

MISSIONARY

OCTOBER 1985 20p



# HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

## Development in Nepal



# Editorial Comment

THE missionary life to most of us still has an air of romance and adventure about it. Those stories, told on deputation, about trekking along mountain paths to reach remote Nepali villages; or motoring along dusty highways to minister to a new and growing community on the frontier of Brazil's development; or crossing the wide River Zaire in a dug-out canoe on a rural health visit, all have their attraction to those of us living and working in Britain.

Even the visitor to these places, there on a 'fact-finding' tour, comes away with a real feeling of excitement. 'It's a bit like being on a Boys' Brigade camp,' said one recent visitor to Zaire, after showering himself with water scooped out of a bucket by means of a saucepan.

But few of us would like to go camping for 52 weeks in a year. 'When you are well you can cope with trimming wicks and filling paraffin lamps,' says a missionary. 'You can manage the daily chore of carrying buckets of water, but when you are ill it's a different matter. How you long to be able to switch on a light, or turn a tap for a supply of pure water.'

The romance of travel can so easily turn into a nightmare, when the land-rover breaks down or gets stuck on a bridge, and it's almost time for the sun to go down, when you're still a long way from home.

Do we appreciate what it costs our missionaries to be Christ's servants overseas, often separated from their families and finding it difficult to communicate regularly? Do we understand their lack of privacy as they are watched closely day in and day out by the nationals amongst whom they live and work?

Our missionaries, however, would be the first to say that their sacrifice is as nothing compared to that of the national Christians. 'I feel so humble when I watch some of our poorest church members giving so much, joyfully and willingly, to God, out of their very little. They know the cost of discipleship, and it's not cheap.'

For a Christian in Nepal, just being a Christian can mean having to face a prison sentence.

How much have we counted the cost? At the end of this month, as usual, we are asking folk in our British churches to do just that — count the cost of world mission. Others have accepted that the cost of world mission is not cheap. Don't let Gift and Self Denial Week go by without asking, 'What price am I prepared to pay that others may know of God's love?'

## MISSIONARY HERALD

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OCTOBER 1985

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|            |         |           |
|------------|---------|-----------|
| Angola     | India   | Sri Lanka |
| Bangladesh | Jamaica | Trinidad  |
| Brazil     | Nepal   | Zaire     |

IN a recent letter I was asked again, '... and what do you do?' As the wife of a missionary builder, John Davis at Yakusu, with two children under the age of three I could give a variety of answers. I care for the children day and night, I play with them and take them out walking to meet the people around. I wash the nappies, bake cakes and biscuits and do my best to make our house into a home. I support my husband in his work sometimes giving out or collecting in tools or keys. However, I wonder if these were quite the answers that were expected or perhaps if I had been in Britain the question would never have been asked. Yet, I do feel that my work is a small part of our mission here.

Do I see the children as a handicap, which prevents me from using my skill as a trained teacher? No, often the children are the way into a conversation and into a friendship with those around. (Some even call me, 'Mama na Becky', mother of Becky.) We go out for walks in the mission and the village and meet people. Slowly friendships are being built up and we are getting to know more about each other as people, perhaps understanding a little more about each other. We are beginning to share our lives and praying that we will also share our Lord.

### Practical help

I am thankful that the very fact of being 'a mum' has given me the opportunity to give practical help in a small way. When Luke, our son, was about seven weeks old, a baby in maternity was sick and underweight and in need of supplementary feeding. They do not use artificial milk for this because of the high cost to a family, who need all their money to feed themselves, and also because of the risk of infection due to poor cleaning of the bottles. So other mothers in maternity give a little of their breast milk, often unwillingly. If the mother continues to need to have her milk supplemented, they will try to find a relation who will help to breast feed the baby.

Together with another missionary mum, Christine Spencer, and some of the newly-delivered mothers in

Ruth and John Davis with their children Becky and Luke



## ... And what do you do?

### Some thoughts on being a Missionary Mum by Ruth Davis, Yakusu, Zaire

maternity I expressed milk to be fed to the baby. Sadly after ten days or so the baby became very sick and died. Recently, a year later, another baby needed breast milk. Luke was still feeding a little from me so I have been able for the past two weeks to express milk to help with the night feeds when the ladies in maternity didn't appreciate being woken up to give milk. Now tonight, with the three and a half week old baby the parents have returned by canoe to their village some distance away. The hope is that the

sister will now help to feed the baby. We hope and pray he will survive. It's good to remember that each of us has a part to play in God's work, however mundane and ordinary it may seem to us.

*IN a recent letter Ruth Davis reports that the baby, Okito, has died. Evidently the mother's sister, who, it was hoped, was to have helped in feeding the baby, had not done so, and the parents left it too late before seeking hospital help. A healthy baby boy has literally died from hunger, 'It seems such a waste of life and we feel so sad,' says Ruth.*

**GRANNIES  
AND**



## 'That's what they want in Zaire,' says Rita Armstrong

1985 saw the realization of a dream for me. Wonderlands had kindled my interest in missions at an early age. When Dorothy Saddler, my Pastor's daughter, was valedicted for service

with the BMS at Yakusu, my lifelong interest in the work of missions was firmly established. I began to dream that I might visit one of the fields one day.



L to R: Ron Armstrong, Bernadette Olding, Rita Armstrong, Helen and Douglas Drysdale with their daughter Esther

In 1979 our daughter, Helen CAREY, and her husband Douglas Drysdale offered to serve with the BMS and went to Kinshasa on a building project. This inevitably heightened my interest in Zaire in particular.

Three years ago my husband was appointed Scottish Representative of the BMS and, in this capacity, he was asked to visit Zaire to observe the work first hand and to lead retreats for our missionaries in the Lower River region. The question arose – could I possibly join him? Our four children, grown up now, had all left home, but I had a part-time Nursing post and other commitments to consider – and the cost would be considerable. However, everything fell into place and we set about our preparations together – the tedious routine of injections, obtaining passports, searching for cotton clothes in Glasgow in March and arranging supervision at our empty house for several weeks.

### Kinshasa

At last the day came when we arrived in Kinshasa, running the gauntlet of officialdom at the airport, being met with a flurry of welcomes and a hotch-potch of impressions. Seeing the family again was a tremendous thrill, of course, but certain aspects of city life did not appeal to me. For instance, being driven through the free-for-all of Kinshasa's traffic was not designed to soothe the nerves!

Within a few days we visited several Zairian Churches, attending welcoming services, observing the work of schools, dispensaries etc. The welcome was so warm, the singing memorable and we cautiously had our first taste of Zairian food – some of which we liked but *all* of which had to be tasted.

