church with a stronger emphasis on missionary giving. This is not a reason for giving to missionary work. Love for Christ and for people everywhere is the reason we give. But this is certainly one result of giving.

4) It deepens Christian fellowship. We are doing something, achieving something together, in a fellowship of service through mission.

5) Therefore it heightens Chris-

tian joy, Christians ought to be joyous people, glad and grateful for what they can do in the name and unto the glory of Christ.

6) A strong missionary programme and missionary giving keeps alive Christian hope and faith. It assures that Jesus Christ is a living Lord and that God is at work across the world by His Holy Spirit in the mission enterprise of the church.

7) And how it strengthens Christian love! We cannot give for people without learning to love them, nor without learning to love those who represent us in seeking to make Christ known to them.

8) There are many other things involvement in mission does for a Church. It changes the church from a 'comfort-station', where members make themselves comfortable in Christian blessing, to a 'lighthouse', where they are conscious of responsibility for others.

9) In a word, a strong mission programme enables a church to fulfil the mission of the Church. Without it, we are not fulfilling the mission of the Church.

Do we want to be part of a church that is fulfilling the mission of the Church in the world today? Do we want to share in the unselfishness of it? . . . the obedience of it? . . . the stewardship of it? . . . the fellowship of it? . . . the joy of it? . . . the responsibility of it? Is this the kind of church we want to belong to?

(adapted from an article by Rev Alvin Morris, Seattle, Washington)

BANGLADESH CHURCHES ATTACKED

AN angry crowd recently attacked the Baptist church at Narayanganj, Bangladesh. According to Jim Watson, when he spoke to the BMS Annual Members' Meeting in Nottingham, it was all to do with an encyclopedia article which had a controversial entry.

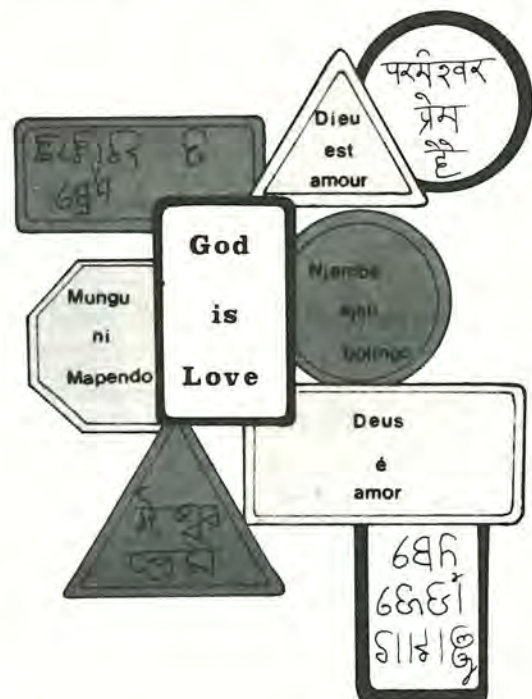
The encyclopedia, published by a Bangladesh government funded children's welfare organization, contains biographies of religious figures. What offended the Muslims, who were 85 per cent of Bangladesh's population, was that the entry about Muhammad was placed after those on Buddha and Jesus Christ. This was regarded by a leader of the Jamaat-e-Islami Party as an affront to Islam.

As a result a crowd attacked both the Baptist and Catholic churches at Narayanganj, about 15 miles from Dhaka. A lot of damage was done to the property and the Baptist Pastor and the Catholic priest were injured. Eleven people were later arrested. Next day a fire damaged a Hindu priest's worship platform.

The government has now told the publishers to withdraw the book from sale and to make changes in the next edition.

Jim Watson says that in spite of the attack the small Baptist congregation was back in the church building for worship the very next day.

MAKING IT PLAIN REACHES TARGET



A big 'thank you' to everyone who contributed to the 'Making it Plain' project. By the end of April we had well reached, and passed, our target of £20,000. It is a real joy and encouragement to know

that together we are prayerfully supporting and sharing in the work of our missionaries, and that all of this is part of God's one mission to the whole world.