Later we were to return to Kinshasa to spend more time with the family and I would 'baby sit' at the Hostel, while Ron led the third retreat. First I was delighted to discover that I could join my husband as he visited the other stations and villages. Early one morning, we were whisked off to Kimpese with the rattle of landrover on some appalling roads. 'You only need a torch and a toilet roll,' we were told. There was no room for excess baggage!

## Kimpese

The visit to the hospital at IME and the efficient nursing school was particularly interesting for me. Everything was so beautifully laid out and it was obvious that a wide range of treatment was offered. I even missed the first retreat session to return to the wards accompanying the physiotherapist on his rounds. We got on surprisingly well despite the fact that we had no language in common – medical terms proved useful. I was saddened to see six month old baby Makengo dying of measles, though the calm witness of his family at the funeral was a moving testimony to their faith in Christ.

It was a great joy to share fellowship with missionaries and we rejoiced at the baptismal service at CECO when fifteen witnessed to their new life in Jesus, amidst jubilant celebrations. We helped to comfort young Timothy, miserable with an ear infection, inspected the litter of young puppies and even saw the ward where our granddaughter was born.

Next we visited several villages. Mbanza-Ngungu; Ngombe-Lutete; Nlemvo. Places, that had been mere names before, took on substance. Flat pictures became three-dimensional. Here we were often the only white people and life was primitive, but the warmth of the welcome was overwhelming and so many memories spring to mind. A stunned cockerel was given to me at one service and, to my horror, it came to life noisily on the communion table. One evening coffee was served so graciously by a lady Bible student, who conducted prayers very ably next morning – no apparent ban on lady ministers here! I recall the mute cry of the empty missionary houses, echoed by the voluble requests of the Pastors 'Please send us another missionary!'

## Bolobo

The two hour flight up river to Bolobo, in a four seater MAF Cessna plane, was another highlight of our trip. We flew low and could observe all the life along the river bank and wave to the fishermen. We enjoyed sharing village life with our missionaries for a week and even had the thrill of a trip up

river in a *piroque* (log boat) to visit still more isolated villages and churches.

It was good to see Bolobo Hospital making such brave progress and the work of the *kilos* prospering. At 8 o'clock one morning I found myself speaking to a women's meeting at Bolobo Church. 45 enthusiastic ladies including a choir and percussion band, asked me to bring greetings to the women of Great Britain.

'Mossies' were a pest, sanitation a headache and rats in the bedroom on one occasion would not be everybody's cup of tea – but the joy of the whole experience far outweighed the privations. I had fallen in love with Zaire! The trip has left me with a far humbler understanding of the problems facing Zairian Church, our Missionaries and also the BMS as they seek to assist the Lord's work in so many ways.

## Family

Running through the whole experience, of course, was the joy of spending time with the family. It was a bonus to share Joanna's third birthday

and to help Esther (six years) with her reading every evening. These were little things but they mean a lot to a grandmother.

The enthusiasm of Christians in their worship, their generosity in such abject poverty and the radiant, practical faith of saints like Mama Ditina, are bright threads that run through the rich tapestry of our memories of Zaire.

It was against this kaleidoscopic background that three missionaries met with me in a little house in the bush, the room lit only by a hurricane lamp. In similar houses, further up the dirt track road, dads were looking after the children, including six month old twins. I asked, 'What can we send you from home?' The reply came immediately – 'Grannies and gravy granules – and in that order!'

Yes, a gran could prove useful, to help with the children, rinse nappies, wash up, do some mending, lend an ear occasionally. There have been one or two other Zaire 'grans'. I just thank God that I was privileged to join their ranks for a few short weeks and thus fulfill a lifetime's dream.



Mother with her baby, who has measles, at Kimpese

Betty Gill outside nursing school,  
IME, Kimpese

ABOUT three years ago I had an experience which made me feel I must pinch myself to make sure I was not dreaming. My son and family were leaving Pimu to go to Kimpese in Bas Zaire, so all the missionaries met for a last picnic together, sitting either in a canoe or in the water to keep cool.

The meal over, some of us went for a walk upstream splashing through the shallow swift-flowing water, which, shaded by the immense forest trees

## Not Discouraged

and thick under-growth, was deliciously cool. The light was dim and green after the bright sunlight as if we were under-water or had stepped into a vast cathedral. Long strands of creeper hung down making impromptu swings for the children, and shrieks of delight or apprehension rang out as the two dads gave their small sons a 'go' in this natural playground. Their enjoyment dissipated the sense of awe I had felt at first.

During the picnic I had been nursing a baby who had fallen asleep in my arms, and since she was still asleep I took her with me, her mother quite happy to have a little longer time of peace. With my little burden I went more slowly than the others and gradually got left behind. Presently I rounded a bend to see that a huge tree had fallen across the stream, its branches dangling in the water, the others clambering from it onto the bank, where its fall had made a clearing, and disappearing from sight. Since I couldn't possibly climb a tree carrying a baby I sat on a convenient branch to await.

### Am I dreaming?

At night the forest is full of sound — the rasping scrape of the cicadas, grunting and snoring of frogs, the whine of mosquitoes, the eerie squawky bark of the fruit bats and innumerable other rustlings and creakings — like the cacophony of an orchestra tuning up. Now, the stillness



## 'What am I doing here?' asks Joyce Rigden Green

was almost tangible and the silence seemed threatening. What lurked in the shadowy depths of the forest or in the dim pools of the stream? It was then that I felt the need to pinch myself. 'Am I dreaming? If not, what on earth am I doing here?'

It is probable that this question, 'What am I doing here?' comes to each of us at some time or another, and possibly many times to missionaries with the emphasis on different words, varying with the occasion; sometimes it evokes the question God put to Elijah; 'What are you doing here?'

Elijah, although he had just experienced a great vindication of his faith, was running away. In a great surge of power, after God had answered by fire which burned up the sodden sacrifices, he had turned on the prophets of Baal like a tempestuous wind and a great eruption of violence ensued so that all of them were slaughtered. What had it achieved? No great victory for God; only flight from an infuriated queen who had vowed to kill him.

'What are you doing here, Elijah?' 'I

have been very jealous for the Lord, but I am all alone and my life is threatened.'

### No respect

There are times when missionaries feel very alone and threatened. In Zaire children do not have to leave school at a certain age, they may repeat a year any number of times so that pupils in the top class may be grown men as well as teenagers. A young woman missionary finds herself teaching people who are older, larger and stronger than herself, in whose culture there is no inbuilt respect for women. When there is a confrontation she may well cry inwardly, 'What am I doing here?'

Education is also affected by the weather. Heavy rain, when children should be going to school, often means that no-one turns up except the missionary teacher and so a day's teaching may be lost. There are other disruptions such as extra grass-cutting if an official visitor is expected in town. Such interruptions mean that hours of teaching time may be lost, children do badly or even fail in exams. Teachers

may question their ability to teach. 'What am I *doing* here? Am I just wasting my time professionally? Am I just banging my head against a brick wall when all my efforts for the children have such poor results?'

A doctor rejoices that a patient has made a wonderful recovery and feels it is an answer to prayer, only to find the recovery has made no impact on either patient or relatives! A patient, who is recovering, is removed by relatives and taken to his own village because the native medicine man has told them the patient will die because he has been put under a curse, and they want him to die at home; another is taken to have psychic surgery — the removal of screws and bolts from his body by means of a half lemon, with a resultant worsening of the patient's condition, and he asks questions: 'What am I doing here? Why waste my time and skill on people who will not co-operate?'

### What is happening?

There have been times when missionaries have been charged on trumped-up cases and taken to court in the hope that a bribe will be paid out to settle the matter. Then the question comes: 'What am I doing here? Why is this happening to *me*?'

Sometimes as Christians we feel we are working in the dark, knocking at a door that is bolted and barred against us; there seems to be no flicker of response from the heart we seek to reach, and the dark presence of unknown evil seems to surround us. 'Just *what* am I doing here?'

The temptation is to erupt in anger, batter down the door, to dominate and bluster, or in times of loneliness, to pack up and go home away from all the frustrations.

When Elijah took refuge in the cave, he found that God was not in the mighty wind, the earthquake or the fire, symbols of tremendous force and power, but only in the utter stillness, like a gentle voice. He was being shown that hearts are not won by a show of strength or compulsion, but by the quiet spirit, which witnesses to God's presence. God assured Elijah that he was not alone, and sent him back into the situation. Jesus, before He

started His ministry, faced the temptation to use power of any sort to bring people into His kingdom and rejected it. The way He chose was one of quiet service and obedience to the will of God.

### Safe

Sitting on my tree I was afraid of things in the dark forest around, until I realized that these were all creatures of darkness. I was sitting in the sunlight. In its fall the tree had exposed this bit of the stream to the sky and the sun was shining down upon me. In a sense I was safe because of the stricken tree.

On the cross, as darkness fell at noonday, Jesus, the light of the world, was engulfed by the darkness of sin, and felt the utter loneliness of separation from God on our behalf. Yet

because He knew He was within God's will He was able to say, 'Father, into thy hands I commend my spirit.' The light shone in darkness and the darkness has not put it out. His death has set us in the light.

It is in this certainty that Christians, whether serving here or as missionaries overseas, can say when questioning times come: 'I am here to do your will, O God,' knowing too, that they are not alone for it is Jesus who said, 'I am with you always.'

PS — Since writing this I have received the prayer letter from Lyn and Carol Bulkeley. The text on their family photograph is this:

*God in His mercy has given us this work to do, and so we are not discouraged. 2 Cor 4:6.*



Girls sweeping before school starts

# TRY, TRY, TRY AGAIN...

*A mother brings her child for immunization — carrying her child's record card*



## **Ann Matthias talks about primary health care in Nepal**

'If at first you don't succeed, try, try, try again' — a familiar saying, but a difficult one to put into practice. Over the last few months in Nepal, trying to build upon our initial planning process, in order to implement urban primary health care, we have had to try and try again many times. Carefully worked out schedules were delayed not by days but by weeks and months, creating havoc with staff recruitment and workloads. Programme plans with outlined aims and objectives and carefully calculated budgets lay dormant in committee files, whilst we grappled with the concept of 'people's participation' and how this could be respected in our programme activities. The tension between 'waiting' for the community and 'pushing ahead' with programmes to meet obvious health needs in the population was considerable. My Nepali colleagues with their 'medical' training, as opposed to my 'social work' training, found it hard to restrain themselves from getting involved in 'doing'.

We had planned to work in only five of the 22 wards of the city of Patan, in an area of observed and investigated social, economic and medical underprivilege. Women in this area were more often sick than their counterparts in other wards and received less medical care. Fewer houses had access to piped water or used latrines, and more children were undernourished. However, it was soon



*Health Committee Ward 22 — the first female staff members of the Urban Health Care team*



obvious that this was an over ambitious target for our first six months and we concentrated our efforts on one of the wards that seemed to be responsive to our tentative approaches and rather 'strange' ideas of co-operation and partnership in health care provision.

## A beginning

The programme of urban primary health care in Patan city finally began to move from the 'written plan' to the face-to-face community contact in January 1985. By mid-June the first 'Community Health Post' in Ward 22 was officially opened. However, don't be misled by our terminology! A 'Community Health Post' in no way resembles the modern, streamline and efficient health centres that are to be found scattered up and down the United Kingdom. It consisted only of limited access to the ward office at times when it was not being used for official business! But, it was a beginning and we had been trying and trying and trying again!

Since then however the programme has moved on by leaps and bounds, the ward health committee in '22' are now able to run their meetings without too much stimulation from programme staff, indeed it is sometimes hard for us to get a word in at all, which is an encouraging development from the rather silent and formal initial meetings we had with the group. There is also the beginning of a similar programme in another ward in our target area, as they have now formed themselves into a health committee (a prerequisite of our involvement in an area), and contacts have begun to be made with the people who live there.

## Involving people

But what will our workers be doing as they 'participate' with the local community? How will this improve the health of the people and why is it different from what has been done by community health teams for years in many countries of the world, including Nepal? The main aims of the programme are to improve health knowledge and reduce the level of preventable disease in the community, by involving the people in the planning and organization of primary health care in their own area. This is

why we insist on there being a ward health committee, and explains why we do not need a sophisticated building to work from.

The programme staff use the 'Community Health Post' as a referral centre, directing and encouraging the people with medical problems to use the service of Patan Hospital, where they have immediate access to a doctor, rather than a paramedical worker as is the normal practice for new patients. Working together with the committee to arrange and carry out immunization programmes for children on a neighbourhood basis, the staff can ensure a much greater coverage than is normally expected from clinic based services and can also give health

teaching in the context of where people live rather than in the clinical coldness of a purpose built centre.

However, even though it is expected that such a programme will improve the health care of the poor and deprived communities in urban Patan, it is only a beginning – and much time and effort will be required over the next months and years as the programme expands and develops. No doubt there will be a continual need to try and try again to overcome failures and respond to needs. But it is our hope that whatever is achieved will be a further demonstration of God's love and His plans and purposes for the land of Nepal.