A look back at the first BMS Summer School, held 75 years ago

Many Similar Gatherings

By Peter Briggs

IT would be a joy for our predecessors of 1910 if they could be here today, for this is the hope that was expressed by the organizers of the first BMS Summer School held in Folkestone. Seventy-five years later they still form a vital part of our Society's life. The first School must have been exceptional for the report about it reads, 'It is satisfactory to note that everything passed off without a single hitch!' Would that it was always so! Nearly one hundred people gathered for the week beginning 2 July. The photographs of the event would not lead us to describe the schoolers as young people — although at least four children were present. One wonders if any were eventually to serve themselves as missionaries. Another indication as to the age of the schools may be contained in the note that the 'programme had evidently been carefully designed in a way least calculated to cause fatigue'.

Those pioneers thought big. One of the five missionary speakers there said that to be adequately staffed, the BMS Indian field should number at least 1,200 missionaries!

During the week visits were made not only to Canterbury Cathedral but also to an Anabaptist Chapel, where the

Below: Some of the leaders in 1910



minister of the Folkestone Baptist Church, the Rev J C Carlisle, addressed the Summer Schoolers. The highlight of the social activity of the week must have been an al fresco tea on the grass at the Warren.

Bible Studies were led by the Rev F B Meyer. Fears had been expressed that during the week there might have been a waning of enthusiasm but this proved to be unjustified as 'the closing sessions witnessed attendances as large as those of the opening day'.

The majority of those present were quite ready to continue for another week. May it always be so.



Missionaries enter into the Spirit of it all

Seventy-fifth Anniversary



Above: Late night extras — obviously making a clean breast of it

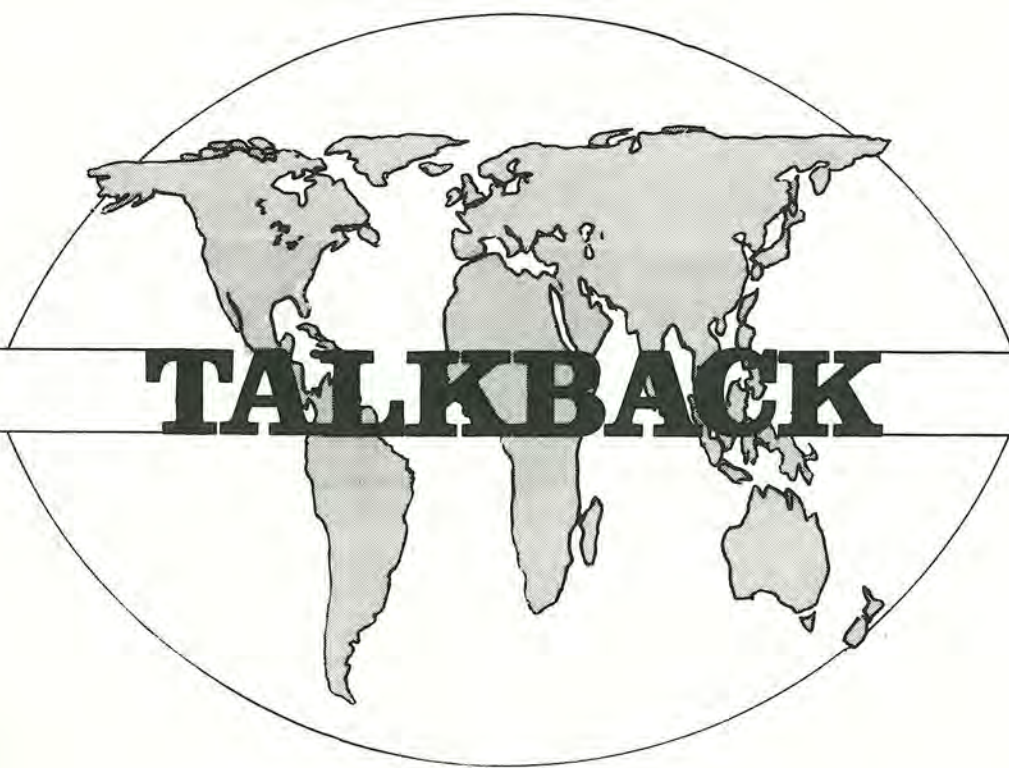
YOU may not have been at Folkestone in 1910 — but if you've ever shared in a BMS Summer School then you are invited to our celebrations this year.

On Saturday, 3 August, at 7.00 pm and Sunday morning, 4 August, at 11.00 — there will be two special gatherings to mark 75 years of Summer Schools.

Those planning to be there include Tom Bowman (minister of Rendezvous Street Church at Folkestone), Reg Harvey (General Secretary of the BMS), Roy Turvey, a group from the Eastbourne All-Age Holiday and David Martin (the Young People's Secretary).

So, if you've ever been to Bexhill, Barton, Seaford, Boscombe, Alloa, Tavistock, Paignton, Eastbourne, Pitlochry, Bideford, Penzance, Cilgwyn or any other venue, come to the REUNION.

Old Schoolers, old photos, old wives' tales and old jokes will all be very welcome.



Words from the Editor of 'Bridge'

From Deng Zhaoming

*A Reply to Mr Russell Ashley-Smith
(May Herald)*

It is interesting to note that Mr Ashley-Smith in his letter enlists the support of the Holy Spirit to justify the works of FEBC. My experience in China tells me that the free flow of the Holy Spirit is indeed a blessing to the growth of the church there, but the misuse of its name is also a big hindrance. One can always ask for the help of the Holy Spirit, but to invoke the justification of the Holy Spirit when one wants to depart from accepted norms of behaviour and practice is a different question. To solve this dilemma it seems that certain criteria should be established.

For example, who is to read the sign of the Holy Spirit? In the case of China, Mr Ashley-Smith and I might agree that it should be the Church in China. But who is the Church in China? Here, I think, we have different conceptions.

To Mr Ashley-Smith, the 3-Self Movement or the China Christian Council, are but 'a few in some sections of that Church'. Further, he says, it is 'the official church body whose

hierarchy includes nominees from the communist government'. And, lest people forget, they see themselves as providing facilities for Chinese to broadcast to their own brethren in 'a communist country'. Suffice to say, 'there is no question of "ignoring the Church in China" ' if they just brush aside the 'dictates' of these people. This is the framework and these are the words of Mr Ashley-Smith.

Here one sees political bias used as an argument against recognition of what the Church in another country does. Are we to say 'no' to what the 3-self Movement has been doing after its resumption of work in 1979? Can we not see that so far over 2,000 churches and tens of thousand meeting points have been opened where the Word of God is openly preached and the sacraments properly administered? The printing of the Bible and other teaching materials, the training of church workers and the many faceted pastoral care? No, he says, they are 'communist nominees'. Is this the way to label our brothers and sisters in Christ? Shouldn't we feel ashamed to pick up such heresy as truth?

Soon the present China

Christian Council will be changed into a more formal United Church in China. I am afraid, according to the line of above-mentioned argument, that too may not represent any legitimate voice in China, according to Mr Ashley-Smith.

Then let us look at those letter-writers from mainland China. Again, I agree with Mr Ashley-Smith that 'these Christians and thousands like them are part of the true Church in China'. Indeed they are. Yet Mr Ashley-Smith seems to suggest that these people are separated from those under the big umbrella of the 3-Self Movement. I hope I am wrong in my reading. Otherwise it does not correspond with facts. The facts are that, in the past two years, many house groups in China have joined the 3-Self Movement. To be sure, there are still groups inside China which have not yet joined or probably will never join the 3-Self Movement. But they are decreasing in number. If we use Ashley-Smith's argument, then the National Council of Churches in the USA, the British Council of Churches or the National Association of Evangelicals become illegitimate because not *all* Christians have joined with them. This is absurd. Today, to

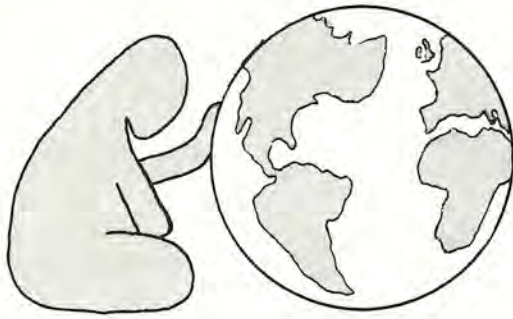
say that the majority of house groups is outside the 3-Self Movement would need the courage of certain bold-faced fellows.