*Urban Patan. A typical street in the poorer areas of Patan city*

'THIS is John Graceworthy and his wife,' says the host, pointing to a photograph on the notice board. 'They are serving the Lord in Upper Bongoland. Not with the BMS, however,' he adds.

The deputation visitor nods and makes a non-committal response. Inwardly however he is wondering, 'Why not? Why not with the BMS? They are members of a Baptist Church. Why should they not be part of its missionary society?'

This situation obtains in many of our churches. People are nurtured, brought to faith and called to missionary service in churches of Baptist tradition, but often do not carry out their vocation through the principal means which that tradition affords. What is the reason? By and large, Christians of other communions find no difficulty in entering their own denominational societies. The Anglican knows his CMS and USPG, Methodist are *ipso facto* members of the Methodist Missionary Society, but some Baptists appear to have never heard whether there be a BMS. Others may offer it token support but their hearts seem to lie elsewhere. Why is this so?

### **Too independent**

One reason may be our denominational structure. Whereas other Christians emphasise the connexional nature of their churchmanship Baptists start (and often end) with the fact of the local church. Our larger gatherings are associations of local fellowships and it is easy for any one, in its relative isolation, to develop an interest in

other missionary societies, to the detriment of the BMS. Who is to say it nay?

Another reason may be lack of gratitude. Many churches have been helped to start and grow through help given by other Baptists. The Home Mission Fund, the Baptist Building Fund and our Colleges have done much to erect buildings and enable churches to grow. Those engaged in such pioneer ministries felt no difficulties or qualms of conscience in seeking this aid. Yet when it comes to expressing their own missionary vision some seem to lack that sense of obligation and indebtedness to the rock from which they were hewn. Other societies find acceptance. The BMS is sent empty away.

A further reason may be lack of enthusiasm 'at the top'. If the church leaders are not committed to support the denomination's missionary society, how can the congregation be expected to be different? How many leaders have an adequate knowledge of the Society? How many have been taught about its origins and history? As far as I know, none of our Colleges includes our systematic teaching about the role of the BMS in developing and maintaining world mission. Thus many ministers are thrust out into their work dependent on what they may or may not have read. Personal interest may all too often determine a church's missionary attitude.

### **Not evangelical!**

A fourth reason given for lack of support is that the BMS is not



evangelical enough. Often this is because the Society has no written doctrinal basis. Yet it sprang out of the Evangelical revival. Its founder yearned over perishing souls in India and elsewhere. It has a record second to none in the history of Protestant Missions and wherever it has worked churches of converted believers have sprung up and have in turn begun to evangelise their neighbours. As an integral part of its work missionaries have done much to pioneer and maintain advance in medicine, education, social care and agriculture. This 'holistic' approach forms just as

# WITH THE MS



Why not?'  
Stainthorpe  
published by  
stream'.

much a part of evangelicalism as does a statement of faith; and the Society's policy of co-operation with other missionary bodies abroad has often been a reproach to their parent churches who did not always get on well with each other at home.

Yet again, some may say that the Society is not evangelistic enough. Most former missionaries were preachers, but this is not so now. Too many of its members, it is said, are doctors, teachers and nurses committed to working in institutions. Their time is largely taken up with professional

## Valediction of missionaries at Baptist Assembly

work and they have little time for personal witness or preaching. Institutions develop a life of their own. They grow and absorb personnel. They tie up people for many years. Reports in the *Missionary Herald* no longer tell of the conversion of sinners. They deal too often with the problems of a school, the training of medical staff or the polluted drinking water of tribal peoples. There is some substance in this criticism. The cutting edge of mission ought always to be evangelism and missionary publications should often feature the growth of the church. Yet the Society has now been working in some countries for almost 200 years. The church has taken root and is now making its own contribution to general life through schools and hospitals. It is right that this partnership work should be mentioned in despatches (Matthew 23:23b).

### New ventures?

A final reason given is that the BMS has lost its pioneer spirit. Established work calls for all our personnel. None can be spared for new ventures. The number of missionaries has dwindled to under 200. Yet the Society once led in pioneer work. China, India and Africa were all virgin fields of endeavour. In the past thirty years only Brazil and Nepal can be added to this list. We give God thanks for all He is doing in these places, but population statistics should quieten our cheers. It is estimated that about 2,700 million people have never yet heard the name of Jesus. In the light of Matthew 28:19 ought not these to be our priority, as far as we are able? Is the BMS really doing as much as it can to discover

new fields and alerting the churches to their responsibilities? If it is not, then other groups will gain the hearts of our young people and the support of the older ones.

What can be done to improve matters? Joint Headquarters may help, but it is doubtful whether organisational re-adjustments ever give birth to spiritual movements. The reverse is more likely to happen.

Informed debate is more likely to help us. Perhaps the criticisms are false or exaggerated. Maybe the answers given were too facile. Let one of the Secretaries of the Society comment 'from on high' and lighten our darkness with beams of celestial light from 93 Gloucester Place.

Actions would speak louder than words. The bi-centenary of the Society is due in several years' time. Celebrations will rightly look backwards with thanksgiving. Let them also look forward with vision. There are still unoccupied fields to which to direct the attention of young people in our churches. China presents a vast challenge and opportunity, though undoubtedly in a different way from pre-1951 days.

Let no one belittle what other people have done. God is Sovereign. He is more than a super-Baptist. We give thanks for all that everybody has done to spread the Gospel. Nevertheless we maintain that for reasons of loyalty and conviction every Baptist considering overseas missionary work should seriously consider first doing it 'with the BMS'.

A black and white photograph of a globe, showing continents and latitude/longitude lines. The globe is the central focus of the top half of the page. Overlaid on the globe is the title 'A World-wide Fellowship' in a large, bold, serif font. Below the globe, there is a quote in a smaller, bold, sans-serif font.

# A World-wide Fellowship

**There are Baptists wherever you go, says Jim Murdoch**

Any one who takes an interest in the work of the Baptist Missionary Society and the Baptist World Alliance knows that Baptists are to be found in most parts of the world. Although as World President of Christian Endeavour, it was the pleasure of my wife and I, to meet and be entertained by many different members of our Baptist family.

Our first stop was India where we shared in a happy re-union with Carole Whitmee in Balangir, Orissa. Carole is one of the few BMS missionaries still serving in the sub-continent and works closely with Bishop Tandy within the Sambalpur Diocese of the Church of South India. The majority of the churches making up this diocese were originally Baptist and still continue to practise believers baptism. Many will remember the Bishop's visit in 1982 to this country. He arranged that I should lay the foundation stone of the new building to house the Francis Thomson Technical School, a venture jointly supported by the CSI and the India Christian Endeavour Union, to train young people in the skills necessary to help them get a good job. This took place at 7.30 am in brilliant sunshine after which we resorted to the Andrew Fuller building in Baptist Mission Road for breakfast. Sambalpur has many reminders of its missionary past. Betty

was also presented with a beautiful saree, and on every occasion we were garlanded with sweet smelling flowers.