Finally, it is a gross exaggeration of one's own importance when Mr Ashley-Smith writes, quoting a 'Chinese Christian leader', that 'at least half of the Christians came to Christ through listening to radio broadcasts'. Does he mean then that by doubling the present radio work, the other half would also be reached! I hope and pray that by saying that he does not 'ignore' the work of thousands of Chinese Christians who are silently sowing the seed of the Word and who also are taking care of the watering.

China changes and is changing fast. Archeology can at best prove something true in the past. But true partnership is a two-way street. It should never be an act of imposing one's own desire at will.

DENG ZHAOMING

Editor of Bridge
Hong Kong



CALL TO

PRAYER

1784 - 1985

Jamaica 30 June-6 July

THERE is a strong Baptist witness in the island, and the Jamaican Baptist voice is being heard throughout the Caribbean through the Caribbean Baptist Fellowship. Having served in Jamaica since 1948 and 1952 respectively, David and Christine Jolleyman have now retired. This has broken, according to the BMS Annual Report, a long missionary involvement in the island. But the work in the United Theological College of the West Indies continues and the Society is supporting that work. It is hoped that in two or three years time that the BMS will be able to contribute another member of staff to the college. Meanwhile we continue to support in prayer the work of the Jamaica Baptist Union and the Jamaica Baptist Missionary Society.

Bangladesh – Dhaka 7-13 July

DHAKA now has a population of over three million. New buildings are being erected, many of them financed by money earned by Bangladeshis working overseas. The new buildings of the College of Christian Theology at Satar 15 miles north of Dhaka, are already proving facilities for residential seminars and courses for students. For the first time the college now has a national Principal, the Rev Simon Sarear.

The School for Blind Girls has over 70 pupils, and the purpose-built buildings provide excellent facilities for the girls – with both classrooms for the school, hostel accommodation, and living quarters for two single members of staff. Two teachers from the school have just completed six months training in the UK.

Zaire – Kisangani and Upper River 14-20 July

THE only missionary in Kisangani at present is Annie Horsfall. She teaches science at the Institut Lisanga. She reports that the state exams last year were very good with 29 of our 33 passed in science, which means that many folk want to study at the Institut this year, and consequently classes are very full.

Annie says that it is encouraging to see many of the third year pupils attending Bible Study. She asks for prayer that it may be an influence for good at the school.

The Church in Kisangani continues to grow. Over 500 were baptized in January and each of the larger churches now has its own pastor.

The economic problems of Zaire are felt in Kisangani in the shortage of many things, especially petrol. Food too is very expensive.

Mary Philpott, who works among the women in the Upper River area in Zaire, is unable to return to Zaire at the moment because of ill-health.

Brazil – Parana: Interior 21-27 July

THIS month John and Valerie Furmage leave Dois Vizinhos, where they have begun a new church, to go to Sao Paulo to become houseparents in the hostel for BMS missionary children. John and Marie Dyer, minister in the Rozeira and Rio Negro churches, some ten km apart. Both congregations continue to grow steadily. Jerry and Johan Myhill have established a day centre for young children who would otherwise be neglected while their mothers are

out at work. Thirty children aged from a few months to six years are now registered and spend the day in the creche. David and Pat Holmwood are on their first furlough. Before leaving Piraquara, David was able to deliver two dozen Bibles to the State Prison and extend their pastoral care to the local leprosy hospital which has some 300 in-patients and serves the whole of the Parana. This area has more than 20,000 leprosy sufferers.

Nepal – UMN Education Board 28 July-3 August

HELP to Nepal's struggling education, service needs to be diverse. The national education scheme allows only free tuition and provision of buildings for the first five years of education. Parents, who can ill afford to purchase books and materials, often do not send their children, particularly the girls.

The United Mission to Nepal works in primary and secondary education, formal and informal, teacher training and teaching missionaries' children. The Training and Scholarship programme relies on support from abroad. At Jumla, the trade school construction is nearing completion.

BMS involvement includes Richard and Heather Cameron at Pokhara Boys' Boarding School, Glenys Walker near to Jumla at Bohoragaon Primary School, Judith Willis at Butwal, teaching missionaries' children and Karen Rodwell at Okhaldunga doing both informal and formal work. Allan and Iris Davies have just returned from Jumla trade school and Glenys, Richard and Heather are expected on furlough soon.

MISSIONARY MOVEMENTS

Arrivals

Mrs M Russell and Andrew on 7 April from IME, Kimpese, Zaire and Ethiopia
Rev D and Mrs Holmwood and family on 9 April from Piraquara, Brazil
Dr and Mrs D Masters on 9 April from Bolobo, Zaire
Mr and Mrs A Davies and Gareth on 12 April from Jumla, Nepal
Mrs S Samuels on 18 April from Delhi, India
Miss A Bothamley on 27 April from Vellore, India

Departures

Mr J Cartmell on 3 April for Tondo, Zaire (Volunteer)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (11-30 April).

Legacies

	£
Dr N Beattie	251.38
Miss M A Bright	561.88
Mrs M Copley	150.00
Miss N Hunton	200.00
Miss G M Jackson	4,827.40
Miss M L Jeffcoate	300.00
Mr H K Jones	2,500.00
Ethel May Lea	168.89
Mr E S P Morgan	12,843.68
Miss D M Smith	100.00
Mr F H Somers	7,250.00
Mrs I Wilson	200.00

General Work

CYMRO: £60.00; Anon: £10.00; Anon: £20.00; Anon: £7.00; Anon: £2.00; Anon: £30.00; Anon: £5.00.

Prayer Partners

Anon: £26.20.

Birthday Scheme

Anon: £2.00.

Gift and Self-Denial

Anon: £2.00; Anon: £5.00.

Zaire Reunion, 13 April 1985



Over 90 people gathered at Clarence Park Baptist Church, Weston-super-Mare to renew friendships made in Zaire. Many were ex-BMS missionaries who joined serving missionaries on furlough to get up to date with news. Some people at the reunion worked in Zaire with businesses or the British Embassy. Three Head-teachers of the Zaire British Association School were

present, Olive Woodham (1969-1978), Elizabeth Waters (née Newman 1972-1978) and Ruth Montacute who has been Head of the School since 1978. Four sets of Kinshasa Hostel parents met altogether for the first time, Charlie and Jean Brown, Gordon and Noreen Cato, Hilary and Ian Coster and Chris and Jenny Sugg. Many of the people at the reunion worked in Zaire (or as it

was known then The Belgium Congo) and learnt from people recently returned home how things have changed. Lunch and tea were enjoyed by all with grateful thanks to members at Clarence Park for all their hard work in preparing the meals.

(We thank Weston Mercury, of Weston-super-Mare for the use of their photo.)

NOTICE BOARD

41 MISSIONARIES WANTED

Angola: Builder/supervisor
Pastor for lay training

Zaire: Pharmacist
Nurses
Teachers
Maintenance/logistics people
Pastors
Theological school teachers
Church workers
Doctors

Brazil: Women church workers
Pastors
Hostel parents

Nepal:

Teachers
Foresters
Engineers
Nurses
Administrators

Sri Lanka:

Pastor for lay training

Bangladesh:

Physiotherapist
Youth worker
Theological teacher
Pastor trained in Islamics

Fuller details from
The Personnel Secretary

I'M SHARING IN THE BMS
REACH-OUT 1985



*We still need your
help to reach our
target. Have your
young people
joined in?*

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

SUMMER SCHOOL REUNION
1910-1985

SATURDAY AND SUNDAY 3-4 AUGUST
FOLKESTONE BAPTIST CHURCH

Details are available from
Rev David Martin

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