Balangir is three hours' drive from Sambalpur, and that same afternoon we went out to the village church at Mursingh for a CE Rally attended almost by the whole village. Services in India are joyful, colourful and (by our standards) noisy celebrations, and the people are so welcoming and friendly. We enjoyed every one in which we took part. The speaker at the Women's Fellowship Conference had to leave early, so Betty was pressed into taking her place on the Sunday morning, while I addressed the Utkal District CE Union Convention being held concurrently. I also had the privilege of preaching at the joint evening service held outside in the open-air and attended by an estimated 2,000 people. Our guide in Orissa was Mr B J Pramanik or Bhubaneswar, Vice President of ICEU, and to him we are indebted for the excellent arrangements made for the 500 mile journey in Orissa. We were just sorry that time did not permit us stopping in Cuttack and at the Kond Hills.

A night train took us into Bengal and to Calcutta, where Mr John Peacock kindly fitted us into Baptist Mission

House at the moment's notice, our letter to him having failed to arrive. What a city! What a problem to those who have to administer this place with its teeming millions, many of whom are homeless, and what a challenge to any Christian who goes there.

We arrived early morning into Howrah Station, which at night is a 'camping out' place for many families. What a 'haven of refuge' is BMS House for the traveller and it is extensively used by missionaries and others who have to pass through on the way to Bangladesh, and the Far East. The Lower Circular Road Church is next door and is full every Sunday. Around its walls there is a catalogue of names on tablets which inspires admiration for the missionary pioneers and others of previous generations, and what a privilege to be permitted to sit in William Carey's chair! We accompanied the Pastor and John Peacock to a cottage prayer meeting and shared briefly with them my visit to Korea last year. We were also reminded – quite forcibly! – that not all Baptists in India are in either the CNI or CSI, but are just as keen to see the Kingdom of God extended.

Baptists from the Tamil churches in Madras shared in the Christian Endeavour Rally held in Anderson Church, so named after the Scottish Free Church missionary, John Anderson. They and the others taking part had a carefully prepared 'Welcome Address' ready to present to us, the one from the Madras Union being specially printed on fine card in gold ink! Indian Christians have a great sense of 'occasion' when they do honour to their guests from abroad, and again we were garlanded several times. Still in the State of Tamilnadu, but 500 miles further south right at the southern tip of India, we had an amazing weekend which began with a procession over half a mile long with banners waving, bands playing and culminating in a great Rally in the 'Home' church of that diocese. In three days we addressed at least 7,000 at some of the most enthusiastic meetings we have ever been involved in. In the early days this was an area missioned by the London Missionary Society. Today as part of the Church of South India, CE is growing steadily with most churches having one or more societies.



## TALKBACK

# The Church in China

From John Mellor

THE letter from Mr Deng Zhaoming in the July *Herald* is very disturbing. There are two accounts reaching us concerning The Church of Christ in China: who are we in the West to believe? Christians should: 'Remember those in prison as though bound with them, for we also are in the body' (HB 13:3). Herewith some verifiable information received concerning the 'Three-Self Patriotic Movement Church'. In 1980 they printed 135,000 Bibles and 80,000 hymnals and in 1983 hoped to print even more. In 1981-82 three theological colleges were opened with a total of 138 students and conditions for entry were: (1) Baptism and a clear and firm faith. (2) A clear testimony of that baptism. (3) A willingness to follow TSPM. (4) Realize the value of physical labour. TSPM adopted a policy of entertaining foreign Christians and in 1980 laid out that the principle governing such visits should be mutual respect and fair and equitable exchange. There is a great difference between conditions for religious belief and practice now to what prevailed before 1977 when Deng Xiao-ping announced a policy of 'Freedom of religious belief' and TSPM was reinstated.

However, what are we to make of the '10 DON'TS' issued by the TSPM leadership — as we are given to understand?

- (1) Don't organize a church without government approval.
- (2) Don't baptize unless by government-appointed clergy.
- (3) Don't print or reproduce Bibles.
- (4) Don't have contacts with foreign believers.
- (5) Don't travel from commune to commune to spread religion.
- (6) Keep religion to yourself.
- (7) Don't pray every day. Pray only on Sundays.
- (8) Don't spread religious beliefs to persons under the age of 18.
- (9) Don't sing religious songs to persons under the age of 18.
- (10) Don't solicit contributions for the promotion of religion.<sup>1</sup>

Such 'don'ts' are clearly alien to the function of Christ's true Church. John Bunyan was imprisoned for preaching without government approval.

Is the following a true quotation from the official Chinese media? The *China Daily* in early 1984 on 'Christianity Fever': 'Communist Party officials in Henan Province . . . religious activity has become a serious social problem. The Head of the provincial Religious Affairs Department complained that some Christians had been going to church several times a week affecting agricultural production. . . . Even twelve year old children followed their parents to church and teenagers sought spiritual sustenance once they found a job. . . .'<sup>2</sup>

Did the Hong Kong newspaper *Ming Pao* publish a letter from a Christian there, on 30 March 1984, extracts as follows, or not? 'I hope that after 1997 the religious policy of Hong Kong will be as before, as the Chinese government promise that "the entire system will remain unchanged"

- (1) Every church in Hong Kong can freely propagate the Gospel . . . baptize believers (including people under 18 years old), hold services . . . meetings and fellowship . . . without any interference

(2) Every Church and Fellowship can continue to freely run schools and . . . every kind of welfare work.

(3) Every Church can continue its present stance in matters of faith (conservatives . . . liberals) . . . maintain denominational distinctives and not . . . have to enter the government-manipulated "Three-Self Patriotic-Movement". . . .

(4) The pastors and evangelists of every Church can . . . preach and pastor their flocks freely.

(5) Every Church can . . . have links with overseas Churches . . . even receive financial assistance . . . invite overseas Chinese or foreigners to . . . Hong Kong .

(6) Every Church can receive offerings . . . use the money for Church expansion with absolute autonomy.

(7) Every Church can continue to freely appoint pastors, evangelists .

(8) Every Church can continue to build churches, transfer assets . . . undertake . . . legal . . . investments

(9) Every evangelistic organization and seminary can continue to undertake every kind of activity as at present (including broadcasting the Gospel to mainland China, etc.). . . .

(10) Every Christian publishing house and bookshop can freely publish and sell every kind of Bible, magazine, tract .

In sum, I hope that for 50 years after 1997 the Chinese government will guarantee all the religious freedom presently enjoyed by Hong Kong Churches and Christians.<sup>2</sup>

Is the person who wrote this and those in the newspaper concerned totally deluded about conditions for Christians just over their frontier, or have they fabricated the above? Are the sources part of a plot to discredit the Chinese government?

But to refer to Mr Deng's letter: 'It is very important for a Church to be indigenous to its country of residence, but when does such a country reach the point of self-realization when it no longer feels threatened with 'neo-colonialism', even by radio broadcasts? Gospel radio broadcasts are constantly made to the UK and I don't remember hearing of Christians there complaining of it, although they have no jurisdiction over the programmes and cannot say yea or nay to their going on the air. Why should Chinese Christians object to such broadcasts?

There is much reported about restrictions and persecutions in China. I confine myself here to what can be verified fairly simply. One who found and published proofs that the above is part of an enormous hoax would be doing many of us a great service and release funds for other uses in the building of God's Kingdom on earth. For the time being, I for one must assume that the above — and other — indications are true and shall leave the matter with God and the consciences of those who give them to us until their falseness is proved.

JOHN MELLOR

Missionary,  
Zaire

### References

<sup>1</sup> *Samizdat*, Summer 1983, PO Box 10460, Glendale, Ca. 91209, USA.

<sup>2</sup> *China Update* (April or Foll. 1984), PO Box 6, Standlake, Witney, Oxon OX8 7SP, UK.

*When Reg Harvey, BMS General Secretary, visited China at the end of 1983 he saw no evidence of the restrictions on the life and witness of the Church mentioned in John Mellor's letter. He saw the recently printed Bibles ready for distribution, and worshipped with large congregations, both in churches and houses, containing many young people.*

*The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.*

# A COMMENT ON TEACHING THEOLOGY IN AFRICA

by Peter Manicom

BRIAN TUCKER'S article 'Teaching Theology in Africa', in the June 1985 *Herald*, gave much food for thought. Its ideas were not altogether strange to me. Before going in 1954 to the country, now known as Zaire, I received some training, in the course of which I read a book by the veteran Africa missionary E W Smith. Its title was, *The shrine of a people's soul*. This book made one of the points which Brian Tucker made – and for which he claimed no originality – that Christianity expressed in a European language cannot touch the soul of an African in the way that Christianity expressed in an African language can.

The arguments put forward in Smith's book made such an impression on me, that during my first year of service at the United Theological and Teacher Training Institute at Kimpese, my main qualifications being in French and theology, I did not ask to teach religion, because I considered my knowledge of the local language, Kikongo, insufficient for the task. This despite the fact that much of the religious teaching at Kimpese was in fact done in French, though worship was in the Kikongo language. Later at Kimpese I undertook to teach New Testament to a first year class of theological students, who spoke several different African

languages in their own widely scattered villages, but all knew some Kikongo and some French. Guided by E W Smith's powerful arguments for the use of African languages, I tried to teach the class in Kikongo, although I knew it much less well than French. Those students whose mother tongue was not Kikongo, told me more than once that they would prefer me to teach in French. After some weeks, I took their advice.

## Lingala

Five years after arriving in Zaire, having learnt Lingala at Yalembe, I gave a Bible course to student teachers there. I used the Lingala language for that course, although I taught other subjects in French. The teaching at the Bible Institute, which then existed at Yalembe, was mostly given in Lingala at that time, although only part of the Bible had then been published in that language. No doubt most of the men trained in those years at Yalembe – a training in which the Rev Ray Richards played a major part – went to rural areas, though a few became pastors of city churches.

Since that time, the complete Lingala Bible has been published. Levels of general education and of knowledge of

French have risen, as more secondary schools have become available. But I take Brian Tucker's point, that really to understand a classic of modern western theology in a European language, requires not only a knowledge of the language, but also of the European cultural background.

I found this to be the case to some extent even with a very elementary book like Stalker's *Life of Christ* in a French translation.

Already there are African theological teachers, though as Chris Spencer's article in the same issue of the *Missionary Herald* mentioned, to find experienced African pastors able and willing to teach in a theological college may be difficult. One wonders whether, if and when at some future date all the staff of a theological college at the level of Yakusu is African, there will be radical changes of approach. Meanwhile the church in Zaire (and Angola) must live with the situation where it has a shortage of personnel both for pastoral and for evangelistic work, and for the giving of theological training. That shortage of personnel is one reason why expatriates are needed. Another could be that the Christian church is international.

What then can be done? Clearly my thoughts on this subject can only be tentative, as it is some years since I left Zaire.

### A long term view

It is less than ideal to rush out someone from Britain to fill a gap in a theological college, if that person has had no specific training for such work, or previous experience of the life of the Church in Africa, or knowledge of an African language. It would be better if teachers in Zairian theological institutions had read and pondered some of the books which Brian Tucker mentions, and had had some experience of living in Zaire, learning an African language and sharing fellowship with the Zairian church, before undertaking the training of African pastors. This, however, seems to require a long term view, because it takes time to obtain training and experience. Surely the need is for theologically trained people to be prepared to give several years of their

life to working in Zaire, and to undergo an adequate preparation beforehand.

As long as the Zairian church needs expatriate teachers of theology, there is a need for theologically trained British people to gain experience outside the theological faculty and colleges, while being ready to contribute to such training if called on to do so. It would be a pity if Brian Tucker's article led British theologians to think there was no place for them in Zaire or Angola.

It seems inevitable that, for years to come, French will have an important place in theological education at higher levels in Zaire, because of the greater abundance of literature in French and the existence of some 200 African languages and dialects in Zaire. Moreover, Zaire needs some pastors competent in French in order to care for that proportion of the population, which has received its general education mostly in French.

### Preaching

But to use the French language for teaching some parts of a theological

curriculum does not necessarily prevent the teaching of part of the curriculum in a widely used African language like Lingala. And it certainly does not prevent theological students from doing their practical work, such as preaching, in the language(s) of the region where the theological college is situated. I should have thought it had always been the case, when the BMS has been involved in theological education in Zaire, that students have been encouraged to use an African language for their worship and evangelism, whatever language was used in the classroom. In Zaire a Christian worker is handicapped who knows only French or only an African language.

My wife and I left Zaire in 1968, but have talked since then with several Zairian pastors who have visited our home in England. No doubt there were shortcomings in the training which these men received, but in the power of the Holy Spirit they have overcome many difficulties and given much faithful service to God in the name of the Lord Jesus Christ. Let us pray for them as they seek to express the Gospel in their own African culture.



Students at the Theological School, Yakusu, Zaire

# MISSION TALK

## GALE FORCE '85



IT has come and gone but in another way in continues for Gale Force was intended to strengthen the fellowship of the churches in the West Midlands Area and to help them to appreciate their talents. Seminars from Rural Ministry through Inner City Project to Overseas Partnership were organised. Flower arranging, Caribbean cooking, dance, drama and music demonstrated the churches' capabilities. Advice was available on bookstalls, church magazines and ministry to the deaf and the elderly. More than 3,000 were present at this family day held at the Staffordshire Showground on 15 June.

Other activities included chat and fringe shows, band and musical items, sports and an adventure playground and a hovercraft display.

The day began with worship and ended with communion at which the offering of £816 was given jointly to the Home Mission Fund and the BMS. Overseas mission took up to displays on Bangladesh (Chester Road), Brazil (Harborne), Caribbean (City Road), Nepal (Newbridge), from Birmingham and Zaire (Wolverhampton Auxiliary) and India (Evesham). A BMS computer was present and literature available on the stands was published in the chat show where the Area Representative was interviewed. An additional reminder of our continuing involvement in mission was the launching of the 'Gift of Bread' a pack prepared by Bryan Gilbert and intended for neighbourhood evangelism. It was good to see the talents of the West Midlands churches being used in the service of the Society.



What do you know about agriculture and development in the tropics? The BMS Agricultural Advisory Committee is keen to compile an Agricultural Directory consisting of the names of those people with special expertise relating to agriculture in tropical and equatorial countries.

briefly something of your experience and expertise.

The same invitation is extended to those with special expertise in Development issues in tropical and equatorial countries.

Please write to:

If you are experienced in this direction and are interested in the work of the BMS we would like you to write to us indicating

The Overseas Secretary,  
The Baptist Missionary Society,  
93 Gloucester Place,  
London W1H 4AA.

## CORRECTION

In the report last month of David Grainger's appointment as the new principal of St Andrew's Hall, Selly Oak we said that he

'will succeed the Rev Dan Beeby in September'. This should have read: 'will succeed the Rev Dan Beeby in September 1986'.



## MEDICAL JOURNALS

Dr Ken Russell of IME Kimpese, Zaire, reports that there has been a good response to his request for medical journals and textbooks.

'More are still needed,' he says. 'The text books should be the more recent editions and preferably not more than five years old if there is a more recent edition. Universities and hospitals often have surplus stocks of journals and second-hand text books.'

'A regular supply of the common journals are preferable to batches of obscure ones. The most useful will be:

*Update* – Hospital and General Practice edition.  
*International Medicine*

*Practitioner*  
*Prescribers Journal*  
*Tropical Diseases Bulletin*  
*BNF*

Any surplus received will be passed on to other CBFZ hospitals or mission hospitals.'

Please send to:

Institut Médical Evangélique  
BP 68 Kimpese  
Bas Zaire  
Zaire.

But please also send a covering letter to Dr Ken Russell by airmail beforehand.

## STAMPS BY THE HUNDREDWEIGHT

Mr and Mrs Sutton from the Warley Baptist Church in Birmingham have been saving used stamps since 1976. On three occasions they have saved over 100 lbs in a year and to date the total is 638 lbs, over a quarter of a ton, and that's a lot of stamps. Each one has been neatly cut out with a quarter inch border to prevent damage to perforations. You could help too by doing the

same – just cut round the edge – no soaking or steaming. Send the prepared stamps by post to:

Rev Roy Cave  
77 Hurst Park Avenue  
CAMBRIDGE  
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He will be glad to receive them. Last year the sale of used stamps realised over £2,500 for the BMS.

Applications are invited from anyone wishing to be enrolled as a

### PERSONAL MEMBER OF THE BAPTIST MISSIONARY SOCIETY

Applicants should be in sympathy with the objects of the Society and be willing to express their support in interest and in prayer, and by an annual subscription. This has been fixed for the year 1 November, 1985 – 31 October, 1986 at £25 and is subject to annual review.

Personal Members receive  
– regular mailings of BMS literature – *Herald, Look!*, etc  
– monthly selection of Missionaries' Prayer Letters  
– The Annual Report and the Annual Directory and Accounts

Personal Members are  
– invited to the Annual General Meeting of Members  
– eligible to nominate persons for election as General Committee members

For membership for the BMS year beginning 1 November, 1985, applicants are invited to write to:

The Administration Secretary,  
Baptist Missionary Society,  
93 Gloucester Place,  
London W1H 4AA,

marking their envelopes 'PERSONAL MEMBERSHIP' and enclosing a subscription of at least £25 to the Baptist Missionary Society.



The 'oldest summer schoolers' being interviewed by Minister – the youngest schooler looking on

## Summer School Reunion

A LITTLE bit of nostalgia crept into the BMS Summer Holiday programme this year, at least for those who were attending the Eastbourne venue – Pitlochry and Penzance were a little too distant for folk to travel from these to Folkestone for the weekend.

Why Folkestone? That was the place, 75 years ago, that BMS Summer Schools were started. To celebrate the occasion a special evening was held in Folkestone Baptist Church on 3 August. The informal meeting was addressed by the Rev Reg Harvey, BMS General Secretary, Folkestone minister, Tom Bowman also took part, as did David Martin, BMS Young People's Secretary.

Quite a number of former Summer Schoolers were present. Two local people, Mr and Mrs R Johnson, could trace their links back further than any others present. They had attended Sum-

mer Schools in 1931 and 1925 respectively. They were presented with a box of chocolates and a bouquet.

Others can trace their connections back further, but were unable to attend. Mrs Mary Starte of Worthing first went to a Summer School at Weston-super-Mare in 1919. Several people sent in old pictures, poems and Summer School magazines.

Member of General Committee, Mrs Betty Jacob, was the person who had attended the greatest number of Summer Schools, both as a schooler and later as a member of staff. Her total is 26. The youngest people at the reunion were Fiona (7) and Gary (10) Stutton from Birmingham.

The Sunday morning service the next day was led by a group from this year's Summer Holiday at Eastbourne with their President the Rev Roy Turvey.



Those attending the Summer School Reunion



CALL TO

# PRAYER

1784 - 1985

## Home – Sharing in Mission 29 September-5 October

THE BMS is 193 years old on 2 October, 1985! As a result of the vision of one man, William Carey, there are now over 200 British Baptists serving God overseas in different fields of service – medical, rural development, theological training, feeding programmes, and all are rooted in evangelistic outreach. Pray for Baptist churches in Great Britain that they may claim Carey's vision as their own. Pray for church missionary secretaries as they share the work of the BMS with local congregations. Pray for men and women in British Baptist churches to hear and respond to the call of God to serve Him. Pray for the work of the BMS, as together we share in mission.

## India – Ludhiana and Vellore 6-12 October

THE Christian Medical Colleges and Hospitals at Ludhiana and Vellore are teaching institutions providing high standards of medical care for people throughout India and beyond. Many patients come to Vellore from Sri Lanka, Bangladesh, Nepal and the far north-east of India because of its renown as a Christian hospital. Both hospitals have a reputation for excellence, not only for curative, but also preventive medicine. Rural development schemes exist in both places. As more and sophisticated hospitals emerge in the cities of India, these Christian institutions need to be constantly looking at their purpose and direction in the light of God's will. We remember Ann Bothamley, working at Vellore and Dr F Eggleston the director of Ludhiana.

## Brazil – Mato Grosso Do Sul and Rondonia 13-19 October

THE Campo Grande association of churches is the fastest growing in the whole of the state of Mato Grosso do Sul. The theological college is playing a vital part in this growth. John and Norma Clark are based at the college, where John is principal. The Eastern association has been isolated from the rest of the state. Recently Robert and Christine Draycott have gone to work in Paranaiba, one of the two main towns in the association. David is involved in leadership training and pastoral work.

In Rondônia and Acre, theological education by extension is vital because vast distances divide the many new towns which are springing up. Pastoral care and church planting also are urgent needs. Porto Velho, the capital of Rondônia, has great social as

well as spiritual needs. David and Sheila Brown work in the capital, where David is co-ordinator of the extension course programme and Sheila works in mother and child clinics.

Within the same state are new missionaries George and Joyce Wieland, working in Presidente Medici. There they care for the church and are developing new preaching points and congregations in the surrounding areas.

We pray for all workers involved in the development work of the vast area of Rondônia and Acre, including Pastor Ivo Seitz, the executive secretary.

## Zaire – Upoto and Binga 20-26 October

THE districts of Upoto and Binga have gained several new pastors recently. The Rev Mondanda will be working in a new parish in Lisala where a church is being built right next to the prison. As well as its evangelistic work the church is maintaining a witness in the schools. Pupils come from a great distance to the school at Upoto, where Ian Wilson, Mark Godfrey and Valerie Watkins are teachers. Allison Isaacs and Pauline Godfrey are working amongst the women at Upoto, and Ann Flippance is a church worker involved in adult education at Binga. Ian Wilson and Pauline Godfrey are also helping in the Bible school training village catechists. We remember the Rev Mondengo, the regional secretary, as he travels widely to co-ordinate the work.

## Gift and Self Denial Week 27 October-2 November

LORD,  
when you spoke about the cross  
your disciples tried to make you  
change the subject.  
Yet when we look back,  
we are full of wonder  
at the complete way in which  
you shared yourself with us;  
body and blood,  
life and death,  
pleasure and pain,  
joy and sorrow,  
all this, you entered victoriously  
because 'God loved the world  
so much.'

Help us to give ourselves just  
as completely for you.  
'From the depths of their  
poverty,' so many Christians  
in today's world are showing  
'themselves lavishly-open-  
handed.  
Going to the limits of their  
resources and even beyond . . .'  
Lord, from the bounty  
of our riches teach us to give  
not generously, but sacrificially  
that others may know of your  
love.

## MISSIONARY MOVEMENTS

### Arrivals

Rev A G and Mrs Lewis on 13 July from Rangpur, Bangladesh  
Mr and Mrs D Wheeler and family on 15 July from Chittagong, Bangladesh  
Miss C Jenkinson on 15 July from Kinshasa, Zaire  
Miss M Bishop on 19 July from Yakusu, Zaire  
Miss J Sargent on 24 July from Udayagiri, India  
Miss J Smith on 24 July from Udayagiri, India  
Mr and Mrs F Gouthwaite and family on 24 July from Pottinga, Brazil  
Miss A Matthias on 27 July from Kathmandu, Nepal  
Mr and Mrs R Cameron and family on 29 July from Pokhara, Nepal  
Rev G and Mrs Grose on 30 July from New Delhi, India

### Departures

Mrs S Samuels on 13 July to New Delhi, India  
Rev R & Mrs Deller on 22 July to Porte Alegre, Brazil  
Miss M Swires on 22 July to Campinas, Brazil  
Miss L Davies on 24 July to Kathmandu, Nepal  
Mr T Lehane on 24 July to Kathmandu, Nepal

### One Month Mid-First-Term Holidays

Mr and Mrs M King and family on 12 July from CECO, Kimpese, Zaire  
Mr and Mrs M Cranefield and family on 19 July from IME, Kimpese, Zaire  
Miss R Williams on 19 July from Yakusu, Zaire

### Deaths

On 17 July, Mr Bernard George Ellis, formerly of India

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (July/Aug 85)

#### Legacies

|                      | £        |
|----------------------|----------|
| Rev George H T Blake | 25.00    |
| Miss D Broadley      | 100.00   |
| Mr A C Diver         | 400.00   |
| Miss F A A Eve       | 1,000.00 |
| Mr A Fairlie         | 500.00   |
| Miss M Franklin      | 750.00   |
| Miss R E Hield       | 250.00   |

|                         |          |
|-------------------------|----------|
| The Louise Horner Trust | 1,418.56 |
| Mr E O Jackson          | 1,000.00 |
| Mrs G Jones             | 500.00   |
| Sarah L Kingsbury       | 100.00   |
| Mr J D Mawhood          | 1,500.00 |
| Miss E M Parsons        | 250.00   |
| Mr W Price              | 185.01   |
| Miss Hilda Riches       | 761.65   |
| J M Scott-Parker        | 191.34   |
| Mr George Tillott       | 2,000.00 |
| Rev R Tweedley          | 500.00   |
| Mr A W Vohmann          | 1,414.00 |
| Miss J G Way            | 5,000.00 |
| Miss M Williams         | 500.00   |

#### General Work

Anon: £50.00; Anon: 75p; A Friend: £1,000.00; Anon: £1.00; FAE Aberdeen: £20.00; Anon: £60.18; Anon: £10.00; Cymro: £45.00; Anon: £3.00; Anon: £10.00; Anon: £2.00; Anon: £30.00; Anon: £16.00.

#### Medical

Anon: £3.00.

#### Bangladesh Relief

Anon: £2.00; Anon: £7.00.

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93 Gloucester Place, London W1H 4AA.